The 39 Articles Revised

Struck through: what the Assembly removed or changed. Underlined: what it added or put in its place.

The Proceedings of the Assembly of Divines upon the Thirty nine Articles of the Church of England

To the honourable house of COMMONS assembled in Parliament.

THe Assembly at their first sitting received an Order from both the honourable Houses of Parliament, bearing date July 5. 1643, requiring them to take into their consideration the ten first Articles of the 39 Articles of the Church of England, to free and vindicate the Doctrine of them from all aspersions and false interpretations. In obedience whereunto, they forthwith took the said ten first Articles into consideration. Afterward they received another Order for the nine next following; and accordingly took the same into consideration. But being limited by both the said Orders onely to the clearing and vindicating of them; though we found our selves necessitated for that end to make some, yet we made fewer alterations in them and additions to them, then otherwise we should have thought fit to have done, if the whole matter had been left to us without such limitation, conceiving many things yet remaining to be defective, and other expressions also fit to be changed. And herein we proceeded onely to the finishing of fifteen Articles, because it pleased both Houses by an Order bearing date Octob. 12. 1643, to require us to lay aside the remainder, and enter upon the work of Church-Government: And afterward by another Order to employ us in framing a Confession of Faith for the three Kingdoms, according to the Solemn League and Covenant: In which Confession, we have not left out any thing that was in the former Articles material, necessary to be retained. Which having finished, and presented to both Houses, we should have forborn the tendering of these fifteen Articles (both as a Piece several ways imperfect, and the whole as relating onely to the Church of England) but that we were commanded otherwise by an order of the honourable House of Commons bearing date Dec. 7. 1646. According whereunto, we present them as followeth.

Article 1. Of Faith in the holy Trinity

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)

THere is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdome, and goodnesse, the Maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Sonne, and the holy Ghost.

THere is but one[a] living and true God[b], everlasting[c], without body, parts[d], or passions[e]; of infinite power[f], wisdom[g], and goodnesse[h]; the maker and preserver of all things both visible and invisible[i]. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the holy Ghost[k].

a. Isaiah 46:9; 1 Corinthians 8:4,6 · **b.** Jeremiah 10:10; 1 Thessalonians 1:9 · **c.** Psalms 90:2; Romans 16:26 · **d.** Deuteronomy 4:15,16; John 4:24; Luke 24:39 · **e.** Acts 14:15; James 1:17 · **f.** Jeremiah 32:17,27; Mark 10:27 · **g.** Psalms 147:5; Romans 11:33 · **h.** Psalms 119:68; Matthew 19:17 · **i.** Nehemiah 9:6; Colossians 1:16,17 · **k.** Matthew 3:16,17; Matthew 28:19; 1 John 5:7; 2 Corinthians 13:14.

Article 2. Of the Word, or Son of God, which was made very Man

CHURCH OF ENGLAND (1638 EDITION) | THE ASSEMBLY'S REVISION (1647)

THe Sonne, which is the Word of the Father, begotten from everlasting of the Father, the very and eternall God of one substance with the Father, took mans nature in the wombe of the blessed Virgin of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, never to be devided, whereof is one Christ, very God and very man, who truely suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not onely for originall guilt, but also for actuall sinnes of men.

The Son, which is the Word of the Father, begotten from everlasting of the Father[a], the very[b] and eternal God[c], of one substance with the Father[d], took mans nature in the womb of the blessed Virgin, of her substance[e]. So that two whole and perfect natures, that is to say, the Godhead and the Manhood, were joyned together in one person, never to be divided, whereof is one Christ very God and very Man[f], who for our sakes truely suffered most grievous torments in his soul from God[g], was crucified, dead, and buried[h], to reconcile his Father to us[i], and to be a Sacrifice, not onely for original guilt, but also for all actual sins of men[k].

a. Proverbs 8:22-31; John 1:1,2,14 · **b.** 1 John 5:20; Romans 9:5 · **c.** John 17:5; Hebrews 1:8; Psalms 45:6 · **d.** John 10:30; Hebrews 1:3 · **e.** John 1:14; Isaiah 7:14; Luke 1:35; Galatians 4:4 · **f.** Isaiah 7:14; Matthew 1:23; Romans 1:3,4; Hebrews 13:8 · **g.** Isaiah 53:10,11; Mark 14:33,34 · **h.** 1 Peter 2:24; Philippians 2:8; 1 Corinthians 15:3,4 · **i.** Ezekiel 16:63; Romans 3:25; 2 Corinthians 5:19 · **k.** Isaiah 53:10; Ephesians 5:2; 1 John 1:7; Hebrews 9:26.

Article 3. Of the going down of Christ into Hell

CHURCH OF ENGLAND (1638 EDITION) | THE ASSEMBLY'S REVISION (1647)

AS Christ died for us, and was buried: so ~~also is~~ it to be beleeved, that he went down into hell.	As Christ died for us, and was buried; so it is to be believed, that he continued in the state of the dead, and under the power and dominion of death[a], from the time of his death and burial, until his resurrection[b]: which hath been otherwise expressed thus, He went down into Hell.

a. Psalms 16:10; Acts 2:24,25,26,27,31 · **b.** Romans 6:9; Matthew 12:40.

Article 4. Of the Resurrection of Christ

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)
CHrist did truely rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heaven, and there sitteth, untill he return to judge all men at the last day.	Christ did truely rise again from death[a], and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature[b], wherewith he ascended into heaven, and there sitteth[c], until he return to judge[d] all men[e] at the general resurrection of the body at the last day[f].

a. 1 Corinthians 15:4; Romans 8:34; Psalms 16:10; Acts 2:31; Luke 24:34 · **b.** Luke 24:39; John 20:25,27 · **c.** Psalms 68:18; Ephesians 4:8; Psalms 110:1; Acts 2:34,35; Mark 16:19; Romans 8:34 · **d.** Acts 3:21; Psalms 110:1; 1 Corinthians 15:25,26; Acts 1:11 · **e.** 2 Corinthians 5:10; Acts 17:31 · **f.** Exodus 3:6; Luke 20:37,38; Acts 24:14,15; 1 Corinthians 15:12-58; John 5:28,29.

Article 5. Of the holy Ghost

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)
THe holy Ghost, ~~proceeding from the father and the Sonne~~, is of one Substance, Majestie and Glory, with the Father and the Sonne, ~~very~~ and ~~eternall God~~.	The holy Ghost is very and eternal God, of one substance[a], majestie[b], and glory with the Father and the Son[c], proceeding from the Father and the Son[d].

a. 2 Samuel 23:2,3; Isaiah 6:5,8; Acts 28:25; Acts 5:3,4; 1 Corinthians 3:16; 1 Corinthians 6:19 · **b.** Job 26:13; Job 33:4; 1 Corinthians 12:1-31; Matthew 28:19; 2 Corinthians 13:14 · **c.** 1 Corinthians 12:11; Ephesians 1:17; 1 Corinthians 2:8; 1 Peter 4:14 · **d.** John 15:26; Matthew 10:20; 1 Corinthians 2:11,12; Galatians 4:6; Romans 8:9; Philippians 1:19; John 16:14; Isaiah 11:2; Isaiah 61:1; Genesis 1:2; 2 Chronicles 15:1.

Article 6. Of the sufficiency of the holy Scriptures for salvation

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)

HOly Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be ~~required of any man, that it should be~~ beleeved as an Article of ~~the~~ faith, or ~~be thought requisite or~~ necessary to salvation. ~~In~~ the name of ~~the~~ holy Scripture, we ~~do~~ understand ~~those~~ Canonicall Books of the Old and New Testament, ~~of whose authority was never any doubt in the Church~~.

~~Of the names and number~~ of the ~~Canonicall Books~~.

Genesis.
Exodus.
~~Leviticus~~.
~~Numeri~~.
~~Deuteronomium~~.
~~Iosue~~.
~~Iudges~~.
~~Ruth~~.
~~The 1. Book of Samuel~~.
~~The 2. Book of Samuel~~.
~~The 1. Book of Kings~~.
~~The 2. Book of Kings~~.
~~The 1. Book of Chron~~.
~~The 2. Book of Chron~~.
~~The 1. Book of Esdras~~.
~~The 2. Book of Esdras~~.
~~The Book of Hester~~.
~~The Book of Iob~~.
~~The Psalmes~~.
~~The Proverbs~~.
~~Ecclesiast. or Preacher~~.
~~Cantica, or songs~~ of ~~Solom~~.
~~4. Prophets~~ the ~~greater~~.
~~12. Prophets the lesse~~.

~~And the other Books (as Hierome saith~~) the ~~Church doeth read for example of life and instruction of manners: but yet doeth it not apply them~~ to ~~establish any doctrine; Such are these following~~.

~~The 3. Book of Esdras~~.
~~The 4. Book of Esdras~~.
~~The Book of Tobias~~.
~~The Book of Iudeth~~.
~~The rest of the Book of Hester~~.
~~The Book of Wisdome~~.
~~Iesus the sonne of Sirach~~.

Holy Scripture[a] containeth all things necessary to salvation[b]; so that whatsoever is not read therein, nor may be proved thereby, is not to be believed as an Article of Faith, or necessary to salvation[c].

By the name of holy Scripture, we understand all the Canonical Books of the Old and New Testament; which follow.

Of the Old Testament, Genesis, Exodus, &c. Of the New Testament, The Gospel according to Matthew, &c.

All which Books, as they are commonly received, we do receive, and acknowledge them to be given by the inspiration of God, and in that regard to be of most certain credit, and highest authority.

a. Romans 1:2; 2 Timothy 3:15; 2 Peter 1:20,21 · **b.** Psalms 19:7; 2 Timothy 3:15,16,17; James 1:21,25; Acts 20:32 · **c.** Proverbs 30:5,6; Isaiah 8:20; Acts 26:20,22,27; Galatians 1:8,9; John 5:39.

Article 7. Of the Old Testament

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)
THe Old Testament is not contrary to the New, for both in the Old and new Testament, everlasting life is offered to mankinde by Christ, who is the onely Mediator between God and man, being both God and man. Wherefore they are not to be heard which feigne that the old fathers did look onely for ~~transitory~~ promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not binde ~~Christian men~~, nor the civill precepts ~~thereof ought~~ of necessity to be received in any ~~Common wealth~~: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandments, which are called Morall.	The Old Testament is not contrary to the New, in the doctrine contained in them[a]; for both in the Old and New Testament everlasting life is offered to mankinde by Christ[b], who is the onely Mediatour between God and man[c], being both God and Man[d]. Wherefore they are not to be heard, which feign, that the old fathers did look onely for temporary promises[e]. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not binde Christians[f], nor the Civil precepts given by Moses, such as were peculiarly fitted to the Common-wealth of the Jews, are of necessity to be received in any Common-wealth[g]: yet notwithstanding no Christian man whatsoever is free from the obedience of the Commandments which are called Moral[h]. By the Moral Law we understand all the ten Commandments taken in their full extent.

a. Acts 26:22,23; 2 Peter 3:2; Luke 24:44; Romans 3:31; Galatians 3:21,23,24 · **b.** Genesis 3:15; Genesis 22:18; Galatians 3:8,14; 1 Corinthians 10:2,3,4; Luke 1:69,70; Acts 3:24; Isaiah 53:1-12 · **c.** Daniel 9:17; Romans 8:34; 1 John 2:1; Hebrews 7:25; 1 Timothy 2:5; John 14:6 · **d.** Galatians 4:4,5; Acts 20:28; Philippians 2:7,8 · **e.** Acts 26:6,7; Romans 4:11; Galatians 3:9; Hebrews 11:10,16,35 · **f.** Galatians 4:9,10; Colossians 2:14,16,17; Hebrews 9:9,10 · **g.** Acts 29.9, 10, 25.; Deuteronomy 17:8-13; Romans 13:1,5; Titus 3:1; 1 Peter 2:13,14 · **h.** Matthew 5:17-48; Romans 13:8,9,10; Ephesians 6:1,2,3; James 2:8,9,10,11,12; Romans 7:25; Romans 3:31; Matthew 7:12.

Article 8. Of the three Creeds

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)
THe ~~three~~ Creeds, ~~Nice~~ Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ~~ought~~ thorowly to be received and beleeved: for they may be proved by most certain ~~warrants~~ of holy Scripture.	The Creeds that go under the names of the Nicene Creed, Athanasius Creed, and that which is commonly called The Apostles Creed, are thorowly to be received and believed, for that they may be proved by most certain warrant of holy Scripture.

Article 9. Of Original, or Birth-sin

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)

ORiginall sinne standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is very farre gone from originall righteousnesse, and is of his own nature enclined to evill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek ??????? ??????, which some do expound the wisdome, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that beleeve and are baptized, yet the Apostle doth confesse, that concupiscence and lust, hath of it self the nature of sinne.

Original sin[a] standeth not in the following of Adam, as the Pelagians do vainly talk[b]. But, together with his first sin imputed[c], it is the fault and corruption of the nature of every man, that naturally is propagated from Adam; whereby man is wholly deprived of Original righteousnesse[d], and is of his own nature inclined onely to evil[e]. So that the lust of the flesh, called in Greek ??????? ??????, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the flesh, is not subject to the Law of God[f], and therefore in every person born into this world, it deserveth Gods wrath and damnation[g]. And this infection of nature doth remain, yea in them that are regenerate[h], whereby the flesh lusteth always contrary to the Spirit[i]. And although there is no condemnation for them that are regenerate and do believe[k]; yet the Apostle doth confesse that concupiscence and lust is truely and properly sin[l].

a. Psalms 51:5; John 3:5,6 · **b.** Job 14:4; Job 15:14; Romans 6:6; John 3:3,5,7 · **c.** Romans 5:12-19; Genesis 2:17; 1 Corinthians 15:22 · **d.** Colossians 2:13; Romans 7:18; Ecclesiastes 7:29 · **e.** Genesis 6:5; Genesis 8:21; Jeremiah 17:9; Romans 7:8; James 1:14 · **f.** Romans 8:7; 1 Corinthians 2:14; Col. 1.27. · **g.** Ephesians 2:3; Romans 8:6 · **h.** Proverbs 20:9; Rom. 7.17, 20, 23, 25.4. · **i.** Galatians 5:17 · **k.** Romans 8:1,13; John 3:18 · **l.** Romans 7:17,20.

Article 10. Of Free-will

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)
THe condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own naturall strength and good works to faith and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.	The condition of man after the fall of Adam is such, that he cannot turn or prepare himself, by his own natural strength and good works, to faith and calling upon God[a]; wherefore we have no power to do good works pleasing and acceptable to God[b], without the grace of God by Christ, both preventing us, that we may have a good Will, and working so effectually in us, as that it determineth our Will to that which is good[c], and also working with us when we have that will unto good[d].

a. Ephesians 2:1,5; 1 Corinthians 2:14; Ephesians 2:8,9,10; John 6:44,65 · **b.** Romans 8:8; Hebrews 11:6 · **c.** Ezekiel 11:19,20; Ezekiel 36:26,27; Jeremiah 31:32,33; Hebrews 8:10,11; Philippians 2:12,13; John 6:45; Ephesians 1:19,20; 1 Corinthians 4:7 · **d.** Hebrews 13:21; Philippians 1:6; Hebrews 12:2; 1 Peter 5:10; 1 Thessalonians 5:23,24; 1 Kings 8:57,58.

Article 11. Of the Justification of man before God

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)
WE are accounted righteous before God, onely for ~~the merit of~~ our Lord and Saviour Iesus Christ by faith, ~~and not for our own works, or deservings. Wherefore, that we are justified~~ by faith onely, is ~~a most~~ wholesome doctrine, and very full of comfort, ~~as more largely is expressed~~ in ~~the Homily of Iustification~~.	We are justified, that is, we are accounted righteous before God, and have remission of sins[a], not for nor by our own works or deservings[b], but freely by his grace[c], onely for our Lord and Saviour Jesus Christs sake[d], his whole obedience and satisfaction being by God imputed unto us [e], and Christ with his righteousnesse, being apprehended and rested on by faith onely[f]. The Doctrine of Justification by Faith onely, is an wholsom Doctrine, and very full of comfort[g]: notwithstanding God doth not forgive them that are impenitent, and go on still in their trespasses[h].

a. Romans 4:5,6,7; Psalms 32:1,2 · **b.** Romans 3:20; Galatians 2:16; Galatians 3:10,11; Philippians 3:9 · **c.** Romans 3:24; Titus 3:7 · **d.** Romans 3:24,25; Romans 5:1; 2 Corinthians 5:18,19 · **e.** Romans 5:9,17,18,19; Romans 3:25,26; Romans 4:6,24; 2 Corinthians 5:21 · **f.** Romans 3:22,25,26,28; Galatians 2:16; Isaiah 28:16; Romans 9:33; 1 Peter 2:6; Philippians 3:9 · **g.** 2 Timothy 1:13; Rom. 5.1, 2, [·], 11.; Romans 15:13; 1 Peter 1:8 · **h.** Psalms 68:20,21; Exodus 34:6,7; Luke 13:3,5.

Article 12. Of good works

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)
~~ALbeit that~~ good works, which are the fruits of faith, and follow after Iustification, cannot put away our sinnes, and endure the severity of Gods Iudgement, yet are they pleasing and acceptable ~~to God~~ in Christ, and do spring out necessarily of a true and lively faith, ~~in so much~~ that by them a lively faith may be ~~as~~ evidently knowen, as a tree discerned by the ~~fruit~~.	Good works, which are the Fruits of Faith[a] , and follow after Justification[b], cannot put away our sins[c], and endure the severity of Gods Judgement[d]; yet are they, notwithstanding their imperfections[e], in the sight of God pleasing and acceptable unto him in and for Christ[f], and do spring out necessarily of a true and lively Faith[g], insomuch that by them a lively Faith may be evidently known, as a tree discerned by the fruits[h].

a. Galatians 5:6; James 2:17,18,22 · **b.** Titus 2:14; Titus 3:7,8; Ephesians 2:8,9,10 · **c.** Romans 3:20,21; Romans 4:4-9; Daniel 9:18,19 · **d.** Nehemiah 13:22; Psalms 143:2; Job 9:14,15,19,20 · **e.** Exodus 28:38; Revelation 8:3,4 · **f.** 1 Peter 2:5; Hebrews 13:16,20,21; Colossians 1:10; Philippians 4:18 · **g.** James 2:26; 1 Joh. 1.4. · **h.** James 2:18,22; John 15:4,5; 1 John 2:3,5; Matthew 12:33.

Article 13. Of Works before Justification

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)
WOrks done before ~~the grace of~~ Christ, and ~~the inspiration of~~ his Spirit, are not ~~pleasant to~~ God, forasmuch as they spring not of faith in ~~Iesu~~ Christ, neither do they make men meet to receive grace, or (as the ~~School-Authors~~ say) deserve grace of congruitie: yea, rather for that they are not done as God hath willed and commanded them to be done, ~~we doubt not but~~ they ~~have the nature of sinne~~.	Works done before Justification by Christ, and Regeneration by his Spirit, are not pleasing unto God[a], forasmuch as they spring not of Faith in Jesus Christ[b]; neither do they make men meet to receive grace, or (as the School-Authours say) deserve grace of congruity[c]; yea rather, for that they are not done as God hath willed and commanded them to be done, they are sinful[d].

a. Titus 1:15,16; Matth. 7.1[·].; Romans 8:8; Proverbs 15:8,26; Proverbs 21:27; Romans 3:12 · **b.** Hebrews 11:5,6; Galatians 5:6 · **c.** 2 Timothy 1:9; John 1:13 · **d.** Romans 8:7,8; Haggai 2:14; Isaiah 58:1-5; Isaiah 66:2,3.

Article 14. Of Works of Supererogation

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)
VOluntary works besids, over and above Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancie and impietie. For by them men do declare that they do not onely render unto God as much as they are bound to do, but that they do more for his sake, then of bounden duety is required: Whereas Christ saith plainly, When ~~ye~~ have done all that are commanded ~~to~~ you, say, We are unprofitable servants.	Voluntary Works besides, over and above Gods Commandments, which they call Works of Supererogation, cannot be taught[a] without arrogancy and impiety[b]: for by them men do declare that they do not onely render unto God as much as they are bound to do; but that they do more for his sake then of bounden duty is required: whereas Christ saith plainly, When you have done all those things that are commanded you, say, We are unprofitable servants, we have done that which was our duty to do[c].

a. Matthew 5:48; Mark 12:30,31; Philippians 4:8,9 · **b.** Job 9:2,3,20,21; Psalms 143:2; Proverbs 20:9; Phil. 3.8, 10 15. · **c.** Luke 17:7,8,9,10.

Article 15. Of Christ alone without sin

CHURCH OF ENGLAND (1638 EDITION)	THE ASSEMBLY'S REVISION (1647)

CHrist in the truth of our nature, was made like unto us in all things (sinne onely ~~except~~) from which he was clearly void, both in his flesh, and in his Spirit. He came to be ~~a~~ Lambe without spot, who by sacrifice of himself once made, should take away the sinnes of the world: and sinne (as Saint John saith) was not in him. But all we the rest (although baptized, and ~~born again in Christ~~) yet offend in many things, and if we say we have no sinne, we deceive our selves, and the truth is not in us.

Christ in the truth of our nature, was made like unto us in all things, sin onely excepted[a], from which he was clearly void both in his flesh and in his spirit[b]: he came to be the Lamb without spot[c], who by sacrifice of himself[d] once made[e], should take away the sins of the world[f]; and sin (as Saint John saith) was not in him[g]. But all we the rest, although baptized and regenerate, yet offend in many things; and if we say we have no sin, we deceive our selves, and the truth is not in us[h].

CHARLES HERLE, Prolocutor.
HENRY ROBROUGH, Scriba.
ADONIRAM BYFIELD, Scriba.

a. Isaiah 53:3,4,5; Hebrews 2:17; Hebrews 4:15 · **b.** Luke 1:35; Acts 3:14; John 14:30; 2 Corinthians 5:21; Hebrews 7:26 · **c.** 1 Peter 1:19 · **d.** Ephesians 5:2 · **e.** Hebrews 9:26,28; Hebrews 10:10,12 · **f.** John 1:29 · **g.** 1 John 3:5 · **h.** James 3:2; 1 John 1:8,10.

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