1. *Scripture, the Word of God Written*

1.1 We believe that the Bible, consisting of the sixty-six books of the Old and New Testaments, is the infallible Word of God, verbally inspired by God,1 and without error2 in the original manuscripts.

1.2 We believe that God's intentions, revealed in the Bible, are the supreme and final authority in testing all claims about what is true and what is right. In matters not explicitly addressed by the Bible, what is true and right is assessed by criteria consistent with the teachings of Scripture.

1.3 We believe God's intentions are revealed through the intentions of inspired human authors, even when the authors' intention was to express divine meaning of which they were not fully aware, as, for example, in the case of some Old Testament prophecies.3 Thus the meaning of Biblical texts is a fixed historical reality, rooted in the historical, unchangeable intentions of its divine and human authors. However, while meaning does not change, the application of that meaning may change in various situations. Nevertheless it is not legitimate to infer a meaning from a Biblical text that is not demonstrably carried by the words which God inspired.4

1.4 Therefore, the process of discovering the intention of God in the Bible (which is its fullest meaning) is a humble and careful effort to find in the language of Scripture what the human authors intended to communicate. Limited abilities, traditional biases, personal sin, and cultural assumptions often obscure Biblical texts. Therefore the work of the Holy Spirit is essential for right understanding of the Bible,5 and prayer for His assistance belongs to a proper effort to understand and apply God's Word.6

2. *The Trinity, One God as Three Persons*

2.1 We believe in one7 living,8 sovereign,9 and all-glorious10 God, eternally existing in three11 infinitely excellent and admirable Persons: God the Father,12 fountain of all being;13 God the Son,14 eternally begotten,15 not made, without beginning,16 being of one essence17 with the Father; and God the Holy Spirit, proceeding in the full, divine essence,18 as a Person,19 eternally from the Father and the Son. Thus each Person in the Godhead is fully and completely God.

2.2 We believe that God is supremely joyful20 in the fellowship of the Trinity, each Person beholding and expressing His eternal and unsurpassed delight in the all-satisfying perfections of the triune God.

3. God's Eternal Purpose and Election

3.1 We believe that God, from all eternity,21 in order to display the full extent of His glory22 for the eternal and ever-increasing enjoyment23 of all who love Him,24 did, by the most wise and holy counsel of His will,25 freely and unchangeably26 ordain27 and foreknow28 whatever comes to pass, without in any way diminishing his holiness.

3.2 We believe that God upholds and governs all things – from galaxies29 to subatomic particles,30 from the forces of nature31 to the movements of nations,32 and from the public plans of politicians33 to the secret acts of solitary persons34 – all in accord with His eternal, all-wise35 purposes to glorify Himself, yet in such a way that He never sins,36 nor

ever condemns a person unjustly;37 but that His ordaining and governing all things is compatible with the moral accountability38 of all persons created in His image.

3.3 We believe that God's election is an unconditional39 act of free grace40 which was given through His Son Christ Jesus before the world began.41 By this act God chose, before the foundation of the world, those who would be delivered from bondage to sin42 and brought to repentance43 and saving faith44 in His Son Christ Jesus.

4. God's Creation of the Universe and Man

4.1 We believe that God created the universe,45 and everything in it,46 out of nothing,47 by the Word of His power. Having no deficiency in Himself, nor moved by any incompleteness in His joyful self-sufficiency,48 God was pleased in creation to display His glory49 for the everlasting joy50 of the redeemed, from every tribe and tongue and people and nation.51

4.2 We believe that God directly created Adam from the dust of the ground and Eve from his side. We believe that Adam and Eve were the historical parents of the entire human race;52 that they were created male and female equally in the image of God,53 without sin;54 that they were created to glorify55 their Maker, Ruler, Provider, and Friend by trusting His all-sufficient goodness, admiring His infinite beauty, enjoying His personal fellowship, and obeying His all-wise counsel; and that, in God's love and wisdom, they were appointed differing and complementary roles in marriage as a type of Christ and the church.56

5. Man's Sin and Fall from Fellowship with God

5.1 We believe that, although God created man morally upright, he was led astray from God's Word and wisdom by the subtlety of Satan's deceit,57 and chose to take what was forbidden,58 and thus declare his independence from, distrust for, and disobedience toward his all-good and gracious Creator. Thus, our first parents, by this sin, fell from their original innocence and communion with God.59

5.2 We believe that, as the head of the human race, Adam's fall became the fall of all his posterity, in such a way that corruption, guilt, death, and condemnation belong properly to every person.60 All persons are thus corrupt by nature,61 enslaved to sin,62 and morally unable63 and unwilling to delight in God and overcome their own proud preference for the fleeting pleasures of self-rule.

5.3 We believe that the essence of sin is failure to glorify God. We believe that the essence of glorifying God is to experience him as more satisfying than his gifts. Thus, idolatry is at the root of all sinful attitudes and behaviors. Sins flow from sin.

5.4 We believe God has subjected the creation to futility,64 and the entire human family is made justly liable to untold miseries of sickness,65 decay,66 calamity,67 and loss.68 Thus all the adversity and suffering in the world is an echo and a witness of the exceedingly great evil of moral depravity in the heart of mankind; and every new day of life is a God-given, merciful reprieve from imminent judgment, pointing to repentance.69

6. Jesus Christ, the Incarnate Son of God

6.1 We believe that in the fullness of time70 God sent forth His eternal Son as Jesus the Messiah,71 conceived by the Holy Spirit,72 born of the virgin Mary.73 We believe that, when the eternal Son became flesh,74 He took on a fully human nature,75 so that two whole, perfect, and distinct natures were inseparably joined together in one Person, without confusion or mixture. Thus the Person, Jesus Christ, was and is truly God76 and truly man,77 yet one Christ and the only Mediator between God and man.78

6.2 We believe that Jesus Christ lived without sin, though He endured the common infirmities and temptations of human life.79 He preached, taught and lived with truth and authority unparalleled in human history.80 He worked miracles, demonstrating His divine right and power over all creation: dispatching demons,81 healing the sick,82 raising the dead,83 stilling the storm,84 walking on water,85 multiplying loaves,86 and foreknowing what would befall Him and His disciples,87 including the betrayal of Judas88 and the denial, restoration, and eventual martyrdom of Peter.89

6.3 We believe that His life was governed by His Father's providence with a view to fulfilling all Old Testament prophecies concerning the One who was to come,90 such as the Seed of the woman,91 the Prophet like Moses,92 the Priest after the order of Melchizedek,93 the Son of David,94 and the Suffering Servant.95

6.4 We believe that Jesus Christ suffered voluntarily96 in fulfillment of God's redemptive plan,97 that He was crucified under Pontius Pilate,98 that He died,99 was buried100 and on the third day rose from the dead101 to vindicate the saving work of His life and death102 and to take His place as the invincible, everlasting Lord of glory.103 During forty days after His resurrection, He gave many compelling evidences of His bodily resurrection104 and then ascended bodily into heaven,105 where He is seated at the right hand of the Father,106 interceding for His people107 on the basis of His all-sufficient sacrifice for sin, and reigning until He puts all His enemies under His feet.108

7. The Saving Work of Christ

7.1 We believe that by His perfect obedience to God109 and by His suffering and death110 as the immaculate Lamb of God,111 Jesus Christ obtained forgiveness of sins112 and the gift of perfect righteousness113 for all who trusted in God prior to the cross114 and all who would trust in Christ thereafter.115 Through living a perfect life and dying in our place, the just for the unjust, Christ absorbed our punishment,116 appeased the wrath of God against us,117 vindicated the righteousness of God in our justification,118 and removed the condemnation of the law against us.119

7.2 We believe that the atonement of Christ for sin warrants and impels a universal offering of the gospel to all persons, so that to every person it may be truly said, "God gave His only begotten Son so that whoever believes in Him might not perish but have eternal life."120 Whosoever will may come121 for cleansing at this fountain, and whoever does come, Jesus will not cast out.122

7.3 We believe, moreover, that the death of Christ did obtain more than the bona fide offer of the gospel for all; it also obtained the omnipotent New Covenant123 mercy of repentance124 and faith125 for God's elect. Christ died for all, but not for all in the same way. In His death, Christ expressed a special covenant love to His friends,126 His

sheep,127 His bride.128 For them He obtained the infallible and effectual working of the Spirit to triumph over their resistance and bring them to saving faith.129

8. The Saving Work of the Holy Spirit

8.1 We believe that the Holy Spirit has always been at work in the world, sharing in the work of creation,130 awakening faith in the remnant of God's people,131 performing signs and wonders,132 giving triumphs in battle,133 empowering the preaching of prophets134 and inspiring the writing of Scripture.135 Yet, when Christ had made atonement for sin, and ascended to the right hand of the Father, He inaugurated a new era of the Spirit by pouring out the promise of the Father on His Church.136

8.2 We believe that the newness of this era is marked by the unprecedented mission of the Spirit to glorify the crucified and risen Christ.137 This He does by giving the disciples of Jesus greater power to preach the gospel of the glory of Christ,138 by opening the hearts of hearers that they might see Christ and believe,139 by revealing the beauty of Christ in His Word and transforming His people from glory to glory,140 by manifesting Himself in spiritual gifts (being sovereignly free to dispense, as he wills, all the gifts of 1 Corinthians 12:8-10) for the upbuilding of the body of Christ141 and the confirmation of His Word,142 by calling all the nations into the sway of the gospel of Christ,143 and, in all this, thus fulfilling the New Covenant promise to create and preserve a purified people144 for the everlasting habitation of God.145

8.3 We believe that, apart from the effectual work of the Spirit, no one would come to faith,146 because all are dead in trespasses and sins;147 that they are hostile to God, and morally unable to submit to God or please Him,148 because the pleasures of sin appear greater than the pleasures of God.149 Thus, for God's elect, the Spirit triumphs over all resistance,150 wakens the dead,151 removes blindness,152 and manifests Christ in such a compellingly beautiful way through the Gospel that He becomes irresistibly attractive to the regenerate heart.

8.4 We believe the Holy Spirit does this saving work in connection with the presentation of the Gospel of the glory of Christ.153 Thus neither the work of the Father in election, nor the work of the Son in atonement, nor the work of the Spirit in regeneration is a hindrance or discouragement to the proclamation of the gospel to all peoples and persons everywhere. On the contrary, this divine saving work of the Trinity is the warrant and the ground of our hope that our evangelization is not in vain in the Lord. The Spirit binds His saving work to the gospel of Christ, because His aim is to glorify the Christ of the Gospel.154 Therefore we do not believe that there is salvation through any other means than through receiving the gospel by the power of the Holy Spirit.155

9. The Justifying Act of God

9.1 We believe that in a free act of righteous grace God justifies the ungodly by faith alone apart from works,157 pardoning their sins,158 and reckoning them as righteous and acceptable in His presence.159 Faith is thus the sole instrument160 by which we, as sinners, are united to Christ, whose perfect righteousness and satisfaction for sins is alone the ground of our acceptance with God.161 This acceptance happens fully and permanently at the first instant of justification.162 Thus the righteousness by which we come into right standing with God is not anything worked in us by God, neither imparted to us at baptism nor over time, but rather is accomplished for us, outside ourselves, and is imputed to us.

9.2 We believe, nevertheless, that the faith, which alone receives the gift of justification, does not remain alone in the person so justified, but produces, by the Holy Spirit,163 the fruit of love164 and leads necessarily to sanctification.165 This necessary relation between justifying faith and the fruit of good works gives rise to some Biblical expressions which seem to make works the ground or means of justification,166 but in fact simply express the crucial truth that faith that does not yield the fruit of good works is dead, being no true faith.167

10. God's Work in Faith and Sanctification

10.1 We believe that justification and sanctification are both brought about by God through faith,168 but not in the same way. Justification is an act of God's imputing and reckoning;169 sanctification is an act of God's imparting and transforming.170 Thus the function of faith in regard to each is different. In regard to justification, faith is not the channel through which power or transformation flows to the soul of the believer, but rather faith is the occasion of God's forgiving, acquitting, and reckoning as righteous.171 But in regard to sanctification, faith is indeed the channel through which divine power and transformation flow to the soul;172 and the sanctifying work of God through faith does indeed touch the soul and change it into the likeness of Christ.

10.2 We believe that the essence of sanctification is fuller awareness and embracing of the superior delight in all of God's promises for us. Thus, the essence of Christ-likeness is not merely behavior, but inclinations and affections. Obedience by faith is that obedience which flows from this delight. The lack of proper affections is not a basis for disobedience, rather it is a basis for obedience saturated with repentance for faulty affections. Since the essence of sin is idolatry, the essence of sanctification is right worship.

10.3 We believe that the reason justifying faith necessarily sanctifies in this way is fourfold:

First, justifying faith is a persevering, that is, continuing, kind of faith.173 Even though we are justified at the first instant of saving faith,174 yet this faith justifies only because it is the kind of faith that will surely persevere. The extension of this faith into the future is, as it were, contained in the first seed of faith, as the oak in the acorn. Thus the moral effects175 of persevering faith may be rightly described as the effects of justifying faith.

Second, we believe that justifying faith trusts in Christ not only for the gift of imputed righteousness and the forgiveness of sins,176 but also for the fulfillment of all His promises to us based on that reconciliation.177 Justifying faith magnifies the finished work of Christ's atonement, by resting securely in all the promises of God obtained and guaranteed by that all-sufficient work.178

Third, we believe that justifying faith embraces Christ in all His roles:179 Creator,180 Sustainer,181 Savior,182 Teacher,183 Guide,184 Comforter,185 Helper,186 Friend,187 Advocate,188 Protector,189 and Lord.190 Justifying faith does not divide Christ, accepting part of Him and rejecting the rest. All of Christ is embraced by justifying faith, even before we are fully aware of, or fully understand, all that He will be for us. As more of Christ is truly revealed to us in His Word, genuine faith recognizes Christ and embraces Him more fully.191

Fourth, we believe that this embracing of all of Christ is not a mere intellectual assent, or a mere decision of the will, but is also a heartfelt, Spirit-given (yet imperfect) satisfaction in all that God is for us in Jesus.192 Therefore, the change of mind and heart that turns from the moral ugliness and danger of sin, and is sometimes called "repentance,"193 is included in the very nature of saving faith.

10.4 We believe that this persevering, future-oriented, Christ-embracing, heart-satisfying faith is life-transforming,194 and therefore renders intelligible the teaching of the Scripture that final salvation in the age to come depends on the transformation of life,195 and yet does not contradict justification by faith alone. The faith which alone justifies, cannot remain alone, but works through love.196

10.5 We believe that this simple, powerful reality of justifying faith is God's gift197 which He gives unconditionally in accord with God's electing love,198 so that no one can boast in himself,199 but only give all glory to God for every part of salvation.200 We believe that the Holy Spirit is the decisive agent in this life-transformation, but that He is supplied to us and works holiness in us though our daily faith in the Son of God201 whose trustworthiness He loves to glorify.202

10.6 We believe that the sanctification, which comes by the Spirit through faith,203 is imperfect and incomplete in this life.204 Although slavery to sin is broken,205 and sinful desires are progressively206 weakened by the power of a superior satisfaction in the glory of Christ, yet there remain remnants of corruption in every heart that give rise to irreconcilable war,207 and call for vigilance in the lifelong fight of faith.208

10.7 We believe that all who are justified will win this fight. They will persevere in faith and never surrender to the enemy of their souls.209 This perseverance is the promise of the New Covenant,210 obtained by the blood of Christ,211 and worked in us by God Himself,212 yet not so as to diminish, but only to empower and encourage, our vigilance;213 so that we may say in the end, I have fought the good fight,214 but it was not I, but the grace of God which was with me.215

11. Living God's Word by Meditation and Prayer

11.1 We believe that faith is awakened and sustained by God's Spirit216 through His Word217 and prayer.218 The good fight of faith is fought mainly by meditating on the Scriptures219 and praying220 that God would apply them to our souls.

11.2 We believe that the promises of God recorded in the Scriptures are suited to save us from the deception of sin by displaying for us, and holding out to us, superior pleasures in the protection, provision, and presence of God.221 Therefore, reading,222 understanding,223 pondering,224 memorizing,225 and savoring226 the promises of all that God will be for us in Jesus are primary means of the Holy Spirit to break the power of sin's deceitful promises in our lives. Therefore it is needful that we give ourselves to such meditation day and night.227

11.3 We believe that God has ordained to bless228 and use229 His people for His glory through the means of prayer, offered in Jesus'230 name by faith.231 All prayer should seek ultimately that God's name be hallowed, and that His kingdom come, and that His will be done on earth as it is done in heaven.232 God's sovereignty over all things is not a hindrance to prayer, but a reason for hope that our prayers will succeed.233

11.4 We believe that prayer is the indispensable handmaid of meditation, as we cry out to God for the inclination to turn from the world to the Word,234 and for the spiritual ability to see the glory of God in His testimonies,235 and for a soul-satisfying sight of the love of God,236 and for strength in the inner man to do the will of God.237 By prayer God sanctifies His people,238 sends gospel laborers into the world,239 and causes the Word of God to spread and triumph over Satan and unbelief.240

12. Christ's Church and Her Ordinances

12.1 We believe in the one universal Church, composed of all those, in every time and place, who are chosen in Christ and united to Him through faith by the Spirit in one Body, with Christ Himself as the all-supplying, all-sustaining, all-supreme, and all-authoritative Head.241 We believe that the ultimate purpose of the Church, and thus all ministries and gifts, is to glorify God242, having as their aim the increase of God's people's ever-increasing gladness of worship.243

12.2 We believe it is God's will that the universal Church find expression in local churches244 in which believers agree together to hear the Word of God proclaimed,245 to engage in corporate worship,246 to practice the ordinances of baptism247 and the Lord's Supper,248 to build each other's faith through the manifold ministries of love,249 to hold each other accountable in the obedience of faith through Biblical discipline,250 and to engage in local and world evangelization.251 The Church is a body in which each member should find a suitable ministry for His gifts;252 it is the household of God in which the Spirit dwells;253 it is the pillar and bulwark of God's truth in a truth-denying world;254 and it is a city set on a hill so that men may see the light of its good deeds – especially to the poor255 – and give glory to the Father in heaven.256

12.3 We believe that baptism is an ordinance of the Lord by which those who have repented and come to faith257 express their union with Christ258 in His death and resurrection,259 by being immersed in water260 in the name of the Father and the Son and the Holy Spirit.261 It is a sign of belonging to the people of God, the true Israel,262 and an emblem of burial263 and cleansing,264 signifying death to the old life of unbelief, and purification from the pollution of sin.

12.4 We believe that the Lord's Supper is an ordinance of the Lord265 in which gathered believers266 eat bread, signifying Christ's body given for His people, and drink the cup of the Lord, signifying the New Covenant in Christ's blood.267 We do this in remembrance of the Lord, and thus proclaim His death until He comes. Those who eat and drink in a worthy manner partake of Christ's body and blood, not physically, but spiritually, in that, by faith, they are nourished with the benefits He obtained through His death, and thus grow in grace.268

12.5 We believe that each local church should recognize and affirm the divine calling of spiritually qualified men to give leadership to the church through the role of pastor-elder in the ministry of the Word and prayer. Women are not to fill the role of pastor-elder in the local church, but are encouraged to use their gifts in appropriate roles that edify the body of Christ and spread the gospel. 269

13. Christ's Commission to Make Disciples of All Nations

13.1 We believe that the commission given by the Lord Jesus to make disciples of all nations is binding on His Church to the end of the age.270 This task is to proclaim the

Gospel to every tribe and tongue and people and nation,271 baptizing them, teaching them the words and ways of the Lord,272 and gathering them into churches273 able to fulfill their Christian calling among their own people. The ultimate aim of world missions is that God would create, by His Word, worshippers who glorify His name through glad-hearted faith and obedience.274 Missions exists because worship doesn't. When the time of ingathering is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever. Worship, therefore, is the fuel and the goal of missions.

14. Death, Resurrection, and the Coming of the Lord

14.1 We believe that when Christians die they are made perfect in holiness,275 are received into paradise,276 and are taken consciously into the presence of Christ, which is more glorious and more satisfying than any experience on earth.277

14.2 We believe in the blessed hope278 that at the end of the age Jesus Christ will return to this earth personally,279 visibly,280 physically,281 and suddenly282 in power and great glory;283 and that He will gather His elect,284 raise the dead,285 judge the nations, and establish His kingdom.286 We believe that the righteous will enter into the everlasting joy of their Master,287 and those who suppressed the truth in unrighteousness288 will be consigned to everlasting conscious misery.289

14.3 We believe that the end of all things in this age will be the beginning of a never-ending, ever-increasing happiness in the hearts of the redeemed, as God displays more and more of His infinite and inexhaustible greatness and glory for the enjoyment of His people.290

15. The Spirit of This Affirmation and the Unity of the Church

15.1 We do not believe that all things in this affirmation of faith are of equal weight, some being more essential, some less. We do not believe that every part of this affirmation must be believed in order for one to be saved.

15.2 Our aim is not to discover how little can be believed, but rather to embrace and teach "the whole counsel of God."291 Our aim is to encourage a hearty adherence to the Bible, the fullness of its truth,292 and the glory of its Author. We believe Biblical doctrine stabilizes saints in the winds of confusion293 and strengthens the church in her mission to meet the great systems of false religion and secularism. We believe that the supreme virtue of love is nourished by the strong meat of God-centered doctrine.294 And we believe that a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ is sustained in an atmosphere of deep and joyful knowledge of God and His wonderful works.295

15.3 We believe that the cause of unity in the church296 is best served, not by finding the lowest common denominator of doctrine, around which all can gather, but by elevating the value of truth, stating the doctrinal parameters of church or school or mission or ministry, seeking the unity that comes from the truth, and then demonstrating to the world how Christians can love each other297 across boundaries rather than by removing boundaries. In this way, the importance of truth is served by the existence of doctrinal borders, and unity is served by the way we love others across those borders.

15.4 We do not claim infallibility for this affirmation and are open to refinement and correction from Scripture.298 Yet we do hold firmly to these truths as we see them and call on others to search the Scriptures to see if these things are so.299 As conversation and debate take place, it may be that we will learn from each other, and the boundaries will be adjusted, even possibly folding formerly disagreeing groups into closer fellowship.

End Notes: Scripture References

1 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness (2 Timothy 3:16). For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit (2 Peter 1:21). There are some things in [Paul's epistles] that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures (2 Peter 3:16). If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord (1 Corinthians 14:37). And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual (1 Corinthians 2:13). He said to them, "How is it then that David, in the Spirit, calls him Lord, saying, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet"'" (Matthew 22:43-44)? But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you (John 14:26). When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you (John 16:13-14).

2 Every word of God proves true; he is a shield to those who take refuge in him (Proverbs 30:5). God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it (Numbers 23:19)? The words of the LORD are pure words, like silver refined in a furnace on the ground, purified seven times (Psalm 12:6). …so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us (Hebrews 6:18). Heaven and earth will pass away, but my words will not pass away (Matthew 24:35). …in hope of eternal life, which God, who never lies, promised before the ages began… (Titus 1:2). Sanctify them in the truth; your word is truth (John 17:17). But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God" (Matthew 22:29).

3 Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories (1 Peter 1:10-11). He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation (John 11:51).

4 There are some things in [Paul's epistles] that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures (2 Peter 3:16). [Satan said to Jesus], "If you are the Son of God, throw yourself down, for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'" Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test'" (Matthew 4:6-7).

5 Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual person judges all things, but is himself to be judged by no one. "For who has understood the mind of the Lord so as to instruct him?" But we have the mind of Christ (1 Corinthians 2:12-16).

6 Open my eyes, that I may behold wondrous things out of your law (Psalm 119:18). Blessed are you, O LORD; teach me your statutes (Psalm 119:12)! [I pray that] having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places (Ephesians 1:18).

7 Hear, O Israel: The LORD our God, the LORD is one (Deuteronomy 6:4).

8 Simon Peter replied, "You are the Christ, the Son of the living God" (Matthew 16:16; see also 2 Corinthians 6:16; 1 Timothy 4:10; Hebrews 3:12; Revelation 7:2).

9 I know that you can do all things, and that no purpose of yours can be thwarted (Job 42:2). Our God is in the heavens; he does all that he pleases (Psalm 115:3). The Most High rules the kingdom of men and gives it to whom he will (Daniel 4:25). His dominion is an everlasting dominion, and his kingdom endures from generation to generation; all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What have you done" (Daniel 4:34-35)? In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will… (Ephesians 1:11). Instead you ought to say, "If the Lord wills, we will live and do this or that" (James 4:15). See notes 29, 31-36, 45, 46.

10 And they shall sing of the ways of the LORD, for great is the glory of the LORD (Psalm 138:5).

11 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19). The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all (2 Corinthians 13:14).

12 No one has ever seen God; the only God, who is at the Father's side, he has made him known (John 1:18). This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God (John 5:18). Not that anyone has seen the Father except he who is from God; he has seen the Father (John 6:46). Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God'" (John 20:17). Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing (Acts 2:33). To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ (Romans 1:7). Together you may with one voice glorify the God and Father of our Lord Jesus Christ (Romans 15:6). Blessed be the God and Father of our Lord Jesus Christ (1 Peter 1:3)! Grace to you and peace from God our Father and the Lord Jesus Christ (Philemon 1:3).

13 There is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist (1 Corinthians 8:6).

14 These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name (John 20:31). In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made (John 1:1-3). This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God (John 5:18). Not that anyone has seen the Father except he who is from God; he has seen the Father (John 6:46). "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us) (Matthew 1:23). All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him (Matthew 11:27). I and the Father are one (John 10:30). Believe the works, that you may know and understand that the Father is in me and I am in the Father (John 10:38). And whoever sees me sees him who sent me (John 12:45). If you had known me, you would have known my Father also. From now on you do know him and have seen him (John 14:7). To [Israel] belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen (Romans 9:5). For in him the whole fullness of deity dwells bodily (Colossians 2:9). [We are] waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ (Titus 2:13). He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high (Hebrews 1:3). But of the Son he says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom" (Hebrews 1:8). Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ... (2 Peter 1:1). I am the Alpha and the Omega, the first and the last, the beginning and the end (Revelation 22:13).

15 He is the image of the invisible God, the firstborn of [=over] all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him (Colossians 1:15-16). For to which of the angels did God ever say, "You are my Son, today I have begotten you?" Or again, "I will be to him a father, and he shall be to me a son?" And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him" (Hebrews 1:5-6). And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth… No one has ever seen God; the only God, who is at the Father's side, he has made him known (John 1:14, 18).

16 In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

17 For in him the whole fullness of deity dwells bodily (Colossians 2:9).

18 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit… You have not lied to men but to God" (Acts 5:3-4). Do you not know that you are God's temple and that God's Spirit dwells in you (1 Corinthians 3:16)? These things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God (1 Corinthians 2:10-11). And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God (Romans 8:27).

19 But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you (John 14:26). But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me (John 15:26). When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you (John 16:13-14). All these are empowered by one and the same Spirit, who apportions to each one individually as he wills (1 Corinthians 12:11). And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption (Ephesians 4:30).

20 [Sound teaching is] in accordance with the glorious gospel of the blessed [=happy] God with which I have been entrusted (1 Timothy 1:11). His master said to him, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master" (Matthew 25:23). These things I have spoken to you, that my joy may be in you, and that your joy may be full (John 15:11). I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them (John 17:26). Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased [delights]. I will put my Spirit upon him, and he will proclaim justice to the Gentiles (Matthew 12:18). When he established the heavens, I [Wisdom, the Word, the Son] was there; when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master workman, and I was daily his delight, rejoicing before him always (Proverbs 8:27-30).

21 [He] saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began (2 Timothy 1:9). This was according to the eternal purpose that he has realized in Christ Jesus our Lord (Ephesians 3:11). He chose us in him before the foundation of the world (Ephesians 1:4). He [Christ] was foreknown before the foundation of the world but was made manifest in the last times for your sake (1 Peter 1:20). All who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain (Revelation 13:8).

22 For from him and through him and to him are all things. To him be glory forever. Amen (Romans 11:36; see also Ephesians 1:6, 12, 14). Your people shall all be righteous; they shall possess the land forever, the branch of my planting, the work of my hands, that I might be glorified (Isaiah 60:21; see also 43:7). "Now is my soul troubled. And what shall I say? 'Father, save me from this hour?' But for this purpose I have come to this hour. Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again" (John 12:27-28). When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you" (John 17:1). I glorified you on earth, having accomplished the work that you gave me to do (John 17:4). [God highly exalted Christ so that] every tongue [will] confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:11).

23 Delight yourself in the LORD (Psalm 37:4). Rejoice in the Lord always; again I will say, rejoice (Philippians 4:4)! His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master" (Matthew 25:23). He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away (Revelation 21:4).

24 But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him" (1 Corinthians 2:9). And we know that for those who love God all things work together for good, for those who are called according to his purpose (Romans 8:28).

25 In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will (Ephesians 1:11).

26 God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it (Numbers 23:19)? And also the Glory of Israel will not lie or have regret, for he is not a man, that he should have regret (1Samuel 15:29).

27 Remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, "My counsel shall stand, and I will accomplish all my purpose" (Isaiah 46:9-10). The lot is cast into the lap, but its every decision is from the LORD (Proverbs 16:33). Many are the plans in the mind of a man, but it is the purpose of the LORD that will stand (Proverbs 19:21).

28 Set forth your case, says the LORD; bring your proofs, says the King of Jacob. Let them bring them, and tell us what is to happen. Tell us the former things, what they are, that we may consider them, that we may know their outcome; or declare to us the things to come. Tell us what is to come hereafter, that we may know that you are gods; do good, or do harm, that we may be dismayed and terrified (Isaiah 41:21-23). I am the LORD; that is my name; my glory I give to no other, nor my praise to carved idols. Behold, the former things have come to pass, and new things I now declare; before they spring forth I tell you of them (Isaiah 42:8-9; see also Genesis 15:13; 40:13,19; Exodus 3:19; Deuteronomy 31:16; Psalm 34:20; Isaiah 44:6-8; 44:24-28; 45:11; 45:20-21; 46:8-11; 48:1-6; Zechariah 12:10; John 6:64; 19:36-37).

29 [God] commands the sun, and it does not rise; who seals up the stars (Job 9:7). Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name, by the greatness of his might, and because he is strong in power not one is missing (Isaiah 40:26).

30 Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. But even the hairs of your head are all numbered (Matthew 10:29-30). For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together (Colossians 1:16-17).

31 For to the snow he says, "Fall on the earth," likewise to the downpour, his mighty downpour. He seals up the hand of every man, that all men whom he made may know it. Then the beasts go into their lairs, and remain in their dens. From its chamber comes the whirlwind, and cold from the scattering winds. By the breath of God ice is given, and the broad waters are frozen fast. He loads the thick cloud with moisture; the clouds scatter his lightning. They turn around and around by his guidance, to accomplish all that he commands them on the face of the habitable world. Whether for correction or for his land or for love, he causes it to happen (Job 37:6-13). He sends out his command to the earth; his word runs swiftly. He gives snow like wool; he scatters hoarfrost like ashes. He hurls down his crystals of ice like crumbs; who can stand before his cold? He sends out his word, and melts them; he makes his wind blow and the waters flow (Psalm 147:15-18). And he awoke and rebuked the wind and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. He said to them, "Why are you so afraid? Have you still no faith?" And they were filled with great fear and said to one another, "Who then is this, that even wind and sea obey him" (Mark 4:39-41)?

32 The LORD brings the counsel of the nations to nothing; he frustrates the plans of the peoples. The counsel of the LORD stands forever, the plans of his heart to all generations (Psalm 33:10-11). Is a trumpet blown in a city, and the people are not afraid? Does disaster come to a city, unless the LORD has done it (Amos 3:6)? Who has spoken and it came to pass, unless the Lord has commanded it? Is it not from the mouth of the Most High that good and bad come (Lamentations 3:37-38)? As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today (Genesis 50:20).

33 And the ten horns [= kings] that you saw, they and the beast will hate the prostitute. They will make her desolate and naked, and devour her flesh and burn her up with fire, for God has put it into their hearts to carry out his purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled (Revelation 17:16-17). The king's heart is a stream of water in the hand of the LORD; he turns it wherever he will (Proverbs 21:1). The lot is cast into the lap, but its every decision is from the LORD (Proverbs 16:33).

34 A man's steps are from the LORD; how then can man understand his way (Proverbs 20:24)? The heart of man plans his way, but the LORD establishes his steps (Proverbs 16:9).

35 O LORD, how manifold are your works! In wisdom have you made them all (Psalm 104:24). To the only wise God be glory forevermore through Jesus Christ! Amen (Romans 16:27). For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe (1 Corinthians 1:21).

36 The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he (Deuteronomy 32:4). This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all (1 John 1:5). God cannot be tempted with evil, and he himself tempts no one (James 1:13). Let God be true though every one were a liar (Romans 3:4).

37 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse (Romans 1:20). For God shows no partiality. For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law (Romans 2:11-12). All his works are right and his ways are just; and those who walk in pride he is able to humble (Daniel 4:37).

38 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God (Romans 3:19).

39 Though [Jacob and Esau] were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of his call—she was told, "The older will serve the younger." As it is written, "Jacob I loved, but Esau I hated." What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it depends not on human will or exertion, but on God, who has mercy. For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." So then he has mercy on whomever he wills, and he hardens whomever he wills (Romans 9:11-18). For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption. Therefore, as it is written, "Let the one who boasts, boast in the Lord" (1 Corinthians 1:26-31). Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not part of my flock. My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand" (John 10:25-29). I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word (John 17:6). All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day (John 6:37-39). And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified (Romans 8:28-30).

40 So too at the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day" (Romans 11:5-8).

41 [God] saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began (2 Timothy 1:9). He chose us in him before the foundation of the world, that we should be holy and blameless before him (Ephesians 1:4).

42 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed (Romans 6:17). For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death (Romans 8:2).

43 And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth (2 Timothy 2:24-25). When they heard these things they fell silent. And they glorified God, saying, "Then to the Gentiles also God has granted repentance that leads to life" (Acts 11:18).

44 No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day (John 6:44). And [Jesus] said, "This is why I told you that no one can come to me unless it is granted him by the Father" (John 6:65). For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake (Philippians 1:29). For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast (Ephesians 2:8-9). All things

have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him (Matthew 11:27). And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven" (Matthew 16:17). One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul (Acts 16:14).

45 In the beginning, God created the heavens and the earth (Genesis 1:1).

46 The earth is the LORD's and the fullness thereof, the world and those who dwell therein, for he has founded it upon the seas and established it upon the rivers (Psalm 24:1-2).

47 By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible (Hebrews 11:3). But in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world (Hebrews 1:2). In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made (John 1:1-3).

48 See note 22. Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you'" (Exodus 3:13-14). I will not accept a bull from your house or goats from your folds. For every beast of the forest is mine, the cattle on a thousand hills. I know all the birds of the hills, and all that moves in the field is mine. If I were hungry, I would not tell you, for the world and its fullness are mine. Do I eat the flesh of bulls or drink the blood of goats? Offer to God a sacrifice of thanksgiving, and perform your vows to the Most High, and call upon me in the day of trouble; I will deliver you, and you shall glorify me (Psalm 50:9-15). [God is not] served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything (Acts 17:25).

49 …everyone who is called by my name, whom I created for my glory, whom I formed and made (Isaiah 43:7).

50 And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away (Isaiah 35:10). His master said to him, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master" (Matthew 25:23).

51 And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation" (Revelation 5:9). After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb" (Revelation 7:9-10)!

52 Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature (Genesis 2:7). So God created man in his own image, in the image of God he created him; male and female he created them (Genesis 1:27). So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man (Genesis 2:21-22). For as in Adam all die, so also in Christ shall all be made alive (1 Corinthians 15:22). Thus it is written, "The first man Adam became a living being;" the last Adam became a life-giving spirit (1 Corinthians 15:45). Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come (Romans 5:14).

53 So God created man in his own image, in the image of God he created him; male and female he created them (Genesis 1:27). Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image (Genesis 9:6). With [the tongue] we bless our Lord and Father, and with it we curse people who are made in the likeness of God (James 3:9).

54 And God saw everything that he had made, and behold, it was very good. And there was evening and there
was morning, the sixth day (Genesis 1:31).

55 See note 51.

56 Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives

should submit in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." This mystery is profound, and I am saying that it refers to Christ and the church. However, let each one of you love his wife as himself, and let the wife see that she respects her husband (Ephesians 5:22-33) Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him" (Genesis 2:18).

57 See, this alone I found, that God made man upright, but they have sought out many schemes (Ecclesiastes 7:29). Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'" (Genesis 3:1)? Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate" (Genesis 3:13). But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ (2 Corinthians 11:3).

58 But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die (Genesis 2:17). So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate (Genesis 3:6).

59 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden (Genesis 3:7-8). Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned (Romans 5:12). For as by a man came death, by a man has come also the resurrection of the dead (1 Corinthians 15:21).

60 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned- for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous (Romans 5:12-19).

61 In [sin] you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind (Ephesians 2:2-3).

62 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? …When you were slaves of sin, you were free in regard to righteousness (Romans 6:16, 20).

63 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned (1 Corinthians 2:14). For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God (Romans 8:7-8). But to this day the LORD has not given you a heart to understand or eyes to see or ears to hear (Deuteronomy 29:4).

64 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope (Romans 8:20).

65 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies (Romans 8:23).

66 So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed day by day (2 Corinthians 4:16).

67 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered" (Romans 8:35-36).

68 But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope (1 Thessalonians 4:13).

69 Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance (Romans 2:4)?

70 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law (Galatians 4:4).

71 For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him (John 3:16-17). Simon Peter replied, "You are the Christ, the Son of the living God" (Matthew 16:16).

72 And Mary said to the angel, "How will this be, since I am a virgin?" And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God" (Luke 1:34-35).

73 Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel (which means, God with us) (Matthew 1:23; see also Luke 1:34-35).

74 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth (John 1:14).

75 Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil (Hebrews 2:14). Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people (Hebrews 2:17).

76 See note 16.

77 Who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross (Philippians 2:6-8; see notes 74 and 75).

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

79 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin (Hebrews 4:15).

80 The officers answered, "No one ever spoke like this man" (John 7:46)! And they were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him" (Mark 1:27). And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances" (Matthew 22:16).

81 "He commands even the unclean spirits, and they obey him" (Mark 1:27).

82 And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people (Matthew 4:23).

83 And Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me" (Matthew 11:4-6).

84 And he awoke and rebuked the wind and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm (Mark 4:39).

85 And in the fourth watch of the night he came to them, walking on the sea (Matthew 14:25).

86 Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over (Matthew 14:19-20).

87 I am telling you this now, before it takes place, that when it does take place you may believe that I am he (John 13:19).

88 "But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him) (John 6:64). Truly, truly, I say to you, one of you will betray me (John 13:21). Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot (John 13:26). You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified (Matthew 26:2). [When he had given the morsel to Judas] Jesus said to him, "What you are going to do, do quickly" (John 13:27).

89 "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers." Peter said to him, "Lord, I am ready to go with you both to prison and to death." Jesus said, "I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me" (Luke 22:31-34). "Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go." (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, "Follow me" (John 21:18-19).

90 And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory" (Luke 24:25-26)?

91 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel (Genesis 3:15). The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you (Romans 16:20).

92 I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him (Deuteronomy 18:18). [He has sent] the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago. Moses said, "The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you. And it shall be that every soul who does not listen to that prophet shall be destroyed from the people" (Acts 3:20-23).

93 The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek" (Psalm 110:4). So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you;" as he says also in another place, "You are a priest forever, after the order of Melchizedek" (Hebrews 5:5-6).

94 Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this (Isaiah 9:7). The book of the genealogy of Jesus Christ, the son of David, the son of Abraham (Matthew 1:1). "What do you think about the Christ? Whose son is he?" They said to him, "The son of David" (Matthew 22:42).

95 Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted… He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all (Isaiah 52:13, 53:3-6). For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many (Mark 10:45).

96 “No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father” (John 10:18).

97 This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men (Acts 2:23).

98 For truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your plan had predestined to take place (Acts 4:27-28).

99 When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit (John 19:30). For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures (1 Corinthians 15:3).

100 So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid (John 19:40-41). He was buried (1 Corinthians 15:4).

101 He was raised on the third day in accordance with the Scriptures (1 Corinthians 15:4). He is not here, for he has risen, as he said. Come, see the place where he lay (Matthew 28:6).

102 [He] who was delivered up for our trespasses and raised for our justification... (Romans 4:25).

103 Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:9-11). [God] has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead (Acts 17:31).

104 To them he presented himself alive after his suffering by many proofs, appearing to them during forty daysand speaking about the kingdom of God (Acts 1:3).

105 And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven” (Acts 1:9-11).

106 But from now on the Son of Man shall be seated at the right hand of the power of God (Luke 22:69). Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing (Acts 2:33). God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins (Acts 5:31). If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God (Colossians 3:1).

107 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us (Romans 8:34). Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession (Hebrews 4:14). My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous (1 John 2:1).

108 For he must reign until he has put all his enemies under his feet (1 Corinthians 15:25). And to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet” (Hebrews1:13)?

109 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous (Romans 5:18-19).

110 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures (1 Corinthians 15:3). He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed (1 Peter 2:24). For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit (1 Peter 3:18). [They] are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins (Romans 3:24-25). For the love

of Christ controls us, because we have concluded this: that one has died for all, therefore all have died (2 Corinthians 5:14). For while we were still weak, at the right time Christ died for the ungodly (Romans 5:6). Who is to condemn? Christ Jesus is the one who died (Romans 8:34). For to this end Christ died and lived again, that he might be Lord both of the dead and of the living (Romans 14:9). I do not nullify the grace of God, for if justification were through the law, then Christ died for no purpose (Galatians 2:21).

111 The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world" (John 1:29)!

112 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace (Ephesians 1:7). In [Him] we have redemption, the forgiveness of sins (Colossians 1:14). Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you (Acts 13:38).

113 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God (2 Corinthians 5:21). [May I] be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith (Philippians 3:9). But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction (Romans 3:21-22).

114 For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness" (Romans 4:3). …whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus (Romans 3:25-26).

115 [He is] the justifier of the one who has faith in Jesus (Romans 3:26). For we hold that one is justified by faith apart from works of the law (Romans 3:28). We know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified (Galatians 2:16).

116 There is therefore now no condemnation for those who are in Christ Jesus… For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh (Romans 8:1, 3). Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree" (Galatians 3:13).

117 Among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus (Ephesians 2:3-6). [We] wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come (1 Thessalonians 1:10). Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God (Romans 5:9). For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ (1 Thessalonians 5:9).

118 …whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus (Romans 3:25-26).

119 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross (Colossians 2:13-14). Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree" (Galatians 3:13).

120 For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life (John 3:16). Go therefore and make disciples of all nations (Matthew 28:19). [Christ will present you blameless to God] if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister (Colossians 1:23). But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth (Acts 1:8).

121 And whosoever will, let him take the water of life freely (Revelation 22:17, KJV). Whoever drinks of the water that I will give him will never be thirsty forever (John 4:14).

122 Whoever comes to me I will never cast out (John 6:37).

123 [He took] the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood" (Luke 22:20). In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me" (1 Corinthians 11:25). But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises (Hebrews 8:6). Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant (Hebrews 9:15; see also 12:24). Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen (Hebrews 13:20-21).

124 See note 43.

125 See note 44.

126 Greater love has no one than this, that someone lays down his life for his friends (John 15:13).

127 I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep (John 10:14-15).

128 Husbands, love your wives, as Christ loved the church and gave himself up for her (Ephesians 5:25).

129 And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation" (Revelation 5:9). [Jesus prays] "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me… I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours… And for their sake I consecrate myself, that they also may be sanctified in truth" (John 17:6, 9, 19). [Caiaphas] being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad (John 11:51-52). He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things (Romans 8:32)?

130 When you send forth your Spirit, they are created, and you renew the face of the ground (Psalm 104:30). The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters (Gen. 1:2).

131 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God. You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him (Romans 8:7-9).

132 Then the Spirit of the LORD rushed upon him, and although he had nothing in his hand, he tore the lion in pieces as one tears a young goat (Judges 14:6).

133 The Spirit of the LORD was upon him, and he judged Israel. He went out to war, and the LORD gave Cushan-rishathaim king of Mesopotamia into his hand. And his hand prevailed over Cushan-rishathaim (Judges 3:10).

134 Then the Spirit of the LORD will rush upon you, and you will prophesy with them and be turned into another man (1 Samuel 10:6).

135 For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit (2 Peter 1:21). He said to them, "How is it then that David, in the Spirit, calls him Lord…" (Matthew 22:43, referring to Psalm 110:1). See note 1.

136 And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high (Luke 24:49). Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing (Acts 2:33).

137 When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me,

for he will take what is mine and declare it to you (John 16:13-14). Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified (John 7:39).

138 But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth (Acts 1:8).

139 For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience- by word and deed, by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ (Romans 15:18-19). One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul (Acts 16:14). The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit (John 3:8).

140 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit (2 Corinthians 3:17-18).

141 To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues (1 Corinthians 12:7-10). God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will (Hebrews 2:4).

142 [Our great salvation] was declared at first by the Lord, and it was attested to us by those who heard, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will (Hebrews 2:3-4).

143 But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth (Acts 1:8). Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you (2 Thessalonians 3:1). For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ (Romans 15:18-19). While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them" (Acts 13:2). And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the
word of God with boldness (Acts 4:31).

144 "But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:33-34). "I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me" (Jeremiah 32:40).

145 What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people" (2 Corinthians 6:16). [In Christ] the whole structure, being joined together, grows into a holy temple in the Lord (Ephesians 2:21).

146 See notes 43 and 44.

147 But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved- and raised us up with him and seated us with him in the heavenly places in Christ Jesus (Ephesians 2:4-6).

148 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God (Romans 8:7-8).

149 The cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful (Mark 4:19).

150 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed (Romans 6:17). For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God. You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him (Romans 8:7-9).

151 See note 147.

152 In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Corinthians 4:4-6).

153 One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul (Acts 16:14). And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit…The god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God… God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Corinthians 3:18; 4:4, 6).

154 [The Holy Spirit] will glorify me, for he will take what is mine and declare it to you (John 16:14).

155 And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved (Acts 4:12). For there is one God, and there is one mediator between God and men, the man Christ Jesus (1 Timothy 2:5). Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction (Romans 3:19-22). The Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel. (Ephesians 3:6). Through Christ we have received grace and apostleship to bring about the obedience of faith for the sake of his [= Christ's] name among all the nations (Romans 1:5). The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead (Acts 17:30-31). For "everyone who calls on the name of the Lord will be saved." But how are they to call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news" (Romans 10:13-15)!

157 He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life (Titus 3:5-7). For we hold that one is justified by faith apart from works of the law (Romans 3:28). For all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus (Romans 3:23-24). Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness (Romans 4:4-5). We know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified (Galatians 2:16). Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1). So then, the law was our guardian until Christ came, in order that we might be justified by faith (Galatians 3:24). You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace (Galatians 5:4). I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith (Philippians 3:8-9).

158 Just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin" (Romans 4:6-8).

159 See note 113.

160 For we hold that one is justified by faith apart from works of the law (Romans 3:28). Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness (Romans 4:4-5). See note 157. 161 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous (Romans 5:18-19). For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God (2 Corinthians 5:21). . . . and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith (Philippians 3:9). "Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness'" (Jeremiah 23:5-6).

162 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).

163 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law (Galatians 5:22-23).

164 For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love (Galatians 5:6). The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith (1 Timothy 1:5). We heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel (Colossians 1:4-5). We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death (1 John 3:14). Anyone who does not love does not know God, because God is love. . . If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen (1 John 4:8, 20). We have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him (1 John 4:16).

165 But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth (2 Thessalonians 2:13). [I send you] to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me (Acts 26:18). To this end we always pray for you, that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power (2 Thessalonians 1:11; see also 1 Thessalonians1:3). So also faith by itself, if it does not have works, is dead (James 2:17). For as the body apart from the spirit is dead, so also faith apart from works is dead (James 2:26). He made no distinction between us and them, having cleansed their hearts by faith (Acts 15:9). By this we know that we have come to know him, if we keep his commandments. Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him (1 John 2:3-4). Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him (1 John 5:1).

166 Strive for peace with everyone, and for the holiness without which no one will see the Lord (Hebrews 12:14). For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God (Romans 8:13-14). Envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God (Galatians 5:21). For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary of doing good, for in due season we will reap, if we do not give up (Galatians 6:8-9). Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment (John 5:28-29).Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God (1 Corinthians 6:9-10). And in anger his master delivered him to the jailers, until he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart (Matthew 18:34-35). Was not Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was active along with his works, and faith was completed by his works; and the Scripture was fulfilled that says, "Abraham believed God, and it was counted

to him as righteousness"—and he was called a friend of God. You see that a person is justified by works and not by faith alone. And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way (James 2:21-25)?

167 So also faith by itself, if it does not have works, is dead. But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. You believe that God is one; you do well. Even the demons believe—and shudder! Do you want to be shown, you foolish person, that faith apart from works is useless? . . . For as the body apart from the spirit is dead, so also faith apart from works is dead (James 2:17-20, 26).

168 [I send you] to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me (Acts 26:18). He made no distinction between us and them, having cleansed their hearts by faith (Acts 15:9). See note 167.

169 For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness" (Romans 4:3). And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness (Romans 4:5). When all the people heard this, and the tax collectors too, they declared God just [=justified God], having been baptized with the baptism of John (Luke 7:29). Wisdom is justified [=justified] by all her children (Luke 7:35). And he said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God" (Luke 16:15).

170 [To the elect] according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you (1 Peter 1:2). Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ (1 Thessalonians 5:23). For God has not called us for impurity, but in holiness (1 Thessalonians 4:7). I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. …But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life (Romans 6:19, 22).

171 Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith (Galatians 3:5)? See notes 159 and 162.

172 See notes 164, 165, 167, 168.

173 They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us (1 John 2:19). And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ (Philippians 1:6). Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure (Philippians 2:12-13). [*Note that these next three texts represent three successive settings in Abraham's life in which his (persevering) faith is said to be reckoned as righteousness.*] For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness" (Romans 4:3 = Genesis 15:6). He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was "counted to him as righteousness" (Romans 4:19-22 = Genesis 17:17). Was not Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was active along with his works, and faith was completed by his works; and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"—and he was called a friend of God (James 2:21-23 = Genesis 22:10).

174 See note 162.

175 See notes 166 and 167.

176 [I count all as rubbish that I may] be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith- (Philippians 3:9). But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it- the righteousness of God through faith in Jesus Christ for all who believe (Romans 3:21-22). To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name (Acts 10:43).

177 No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was "counted to him as righteousness (Romans 4:20-22). [He will present you blameless] if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister (Colossians 1:23). Now faith is the assurance of things hoped for, the conviction of things not seen (Hebrews 11:1). Christ is faithful over God's house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope (Hebrews 3:6). Now if we have died with Christ, we believe that we will also live with him (Romans 6:8). I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life (1 Timothy 1:16).

178 For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory (2 Corinthians 1:20).

179 If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved (Romans 10:9). And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us (1 John 3:23). [They were] testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ (Acts 20:21). We know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified (Galatians 2:16). We heard of your faith in Christ Jesus and of the love that you have for all the saints (Colossians 1:4). For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ (Colossians 2:5). From childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus (2 Timothy 3:15). These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name (John 20:31). For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake (Philippians 1:29).

180 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made (John 1:1-3).

181 He is before all things, and in him all things hold together (Colossians 1:17). He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power (Hebrews 1:3).

182 For unto you is born this day in the city of David a Savior, who is Christ the Lord (Luke 2:11).

183 You call me Teacher and Lord, and you are right, for so I am (John 13:13).

184 And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them (Acts 16:7).

185 I will not leave you as orphans; I will come to you (John 14:18). Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid (John 14:27). For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too (2 Corinthians 1:5).

186 Yes, and I shall rejoice. for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance (Philippians 1:19).

187 Greater love has no one than this, that someone lays down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you (John 15:13-15).

188 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous (1 John 2:1).

189 But the Lord is faithful. He will establish you and guard you against the evil one (2 Thessalonians 3:3).

190 If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved (Romans 10:9).

191 Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you (Philippians 3:15).

192 Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst (John 6:35). Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome. For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith (1 John 5:1-4). This is the judgment: the light has come into the world, and people loved the darkness rather than the light because their deeds were evil. For everyone who does wicked things hates the light and does not come to the light, lest his deeds should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his deeds have been carried out in God (John 3:19-21). Now faith is the assurance of things hoped for, the conviction of things not seen (Hebrews 11:1). By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward (Hebrews 11:24-26).

193 Bear fruit in keeping with repentance (Matthew 3:8). Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God (Hebrews 6:1).

194 See notes 167 and 168.

195 See note 166.

196 For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love (Galatians 5:6). See note 166.

197 See notes 43 and 44.

198 But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth (2 Thessalonians 2:13). For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified (Romans 8:29-30).

199 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast (Ephesians 2:8-9). For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God (1 Corinthians 1:26-29).

200 For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed (Romans 15:18). He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption. Therefore, as it is written, "Let the one who boasts, boast in the Lord (1 Corinthians 1:30-31). But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me (1 Corinthians 15:10). For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it (1 Corinthians 4:7)? [May He] equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen (Hebrews 13:21). For from him and through him and to him are all things. To him be glory forever. Amen (Romans 11:36).

201 Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith (Galatians 3:5)?

202 When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you (John 16:13-14).

203 But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth (2 Thessalonians 2:13).

204 Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own (Philippians 3:12). If we say we have no sin, we deceive ourselves, and the

truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us (1 John 1:8-10). My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous (1 John 2:1). Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors (Matthew 6:11-12). So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal bodies, to make you obey their passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness (Romans 6:11-13). But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. But if you are led by the Spirit, you are not under the law (Galatians 5:16-18).

205 For sin will have no dominion over you, since you are not under law but under grace (Romans 6:14). But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed (Romans 6:17).

206 And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit (2 Corinthians 3:18). For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God (1 Corinthians 1:18). For by a single offering he has perfected for all time those who are being sanctified (Hebrews 10:14). But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen (2 Peter 3:18).

207 But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. But if you are led by the Spirit, you are not under the law (Galatians 5:16-18). Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul (1 Peter 2:11).

208 Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin (Hebrews 3:12-13). Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses (1 Timothy 6:12). I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing (2 Timothy 4:7-8).

209 False christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect (Mark 13:22). Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers (Luke 22:31-32). My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one (John 10:27-30). Those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified (Romans 8:30). For we share in Christ, if indeed we hold our original confidence firm to the end (Hebrews 3:14). They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us (1 John 2:19). [He] will sustain you to the end, guiltless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord (1 Corinthians 1:8-9). I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ (Philippians 1:6). Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it (1 Thessalonians 5:23-24). I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me (2 Timothy 1:12). [You] by God's power are being guarded through faith for a salvation ready to be revealed in the last time (1 Peter 1:5).

210 I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me (Jeremiah 32:40).

211 In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me" (1 Corinthians 11:25).

212 Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working

in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen (Hebrews 13:20-21).

213 Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure (Philippians 2:12-13).

214 I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing (2 Timothy 4:7-8).

215 But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me (1 Corinthians 15:10).

216 See notes 43 and 44.

217 So faith comes from hearing, and hearing through the word of Christ (Romans 10:17).

218 Immediately the father of the child cried out and said, "I believe; help my unbelief" (Mark 9:24)! Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers (Luke 22:31-32). I pray that the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might Ephesians 1:18-19). Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you (2 Thessalonians 3:1). To this end we always pray for you, that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power (2 Thessalonians 1:11).

219 And take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints (Ephesians 6:17-18). For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart (Hebrews 4:12). Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers (Psalm 1:1-3).

220 Incline my heart to your testimonies, and not to selfish gain (Psalm 119:36)! Open my eyes, that I may behold wonderful things out of your law (Psalm 119:18). Teach me your way, O LORD; that I may walk in your truth; unite my heart to fear your name (Psalm 86:11).

121 His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature (2 Peter 1:3-4). For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one (Hebrews 10:34). By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward (Hebrews 11:24-26). Therefore let us go to him outside the camp and bear the reproach he endured. For here we have no lasting city, but we seek the city that is to come
(Hebrews 13:13-14).

222 When you read this, you can perceive my insight into the mystery of Christ (Ephesians 3:4).

223 Therefore do not be foolish, but understand what the will of the Lord is (Ephesians 5:17). See notes 223 and 225.

224 Think over what I say, for the Lord will give you understanding in everything (2 Timothy 2:7).

225 I have stored up your word in my heart, that I might not sin against you (Psalm 119:11).

226 Delight yourself in the LORD; and He will give you the desires of your heart (Psalm 37:4). O taste and see that the LORD is good; blessed is the man who takes refuge in Him (Psalm 34:8)!

227 But his delight is in the law of the LORD, and on his law he meditates day and night (Psalm 1:2).

228 Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus (Philippians 4:6-7). Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. Or which one of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him (Matthew 7:7-11).

229 I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints (Romans 15:30-31). Pray also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel (Ephesians 6:19). Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest (Matthew 9:38).

230 "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son (John 14:13; see also 15:16; 16:23-24, 26).

231 If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways (James 1:5-8).

232 Pray then like this: Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven (Matthew 6:9-10).

233 Thus says the Lord GOD: This also I will let the house of Israel ask me to do for them: to increase their people like a flock. Like the flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so shall the waste cities be filled with flocks of people. Then they will know that I am the LORD (Ezekiel 36:37-38).

234 Incline my heart to your testimonies, and not to selfish gain (Psalm 119:36)!

235 Open my eyes, that I may behold wondrous things out of your law (Psalm 119:18). I pray that the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints (Ephesians 1:18).

236 Satisfy us in the morning with your steadfast love, that we may rejoice and be glad all our days (Psalm 90:14).

237 For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being (Ephesians 3:14-16). And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy (Colossians 1:9-11).

238 And may the Lord make you increase and abound in love for one another and for all, as we do for you, so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints (1 Thessalonians 3:12-13).

239 Pray earnestly to the Lord of the harvest to send out laborers into his harvest (Matthew 9:38).

240 Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you (2 Thessalonians 3:1).

241 He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent (Colossians 1:18). And he put all things under his feet and gave him as head over all things to the church (Ephesians 1:22). The Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel (Ephesians 3:6). Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love (Ephesians 4:15-16). For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior (Ephesians 5:23).

242 Through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places (Ephesians 3:10). You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven (Matthew 5:14-16).

243 And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth." Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing! (Revelation 5:9-12)!

244 And there arose on that day a great persecution against the church in Jerusalem (Acts 8:1). Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord (1 Corinthians 16:19).

245 And he gave… pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ (Ephesians 4:11-12). I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching (2 Timothy 4:1-2).

246 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ (Ephesians 5:18-20). Let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God (Colossians 3:15-16).

247 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).

248 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes (1 Corinthians 11:23-26).

249 Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good (1 Corinthians 12:4-7). What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up (1 Corinthians 14:26). Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness (Romans 12:6-8).

250 Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted (Galatians 6:1). My brothers, if anyone among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins (James 5:19-20). Cleanse out the old leaven that you may be a new lump, as you really are unleavened. . . . But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler- not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. "Purge the evil person from among you" (1 Corinthians 5:7, 11-13). If anyone does not obey what we say in this letter, take note of that person, and have nothing to do with him, that he may be ashamed. Do not regard him as an enemy, but warn him as a brother (2 Thessalonians 3:14-15).

251 Conduct yourselves wisely toward outsiders, making the best use of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person (Colossians 4:5-6). I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while (Romans 15:24). For they have gone out for the sake of the name, accepting nothing from the Gentiles. Therefore we ought to support people like these, that we may be fellow workers for the truth (3 John 7-8). And Jesus came and said to them, "All authority in heaven and on earth has been given to me.

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matthew 28:18-20).

252 For in one Spirit we were all baptized into one body- Jews or Greeks, slaves or free- and all were made to drink of one Spirit. For the body does not consist of one member but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the members in the body, each one of them, as he chose (1 Corinthians 12:13-18).

253 [We have been] built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit (Ephesians 2:20-22).

254 [I am writing these things to you, so that,] if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of truth (1 Timothy 3:15).

255 Only, they asked us to remember the poor, the very thing I was eager to do (Galatians 2:10). For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem (Romans 15:26). But when you live a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just (Luke 14:13-14).

256 You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven (Matthew 5:14-16).

257 [You Have] been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead (Colossians 2:12). Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ (1 Peter 3:21). For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ (Galatians 3:26-27). Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit." (Acts 2:38). Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized (Acts 18:8). They were baptized by him in the river Jordan, confessing their sins (Matthew 3:6).

258 For in one Spirit we were all baptized into one body- Jews or Greeks, slaves or free- and all were made to drink of one Spirit (1 Corinthians 12:13).

259 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life (Romans 6:3-4).

260 As they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing (Acts 8:36-39). John also was baptizing at Aenon near Salim, because water was plentiful there (John 3:23). We were buried therefore with him by baptism into death (Romans 6:4).

261 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).

262 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God (Romans 2:28-29). That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring- not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all (Romans 4:16). Know then that it is those of faith who are the sons of Abraham (Galatians 3:7). John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins (Mark 1:4-5).

263 See note 259.

264 Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water (Hebrews 10:22).

265 See note 248.

266 But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part….When you come together, it is not the Lord's supper that you eat. What! Do you not have houses to eat and drink in? Or do you despise the church of God (1 Corinthians 11:17-20, 22)?

267 See note 248.

268 The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread (1 Corinthians 10:16-17). Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. It is the Spirit who gives life; the flesh is of no avail. The words that I have spoken to you are spirit and life (John 6:53-57, 63).

269 And he gave… pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ (Ephesians 4:11-12). Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching (1 Timothy 5:17). When they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed. (Acts 14:23). This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you (Titus 1:5). But we will devote ourselves to prayer and to the ministry of the word (Acts 6:4). I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve (1 Timothy 2:12-13).

270 And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matthew 28:18-20).

271 And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation (Revelation 5:9).

272 See note 270. 273 When they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed (Acts 14:23).

274 We have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations (Romans 1:5). But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him (John 4:23). For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will praise you among the Gentiles, and sing to your name." And again it is said, "Rejoice, O Gentiles, with his people." And again, "Praise the Lord, all you Gentiles, and let all the peoples extol him" (Romans 15:8-11).

275 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect (Hebrews 12:22-23).

276 And he said to him, "Truly, I say to you, today you will be with me in Paradise." (Luke 23:43).

277 I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better (Philippians 1:23; cf. 2 Corinthians 5:1-9; Revelation 6:9-11. On the issue of whether Paul conceives of the body and soul as separable, see 2 Corinthians 12:2-3).

278 [We are] waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ (Titus 2:13).

279 And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." (Acts 1:9-11).

280 But he remained silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven" (Mark 14:61-62).

281 But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself (Philippians 3:20-21). See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy and were marveling, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate it before them (Luke 24:39-43). See note 278.

282 For you yourselves are fully aware that the day of the Lord will come like a thief in the night. While people are saying, "There is peace and security," then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape (1 Thessalonians 5:2-3).

283 And then they will see the Son of Man coming in a cloud with power and great glory (Luke 21:27).

284 He will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other (Matthew 24:31).

285 For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord (1 Thessalonians 4:15-17).

286 For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power (1 Corinthians 15:22-24). I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom (2 Timothy 4:1). You are those who have stayed with me in my trials, and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel (Luke 22:28-30).

287 You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore (Psalm 16:11). His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' (Matthew 25:23). These will go away into eternal punishment, but the righteous into eternal life (Matthew 25:46). And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life (Matthew 19:29). For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life (John 3:16). For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (Romans 6:23). Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy… be glory… forever. Amen (Jude 24-25).

288 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth (Romans 1:18).

289 of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (Daniel 12:2). His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire (Matthew 3:12; see also 18:8; 10:28; 12:32; 25:41, 46; 26:24; Mark 3:29; 9:43-48; Luke 16:26; Jude 12-13). They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might (2 Thessalonians 1:9). And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name (Revelation 14:11; see also 19:3; 20:10).

290 [God] raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus (Ephesians 2:6-7). You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore (Psalm 16:11). For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known (1 Corinthians 13:12). But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him" (1 Corinthians 2:9).

291 For I did not shrink from declaring to you the whole counsel of God (Acts 20:27).

292 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness (Titus 1:1); If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain (1 Timothy 6:3-5). Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons (1 Timothy 4:1).

293 [We minister for the building up the body of Christ] until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes (Ephesians 4:13-14).

294 The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith (1Timothy 1:5).

295 And those who know your name put their trust in you (Psalm 9:10). 296 There is one body and one Spirit- just as you were called to the one hope that belongs to your call- one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all (Ephesians 4:4-6).

297 A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another (John13:34-35).

298 For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known (1 Corinthians 13:12). But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity Amen (2 Peter 3:18).

299 Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so (Acts 17:11).