

ARMAND'S NOTES (added in green. Quotes in blue.)

CHANGES CONSISTENT WITH THE WHOLE OF SCRIPTURE TO:

1689 London Baptist Confession of Faith

CHAPTER 2 OF GOD AND OF THE HOLY TRINITY

Paragraph 1.

The Lord our GOD ("the Unity in Trinity and the Trinity in Unity" as stated by the Athanatian Creed) is but one living and true God; whose subsistence is in and of Himself, infinite in being and perfection; whose essence cannot be comprehended by any but Himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will, for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him, and withal most just and terrible in His judgments, hating all sin, and who will by no means clear the guilty.

Paragraph 2.

God ("the Unity in Trinity and the Trinity in Unity" as stated in the Athanatian Creed), having all life, glory, goodness, blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things, and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleases; in His sight all things are open and manifest, His knowledge is infinite, infallible, and

independent upon the creature, so as nothing is to Him contingent or uncertain; He is most holy in all His counsels, in all His works, and in all His commands; to Him is due from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

Paragraph 3.

In this divine and infinite Being (God or Godhead) there are three subsistences (Divine Persons or Divine Pure Spirit/Soul Beings), the Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, EACH having the whole divine essence, yet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son; ALL infinite, without beginning, therefore but one God, who is not to be divided in nature and being (essence), but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

CHAPTER 8 OF CHRIST THE MEDIATOR

Paragraph 1.

It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus (son of man, son of Mary), His only begotten Son (Son of God), according to the covenant made between them both, to be the mediator (the Son of God, the Divine Pure Spirit/Soul//Person, living out His manhood as the son of man, son of Mary, through His human nature//sarx He clothed His Divine Person in) between God and man; the (son of man, son of Mary; fully man, human nature of Christ totally separate and distinct from His Divine Nature) prophet, priest, and king; head and savior of the church, the heir of all things, and judge of the world; unto whom He did from all

eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified.

Paragraph 2.

The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him (God the Father) who made the world, who upholds and governs all things He has made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities of it, yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures; so that two whole, perfect, and distinct (separate) natures were inseparably joined together in one person (ONE Divine Pure Spirit/Soul//Person), without conversion, composition, or confusion; which person is very God (Divine Pure Spirit/Soul//Person) and very man (clothed in a sarx, flesh and blood human body giving to Him a human nature exactly like Adam had before sin. His sarx was brought to life by the presence of His Divine Pure Spirit/Soul//Person inhabiting and owning His sarx; therefore having one Spirit/Soul//Person and one body/sarx exactly like Adam had at creation), yet one Christ (one Divine Pure Spirit/Soul//Person), the only mediator between God and man.

Paragraph 3.

The Lord Jesus, in His human nature (sarx He clothed His Divinity with) thus united to the divine in the person (Divine Pure Spirit/Soul//Person) of the Son, was sanctified and anointed with the Holy Spirit a measure, having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell, to the end that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly

furnished to execute the office of mediator and surety; which office He took not upon himself, but was thereunto called by His Father (Jesus Christ called as the son of man, son of Mary; a man exactly like the first Adam before sin); who (God the Father) also put all power and judgement in His hand (Jesus Christ the son of man, son of Mary) and gave Him (Jesus Christ the son of man, son of Mary) commandment to execute the same.

Paragraph 4.

This office the Lord Jesus did most willingly undertake, which that He might discharge, He was made under the law, and did perfectly fulfill it, and underwent the punishment due to us, which we should have born and suffered, being made sin and a curse for us; enduring most grievous sorrows in His soul, and most painful sufferings in His body; was crucified, and died, and remained in the state of the dead, yet saw no corruption: on the third day He arose from the dead with the same body in which He suffered, with which He also ascended into heaven, and there sits at the right hand of His Father making intercession, and shall return to judge men and angels at the end of the world.

Paragraph 5.

The Lord Jesus (the Son of man, son of Mary) by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit (through the power of the Holy Spirit dwelling in His sarx) once offered up to God, has fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given unto Him (the son of man, son of Mary).

Paragraph 6.

Although the price of redemption was not actually paid by Christ (the Son of God) until after His incarnation (after becoming the son of man, son of Mary; clothing His Divine Person with a sarx (human nature or flesh and blood body), yet the virtue, efficacy,

and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head; and the Lamb slain (Jesus Christ the son of man, son of Mary slain) from the foundation of the world, being the same yesterday, and today and forever (being the Son of God, the Divine Pure Spirit/Soul//Person clothed in a sarx).

Paragraph 7.

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

Paragraph 8.

To all those for whom Christ (the Son of God; fully God) has obtained eternal redemption, He does certainly and effectually apply and communicate the same, making intercession for them (as the son of man, son of Mary; as fully man); uniting them to Himself (as fully man) by His Spirit, revealing to them, in and by His Word, the mystery of salvation, persuading them to believe and obey, governing their hearts by His Word and Spirit, and overcoming all their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

Paragraph 9.

This office of mediator between God and man is proper only to Christ (the Son of God; fully God), who (as the son of man, son of Mary; fully man) is prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

Paragraph 10.

This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office; and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God; and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly kingdom.

CHAPTER 26 OF THE CHURCH

Paragraph 4.

The Lord Jesus Christ (the son of man, son of Mary living out His manhood through His sarx//human nature; also the Son of God, fully God, two separate and distinct natures in one Person) is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner; neither can the Pope of Rome in any sense be head thereof, but is ~~that~~ (if he is not born again, an) antichrist, ~~that man of sin, and son of perdition,~~ that exalts himself in the church against Christ, ~~and all that is called God; whom the Lord will destroy with the brightness of His coming.~~