

THE BAPTIST CONFESSION OF FAITH OF 1689

STUDENT'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

Student's Study Guide

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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.

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Answer.

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

Answer.

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

Answer.

Who is the true Author of the Bible?

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

8. List two original languages of the Scriptures.

Answer.

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

Answer.

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.

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.

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2. How does God derive glory?

Answer.

3. How does God subsist in His divine Being?

Answer.

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.

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

Answer.

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

Answer.

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

Answer.

5. State the divine motive for the decrees.

Answer.

6. Who are the elect of God?

Answer.

7. Of what value is the doctrine of election?

Answer.

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.

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

Answer.

3. What prohibition was placed on man?

Answer.

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.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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.

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

Answer.

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.

4. How do people act according to nature?

Answer.

5. Does salvation remove the propensity to sin?

Answer.

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.

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

Answer.

3. How is the Covenant of Grace revealed?

Answer.

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.

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2. Is Jesus God?

Answer.

3. How is Jesus unique?

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

10. Give three reasons why men need Jesus.

Answer.

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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.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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.

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

Answer.

Answer.

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

Answer.

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

Answer.

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.

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Answer.

What God does do in the justification of the soul.

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

Answer.

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

Answer.

4. **Does election save?**

Answer.

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

Answer.

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

Answer.

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.

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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.

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

Answer.

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

Answer.

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.

2. List eight expressions of a vital faith.

Answer.

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3. Distinguish between the various kinds of faith.

Answer.

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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.

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

Answer.

3. List the various components of evangelical grace?

Answer.

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4. How long does repentance last?

Answer.

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

Answer.

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.

2. List seven manifestations of good works.

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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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.

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

Answer.

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3. List eight tragic results when a saint sins.

Answer.

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- 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.

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

Answer.

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

Answer.

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

Answer.

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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.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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.

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

Answer.

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

Answer.

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

Answer.

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.

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

Answer.

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

Answer.

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.

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2. Who alone is to be worshipped?

Answer.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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7. Describe what the Christian Sabbath means.

Answer.

8. How can the Christian Sabbath be kept holy?

Answer.

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.

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

Answer.

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

Answer.

4. What three factors should characterize an oath?

Answer.

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

Answer.

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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.

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

Answer.

3. List two responsibilities Christians have towards magistrates.

Answer.

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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.

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2. List three reasons why God has ordained marriage.

Answer.

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3. Whom may a Christian not marry?

Answer.

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

Answer.

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.

2. Who may be called visible saints?

Answer.

3. Will the true church ever become apostate?

Answer.

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

Answer.

5. Is church membership in a local assembly important?

Answer.

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

Answer.

7. List two functions that characterize the local assembly.

Answer.

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

Answer.

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

Answer.

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

Answer.

11. Who may preach the Word?

Answer.

12. Is membership in a local assembly optional?

Answer.

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

Answer.

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

Answer.

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

Answer.

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.

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

Answer.

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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.

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2. Who should administer the holy ordinances?

Answer.

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.

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

Answer.

3. Give the proper baptismal formula.

Answer.

4. Identify the proper mode of baptism.

Answer.

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.

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

Answer.

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

Answer.

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

Answer.

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

Answer.

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.

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

Answer.

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

Answer.

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.

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

Answer.

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

Answer.

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.

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

Answer.

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

Answer.

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?