

**THE BAPTIST CONFESSION OF FAITH OF 1689**

**LEADER'S STUDY GUIDE**

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Monksthorpe Baptist Chapel, Monksthorpe, Lincolnshire

### **Note about the Cover Picture**

Dating from 1701 at a time when the early Baptists feared persecution this little chapel is well off the beaten track and was built in the form of a farmyard barn with a thatched roof so it didn't attract attention. It originally had an escape hatch above the pulpit so that the preacher could make good his escape should the necessity occur and to aid this, a horse was left tethered outside. The thatched roof was replaced with tiles in 1847. Some special services still take place.

## **The Baptist Confession of 1689**

### ***About the London Confession of Faith of 1689***

In England during the 1630s and 1640s, Congregationalists and Baptists emerged from the Church of England. Their early existence was marked by repeated cycles of persecution at the hands of Parliament and of the established religion of the crown. The infamous *Clarendon Code* was adopted in the 1660s to crush all dissent from the official religion of the state. Periods of rigorous application and intervals of relaxation of these coercive laws haunted Presbyterians, Congregationalists, and Baptists alike. Presbyterians and Congregationalists suffered less than did Baptists under this harassment. No little reason for their relative success in resisting government tyranny was their united front of doctrinal agreement. All Presbyterians stood by their *Westminster Confession* of 1646. Congregationalists adopted virtually the same articles of faith in the *Savoy Declaration* of 1658.

### ***The Westminster Confession of Faith***

While the Civil War raged in England between Parliament and the king (1642-1649), changes were made in the Anglican Church. In 1643, the Episcopal form of government, with its hierarchical parishes and bishops, was abolished by Parliament. A new structure was requested. It would be formulated by an assembly of one hundred twenty-one clergymen and thirty laymen: 10 members of the House of Lords, and 20 members of the House of Commons. This Westminster Assembly of Divines met at the historic Westminster Abbey (which adjoins the Houses of Parliament) in London, from which the confession derives its name.

Most of those who were present when the Assembly of Divines convened in 1643 were Presbyterian Puritans. Eight Scottish commissioners were allowed to be part of the gathering, in appreciation for their aid in fighting the king. While the Scottish representatives had no official role in the proceedings, their presence remained influential. The Assembly held 1,163 sessions between July 1, 1643, and February 22, 1649. A quorum of 40 members was required.

As work proceeded, a Directory of Worship was prepared to replace the Episcopal prayer book. In addition, a new confession of faith was drafted for the Church of England. This *Westminster Confession* has become the most important of the great Protestant creeds of the Reformation era. Work on the *Confession* began in July, 1645, and continued with many interruptions until its completion in December, 1646. The *Confession* was presented to both Houses of Parliament in 1647 under the title: *The Humble Advice of the Assembly of Divines, Quotations and Texts of Scripture Annexed, Presented by Them Lately to Both Houses of Parliament.*

The *Westminster Confession* is a summary of major Christian beliefs in 33 chapters. Classic conservative biblical theology permeates the confession, with emphasis on the covenant relationships between God and man. In the matter of church government, it presents the Presbyterian view, with a hierarchy of presbyteries and synods to support independent congregations. In the matter of baptism, it holds for infant baptism, consistent with the covenant approach to Christian heritage.

This believes that God often saves whole households, and that an infant is presumed a part of the covenant of grace through his godly parents, until he proves otherwise by his lifestyle choices.

Though the Church of England used the *Westminster Confession* only briefly, it was adopted for common use in 1647 by the General Assembly of the Church of Scotland. The *Savoy Declaration* (of 1658 by the English Congregationalists) and the *London Baptist Confession* (of 1677), both incorporated large parts of the *Westminster Confession*. Today this document remains the authoritative statement of faith in many Presbyterian churches.

To help explain the confession, a *Larger Catechism* was prepared by the Westminster Assembly, to be used by ministers in the pulpit for public teaching. A *Shorter Catechism* was published for instructing children.

### ***The Savoy Declaration of 1658***

Many conservative evangelical Christians found the *Westminster Confession* to be an accurate statement of faith according to the Scriptures, but they differed in the matters of church government and baptism. These fell into two groups: the Congregationalists and the Baptists. To maintain the growth they enjoyed, an assembly of Congregational leaders met in the Savoy Palace in London on September 29, 1658. The Synod adopted a *Declaration of Faith and Order, Honored and Practiced in the Congregational Churches*. Based largely on the *Westminster Confession*, the *Savoy Declaration* included a section on “The Institution of Churches and the Order Appointed in Them by Jesus Christ.” The Congregational form of church government was advocated.

### ***The London Baptist Confession of Faith of 1689***

Feeling their substantial unity with the suffering of the Presbyterians and the Congregationalists under the same cruel injustice, Calvinistic Baptists met to publish their substantial harmony with them in doctrine.

A circular letter was sent to particular Baptist churches in England and Wales, asking each assembly to send representatives to a meeting in London in 1677. A confession consciously modeled after the *Westminster Confession of Faith* was approved and published. It has ever since borne the name of *Second London Confession*. Seven Baptist congregations of London in 1644 had issued the *First London Confession*. That first document had been drawn up to distinguish newly organized Calvinistic Baptist churches from the Arminian Baptists and the Anabaptists. Because this second London Confession was drawn up in dark hours of oppression, it was issued anonymously.

A preface to the original publication of 1677 says in part: “*It is now many years since diverse of us ...did conceive ourselves under a necessity of publishing a confession of our faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession...*” (Remember, this was first put forth about the year 1644, in the name of seven congregations then gathered in London.)

*“Forasmuch as this confession is not now commonly to be had; and also that many others have since embraced the same truth which is owned therein; it was judged necessary by us to join together in giving a testimony to the world of our firm adhering to those wholesome principles...”*

*“We did conclude it necessary to confess ourselves the more fully and distinctly, ...and finding no defect in this regard in that fixed on by the [Westminster] Assembly, and after them by those of the Congregational way, we did conclude it best to retain the same order in our present confession... for the most part without any variation of the terms... making use of the very same words with them both... This we did to... convince all that we have no itch to clog religion with new words, but to readily acquiesce in that form of sound words which hath been used by others before us... In those things wherein we differ from others, we have expressed ourselves with all candor and plainness... Contention is most remote from our design in all that we have done in this matter.”*

William and Mary assumed the English throne in 1689. On May 24 of that very year the *Act of Toleration* was enacted. Within two months, seven London pastors called for a general meeting of Baptists from England and Wales. Representatives of one hundred and seven congregations met in London from September third to the twelfth. They adapted the Confession of 1677 with important corrections. This *London Baptist Confession of 1689* has stood the test of time and become one of the most important confessions in the history of the church. It is used this day around the world.

Those who understood the Scriptures to teach believer’s baptism also needed a clear statement of faith. These were known as “Baptists.” One of the reasons for the growth of Baptist congregations was the movement’s distinctives.

- The Baptists did not recognize sacraments per se, as did the Anglicans and the Roman Catholics.
- They believed in two ordinances: the Lord’s Supper and baptism of professing believers. Early Baptists preferred to be baptized by immersion in “living waters”: water that flowed in a river or stream.
- In the Baptist church government, the congregation ruled. It had total autonomy; it could call a pastor and dismiss him.
- There were no bishops or superintendents in the Baptist structure. No group had any governmental power over other individual congregations.

In summary, the understandings of the evangelical Christian faith as proclaimed in the Scriptures were set forth in the *Westminster Confession* in 1647. Updates were made for congregational church government in the *Savoy Declaration* of 1658. The main body of the Westminster Confession was again preserved in the *London Confession of Faith of 1689*, which incorporates the minor revisions of both the *Savoy Declaration* and the first *London Confession*. The *London Confession of Faith of 1689* is now appreciated worldwide as one of the most comprehensive biblical statement of faith for reformed Baptists.

### ***Foreword***

This little volume is not issued as an authoritative rule, or code of faith, whereby you are to be fettered, but as an assistance to you in controversy, a confirmation in faith, and a means of edification in righteousness. Here the younger members of our church will have a body of divinity in small compass, and by means of the Scriptural proofs, will be ready to give a reason for the hope that is in them. Be not ashamed of your faith; remember it is the ancient gospel of martyrs, confessors, reformers and saints. Above all, it is the truth of God, against which the gates of Hell cannot prevail. Let your lives adorn your faith, let your example adorn your creed. Above all live in Christ Jesus, and walk in Him, giving credence to no teaching but that which is manifestly approved of Him, and owned by the Holy Spirit. Cleave fast to the Word of God which is here mapped out for you.

Charles Haddon Spurgeon  
Metropolitan Tabernacle  
London, England

## Original Signers of the 1689 Confession of Faith

WE the MINISTERS and MESSENGERS of and concerned for upwards of one hundred baptized congregations in England and Wales (denying Arminianism), being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of Baptism) to recommend to their perusal the confession of our faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith,

*In the name and behalf of the whole assembly.*

Hanserd Knollys  
Daniel Finch  
William Kiffin  
John Ball  
John Harris  
Edmond White  
William Collins  
William Pritchard  
Hercules Collins  
Paul Fruin  
Robert Steed  
Richard Ring  
Leonard Harrison  
John Tompkins  
George Barret  
Toby Willes  
Isaac Lamb  
John Carter  
Richard Adams  
James Webb  
Benjamin Keath  
Richard Sutton  
Andrew Gifford  
Robert Knight  
Thomas Vaux  
Edward Price  
Thomas Winnel  
William Phipps  
James Hitt  
William Hankins  
Richard Tidmarsh  
Samuel Ewer  
William Facey

Edward Man  
Samuel Buttel  
Charles Archer  
Christopher Price.

### **To The Judicial and Impartial Reader**

Courteous Reader: It is now many years since divers of us (with other sober Christians then living, and walking in the way of the Lord, that we profess) did conceive ourselves to be under a necessity of publishing a Confession, of our Faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession, by reason of the strange representation of them by some men of note who had taken very wrong measures, and accordingly led others into misapprehension of us and them. And this was first put forth about the year 1643, in the name of seven congregations then gathered in London; since which time divers impressions thereof have been dispersed abroad, and our end proposed in good measure Answered, inasmuch as many (and some of those men eminent both for piety and learning) were thereby satisfied that we were no way guilty of those heterodoxies and fundamental errors which had too frequently been charged upon us without ground or occasion given on our part.

And forasmuch as that Confession is not now commonly to be had, and also that many others have since embraced the same truth which is owned therein, it was judged necessary by us to join together in giving a testimony to the world of our firm adhering to those wholesome principles by the publication of this which is now in your hand. And forasmuch as our method and manner of expressing our sentiments in this doth vary from the former (although the substance of this matter is the same), we shall freely impart to you the reason and occasion thereof. One thing that greatly prevailed with us to undertake this work was (not only to give a full account of ourselves to those Christians that differ from us about the subject of baptism, but also) the profit that might from thence arise unto those that have any account of our labors in their instruction and establishment in the great truths of the Gospel, in the clear understanding and steady belief of which our comfortable walking with God, and fruitfulness before him in all our ways, is most nearly concerned; and therefore we did conclude it necessary to express ourselves the more fully and distinctly; and also to fix on such a method as might be most comprehensive of those things we designed to explain our sense and belief of; and finding no defect in this regard in that fixed on by the Assembly, and, after them by those of the congregational way, we did readily conclude it best to retain the same order in our present Confession; and also when we observed that those last mentioned did in their Confessions (for reasons which seemed of weight both to themselves and others) choose not only to express their mind in words concurrent with the former in sense concerning all those articles wherein they were agreed, but also for the most part without any variation of the terms, we did in like manner conclude it best to follow their example in making use of the very same words with them both in these articles (which are very many) wherein our faith and doctrine are the same with theirs; and this we did the more abundantly to manifest our consent with both in all the fundamental articles of the Christian religion, as also with many others whose orthodox Confessions have been published to the world on the behalf of the Protestant in diverse nations and cities. And also to convince all that we have no itch to clog

religion with new words, but do readily acquiesce in that form of sound words which hath been, in consent with the Holy Scriptures, used by others before us; hereby declaring, before God, angels, and men, our hearty agreement with them in that wholesome Protestant doctrine which, with so clear evidence of Scriptures, they have asserted. Some things, indeed, are in some places added, some terms omitted, and some few changed; but these alterations are of that nature as that we need not doubt any charge or suspicion of unsoundness in the faith from any of our brethren upon the account of them.

In those things wherein we differ from others we have expressed ourselves with all candor and plainness, that none might entertain jealousy of aught secretly lodged in our breasts that we would not the world should be acquainted with; yet we hope we have also observed those rules of modesty and humility as will render our freedom in this respect inoffensive, even to those whose sentiments are different from ours.

We have also taken care to affix texts of Scripture at the bottom, for the confirmation of each article in our Confession; in which work we have studiously endeavored to select such as are most clear and pertinent for the proof of what is asserted by us; and our earnest desire is that all into whose hands this may come would follow that (never enough commended) example of the noble Bereans, who searched the Scriptures daily that they might find out whether the things preached to them were so or not.

There is one thing more which we sincerely profess and earnestly desire credence in - viz., that contention is most remote from our design in all that we have done in this matter; and we hope that the liberty of an ingenuous unfolding our principles and opening our hearts unto our brethren, with the Scripture grounds of our faith and practice will by none of them be either denied to us, or taken ill from us. Our whole design is accomplished if we may have attained that justice as to be measured in our principles and practice, and the judgment of both by others, according to what we have now published, which the Lord (whose eyes are as a flame of fire) knoweth to be the doctrine which with our hearts we most firmly believe and sincerely endeavor to conform our lives to.

And O that, other contentions being laid asleep, the only care and contention of all upon whom the name of our blessed Redeemer is called might for the future be to walk humbly with their God in the exercise of all love and meekness toward each other, to perfect holiness in the fear of the Lord, each one endeavoring to have his conversation such as becometh the gospel; and also, suitable to his place and capacity, vigorously to promote in others the practice of true religion and undefiled in the sight of God our Father!

And that in this backsliding day we might not spend our breath in fruitless complaints of the evils of others, but may every one begin at home, to reform in the first place our own hearts and ways, and then to quicken all that we may have influence upon to the work, that if the will of God were so, none might deceive themselves by resting in and trusting to a form of godliness without the power of it, and inward experience of the efficacy of those truths that are professed by them.

And verily there is one spring and cause of the decay of religion in our day which we cannot but touch upon and earnestly urge a redress of, and that is the neglect of the worship of God in families by those to whom the charge and conduct of them is committed.

May not the gross ignorance and instability of many, with the profaneness of others, be justly charged upon their parents and masters, who have not trained them up in the way wherein they ought to walk when they were young, but have neglected those frequent and solemn commands which the Lord hath laid upon them, so to catechize and instruct them that their tender years might be seasoned with the knowledge of the truth of God as revealed in the Scriptures; and also by their own omission of prayer and other duties of religion of their families, together with the ill example of their loose conversation, having, inured them first to a neglect and the contempt of all piety and religion?

We know this will not excuse the blindness and wickedness of any, but certainly it will fall heavy upon those that have been thus the occasion thereof; they indeed die in their sins, but will not their blood be required of those under whose care they were, who yet permitted them to go on without warning - yea, led them into the paths of destruction? And will not the diligence of Christians with respect to the discharge of these duties in ages past rise up in judgment against and condemn many of those who would be esteemed such now?

We shall conclude with our earnest prayer that the God of all grace will pour out those measures of his Holy Spirit upon us, that the profession of truth may be accompanied with the sound belief and diligent practice of it by us, that his name may in all things be glorified through Jesus Christ our Lord. Amen.

## **The Baptist Confession of Faith**

**1689**

### **Leader's Study Guide**

1. The Holy Scriptures
2. God and the Holy Trinity
3. God's Decree
4. Creation
5. Divine Providence
6. The Fall of Man, Sin and Punishment
7. God's Covenant
8. Christ the Mediator
9. Free Will
10. Effectual Calling
11. Justification
12. Adoption
13. Sanctification
14. Saving Faith
15. Repentance and Salvation
16. Good Works
17. The Perseverance of the Saints
18. Assurance of Salvation
19. The Law of God
20. The Gospel and its Influence
21. Christian Liberty and Liberty of Conscience
22. Worship and the Sabbath Day
23. Lawful Oaths and Vows
24. The Civil Magistrate
25. Marriage
26. The Church
27. The Communion of Saints
28. Baptism and the Lord's Supper
29. Baptism
30. The Lord's Supper
31. Man's State after Death and the Resurrection
32. The Last Judgment

# Chapter 1

## The Holy Scriptures

- 1. In what three areas do the Scriptures serve as a sufficient, certain, and infallible rule? Also, list three ways the goodness, wisdom, and power of God are manifested.**

*Answer.*

- Saving faith
- Faith
- Obedience

*Answer.*

- The light of nature
- The works of creation
- The providence of God

- 2. How many books are in the Old Testament canon of Scripture?**

*Answer.*

39

**How many books are in the New Testament canon of Scripture?**

*Answer.*

27

**Who is the true Author of the Bible?**

*Answer.*

God the Holy Spirit

- 3. Why should the *Apocrypha* not be part of the canon of Scriptures?**

*Answer.*

The books in the Apocrypha are not of divine inspiration and so are of no authority to the Church.

- 4. What is the basis for believing and receiving the Scriptures as authoritative?**

*Answer.*

The authority of the Holy Scripture depends wholly upon God its Author (Who is Truth itself). Therefore it is to be received because it is the Word of God.

**5. List eight reasons why the Bible can be trusted to be the Word of God.**

*Answer.*

- The testimony of the Church
- The ultimate origin of the Scriptures
- The power of biblical doctrines to change lives
- The loveliness of the style of writing
- The essential unity of the Scriptures from Genesis to Revelation
- The expressed purpose—the glory of God
- The revelation of the way of salvation
- The fact that the Scriptures are without error

**6. List four areas in which the whole counsel of God is revealed.**

*Answer.*

- What is necessary for the Lord's glory
- What is essential for man's salvation
- The way of faith
- The way of temporal and eternal life

**What new revelation of the Spirit or traditions of men can be added to the Scriptures?**

*Answer.*

Nothing.

**What is the role of the Holy Spirit associated with understanding the Scriptures?**

*Answer.*

The Holy Spirit illuminates the mind to comprehend spiritual truth.

**7. What is the one subject crystal clear in Scriptures?**

*Answer.*

Those things that are necessary to be known, believed and observed for salvation.

**8. List two original languages of the Scriptures.**

*Answer.*

Hebrew and Greek.

**9. What is the one infallible rule that must guide Scriptural interpretation?**

*Answer.*

Scripture must be allowed to interpret itself.

**10. When the Word of God is proven to be in conflict with historic writings of great men and church councils, which writings should prevail?**

*Answer.*

It is in the sentence of Scripture we are to rest, for it is in Scripture, delivered by the Spirit, that our faith is finally resolved.

*Reflection*

1. Is the Bible without error in all matters or just when it addresses spiritual issues?
2. Is it important to believe that the Scriptures contain a completed revelation of God's words to men? Explain.
3. How does a historic belief in progressive revelation factor into the concept of a completed canon of Scripture?
4. What should the response of the church be to those who believe in continual revelation through dreams, visions, and voices?
5. Which position best reflects your thoughts in matters of faith and practice.
  - The Elastic View: *What Scripture does not specifically prohibit is permissible.*
  - The Strict View: *Only what is commanded in the Scriptures is permissible.*
6. Does the temptation come to some churches to exalt a confession of faith over the Scriptures? How is this temptation to be handled?

## Chapter 2

### God and the Holy Trinity

#### 1. List at least ten attributes of God.

*Answer.*

- Infinite in being and perfections
- Incomprehensible
- A most pure spirit
- Invisible
- Spiritual (without bodily parts or passion)
- Immortal
- Immutable
- Immense
- Eternal
- Almighty
- Holy
- Wise
- Free
- Loving
- Gracious
- Merciful
- Righteous
- Forgiving
- Harsh in judgment

#### 2. How does God derive glory?

*Answer.*

God manifests His own glory for He alone is the fountain of all being; from Whom, through Whom, and to Whom all things exist and move.

#### 3. How does God subsist in His divine Being?

*Answer.*

God subsistence as Father, the Word (or Son), and the Holy Spirit.

***Reflection***

1. What is meant by the word '*attribute*'?
2. Does the concept of the Trinity make sense? Is it logical?
3. Did God create man from some sort of Divine necessity? If so what was that necessity?

## Chapter 3

### God's Decree

**1. When and what has God decreed what shall come to pass?**

*Answer.*

God has decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things which shall ever come to pass.

**2. Are the decrees of God based upon events being foreseen?**

*Answer.*

Although God knows everything that may or can come to pass under all imaginable conditions, yet He has not decreed anything because He foresaw it in the future, or because it would come to pass under certain conditions.

**3. For what purpose are some men and angels foreordained to eternal life while others are left in their sins?**

*Answer.*

God will be praised for His mercy or for His justice.

**4. What is the number and state of those who have been predestinated?**

*Answer.*

The number of those foreordained is certain and definite; it cannot be either increased or diminished.

**5. State the divine motive for the decrees.**

*Answer.*

God does all things according to His own eternal and immutable purpose and the secret counsel and good pleasure of His will.

**6. Who are the elect of God?**

*Answer.*

The elect are those who have been redeemed by Christ, effectually called, justified, adopted, sanctified, and saved.

**7. Of what value is the doctrine of election?**

*Answer.*

This doctrine provides a basis for praise, reverence, and admiration of God, while producing holy humility.

***Reflection***

1. How can God be the creator of all things and not be the author of or responsible for sin?
2. How does God know what is to be known?
3. Why is man held responsible for anything if all things have been decreed?

## Chapter 4

### Creation

**1. According to Scripture how many days did it take the Lord to create or make the world?**

*Answer.*

In the space of six days God the Father, Son, and Holy Spirit created all things, and all very good.

**2. Describe the creation of man in his original state.**

*Answer.*

God created both Adam and Eve with reason and immortal souls rendering them fit to live that life for Him for which they were created; being made in His image in knowledge, righteousness, and true holiness.

**3. What prohibition was placed on man?**

*Answer.*

With the law of God being written on their hearts, Adam and Eve were commanded not to eat of the tree of knowledge of good and evil.

### *Reflection*

1. Can a person be a Christian and not believe in creationism?
2. What should the Christian do when science and the Bible come into conflict?
3. Is it wrong to try to harmonize science and Scripture reflected in the concept of theistic evolution (the belief that God used evolution to bring man into existence)?
4. Was Adam and Eve created with the capacity to sin? If so, “*Why*”? If not, “*How were they able to sin*”?

## Chapter 5

### Divine Providence

**1. To what extent is God involved in the affairs of the world He has created?**

*Answer.*

*God the good Creator of all things, in His infinite power and wisdom, upholds, directs, disposes and governs all creatures and things, from the greatest to the least.*

**2. Explain the relationship between first and second causes.**

*Answer.*

God is the first cause of all things that come to pass; nevertheless, through acts of providence God works through secondary causes such as the laws of nature and the will of man.

**3. Is the sovereignty of God restricted by the laws of nature?**

*Answer.*

No. While God, in His ordinary providence makes use of means, He is free to work apart from them.

**4. Is God sovereign over sin?**

*Answer.*

God accepts ultimate responsibility for sin. Sin did not come into existence by a bare or passive permission but was ordered and is governed. Nevertheless, sinful acts proceed from the creature and not from God.

**5. Why does God permit sin in the saint?**

*Answer.*

Sometimes God permits sin to be present in the saint in order to chastise them for the sins which they have committed, or to show them the hidden strength of corruption and deceitfulness still in their hearts, so that they may be humbled and aroused to a more close and constant dependence upon Himself for their support, and that they may be made more watchful against future occasions of sin

**6. How does God harden the heart of individuals?**

*Answer.*

God is free to withhold His grace from men by which they might have been enlightened in their understanding and affected in their hearts,

**7. What comfort can the Christian derive from the doctrine of divine providence?**

*Answer.*

In a very special way God governs all things to the good of His church.

*Reflection*

1. If God does “*uphold, direct, dispose, and govern all creatures and things*” how can a person be responsible for anything that is done?
2. How does the biblical doctrine of God’s divine providence differ from fatalism?
3. How can good come out of evil?
4. Can you think of some examples of God’s divine providence in your own life?

## Chapter 6

### The Fall of Man, of Sin, and of the Punishment Thereof

**1. How did man fall from a state of Innocency?**

*Answer.*

Satan using the subtlety of the serpent to subdue Eve, seduced Adam by her, and he, without any compulsion, willfully transgressed the law of their creation and the command given to them by eating the forbidden fruit.

**2. What happened to all of Adam's posterity when he transgressed the law of God?**

*Answer.*

By the sin of Adam death came upon all. All men are now wholly defiled in all the faculties and parts of soul and body.

**3. What evidence exists to show that Adam acted as a Federal Representative for all men so that his transgression becomes the transgression of all?**

*Answer.*

By God's appointment, Adam did stand in the stead of all mankind, the guilt of this sin was imputed, and their corrupted nature conveyed, to all their posterity descending from them by ordinary generation as per Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned".

**4. How do people act according to nature?**

*Answer.*

While it is not a flattering view of man's nature the truth is that individuals are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil from birth.

**5. Does salvation remove the propensity to sin?**

*Answer.*

Although the soul is pardoned and sin as a ruling principle is mortified or put to death through Christ, yet the corrupt nature and all its motions are still present until the heart is glorified.

### ***Reflection***

1. What are some ways that Satan tempts people to sin?
2. Is the concept of Adam being a Federal Representative of the human race valid?
3. Is the doctrine of original sin true? Are people born sinners and so they sin or, do people sin and become sinners?
4. Should horrible sins found in professing Christians be a surprise? Explain.

## **Chapter 7**

### **God's Covenant**

**1. Can man do anything to earn or merit salvation and the favor of God?**

*Answer.*

Because the distance between God and man is so great there is nothing which man can do to attain the reward of life.

**2. What are the terms of the Covenant of Grace?**

*Answer.*

In this covenant He freely offers to sinners life and salvation by Jesus Christ, requiring from them faith in Him that they may be saved, and promising to give to all who are appointed to eternal life His Holy Spirit to make them willing and able to believe.

**3. How is the Covenant of Grace revealed?**

*Answer.*

This covenant is revealed through the Gospel; first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by further steps until the full revelation of it became completed in the New Testament.

***Reflection***

1. Is there a Covenant of Grace? If so, when was it made?
2. Do you understand the basic provisions of the covenants of the Scriptures?

## Chapter 8

### Christ the Mediator

**1. List seven roles associated with the Lord Jesus Christ.**

*Answer.*

- Prophet
- Priest
- King
- Head of Church
- Saviour of the Church
- Heir of all things
- Judge of the world

**2. Is Jesus God?**

*Answer.*

Jesus is very God of very God—or else men are idolaters. Faith affirms what the Scriptures reveal: Jesus is the Son the second person in the Holy Trinity, being true and eternal God, the brightness of the Father's glory, of the same substance and equal with Him; Who made the world, and Who upholds and governs all things which He has made,

**3. How is Jesus unique?**

*Answer.*

Jesus is unique in that He is both God and man. His human nature, being united to the divine, was sanctified and anointed with the Holy Spirit above measure,

**4. What office did Jesus most willing undertake on behalf of the elect?**

*Answer.*

Being made under the law, Jesus did perfectly fulfill it, and underwent the punishment due to others so that He might be raised from the dead to be seated in a heavenly place where he acts as a Mediator making intercession for His own.

**5. List three accomplishments of Christ following His perfect obedience and sacrifice at Calvary.**

*Answer.*

- He has satisfied the justice of God
- He has procured reconciliation for His people
- He has purchased an everlasting inheritance in the kingdom for all whom the Father has given to Him

**6. How are believers saved in the Old Testament and New Testament era?**

*Answer.*

All who shall ever be saved will be saved through faith in Christ. Although the price of redemption was not actually paid by Christ until after His incarnation yet the virtue, efficacy, and benefit arising from His payment were communicated to the elect in all ages from the beginning of the world through those promises, types, and sacrifices in which He was revealed and signified as the seed which should bruise the serpent's head,

**7. Are the two natures of Christ ever confused or co-mingled?**

*Answer.*

No. Christ always acts in an appropriate and consistent manner, each nature doing that which is proper to itself.

**8. List seven gracious works Christ does on behalf of the elect.**

*Answer.*

- He certainly and effectually applies and communicates the work of redemption to the souls of those who are the heirs of salvation
- He makes intercession for the elect
- He unites the elect to Himself by His Spirit,
- He reveals to them Himself in the Word and by the Word the mystery of salvation
- He persuades the elect to believe and obey the gospel
- He governs the hearts of the elect by His Word and Spirit
- He overcomes all their enemies by His almighty power and wisdom

**9. Can Mary or any of the saints be considered a proper mediator between God and man?**

*Answer.*

No. The office of Mediator between God and man is proper only to Christ. *1 Timothy 2:5*  
“For there is one God, and one mediator between God and men, the man Christ Jesus.”

**10. Give three reasons why men need Jesus.**

*Answer.*

- Because of ignorance men need the Lord's prophetic office to reveal the way of truth and life.
- Because of alienation from God men need the priestly office of Christ to reconcile and present them to God as acceptable.
- Because of an utter inability to return to God men need the Lord's kingly office to convince, subdue, draw, uphold, deliver, and preserve until the heavenly kingdom is reached.

## ***Reflection***

1. How many of the following words do you recognize and can define?
  - Redemption
  - Called
  - Glorification
  - Sanctification
  - Intercession
  - Reconciliation
2. Does it matter whether or not Jesus Christ is very God of very God? What is to be said to those who believe that Christ was only a good man or a great moral teacher?
3. How can Jesus be both God and man?
4. What methods of salvation do individuals seek today in order to please God and arrive in heaven?
5. Is it fair and just to teach that Christ died to redeem the elect?

## Chapter 9

### Free Will

**1. Describe the will of man.**

*Answer.*

God has endowed the will of man with the power to choose and to act upon his choice. This free will is neither forced nor destined by any necessity of nature to do good or evil.

**2. Was the will of Adam confirmed in righteousness when he was created?**

*Answer.*

No. Though Adam was created in a state of innocency with freedom and power to will and to do that which was good and well pleasing to God, he was able to change by choice and so fall from grace to groaning.

**3. What ability did man, by his fall in Adam lose?**

*Answer.*

Man, by his fall into a state of sin, completely lost all ability of will to perform any of the spiritual good which accompanies salvation.

**4. Explain what having a “freed” will means.**

*Answer.*

When God converts a sinner, and translates him into a state of grace, He frees him from his natural bondage to sin, and by grace alone enables him freely to will and to do that which is spiritually good.

**5. When shall the will of man be perfectly good?**

*Answer.*

The will of man will only be made perfectly and immutable [unchangeable] free to will good alone in the state of glory.

#### *Reflection*

1. Does man have a free will? What is the evidence?
2. Are individuals saved against their wills?
3. Are individuals lost contrary to their wills?

## Chapter 10

### Effectual Calling

**1. What four specific factors are associated with the divine summons to salvation?**

*Answer.*

- God enlightens the mind spiritually and savingly to understand the doctrines of grace.
- God takes away the natural heart of stone and gives a heart of flesh.
- God renews the will and by His almighty power implants a desire to pursue that which is good.
- God effectually draws the soul to His Son, the Saviour, Jesus Christ,

**2. Are souls effectually called to salvation based upon foreseen faith? Is the soul active or passive in the act of salvation?**

*Answer.*

The effectual call to salvation is of God's free and special grace alone and is not dependent upon faith foreseen in man. *Ephesians 2:8* "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

*Answer.*

Because man is without spiritual power and is by nature dead in sins and trespasses until quickened and renewed by the Holy Spirit the soul is wholly passive in the matter of effectual calling.

**3. Are children who die in infancy saved? Do babies go to heaven?**

*Answer.*

Infants dying in infancy are regenerated and saved by Christ through the Spirit. *Mark 10:14* "But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

**4. Are the heathen or those who have never heard the gospel saved?**

*Answer.*

Unless the Father effectually draws a person, they will not and cannot truly come to Christ and therefore cannot be saved.

***Reflection***

1. How did you react to the biblical doctrine of predestination when you first heard and understood this biblical teaching?
2. What concerns, if any, linger in your mind about the doctrine of predestination and election?

## Chapter 11

### Justification

#### 1. State what God does and does not do with sinners in the act of justification.

*Answer.*

What God does not do in the justification of the soul.

- God does not infuse righteousness into the ungodly.
- God does not recognize any form of human righteousness—be it faith, believing, or any other act of evangelical obedience.

*Answer.*

What God does do in the justification of the soul.

- God pardons the sins of the ungodly, not for anything wrought in them, or done by them, but for Christ's sake alone.
- God imputes to the ungodly Christ's active obedience to the whole law and His passive obedience in death.
- God graciously provides the gift of faith at the point of gospel hearing so that the soul can be saved and justified or declared righteous in His sight.

#### 2. What is the instrument God uses to justify the soul?

*Answer.*

Faith receiving and resting on Christ and His righteousness is the sole instrument of justification.

#### 3. For whom did Christ die?

*Answer.*

Christ, by His obedience and death, fully discharged the debt of all those who are to be the heirs of salvation. He died for the elect.

#### 4. Does election save?

*Answer.*

No. Election is unto salvation. The elect are not justified personally until the Holy Spirit actually applies the redemptive work of Christ to the heart.

**5. Once a person has entered into a state of justification is it possible to leave that state?**

*Answer.*

No. However, the Christian may sin and be placed under the Father's displeasure. Fellowship can only be restored by humility, confession of sins, repentance, and renewal of faith.

**6. Are believers in the Old Testament and New Testament era justified in the same manner?**

*Answer.*

Believers in the Old Testament economy and the New Testament economy are justified in the same way—by grace through faith alone. “*So then they which be of faith are blessed with faithful Abraham*” (Gal. 3:9).

***Reflection***

1. Can you explain how a person is justified before God?
2. What place do good works have in the life of a Christian?

## Chapter 12

### Adoption

#### 1. What has God promised to do for His justified ones?

*Answer.*

- God will make the elect partakers of the grace of adoption.
- God will recognize the elect as children with specific liberties and privileges
- God will give the elect His name.
- God will give the elect the Spirit of adoption.
- God will welcome the elect before the throne of grace with boldness and enjoy hearing them cry, 'Abba, Father!'.
- God will pity or love the elect.
- God will protect the elect from harm.
- God will provide for the elect according to His sovereign power and mercy.
- God will chasten the elect in love.
- God will never forsake or cast off the elect.
- God will seal the elect until the day of redemption.
- God will give the elect a spiritual inheritance and the promise of an everlasting salvation.

*Reflection*

1. Understanding the biblical doctrine of adoption, what is your reaction?
2. The believer is able to cry "*Abba, Father*". Share how this makes you feel.
3. Is it wrong to appeal to the religious affections of people when presenting the gospel or the doctrines of grace?

## Chapter 13

### Sanctification

**1. Explain what happens in the process of sanctification.**

*Answer.*

Through the ministry of the Word and the indwelling presence of the Holy Spirit the dominion of sin is destroyed as the believer is conformed more and more into the image of Christ.

**2. Describe the spiritual warfare that rages in the soul of the saint.**

*Answer.*

Because of the lingering presence of sinful corruption in the will, emotions, and intellect of the saint there arises a continual and irreconcilable warfare whereby the flesh is hostile to the things of the Spirit and the Spirit is against the flesh.

**3. Is there hope for the believer's sanctification in the struggle for holiness?**

*Answer.*

Though the spiritual warfare between the flesh and the Holy Spirit in the life of the believer is real and intense, the Christian has great confidence that there will be growth in grace and a perfecting of holiness in the fear of God.

#### *Reflection*

1. Discuss the following observation. Once people asked, "*How close can I get to heaven and still miss it?*" (Read Matt 19:16-22). Today many professing Christians seem to be asking, "*How far away can I get from the Lord and the church and still go to heaven.*"
2. How can a person be holy without becoming legalistic?
3. Some Christians believe in the concept of being entirely sanctified so that they no longer sin. Is that possible?

## Chapter 14

### Saving Faith

#### 1. How is faith imparted into the soul and how does it grow?

*Answer.*

Faith is a gift of God's grace imparted by the Holy Spirit. Faith grows by means of gospel obedience in the act of baptism, partaking of the Lord's Supper, and exercising the privilege of prayer.

#### 2. List eight expressions of a vital faith.

*Answer.*

- Faith believes the Word of God
- Faith believes in God
- Faith embraces the person and work of Jesus Christ
- Faith leads to gospel obedience
- Faith trembles at Scriptural warnings of judgment to come
- Faith accepts Christ as Saviour
- Faith rests upon Christ alone as the only means of salvation
- Faith relies upon Christ for justification, sanctification, and eternal life.

#### 3. Distinguish between the various kinds of faith.

*Answer.*

- Common grace is extended to believers and non believers alike and is reflected in the mercies of God in providing sunshine and rain, food and clothing etc.
- Spurious or temporary faith is that which embraces the gospel but turns away from the Lord.
- Saving grace trusts in Christ for salvation.
- Sustaining grace may be weak or strong as it moves the believer by degrees towards Christian maturity.

#### *Reflection*

1. In light of the Health and Wealth Gospel are there any limits to faith?
2. How can faith be abused?

## Chapter 15

### Repentance unto Life and Salvation

**1. Can a person who has sinned grievously and lived long in sin still be saved?**

*Answer.*

Yes. Though a person may have lived in sin having served various lusts and pleasures, God can still give repentance which leads to life, through an effectual call.

**2. What has God provided for in the covenant of grace?**

*Answer.*

In the covenant of grace God has provided that believers who have previously grievously sinned may yet be saved.

**3. List the various components of evangelical grace?**

*Answer.*

- The soul is made sensible of the manifold evils of sin
- The soul is filled with godly sorrow
- Sin is detested
- There is a measure of self-abhorrence for sins committed
- Prayer is offered for forgiveness and grace
- There is a renewed endeavor by the Spirit in gospel obedience

**4. How long does repentance last?**

*Answer.*

Repentance is to be continued through the course of our lives.

**5. Is there any sin too great for the grace of God?**

*Answer.*

Such is the provision that God has made through Christ in the covenant of grace there is no sin so great that it shall bring judgment on them that repent.

#### *Reflection*

1. It has been said that most people live lives of quiet desperation. What can be said to Christians who struggle with sin?
2. How would you counsel a believer with an addiction?

## Chapter 16

### Good Works

**1. What constitutes a good work in the sight of God?**

*Answer.*

Good works are only those works that God has commanded in His Holy Word.

**2. List seven manifestations of good works.**

*Answer.*

- By good works believers display faith
- By good works believers express thankfulness
- By good works assurance of salvation is enhanced
- By good works believers edify other saints
- By good works believers gain a godly reputation
- By good works believers silence critics
- By good works believers glorify God

**3. What is the relationship between human responsibility and divine enablement?**

*Answer.*

The ability to perform good works acceptable to God is given by the Holy Spirit. Nevertheless, the believer must be diligent in stirring up the grace of God that is in them.

**4. Can Christians gather up so many good works that they can be distributed to others in the divine economy?**

*Answer.*

The unbiblical doctrine of supererogation whereby good works can be produced for distribution finds no basis in Scripture.

**5. Why can men not merit the merits of Christ for salvation?**

*Answer.*

Because of the great disproportion between the good works of men and the glory to come, and because of the infinite distance which is between men and God the merits of Christ cannot be earned or deserved.

**6. In what manner and on what basis are the good works of the elect acceptable to God?**

*Answer.*

As a basis for salvation the good works of men are never accepted. However, as an expression of gospel obedience and on the basis of the finished work of Christ, good works are pleasing to the Father.

**7. Give three reasons why the works of the unregenerate are unacceptable to God.**

*Answer.*

- The works of the unregenerate proceed from a heart not purified by faith.
- The works of the unregenerate are not performed in accordance with the Scriptures.
- The works of the unregenerate do not have the glory of God as their proper end.

*Reflection*

1. Why is it so difficult for people to accept the concept of a salvation of free grace apart from meritorious works?
2. Should believers unite with and financially support organizations that promote good works as a social action?

## Chapter 17

### The Perseverance of the Saints

1. **Provide four arguments for the certain perseverance of the saints teaching they shall surely and finally be saved.**

*Answer.*

- *Because the gifts and calling of God are without repentance the Father will continue to beget and nourish in the elect faith, repentance, love, joy, hope, and all the graces of the spirit which lead to immortality.*
- The elect are fastened by faith to a sure foundation and rock that cannot be moved, and that Rock is Jesus.
- The elect are a purchased possession. The precious blood of Christ shall not be shed in vain.
- The elect are engraved upon the palms of Christ hands, and their names have been written in His Book of Life from all eternity.

2. **Is the ground or root for the security of the believer in his free will?**

*Answer.*

The certainty of the believer's final salvation is not rooted in man's free will but in the God's free grace confirmed in the covenant of grace.

- Because the decree of election is immutable [not subject to change] the believer's salvation is certain.
- Because the love of God the Father is unchangeable the believer's salvation is certain.
- Because the work of redemption by Christ is efficacious [effective] the believer's salvation is certain.
- Because there is a vital union between Christ and His people the believer's salvation is certain.
- Because God has sworn with an oath to keep His own the believer's salvation is certain.
- Because of the abiding presence of the Holy Spirit the believer's salvation is certain.
- Because of the spiritual seed of God that resides in every soul born from above the believer's salvation is certain.

**3. List eight tragic results when a saint sins.**

*Answer.*

- When a Christian sins they neglect the means of preservation
- When a Christian sins they incur God's displeasure
- When a Christian sins they grieve the Holy Spirit
- When a Christian sins they forfeit spiritual comfort
- When a Christian sins their hearts are hardened
- When a Christian sins their conscience is wounded
- When a Christian sins they hurt and scandalize others
- When a Christian sins they bring temporal judgment upon themselves

*Reflection*

1. Is there better language to use "*once saved, always saved*" to communicate the doctrine of the security of the believer?
2. Does the doctrine of the security of the believer encourage sin or holiness?
3. What doctrinal and practical implications result when the concept of the perseverance of the saints is rejected?

## Chapter 18

### The Assurance of Grace and Salvation

**1. Distinguish between a true and false salvation.**

*Answer.*

It is possible for men to deceive themselves with false hopes and carnal presumptions of being in favor with God and in a state of salvation. However, true salvation believes in the Lord Jesus, loves Him in sincerity, and endeavors to walk in all good conscience before Him.

**2. List three foundations of faith giving assurance of salvation.**

*Answer.*

- Salvation is founded on the blood and righteousness of Christ revealed in the Gospel.
- Salvation is founded upon the inward evidence of those graces of the Spirit in connection with definite promises made in the Scriptures.
- Salvation is founded on the testimony of the Spirit of adoption who witnesses with our spirits that we are the children of God. God uses the experience of assurance to keep the heart of the believer both humble and holy.

**3. Is it possible for a person to know if they are truly born of God?**

*Answer.*

Enabled by the Spirit to know for certain if the soul has been converted the believer has a responsibility to make their calling and election sure.

**4. In what ways may the believer have assurance of salvation undermined?**

*Answer.*

- Assurance of salvation may be undermined by negligence of spiritual graces.
- Assurance of salvation may be undermined by serious sins, which wounds the conscience and grieves the Spirit.
- Assurance of salvation may be undermined by succumbing to a sudden strong temptation.
- Assurance of salvation may be undermined by God withdrawing His presence so that the light of His countenance is gone leaving the soul to walk in darkness.

### ***Reflection***

1. Do some people have false assurance of salvation? Why?
2. Does it speak of arrogance to articulate one's assurance of salvation?

## Chapter 19

### The Law of God

**1. What agreement did God make with Adam and his posterity?**

*Answer.*

While God gave Adam a law of universal obedience that was written in his heart, He also gave Adam very specific instruction about not eating the fruit of the tree of knowledge of good and evil. This bound Adam and all his descendants to personal, total, exact, and perpetual obedience. Adam was promised life upon the fulfilling of the law, and threatened with death upon the breach of it.

**2. Is the agreement that God made with Adam still binding upon men?**

*Answer.*

The same law that was first written in the heart of man continues to be a perfect rule of righteousness after the Fall.

**3. In addition to the Moral Law what was God pleased to give to Israel?**

*Answer.*

Besides the Moral Law embodied in the Ten Commandments, God was pleased to give the people of Israel ceremonial laws containing several typical ordinances anticipating the person and work of Christ.

**4. Are the ceremonial and judicial laws of the Mosaic Law still binding upon believers today?**

*Answer.*

The ceremonial and judicial laws have expired and are no longer binding upon the people of God except as they are embodied in the commandment to love one another. *Romans 13:8-9* "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

**5. What is the purpose and usage of the moral law within the church?**

*Answer.*

The moral law is binding upon believers as an expression of gospel obedience. Christ did not dissolve the moral law but strengthened it.

**6. Are true believers under the moral law as a covenant of works?**

*Answer.*

Believers are not under the moral law as a covenant of works or else no one would ever be saved. However, the moral law does remain as a rule of life, informing the believer of the will of God, exposes sin, and is designed to lead to conviction and repentance.

**7. Are the provisions of the moral law incompatible with the grace of the gospel?**

*Answer.*

The moral law is not contrary to the grace of the Gospel but complies with it. The Spirit of Christ subdues sin and then enables the will of the Christian to freely and cheerfully do that which is revealed and required by the law.

*Reflection*

1. Is there a better term than “moral law” for what was written in Adam’s heart at creation? Is the term valid?
2. Many religious words and concepts have been introduced into the Christian vocabulary that are not derived from the Scriptures (i.e. “rapture”, “trinity”, “moral law”, “covenant of works” etc.). What should be said about this practice?

## Chapter 20

### The Gospel and its Influence

1. **Once the covenant of works was broken by sin and made unprofitable for life, what did God do?**

*Answer.*

Once the covenant of works was violated God was pleased to give forth the promise of Christ as the means of calling the elect, and begetting in them faith and repentance.

2. **Can men come to knowledge of salvation by the works of creation or acts of divine providence?**

*Answer.*

The gospel setting forth the promise of Christ and salvation by Him is revealed only in the Word of God.

3. **Can the good works of men be united with gospel promises to form a basis for the salvation of the soul?**

*Answer.*

The gospel is not something added to the good works of men to form a synergism salvation, nor does the gospel improve men's natural abilities. Rather, the revelation of the gospel of salvation, given in different ways in different times, reflects the will of God that all men in all ages believe in Jesus Christ as He is revealed.

4. **What work of the Holy Spirit is essential to salvation in the soul of a person?**

*Answer.*

Because men are dead in trespasses and sin they must be quickened or regenerated by the sovereign and effectual work of the Spirit upon the whole soul (will, emotions, intellect) so that a new spiritual life is produced. Without this special work of the Spirit there is no other means of salvation.

#### *Reflection*

1. If individuals are elected to salvation, predestined, and called, why send missionaries to foreign fields and why evangelize?
2. Is it wrong to tell people while engaged in soul winning activity that “*God loves you and has a wonderful plan for your life?*”
3. Does the gospel have power to transform lives and society? What is the evidence?

## Chapter 21

### Christian Liberty and Liberty of Conscience

#### 1. List ten freedoms that belong to the believer.

*Answer.*

- The Christian is free from the guilt of sin
- The Christian is free from the condemning wrath of God
- The Christian is free from the rigor and curse of the law
- The Christian is free from bondage to this present evil world
- The Christian is free from bondage to Satan
- The Christian is free from the dominion of sin
- The Christian is free from the evil of afflictions
- The Christian is free from the fear and sting of death
- The Christian is free from the power of the grave
- The Christian is free from fear of an everlasting damnation

#### 2. How is the conscience set free and how may it be enslaved?

*Answer.*

God alone is the Lord of the conscience. He sets it free from all doctrines and commandments of men that are in any respect contrary to His Word, or not contained in it. The conscience can be enslaved when organized religion requires implicit faith and an absolute and blind obedience.

#### 3. How may the conscience be violated and the gospel perverted?

*Answer.*

The conscience is perverted when known sin is willingly practiced and specific lust patterns are cherished.

#### *Reflection*

1. In the quest to protect individual liberties how is the church to teach an essential unity of believers and corporate responsibilities?
2. How can a person be holy without becoming legalistic?
3. What should be some standards for believers?

## Chapter 22

### Worship and the Sabbath Day

- 1. Describe what the light of nature reveals about God and what man's responsibility towards Him is.**

*Answer.*

- There is a God
- God is sovereign over all
- God is just and does good unto all
- God is to be feared, loved, and praised
- God is to be called upon
- God is to be trusted
- God is to be served with sincerity and in earnest

- 2. Who alone is to be worshipped?**

*Answer.*

Worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone.

- 3. Describe that form of praying which is acceptable to God.**

*Answer.*

Acceptable prayer must be made in the name of the Son, by the help of the Spirit, and according to the Lord's will. It must be made with understanding, reverence, humility, fervency, faith, love, and perseverance. In like manner corporate prayer must be made in a known language.

- 4. While much freedom is allowed in praying what two divine prohibitions have been placed upon this spiritual activity?**

*Answer.*

Prayer is not to be offered for the dead or to the dead, nor may prayer be offered on behalf of those known to have sinned the sin unto death.

- 5. List various acts associated with religious worship of God.**

*Answer.*

- The reading of the Scriptures
- The preaching of the gospel
- The listening of the Word preached
- Teaching and admonishing one another in psalms, hymns, and spiritual songs
- The administration of baptism and
- the partaking of the Lord's supper

## **6. How often and where is God to be worshipped?**

*Answer.*

- God is to be worshipped everywhere in spirit and in truth
- God is to be worshipped in personal devotions
- God is to be worshipped in private families daily
- God is to be worshipped in public assemblies

## **7. Describe what the Christian Sabbath means.**

*Answer.*

From the beginning of the world to the resurrection of Christ God has appointed a proper time of worship. From the resurrection of Christ the day has been the first day of the week called the Lord's Day.

## **8. How can the Christian Sabbath be kept holy?**

*Answer.*

The Sabbath is kept holy to the Lord by preparing the heart for worship, by resting from normal worldly employment and recreations, and by giving oneself to public and private acts of worship for the whole time while carrying out duties of necessity and mercy.

### ***Reflection***

1. Do you believe that there is a special “sacred time” binding upon all believers for worship?
2. Is the keeping of a “Sabbath” binding upon believers since the days of the apostles?

## Chapter 23

### Lawful Oaths and Vows

#### 1. What is a lawful oath?

*Answer.*

A lawful oath is an act of religious worship in which the person swearing in truth, righteousness, and judgment, solemnly calls God to witness what he swears, and to judge him according to the truth or falsity of it.

#### 2. Is it wrong to invoke the name of God when taking an oath?

*Answer.*

The only Scripture prohibition on taking an oath invoking God's name is that the truth be told lest God be involved in a lie and His name taken in vain.

#### 3. Describe the proper attitude of the one taking a religious oath.

*Answer.*

Whoever takes an oath sanctioned by the Word of God is bound to consider the weightiness of so solemn an act, and affirm or confess to nothing except that which he knows to be true.

#### 4. What three factors should characterize an oath?

*Answer.*

- An oath is to be taken in the plain and common sense of the words
- An oath is to be taken without equivocation
- An oath is to be taken without mental reservation

#### 5. Provide examples of vows that Christians should not take.

*Answer.*

- A Christian should not take a vow of perpetual chastity
- A Christian should not take a vow of poverty
- A Christian should not take a vow of blind obedience to superiors

#### *Reflection*

1. How is the name of the Lord being profaned in today's society? What can be done to protect the Lord's name from being used in vain?
2. Are those religious groups more right than wrong when they refuse to take oaths of any sort?

## Chapter 24

### The Civil Magistrate

**1. Has God ordained civil magistrates and if so, what role has He provided them?**

*Answer.*

God has ordained civil magistrates to rule over society for the public good. He has entrusted them with the power of war and death in order to defend and encourage all that do well.

**2. Should Christians be directly involved in the political affairs of a nation?**

*Answer.*

A Christian does no wrong to accept and carry out the duties of a magistrate when called upon.

**3. List two responsibilities Christians have towards magistrates.**

*Answer.*

- Christians are to obey all legitimate authorities.
- Christians are to pray for rulers and for all that are in authority

***Reflection***

1. Do you have any observation to make on various attempts to merge politics and Christianity in politics?
2. How can Christians be in the world but not of it?

## Chapter 25

### Marriage

#### 1. What boundaries has God placed on the institution of marriage?

*Answer.*

- Marriage is to be between one man and one woman which means there is a divine prohibition on same sex intimate relationships.
- Plural marriages are not to be entered into.

#### 2. List three reasons why God has ordained marriage.

*Answer.*

- God has ordained marriage for the mutual help of husband and wife
- God has ordained marriage for the perpetuation of the human race
- God has ordained marriage for the prevention of illicit sexual activity

#### 3. Whom may a Christian not marry?

*Answer.*

- A Christian is not to marry a non-devote professing believer
- A Christian is not to marry an infidel
- A Christian is not to marry an idolater

#### 4. What does God have to say about incestuous relationships?

*Answer.*

The *Word of God* places strong prohibitions against intimate relationship involving blood or common ancestors.

#### *Reflection*

1. What safeguards can parents take to protect children from illicit sexual activity?
2. What can be done to strengthen marriages?

## Chapter 26

### The Church

#### 1. Describe the invisible church.

*Answer.*

The invisible church consists of the entire number of the elect, all those who have been, who are, or who shall be gathered into one under Christ

#### 2. Who may be called visible saints?

*Answer.*

All people throughout the world who professes the faith of the Gospel and obedience to Christ on its terms, and who do not destroy their profession by any errors which contradict or overthrow Gospel fundamentals, or by unholy behavior, are visible saints.

#### 3. Will the true church ever become apostate?

*Answer.*

Christ always has had, and always will (to the end of time) have a kingdom in this world, made up of those who believe in Him, and make profession of His name.

#### 4. Why is the Pope of Rome believed by many to be an expression of antichrist?

*Answer.*

The Lord Jesus Christ is the Head of the church. When the pope proclaims himself to be the spiritual leader of the church instead of Christ he becomes an antichrist.

#### 5. Is church membership in a local assembly important?

*Answer.*

Those whom the Lord calls to salvation He commands to walk together in particular churches for mutual edification and worship. Therefore, being a part of a local assembly is essential for gospel obedience.

#### 6. What obligation to one another do church members have?

*Answer.*

Church members willingly consent to walk together in Christian harmony.

#### 7. List two functions that characterize the local assembly.

*Answer.*

- Proper worship
- Proper discipline

**8. What are the proper church leaders and how are they to be placed in positions of authority?**

*Answer.*

Each local assembly has the privilege of choosing and setting apart in leadership positions those individuals they feel are biblically qualified to be pastors (elders or bishops) and deacons.

**9. Describe the manner in which church leaders are to be set aside for spiritual leadership.**

*Answer.*

The church is to set aside qualified individuals by prayer and fasting followed by the laying on of hands.

**10 What pastoral duties are to be performed and what is to be the relationship of a pastor with his people?**

*Answer.*

It is the duty of the pastor to minister the Word of God and to pray all the while watching over the souls of those entrusted to his care. It is the duty of the people to give proper respects to the pastor and to support him financially so that he not is entangled in secular affairs.

**11. Who may preach the Word?**

*Answer.*

The Word of God may be preached by anyone who is gifted and qualified by the Holy Spirit for the task, and who has been approved and called by the church.

**12. Is membership in a local assembly optional?**

*Answer.*

All believers are honor bound by gospel duty to unite with a particular church when and where they have opportunity to do so.

**13. Is it right for a person to withdraw themselves from the local assembly because of a personal offense?**

*Answer.*

No church members, because of a perceived offence given to them by a fellow member has a right to disturb church order in anyway or be absent from the meetings of the church or the administration of any ordinances on account of any such offence. On the contrary, they are to wait upon Christ in the further proceedings of the church.

**14. Should local churches enter into fellowships with one another?**

*Answer.*

While local assemblies remain autonomous believers of like mind and faith ought to hold communion among themselves for peace, increase of love, and mutual edification.

**15. When local churches of like mind and faith converse with one another what is to be the nature of their fellowship?**

*Answer.*

The nature of fellowship among local assemblies should be such that matters of difficulties or differences can be addressed but without the loss of the autonomy of the local assembly or the exercising of an ecclesiastical hierarchy.

***Reflection***

1. How has the “electronic church” media changed people’s attitudes toward the local assembly?
2. What style of worship do you feel most comfortable with: traditional, contemporary, or liturgical?

## Chapter 27

### The Communion of Saints

**1. As a general principle do believers have an obligation to other believers?**

*Answer.*

Every believer has an obligation to perform gospel duties in a manner that will be for the mutual good of other members in the body of Christ. There is to be Christian love and the exercising of spiritual gifts.

**2. Specifically, what are some obligations believers have toward one another?**

*Answer.*

- Christians are to give relief to each other in outward things according to their different needs and abilities to meet them.
- Christians are to provide first for members of their own families and church.
- Christians may extend their generosity to all within the household of faith, as God gives the opportunity.
- In the matter of giving there is to be no compulsion or infringement upon the personal ownership which each man has of his goods and possessions.

*Reflection*

1. To what degree should a local church be ecumenical?
2. What practical ways can a local assembly reach out to others of like faith and mind?

## Chapter 28

### Baptist and of the Lord's Supper

#### 1. What are two biblical ordinances appointed by Christ?

*Answer.*

- Christ appointed the ritual of baptism
- Christ appointed the observance of His last supper

#### 2. Who should administer the holy ordinances?

*Answer.*

These holy appointments are to be administered only by those who are qualified and called to administer them, according to the commission of Christ.

#### *Reflection*

1. Should communion be opened to all professing Christians regardless of church affiliation and doctrinal beliefs or closed to members of the local assembly?
2. Does it matter what form the elements (“bread” and “wine”) in communion are?

## Chapter 29

### Of Baptism

#### 1. What does baptism signify?

*Answer.*

Baptism is designed to identify the believer with Christ in His death, burial, and resurrection. The person is buried in the waters of baptism with Christ in the likeness of His death only to be raised in the likeness of His resurrection to walk in the newness of life.

#### 2. Who should be allowed to partake of the biblical ordinances?

*Answer.*

Those who actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects for these ordinances.

#### 3. Give the proper baptismal formula.

*Answer.*

Every believer is to be baptized in the name of the Father, Son, and Holy Spirit.

#### 4. Identify the proper mode of baptism.

*Answer.*

It is best to immerse, or dip the person in water.

#### *Reflection*

1. What should a Baptist say to a person who firmly believes that their baptism as an infant is valid?
2. Should Christians be baptized forwards or backwards? Or does it matter?

## Chapter 30

### The Lord's Supper

#### 1. List five reasons why Christ instituted the Last Supper.

*Answer.*

- Christ instituted observance of the Last Supper as a perpetual remembrance showing forth the sacrifice of Himself in His death.
- Christ instituted observance of the Last Supper to confirm believers in all the benefits of His death.
- Christ instituted observance of the Last Supper for the believer's spiritual nourishment and growth in Him.
- Christ instituted observance of the Last Supper for the believer's commitment to all gospel duties.
- Christ instituted observance of the Last Supper as a basis for the believer's communion with Him and with other believers.

#### 2. Is Christ sacrificed afresh when the Communion meal is observed?

*Answer.*

In the ordinance of the Last Supper, Christ is not offered up to His Father, nor is there any real sacrifice made at all for remission of sin (of the living or the dead). There is only a memorial of that one offering up of Christ by Himself upon the cross once for all.

#### 3. How is the Lord's Supper to be administered and to whom?

*Answer.*

The appointed ministers of the church are to pray and bless the elements of bread and wine and offer both elements to the communicants.

#### 4. Should one or both of the elements be denied to God's people?

*Answer.*

The denial of either element to God's people is contrary to the nature of this ordinance, and to the institution of Christ.

#### 5. Are the elements of the Lord's Supper literally transformed into His body and blood?

*Answer.*

In substance and nature the elements always remain bread and wine. Only figuratively do the elements speak of the Lord's body and blood.

## **6. Why is the doctrine of tran-substantiation unacceptable?**

### ***Special Note.***

In Roman Catholic dogma, during the Eucharist, the elements of bread and wine become the body and blood of Christ while keeping the appearances of bread and wine.

### ***Answer.***

- The doctrine of transubstantiation is not found in Scripture.
- The doctrine of transubstantiation is contrary to common sense and reason
- The doctrine of transubstantiation dismisses the nature of the ordinances
- The doctrine of transubstantiation has been the cause of many superstitions
- The doctrine of transubstantiation encourages gross idolatries

## **7. How is Christ remembered and received through observance of the Last Supper?**

### ***Answer.***

Not corporally but spiritually do Christians feed upon Christ crucified when they receive the elements of the Lord's Supper.

## **8. Should some people not partake of the Lord's Supper?**

### ***Answer.***

It is possible to receive the element of the Lord's Supper in such a manner that a person brings judgment upon himself.

### ***Reflection***

1. Was Judas Iscariot present at the Last Supper when Jesus instituted the Passover meal to be a memorial to remember His death until He returns? Is there any significance to his presence or absence?
2. How often should communion be taken: weekly, monthly, quarterly, once a year?

## Chapter 31

### The State of Man after Death, and of the Resurrection of the Dead

#### 1. Where does the soul of the righteous and the soul of the wicked go after death?

*Answer.*

The souls of the righteous are made perfect in holiness, are received into paradise where they are with Christ, and look upon the face of God in light and glory, waiting for the full redemption of their bodies. The souls of the wicked are cast into hell, where they remain in torment and under darkness, reserved to the judgment of the great day.

#### 2. Can the Christian look forward to a bodily resurrection from the dead?

*Answer.*

At the last day, those of the saints who are still alive shall not sleep but shall be changed. *“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:51-52).*

#### 3. In the resurrection from the dead what happens to the bodies of the just and the unjust?

*Answer.*

The bodies of the unjust shall, by the power of Christ, be raised to dishonor. The bodies of the just shall, by His Spirit be raised to honour, and made conformable to His own glorious body.

#### *Reflection*

1. What should the Christian’s response be to someone who believes in re-incarnation?
2. Should it be permissible, as a form of therapy, to write letters to a loved one who has died?

## Chapter 32

### The Last Judgment

#### 1. Describe what will happen at the last judgment.

*Answer.*

At the Last Judgment every person shall appear before the tribunal of Christ to give an account of their thoughts, words, and deeds, and to receive according to what they have done when in the body, whether good or evil.

#### 2. Following the Last Judgment what shall happen to the righteous and to the wicked?

*Answer.*

The righteous will go into everlasting life and receive that fullness of joy and glory with everlasting reward in the presence of the Lord, but the wicked, who know not God and obey not the Gospel of Jesus Christ, shall be cast aside into everlasting torments,

#### 3. Contrast the attitude of the righteous with the unrighteous in regard to the Last Judgment.

*Answer.*

The righteous is persuaded that there will be a Day of Judgment. Believing this, there is a deterrent in sin and great consolation during days of adversity. In contrast the unrighteous embrace a carnal security and fail to be watchful for the Lord's return. They never say as the righteous do, 'Come Lord Jesus, come quickly!' Amen.

#### *Reflection*

1. How can Christians live joyfully yet seriously in light of the judgment to come?
2. What does the coming judgment mean to you personally?
3. What does being a "*God fearing person*" mean?