

Common Christian Confession of Faith – (2012)

A Revised Westminster Confession of Faith – (1646)

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CHAPTER I

Of the Holy Scripture

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:

Of the Old Testament

<i>Genesis</i>	<i>Ecclesiastes</i>
<i>Exodus</i>	<i>The Song of Songs</i>
<i>Leviticus</i>	<i>Isaiah</i>
<i>Numbers</i>	<i>Jeremiah</i>
<i>Deuteronomy</i>	<i>Lamentations</i>
<i>Joshua</i>	<i>Ezekiel</i>
<i>Judges</i>	<i>Daniel</i>
<i>Ruth</i>	<i>Hosea</i>
<i>I Samuel</i>	<i>Joel</i>
<i>II Samuel</i>	<i>Amos</i>
<i>I Kings</i>	<i>Obadiah</i>
<i>II Kings</i>	<i>Jonah</i>
<i>I Chronicles</i>	<i>Micah</i>
<i>II Chronicles</i>	<i>Nahum</i>
<i>Ezra</i>	<i>Habakkuk</i>
<i>Nehemiah</i>	<i>Zephaniah</i>
<i>Esther</i>	<i>Haggai</i>
<i>Job</i>	<i>Zechariah</i>
<i>Psalms</i>	<i>Malachi</i>
<i>Proverbs</i>	

Of the New Testament

The Gospels according to

Matthew

Mark

Luke

John

The Acts of the Apostles

Paul's Epistles to the Romans

Corinthians I

Corinthians II

Galatians

Ephesians

Philippians

Colossians

Thessalonians I

Thessalonians II

To Timothy I

To Timothy II

To Titus

To Philemon

The Epistle to the

Hebrews

The Epistle of James

The First and Second

Epistles of Peter

The First, Second, and

Third Epistles of John

The Epistle of Jude

The Revelation

All which are given by inspiration of God, to be the rule of faith and life.

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (who is truth itself), the Author thereof; and therefore it is to be received, because it is the Word of God.

V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and that there are some circumstances concerning the worship of God, and the government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto, and interest in, the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the language of every people unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope.

IX. The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly.

X. The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

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The 1611 KJV (AV) Bible version is the most trusted, accurate and reliable of all the modern bible translations.

CHAPTER II

Of God, and of the Holy Trinity

I. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin; and who will by no means clear the guilty.

II. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them; he is the alone foundation of all being, of whom, through whom, and to whom, are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature; so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.

III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

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Bible verses - Godhead [TriUnity]

*Acts 17:29-34 Forasmuch then as we [living humans] are the offspring [creation] of God, we ought not to think that the **Godhead** [TriUnity] is like unto [inanimate objects] gold, or silver, or stone, graven by art and man's device. And the times of this [human] ignorance God winked at; but now commandeth [He] all men everywhere to repent: Because He hath appointed a day [the Day of the Lord], in the which He will judge [Revelation 20:11-15] the world in righteousness by that [incarnate] man [Jesus Christ] whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him [Jesus Christ] from the dead. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So [the Apostle] Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.*

*Romans 1:16-23 For I am not ashamed of the Gospel of [Jesus] Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth [of the existence of God] in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood [the witness of all creation - the existing witness of both God and also of fallen man's sin predicament] by the things that are made [and now also corrupted with sin], even His eternal power and **Godhead** [TriUnity]; so that they are without excuse: Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible [sinful] man, and to birds, and fourfooted beasts, and creeping things [and of inanimate objects of Gold, silver, stone, wood, etc.]*

*Colossians 2:6-15 As ye have therefore received Christ Jesus the Lord, so walk ye in Him: Rooted and built up in Him, and established in the [Christian] faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after [Jesus] Christ. For in Him dwelleth all the fullness of the **Godhead** [TriUnity] bodily. And ye are complete in Him, which is the head of all principality and power: In whom also ye are [Spiritually transformed] circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the [Spiritual] circumcision of [Jesus] Christ: Buried with Him in baptism, wherein also ye are risen [to eternal life] with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened [made alive] together with Him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; And having spoiled [demonic] principalities and powers, He made a shew of them openly, triumphing over them in it.*

CHAPTER III

Of God's Eternal Decree

- I. God from all eternity did by the most and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.
- II. Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, as that which would come to pass, upon such conditions.
- III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.
- IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.
- V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his free grace and love alone, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.
- VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.
- VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.
- VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending to the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.

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God's Eternal Decree of salvation to the individual is as His Decrees of common grace and common election to the individual in that individual salvation is dependent upon the individual believer's desire, response and obedience to the universal call of the gospel of Jesus Christ.

*John 3:10-21 Jesus answered and said unto him [Nicodemus], Art thou a master [a Pharisee] of Israel, and knowest not these [eternal, Heavenly] things? Verily, verily, I say unto thee, We [Godhead] speak that we do know, and Testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of Heavenly [Spiritual] things? And no man hath ascended up to Heaven, but He [Jesus] that came down from heaven, even the Son of Man which is [positionally] in Heaven. And as Moses lifted up the [brass] serpent [on a pole] in the wilderness [Numbers 21:8 - to momentarily heal those in sin who looked upon it], even so must the Son of Man be lifted up: **That whosoever believeth in Him should not perish, but have Eternal Life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life.** For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but He that believeth not is condemned already, because he hath not believed in the Name of the Only begotten Son of God. And this is the condemnation, that light [Jesus] is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light [of the Gospel of Jesus Christ], that his deeds may be made manifest, that they are wrought [made] in God.*

CHAPTER IV

Of Creation

I. It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

II. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness after his own image, having the law of God written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept were happy in their communion with God, and had dominion over the creatures.

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Genesis 2:4 These are the generations [dimensions - realms] of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens ...

8 Spiritual Realms

The 8 dimensions and the original creation week (Genesis 1:1-2:4) and are categorized as follows:

1. Length [Day one creation -- light separated [Judgment] (length) from darkness]
2. Height [Day two creation -- divided the waters above from the waters below]
3. Width [Day three creation -- dry land and plants]
4. Time [Day four creation -- sun, moon, stars for times and seasons]
5. Demonic [Nephilim spirits] -- demons [Day five creation - fish from the waters below, birds from the waters above]
6. Angelic [Holy Angels] and also Satan with all of his fallen angels [Day six creation -- land animals and humans (pre-fall) -- humans the highest part of creation created separate and above the animals and equal to the angels but with sin mankind fell from the 6th dimension to the 4th dimension, in fact with the sin of mankind all of creation also fell from its original creation status]
7. Human Salvation redeemed by the blood, death and resurrection of Jesus Christ [Day seven creation -- Rest]
8. Unrestricted [outside of creation] -- The only Unrestricted, Eternal, Wise, ∞ Infinite, Almighty God consisting of God the Father, the Son Jesus Christ and the Holy Spirit.

Humans exist in and are limited to the first three physical dimensions (length, height, width) and also the fourth dimension (restriction) of time.

The spiritual realm of demons, angels and in part the coming Antichrist exists in the less restricted 5th and 6th dimensions. In fact the coming Antichrist is going to bring down or "contact" the 5th and 6th dimensions and infuse 4th dimensional human beings with 5th dimensional demons [Nephilim spirits] and 6th dimensional fallen [Satanic] angelic spirit beings consequently orchestrating 5th and 6th dimensional miracles and signs and wonders in order to deceive mankind.

Note: So who is Melchizedek? Melchizedek is the manifestation [into our human realms] of the infinite dimensional (infinite dimensions - no restrictions - unrestricted) God in Person. Melchizedek is God the Holy Spirit in Person. Melchizedek is the Order of the Holy Spirit Priesthood.

Source: [Basic Christian - blog Bible Study](#)

Source: [Basic Christian - blog History Study](#)

Source: [Basic Christian - The Pierre Statement on Biblical Doctrines by confessing Christians](#)

CHAPTER V

Of Providence

- I. God, the great Creator of all things, doth uphold, direct dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.
- II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.
- III. God, in his ordinary providence, maketh use of means, yet is free to work without, above, and against them, at his pleasure.
- IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first Fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is nor can be the author or approver of sin.
- V. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.
- VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon their hearts; but sometimes also withdraweth the gifts which they had; and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.
- VII. As the providence of God doth, in general, reach to all creatures, so, after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof.

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*Ephesians 2:4-7 4 But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened [made alive] us together with [Jesus] Christ, by grace ye are saved; And hath raised us up together, and made us sit together in Heavenly places in Christ Jesus: That in the **ages** [times - dispensations] to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.*

The 4 Modern - New Testament Church Dispensations

The four Church Dispensations encompassing the time of the 1st and 2nd Comings of Jesus Christ

The Four Dispensations of the times since the 1st Coming of Jesus Christ and up until His 2nd Coming seem to have been mapped out and enacted throughout the Apostle Paul's journey to Rome (Acts chapters 27 and 28).

Summary:

1. The Apostles Era Dispensation (Acts 27:1-5)
2. The Common Christian Church Age (Acts 27:6-44)
3. The Martyred Saints of Revelation and Tribulation (Acts 28:1-15)
4. The 1,000 year Millennial Kingdom Reign of Jesus Christ on earth (Acts 28:16-31)

The Four Dispensations of Time Periods Illustrated in the Bible's book of Acts

1. The Apostles Era Dispensation

The Apostles Dispensation (Acts 27:1-5): Paul and the other Apostles [eyewitnesses] of Jesus Christ go into the world preaching the Gospel of the Kingdom of God in Jesus Christ. "Acts 27:3-5 And [representing the Apostolic Missionary Journey Age] the next day we touched at Sidon. And Julius courteously entreated Paul, and gave *him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the **winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia." {Note: Luke and the Apostle Paul seem to be recording two primary things. 1. Looking back on all of Paul's Missionary Journeys that Paul felt that they had gone well and that on the whole the Gospel was being well received "him liberty to go unto his friends to refresh himself" that Paul had made a lot of friends on his Missionary Trips and was refreshed by the fellowship he had with the Gentile Christians. 2. Also noting that "the [spiritual] winds were contrary" seeming to imply that there was a great deal of spiritual (demonic) opposition to the Gospel Message going forward.}

2. The Common Christian Church Age

The Common Christian Church Age (Acts 27:6-44): "Acts 27:6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein." {Note: The ship of the Apostolic Age has ended and the ship of the Common Christian Church Age has launched - carrying the nourishing wheat (Bible) and the four anchors (4 Gospels). The [Christian] ship spends a great deal of time in the port of "Fair Havens" and then departs into adversity to the extent that the storms of life strand and tear the ship apart. Noteworthy, the Church [ship] has the four anchors [4 Gospels] and correctly uses them to stabilize the ship in dangerous waters however also note how the cargo of wheat [Bible] is considered too big of a burden and is cast overboard (Acts 27:38) away from the Church.

3. The Martyred Saints of Revelation and Tribulation

The Martyred Saints of Revelation and Tribulation (Acts 28:1-15): After the Christian Church Age has come to an end the Revelation Tribulation Age begins. {Note: The Saints of Revelation are washed ashore into a strange society and economy where they are refugees; destitute and in peril. Though working hard and trying to get along they are Bitten by the Beast and transported to fellowship with their fellow Martyrs.

4. The 1,000 year Millennial Kingdom Reign of Jesus Christ on earth

The 1,000 year Millennial Kingdom Reign of Jesus Christ on earth (Acts 27:16-31): Having finally arrived in Rome the Throne of the King the Millennial Rein of Jesus Christ is now being depicted. {Note: As a type of a citizen of the Millennial Reign of Jesus Christ, Paul is sent not to jail but to his own house to live [for two years]. Once in his Millennial House the Apostle Paul immediately begins to fellowship with the Jews of the Millennial Age.} -- Paul's Journey to Rome and the book of Acts concludes "Acts 28:30-31 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, **Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

CHAPTER VI

Of the Fall of Man, of Sin, and of the Punishment thereof

- I. Our first parents, begin seduced by the subtlety and temptations of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.
- II. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.
- III. They being the root of mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by original generation.
- IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.
- V. This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.
- VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

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The goodness of God's original creation in some form and to some extent has remained on earth and in all humanity [though not God's internal 'born again' Holy Spirit among people] both during and after the original Fall of Mankind. Since the Fall of Mankind evil has been added to the already existing earthly good of God's original creation establishing our dual system of both good and evil in coexistence. The same concept of one substance or essence remaining and a second being added to the human realm is expressed in the Athanasian Creed in that Jesus retained fully His Divinity while it was His humanity that was added to His already existing Divinity, of course neither substance is being presented as evil in Jesus Christ.

The Athanasian Creed "... Although He is God and human, yet Christ is not two, but one. He is one, however, **not by his divinity being turned into flesh [i.e. the possibility of good being turned into evil], but by God's taking humanity to Himself.** He is one, certainly not by the blending of His essence, but by the unity of His person. For just as one human is both rational soul and flesh, so too the one Christ [Jesus Christ] is both God and human. ..."

In the original earthly creation work of God, goodness permeated His original creation work while evil was absent from mankind though present in the fallen Satan. But with the deception of Satan and the Fall of Mankind came the eating of the Forbidden Tree, the tree of knowledge of [both] **good and evil**. Goodness [in some form] remained with mankind since the creation while evil was added and is now also present and is experienced by all mankind. Evil resulting in the original immediate Spiritual death [Adam and Eve] separation from God and also eventually in our own physical death and separation from one another.

*Genesis 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge [experience] of [both] **good and evil**.*

*Genesis 2:17 But of the tree of the knowledge [experience] of **good and evil**, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely [Spiritually] die.*

The original seven days of creation from God, the six days of creation work and the seventh day of creation rest were all declared "good" by God, with the Sabbath the 'Day of Rest' continuing to be good and being decreed as eternally good by God even after the fall of mankind.

*Genesis 1:31 And God saw everything that He had made, and, **behold, it was very good**. And the evening and the morning were the sixth day.*

*Isaiah 56:1-2 Thus saith the LORD, **Keep ye judgment, and do justice**: for My Salvation is near to come, and My Righteousness to be revealed. **Blessed is the man that doeth this**, and the son of man [those humans] that layeth hold on it; that **keepeth the Sabbath** from polluting it, and keepeth his hand from doing any evil.*

*Exodus 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore **the LORD blessed the Sabbath day**, and hallowed it.*

CHAPTER VII

Of God's Covenant with Man

I. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

II. The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.

IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

V. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation, and is called the Old Testament.

VI. Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed, are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper; which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.

Common Christian Faith Confession

New Testament - The Christian Believer's Priesthood

*1 Peter 2:5 Ye [Christians] also, as lively stones, are built up a Spiritual House, a **Holy Priesthood**, to offer up spiritual sacrifices acceptable to God by Jesus Christ.*

*1 Peter 2:9-10 But ye are a chosen generation, a **Royal Priesthood**, an Holy Nation, a peculiar people; that ye should shew forth the praises of Him [Jesus Christ] who hath called you out of darkness into His marvellous light: Which in time past were not a people, but are now [Christians] the people of God: which [while unsaved] had not obtained mercy, but now [saved] have obtained mercy.*

Romans 12:1 I urge you brethren by the mercies of God to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

Theological Issues of the Reformation

The theology of the Reformers departed from the Roman Catholic Church primarily on the basis of three great principles:

- Sole authority of Scripture
- Justification by faith alone
- Priesthood of the believer

by Scripture alone (Sola Scriptura)

Sola Scriptura (by Scripture alone) was one of the watchwords of the Reformation. This doctrine maintains that Scripture, as contained in the Bible, is the only authority for the Christian in matters of faith, life and conduct. The teachings and traditions of the church are to be completely subordinate to the Scriptures. Roman Catholicism, on the other hand, holds Scripture and Tradition to be of the same inspired Deposit of Faith.

by faith alone (Sola Fide)

Sola Fide (by faith alone) was the other watchword of the Reformation. This doctrine maintains that we are justified before God (and thus saved) by faith alone, not by anything we do, not by anything the church does for us, and not by faith plus anything else. It was also recognized by the early Reformers that Sola Fide is not rightly understood until it is seen as anchored in the broader principle of Sola Gratia, by grace alone. Hence the Reformers were calling the church back to the basic teaching of Scripture where the apostle Paul states that we are "saved by grace through faith and that not of ourselves, it is the gift of God," Eph. 2:8.

Priesthood of all believers - 'one priesthood of believers' (Sola Sacerdos)

The third great principle of the Reformation was the priesthood of all believers. The Scriptures teach that believers are a "holy priesthood," 1 Pet. 2:5. All believers are priests before God through our great high priest Jesus Christ. "There is one God and one mediator between God and man, the man Christ Jesus," 1 Tim. 2:5. As believers, we all have direct access to God through Christ, there is no necessity for an earthly mediator. The Roman Catholic and Eastern Orthodox concept of the priesthood was seen as having no warrant in Scripture, viewed as a perversion and mis-application of the Old Testament Aaronic or Levitical priesthood [the O.T. having been successfully accomplished, completed and fulfilled in the bringing in and establishing of the Messiah, Jesus Christ and His N.T.] which was clearly fulfilled in Christ and done away with by the New Testament. Source: Theopedia.com

The Believer's Priesthood

1st Peter 2:5 Ye also, as lively stones, are built up a Spiritual House, a Holy Priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

The main difference between the Levitical Priesthood of the Old Testament and the Royal Priesthood of the New Testament is that the Levitical Priesthood is physical in nature while the Royal Priesthood is Spiritual in nature otherwise the two priesthoods are nearly identical in that the physical sacrifices the Levitical Priests offered up to God are actually models and types of the Spiritual sacrifices that we now offer up to God.

Hebrews 8:4-6 For if He (Jesus) were on earth, He should not be a Priest, seeing that there are priests (Levitical) that offer gifts according to the law: Who (Levitical Priests) serve unto the Example and Shadow of Heavenly things, as Moses was admonished of God when he was about to make the Tabernacle: for, See, saith He (God), that thou make all things according to the pattern showed to thee in the mount. But now hath He (Jesus) obtained [after the Resurrection] a more excellent (than the Levitical) Ministry, by how much also He is the Mediator of a Better (New) Covenant, which was established upon better (blood of Jesus and the Resurrection of Jesus) promises.

Jesus instructed that the entire teaching of the Old Testament Law and of the Prophets is not physical but is Spiritual to direct mankind into a relationship of loving God and of loving our fellow neighbor.

Matthew 22:36-40 Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt Love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

This is now fulfilled in the Royal Law of the New Testament's Royal Priesthood.

James 2:8 If ye fulfill the Royal Law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well:

1st Peter 2:9 But you are a chosen race, a Royal Priesthood for God's own possession.

Both Priesthoods require a High Priest and for the Royal Priesthood it is Jesus that is the High Priest as Jesus occupies All three offices of King, Priest and Prophet and therefore His Priesthood derives the name of "Royal" Kingly Priesthood.

Hebrews 9:11-12 But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; Neither by the blood of goats and calves, but by His own blood He entered in once [to stay] into the Holy Place, having obtained Eternal Redemption for us.

CHAPTER VIII

Of Christ the Mediator

I. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only-begotten Son, to be the Mediator between God and men, the prophet, priest, and king; the head and Savior of the Church, the heir of all things, and judge of the world; unto whom he did, from all eternity, give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

II. The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof; yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man.

III. The Lord Jesus in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; having in him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fullness should dwell: to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety. Which office he took not unto himself, but was thereunto called by his Father; who put all power and judgment into his hand, and gave him commandment to execute the same.

IV. This office the Lord Jesus did most willingly undertake, which, that he might discharge, he was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified and died; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered; with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession; and shall return to judge men and angels, at the end of the world.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof were communicated into the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same and forever.

VII. Christ, in the work of mediation, acts according to both natures; by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes, in Scripture, attributed to the person denominated by the other nature.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.

Common Christian Faith Confession

1 Timothy 2:5 For there is one God and one mediator between God and men, the man Christ Jesus.

A mediator is the contact between two parties that are not in direct communications with each other. It is absolutely necessary that the mediator have access to both parties otherwise the mediator is ineffective and cannot mediate. The mediator is far more than a messenger (Angel). Where a messenger (Angel) would simply deliver the message, the mediator is a counselor, a voice of reason. The mediator has a grasp of the situation and of the grievances the mediator has the vision to overcome the difficulty and the mediator has a desire to end the dispute and unite the two parties.

Isaiah 59:16 And He saw that there was no man and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness it sustained Him.

Jesus is the mediator between God and man. Because Jesus is God and Jesus has come as a man Jesus is able to effectively mediate between the two parties. Jesus is performing the most difficult mediation. The relationship between man and God is so broken that many people refuse to even acknowledge the existence of God. Jesus has accomplished much of His mediation through the written Holy Bible, revealing who God is to mankind. At the cross Jesus, God in man, mediated peace to mankind. Jesus continues to mediate to a disobedient mankind. God the Holy Spirit also facilitates Jesus in order to bring mankind into a relationship with God.

CHAPTER IX

Of Free Will

I. God hath endued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to good or evil.

II. Man, in his state of innocence, had freedom and power to will and to do that which is good and well-pleasing to God; but yet mutably, so that he might fall from it.

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

IV. When God converts a sinner and translates him into the state of grace, he frees him from his natural bondage under sin, and, by his grace alone, enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.

V. The will of man is made perfectly and immutable free to good alone, in the state of glory only.

CHAPTER X

Of Effectual Calling

I. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ: enlightening their minds, spiritually and savingly, to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

III. Elect infants, dying in infance, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

IV. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is without warrant of the Word of God.

Common Christian Faith Confession

The Biblical concept of our Adoption to God [a result of the calling and election from God] is that a child [an already born again person] after death and separation from our physical body of sin and death is then judged (Romans 14:10, 2 Corinthians 5:10) in Heaven [the adoption process is always a legal proceeding, in this case the court is in Heaven – compared to the 'born again' process where a person on earth becomes a 'Child of God' through a personal receiving of the Holy Spirit of God, a Spiritual rebirth from God] and then the legal adoption in Heaven from 'Child of God' to 'Son of God' as a Son and being a Son of God we then receive our eternal inheritance from God the Father in Heaven.

The Calling and Election process of God for our Salvation and eventual Sonship to God is a singular process. It is into the one and only Covenant Relationship with God through the singular Judeo-Christian Covenant of God that Salvation for mankind is offered and made available for our eternal life.

*Ephesians 2:11-22 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by [Israel - Jews] that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the Covenants of Promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh [intimate] by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in His flesh the enmity, even the Law of Commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; And **that He might reconcile both unto God in one body by the cross**, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints [Jews of Israel], and of the household of God; And are built upon the foundation of the Apostles and [O.T.] Prophets, Jesus Christ Himself being the Chief corner stone; In whom all the building [Temple] fitly framed together groweth unto an holy Temple in the Lord: In whom ye also are builded together for an habitation of God through the [Holy] Spirit.*

Abraham was a father of many Nations however Isaac was his only son, his only child to be adopted by Abraham and his only child to receive the inheritance (Romans 9:7) of the promises [of the Redeemer for man's Salvation by God], consisting of Covenants and also comprising land in the Promise Land given by God to Abraham. Isaac would later adopt his child Jacob and give Jacob the inheritance over Jacob's brother Esau. Jacob would later adopt all twelve of his male children (Joseph via his two children) as Jacob would even adopt two of his grandchildren Ephraim and Manasseh to give his son Joseph a double inheritance in his portion of land in the Promise Land.

Ephraim and Manasseh are grandchildren of Jacob but because of their adoption [as sons] by Jacob [Genesis 48:5-6] (Jacob told Joseph that he would adopt his first two children but if Joseph had any more children Jacob would not adopt them.) The two grandchildren of Jacob [Ephraim and Manasseh] would not only get a same sized portion of the Promise Land as their uncles but they become equal and receive equal promises that their Uncles the children [sons] of Jacob received.

Part of the adoption and inheritance process on earth and later in Heaven is then to receive glorification, the fine robes, family ring, finances, authority and recognition by others as a Son. A child cannot make decisions regarding the family wealth and possessions but an adopted son now has legal authority that a child doesn't have. A son is able to make decisions and do things a child is not permitted to do. Joseph in the Bible is the only person besides Jesus to be glorified. Joseph as a type of Jesus was glorified twice. First [Genesis 37:3] as a Jew by his father Jacob with the coat [robe] of many colors of glorification and second [Genesis 41:42] as a gentile when he received raiment and a ring from the Pharaoh of Egypt. Jesus was actually bodily temporarily glorified [Matthew 17:2] meaning that Jesus had no sin as sin will not be glorified in the presence of God. It is because sin will not be glorified in the presence of God [1 Corinthians 1:29] that the adoption as sons and the inheritance as sons has to take place in heaven after we have physically died and separated from our physical body were sin [Romans 8:3] has been confined.

The Calling, Election and Adoption of Abraham by God was singular and Abraham passed along his Adoption and Inheritance singularly to his Only Son [only adopted son] Isaac, while Isaac then passed along his one inheritance from Abraham to his only adopted son Jacob. Jacob then passed along his one inheritance [the promises and covenants of God] to his children the entire Nation of Israel. Jesus Christ being both God and of the Nation of Israel as a descendant of Abraham, Isaac and Jacob He is able to fulfill and pass along the Covenants and promises originally given to Abraham.

There is only one inheritor of the promises that Abraham received from God and it was Isaac (Genesis 17:19), meaning that there is only one inheritance and therefore only one Abrahamic Religion [covenant] and it is the Covenant of the Judeo-Christian [New Testament] Covenant.

Islam though consisting of many physical descendants of Abraham through his child Ishmael, it did not receive the adoption or any of the promises that were given exclusively to Isaac and therefore Islam is not an Abrahamic Religion nor is it a Covenant Religion with God. In the exact same way Mormonism is not even close to a valid Abrahamic Religion and is certainly not a valid Covenant [Salvation] Religion of God. Both Islam and Mormonism and all the cultish religions of the world are inadequate for Eternal Salvation not having any of the Promises, Covenants or Inheritances of God. The only Eternal Salvation for mankind is in the one Judeo-Christian Abrahamic [New Testament] Covenant of God fulfilled and liberally distributed to mankind by the risen Lord and Savior Jesus Christ.

CHAPTER XI

Of Justification

I. Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction of his Father's justice in their behalf. Yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

IV. God did, from all eternity, decree to justify the elect; and Christ did, in the fullness of time, die for their sins and rise again for their justification; nevertheless they are not justified until the Holy Spirit doth, in due time, actually apply Christ unto them.

V. God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may by their sins fall under God's Fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

Common Christian Faith Confession

Justification is our imputed righteousness that we have received as a free gift from the effectual Righteousness of Jesus Christ. It is an important and substantial part of the process of our Salvation.

Romans 3:4 ... as it is written [in Psalm 51:4], That thou (you) mightest be justified in thy (your) sayings, and mightest overcome when thou (you) art judged.

Note: The Apostle Paul in quoting the Old Testament Scriptures [Psalm 51:4] in this way is personalizing it for the New Testament Christians particularly the Gentiles [Romans, Greeks] and revealing that the Old Testament is relevant to each individual and that it is personal for each New Testament Christian.

*Romans 3:20-26 Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law [by grace] is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of [from] Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; **Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation [full payment] through faith in His blood, to declare His righteousness for the remission of [our] sins that are past, through the forbearance of God; To declare, I say, at this time His righteousness: that He [Jesus] might be [the] just, and the justifier of him [sinners] which believeth in Jesus.***

Justification (what God has done for us on our behalf) and Sanctification (what we do with God as a part of our salvation growth process) are complimentary works in our ultimate Salvation and neither can be separated from the actual Salvation process as both Justification and Sanctification are a part of the Redemptive and Salvation process.

*Psalms 51 To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against Thee, thee only, have I sinned, and done this evil in Thy sight: **that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.** Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make [sanctification] me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities. Create in me [salvation] a clean heart, O God; and renew [sanctification] a right spirit within me. Cast me not away from Thy presence; and take not thy holy spirit from me. Restore unto me the joy of Thy salvation; and **uphold me with Thy free spirit.** Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from bloodguiltiness, O God, Thou **God of my salvation:** and my tongue shall sing aloud of [justification] **Thy righteousness.** O Lord, open Thou my lips; and my mouth shall shew forth Thy praise. For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar.*

CHAPTER XII

Of Adoption

All those that are justified, God vouchsafeth [gives or grants to each], in and for his only Son Jesus Christ, to make partakers of the grace of adoption: by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have his name put upon them; receive the Spirit of adoption; have access to the throne of grace with boldness; are enabled to cry, Abba, Father; are pitied, protected, provided for, and chastened by his as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation.

Common Christian Faith Confession

Once we are a "born again" Christian a Child of God we are then predestined (appointed outcome) to the adoption. Our actual adoption takes place later, after we physically die and our spirit and soul have separated our physical body and enter into the visible presence of God in Heaven. We are there judged (Hebrews 9:27) as Children of God and then after the judgment receive the adoption as Sons and Daughters of God and being Sons and Daughters of God we then receive an inheritance in Heaven at the visible presence of God.

Romans 8:23 And not only they, but ourselves also, which have the Firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Hebrews 9:27-28 And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the Second Time [Second Coming] without [sacrificing – no regard to] sin [but] unto salvation.

CHAPTER XIII

Of Sanctification

I. They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

II. This sanctification is throughout in the whole man, yet imperfect in this life: there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

III. In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: and so the saints grow in grace, perfecting holiness in the fear of God.

Common Christian Faith Confession

The Global outpouring of the Holy Spirit at Pentecost

With Pentecost and the global outpouring of the Holy Spirit upon all mankind [since the blood, cross and death of Jesus - the blood of Jesus has cleansed (sanctified - set apart) the entire world (Acts 10:15)] - the world [system] is now clean - however [unclean from within] and unsaved mankind is working overtime to corrupt what Jesus has already cleansed from upon (and within for the believing Christians).

With the Holy Spirit upon all mankind and the Witness of Christianity through the resurrection life of Jesus Christ what true Christianity represents is not just a philosophy nor just an idea of a select few but in actuality Christianity is the living Spirit, Blood and Word - Testimony of God. Therefore because Christianity is an actual living Holy Spirit the unsaved of mankind then in reacting to the Holy Spirit of God sometimes even physically act out against God and against Christians but often the reactions of the non-believer against God are in the proportion [sometimes in strong denial, rejection, even dangerously, etc.] to the Spiritual calling God has already placed on their life by God in Jesus Christ.

Acts 2:1-5 And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, **out of every nation under heaven.**

Acts 4:1-4 And as they [Apostles] spake unto the people, the Priests, and the Captain [of the guard] of the Temple, and the Sadducees, came upon them, *Being grieved [since Pentecost Christianity is a perceivable Spirit that men either rejoice in or are grieved by] that they taught the people, *and preached through Jesus *the resurrection [of just humans] from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men [converts to Christianity] was about five thousand.

The sending of the Holy Spirit foretold

John 16:7 Nevertheless I [Jesus] tell you the Truth; It is expedient for you that I go away [back to Heaven]: for if I go not away, the Comforter [Holy Spirit] will not come unto you [at Pentecost]; but if I depart, I will send Him unto you. And when He [Holy Spirit] is come, ***He will reprove the *world [Pentecost is an outpouring of the Holy Spirit upon the entire world] of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me [Jesus]; Of righteousness, because I go to My Father, and ye see Me no more [after the Ascension]; Of judgment, because the prince of this world [Satan - Devil] is judged.

CHAPTER XIV

Of Saving Faith

I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts; and is ordinarily wrought by the ministry of the Word: by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein; and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principle acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

III. This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

Common Christian Faith Confession

Psalms 104:24 O LORD, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of thy riches.

God's Plan of Salvation

*Hebrews 2:16-17 For verily He (Jesus) took [manifested] not on Him [the likeness or] the nature of angels; but He took (manifested) on Him [as a human in] the seed of Abraham. Wherefore in all things [as an incarnated human] **it behoved Him to be made [human] like unto His brethren**, that He might be a merciful and faithful [Melchisedec] High Priest in things pertaining to God, **to make reconciliation for the sins of the people** [and not reconciliation for the sins of the fallen angels].*

*Romans 2:14-16 For when the Gentiles, which have not the law, do by nature [a good conscience] the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, **their conscience also bearing witness**, and their thoughts the mean while accusing or else excusing one another; In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*

*Hebrews 4:12 For the word of God is quick (alive), and powerful, and sharper than any twoedged sword, **piercing even to the dividing asunder of soul and spirit**, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

The Atonement of Jesus Christ

*Romans 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the atonement.***

*Hebrews 10:14-25 For by one [atonement] offering He (Jesus) hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the Covenant [New Testament] that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; **And their sins and iniquities will I remember no more.** Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into [the opened way – into the presence of God - and eternal life - provided by the atonement] the Holiest by the blood of Jesus, By a new and living way, which He hath consecrated [atoned] for us, through the veil, that is to say, His flesh; And having an [Melchisedec] High Priest over the House of God; **Let us draw near with a true heart in full assurance of faith,** having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for He is faithful that promised; And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day [return of Jesus Christ] approaching.*

When the broken relationship is identified as broken, it is then possible to determine a remedy (Atonement). It is up to the offended party to declare what is suitable to repair the relationship and it is up to the offending party to desire to remedy the relationship otherwise the relationship will remain broken.

God being the offended one has declared that a relationship in the current sinful physical state of man is not acceptable. God has determined that to repair the relationship it will be necessary to have a new birth, a new Spiritual Born Again birth. Now it would normally be up to the offending party to meet the needs of the offended one therefore restoring the relationship. In this case, man is not able to repair the breach, the brokenness is too broken for us to repair. In this case God, has sent Himself to repair (atone) the separation on man's behalf.

The atonement is what the offending party is offering to the offended party. God has a special category of people that make offerings to Him. This group of people is called priests. A priest offers to God on behalf of man, where a prophet receives from God and offers it to man. Because God is not upset with Himself and God is not in a broken relationship with Himself, God has no need to make atonement with Himself. For this reason God had to become a man. God had to become a man and serve as a priest to offer atonement (repair) for the broken relationship between man and God.

After the offending party offers the repair (atonement) it is up to the offended party to determine if the offering is acceptable and if acceptable, therefore repairing and restoring the relationship. We know beyond any doubt that Jesus and what Jesus did as a Priest in offering atonement to God is acceptable to God and has repaired the relationship between man and God. The reason that we know this is that God resurrected Jesus from death in an eternal Spiritual body.

Romans 1:3 Concerning His (Father's) Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

The atonement sacrifice offering between man [Jesus the High Priest] and God is completed

The atonement between man and God is complete and completed; there is no current or future work of atonement. **We have received the work that Jesus as our High Priest did for us on the cross. The relationship between man and God is now open and available. The atonement is a sacrifice that is offered from a priest to God.** We do not receive atonement [directly] from God. God is not offering atonement directly to us because He has not offended us. Now that the relationship between God and man has been atoned (repaired) by the cross of Jesus Christ it is now the responsibility of each individual person to take advantage of the repaired relationship and enter into the atonement of Jesus Christ and have a relationship with God.

Note: Regarding the incorrect doctrine of 'Limited Atonement' that the Atonement [Christ] was sacrificed here on earth - there is no atonement blood being sacrificed in heaven to be given down to mankind. The atonement blood sacrifice was shed on the cross of Jesus on earth and the works of the cross of Jesus offered up and accepted by God the Father in Heaven creating a completed atonement [the repaired relationship between the Holy God and a sinful mankind] at one time for all mankind; past, present and future. -- "Romans 5:11 *And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*" -- "Leviticus 6:7 *And the priest (Hebrews 3:1, Hebrews 4:14, Hebrews 6:20) shall make an atonement for him [sinner] before the LORD [God]: and it shall be forgiven him [sinner] for any thing of all that he hath done [sins] in trespassing therein.*" -- Also Note: The atonement sacrifice of Jesus is complete, conclusive and eternal for all mankind who are willing to receive it because the blood that Jesus shed on the cross after His death [full payment for our sins] is blood that is sinless [unlimited], Holy [in fellowship with God] and eternally [pre-existent] alive [Spirit life]. **We receive our eternal life from the eternal life of the blood (Leviticus 17:11) of Jesus promised at the Last Supper Communion (Matthew 26:28) then shed and poured out (John 19:34 - Psalms 22:14 - Isaiah 53:12) on the cross.** -- David Anson Brown

John 1:1-18 In the beginning was the Word (Jesus Christ), and the Word was with God, and the Word (Jesus Christ) was God. The same was in the beginning with God. All things were made by Him (Jesus Christ); and without Him was not anything made [created] that was made. **In Him (Jesus Christ) was life; and the life was the light of men.** And the light shineth in darkness; and the darkness comprehended it not. There was a man [John the Baptist] sent from God, whose name was John. The same came for a witness, to bear witness of the Light, *that all men through Him might believe.* He [John the Baptist] was not that Light, but was sent to bear witness of that Light. That (Jesus Christ) was the True Light, which lighteth [gives life to] every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His Name (Jesus Christ): Which were born [Spiritually], not [physically] of blood, nor of [physical effort] the will of the flesh, nor of the will [human desires] of man, but of God. And the Word (Jesus Christ) was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of Grace and Truth. John bare witness of Him, and cried, saying, This was He of whom I spake, He (Jesus Christ) that cometh [physically] after me is preferred before me: for He [eternally] was before me. **And of His fulness have all we received,** and grace for grace. For the law was given by Moses, but **Grace and Truth came by Jesus Christ.** No man hath seen God at any time; [only] the only begotten Son (Jesus Christ), which is in the bosom of the Father, He (Jesus Christ) hath declared Him.

CHAPTER XV

Of Repentance Unto Life

I. Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments.

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it.

IV. As there is no sin so small but it deserves damnation; so there is no sin so great that it can bring damnation upon those who truly repent.

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy: so he that scandalizes his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him.

CHAPTER XVI

Of Good Works

I. Good works are only such as God hath commanded in his holy Word, and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretense of good intention.

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life.

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

IV. They, who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate [do more than is expected] and to do more than God requires, that they fall short of much which in duty they are bound to do.

V. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, because of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants: and because, as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection that they cannot endure the severity of God's judgment.

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblamable and unreprouvable in God's sight; but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from a heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore sinful and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God.

Common Christian Faith Confession

Good Works are a natural byproduct of our existing relationship with God through His Sanctification process in our life

*Acts 14:25-27 And when they [the Missionaries] had preached The Word [Gospel of Jesus Christ] in Perga, they went down into Attalia: And thence sailed to Antioch, from whence **they had been recommended to the grace of God for the work which they fulfilled**. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles.*

Our justification is our faith in the completed works of Jesus Christ

Our Salvation process involves Justification [a onetime singular event]. (i.e. Romans 8:33, 1 Corinthians 4:4, 1 Corinthians 6:11)

*1 Corinthians 6:11 And such [disobedience] were some of you [Gentiles]: but ye are washed [cleansed by God], but ye are sanctified [set apart to fellowship with God], but **ye are justified** [declared innocent before God] **in the Name of the Lord Jesus, and by the [Holy] Spirit** of our God.*

Where our Justification is more of a onetime event in our faith [singular Justification] in God our Sanctification [progressive Sanctification] is more of an ongoing process in our relationship with God

Romans 8:1-4 There is therefore now no condemnation to them which are [Justification] in Christ Jesus, who walk [Sanctification] not after the flesh, but after the [Holy] Spirit. For the law [Melchizedek Priesthood] of the [Holy] Spirit of life in Christ Jesus hath made me free from the [original sin] law of sin and death. For what the [Levitical] law could not do, in that it was weak through the flesh, God sending His own Son [Jesus Christ - Melchizedek High Priest] in the likeness of sinful flesh, and for sin, condemned sin in the [physical body] flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the [Holy] Spirit.

CHAPTER XVII

Of The Perseverance of the Saints

I. They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.

II. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit and of the seed of God within them; and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalence of corruption remaining in them, and the neglect of the means of their perseverance, fall into grievous sins; and for a time continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.

CHAPTER XVIII

Of the Assurance of Grace and Salvation

I. Although hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions: of being in the favor of God and estate of salvation; which hope of theirs shall perish: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God: which hope shall never make them ashamed.

II. This certainty is not a bare conjectural and probably persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God; which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

III. This infallible assurance doth not so belong to the essence of faith but that a true believer may wait long and conflict with many difficulties before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance and suffering even such as fear him to walk in darkness and to have no light: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which, in the meantime, they are supported from utter despair.

CHAPTER XIX

Of the Law of God

- I. God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.
- II. This law, after his Fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables; the first four commandments containing our duty toward God, and the other six our duty to man.
- III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a Church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the New Testament.
- IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require.
- V. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.
- VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin, and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof; although not as due to them by the law as a covenant of works: so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.
- VII. Neither are the fore mentioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it: the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.

Common Christian Faith Confession

*Matthew 5:17-18 Think not that I am come to destroy the law [O.T. law - instructions], or the [O.T.] prophets: I am not come to destroy, **but to fulfil**. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. [*Jesus came to fulfill the law (Levitical) but not by follow it for Himself or for His Disciples to follow it as He was instituting and following His Melchizedek Priesthood.]*

Matthew 12:1-8 At that time Jesus went on the Sabbath Day through the corn [ripe grain - i.e. barley, wheat]; and His disciples were an hungred, and began to pluck the ears of corn [grain], and to eat. But when the Pharisees saw it, they said unto Him, Behold, **Thy disciples do that which is not [Levitical] lawful** [Leviticus 23:3] to do upon the Sabbath Day. But He (Jesus) said unto them, Have ye not read [1 Samuel 21:6] what David did [note: King David was actually a Biblical type and practitioner of the Melchizedek Priesthood of Jesus], when he [David] was an hungred, and they that were with him; How he entered into the House of God [Tabernacle - then at Nob, when Saul was King], and did eat the shewbread, which was not [Leviticallly] lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law [Numbers 28:9], how that on the Sabbath Days the priests in the Temple profane [do Temple work on] the [Saturday] Sabbath, and are blameless? **But I (Jesus) say unto you, That in this place [right here and now] is [Jesus] One Greater than the Temple** [and the Levitical Law that the Temple practiced]. **But if ye had known what this meaneth, I will have mercy [Melchizedek Priesthood], and not sacrifice [Levitical Priesthood],** ye would not have condemned the guiltless. For **the Son of Man [Jesus] is Lord [Owner] even of [over] the Sabbath Day.**

Luke 7:12-15 Now when He (Jesus) came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord (Jesus) saw her, He had compassion on her, and said unto her, Weep not. And He came and touched [Leviticus 22:4-6 **And whoso toucheth any thing that is unclean by the dead, ... The soul (living person) which hath touched any (unclean) such shall be unclean until even (evening time)]** the bier [stretcher]: and they that bare him stood still. And He (Jesus) said, Young man, I [Jesus Christ - Melchizedek High Priest] say unto thee, Arise. **And he that was dead sat up, and began to speak.** And He delivered him to his mother.

Mark 1:40-42 And there came a leper to Him (Jesus), beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, **and touched** [an unclean leper - a Levitically unclean act - a Melchizedek cleansing act] him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

Mark 5:35-42 While He (Jesus) yet spake [to the woman who touched His garment], there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe. And He suffered [allowed] no man to follow Him, save [except] Peter, and James, and John the brother of James. And He (Jesus) cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when He was come in, He saith unto them, Why make ye this ado, and weep? the damsel [young girl] is not dead, but sleepeth. And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them [Peter, James and John] that were with Him, and entereth in where the damsel was lying. **And He took [touched a dead body - a Levitically unclean action -- a Melchizedek life giving action] the damsel by the hand,** and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years [not an infant - old enough to walk on her own]. And they were astonished with a great astonishment.

Matthew 9:2-8 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son (Sonship in God), be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? **But that ye may know that the Son of Man (Jesus Christ) hath power on earth to forgive sins,** then saith He to the sick of the palsy, Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But **when the multitudes saw it, they marvelled, and glorified God,** which had given such power unto men.

CHAPTER XX

Of Christian Liberty, and Liberty of Conscience

I. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike love, and a willing mind. All which were common also to believers under the law; but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected; and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

II. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.

III. They who, upon pretense of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretense of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices as, either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church: they may be lawfully called to account, and proceeded against by the censures of the Church, and by the power of the Civil Magistrate.

Common Christian Faith Confession

Christian Liberty is based on Love in a personal relationship with God
through grace and not by laws or ordinances

The Old Testament Law never brought anyone into Heaven including Moses

*Deuteronomy 32:48-52 And the LORD spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but **thou [Moses - the lawgiver] shalt not go thither unto the [promise] land** which I give the children of Israel.*

The same events of the Old Testament Saints unable to go to Heaven [because of the law and the separation between God and man that the law demanded] but instead were gathered in Paradise in a part of hell requiring Jesus to 'descend into hell' (1 Peter 3:18-20) partly in order to bring (Ephesians 4:8) the captive Saints [under the Old Testament law] into a personal relationship with Jesus and on into Heaven with Jesus.

Ephesians 4:8 Wherefore He saith, When He [Jesus] ascended up on High [to Heaven], He led [the O.T. Saints into Heaven] captivity [from hell] captive, and gave gifts [the Holy Spirit] unto men [still on earth].

The Biblical Mt. Sinai is located in Saudi Arabia and the traditional Mt. Sinai is located in Egypt

This analogy of two Mountains [Sinai the Law and Zion a relationship] or two locations Mt. Sinai [the Law] and Mt. Zion, Jerusalem [the cross and the resurrection] is one of the most important Biblical concepts because it goes straight to how and where we are to approach God. God was on Mt. Sinai when Moses met God in the burning bush and then as a sign God brought the Children of God out of Egypt and to Mt. Sinai to worship Him there. But they could only worship from a distance as they could not approach Mt. Sinai 'whosoever toucheth the mount shall be surely put to death' then as Moses and the Children of God journeyed to Israel their Promise Land God went with them. God in allegory left Mt. Sinai [Law] and relocated with the Children of God to Jerusalem [Mt. Zion]. If you want to keep the Law that mountain [Mt. Sinai] is vacant and if it's not vacant it's certain death if you even try to approach it. Mt. Zion in Jerusalem the cross and the resurrection of Jesus Christ on the other hand is both open and available to all mankind and along with the availability of Mt. Zion there is an invitation to all to come to God freely but only to Mt. Zion not to Mt. Sinai. It is only to Mt. Zion that the invitation for mankind to meet with God has been given.

Tithing or following any of The Old Testament laws for the sake of following the law does not buy or bring our righteousness and in fact the Tithers of the Old Testament all descended into hell as their tithe and obedience to the O.T. Laws was unable to gain them entrance into Heaven. Only their direct relationship with Jesus was able to bring them into Heaven.

Note: The Holy of Holies was a place for God to dwell and man did not have access into the direct, perceivable presence of God. On one day a year "day of atonement" the Levitical High Priest would enter into the Holy of Holies to bring blood from an oxen to cover (atone) for the sins for the people, the entire Nation, for one year then the next year on the same day the current High Priest would again bring in the blood as an atonement for the sins again of the entire Nation of Israel and God would remain in their midst. But even when the High Priest went into the sanctuary with the blood offering the High Priest was not allowed to see God himself lest the High Priest die. 'Leviticus 16:12 And he [High Priest] shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he [High Priest] die not:' The High Priest had to fill the sanctuary with smoke from incense burning on the coals of the altar then the High Priest could enter the sanctuary but he was not allowed to meet with God. With the law there is always a boundary between God and man keeping sinful man away from God and the smoke of the incense was a boundary keeping even the Levitical High Priest away from God away from the actual perceivable presence God the same way that Mt. Sinai had the boundary markers [piles of stones] alerting people and keeping all the people away from Mt. Sinai while God's presence was there. So actually the High Priest never technically entered the Sanctuary, the inner 3rd room Holy of Holies, the High Priest only temporarily extended the 2nd room the incense room by increasing the incense smoke far enough into the 3rd room until he could reach the mercy seat with the blood offering then immediately the High Priest exited back out of the Sanctuary and away from the presence of God.

CHAPTER XXI

Of Religious Worship and the Sabbath-day

I. The light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the hearth, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by Himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the holy Scripture.

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone: not to angels, saints, or any other creature: and since the Fall, not without a Mediator; nor in the mediation of any other but of Christ alone.

III. Prayer with thanksgiving, being one special part of religious worship, is by God required of all men; and that it may be accepted, it is to be made in the name of the Son, by the help of his Holy Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.

IV. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

V. The reading of the Scriptures with godly fear; the sound preaching, and conscionable hearing of the Word, in obedience unto God with understanding, faith, and reverence; singing of psalms with grace in the heart; as, also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God: besides religious oaths, and vows, solemn fastings, and thanksgivings upon special occasion; which are, in their several times and seasons, to be used in an holy and religious manner.

VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable to, any place in which it is performed, or towards which it is directed: but God is to be worshipped everywhere in spirit and in truth; as in private families daily, and in secret each one by himself, so more solemnly in the public assemblies, which are not carelessly or willfully to be neglected or forsaken, when God, by his Word or providence, calleth thereunto.

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath.

VIII. This Sabbath is to be kept holy unto the Lord when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.

Common Christian Faith Confession

Why does the Christian Church specifically gather for Worship on Sundays?

How and why did this practice begin?

These are questions often asked and very easy to answer

It is Jesus that started Sunday Worship as that is the Day that He Rose from the Dead and it is the "same day" that He began His Church.

It is the Glorious life giving Resurrection of Jesus and the birth of His Church that the Church gathers to commemorate every Sunday as it gathers and worships Jesus.

Acts 20:7 And upon the first day of the week (Sunday), when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 Corinthians 16:1-2 Now concerning the collection (financial giving) for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week (Sunday) let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

What is Worship?

*Psalms 95:6 Come let us **Worship** and bow down: let us kneel before the LORD our maker.*

The word worship literally means to acknowledge the source and sustaining of our life, the Christian acknowledges that life comes from God as God is the creator and sustainer of all life. The embodiment of life is the Resurrection of Jesus, as it is now the Resurrection Life of Jesus that we the Christian live in and take part in having been rescued by Jesus from our own certain death through sin. Therefore it has been since the first Sunday and continues until this day that the Church gathers to Worship God on Sunday by acknowledging His Life giving Resurrection Life.

What is the Church?

The Christian Church is a unique gathering of people whose sins have been paid for in full by Jesus on the cross. The word Church means "**out - gathering**" those that are taken out of this sinful world and gathered together into the sinless image of Jesus by receiving His Holy Spirit, and having received the Spirit of God the Christian has now passed from death in sin into Life in Jesus.

Why hasn't the Church always existed?

True Christianity is an intimate Spiritual Personal Relationship with God and a Relationship with God is as old as Creation so it is accurate to say that Adam and Eve are the first Christians but then Sin separated mankind from an intimate Spiritual relationship with God and therefore postponed Christianity until after the Redemption of mankind via the Cross and the Resurrection of Jesus providing for us a renewed intimate Spiritual Relationship. The Church did not exist during the Old Testament times. In other words, Noah, Abraham, King David, Solomon, and even John the Baptist, although each was in a relationship with God, they were not Christians and therefore not in the intimate Spiritual relationship that the Church enjoys, and for a very good reason, each of these people lived and died prior to the Cross of Jesus. Before the Cross of Jesus the remedy for Sin had not yet occurred and with sin a "Gathering of the Sinless (in Image)" was not yet available as God's Spirit is not intimately available with Sin.

Once Jesus came into humanity in the Virgin Birth and then died on the cross as full payment for all of the sins of the world then on His "Resurrection Day" the Church age could then begin. The Church could not be gathered prior to the cross and without the resurrection there would not be the Living Leader.

The Church/Christians are Identified as the ones who have acknowledged the Resurrection of Jesus and therefore have Received the Spirit of God and by receiving the Spirit of God are now in the Sinless Image of God our Father as the Christian is now a Child of God. This event of Jesus giving the Spirit and of individuals each receiving the Spirit of God began on Sunday the very day of the Resurrection of Jesus and continues on to this day as the Resurrection of Jesus and His Holy Spirit are the lifeblood of Christianity.

*John 20:19-23 Then the same day (Resurrection Sunday) at evening, being the first day of the week (Sunday), when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you." And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. **And when He had said this, He breathed on them, and saith unto them, "Receive ye the Holy Ghost: (Become a Christian) Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.***

Note: The verses and Biblical content of John 20:19-23 are dealing with a person becoming a Christian, with Salvation and with Regeneration via the Holy Spirit. Forgiveness of sins (via the cross of Jesus) and the imparting Baptism of Jesus (via His Resurrection) and the indwelling of the Holy Spirit into a person are direct functions of the cross and the resurrection of Jesus Christ. The knowledge of the removal of sin in the life of an individual person is referenced here in the Bible on the day of the resurrection of Jesus not on the day of Pentecost. Pentecost is referenced in the Bible in context with empowerment and of a person being a witness of Jesus but not in context of salvation as the Resurrection Day is associated with salvation.

Regarding the phrase "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" this clearly demonstrates that the removal of sin had occurred at the cross and that the knowledge of sin, the removal or the presence of sin in the life of an individual can be discerned by a Christian with the Baptism indwelling of the Holy Spirit since the day of the Resurrection of Jesus and of the giving of the Holy Spirit.

There are several examples in the Bible of people discerning the presence or removal of sin from the lives of individuals. All Christians even today can at times discern the spiritual state of another individual, how often has someone said that they are a Christian then deny Jesus and every tenant of Christianity and live a life completely opposed to the Biblical Christian precepts, we can often discern that the person though outwardly professing Christianity their sins remain. On occasion some people are in deep despair fearing that they can no longer be reconciled to God because they have offended God too much or have blasphemed the Holy Spirit and now conclude that they are eternally damned yet a Christian can often discern that God has not given up on them and that actually their sins are remitted and that they should seek after God because they will find God.

*Acts 8:20-23 But Peter said unto him (Simon the sorcerer), Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I **perceive** that thou art in the gall of bitterness, and in the bond of iniquity ...*

*Acts 17:22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I **perceive** that in all things ye are too superstitious.*

*Acts 26:27-28 King Agrippa, believest thou the prophets? I **know** (perceive) that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*

The Biblical reference also demonstrates that Christian Salvation the forgiveness of sins and entering into a relationship with the Holy God by becoming a child of God through receiving His Spirit indwelling in us is an actual event and it is an event predicated on an individual's faith and confession. Christianity is unique in that an individual can become a Christian at any moment and in any place regardless of time or circumstances. Since the cross and resurrection of Jesus Christ a person does not need another external event, not a Pentecost or any event, not a certain moon phase or any celestial - comet occurrence and certainly not a ritual, a feast or a festival to become a Christian but with just a simple faith in the living Savior Jesus and a desire to be united to God a person will become a new creation a 'born again' Christian.

Did the Church actually start at Pentecost?

Sometimes people think that the Church did not start until fifty days after the Resurrection of Jesus during a Feast called "Pentecost" Acts 2:1-4 but remember it is the Cross and Resurrection of Jesus that paved the way for the Church allowing for the individual receiving of the Holy Spirit of God, and not the waiting of Fifty days by the disciples that paved the way for the Church. There is a Feast of Pentecost every year but there is only one Cross and Resurrection of Jesus. There is not a fifty day gap between the Resurrection and the start of the Church. The same people gathered together and (Empowered) in Acts 2:1-4 had already received the Holy Spirit back in John 20:19-23 and would again be filled (Empowered) in Acts 4:31 and at other times as the Holy Spirit is leading.

Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled (Empowered) with the Holy Ghost, and they spake the word of God with boldness.

Is Sunday now also the Sabbath day of the Church?

It is also important to note that Sunday is not a Sabbath Day and therefore the Church is not resting on Sunday when it gathers to Worship God but is Rejoicing in the Living, Loving, Jesus.

Saturday is still the Sabbath day proscribed by God for the Jewish people to physically follow by physically resting but for the Church our rest is Spiritual we rest in complete faith of the accomplished, completed work of Jesus, His Cross and His Resurrection.

Exodus 20:10 But the Seventh day (Saturday) is the Sabbath ...

Luke 24:1 Now upon the First day (Sunday) of the week, very early in the morning, they came unto the sepulcher (tomb), bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of Jesus.

In establishing a time for the Resurrection - the disciples arrive at the tomb at about Sunrise, just prior, so we know that Jesus did not Resurrect later than sunrise and some might wonder if He rose earlier than Sunrise but the Biblical answer is no as it is exactly at sunrise that Jesus is revealing Himself to be Alive.

Also many of the Bible's names, references, types, and prophecies all reveal that He is the "Sunrise from on High." For example Jesus physically entered into the world in His Virgin birth at night into the darkness of this world - representing that Jesus is the light that shined and came into the dark world.

Continuing, Jesus (the Light of the world) Resurrected at Sunrise as His Resurrection is the new Dawn of Everlasting Life.

*Luke 1:78 Through the tender mercy of our God; **whereby the Dayspring (Sunrise) from on high** hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.*

*Isaiah 60:1 Arise (sunrise), shine; **for thy light is come**, and the Glory of the LORD is Risen (Resurrected) upon thee.*

*2 Corinthians 4:3,4 But if our Gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, **lest the light of the Glorious Gospel of Christ, who is the image of God**, should shine unto them.*

*2 Corinthians 4:6 **For God**, who commanded the light to shine out of darkness, **hath shined in our hearts**, to give the light of the knowledge of the Glory of God in the face (appearance) of Jesus Christ.*

*Romans 13:12 The night is far spent, the day is at hand (sunrise): let us therefore cast off the works of darkness, and let us put on **the armor of light**.*

Could the Church have stopped for a while and then restarted?

Since it is the Cross and Resurrection of Jesus and Only the Cross and Resurrection of Jesus that paved the way for the Christian Church the Christian Church has continued and will continue until Jesus receives His Christian Church unto Himself in Heaven where He is. In order for the Church to have started and stopped and started again it would Require that the Holy Spirit would no longer be available to mankind and then Jesus would have to be re-Crucified and the Holy Spirit re-given, events that could never happen again and would never happen again as the one Crucifixion of Jesus is sufficient for ALL Sins for ALL Time and the one Resurrection of Jesus is sufficient for all Life for ALL Time.

*Romans 6:9-11 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but **alive unto God through Jesus Christ** our Lord.*

Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all (Believers).

It really is a common Christian tenant that the Christian Church began with Jesus, the Eternal, Leader and Founder, giving His Spirit to His followers on the day of His Resurrection Sunday and that the Church has continued and will continue until Jesus Himself receives His Christian Church up into Heaven where He is currently at and we will forever be with Him in His Glorious Fellowship.

The Millennial Sabbath

Isaiah 11:1-10 And there shall come forth a rod out of the stem of Jesse [King David's father], and a Branch shall grow out of his roots: And the Spirit of the LORD shall rest upon Him [Messiah], the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the fear of the LORD; And shall make Him of quick understanding in the fear of the LORD: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: But with Righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod [words] of His mouth, and with the breath of His lips shall He slay the wicked. And Righteousness shall be the girdle [belt] of His loins, and faithfulness the girdle of His reins [determination]. The wolf [during the Millennial Reign restoration] also shall dwell with the lamb, and the leopard shall lie down with the kid [young goat]; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp [snake], and the weaned child shall put his hand on the cockatrice' [spider] den. They shall not hurt nor destroy in all My Holy Mountain [government]: for the earth shall be full of the Knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root [offspring] of Jesse, which shall stand for an ensign [guide] of the people; to it shall the Gentiles seek: and His rest shall be Glorious.

Revelation 20:6 Blessed and holy is he that hath part in the First Resurrection: on such the Second Death [eternal judgment] hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

Church Fathers and the Millennial Sabbath

The Church Fathers who expected Christ to Return and inaugurate the Millennium of a literal 1000 years included: Justyn Martyr (100-165 AD), Theophilus of Antioch (115-181 AD), Irenaeus (120-202 AD), Hippolytus (c. 236 AD), Tertullian (150-225 AD), Cyprian (200-258 AD), Commodian (200-275 AD), Lactantius (240-320 AD), Methodius (d. 311 AD). They all affirmed their Millenarian views with comments like those of Victorinus of Petau, who died around 304 AD, and wrote: "The true sabbath will be in the seventh millennium of years, when Christ with His elect shall reign." [Victorinus: "On the Creation of the World"]. Lactantius wrote that God's "religion and truth must labor during these six thousand years, while wickedness prevails and bears rule..." whereupon "all wickedness must be abolished from the earth, and righteousness reign for a thousand years; and there must be tranquility and rest from the labors which the world now has long endured." [Lactantius, "The Divine Institutes" 7.14]. Similar statements were made by other early Church Fathers.

Please bear with me for the story continues. These early Church Fathers, generally believed in a literal Millennium of 1000 years in which Christ will reign over the whole earth. Some called this the Millennial Sabbath. From this Biblical concept there developed the idea of what might be called the "Earth's Great Week." This idea was expressed first by a Jewish Christian, Barnabas, in Alexandria, Egypt, around 117 AD. He believed that man would have 6000 years on earth corresponding to 1000 years for each of the 6 Days of Creation. Then the 7th Day corresponded to the Millennial Sabbath of 1000 years with Christ reigning from David's throne. Following this was to be the New Heaven and New Earth and the New Jerusalem. Even though a literal 1000 years for the Millennium of Revelation 20 is a Biblical entity, it was not a Scriptural idea to allocate 1000 years to each Day of Creation. Nevertheless, this plausible basis for mankind's history was adopted by many of the Church Fathers. As a result, they expected the Lord to Return and inaugurate the Millennium sometime in the vicinity of 300-500 AD. This was done, as we noted above, on the basis of the Scriptural genealogy in the LXX and paleo-Hebrew which placed Creation roughly 5700-5500 BC.

In other words, it was generally agreed that the Millennial reign of Christ was a period of a literal 1000 years. In my study of Scripture, I have found in a number of instances that prophetic scriptures were fulfilled to the very day. This is also the approach that the early Fathers took. The problem that arose was the additional idea from Barnabas which suggested an approximate time when this Return would occur. We know that Christ did not return about 300 to 500 AD. But by 395 to 430 we have the time of Augustine. The Church leaders during this period had noted that Christ had not returned and offered an alternative interpretation of the Millennium as a result. The one important event that had occurred around the expected time was the acceptance of Christianity as the state religion of the Roman Empire. As a consequence, the church leaders at the time, like Augustine, concluded that the Millennium was the church age and that the Kingdom of Christ and the Kingdom of Heaven was the Church. The Church of Rome later carried this a little further and claimed the kingdom was exclusively the Roman Catholic church on the basis of Augustine's statements. Thus we have two erroneous doctrines, one from Barnabas, one from Augustine, which have contributed to a mis-understanding of what the Scripture is actually saying.

Source: [CONCERNING "ULTIMATE THINGS"](#) by Dennis E. Engleman, Conciliar Press, Ben Lomond, California, 1995

The Second Coming of Jesus

*Zechariah 12:10-14 And I will pour upon the [Jews] House of David, and upon the inhabitants of **Jerusalem**, the spirit of grace and of supplications: and they shall look [2nd Coming] upon Me [Jesus] whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day [2nd Coming] shall there be a great mourning in **Jerusalem**, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.*

*Acts 1:1-14 The former treatise [Gospel of Luke] have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which He was taken up [ascension], after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen: To whom also He shewed Himself alive after His Passion [Holy Week] by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized [not for Salvation but for their Empowerment as a Witness to the world -- the Apostles were already Saved (John 20:22, Luke 24:45) having already recognized the Resurrection of Jesus for the forgiveness of their sins and for their eternal salvation] with the Holy Ghost not many days hence. When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the Kingdom [Millennial Reign] to Israel? And He [Jesus] said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went up, behold, two men [Angels] stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner [back to Mt. Olivet - near Jerusalem] as ye have seen Him go into heaven. Then returned they unto **Jerusalem** from the Mount called Olivet, which is from Jerusalem a Sabbath Day's journey. And when they [Apostles] were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren [James and Jude].*

Note: The Second Coming of Jesus Christ is the return of Jesus to Jerusalem and to the Jews and not to the Christian Church as the Church in its entirety at that moment is in Heaven and is unable to meet Jesus on the earth during His initial 2nd Coming - Jesus doesn't return to the Church instead Jesus returns bringing the Church. The Christian Church follows Jesus (Revelation 19:14) to the earth to participate in the Millennial Reign on the earth.

Revelation 19:14 And the armies which were in heaven followed Him (Jesus) upon white horses, clothed in fine linen, white and clean.

CHAPTER XXII

Of Lawful Oaths and Vows

I. A lawful oath is a part of religious worship, wherein upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred. Yet, as, in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament, as well as under the Old, so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority.

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. It cannot oblige to sin; but in anything not sinful, being taken, it binds to performance, although to a man's own hurt: nor is it to be violated, although made to heretics or infidels.

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

VI. It is not to be made to any creature, but to God alone: and that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty, in way of thankfulness for mercy received, or for obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.

VII. No man may vow to do anything forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance of which he hath no promise or ability from God. In which respects, monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

CHAPTER XXIII

Of the Civil Magistrate

I. God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil-doers.

II. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.

III. Civil magistrates may not assume to themselves the administration of the Word and Sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession of belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

IV. It is the duty of the people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their obedience to him: from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretense whatsoever.

Common Christian Faith Confession

Revelation 21:1-7 And I saw a new heaven [sky] and a new earth: for the first heaven [sky] and the first earth were passed away; and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold, the Tabernacle of God is with men, and He will [visibly] dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these Words are True and Faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son.

The 3 Thrones of Jesus Christ

The 3 Thrones of Jesus Christ

Current Throne in Heaven - Alongside the Father's Throne

(Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 12:2; 1 Peter 3:22)

Eligibility: Relative the *Son of God (Father God) [eternal co-reigning with the Father and the Holy Spirit]

Currently Jesus Christ is seated on His own Throne (co-reigning - interceding) at the right hand of His Father's Throne in Heaven.

*Romans 8:34 Who is he that condemneth [not Jesus]? It is [Jesus] Christ that died, yea rather, that is risen again, **Who is even at the right hand of God, Who also maketh intercession for us** [not condemning Christians].*

The 8th Global Kingdom on earth The [Millennial] Reign of Jesus Christ and the Eternal Kingdom of Jesus Christ

Future Millennial Kingdom Throne in Jerusalem

Restoring the Throne of King David (Acts 15:16; Revelation 22:16)

Eligibility: Relative the *Son of Man (descendant of King David)

At a future date for the 1,000 year reign of Jesus Christ on earth Jesus will be seated upon the Throne of King David (Acts 2:29-33).

Acts 15:15-19 And to this [Millennial Reign] agree the words of the prophets; as it is written, After this [Church Age] I [Messiah] will return, and will build again the Tabernacle [Throne] of [King] David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the [Christian] Gentiles, upon whom My Name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world.

The Eternal Throne of Jesus Christ

Eternal Throne [the Throne of the Father, Jesus Christ and the Holy Spirit] (Revelation 20:4; Revelation 22:3) the Eternal Throne of the New Heaven (sky) and the New Earth.

Eligibility: Jesus as [Eternal God] *Conqueror (John 16:33)

Then with the New Heaven (sky) and the New Earth, Jesus as the conqueror of this earth [realm] will sit eternally [continuing to co-reign with the Father and the Holy Spirit] on His own Throne upon the New Eternal Earth (Revelation 21:3).

John 16:33 These things I (Jesus) have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I (Jesus) have overcome [conquered] the world.

CHAPTER XXIV

Of Marriage and Divorce

I. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

II. Marriage was ordained for the mutual help of husband and wife; for the increase of mankind with a legitimate issue, and of the Church with an holy seed; and for preventing of uncleanness.

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent. Yet it is the duty of Christians to marry only in the Lord. And, therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together, as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce, and after the divorce to marry another, as if the offending party were dead.

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such willful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage; wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it, not left to their own wills and discretion in their own case.

Common Christian Faith Confession

The faithful marriage union between one man and one woman is a representation of the ultimate intimate Spiritual union relationship between God and His people.

2nd Corinthians 11:2 For I (Apostle Paul) am jealous over you (Church) with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Some false teachers have tried to negate the special relationship that Jesus has with His Church/bride and have put forth the false teaching that Jesus was married while He was here on the earth. Often Mary Magdalene is suggested as a possible wife for Jesus and at times the wedding in Cana of Galilee John chapter 2 is also offered as Jesus' own wedding yet it would be odd to have Jesus the "invited guest" steal the bride and then get married himself that would likely create a riot and would not be a legal wedding in lacking the Jewish betrothal period.

Any marriage prior to the Cross would mean that Jesus was marrying a sinner and really teachings of an earthly marriage of Jesus are yet another false set of teachings that are attempting to do away with the need of mankind for the sacrifice of Jesus on the Cross and of His Glorious Resurrection and it is an attempt to deny the special relationship that Jesus has with His Bride "The Church".

Church Leadership:

1 Timothy 3:1-2 This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife [in the original Greek language i.e. not more than one wife at a time – this is a prohibition against bigamy in any form or practice], vigilant, sober, of good behaviour, given to hospitality, apt to teach;

*Galatians 5:22-26 But the fruit of the Spirit is **love** [including marriage], joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: **against such there is no law**. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.*

Marriage out of love and good intentions is not unlawful including a later marriage from divorce and remarriage. In a Church leadership perspective it is often the servants who have been broken [i.e. King David] by life's circumstances that are the more affective godly leaders among the congregation. Seemingly those pastors, teachers and leaders [i.e. King Saul] who present themselves as having nothing to repent over are possibly the worst of god's servants. God is the God of 2nd chances and to deny this about God or to limit God's abundant mercy in the lives of others is possibly to fall into a ploy of the Devil and it is certainly a mistake to make in Christian fellowship and in Church leadership.

The Church-Bride of Jesus was foretold in Adam and Eve

Genesis 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

*Genesis 2:20-25 .. but for Adam there was not found a help meet for him. And the LORD God caused a deep sleep {death i.e. the cross} to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman {bride}, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and **they shall be one flesh**. And they were both naked, the man and his wife, and were not ashamed.*

Note: The Old Testament prophecies leave no room for any marriage of Jesus prior to His Cross and His Resurrection but do portray the Glorious Wedding union to the Church yet to come. Jesus could not marry the Church or any individual prior to the Cross as the remedy for sin did not yet exist.

CHAPTER XXV

Of the Church

- I. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of Him that filleth all in all.
- II. The visible Church, which is also catholic or universal under the gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ; the house and family of God, through which men are ordinarily saved and union with which is essential to their best growth and service.
- III. Unto this catholic and visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.
- IV. This catholic Church hath been sometimes more, sometimes less, visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.
- V. The purest Churches under heaven are subject both to mixture and error: and some have so degenerated as to become apparently no Churches of Christ. Nevertheless, there shall be always a Church on earth, to worship God according to his will.
- VI. There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God.

Common Christian Faith Confession

The Christian Church Resurrection Sunday beginning and the concluding Rapture ending

The Christian Church as a Congregation [of sinless in the image of Jesus] did not exist during the Old Testament Times but did began on Sunday the (Easter) Day Resurrection of Jesus, by Jesus breathing, giving Life - His Spirit into each individual disciple who follows Him.

*John 20:19-23 Then the same day (Resurrection Day) at evening, being the first day of the week (Sunday), when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you." And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, **He breathed on them, and saith unto them, "Receive ye the Holy Ghost: (Become a Christian) Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.***

*Luke 24:44-53 And He (Jesus) said unto them (Disciples), These are the words which I spake unto you, while I was yet with you [before the cross], that all (Scripture) things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. **Then opened He their understanding [Jesus imparted His Holy Spirit baptism into each of them], that they might [become Christians and] understand the scriptures,** And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise [that Jesus being that acceptable offering for all the sins of mankind the Father would send the Holy Spirit to comfort and accompany Christians] of My Father [(John 14:26)] upon you: but tarry ye in the city of Jerusalem, until ye be endued with power [empowerment of the Holy Spirit Acts 2:1-4] from on high. And He led them out as far as to [the town of] Bethany (house of figs, figs are a fruit of the Promise Land, the Christian Church partakes in the fruit of Heaven), and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.*

The Church Beginning and Ending

The Church began with the cross and Resurrection of Jesus and is continuing on right now and will end at the rapture when Jesus meets us, the Church, in the air and He takes us to heaven to be with Him therefore saving us from the terrible time of the tribulation to come.

1st Thessalonians 4:16-18 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Note: the Church is a short defined period of time encompassing a distinct group of people. The Church began on Sunday the Resurrection day (Easter) when Jesus began to breath His

Spirit life into each of His disciples resulting in the "Born-Again" birth of the Christian Church. The Church was not possible prior to the cross and resurrection of Jesus due to the sin nature of us humans and it was only after the cross of Jesus that sin has been paid for and the resurrection made available to us a new sinless life in Jesus. Eventually and likely even soon, the Christian Church will end here on earth when Jesus takes His Church (Christians) up into Heaven in an event called the Rapture of the Church. The Gospel of John is written by John for the general audience of "Born-Again" Christians, those who have the breath of God in them, but after the Church is Raptured into heaven there will still be people here on earth both Jews and Gentiles who need to get to know and understand God through His Bible and the Gospels of Matthew, Mark and Luke have more and different information than the book of John, information to address the circumstances in the lives of the people who are still left here on earth.

After the Church Ending – The Two Groups of Martyred Saints

The Church did not always exist. The Church did not exist during the Old Testament times and the Church will not exist on earth after the rapture. The Church began on the day of the resurrection of Jesus when Jesus baptized the disciples with His Spirit (breath) in the upper room. The Church will no longer be on earth but many people on earth will still be redeemed and will still have a relationship with God. This group of post Church redeemed people will be the Martyred Saints. The Martyred Saints are divided into two groups; the First group is killed [Revelation 6:9-11] because they believe the word of God (Bible) and they have the testimony that Jesus is alive, that He has resurrected from death.

Revelation 12:11 And they overcame him (Satan) by the blood of the Lamb (Jesus) and by the word of their testimony; and they loved not their lives unto the death.

Later the second group of Martyred Saints are killed [Revelation 13:15] for the same reasons as the First group and also for wisely not accepting the Mark of the Beast given by the Antichrist and his followers.

Revelation 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast [Antichrist] and over his image and over his mark and over the number of his name, stand on the sea of glass, having the harps of God.

Together these two large groups of martyred (killed) people comprise the Martyred Saints of Revelation.

CHAPTER XXVI

Of the Communion of the Saints

I. All saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as to conduce to their mutual good, both in the inward and outward man.

II. Saints by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of the Godhead, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous. Nor doth their communion one with another as saints, take away or infringe the title or property which each man hath in his goods and possessions.

CHAPTER XXVII

Of the Sacraments

- I. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him: as also to put a visible difference between those that belong unto the Church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word.
- II. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other.
- III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.
- IV. There be only two sacraments ordained by Christ our Lord in the gospels, that is to say, Baptism and the Supper of the Lord: neither or which may be dispensed by any but a minister of the Word, lawfully ordained.
- V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.

Common Christian Faith Confession

The Common Christian Sacraments

1. Confession of Faith

Romans 10:9-11 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and **with the mouth confession is made unto salvation**. For the scripture saith, Whosoever believeth on Him (Jesus Christ) shall not be ashamed.*

God the Father: John 6:44 *No man can come to Me (Jesus), except the Father which hath sent Me draw him: and I will raise him up at the last day.*

2. Baptism - Spirit, water, fire

Matthew 28:18 *And Jesus came and spake unto them [Apostles], saying, All power is given unto Me in heaven and in earth. Go ye therefore, and Teach all Nations, **baptizing them in the Name of the Father, and of the Son (Jesus), and of the Holy Ghost:** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

God the Son - Jesus Christ: Matthew 3:11-12 *I [John the Baptist] indeed baptize you with water unto repentance: but He [Messiah] that cometh after me is mightier than I, whose shoes I am not worthy to bear: **He [Jesus Christ] shall baptize you with the Holy Ghost, and with fire:** Whose fan [i.e. tools] is in His hand, and He will throughly purge [completely empty] His floor [workspace], and gather His wheat [saved] into the garner [building]; but He will burn up the chaff [unsaved] with unquenchable fire.*

3. Communion

Matthew 26:26-28 *And as they were eating, Jesus took bread, and blessed it, and brake it, and **gave it to the disciples,** and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is My blood of the New Testament [eternal life], which is shed for many for the remission of sins.*

God the Holy Ghost: 2 Corinthians 13:14 *The grace of the Lord Jesus Christ, and the love of God [Father], and **the Communion of the Holy Ghost,** be with you all. Amen.*

Note: To participate in any one of the 3 Sacraments is to participate in all of them. An individual confession of faith that Jesus Christ is the Savior, the Son of God is the same profession as Baptism and Communion.

1 Peter 3:21-22 *The like figure whereunto even baptism doth also now save us **not [the water and] the putting away of the filth of the flesh,** but the answer of a good conscience toward God, by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.*

1 Corinthians 11:23-26 *For I [Apostle Paul] have received of the Lord [Jesus Christ] that which also I delivered unto you, That the Lord Jesus the same [Passover] night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: **this do in remembrance of Me.** After the same manner also He took the cup, when He had supped [eaten], saying, This cup is the New Testament in My blood: **this do ye, as oft as ye drink it, in remembrance of Me.** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death [i.e. and resurrection] till He come.*

CHAPTER XXVIII

Of Baptism

I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, or his in-grafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his Churchy until the end of the world.

II. The outward element to be used in the sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.

IV. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized.

V. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinancy the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.

VII. The sacrament of Baptism is but once to be administered to any person.

Common Christian Faith Confession

Water Baptism is a Commandment of God to be obeyed by every Christian

Baptism by water does not take away our sins it is only the blood of Jesus that removes our sins. Our Baptism in water represents our faith in the blood-death and resurrection life of Jesus the Messiah-Christ. Baptism represents that we are dead with Jesus (immersed in water) and buried to this world and then (reemerged) resurrected with Jesus and alive in heaven.

The baptism by water is usually a onetime occurrence but many Christians partake in more than one water baptism in their life. Christians visiting Israel will often get water baptized in the Jordan river and Christians who have grown significantly in their Christian walk can also build on their previous water baptism and be baptized in water continuing their one water baptism.

Baptism, being immersed in or wet with water, is a commandment given directly from God to be observed and obeyed by all of the followers of Jesus Christ.

*Matthew 28:17-20 And when they (Disciples) saw Him (Jesus), they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

Luke 24:44-53 And He said unto them (Disciples), These are the words which I spake unto you, while I was yet with you [before the cross], that all (Scripture) things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding [(John 20:22) Jesus breathed His Holy Spirit baptism into each of them], that they might [become Christians and] understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise [that Jesus being that acceptable offering for all the sins of mankind the Father would send the Holy Spirit to comfort and accompany Christians] of My Father [(John 14:26)] upon you: but tarry ye in the city of Jerusalem, until ye be endued with power [empowerment of the Holy Spirit Acts 2:1-4] from on high. And He led them out as far as to [the town of] Bethany (house of figs, figs are a fruit of the Promise Land), and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.

*Acts 2:38-42 Then Peter said unto them (audience), Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then **they that gladly received his word were baptized:** and the same day there were added unto them about three thousand souls. And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*

Water Baptism is an act of obedience towards God it is a public declaration of one's Christian faith declaring openly to both the human physical realm and also to the Angelic spiritual realm that a person is now a child of God. Baptism is like communion in that it is also an act of participation in the Kingdom of God. Notably water Baptism does not save a person from their sin as only a belief in Jesus Christ particularly that His blood that He shed on the cross covers our sins and that His resurrection declares us to be righteous proving our sins are forgiven. Water Baptism is an act of obedience committed by an already believing, Spirit filled, submitted, child of God, disciple of Jesus Christ in obedience to Jesus Christ.

1 Peter 3:21-22 The like figure whereunto even baptism doth also now save us not [the water and] the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.

*Acts 8:35-38 Then (the Christian) Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. **And he answered and said, I believe that Jesus Christ is the Son of God.** And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; **and he baptized him.***

*Acts 10:33-48 Immediately therefore I (Cornelius a Roman Centurian) sent to thee (Apostle Peter); and thou hast well done that thou art come. Now therefore are we (Romans) all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: He is Lord of all: That word, I say, ye know, which was published throughout all Judaea (Israel), and began from Galilee, after the baptism which John (the Baptist) preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree (cross): Him God raised up the third day, and shewed Him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick (living) and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they (Jews) of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, **Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?** And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.*

When Jesus was Baptized it wasn't to take away sins, Jesus didn't have any it was to reveal Jesus as the Messiah and was for Jesus to set an example for us to follow as an opportunity for His followers to be baptized like Jesus was and in fact to enter into His one baptism

2 Corinthians 5:21 For He (Heavenly Father) hath made Him (Jesus) to be sin for us, [Jesus] who knew no sin; that we might be made the righteousness of God in Him.

John 1:31-34 And I (John the Baptist) knew Him (Messiah) not: but that He should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the (Holy) Spirit descending from heaven like a dove, and it abode upon Him (Jesus). And I knew Him not: but He (Heavenly Father) that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this (Jesus of Nazareth) is the Son of God.

Criteria for Christian Baptism

1. The person being baptized confesses a personal individual faith in Jesus Christ [the Apostles' Creed, a Psalm or a Bible verse can be read or recited]. Acknowledging the sinless Divine life, sacrificial atoning death on the cross and three days later the resurrection [eternal life] of Jesus Christ.
2. The person administering the baptism is to baptize in the Name of God the Father, the Son Jesus and the Holy Spirit [not in the name of any individual, group or denomination] i.e. (Matthew 28:18-20) "I baptize you in the Name of God the Father, the beloved Son Jesus Christ and the Holy Spirit."
3. The water baptism event [submerging into water] signifies our (dying) death and burial to this world (sin and death) while then [emerging from the water] signifies our own personal resurrection with eternal life in Jesus Christ entering into a new life in the eternal Kingdom of God.
4. Note: The water baptism [and accompanying confession of faith] is the Biblical public confession of faith for each individual Christian and is not to be confused with an alter call that although being a public stand it is not in its entirety the Biblical confession of faith.

*Matthew 28:18-20 And Jesus came and spake unto them [Disciples], saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach [Disciple] all Nations, *baptizing them in the Name of the Father, and of the Son [Jesus], and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

1 Corinthians 15:12-26 Now if Christ be preached that He [Jesus] rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man [Adam] came death, by man [Jesus] came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His [2nd] coming. Then cometh the end [of mans' separation from God], when He [Jesus] shall have delivered up the Kingdom to God, even the Father; when He [Jesus] shall have put down all rule and all authority and power. For He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

*1 Corinthians 15:35-50 But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest [seeds of plants] is not quickened [sprouted], except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain [seed], it may chance of wheat, or of some other grain: But God giveth it a [flower] body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial [stars] bodies, and bodies [planets - moons] terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It [human body] is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, *that [physical] flesh and blood cannot inherit the [sternal] Kingdom of God; neither doth [sin] corruption inherit [Heaven] incorruption.*

CHAPTER XXIX

Of the Lord's Supper

I. Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his Church unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead, but a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same; so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

IV. Private masses, or receiving this sacrament by a priest, or any other, alone; as likewise the denial of the cup to the people; worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ.

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly, and only, bread and wine, as they were before.

VI. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common-sense and reason; overthroweth the nature of the sacrament; and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

Christian Communion is Open to Everyone Who Wants to Participate

The Christian, Bread and Wine (Grape) Communion

Communion is to be open, available and accessible to everyone who wants to partake in communion between themselves and God.

Communion is a time to participate in the cross (broken bread) and resurrection (new life wine) of Jesus and in participating it is a time for reflection and self-examination. We are to reflect on the past in "remembrance of Jesus" to look to the future "until Jesus returns" we are to look up and see God in heaven and to look into ourselves to see where we are at in our relationship with Jesus.

1 Peter 1:13-16 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as He which hath called you is Holy, so be ye Holy in all manner of conversation; Because it is written, Be ye Holy; for I am Holy.

Communion is a time and an opportunity for each person to participate in the Kingdom of God and to examine themselves. Communion is not the opportunity for one person to examine the worthiness of another person for all are fallen and all fail before the true glory of God.

1 Corinthians 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

*1 Corinthians 11:1-34 Be ye followers of me (Apostle Paul), even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. ... But if any man seem to be contentious, we have no such custom, neither the churches of God. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night (Passover) in which He was betrayed took bread: And when He had given thanks, He brake it, and said, **Take, eat: this is My body, which is broken (cross) for you: this do in remembrance of Me.** After the same manner also He took the cup, when He had supped, saying, **This cup is the new testament (Eternal Life) in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (second coming).** Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily [by examining others and not themselves], shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body [that it is God alone who is Holy, God died as a sacrifice for an unholy, ungodly world full of sinful people]. For this cause many are weak and sickly among you, and many sleep [unconscie to the things of God]. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry (wait) one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*

Communion represents both the Physical and the Spiritual blood of Jesus

While Jesus gave Himself on the cross as our sacrifice about the very moment that Jesus said "it is finished" the veil in the Temple was torn open from top to bottom signifying that the access for mankind that was blocked into the Holiest place with God is now open to mankind.

Matthew 27:50-53 Jesus [on the cross], when He had cried [It is finished: (John 19:30) and Father, into thy hands I commend My Spirit: (Luke 23:46)] again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And [after His resurrection] the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city (Jerusalem), and appeared unto many.

Hebrews 9:1-14 Then verily the first covenant (Old Testament) had also ordinances of divine service, and a worldly sanctuary (Temple). For there was a tabernacle [temporary tabernacle (tent) during their desert wanderings after leaving Egypt, later a permanent Temple (building) in Jerusalem] made; the first [room], wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil [3rd room], the tabernacle which is called the Holiest of all [where the Shekinah Glory presence of God dwelt]; Now when these things were thus ordained, the priests went always [daily] into the first [room] tabernacle, accomplishing the service of God. But into the second (mentioned place) [Holiest of all - 3rd room] went the high priest alone once every year, not without blood [and also with enough smoke that the High Priest could not see the Shekinah Glory of God (Leviticus 16:13)], which (blood and smoke) he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the (Old Testament) time then present, in which were offered both gifts and sacrifices, that could not make him (Levitical Priest) that did the service perfect (completed), as pertaining to the conscience (mind and soul); Which stood only in (physical) meats and drinks, and divers washings, and carnal (fleshly) ordinances, imposed on them until the time of (Spiritual) reformation (New Testament). But Christ being come an High Priest [Eternal order of Melchizedek] of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place (in Heaven), having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God [Jesus being God became a man to offer on behalf of mankind His sacrifice to God], purge your conscience from dead works to serve the living God?

Leviticus 16:11-17 And Aaron (Levitical High Priest) shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock [outside the door of the tabernacle by the burnt offering altar] of the sin offering which is for himself: And he shall take a sensor full of burning coals of fire from off the (incense) altar [2nd room] before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil [3rd room]: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he (Levitical High Priest) die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy place [3rd room], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

The concept of Christianity is that each individual person is their own Priest officiating at their own altar before God with Jesus being the one High Priest for all Christians

*1 Peter 2:1-6 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn (Christian) babes, desire the sincere milk of the word (Bible), that ye may grow thereby: If so be ye have (Spiritually) tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual (Temple) house, **an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.** Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone (Jesus), elect, precious: and he that believeth on Him shall not be confounded.*

1 Peter 2:9-10 But ye (Christians) are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light: Which in time past (Gentiles) were not a people, but are now (Christians) the people of God: which had not obtained mercy, but now have obtained mercy.

Hebrews 16:15-16 By Him (Jesus) therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name. But do good to communicate forget not: for with such sacrifices God is well pleased.

Communion is an opportunity to participate with God in the Kingdom of God

Communion is a reenactment of Jesus' cross (His broken body, bread) and resurrection (His new resurrection life, cup of wine). Communion is an act of obedience towards God and it is also an opportunity to participate in a new life with God and a way to appropriate the new Kingdom of God into our lives.

Jesus did not limit His blood to the physical realm

Colossians 1:20 And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven.

The blood of Jesus is physical and it is also Spiritual His blood has both Spiritual and physical implications therefore the message of the Bible is both Spiritual and physical.

Matthew 26:27 For this is my blood of the new testament, which is shed for many for the remission of sins.

Matthew 1:21 And she (Virgin Mary) shall bring forth a son ("her seed" Genesis 3:15), and thou shalt call his name JESUS: for He shall save his people from their sins.

Matthew 26:27-28 And He (Jesus) took the cup, and gave thanks, and gave it to them (Disciples), saying, Drink ye all of it; For this is My blood of the New Testament, which is shed for many for the remission of sins.

Matthew 26:39 And He (Jesus) went a little farther, and fell on His face, and prayed, saying, O My Father (God), if it be possible, let this cup [death on the cross] pass from Me: nevertheless not as I will, but as thou wilt.

John the Baptist twice in two days proclaimed Jesus to be the Holy blood Sacrifice (Lamb) of God and Jesus did not challenge or even alter in any way the statement of the Prophet John the Baptist.

John 1:29 The next day John (the Baptist) seeth Jesus coming unto him, and saith, Behold the Lamb (Sacrifice) of God, which taketh away the sin of the world.

John 1:31-36 ... but that He (Savior) should be made manifest to Israel, therefore am I (John the Baptist) come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him (Jesus). And I knew Him not: but He (God) that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him (Jesus), the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Jesus as He walked, he saith, Behold the Lamb of God! -- "Again the next day ... and looking upon Jesus as He walked, he saith, Behold the Lamb of God!"

John 12:30-33 Jesus answered and said, This voice (from Heaven) came not because of Me, but for your sakes. Now is the judgment of this world: now shall the prince of this world (Satan) be cast out. And I, if I be lifted up (crucifixion and resurrection) from the earth, will draw all men unto Me. This he said, signifying what (crucifixion) death He should die.

Genesis 3:14-15 And the LORD God said unto the serpent (Satan), Because thou hast done this [deceived mankind], thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I (God) will put enmity between thee (Satan) and the woman, and between thy (Satanic - Antichrist) seed and her (Jesus - Salvation) seed; it (cross of Jesus - "Golgotha") shall bruise thy head, and thou (Satan) shalt bruise His heel (nailed feet and a bruised heel on the cross at Golgotha (Matthew 27:33)).

Revelation, reveals the living resurrected Jesus Christ in Heaven and the resurrected Jesus in the final verses of the entire Bible puts His seal of approval on the entire Bible.

Revelation 1:4-5 John (the Disciple) to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; And from Jesus Christ, who is the faithful witness, and the first begotten (Resurrected) of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood,

Revelation 5:6 And I (Disciple John) beheld, and, lo, in the midst of the throne and of the four beasts (Spirit beings), and in the midst of the elders, stood a Lamb as it had been slain,

Revelation 5: 8-9 And when He (Jesus) had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they (Saints of Heaven) sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God [the Father] by thy blood out of every kindred, and tongue, and people, and nation;

Revelation 22:20-21 He (Jesus) which testifieth these things saith, Surely I (Jesus) come [return] quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

The shed blood of Jesus covers both the physical on the earth and the Spiritual heavenly realms

The Communion and the Communion elements the unleavened broken bread and the wine mixed with water represent the Promises of God to complete and finalize the Redemption (bread) and the Salvation (wine) process.

John 6:27 Labour not for the meat (food) which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for Him (Jesus) hath God the Father sealed.

John 6:34-35 Then said they (Disciples) unto Him, Lord, evermore give us this (everlasting life) bread. And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

*John 6:53-63 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This (the body of Jesus) is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? **It is the spirit that quickeneth; the flesh profiteth nothing: the words that I (Jesus) speak unto you, they are spirit, and they are life.***

Just like in the days of Abraham when the Promises of God came first before the actual shedding of the blood covenant with Abraham the Christian Communion bread and Cup are tokens and symbols coming first representing the Promises of God and then later enacted on the cross and with the resurrection. Abraham was given the promises of God to be blessed, to multiply, to possess the land and to have Jesus the Redeemer come through his lineage all while Abraham was yet uncircumcised then later at 99 years of age Abraham was circumcised shedding his own blood in confirming the covenant promises previously given to him by God.

Genesis 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country (Babylon-Iraq), and from thy kindred, and from thy father's house, unto a land (Israel) that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Genesis 15:1-6 After these things (after Lot was rescued) the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This (servant) shall not be thine heir; but he (son) that shall come forth out of thine own bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed (descendants) be. And he believed in the LORD; and He counted it to him for righteousness.

Genesis 17:1-14 And when Abram was ninety years old and nine (age of 99), the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect (completed). And I will make My covenant between Me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with Him, saying, As for Me,

behold, My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised [those without the covenant tokens] man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

*Romans 4:10-12 How was it (his faith counted for righteousness) then reckoned? when he (Abraham) was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith (belief in the promises of God) which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also **walk in the steps of that faith of our father Abraham**, which he had being yet uncircumcised.*

Criteria for Christian Communion

1. First the 'body' (of Jesus Christ) bread [wafer] is to be unleavened (sinless), unsweetened (reality), salt (preserved), holes (pierced) and browned (bruised).
2. Second the 'blood' (of Jesus Christ) cup [grape juice, wine] is to be mingled (combined) 1/3 water with 2/3 grape [fruit of the vine]. Use three separate glasses or containers, 1 with water, 1 with grape, 1 empty. Then pour [mingle] at the same time both the grape and the water into the empty cup creating the cup of 2/3 grape mingled with 1/3 water.
3. Reading a Bible verse or passage provides the 3rd element of Communion the element of the Word of God being the Spirit of God.
4. Note: When the Communion bread is lifted up blessed, exalted and broken it represents the physical body of Jesus Christ on the cross then when the bread is eaten (consumed, eternalized) it represents the Spiritual [resurrection] body of Jesus Christ. Likewise when the Communion blood is mingled [grape, water] it represents the physical blood and water of Jesus Christ that was shed on the cross [after His death - by the spear wound (John 19:34-35)] for the remission of our sins and then when the blood is drink (consumed, eternalized) it represents the resurrection eternal life Spiritual blood of Jesus Christ. Both [the one body] the physical (earthly) body of Jesus Christ and His eternal Spiritual Resurrection [bodily resurrection] of Jesus Christ [along with our new eternal spiritual body in Jesus Christ] are represented in the one Communion of bread and wine (grape).

Matthew 26:26-29 And as they were eating, Jesus took [Communion] bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat; this is My Body. And He took the [Communion] cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is My Blood of the New Testament, which is shed [after the atoning death on the cross] for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that [Heavenly] day when I drink it new with you in My Father's Kingdom.

*1 Corinthians 11:23 For I [Apostle Paul] have received of the Lord [Jesus] that which also I delivered unto you, That the Lord Jesus *the same night in which He was betrayed [by Judas] took bread ...*

Note: The Communion represents and is a part of the Levitical Feats of "The Lord's Passover" Jesus was betrayed on the night of the Passover Feast [14th of Nisan - Leviticus 23:5]. The very next day, the day of the crucifixion (cross) of Jesus is the Levitical Feast the "Feast of Unleavened Bread" [15th of Nisan - Leviticus 23:6] then that first day of the week [Sunday] is the Feast of Firstfruits [Leviticus 23:7] - Jesus Resurrected on Sunday the Feast of Firstfruits and began (John 20:22) to give individually to each one of His disciples the Firstfruits of His Holy, eternal resurrection life.

*Romans 8:23 And not only they [all of creation groans for redemption], but ourselves also, which have *the Firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [from Children of God to Sons of God], to wit, the redemption of our body.*

Christian Communion - The New Testament - The body [both the physical and the resurrection body of Jesus] and the blood [both the physical blood and the resurrection - eternal life, spiritual blood] of Jesus Christ

*1 Corinthians 11:23-32 23 For I [Apostle Paul] have received of the Lord [Jesus] that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is *My body [representing both the physical body and resurrection (spiritual) body of Jesus], which [physical body] is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when he had supped, saying, This cup is the New Testament in My blood [both physical blood and resurrection Spirit-life blood]: this do ye, as oft as ye drink it, in remembrance of Me. *For as often as ye eat *this [unleavened] bread, and drink this [grape and water mingled] cup, ye do shew the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily [thinking they are not a sinner], shall be guilty of the [sacrifice for our sins] body and blood of the Lord. **But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, **not discerning the Lord's body [that the physical body of Jesus was given physically for our sin on the cross (redemption) and that the Spiritual body of Jesus is given to us from His eternal life resurrection (Salvation)]. For this cause [not knowing that the same body of Jesus from the cross is the same body that resurrected and is for our eternal, resurrection life, salvation] many are weak and sickly among you, and many sleep [are unaware of the power and of the pending resurrection in our own life]. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened (Hebrews 12:6) of the Lord, that we should not be condemned with the world.*

Note: The 'cup' is in reference to both the physical life-blood and the Spiritual life-blood of Jesus. The Communion of Jesus Christ represents both the body on the cross and the resurrection life body of Jesus. The New Testament - The Communion of Jesus Christ represents both the Redemption (cross) and Salvation (resurrection) body of Jesus Christ.

Also Note: Jesus being without sin in His body (Matthew 17:2), bodily resurrected in His same body. We having sin our own physical body we vacate our physical body and it returns to dust [Genesis 3:19] then we each receive a new spiritual body - not a new physical body [not a reincarnation of a physical body] but a new eternal spiritual body for the purposes of our [continuing] eternal spiritual life.

CHAPTER XXX

Of Church Censures

I. The Lord Jesus, as king and head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate.

II. To these officers the keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offenses; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

IV. For the better attaining of these ends, the officers of the Church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the Church, according to the nature of the crime, and demerit of the person.

CHAPTER XXXI

Of Synods and Councils

I. For the better government and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils.

II. As magistrates may lawfully call a synod of ministers and other fit persons to consult and advise with about matters of religion; so, if magistrates be open enemies of the Church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons, upon delegation from their churches, may meet together in such assemblies.

III. It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his Church; to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his Word.

[6.175] IV. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both.

[6.176] V. Synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.

CHAPTER XXXII

Of the State of Man After Death, and of the Resurrection of the Dead

I. The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.

The Bema Seat Judgment of the Christian

Romans 14:10-12 But why dost thou judge thy brother? or why dost thou set at nought thy brother? **for we shall all stand before the judgment seat of Christ.** For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

2 Corinthians 5:6-11 Therefore we are always confident, knowing that, whilst we are at home [alive] in the [physical] body, we are absent from the Lord [in Heaven]: For we walk by faith, not by sight: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him. **For we must all appear before the judgment seat of Christ;** that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

The Apostle Paul was briefly in Heaven and possibly having doubts about his own ministry (Galatians 2:2) and his own standing with God in grace [apart from the laws of Moses] the Apostle Paul appears to have witnessed in Heaven a Bema Seat Judgment take place. "2 Corinthians 12:4 How that he [Apostle Paul] was caught up into paradise [Heaven, Throne of God], *and heard unspeakable [Bema Seat Judgment] words, which it is ****not **lawful [illegal]** for a man to utter [repeat]." It's possible that Paul was able to witness a Bema Seat Judgment [or Judgments] and apparently all went well for the Christians and Paul realized that the Judgment Seat of Jesus Christ being the finalization 'acceptance' of individual Christianity is a reward for the Christian [those in Jesus Christ] and not a condemnation.

2 Corinthians 12:2-4 I [Apostle Paul] knew a man [himself] in Christ above fourteen years ago, whether in the body, I cannot tell; or whether out of the body [an out of body experience], I cannot tell: God knoweth; such an one caught up to the third heaven [Throne of God]. And I knew such a man, whether in the body, or out of the body, I cannot tell: God knoweth; How that he [Apostle Paul] was caught up into paradise [Heaven], and heard unspeakable words [of a Bema Seat Judgment in process], **which it is not lawful for a man to utter** [speak about another's judgment].

CHAPTER XXXIII

Of the Last Judgment

I. God hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged; but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.

II. The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect; and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity: so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.

Common Christian Faith Confession

The 3 Global Judgments

The 4 Earths

Earth 1.0 Adam and Eve (creation earth)

Earth 2.0 The present earth (since the flood of Noah)

Earth 3.0 The coming Millennial Reign (at the 2nd Coming return of Jesus Christ)

Earth 4.0 The New Heavens (sky) and New Earth (unjudged) - The Eternal State

The 3 Global Judgments

Judgment 1.0 **water:** flood of Noah

Judgment 2.0 **blood:** moon, stars, earthquakes]

Judgment 3.0 **spirit:** earth and sky dissolved with fire (2 Peter 3:12-14)]

Judgment 4.0 **no judgment:** eternal earth/state no judgment (Revelation 21:1-4)

Water: Original creation earth 1.0 and Judgment 1.0

Creation 1.0

*Genesis 1:1-3 In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the *waters. And God said, Let there be light: and there was light.*

Genesis 1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

Genesis 2:6 But there went up a mist from the earth, and watered [witnessed to] the whole face of the ground.

Genesis 2:10 And a river (witness) went out of Eden to water the garden; and from thence it was parted, and became into four heads.

Judgment 1.0

Genesis 7:9-10 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.

Earth 2.0 Creation

Blood: Creation of Resurrection (out of the water of Noah's flood) creating earth 2.0

*Genesis 8:1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a *wind [as a witness to mankind] to pass over the earth, and the waters asswaged;" -- "Genesis 8:14 And in the second month, on the seven and twentieth day of the month, was the [second] earth dried.*

Judgments of earth 2.0

Exodus 7:17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I [Moses] will smite with the rod that is in mine hand upon the waters which are in the river [Nile], and they shall be turned to blood.

Revelation 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

Revelation 8:8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

Spirit: Creation of Millennial Reign (restored - modified, shaken) earth 3.0

Revelation 16:18-20 And there were voices [witnesses], and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon [Mystery Babylon - fallen angelic realm] came in remembrance before God, to give unto her [scarlet woman - false church] the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found.

Millennial Reign earth 3.0

Isaiah 11:4-6 But with righteousness shall He [Messiah, Jesus] judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins [determination]. [for 1,000 years] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

2 Peter 3:6-7 Whereby the world [earth 1.0] that then was, being overflowed with water, perished: But the heavens and the earth, which are now [earth 2.0, and later earth 3.0], by the same word are kept in store [modified into earth 3.0], reserved unto fire [judgment 3.0] against the day of judgment and perdition of ungodly men.

2 Peter 3:12-14 Looking for and hasting unto the coming of the Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for New Heavens and a New Earth [earth 4.0], wherein dwelleth [only] righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him [Jesus Christ] in peace, without spot, and blameless.

Revelation 21:1-4 And I saw a New Heaven and a New Earth: for the first heaven and the first earth [all of earth 1.0, 2.0 and 3.0] were [completely] passed away; and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice [witness] out of heaven saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former [earth] things are passed away.

Advanced Judgment Accountability

The two generations of advanced judgment accountability

The 1st generation the people of the generation of the 1st coming of Jesus [with the Nation of Israel, the Laws of Moses (O.T.) and the Jerusalem Temple all in operation as a witness]

*Matthew 12:38-42 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But He [Jesus] answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas [Jonah]: For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in ****judgment with this generation [the generation of the 1st coming of Jesus], and shall condemn it: because they [Nineveh] repented at the preaching of Jonas [Jonah]; and, behold [the Christ], a greater than Jonas [Jonah] is here. The queen of the south [Queen Sheba] shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold [the Christ], a greater than Solomon is here.***

The 2nd generation the people of the generation of the 2nd coming of Jesus [with the re-established Nation of Israel, the first coming of Jesus (N.T.) and the future Jerusalem Temple all as a witness]

Revelation 13:9-10 If any man have an ear, let him hear. He [of this 2nd generation, the 2nd coming of Jesus] that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the [Tribulation] patience and the [End Time] faith of the saints.

Testimony, Salvation and Judgment of the cross of Jesus Christ

The Biblical triune (3 in 1) nature *testimony (physical life), *salvation (Spiritual life - eternal life) and *judgment of the cross of Jesus Christ

1st Judgment at physical death (1 Corinthians 4:4-5, 2 Corinthians 5:10)

2nd Judgment and eternal death, 1 Corinthians 5:13, Revelation 2:11, Revelation 20:6,14 Revelation 21:8

The **water, blood** and **Spirit** (also represented in breath, wind, fire) that are each freely offered and given from God to all of mankind globally as a life giving (sustaining) witness and also as a witness of sin (and eventually as a judgment against sin), and importantly as a testimony of the once physical presence of Jesus Christ on earth (John 19:30, John 19:34-35) and of His eternal remedy for our own individual eternal Salvation

John 1:1-4 In the beginning was the Word [Jesus], and the Word was with God, and the Word [Jesus] was [and is] God [validated by His resurrection (Romans 1:4)]. The same was in the beginning with God. All things were made by Him [Jesus]; and without Him was not any thing made that was made. In Him [Jesus] was [and is] life; and the life was [and is] the light of men.

*John 3:5-13 Jesus answered, Verily, verily, I say unto thee, Except a man be born of *water [womb, physical human life] and of the *Spirit [Holy Spirit - born again], he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, **Ye must be born again. The wind [G4151 - Spirit] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master [teacher] of Israel, and knowest not these things? Verily, verily, I say unto thee, ***We (1 John 5:7-9) speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He [Jesus] that came down from heaven, even the Son of man which is in heaven.*

*John 19:34-35 But one of the soldiers with a spear pierced His [Jesus'] side, and forthwith came there out {the global Judgment, global Testimony and global Salvation of} *blood and *water [and *Spirit] {the Spirit departing Jesus in Truth (John 19:30)}. And he (Disciple John) *that saw it bare record [testimony], and his [testimony] record is true: **and he knoweth that he saith true, ***that ye [individuals] might believe [salvation].*

*1 John 5:7-9 For there are *three (triune) that bear record in heaven, the Father, the Word [Jesus Christ], and the Holy Ghost: and these three are one. And there are three that bear *witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness [personal testimonies] of men, *the witness [on earth - Spirit, water, blood] of God is greater: for this is the witness of God which He hath testified of His Son [Jesus Christ].*

Source: [blog History Study](#)

Charles Herle, Prolocuter.

Cornelius Burges, Assessor.

Herbert Palmer, Assessor.

Henry Robroughe, Scriba.

Adoniram Byfield, Scriba.

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