

**THE BAPTIST CONFESSION  
&  
A BAPTIST CATECHISM  
FOR FAMILY WORSHIP**

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## CALVARY BAPTIST CHURCH MEMBERSHIP COVENANT

Having been led by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father, Son, and Holy Spirit, we do now in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We purpose to **walk together** in Christian love, and to strive for the advancement of this church, in knowledge, holiness, and comfort. We commit ourselves to promote its prosperity and spirituality, and to sustain its worship, ordinances, discipline and doctrines. We will also contribute cheerfully and regularly to the support of the ministry, the relief of the poor, and the spread of the gospel to all nations.

We also purpose to maintain **family and private devotions**, to religiously educate our children, and to seek the salvation of our kindred and acquaintances.

We further purpose to **walk uprightly in the world**, to be just in our dealings, faithful in our engagements, and exemplary in our conduct, to avoid all tattling, backbiting and excessive anger, to abstain from any practice which would bring unwarranted harm to our body, mind, or testimony, and to be zealous in our efforts to advance the kingdom of our Savior.

We purpose to **watch over one another** in brotherly love, to remember each other in prayer, to aid each other in sickness and distress, to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, to be ready for reconciliation and to secure it without delay.

We moreover purpose that, when we remove from this place, we will as soon as possible unite with another church where we can resume the spirit of this covenant and the principles of God's Word.

## CALVARY BAPTIST CHURCH PHILOSOPHY OF MINISTRY

### **PURPOSE** *(why we exist)*

Calvary Baptist Church exists to bring glory to God through lives changed by the Gospel of Jesus Christ. (Mt 28:19-20, Col 1:28).

### **PILLARS** *(what we value)*

CBC believes these 5 pillars to be the foundational essentials, the non-negotiables, of the kind of church that God will bless (Acts 2:40-47).

- **Proclaiming** God's Word Faithfully (2 Tim 4:2)
- **Worshipping** Jesus Passionately (Jn 4:24)
- **Praying** Persistently (Eph 6:18)
- **Loving** One Another Sacrificially (Jn 13:35)
- **Sharing** the Gospel Boldly (Eph 6:19-20)

### **PROCESS** *(what we do)*

CBC committed to obeying the Great Commission by intentionally producing maturing disciples of Jesus Christ. A disciple is one who continually progresses through the 3 steps of "knowing, growing, & going". (Mk 1:17)

- **Know** Christ & His people (*relationship*)
- **Grow** in Christ (*character*)
- **Go** for Christ (*mission*)

### **PROCLAMATION** *(what we preach)*

The proclamation of the Gospel is central to every activity of CBC. "Gospel" means "good news" and it is the message of how the just and gracious God of the universe, looked upon hopelessly sinful people and sent His Son, Jesus Christ, God in the flesh, to bear His wrath against our sin on the cross and to show His power over sin in the resurrection so that all who repent and have faith in Him will be reconciled to God forever. (1 Corinthians 15:1-4). We often share the gospel with the following 5 points...

- **GOD** is the just and gracious Creator of all things (Rev 4:11).
- **MANKIND** is created by God, but corrupted by sin (Rom 3:10-12, 23).
- **JESUS** Christ is God in the flesh. He died on the cross and rose from the dead to pay the penalty for our sins and reconcile us to God. He alone is able to rescue a lost and rebellious mankind. (1Pet 3:18)
- **FAITH** in Jesus is the only way people are reconciled to God. There is nothing we can do to become right with God. Faith that leads to salvation involves turning from sin and self-sufficiency. (Jn 3:36)
- **ETERNITY** depends on the response of every person to Jesus (Heb 9:27-28).

## THE BAPTIST CONFESSION OF FAITH 1689

*"This ancient document is the most excellent epitome of the things most surely believed among us. It is not issued as an authoritative rule or code of faith, whereby you may be fettered, but as a means of edification in righteousness. It is an excellent, though not inspired, expression of the teaching of those Holy Scriptures by which all confessions are to be measured. We hold to the humbling truths of God's sovereign grace in the salvation of lost sinners. Salvation is through Christ alone and by faith alone." - C. H. Spurgeon*

- Chapter 1: The Holy Scriptures
- Chapter 2: God and the Holy Trinity
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- Chapter 29: Baptism
- Chapter 30: The Lord's Supper
- Chapter 31: The State of People after Death  
& the Resurrection of the Dead
- Chapter 32: The Last Judgment

## Chapter 1 THE HOLY SCRIPTURES

**1.1** The Holy Scriptures are the only sufficient, certain and infallible rule<sup>1</sup> for saving knowledge, faith, and obedience.<sup>2</sup>

Although the light of nature and the works of creation and providence give such clear testimony to the goodness, wisdom and power of God that they leave people without excuse,<sup>3</sup> yet they are not sufficient to give the knowledge of God and his will that is necessary for salvation.<sup>4</sup> Therefore it pleased the Lord to reveal himself at various times and in different ways, and to declare his will to his church.<sup>5</sup> To ensure the preservation and propagation of the truth, and to establish and support the church against human corruption, the malice of Satan, and the world, he committed his complete revelation to writing. The Holy Scriptures are therefore absolutely indispensable,<sup>6</sup> for God's former ways of revealing his will to his people have now ceased.<sup>7</sup>

(1) *Or, standard*

(2) *Isa 8:20; Luk 16:29; Eph 2:20; 2Ti 3:15-17*

(3) *Psa 19:1-3; Rom 1:19-21,32; 2:12a,14-15*

(4) *Psa 19:1-3 with 7-11; Rom 1:19-21; 2:12a,14-15 with 1:16-17 and 3:21*

(5) *Heb 1:1-2a*

(6) *Pro 22:19-21; Luk 1:1-4; 2Pe 1:12-15; 3:1; Deu 17:18ff; 31:9ff,19ff; 1Co 15:1; 2Th 2:1-2,15; 3:17; Rom 1:8-15; Gal 4:20; 6:11; 1Ti 3:14ff; Rev 1:9,19; 2:1, etc.; Rom 15:4; 2Pe 1:19-21*

(7) *Heb 1:1-2a; Act 1:21-22; 1Co 9:1; 15:7-8; Eph 2:20*

**1.2** The Holy Scriptures, or the Word of God written, consist of all the books of the Old and New Testament. These are:

The Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

The New Testament: Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation

All of these are given by the inspiration of God to be the rule<sup>1</sup> of faith and life.<sup>2</sup>

(1) *Or, standard*

(2) *2Ti 3:16 with 1Ti 5:17-18; 2Pe 3:16*

**1.3** The books commonly called the Apocrypha were not given by divine inspiration, and are not part of the canon or rule of Scripture. Therefore they have no authority in the church of God, nor are they to be accepted or made use of in any way different from other human writings.<sup>1</sup>

(1) *Luk 24:27,44; Rom 3:2*

**1.4** Holy Scripture demands belief, yet its authority does not depend on the testimony of any person or church,<sup>1</sup> but entirely on God its author, who is truth itself. Therefore it is to be received because it is the Word of God.<sup>2</sup>

(1) *Luk 16:27-31; Gal 1:8-9; Eph 2:20*

(2) *2Ti 3:15; Rom 1:2; 3:2; Act 2:16; 4:25; Mat 13:35; Rom 9:17; Gal 3:8; Rom 15:4; 1Co 10:11; Mat 22:32; Luk 16:17; Mat 22:41ff; Joh 10:35; Gal 3:16; Act 1:16; 2:24ff; 13:34-35; Joh 19:34-36; 19:24; Luk 22:37; Mat 26:54; Joh 13:18; 2Ti 3:16; 2Pe 1:19-21; Mat 5:17-18; 4:1-11*

**1.5** We may be influenced and persuaded by the testimony of the church of God to hold a high and reverent regard for the Holy Scriptures.<sup>1</sup> Moreover the glory of its contents, the efficacy of its doctrine, the majesty of its style, the agreement among all its parts, the expanse of the whole (which is to give all glory to God), the full revelation it gives of the only way for human salvation, together with many other incomparable characteristics and its complete perfection—all these arguments provide abundant evidence that it is indeed the Word of God.<sup>2</sup> Yet, notwithstanding this, our full persuasion and assurance of its infallible truth and divine authority comes from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.<sup>3</sup>

(1) *2Ti 3:14-15*

(2) *Jer 23:28-29; Luk 16:27-31; Joh 6:63; 1Pe 1:23-25; Heb 4:12-13; Deu 31:11-13; Joh 20:31; Gal 1:8-9; Mar 16:15-16*

(3) *Mat 16:17; 1Co 2:14ff; Joh 3:3; 1Co 2:4-5; 1Th 1:5-6; 1Jo 2:20-21 with 27*

**1.6** The whole revelation of God concerning all things essential for his own glory, human salvation, faith and life, is either explicitly set down or implicitly contained in the Holy Scriptures. Nothing is ever to be added,

whether by a new revelation of the Spirit, or by human traditions.<sup>1</sup> Nevertheless, we acknowledge that the inward enlightenment of the Spirit of God is necessary for the saving understanding of the things revealed in the Word.<sup>2</sup> There are also some aspects of the worship of God and of church government common to human activities and organizations which may be determined by the light of nature and Christian common-sense, but in accordance with the general rules of the Word which must always be observed.<sup>3</sup>

(1) *2Ti 3:15-17; Deu 4:2; Act 20:20,27; Psa 19:7; 119:6,9,104,128*

(2) *Joh 6:45; 1Co 2:9-14*

(3) *1Co 14:26,40*

**1.7** Not all things in Scripture are equally plain in themselves,<sup>1</sup> nor equally clear to everyone.<sup>2</sup> Yet those things that are essential to be known, believed and obeyed for salvation are so clearly set forth and explained in one place of Scripture or another, that not only the educated but also the uneducated may attain a satisfactory understanding of them by using ordinary means.<sup>3</sup>

(1) *2Pe 3:16*

(2) *2Ti 3:15-17*

(3) *2Ti 3:14-17; Psa 19:7-8; 119:105; 2Pe 1:19; Pro 6:22-23; Deu 30:11-14*

**1.8** The Old Testament in Hebrew (the national language of the people of God of ancient Israel)<sup>1</sup> and the New Testament in Greek (the common language of that time) were inspired directly by God, and were kept pure throughout the ages by his particular care and providence. They are therefore authentic,<sup>2</sup> so that in all religious controversies the church must appeal to them as final.<sup>3</sup> But these original languages are not known to all the people of God, who have a right to and an interest in the Scriptures, and who are commanded in the fear of God to read and search them.<sup>4</sup> They are therefore to be translated into the common language of every nation to which they come,<sup>5</sup> so that (with the Word of God living richly in all) people may worship God in an acceptable manner, and through patience and comfort of the Scriptures may have hope.<sup>6</sup>

(1) *Rom 3:2*

(2) *Mat 5:18*

(3) *Isa 8:20; Act 15:15; 2Ti 3:16-17; Joh 10:34-36*

(4) *Deu 17:18-20; Pro 2:1-5; 8:34; Joh 5:39,46*

(5) *1Co 14:6,9,11,12,24,28*

(6) *Rom 15:4; Col 3:16*

**1.9** The infallible rule for the interpretation of Scripture is Scripture itself. Therefore, when there is a question about the true and full sense of any [part of] Scripture (which is not a miscellany, but a unity) it must be understood in the light of other passages that speak more clearly.<sup>1</sup>

(1) *Isa 8:20; Joh 10:34-36; Act 15:15-16*

**1.10** The supreme judge by which all religious controversies are to be settled, and all decrees of councils, opinions of ancient writers, human doctrines and individual thinkers are to be examined, can be none other than the Holy Scriptures delivered by the Spirit. In the verdict of Scripture our faith is finally determined.<sup>1</sup>

(1) *Mat 22:29,31-32; Act 28:23-25; Eph 2:20*

## Chapter 2 GOD AND THE HOLY TRINITY

**2.1** The Lord our God is the one and only living and true God.<sup>1</sup> His substance is in and of himself, he is infinite in being and perfection.<sup>2</sup> His essence cannot be understood by any but himself.<sup>3</sup> He is an absolutely pure spirit, invisible, without body, parts or passions. He alone has immortality, living in light which no one can approach.<sup>4</sup> He is immutable, immense, eternal, incomprehensible, almighty, in every way infinite, perfectly holy, perfectly wise, absolutely free, completely absolute.<sup>5</sup> He works all things according to the counsel of his own immutable and entirely righteous will for his own glory.<sup>6</sup>

He is perfectly loving, gracious, merciful, long-suffering, abundant in goodness and truth; he forgives iniquity, transgression and sin.<sup>7</sup> He is the rewarder of those who diligently seek him, yet at the same time he is entirely just and terrible in his judgments, hating all sin, and he will by no means clear the guilty.<sup>8</sup>

(1) *Deu 6:4; Jer 10:10; 1Co 8:4,6; 1Th 1:9*

(2) *Isa 48:12*

(3) *Exo 3:14; Job 11:7-8; 26:14; Psa 145:3; Rom 11:33-34*

(4) *Joh 4:24; 1Ti 1:17; Deu 4:15-16; Luk 24:39; Act 14:11,15; Jas 5:17*

(5) *Mal 3:6; Jas 1:17; 1Ki 8:27; Jer 23:23-24; Psa 90:2; 1Ti 1:17;*

*Gen 17:1; Rev 4:8; Isa 6:3; Rom 16:27; Psa 115:3; Ex 3:14*

(6) *Eph 1:11; Isa 46:10; Pro 16:4; Rom 11:36*

(7) *Exo 34:6-7; 1Jo 4:8*

(8) *Heb 11:6; Neh 9:32-33; Psa 5:4-6; Nah 1:2-3; Exo 34:7*

**2.2** God has all life, glory, goodness, blessedness in and of himself; he is unique in being, all-sufficient in and to himself, not standing in need of any creature which he has made, nor deriving any glory from them, but rather demonstrating his own glory in them, through them, to them, and upon them.<sup>1</sup>

He alone is the source of all being, from whom, through whom, and to whom are all things;

He has absolute sovereign dominion over all creatures, to do through them, for them, or to them whatever he pleases.<sup>2</sup>

In his sight all things are open and plain, his knowledge is infinite, infallible, and independent of created beings, so for him nothing is contingent or uncertain.<sup>3</sup>

He is perfectly holy in all his plans, in all his works, and in all his commands.<sup>4</sup>

Angels and human beings owe him, as creatures to the Creator, worship, service, and obedience, and whatever else he is pleased to require of them.<sup>5</sup>

(1) *Joh 5:26; Act 7:2; Psa 148:13; 119:68; 1Ti 6:15; Job 22:2-3; Act 17:24-25*

(2) *Rev 4:11; 1Ti 6:15; Rom 11:34-36; Dan 4:25,34-35*

(3) *Heb 4:13; Rom 11:33-34; Psa 147:5; Act 15:18; Eze 11:5*

(4) *Psa 145:17; Rom 7:12*

(5) *Rev 5:12-14*

**2.3** In this divine and infinite Being there are three persons, the Father, the Son (or the Word) and the Holy Spirit.<sup>1</sup> They are one in substance, power, and eternity, each having the whole divine essence, yet this essence is undivided.<sup>2</sup>

The Father is not derived from anyone, he is neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeds from the Father and the Son.<sup>3</sup> All three are infinite, without beginning, and therefore but one God, who is not to be divided in nature and being. Yet they are distinguished by several distinctive characteristics and personal relations.

This doctrine of the Trinity is the foundation of all our fellowship with God, and of the comfort of our dependence on him.

(1) *Mat 3:16-17; 28:19; 2Co 13:14*

(2) *Exo 3:14; Joh 14:11; 1Co 8:4-6*

(3) *Pro 8:22-31; Joh 1:1-3,14,18; 3:16; 10:36; 15:26; 16:28; Heb 1:2; 1Jo 4:14; Gal 4:4-6*

### Chapter 3 GOD'S DECREE

**3.1** God has decreed all things that occur,<sup>1</sup> and this he has done in himself, from all eternity, by the perfectly wise and holy counsel of his own will, freely and unchangeably.<sup>2</sup>

Yet he has done this in such a way that God is neither the author of sin, nor does he share with anyone in sinning,<sup>3</sup> nor does this violate the will of the creature, nor is the free working or contingency of second causes taken away but rather established.<sup>4</sup>

In all this, God's wisdom is displayed in directing all things, as is his power and faithfulness in accomplishing his decree.<sup>5</sup>

(1) *Dan 4:34-35; Rom 8:28; 11:36; Eph 1:11*

(2) *Pro 19:21; Isa 14:24-27; 46:10-11; Psa 115:3; 135:6; Rom 9:19*

(3) *Gen 18:25; Jas 1:13; 1Jo 1:5*

(4) *Gen 50:20; 2Sa 24:1; Isa 10:5-7; Mat 17:12; Joh 19:11; Act 2:23; 4:27-28*

(5) *Num 23:19; Eph 1:3-5*

**3.2** Although God knows everything which may or can come to pass under all imaginable conditions,<sup>1</sup> yet he has not decreed anything because he foresaw it in the future, or because it would come to pass [anyway] under certain conditions.<sup>2</sup>

(1) *1Sa 23:11-12; Mat 11:21,23; Act 15:18*

(2) *Isa 40:13-14; Rom 9:11-18; 11:34; 1Co 2:16*

**3.3** By God's decree, and for the demonstration of his glory, certain human beings and angels are predestined (or foreordained) to eternal life through Jesus Christ, to the praise of his glorious grace.<sup>1</sup> Others are left to continue in their sin to their just condemnation, to the praise of his glorious justice.<sup>2</sup>

(1) *Mat 25:34; 1Ti 5:21*

(2) *Joh 12:37-40; Rom 9:6-24; 1Pe 2:8-10; Jude 1:4*

**3.4** Those angels and human beings who are predestined and foreordained to eternal life, are specifically and irreversibly designated, and their number is so certain and definite that it cannot be either increased or diminished.<sup>1</sup>

(1) *Mat 22:1-14; Joh 13:18; Rom 11:5-6; 1Co 7:20-22; 2Ti 2:19*

**3.5** God chose those human beings who are predestined to life before the foundation of the world, in accordance with his eternal and immutable purpose, and the secret counsel and good pleasure of his will. God chose them in Christ for eternal glory, solely out of his free grace and love,<sup>1</sup> without anything in the creature as a condition or cause moving him to choose them.<sup>2</sup>

(1) *Rom 8:30; Eph 1:4-6,9; 2Ti 1:9*

(2) *Rom 9:11-16; 11:5-6*

**3.6** As God has appointed the elect to glory, so he has by the eternal and completely free purpose of his will foreordained all the means.<sup>1</sup> Therefore those who are elected (being fallen in Adam) are redeemed by Christ,<sup>2</sup> effectually called to faith in Christ by his Spirit working in due season, justified, adopted, sanctified,<sup>3</sup> and kept by his power through faith to salvation.<sup>4</sup> None but the elect are redeemed by Christ, effectually called, justified, adopted, sanctified, and saved.<sup>5</sup>

(1) *Eph 1:4; 2:10; 2Th 2:13; 1Pe 1:2*

(2) *1Th 5:9-10; Tit 2:14*

(3) *Rom 8:30; Eph 1:5; 2Th 2:13*

(4) *1Pe 1:5*

(5) *Joh 6:64-65; 8:47; 10:26; 17:9; Rom 8:28; 1Jo 2:19*

**3.7** The doctrine of this high mystery of predestination is to be handled with special prudence and care,<sup>1</sup> so that those who are heeding the will of God revealed in his Word, and who are obeying it, may be assured of their eternal election from the certainty of their effectual calling.<sup>2</sup> So shall this doctrine promote the praise, reverence, and admiration of God,<sup>3</sup> and encourage humility<sup>4</sup> and diligence,<sup>5</sup> and bring much comfort<sup>6</sup> to all who sincerely obey the Gospel.

(1) *Deu 29:29; Rom 9:20; 11:33*

(2) *1Th 1:4-5; 2Pe 1:10*

(3) *Eph 1:6; Rom 11:33*

(4) *Rom 11:5,6,20; Col 3:12*

(5) *2Pe 1:10*

(6) *Luk 10:20*

## Chapter 4 CREATION

**4.1** In the beginning it pleased God the Father, Son, and Holy Spirit,<sup>1</sup> to create the world and all things in it, both visible and invisible,<sup>2</sup> in six days,<sup>3</sup> and all very good.<sup>4</sup> This was a demonstration of the glory of his eternal power, wisdom, and goodness.<sup>5</sup>

(1) *Heb 1:2; Joh 1:2-3; Gen 1:2; Job 26:13; 33:4*

(2) *Gen 1:1; Joh 1:2; Col 1:16*

(3) *Gen 2:1-3; Exo 20:8-11*

(4) *Gen 1:31; Ecc 7:29; Rom 5:12*

(5) *Rom 1:20; Jer 10:12; Psa 104:24; 33:5-6; Pro 3:19; Act 14:15-16*

**4.2** After God had made all other creatures, he created human beings, male and female, with reasoning and immortal souls, making them fitted for that life for God for which they were created.<sup>1</sup> They were made in the image of God, with knowledge, righteousness, and true holiness.<sup>2</sup> They had the law of God written in their hearts, and the power to fulfil it; yet they also had the possibility of transgressing, and were left to the liberty of their own changeable wills.<sup>3</sup>

(1) *Gen 1:27; 2:7; Jas 2:26; Mat 10:28; Ecc 12:7*

(2) *Gen 1:26-27; 5:1-3; 9:6; Ecc 7:29; 1Co 11:7; Jas 3:9; Col 3:10; Eph 4:24*

(3) *Rom 1:32; 2:12a, 14-15; Gen 3:6; Ecc 7:29; Rom 5:12*

**4.3** Apart from the law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil. While they kept this commandment they were happy in their fellowship with God, and had dominion over all other creatures.<sup>1</sup>

(1) *Gen 1:26, 28; 2:17*

## Chapter 5 PROVIDENCE

**5.1** God, the good Creator of all things,<sup>1</sup> in his infinite power and wisdom,<sup>2</sup> upholds, directs, organizes and governs<sup>3</sup> all creatures and things, from the greatest to the least,<sup>4</sup> by his perfectly wise and holy providence,<sup>5</sup> to the end for which they were created.<sup>6</sup> He governs in accordance with his infallible foreknowledge and the free and immutable counsel of his own will,<sup>7</sup> to the praise of the glory of his wisdom, power, justice, infinite goodness and mercy.<sup>8</sup>

(1) *Gen 1:31; 2:18; Psa 119:68*

(2) *Psa 145:11; Pro 3:19; Psa 66:7*

(3) *Heb 1:3; Isa 46:10-11; Dan 4:34-35; Psa 135:6; Act 17:25-28; Job 38-41*

(4) *Mat 10:29-31*

(5) *Pro 15:3; Psa 104:24; 145:17*

(6) *Col 1:16-17; Act 17:24-28*

(7) *Psa 33:8-11; Eph 1:11*

(8) *Isa 63:14; Eph 3:10; Rom 9:17; Gen 45:7; Psa 145:7*

**5.2** Although, in relation to the foreknowledge and decree of God who is the first cause, all things occur immutably and infallibly, so that nothing happens to anyone by chance, or outside his providence.<sup>1</sup> Yet by his providence he arranges them to occur according to the nature of second causes, either necessarily, freely, or contingently.<sup>2</sup>

(1) *Act 2:23; Pro 16:33*

(2) *Gen 8:22; Jer 31:35; Exo 21:13; Deu 19:5; Isa 10:6-7; Luk 13:3,5; Act 27:31; Mat 5:20-21; Phi 1:19; Pro 20:18; Luk 14:25ff; Pro 21:31; 1Ki 22:28,34; Rut 2:3*

**5.3** God in his ordinary providence makes use of means,<sup>1</sup> yet is free to work outside,<sup>2</sup> above<sup>3</sup> and against<sup>4</sup> them at his pleasure.

(1) *Act 27:22,31,44; Isa 55:10-11; Hos 2:21-22*

(2) *Hos 1:7; Luk 1:34-35*

(3) *Rom 4:19-21*

(4) *Exo 3:2-3; 2Ki 6:6; Dan 3:27*

**5.4** The almighty power, unsearchable wisdom, and infinite goodness of God, are so far expressed in his providence, that his sovereign purposes extend even to the first fall and all other sinful actions of angels and human beings.<sup>1</sup> This is not merely by a bare permission, for he most wisely and powerfully limits and by other means arranges and governs

sinful actions, so that they bring about his own holy purposes.<sup>2</sup> Yet [in all this] the sinfulness of these actions comes entirely from the creature, and not from God, who is altogether holy and righteous neither is he nor can he be the author or approver of sin.<sup>3</sup>

*(1) Pro 2:7-8; Isa 43:3-5, 14; Amo 9:8-9; Rom 8:28; Eph 1:11, 22; 3:10-11, 21; 1Ti 4:10*

*(1) Rom 11:32-34; 2Sa 24:1; 1Ch 21:1; 1Ki 22:22-23; 2Sa 16:10; Act 2:23; 4:27-28*

*(2) Act 14:16; 2Ki 19:28; Gen 50:20; Isa 10:6, 7, 12*

*(3) Jas 1:13, 14, 17; 1Jo 2:16; Psa 50:21*

**5.5** The perfectly wise, righteous, and gracious God often leaves for a time [even] his own children to various temptations, and to the corruption of their own hearts. He does this to chastise them for their former sins, or to show them the hidden strength of the corruption and deceitfulness still in their hearts so that they may be humbled, and to bring them to a closer and more constant dependence on him for their support, and to make them more watchful against future occasions of sin, and for various other just and holy ends.<sup>1</sup> So whatever happens to any of his elect it is by his appointment, for his glory and for their good.<sup>2</sup>

*(1) 2Ch 32:25, 26, 31; 2Sa 24:1; Luk 22:34-35; Mar 14:66f; Joh 21:15-17*

*(2) Rom 8:28*

**5.6** As for those evil and ungodly people whom God as a righteous judge blinds and hardens<sup>1</sup> because of their sins, he not only withholds his grace from them by which they might have been enlightened in their understanding and affected in their hearts,<sup>2</sup> but sometimes he also withdraws the gifts which they had,<sup>3</sup> and exposes them to situations which their corruption makes an occasion for sin.<sup>4</sup> Moreover, God gives them over to their own lusts, the temptations of the world, and the power of Satan,<sup>5</sup> so that eventually they harden themselves by the very means which God uses for the softening of others.<sup>6</sup>

*(1) Rom 1:24-26, 28; 11:7-8*

*(2) Deu 29:4*

*(3) Mat 13:12; 25:19*

*(4) Deu 2:30; 2Ki 8:12-13*

*(5) Psa 81:11-12; 2Th 2:10-12*

*(6) Exo 7:3; 8:15, 32; 2Co 2:15-16; Isa 6:9-10; 8:14; 1Pe 2:7; Act 28:26-27; Joh 12:39-40*

**5.7** As the providence of God reaches out in a general way to all creatures, so, in a very special way, it takes care of his church and controls all things for the good of his church.<sup>1</sup>

## Chapter 6

### THE FALL, SIN AND ITS PUNISHMENT

**6.1** God created Adam upright and perfect, and gave him a righteous law which secured life for him while he kept it, but threatened death if he broke it. Yet Adam did not live long in this position of honour.<sup>1</sup> Satan used the subtlety of the serpent to subdue Eve, she seduced Adam, and Adam (without any compulsion) wilfully transgressed the law of their creation and the command given to them by eating the forbidden fruit.<sup>2</sup> God was pleased to permit this act, according to his wise and holy counsel, as it was his purpose to direct it toward his own glory.<sup>3</sup>

(1) *Ecc 7:29; Rom 5:12a, 14-15; Gen 2:17; 4:25-5:3*

(2) *Gen 3:1-7; 2Co 11:3; 1Ti 2:14*

(3) *Rom 11:32-34; 2Sa 24:1; 1Ch 21:1; 1Ki 22:22-23; 2Sa 16:10; Act 2:23; 4:27-28*

**6.2** By this sin our first parents fell from their original righteousness and communion with God. We fell in them, for by it death came upon all;<sup>1</sup> all became dead in sin and totally defiled in all the faculties and parts of soul and body.<sup>2</sup>

(1) *Gen 3:22-24; Rom 5:12ff; 1Co 15:20-22; Psa 51:4-5; 58:3; Eph 2:1-3; Gen 8:21; Pro 22:15*

(2) *Gen 2:17; Eph 2:1; Tit 1:15; Gen 6:5; Jer 17:9; Rom 3:10-18; 1:21; Eph 4:17-19; Joh 5:40; Rom 8:7*

**6.3** By God's appointment, they were the root, standing in the place of the whole human race. The guilt of this sin was imputed to, and their corrupted nature passed on to all their posterity by ordinary birth. Their descendants are therefore conceived in sin, and are by nature children of wrath, the servants of sin, the subjects of death and all other miseries—spiritual, temporal, and eternal—unless the Lord Jesus sets them free.<sup>1</sup>

(1) *Gen 5:12ff; 1Co 15:20-22; Psa 51:4-5; 58:3; Eph 2:1-3; Gen 8:21; Pro 22:15; Job 14:4; 15:14*

**6.4** All actual transgressions proceed from this original corruption.<sup>1</sup> By it we are completely incapacitated and disabled, antagonistic to all good and entirely biased towards evil.<sup>2</sup>

(1) *Mat 7:17-20; 12:33-35; 15:18-20*

(2) *Mat 7:17-18; 12:33-35; Luk 6:43-45; Joh 3:3,5; 6:37,39,40,44,45,65; Rom 3:10-12; 5:6; 7:18; 8:7-8; 1Co 2:14*

**6.5** During this life, this corruption of nature remains in those who are regenerated.<sup>1</sup> Although it is pardoned and put to death through Christ, yet both this corrupt nature and all its actions are truly and actually sin.<sup>2</sup>

(1) *1Jo 1:8-10; 1Ki 8:46; Psa 130:3; 143:2; Pro 20:9; Ecc 7:20; Rom 7:14-25; Jas 3:2*

(2) *Psa 51:4-5; Pro 22:15; Eph 2:3; Rom 7:5,7-8,17-18,25; 8:3-13; Gal 5:17-24; Gen 8:21; Pro 15:26; 21:4; Gen 8:21; Mat 5:27-28*

## Chapter 7

### GOD'S COVENANT WITH THE HUMAN RACE

**7.1** The distance between God and the creature is so great, that (although reasonable creatures owe obedience to him as their Creator) they could never have attained the reward of life except by an act of voluntary condescension on God's part. This he has been pleased to express by way of a covenant.<sup>1</sup>

(1) *Job 35:7-8; Psa 113:5-6; Isa 40:13-16; Luk 17:5-10; Act 17:24-25*

**7.2** Moreover, as Adam had brought himself and his posterity under the curse of the law by his fall, it pleased the Lord to make a covenant of grace.<sup>1</sup> 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,<sup>2</sup> and promising to give his Holy Spirit to all who are elected to eternal life, to make them willing and able to believe.<sup>3</sup>

(1) *Gen 3:15; Psa 110:4 with Heb 7:18-22 and 10:12-18; Eph 2:12 with Rom 4:13-17 and Gal 3:18-22; Heb 9:15*

(2) *Joh 3:16; Rom 10:6,9; Gal 3:11*

(3) *Eze 36:26-27; Joh 6:44-45*

**7.3** 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 step by step until the full revelation of it was completed in the New Testament.<sup>1</sup> This salvation rests on that eternal covenant transaction between the Father and the Son which concerns the redemption of the elect.<sup>2</sup> It is by the grace of this covenant alone that all the descendants of fallen Adam who have ever been saved have obtained life and blessed immortality. Human beings are now utterly incapable of gaining acceptance with God on those terms by which Adam stood in his state of innocency.<sup>3</sup>

(1) *Gen 3:15; Rom 16:25-27; Eph 3:5; Tit 1:2; Heb 1:1-2*

(2) *Psa 110:4; Eph 1:3-11; 2Ti 1:9*

(3) *Joh 8:56; Rom 4:1-25; Gal 3:18-22; Heb 11:6,13,39-40*

## Chapter 8

### CHRIST THE MEDIATOR

**8.1** It pleased God,<sup>1</sup> in his eternal purpose,<sup>2</sup> to choose and ordain the Lord Jesus, his only Son, in accordance with the covenant made between them both,<sup>3</sup> to be the Mediator between God and the human race; to be prophet, priest, and king; to be the head and saviour of his church, the heir of all things, and judge of the world.<sup>4</sup> From all eternity he gave to him a people to be his progeny. In time these would be redeemed, called, justified, sanctified, and glorified by him.<sup>5</sup>

(1) *Isa 42:1; Joh 3:16*

(2) *1Pe 1:19*

(3) *Psa 110:4; Heb 7:21-22*

(4) *1Ti 2:5; Act 3:22; Heb 5:5-6; Psa 2:6; Luk 1:33; Eph 1:22-23; 5:23; Heb 1:2; Act 17:31*

(5) *Rom 8:30; Joh 17:6; Isa 53:10; Psa 22:30; 1Ti 2:6; Isa 55:4-5; 1Co 1:30*

**8.2** The Son of God, the second person in the Holy Trinity, is truly and eternally God. He is the brightness of the Father's glory, of the same substance<sup>1</sup> and equal with him who made the world, who upholds and governs all things he has made.<sup>2</sup>

When the fullness of time was come,<sup>3</sup> he took upon himself human nature, with all its essential properties<sup>4</sup> and common infirmities,<sup>5</sup> yet without sin.<sup>6</sup> He was conceived by the Holy Spirit in the womb of the Virgin Mary. The Holy Spirit came down upon her and the power of the Most High overshadowed her, so that he was born to a woman from the tribe of Judah, a descendant of Abraham and David, in accordance with the Scriptures.<sup>7</sup>

So two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, mixing, or confusion. This person is therefore truly God<sup>8</sup> and truly human,<sup>9</sup> yet one Christ, the only Mediator between God and the human race.<sup>10</sup>

(1) *Or, essence*

(2) *Joh 8:58; Joe 2:32 with Rom 10:13; Psa 102:25 with Heb 1:10; 1Pe 2:3 with Psa 34:8; Isa 8:12-13 with 3:15; Joh 1:1; 5:18; 20:28; Rom 9:5; Tit 2:13; Heb 1:8-9; Phi 2:5-6; 2Pe 1:1; 1Jo 5:20*

(3) *Gal 4:4*

(4) *Heb 10:5; Mar 14:8; Mat 26:12,26; Luk 7:44-46; Joh 13:23; Mat 9:10-13; 11:19; Luk 22:44; Heb 2:10; 5:8; 1Pe 3:18; 4:1; Joh 19:32-35;*

*Mat 26:36-44; Jas 2:26; Joh 19:30; Luk 23:46; Mat 26:39; 9:36;*

*Mar 3:5; 10:14; Joh 11:35; Luk 19:41-44; 10:21; Mat 4:1-11; Heb 4:15 with Jas 1:13; Luk 5:16; 6:12; 9:18,28; 2:40,52; Heb 5:8-9*

*(5) Mat 4:2; Mar 11:12; Mat 21:18; Joh 4:7; 19:28; Joh 4:6; Mat 8:24; Rom 8:3; Heb 5:8; 2:10,18; Gal 4:4*

*(6) Isa 53:9; Luk 1:35; Joh 8:46; 14:30; Rom 8:3; 2Co 5:21; Heb 4:15; 7:26; 9:14; 1Pe 1:19; 2:22; 1Jo 3:5*

*(7) Rom 1:3-4; 9:5*

*(8) See ref.1 above*

*(9) Act 2:22; 13:38; 17:31; 1Co 15:21; 1Ti 2:5*

*(10) Rom 1:3-4; Gal 4:4-5; Phi 2:5-11*

**8.3** The Lord Jesus, his human nature thus united to the divine in the person of the Son, was sanctified and anointed with the Holy Spirit without limit, so in him are all the treasures of wisdom and knowledge. It pleased the Father that all fullness should dwell in him, so that being holy, harmless, undefiled, and full of grace and truth, he might be perfectly qualified to execute the office of a mediator and surety.<sup>1</sup> He did not take this office upon himself, but was called to it by his Father, who also put all power and judgment in his hands, and commanded him to execute these.<sup>2</sup>

*(1) Psa 45:7; Col 1:19; 2:3; Heb 7:26; Joh 1:14; Act 10:38; Heb 7:22*

*(2) Heb 5:5; Joh 5:22,27; Mat 28:18; Act 2:36*

**8.4** The Lord Jesus undertook this office entirely willingly.<sup>1</sup> To discharge it he was subject to the law<sup>2</sup> and perfectly fulfilled it. He also underwent the punishment due to us which we should have borne and suffered.<sup>3</sup> He was made sin and was accursed for us;<sup>4</sup> he endured the extremities of agonizing distress in his soul and painful suffering in his body.<sup>5</sup> He was crucified, and died,<sup>6</sup> and remained in the state of the dead, yet his body did not decay.<sup>7</sup> On the third day he rose from the dead with the same body in which he had suffered,<sup>8</sup> with which he also ascended into heaven,<sup>9</sup> where he sits at the right hand of his Father making intercession [for his people].<sup>10</sup> At the end of the world he will return to judge human beings and angels.<sup>11</sup>

*(1) Psa 40:7-8 with Heb 10:5-10; Joh 10:18; Phi 2:8*

*(2) Gal 4:4*

*(3) Mat 3:15; 5:17*

*(4) Mat 26:37-38; Luk 22:44; Mat 27:46*

*(5) Mat 26-27*

*(6) WCF adds: was buried*

*(7) Phi 2:8; Act 13:37*

*(8) Joh 20:25,27*

*(9) Act 1:9-11*

*(10) Rom 8:34; Heb 9:24*

*(11) Act 10:42; Rom 14:9-10; Act 1:11; Mat 13:40-42; 2Pe 2:4; Jude 1:6*

**8.5** The Lord Jesus has fully satisfied the justice of God<sup>1</sup> by his perfect obedience and his once-for-all sacrifice<sup>2</sup> which he offered up to God through the eternal Spirit.<sup>3</sup> He has procured reconciliation,<sup>4</sup> and has purchased an everlasting inheritance in the kingdom of heaven<sup>5</sup> for all those whom the Father has given to him.<sup>6</sup>

*(1) Rom 3:25-26; Heb 2:17; 1Jo 2:2; 4:10*

*(2) Rom 5:19 Eph 5:2*

*(3) Heb 9:14,16; 10:10,14*

*(4) 2Co 5:18-19; Col 1:20-23*

*(5) Heb 9:15; Rev 5:9-10*

*(6) Joh 17:2*

**8.6** Although the price<sup>1</sup> of redemption was not actually paid<sup>2</sup> by Christ till after his incarnation, yet its value, efficacy, and benefits were communicated to the elect in all ages from the beginning of the world.<sup>3</sup> This was accomplished through those promises, types, and sacrifices in which he was revealed and represented as the seed of the woman who should bruise the serpent's head,<sup>4</sup> and the Lamb slain from the beginning of the world,<sup>5</sup> for he is the same, yesterday and today and for ever.<sup>6</sup>

*(1) WCF: work*

*(2) WCF: wrought*

*(3) Gal 4:4-5; Rom 4:1-9*

*(4) Gen 3:15; 1Pe 1:10-11*

*(5) Rev 13:8*

*(6) Heb 13:8*

**8.7** In his work of mediation, Christ acts according to both natures, in each nature doing that which is appropriate to itself. Yet, because of the unity of his person, that which is appropriate to one nature is sometimes in Scripture attributed to the person indicated by the other nature.<sup>1</sup>

*(1) Act 20:28; Joh 3:13*

**8.8** To all those for whom Christ has obtained<sup>1</sup> eternal redemption, he certainly and effectually applies and communicates this redemption,<sup>2</sup> making intercession for them.<sup>3</sup> He unites them to himself by his Spirit,<sup>4</sup> he reveals to them the mystery of salvation in and by the Word,<sup>5</sup> he persuades them to believe and obey<sup>6</sup> controlling their hearts by his Word and Spirit,<sup>7</sup> and he overcomes all their enemies by his almighty power

and wisdom<sup>8</sup> using methods and ways which are perfectly consistent with his wonderful and unsearchable providence.<sup>9</sup> All this is by free and absolute grace, without any foreseen condition in them to obtain it.<sup>10</sup>

- (1) *WCF: purchased*
- (2) *Joh 6:37,39; 10:15-16; 17:9*
- (3) *1Jo 2:1-2; Rom 8:34*
- (4) *Rom 8:1-2*
- (5) *Joh 15:13,15; 17:6; Eph 1:7-9*
- (6) *1Jo 5:20*
- (7) *Joh 14:6; Heb 12:2; Rom 8:9,14; 2Co 4:13; Rom 15:18-19; Joh 17:17*
- (8) *Psa 110:1; 1Co 15:25-26; Col 2:15*
- (9) *Eph 1:9-11*
- (10) *1Jo 3:8; Eph 1:8*

**8.9** This office of Mediator between God and the human race belongs exclusively to Christ, who is the Prophet, Priest, and King of the Church of God. This office may not be transferred from him to any other, either in whole or in part.<sup>1</sup>

- (1) *1Ti 2:5*

**8.10** The number and order of offices is essential. Because of our ignorance we need his prophetic office.<sup>1</sup> Because of our alienation from God and the imperfection of the best of our service we need his priestly office to reconcile us and present us to God as acceptable.<sup>2</sup> Because of our antagonism and our utter inability to return to God, and because we need to be rescued and kept from spiritual enemies, we need his kingly office to convince, subdue, draw, sustain, deliver, and preserve us for his heavenly kingdom.<sup>3</sup>

- (1) *Joh 1:18*
- (2) *Col 1:21; Gal 5:17; Heb 10:19-21*
- (3) *Joh 16:8; Psa 110:3; Luk 1:74-75*

## Chapter 9 FREE WILL

**9.1** God has provided the human will by nature with liberty and power to act upon choice; it is neither forced, nor determined by any intrinsic necessity to do good or evil.<sup>1</sup>

- (1) *Mat 17:12; Jas 1:14; Deu 30:19*

**9.2** In his state of innocence, Adam had freedom and power to will and to do what was good and well-pleasing to God;<sup>1</sup> but he was unstable so that he might fall from this condition.<sup>2</sup>

- (1) *Ecc 7:29*
- (2) *Gen 3:6*

**9.3** The human race through the fall into a state of sin, has completely lost all ability of will to perform any spiritual good accompanying salvation. In our natural state we are altogether opposed to spiritual good and dead in sin; we are not able, by our own strength, to convert ourselves, or even to prepare ourselves for conversion.<sup>1</sup>

- (1) *Rom 6:16,20; Joh 8:31-34; Eph 2:1; 2Co 3:14; 4:3-4; Joh 3:3; Rom 7:18; 8:7; 1Co 2:14; Mat 7:17-18; 12:33-37; Luk 6:43-45; Joh 6:44; Jer 13:23; Joh 3:3,5; 5:40, 6:37,39,40,44,45,65; Act 7:51; Rom 3:10-12; Jas 1:18; Rom 9:16-18; Joh 1:12-13; Act 11:18; Phi 1:29; Eph 2:8-9*

**9.4** When God converts sinners and transfers them into the state of grace, he frees them from their natural bondage to sin, and by his grace alone he enables them freely to will and to do what is spiritually good.<sup>1</sup> Nevertheless, because of their remaining corruption, they do not perfectly nor exclusively will what is good, but also will what is evil.<sup>2</sup>

- (1) *Col 1:13; Joh 8:36; Phi 2:13*
- (2) *Rom 7:14-25; Gal 5:17*

**9.5** Only in the state of glory will our wills be made perfectly and permanently free to do good alone.<sup>1</sup>

- (1) *Eph 4:13; Heb 12:23*

**Chapter 10**  
**EFFECTUAL CALLING**

**10.1** Those whom God<sup>1</sup> has predestined to life,<sup>2</sup> he is pleased (in his appointed and accepted time)<sup>3</sup> to effectually call<sup>4</sup> by his Word<sup>5</sup> and Spirit.<sup>6</sup> He calls them out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.<sup>7</sup> He enlightens their minds spiritually and savingly to understand the things of God.<sup>8</sup> He takes away their heart of stone, and gives to them a heart of flesh.<sup>9</sup> He renews their wills, and by his almighty power causes them to do what is good.<sup>10</sup> He effectually draws them to Jesus Christ,<sup>11</sup> yet in such a way that they come completely freely, for they are made willing by his grace.<sup>12</sup>

(1) *Rom 8:28-29*

(2) *Rom 8:29-30; 9:22-24; 1Co 1:26-28; 2Th 2:13-14; 2Ti 1:9*

(3) *Joh 3:8; Eph 1:11*

(4) *Mat 22:14; 1Co 1:23-24; Rom 1:6; 8:28; Jude 1:1; Psa 29; Joh 5:25; Rom 4:17*

(5) *2Th 2:14; 1Pe 1:23-25; Jas 1:17-25; 1Jo 5:1-5; Rom 1:16-17; 10:14; Heb 4:12*

(6) *Joh 3:3,5-6,8; 2Co 3:3,6*

(7) *Rom 8:2; 1Co 1:9; Eph 2:1-6; 2Ti 1:9-10*

(8) *Act 26:18; 1Co 2:10,12; Eph 1:17-18*

(9) *Eze 36:26*

(10) *Deu 30:6; Eze 36:27;*

(11) *Joh 6:44-45; Eph 1:19; Phi 2:13*

(12) *Psa 110:3; Joh 6:37; Rom 6:16-18*

**10.2** This effectual call is of God's free and special grace alone, not on account of anything at all foreseen in us. It is not made because of any power or action in us,<sup>1</sup> for we are altogether passive in it, we are dead in sins and trespasses until we are made alive and renewed by the Holy Spirit.<sup>2</sup> By this [regeneration] we are enabled to answer this call, and to embrace the grace offered and conveyed in it, this power being none other than that which raised up Christ from the dead.<sup>3</sup>

(1) *2Ti 1:9; Tit 3:4-5; Eph 2:4-5,8-9; Rom 9:11*

(2) *1Co 2:14; Rom 8:7; Eph 2:5*

(3) *Joh 6:37; Eze 36:27; Joh 5:25; Eph 1:19-20*

**10.3** Infants<sup>1</sup> dying in infancy are regenerated and saved by Christ through the Spirit who works when and where and how he pleases.<sup>2</sup> So also are all elect persons regenerated who are incapable of being outwardly called by the ministry of the word.

(1) *WCF: Elect infants*

(2) *Joh 3:8*

**10.4** Those who are not elected, even though they may be called by the ministry of the Word and may experience some common operations of the Spirit,<sup>1</sup> cannot be saved because they are not effectually drawn by the Father, therefore they will not and cannot truly come to Christ. Much less can those who do not profess the Christian religion be saved,<sup>2</sup> no matter how diligently they order their lives according to the light of nature and the teachings of the religion they profess.<sup>3</sup>

(1) *Mat 13:20-21; 22:14; Heb 6:4-5; Mat 7:22*

(2) *Joh 6:44-45,64-66; 8:24*

(3) *Act 4:12; Joh 4:22; 17:3*

## Chapter 11 JUSTIFICATION

**11.1** Those whom God effectually calls he also freely justifies.<sup>1</sup> He does this, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting them as righteous,<sup>2</sup> not for anything done in them or by them, but for Christ's sake alone.<sup>3</sup> They are not justified because God imputes<sup>4</sup> as their righteousness either their faith itself, or the act of believing, or any other act of obedience to the gospel. They are justified by God imputing Christ's active obedience to the whole law and his passive obedience in death. By faith they receive and rest on his righteousness, and this faith they do not have of themselves for it is the gift of God.<sup>5</sup>

(1) *Rom 8:30; 3:24*

(2) *Rom 4:5-8; Eph 1:7*

(3) *1Co 1:30-31; Rom 5:17-19*

(4) *i.e. accounts or reckons*

(5) *2Co 5:19-21; Tit 3:5,7; Rom 3:22-28; Jer 23:6; Phi 3:9; Act 13:38-39; Eph 2:7-8*

**11.2** Faith which receives and rests on Christ and his righteousness is the sole instrument of justification.<sup>1</sup> Yet it is never alone in the person justified, but is always accompanied by all the other saving graces; it is not a dead faith, for it functions by love.<sup>2</sup>

(1) *Rom 1:17; 3:27-31; Phi 3:9; Gal 3:5*

(2) *Gal 5:6; Jas 2:17,22,26*

**11.3** By his obedience and death, Christ fully discharged the debt of all those who are justified. By his sacrifice in the blood of his cross, he underwent in their place the penalty due to them, so making an appropriate, real, and full satisfaction of God's justice on their behalf.<sup>1</sup> Yet their justification is entirely of free grace, because he was given by the Father for them,<sup>2</sup> and his obedience and satisfaction was accepted in their place,<sup>3</sup> both actions being done freely, and not because of anything in them.<sup>4</sup> So both the exact justice and the rich grace of God are glorified in the justification of sinners.<sup>5</sup>

(1) *Rom 5:8-10,19; 1Ti 2:5-6; Heb 10:10,14; Isa 53:4-6,10-12*

(2) *Rom 8:32*

(3) *2Co 5:21; Mat 3:17; Eph 5:2*

(4) *Rom 3:24; Eph 1:7*

(5) *Rom 3:26; Eph 2:7*

**11.4** From all eternity God decreed to justify all the elect,<sup>1</sup> and Christ in the fullness of time died for their sins, and rose again for their justification.<sup>2</sup> Nevertheless they are not justified personally until the Holy Spirit in due time actually applies Christ to them.<sup>3</sup>

(1) *Gal 3:8; 1Pe 1:2,19-20; Rom 8:30*

(2) *Gal 4:4; 1Ti 2:6; Rom 4:25*

(3) *Col 1:21-22; Gal 2:16; Tit 3:4-7; Eph 2:1-3*

**11.5** God continues to forgive the sins of those who are justified;<sup>1</sup> and although they can never fall from the state of justification,<sup>2</sup> yet they may fall under God's fatherly displeasure because of their sins. In that condition they will not usually have fellowship with God<sup>3</sup> restored to them until they humble themselves, confess their sins, ask for pardon, and renew their faith and repentance.<sup>4</sup>

(1) *Mat 6:12; 1Jo 1:7-2:2; Joh 13:3-11*

(2) *Luk 22:32; Joh 10:28; Heb 10:14*

(3) *Literally, the light of his countenance*

(4) *Psa 32:5; 51:7-12; Mat 26:75; Luk 1:20*

**11.6** The justification of believers under the Old Testament was in all these respects exactly the same as the justification of believers under the New Testament.<sup>1</sup>

(1) *Gal 3:9; Rom 4:22-24*

## Chapter 12 ADOPTION

**12.1** God has granted<sup>1</sup> that, in and for his only Son Jesus Christ,<sup>3</sup> all those who are justified<sup>9</sup> share in the grace of adoption. By this they are numbered with and enjoy the liberties and privileges of the children of God. They have his name put upon them,<sup>4</sup> and receive the Spirit of adoption. They have access to the throne of grace with boldness, and are able to cry, 'Abba, Father!'<sup>5</sup> They are pitied, protected, provided for, and chastened by him as by a father, yet they are never cast off, but are sealed to the day of redemption,<sup>6</sup> and inherit the promises as heirs of everlasting salvation.<sup>7</sup>

(1) 1Jo 3:1-3

(2) Eph 1:5; Gal 4:4-5; Rom 8:17,29

(3) Gal 3:24-26

(4) Rom 8:17; Joh 1:12; 2Co 6:18; Rev 3:12

(5) Rom 8:15; Eph 3:12; Rom 5:2; Gal 4:6; Eph 2:18

(6) Psa 103:13; Pro 14:26; Mat 6:30,32; 1Pe 5:7; Heb 12:6; Isa 54:8-9; Lam 3:31; Eph 4:30

(7) Rom 8:17; Heb 1:14; 9:15

## Chapter 13 SANCTIFICATION

**13.1** Those who are united to Christ, effectually called and regenerated, have a new heart and a new spirit created in them through the efficacy of Christ's death and resurrection.<sup>1</sup> Furthermore, they are also really and personally sanctified<sup>2</sup> through the same means,<sup>3</sup> by his Word and Spirit dwelling in them.<sup>4</sup> The power of every part of the body of sin is destroyed, and its various lusts are increasingly weakened and put to death, and saving graces are increasingly brought to life and strengthened in them so that they practice true holiness<sup>5</sup> without which no one shall see the Lord.<sup>6</sup>

(1) Joh 3:3-8; 1Jo 2:29; 3:9-10; Rom 1:7; 2Co 1:1; Eph 1:1; Phi 1:1; Col 3:12; Act 20:32; 26:18; Rom 15:16; 1Co 1:2; 6:11; Rom 6:1-11

(2) 1Th 5:23; Rom 6:19,22

(3) 1Co 6:11; Act 20:32; Phi 3:10; Rom 6:5-6

(4) Joh 17:17; Eph 5:26; 3:16-19; Rom 8:13

(5) Rom 6:14; Gal 5:24; Rom 8:13; Col 1:11; Eph 3:16-19; 2Co 7:1; Rom 6:13; Eph 4:22-25; Gal 5:17

(6) Heb 12:14

**13.2** This sanctification extends throughout the whole person, yet it remains incomplete in this life. Some remnants of corruption still remain in every part,<sup>1</sup> from which arise a continual and irreconcilable war,<sup>2</sup> the flesh desiring what is contrary to the Spirit, and the Spirit what is contrary to the flesh.<sup>3</sup>

(1) 1Th 5:23; 1Jo 1:8,10; Rom 7:18,23; Phi 3:12

(2) 1Co 9:24-27; 1Ti 1:18; 6:12; 2Ti 4:7

(3) Gal 5:17; 1Pe 2:11

**13.3** In this war, the remaining corruption may often predominate for a time,<sup>1</sup> yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part gains the victory.<sup>2</sup> So believers grow in grace, moving towards mature holiness in the fear of God, pressing on towards the heavenly life in gospel obedience to all the commands which Christ as Head and King has prescribed for them in his Word.<sup>3</sup>

(1) Rom 7:23

(2) Rom 6:14; 1Jo 5:4; Eph 4:15-16

(3) 2Pe 3:18; 2Co 7:1; 3:18; Mat 28:20

**Chapter 14**  
**SAVING FAITH**

(4) *Psa 119:114; Heb 6:11-12; 10:22-23*  
(5) *Heb 12:2*

**14.1** The grace of faith (by which the elect are enabled to believe to the saving of their souls) is the work of the Spirit of Christ in their hearts. It is normally brought into being by the ministry of the Word.<sup>1</sup> It is increased and strengthened by the ministry of the Word, and by the administration of baptism and the Lord's supper, prayer, and other means appointed by God.<sup>2</sup>

(1) *Joh 6:37,44; Act 11:21,24; 13:48; 14:27; 15:9; 2Co 4:13; Eph 2:8; Phi 1:29; 2Th 2:13; 1Pe 1:2*  
(2) *Rom 10:14,17; Luk 17:5; Act 20:32; Rom 4:11; 1Pe 2:2*

**14.2** By this faith, a Christian believes to be true whatever is revealed in the Word for it is the authority of God himself. We also perceive an excellency in the Word above all other writings and everything else in the world, because it shows forth the glory of God and his attributes, the excellency of Christ and his nature and offices, and the power and fullness of the Holy Spirit in his works and operations.

So believers are enabled to trust implicitly the truth they have believed,<sup>1</sup> and to respond appropriately to each particular passage in Scripture, yielding obedience to the commands,<sup>2</sup> trembling at the threatenings,<sup>3</sup> and embracing the promises of God for this life and that which is to come.<sup>4</sup>

But the principal acts of saving faith are those directly to do with Christ—accepting, receiving, and resting on him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.<sup>5</sup>

(1) *Act 24:14; 1Th 2:13; Psa 19:7-10; 119:72*  
(2) *Joh 15:14; Rom 16:26*  
(3) *Isa 66:2*  
(4) *1Ti 4:8; Heb 11:13*  
(5) *Joh 1:12; Act 15:11; 16:31; Gal 2:20*

**14.3** This faith may differ in degree, and may be weak or strong,<sup>1</sup> yet even at its weakest it is different in kind and nature (as is all saving grace) from the faith and common grace of temporary believers.<sup>2</sup> Therefore, though it may be frequently attacked and weakened, it gains the victory,<sup>3</sup> and develops in many until they attain full assurance<sup>4</sup> through Christ, who is both the author and finisher of our faith.<sup>5</sup>

(1) *Mat 6:30; 8:10,26; 14:31; 16:8; 17:20; Heb 5:13-14; Rom 4:19-20*  
(2) *Jas 2:14; 2Pe 1:1; 1Jo 5:4*  
(3) *Luk 22:31-32; Eph 6:16; 1Jo 5:4-5*

## Chapter 15

### REPENTANCE TO LIFE AND SALVATION

**15.1** Some of the elect are converted in later years, having lived for some time in their natural state<sup>1</sup> in which they have served various lusts and pleasures. Then God gives them repentance to life by effectually calling them.<sup>2</sup>

(1) *Tit 3:2-5*

(2) *2Ch 33:10-20; Act 9:1-19; 16:29-30*

**15.2** There is no one who does good and does not sin,<sup>1</sup> and the best of people may fall into great sins and provocations [against God] through the power and deceitfulness of their indwelling corruption and the strength of temptation.<sup>2</sup> Therefore God has mercifully provided in the covenant of grace that when believers sin and fall they shall be restored to salvation through repentance.<sup>3</sup>

(1) *Psa 130:3; 143:2; Pro 20:9; Ecc 7:20*

(2) *2Sa 11:1-27; Luk 22:54-62*

(3) *Jer 32:40; Luk 22:31-32; 1Jo 1:9*

15.3 Saving repentance is a gospel grace<sup>1</sup> by which we are made aware of the many evils of our sin by the Holy Spirit.<sup>2</sup> By faith in Christ<sup>3</sup> we humble ourselves over our sin with godly sorrow, hatred of it, and self-loathing. We pray for pardon and strength of grace,<sup>4</sup> and determine and endeavor, by [the power] supplied by the Spirit, to walk before God and to please him in all things.<sup>5</sup>

(1) *Act 5:31; 11:18; 2Ti 2:25*

(2) *Psa 51:1-6; 130:1-3; Luk 15:17-20; Act 2:37-38*

(3) *Psa 130:4; Mat 27:3-5; Mar 1:15*

(4) *Eze 16:60-63; 36:31-32; Zec 12:10; Mat 21:29;*

*Act 15:19; 20:21; 26:20; 2Co 7:10-11; 1Th 1:9*

(5) *Pro 28:13; Eze 36:25; 18:30-31; Psa 119:59, 104, 128; Mat 3:8;*

*Luk 3:8; Act 26:20; 1Th 1:9*

**15.4** Repentance is to continue through the whole course of our lives because of our 'body of death' and its activities.<sup>1</sup> So it is everyone's duty to repent of particular known sins with particular care.<sup>2</sup>

(1) *Eze 16:60; Mat 5:4; 1Jo 1:9*

(2) *Luk 19:8; 1Ti 1:13, 15*

**15.5** In the covenant of grace God has made full provision through Christ for the preservation of believers in their salvation, so, although even the smallest sin deserves damnation,<sup>1</sup> yet there is no sin great enough to bring damnation on those who repent. This makes the constant preaching of repentance essential.<sup>2</sup>

(1) *Psa 130:3; 143:2; Rom 6:23*

(2) *Isa 1:16-18; 55:7; Act 2:36-38*

## Chapter 16 GOOD WORKS

**16.1** Good works are only those which God has commanded in his holy Word.<sup>1</sup> Works which do not have such warrant, and are invented by people out of blind zeal or on pretence of good intentions, are not good works.<sup>2</sup>

(1) *Mic 6:8; Rom 12:2; Heb 13:21; Col 2:3; 2Ti 3:16-17*  
(2) *Mat 15:9 with Isa 29:13; 1Pe 1:18; Rom 10:2; Joh 16:2; 1Sa 15:21-23; 1Co 7:23; Gal 5:1; Col 2:8,16-23*

**16.2** These good works, done in obedience to God's commandments, are the fruits and evidence of a true and living faith.<sup>1</sup> By them believers express their thankfulness,<sup>2</sup> strengthen their assurance,<sup>3</sup> edify their brethren,<sup>4</sup> enhance their profession of the Gospel,<sup>5</sup> and silence the opponents [of the Gospel].<sup>6</sup> So they glorify God whose workmanship they are, created in Christ Jesus to do good works<sup>7</sup> and to produce the fruits of holiness which lead to eternal life.<sup>8</sup>

(1) *Jas 2:18,22; Gal 5:6; 1Ti 1:5*  
(2) *Psa 116:12-14; 1Pe 2:9,12; Luk 7:36-50 with Mat 26:1-11*  
(3) *1Jo 2:3,5; 3:18-19; 2Pe 1:5-11*  
(4) *2Co 9:2; Mat 5:16*  
(5) *Mat 5:16; Tit 2:5,9-12; 1Ti 6:1; 1Pe 2:12*  
(6) *1Pe 2:12,15; Tit 2:5; 1Ti 6:1*  
(7) *Eph 2:10; Phi 1:11; 1Ti 6:1; 1Pe 2:12; Mat 5:16*  
(8) *Rom 6:22; Mat 7:13-14,21-23*

**16.3** Their ability to do these good works does not in any way come from themselves, but entirely from the Spirit of Christ. To enable them to do good works (besides the graces they have already received) they require the actual influence of the Holy Spirit to cause them to will and to do his good pleasure.<sup>1</sup> Yet are they not on this account to become negligent, nor to think that they are not required to perform a duty unless given a special impulse of the Spirit; rather, they ought to be diligent in stirring up the grace of God that is in them.<sup>2</sup>

(1) *Eze 36:26-27; Joh 15:4-6; 2Co 3:5; Phi 2:12-13; Eph 2:10*  
(2) *Rom 8:14; Joh 3:8; Phi 2:12-13; 2Pe 1:10; Heb 6:12; 2Ti 1:6; Jude 1:20-21*

**16.4** Those who in their obedience [to God] attain the greatest height possible in this life, are still far from being able to perform works of supererogation (that is, to do more than God requires) since they fall short of much which, as their duty, they are required to do.<sup>1</sup>

(1) *1Ki 8:46; 2Ch 6:36; Psa 130:3; 143:2; Pro 20:9; Ecc 7:20; Rom 3:9,23; 7:14-15; Gal 5:17; 1Jo 1:6-10; Luk 17:10*

**16.5** We cannot, even by our best works, merit pardon of sin or eternal life from the hand of God, for those works are out of all proportion to the glory to come.<sup>1</sup> Moreover, because of the infinite distance that is between us and God, our works can neither benefit God nor satisfy the debt of our former sins. When we have done all we can, we have only done our duty, and are still unprofitable servants.<sup>2</sup> Besides, if our works are good they originate from the Spirit,<sup>3</sup> and whatever we do is defiled and mixed with so much weakness and imperfection that it cannot endure the severity of God's judgment.<sup>4</sup>

(1) *Rom 8:18*  
(2) *Job 22:3; 35:7; Luk 17:10; Rom 4:3; 11:3*  
(3) *Gal 5:22-23*  
(4) *1Ki 8:46; 2Ch 6:36; Psa 130:3; 143:2; Pro 20:9; Ecc 7:20; Rom 3:9,23; 7:14-15; Gal 5:17; 1Jo 1:6-10*

**16.6** Yet, although believers are accepted as individual people through Christ, their good works also are accepted in Christ.<sup>1</sup> It is not as though in this life they were entirely blameless and beyond censure in God's sight,<sup>2</sup> but that he looks upon them in his Son, and is pleased to accept and reward what is sincere, even though it is accompanied by many weaknesses and imperfections.<sup>3</sup>

(1) *Exo 28:38; Eph 1:6-7; 1Pe 2:5*  
(2) *1Ki 8:46; 2Ch 6:36; Psa 130:3; 143:2; Pro 20:9; Ecc 7:20; Rom 3:9,23; 7:14-15; Gal 5:17; 1Jo 1:6-10*  
(3) *Heb 6:10; Mat 25:21,23*

**16.7** As for works done by the unregenerate, even though in essence they may be things which God commands, and may be beneficial both to themselves and others,<sup>1</sup> yet they remain sinful works because they do not proceed from a heart purified by faith,<sup>2</sup> nor are they done in a right manner according to the Word,<sup>3</sup> nor is their purpose the glory of God.<sup>4</sup> Therefore such works cannot please God nor make a person acceptable to receive grace from God.<sup>5</sup> Yet the neglect of such works is even more sinful and displeasing to God.<sup>6</sup>

(1) *1Ki 21:27-29; 2Ki 10:30-31; Rom 2:14; Phi 1:15-18*  
(2) *Gen 4:5 with Heb 11:4-6; 1Ti 1:5; Rom 14:23; Gal 5:6*  
(3) *1Co 13:3; Isa 1:12*

- (4) *Mat 6:2,5-6; 1Co 10:31*  
 (5) *Rom 9:16; Tit 1:15; 3:5*  
 (6) *1Ki 21:27-29; 2Ki 10:30-31; Psa 14:4; 36:3*

## Chapter 17

### THE PERSEVERANCE OF BELIEVERS

**17.1** The elect are those whom God has accepted in [Christ] the Beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect. These can neither totally nor finally fall from the state of grace, but they shall certainly persevere in grace to the end and be eternally saved. For God will not repent of<sup>1</sup> his gifts and calling, therefore he continues to bring about and nourish in them faith, repentance, love, joy, hope, and all the graces of the Spirit that lead to immortality.<sup>2</sup>

Many storms and floods may arise and beat against them, yet these things will never be able to sweep them off the foundation and rock upon which they are fastened by faith. Even though unbelief and the temptations of Satan cause the sight and feeling of the light and love of God to be clouded and obscured from them for a time,<sup>3</sup> yet God is still the same and they are sure to be kept by his power until their salvation is complete. Then they will enjoy the purchased possession which is theirs, for they are engraved on the palms of his hands, and their names have been written in the book of life from all eternity.<sup>4</sup>

- (1) *Or, change his mind about*  
 (2) *Joh 10:28-29; Phi 1:6; 2Ti 2:19; 2Pe 1:5-10; 1Jo 2:19*  
 (3) *Psa 89:31-32; 1Co 11:32; 2Ti 4:7*  
 (4) *Psa 102:27; Mal 3:6; Eph 1:14; 1Pe 1:5; Rev 13:8*

**17.2** This perseverance of believers does not depend on their own free will,<sup>1</sup> but on the immutability of the decree of election,<sup>2</sup> which flows from the free and unchangeable love of God the Father. It also rests on the efficacy of the merit and intercession of Jesus Christ and their union with him,<sup>3</sup> the oath of God,<sup>4</sup> the abiding of his Spirit, the seed of God<sup>5</sup> within them,<sup>6</sup> and the nature of the covenant of grace,<sup>7</sup> from all of which arises also its certainty and infallibility.

- (1) *Phi 2:12-13; Rom 9:16; Joh 6:37,44*  
 (2) *Mat 24:22,24,31; Rom 8:30; 9:11,16; 11:2,29; Eph 1:5-11*  
 (3) *Eph 1:4; Rom 5:9-10; 8:31-34; 2Co 5:14; Rom 8:35-38; 1Co 1:8-9; Joh 14:19; 10:28-29*  
 (4) *Heb 6:16-20*  
 (5) *or, the divine nature*  
 (6) *1Jo 2:19-20,27; 3:9; 5:4,18; 2Co 1:22; Eph 1:13; 4:30; 2Co 1:22; 5:5; Eph 1:14*  
 (7) *Jer 31:33-34; 32:40; Heb 10:11-18; 13:20-21*

**17.3** They may fall into serious sins through the temptations of Satan and the world, the power of the corruption remaining in them, and neglect of the means for their preservation, and may even continue in them for a time.<sup>1</sup> In this they incur God's displeasure, grieve his Holy Spirit,<sup>2</sup> have their graces and comforts impaired,<sup>3</sup> have their hearts hardened and their consciences wounded,<sup>4</sup> and hurt and offend others,<sup>5</sup> and bring present chastisement upon themselves.<sup>6</sup> Yet they will [in time] renew their repentance and be preserved through faith in Christ Jesus to the end.<sup>7</sup>

(1) *Mat 26:70,72,74*

(2) *Psa 38:1-8; Isa 54:5-9; Eph 4:30; 1Th 5:14*

(3) *Psa 51:10-12*

(4) *Psa 32:3-4; 73:21-22*

(5) *2Sa 12:14; 1Co 8:9-13; Rom 14:13-18; 1Ti 6:1-2; Tit 2:5*

(6) *2Sa 12:14-15; Gen 19:30-38; 1Co 11:27-32*

(7) *Luk 22:32,61-62; 1Co 11:32; 1Jo 3:9; 5:18*

## Chapter 18

### ASSURANCE OF GRACE AND SALVATION

**18.1** Temporary believers and other unregenerate people may deceive themselves with futile and false hopes and unspiritual presumptions that they are in favor with God and in a state of salvation, but their hope will perish.<sup>1</sup> Yet those who truly believe in the Lord Jesus, and love him in sincerity, and endeavor to walk in all good conscience before him, may be certainly assured in this life that they are in the state of grace; they may rejoice in the hope of the glory of God, knowing that such hope will never make them ashamed.<sup>2</sup>

(1) *Jer 17:9; Mat 7:21-23; Luk 18:10-14; Joh 8:41; Eph 5:6-7; Gal 6:3,7-9*

(2) *Rom 5:2,5; 8:16; 1Jo 2:3; 3:14,18-19,24; 5:13; 2Pe 1:10*

**18.2** This certainty is not mere conjecture or probability based on a fallible hope. Rather it is an infallible assurance of faith<sup>1</sup> based on the blood and righteousness of Christ revealed in the Gospel,<sup>2</sup> on the inward evidence of those graces of the Spirit (about which promises have been made),<sup>3</sup> and on the testimony of the Spirit of adoption who witnesses with our spirits that we are the children of God.<sup>4</sup> As the fruit of this assurance, the Spirit keeps our hearts both humble and holy.<sup>5</sup>

(1) *Rom 5:2,5; Heb 6:11,19-20; 1Jo 3:2,14; 4:16; 5:13,19-20*

(2) *Heb 6:17-18; 7:22; 10:14,19*

(3) *Mat 3:7-10; Mar 1:15; 2Pe 1:4-11; 1Jo 2:3; 3:14,18-19,24; 5:13*

(4) *Rom 8:15-16; 1Co 2:12; Gal 4:6-7*

(5) *1Jo 3:1-3*

**18.3** This infallible assurance is not an essential part of faith, for a true believer may wait a long time, and struggle with many difficulties before obtaining it. Yet we may obtain it without extraordinary revelation and by the right use of ordinary means, for we are enabled by the Spirit to know the things which are freely given to us by God.<sup>2</sup> Therefore it is the duty of everyone to be as diligent as possible to make their calling and election sure, so that their hearts may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in carrying out the duties of obedience. These duties are the natural fruits of this assurance, for it is far from inclining people to loose living.<sup>3</sup>

(1) *Act 16:30-34; 1Jo 5:13*

(2) *Rom 8:15-16; 1Co 2:12; Gal 4:4-6 with 3:2; 1Jo 4:13; Eph 3:17-19; Heb 6:11-12; 2Pet 1:5-11*

(3) *2Pe 1:10; Psa 119:32; Rom 15:13; Neh 8:10; 1Jo 4:19,16; Rom 6:1-2,11-13; 14:17; Tit 2:11-14*

**18.4** In various ways true believers may have their assurance of salvation shaken, diminished, or interrupted. This may be because of their negligence in preserving it,<sup>1</sup> or by falling into some particular sin which wounds the conscience and grieves the Spirit,<sup>2</sup> or by some sudden or forceful temptation,<sup>3</sup> or by God withdrawing the light of his countenance and causing even those who fear him to walk in darkness and to have no light.<sup>4</sup> Yet believers are never destitute of the seed of God<sup>5</sup> and the life of faith, the love of Christ and the brethren, sincerity of heart and conscience of duty. Out of these things, this assurance may in due time be revived by the operation of the Spirit, and in the mean time they are preserved from utter despair.<sup>6</sup>

(1) *Heb 6:11-12; 2Pe 1:5-11*

(2) *Psa 51:8, 12, 14; Eph 4:30*

(3) *Psa 30:7; 31:22; 77:7-8; 116:11*

(4) *Isa 50:10*

(5) *or, the divine nature*

(6) *1Jo 3:9; Luk 22:32; Rom 8:15-16; Gal 4:5; Psa 42:5, 11*

## Chapter 19 THE LAW OF GOD

**19.1** God gave to Adam a law of universal obedience written in his heart,<sup>1</sup> and a specific precept not to eat the fruit of the tree of knowledge of good and evil.<sup>2</sup> By this he bound him and all his descendants to personal, total, exact, and perpetual obedience. God promised life on fulfilling it, and threatened death on breaching it, and he endued him with power and ability to keep it.<sup>3</sup>

(1) *Gen 1:27; Ecc 7:29; Rom 2:12a, 14-15*

(2) *Gen 2:16-17*

(3) *Gen 2:16-17; Rom 10:5; Gal 3:10, 12*

**19.2** The same law that was first written in the human heart continued to be a perfect rule of righteousness after the fall.<sup>1</sup> It was delivered by God upon Mount Sinai<sup>2</sup> in ten commandments (written in two tables) the first four containing our duty towards God, and the other six our duty to our fellow beings.<sup>3</sup>

(1) *For the 4th Commandment: Gen 2:3; Exo 16; Gen 7:4; 8:10, 12. For the 5th Commandment: Gen 37:10. For the 6th Commandment: Gen 4:3-15. For the 7th Commandment: Gen 12:17. For the 8th Commandment: Gen 31:30; 44:8. For the 9th Commandment: Gen 27:12. For the 10th Commandment: Gen 6:2; 13:10-11*

(2) *Rom 2:12a, 14-15*

(3) *Exo 32:15-16; 34:4, 28; Deu 10:4*

**19.3** Besides this law, commonly called the moral law, God was pleased to give the people of Israel ceremonial laws containing several typical ordinances. These were partly concerning worship, and in them Christ was prefigured—his graces, actions, sufferings, and benefits.<sup>1</sup> They also gave instructions about various moral duties.<sup>2</sup> All of these ceremonial laws were appointed only until the time of the New Testament, when Jesus Christ abrogated them and took them away, for he was the true Messiah and only law-giver, and was empowered to do this by the Father.<sup>3</sup>

(1) *Heb 10:1; Col 2:16-17*

(2) *1Co 5:7; 2Co 6:17; Jude 1:23*

(3) *Col 2:14, 16-17; Eph 2:14-16*

**19.4** To the people of Israel he also gave various judicial laws which lapsed when they ceased as a nation. These are not binding on anyone

now by virtue of their being part of the laws of that nation,<sup>1</sup> but their principles of equity continue to be applicable in modern times.<sup>2</sup>

(1) *Luk 21:20-24; Act 6:13-14; Heb 9:18-19 with 8:7,13; 9:10; 10:1*  
(2) *1Co 5:1; 9:8-10*

**19.5** Obedience to the moral law remains forever binding on all, both justified persons and others,<sup>1</sup> both in regard to the content of the law, and also to the authority of God the Creator who gave the law.<sup>2</sup> Nor does Christ in any way dissolve this law in the Gospel, on the contrary, he strengthens our obligation [to obey the moral law].<sup>3</sup>

(1) *Mat 19:16-22; Rom 2:14-15; 3:19-20; 6:14; 7:6; 8:3; 1Ti 1:8-11; Rom 13:8-10; 1Co 7:19 with Gal 5:6; 6:15; Eph 4:25-6:4; Jas 2:11-12*  
(2) *Jas 2:10-11*  
(3) *Mat 5:17-19; Rom 3:31; 1Co 9:21; Jas 2:8*

**19.6** Although true believers are not under the law as a covenant of works to be justified or condemned by it,<sup>1</sup> yet it is of great use to them as well as to others, because as a rule of life it informs them of the will of God and their duty, and directs and binds them to walk accordingly.<sup>2</sup> It also exposes the sinful defilement of their natures, hearts and lives, and as they use it to examine themselves, they come to greater conviction of sin, humiliation for sin, and hatred against sin. They also gain a clearer sight of their need of Christ, and the perfection of his obedience [to the law].<sup>3</sup>

Similarly, it is of use to the regenerate to restrain their corruption in that it forbids sin. The threatening of the law serve to show what even their sins deserve, and what troubles they may expect in this life because of their sins, even though they are freed from the curse and undiminished rigors of the law.<sup>4</sup>

The promises of the law also show believers God's approval of obedience, and what blessings they may expect when the law is kept,<sup>5</sup> although these blessings are not due to them through the law as a covenant of works.<sup>6</sup> If someone does good and refrains from evil simply because the law encourages the former and deters from the latter, that is not evidence of one's being under the law and not under grace.<sup>7</sup>

(1) *Act 13:39; Rom 6:14; 8:1; 10:4; Gal 2:16; 4:4-5*  
(2) *Rom 7:12,22,25; Psa 119:4-6; 1Co 7:19*  
(3) *Rom 3:20; 7:7,9,14,24; 8:3; Jas 1:23-25*  
(4) *Jas 2:11; Psa 119:101,104,128*  
(5) *Eph 6:2-3; Psa 37:11; Mat 5:6; Psa 19:11*

(6) *Luk 17:10*

(7) *See the book of Proverbs; Mat 3:7; Luk 13:3,5; Act 2:40; Heb 11:26; 1Pe 3:8-13*

**19.7** These uses of the law are not contrary to the grace of the Gospel, but are entirely in line with it, for the Spirit of Christ subdues and enables the human will to do freely and cheerfully what the will of God revealed in the law requires to be done.<sup>1</sup>

(1) *Gal 3:21; Jer 31:33; Eze 36:27; Rom 8:4; Tit 2:14*

## Chapter 20

### THE GOSPEL AND ITS GRACIOUS EXTENT

**20.1** As the covenant of works was broken by sin and was unable to confer life, God was pleased to promise Christ, the seed of the woman, as the means of calling the elect and bringing to life within them faith and repentance. In this promise the substance of the Gospel was revealed as the effectual means for the conversion and salvation of sinners.<sup>1</sup>

*(1) Gen 3:15 with Eph 2:12; Gal 4:4; Heb 11:13; Luk 2:25,38; 23:51; Rom 4:13-16; Gal 3:15-22*

**20.2** This promise of Christ and of salvation by him, is revealed in the Word of God alone.<sup>1</sup> Neither the works of creation and providence, nor the light of nature, reveal Christ or grace through him, not even in a general or obscure way.<sup>2</sup> How much less, therefore, can people who are devoid of the revelation of Christ by the promise or the Gospel, be enabled [by the light of nature] to attain to saving faith or repentance.<sup>3</sup>

*(1) Act 4:12; Rom 10:13-15*

*(2) Psa 19; Rom 1:18-23*

*(3) Rom 2:12a; Mat 28:18-20; Luk 24:46-47 with Act 17:29-30; Rom 3:9-20*

**20.3** The revelation of the Gospel to sinners has been given at various times and in a variety of places, together with the promises and precepts concerning the obedience required by it. As to the nations and persons to whom it is granted, this is solely according to the sovereign will and good pleasure of God.<sup>1</sup> It has never been granted to them by virtue of their promising to improve their natural abilities on the grounds of common light received without the Gospel—no one has ever made such a promise, nor can anyone do so. Therefore, in all ages, the preaching of the Gospel has been granted to persons and nations, whether to a great extent or limited extent, in greatly varying measures, according to the counsel of the will of God.

*(1) Mat 11:20*

**20.4** The Gospel is the only external means of revealing Christ and saving grace, and as such is totally sufficient for this purpose.<sup>1</sup> Yet if people who are dead in trespasses are to be born again, brought to life or regenerated, an effectual, irresistible work of the Holy Spirit upon every part of the soul is necessary to produce in them a new spiritual life. Without this no other means will bring about their conversion to God.<sup>2</sup>

*(1) Rom 1:16-17*

*(2) Joh 6:44; 1Co 1:22-24; 2:14; 2Co 4:4,6*

## Chapter 21

### CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE

**21.1** The liberty which Christ has purchased for believers under the Gospel consists of their freedom from the guilt of sin, the condemning wrath of God, and the severity and curse of the [moral] law.<sup>1</sup> It also includes their deliverance from this present evil world, bondage to Satan, the dominion of sin,<sup>2</sup> the distress of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation.<sup>3</sup> Furthermore, it includes their free access to God, and their ability to yield obedience to him, not out of slavish fear, but with childlike love, and willing minds.<sup>4</sup>

All these blessings were also shared in essence by believers under the [Old Testament] law;<sup>5</sup> but, under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law to which the Jews were subjected. We also have greater boldness of access to the throne of grace, and fuller provision of the free Spirit of God than believers under the law normally experienced.<sup>6</sup>

(1) *Joh 3:36; Rom 8:33; Gal 3:13*

(2) *Gal 1:4; Eph 2:1-3; Col 1:13; Act 26:18; Rom 6:14-18; 8:3*

(3) *Rom 8:28; 1Co 15:54-57; 1Th 1:10; Heb 2:14-15*

(4) *Eph 2:18; 3:12; Rom 8:15; 1Jo 4:18*

(5) *Joh 8:32; Psa 19:7-9; 119:14,24,45,47,48,72,97; Rom 4:5-11; Gal 3:9; Heb 11:27,33-34*

(6) *Joh 1:17; Heb 1:1-2a; 7:19,22; 8:6; 9:23; 11:40; Gal 2:11-12; 4:1-3; Col 2:16-17; Heb 10:19-21; Joh 7:38-39*

**21.2** God alone is Lord of the conscience,<sup>1</sup> and he has left it free from [obligations to] human doctrines and commandments which are in any way contrary to his Word or not contained in it.<sup>2</sup> So to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience.<sup>3</sup> To require an implicit faith, or absolute and blind obedience, is to destroy liberty of conscience and reason.<sup>4</sup>

(1) *Jas 4:12; Rom 14:4; Gal 5:1*

(2) *Act 4:19; 5:29; 1Co 7:23; Mat 15:9*

(3) *Col 2:20,22-23; Gal 1:10; 2:3-5; 5:1*

(4) *Rom 10:17; 14:23; Act 17:11; Joh 4:22; 1Co 3:5; 2Co 1:24*

**21.3** Those who practice any sin or harbor any sinful desires on pretence of Christian liberty, pervert the main purpose of the grace of the Gospel to their own destruction.<sup>1</sup> They completely destroy the purpose of Christian liberty, which is that we (having been delivered from all our [spiritual] enemies) might serve the Lord without fear, in holiness and righteousness before him all the days of our lives.<sup>2</sup>

(1) *Rom 6:1-2*

(2) *Luk 1:74-75; Rom 14:9; Gal 5:13; 2Pe 2:18,21*

## Chapter 22

### WORSHIP AND THE LORD'S DAY

**22.1** The light of nature shows that there is a God who has lordship and sovereignty over all. He is just and good and does good to all. Therefore he is to be feared, loved, praised, called upon, trusted in, and served with all the heart and soul and strength.<sup>1</sup>

But the acceptable way of worshipping the true God has been instituted by himself and delimited by his own revealed will. He may not be worshipped according to human imagination or methods, nor according to the suggestions of Satan, nor by way of any visible representation, nor by any other way not prescribed in the Holy Scriptures.<sup>2</sup>

(1) *Jer 10:7; Mar 12:33*

(2) *Gen 4:1-5; Exo 20:4-6; Mat 15:3,8-9; 2Ki 16:10-18; Lev 10:1-3; Deu 17:3; 4:2; 12:29-32; Jos 1:7; 23:6-8; Mat 15:13; Col 2:20-23; 2Ti 3:15-17*

**22.2** Worship is to be given to God the Father, Son, and Holy Spirit, and to him alone,<sup>1</sup> not to angels, saints, or any other creatures.<sup>2</sup> Since the fall worship is not to be given without a mediator, nor by any mediation other than that of Christ alone.<sup>3</sup>

(1) *Mat 4:9-10; Joh 5:23; 2Co 13:14*

(2) *Rom 1:25; Col 2:10; Rev 19:10*

(3) *Joh 14:6; Eph 2:18; Col 3:17; 1Ti 2:5*

**22.3** Prayer with thanksgiving, being one part of natural worship, is required by God of all people.<sup>1</sup> But to be acceptable, it must be made in the name of the Son,<sup>2</sup> by the help of his Spirit,<sup>3</sup> and according to his will.<sup>4</sup> It must also be made with understanding, reverence, humility, fervency, faith, love, and perseverance,<sup>5</sup> and when with others in a known language.<sup>6</sup>

(1) *Psa 95:1-7; 100:1-5*

(2) *Joh 14:13-14*

(3) *Rom 8:26*

(4) *1Jo 5:14*

(5) *Psa 47:7; Ecc 5:1-2; Heb 12:28; Gen 18:27; Jas 5:16; 1:6-7;*

*Mar 11:24; Mat 6:12,14-15; Col 4:2; Eph 6:18*

(6) *1Co 14:13-19,27-28*

**22.4** Prayer is to be made for lawful things, and for all kinds of people who are alive now or shall live in the future.<sup>1</sup> Prayer is not to be made for

the dead, nor for those who are known to have sinned the sin leading to death.<sup>2</sup>

(1) *1Jo 5:14; 1Ti 2:1-2; Joh 17:20*

(2) *2Sa 12:21-23; Luk 16:25-26; Rev 14:13; 1Jo 5:16*

**22.5** The reading of the Scriptures,<sup>1</sup> the preaching and hearing of the Word of God,<sup>2</sup> the teaching and admonishing of one another in psalms and hymns and spiritual songs, singing with gratitude in our hearts to the Lord,<sup>3</sup> as well as the administration of baptism<sup>4</sup> and the Lord's Supper<sup>5</sup>, are all parts of the worship of God. These are to be performed in obedience to him, with understanding, faith, reverence and godly fear. Also to be used on special occasions in a holy and reverent manner,<sup>6</sup> are times of solemn humiliation, with fasting and thanksgiving.<sup>7</sup>

(1) *Act 15:21; 1Ti 4:13; Rev 1:3*

(2) *2Ti 4:2; Luk 8:18*

(3) *Eph 5:19; Col 3:16*

(4) *Mat 28:19-20*

(5) *1Co 11:26*

(6) *Exo 15:1-19; Psa 107*

(7) *Est 4:16; Joe 2:12; Mat 9:15; Act 13:2-3; 1Co 7:5*

**22.6** Under the Gospel, neither prayer nor any other aspect of religious worship is tied to, or made more acceptable by, any place in which it is performed, or towards which it is directed.<sup>1</sup> God is to be worshipped everywhere in spirit and in truth,<sup>2</sup> whether daily<sup>3</sup> in private families,<sup>4</sup> or individually in secret,<sup>5</sup> or solemnly in public assemblies.<sup>6</sup> The latter are not to be carelessly neglected nor wilfully forsaken, because God calls us to them by his Word and providence.

(1) *Joh 4:21*

(2) *Mal 1:11; 1Ti 2:8; Joh 4:23-24*

(3) *Mat 6:11*

(4) *Deu 6:6-7; Job 1:5; 1Pe 3:7*

(5) *Mat 6:6*

(6) *Psa 84:1-2,10; Mat 18:20; 1Co 3:16; 14:25; Eph 2:21-22*

(7) *Act 2:42; Heb 10:25*

**22.7** As it is the law of nature that a portion of time by God's appointment should be set apart for the worship of God, so in his Word he has given a positive, moral, and perpetual commandment, binding all people in all ages. In particular he has appointed one day in seven as a sabbath to be kept holy to him.<sup>1</sup> From the beginning of the world to the resurrection of

Christ this was the last day of the week, but from the resurrection of Christ it was changed to the first day of the week which is called the Lord's Day. This is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.<sup>2</sup>

(1) *Gen 2:3; Exo 20:8-11; Mar 2:27-28; Rev 1:10*  
(2) *Joh 20:1; Act 2:1; 20:7; 1Co 16:1; Rev 1:10; Col 2:16-17*

**22.8** People keep the sabbath holy to the Lord when (after appropriate preparation of their hearts and prior arrangement of their everyday affairs) they observe all day a holy rest from their own works, words, and thoughts<sup>1</sup> about their secular employment and recreations, but also devote the whole time to public and private acts of worship, and to carrying out duties of necessity and mercy.<sup>2</sup>

(1) *Exo 20:8-11; Neh 13:15-22; Isa 58:13-14; Rev 1:10*  
(2) *Mat 12:1-13; Mar 2:27-28*

## Chapter 23 LAWFUL OATHS AND VOWS

**23.1** A lawful oath is an act of worship in which the person swearing in [the light of God's] truth, righteousness and judgement, solemnly calls God to witness what he swears, and to judge him according to the truth or falsity of it.<sup>1</sup>

(1) *Deu 10:20; Exo 20:7; Lev 19:12; 2Ch 6:22-23; 2Co 1:23*

**23.2** People should swear by the name of God alone, and his name is to be used with the utmost holy fear and reverence. To swear vainly or rashly by that glorious and awesome name, or to swear at all by any other thing, is sinful and to be abhorred.<sup>1</sup> An oath is sanctioned by the Word of God in weighty and momentous matters to confirm truth and end strife, so a lawful oath imposed by lawful authority ought in such circumstances to be taken.<sup>2</sup>

(1) *Deu 6:13; Exo 20:7; Jer 5:7*  
(2) *Heb 6:13-16; Gen 24:3; 47:30-31; 50:25; 1Ki 17:1; Neh 13:25; 5:12; Ezr 10:5; Num 5:19,21; 1Ki 8:31; Exo 22:11; Isa 45:23; 65:16; Mat 26:62-64; Rom 1:9; 2Co 1:23; Act 18:18*

**23.3** Whoever takes an oath sanctioned by the Word of God ought to consider the seriousness of so solemn an act, and to affirm nothing but what one knows to be the truth. For by rash, false and empty oaths the Lord is provoked and because of them a nation is brought to misery.<sup>1</sup>

(1) *Exo 20:7; Lev 19:12; Num 30:2; Jer 4:2*

**23.4** An oath is to be taken in the plain and ordinary sense of the words, without ambiguity or mental reservation.<sup>1</sup>

(1) *Psa 24:4; Jer 4:2*

**23.5** A vow is not to be made to any creature, but to God alone,<sup>1</sup> and it is to be performed with the utmost care and faithfulness.<sup>2</sup> But monastic vows of a perpetual single life, professed poverty, and regular obedience, are far from representing degrees of higher perfection, rather, they are superstitious and sinful snares in which no Christian ought to entangle himself.<sup>3</sup>

(1) *Num 30:2-3; Psa 76:11; Jer 44:25-26*  
(2) *Num 30:2; Psa 61:8; 66:13-14; Ecc 5:4-6; Isa 19:21*  
(3) *1Co 6:18 with 7:2,9; 1Ti 4:3; Eph 4:28; 1Co 7:23; Mat 19:11-12*

## Chapter 24 CIVIL GOVERNMENT

**24.1** God, the supreme Lord and King of all the world, has ordained civil authorities<sup>1</sup> to be under him and over the people,<sup>2</sup> for his own glory and the public good.<sup>3</sup> For this purpose he has armed them with the authority to use force,<sup>4</sup> to defend and encourage those who do good, and to punish evil doers.<sup>5</sup>

(1) *Original, magistrates*

(2) *Psa 82:1; Luk 12:48; Rom 13:1-6; 1Pe 2:13-14*

(3) *Gen 6:11-13 with 9:5-6; Psa 58:1-2; 72:14; 82:1-4;*

*Pro 21:15; 24:11-12; 29:14,26; 31:5; Eze 7:23; 45:9; Dan 4:27;*

*Mat 22:21; Rom 13:3-4; 1Ti 2:2; 1Pe 2:14*

(4) *Original, the power of the sword*

(5) *Gen 9:6; Pro 16:14; 19:12; 20:2; 21:15; 28:17; Act 25:1; Rom 13:4;*

*1Pe 2:13-14*

**24.2** It is lawful for Christians to accept and carry out the duties of public office<sup>1</sup> when called upon to so.<sup>2</sup> In the performance of such office they are particularly responsible for maintaining justice and peace in accordance with the wholesome laws of the nation. For that purpose they may (in terms of the New Testament) lawfully engage in war if it is just and necessary.<sup>3</sup>

(1) *Original, of a magistrate*

(2) *Exo 22:8-9,28-29; Daniel; Nehemiah; Pro 14:35; 16:10,12; 20:26,28; 25:2; 28:15-16; 29:4,14; 31:4-5; Rom 13:2,4,6*

(3) *Luk 3:14; Rom 13:4*

**24.3** As civil authorities<sup>1</sup> are established by God for the purposes given, we ought to be subject to<sup>2</sup> all their lawful commands<sup>3</sup> for the Lord's sake, not merely to avoid punishment, but for conscience' sake. We ought also to make supplications and prayers for rulers and all who are in authority, that under them we may live a quiet and peaceful life in all godliness and honesty.<sup>4</sup>

(1) *Original, magistrates*

(2) *Pro 16:14-15; 19:12; 20:2; 24:21-22; 25:15; 28:2; Rom 13:1-7; Tit 3:1; 1Pe 2:13-14*

(3) *Dan 1:8; 3:4-6,16-18; 6:5-10,22; Mat 22:21; Act 4:19-20; 5:29*

(4) *Jer 29:7; 1Ti 2:1-4*

## Chapter 25 MARRIAGE

**25.1** Marriage is to be between one man and one woman. It is not lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.<sup>1</sup>

(1) *Gen 2:24 with Mat 19:5-6; 1Ti 3:2; Tit 1:6*

**25.2** Marriage was ordained for the mutual help of husband and wife,<sup>1</sup> for the increase of the human race with legitimate children,<sup>2</sup> and for preventing immorality.<sup>3</sup>

(1) *Gen 2:18; Pro 2:17; Mal 2:14*

(2) *Gen 1:28; Psa 127:3-5; 128:3-4*

(3) *1Co 7:2,9*

**25.3** It is lawful for all sorts of people to marry who are able to give their rational consent,<sup>1</sup> yet it is the duty of Christians to marry only in the Lord. Therefore those who profess the true faith should not marry unbelievers or idolaters. Nor should the godly be unequally yoked by marrying those who lead evil lives, or who maintain heresy.

(1) *1Co 7:39; 2Co 6:14; 1Ti 4:3; Heb 13:4*

(2) *1Co 7:39; 2Co 6:14*

**25.4** Marriage must not to be contracted within the degrees of blood relationship or kinship forbidden in the Word, nor can such incestuous marriages ever be made lawful by any human law or consent of parties so that such people may live together as man and wife.<sup>1</sup>

(1) *Lev 18:6-18; Amo 2:7; Mar 6:18; 1Co 5:1*

**[ The following two paragraphs are in the Westminster Confession,  
but NOT in the Baptist Confession ]**

**25.5** When adultery or fornication committed after an engagement contract is detected before marriage, there are just grounds for the innocent party to dissolve the contract.<sup>1</sup> In the case of adultery after marriage, it is lawful for the innocent party to sue for a divorce,<sup>2</sup> and after the divorce to marry another—it is as if the offending party were dead.<sup>3</sup>

(1) *Mat 1:18-20*

(2) *Mat 5:31-32*

(3) *Mat 19:9; Rom 7:2-3*

**25.6** Human corruption is such that clever arguments will be brought to separate those whom God has joined together in marriage. Yet nothing but adultery, or willful desertion that cannot be healed by the church or civil authority, is sufficient cause for dissolving the bond of marriage.<sup>1</sup> Such dissolution is to be conducted in public and an orderly course of proceedings is to be observed; the persons concerned in it should not be left to their own wills and discretion.<sup>2</sup>

(1) *Mat 19:8-9; Rom 7:2-3; 1Co 7:15; Mat 19:6*

(2) *Deu 24:1-4*

## **Chapter 26**

### **THE CHURCH**

**26.1** The universal church<sup>1</sup> (brought into being by the internal work of the Spirit and truth of grace) may be called the invisible church. It consists of the complete number of the elect who have been, who are, or who shall be gathered into one under Christ its Head. The church is the bride, the body, the fullness of Christ who fills all in all.<sup>2</sup>

(1) *Mat 16:18; 1Co 12:28; Eph 1:22; 4:11-15; 5:23-25,27,29,32;*

*Col 1:18,24; Heb 12:23*

(2) *Eph 1:22; 4:11-15; 5:23-25,27,29,32; Col 1:18,24; Rev 21:9-14*

**26.2** All people throughout the world who profess the faith of the Gospel and render obedience to God by Christ according to the Gospel, and who do not destroy their own profession by any fundamental errors, or by unholy behaviour, are and may be called visible saints.<sup>1</sup> All local<sup>2</sup> congregations ought to be constituted of such people.<sup>3</sup>

(1) *1Co 1:2; Rom 1:7-8; Act 11:26; Mat 16:18; 18:15-20; 1Co 5:1-9*

(2) *Original, particular*

(3) *Mat 18:15-20; Act 2:37-42; 4:4; Rom 1:7; 1Co 5:1-9*

**26.3** The purest churches under heaven are subject to mixture and error,<sup>1</sup> and some have degenerated so much that they have ceased to be churches of Christ and have become 'synagogues of Satan'.<sup>2</sup> Nevertheless, Christ has always had, and always will have to the end of time a kingdom in this world, made up of those who believe in him and profess his name.<sup>3</sup>

(1) *1Co 1:11; 5:1; 6:6; 11:17-19; 3Jo 1:9-10; Rev 2:1-3:22*

(2) *Rev 2:5 with 1:20; 1Ti 3:14-15; Rev 18:2*

(3) *Mat 16:18; 24:14; 28:20; Mar 4:30-32; Psa 72:16-18; 102:28; Isa 9:6-7; Rev 12:17; 20:7-9*

**26.4** The Lord Jesus Christ is the head of the church. In him is vested, by the appointment of the Father in a supreme and sovereign manner, all authority for the calling, institution, order and government of the church.<sup>1</sup> The Pope of Rome cannot in any sense be the head of the church, but he is the antichrist, that 'man of lawlessness', and 'son of destruction', who exalts himself in the church against Christ and all that is called God, whom the Lord shall destroy with the brightness of his coming.<sup>2</sup>

(1) *Col 1:18; Eph 4:11-16; 1:20-23; 5:23-32; 1Co 12:27-28; Joh 17:1-3; Mat 28:18-20; Act 5:31; Joh 10:14-16*  
(2) *2Th 2:2-9*

**26.5** In executing the authority entrusted to him, the Lord Jesus, through the ministry of his Word and by his Spirit, calls to himself out of the world those who are given to him by the Father.<sup>1</sup> They are called to walk before him in the ways of obedience which he prescribes for them in his Word.<sup>2</sup> He commands those who are so called to form local<sup>3</sup> societies or churches for their mutual edification and to engage in the public worship which he requires of them while in the world.<sup>4</sup>

(1) *Joh 10:16,23; 12:32; 17:2; Act 5:31-32*  
(2) *Mat 28:20*  
(3) *Original, particular*  
(4) *Mat 18:15-20; Act 14:21-23; Tit 1:5; 1Ti 1:3; 3:14-16; 5:17-22*

**26.6** The members of these churches are 'saints'<sup>1</sup> by calling and they visibly demonstrate and give evidence of their obedience to the call of Christ by their profession and walk.<sup>2</sup> They willingly consent to walk together according to Christ's instructions, giving themselves to the Lord and to one another by the will of God, affirming their subjection to the directives of the Gospel.<sup>3</sup>

(1) *i.e. holy ones*  
(2) *Mat 28:18-20; Act 14:22-23; Rom 1:7; 1Co 1:2 with 1:13-17; 1Th 1:1 with 1:2-10; Act 2:37-42; 4:4; 5:13-14*  
(3) *Act 2:41-42; 5:13-14; 2Co 9:13*

**26.7** To each church so gathered according to the mind [of Christ] as declared in his Word, the Lord has given all the power and authority required to conduct the form of worship and discipline which he has appointed for them to observe. He has also given commands and rules for the right and proper use of that power.<sup>1</sup>

(1) *Mat 18:17-20; 1Co 5:4-5,13; 2Co 2:6-8*

**26.8** A local<sup>1</sup> Church, gathered and organized according to the mind of Christ, consists of officers and members. The officers appointed by Christ to be chosen and set apart by the church are bishops or elders, and deacons. They are appointed particularly to oversee what the Lord has ordained, and to execute the powers and duties which the Lord has

entrusted to them or to which he calls them. This pattern is to be continued to the end of the world.<sup>2</sup>

(1) *Original, particular*  
(2) *Phi 1:1; 1Ti 3:1-13; Act 20:17,28; Tit 1:5-7; 1Pe 5:2*

**26.9** The way appointed by Christ for calling any person qualified and gifted by the Holy Spirit<sup>1</sup> for the office of bishop or elder, is that he is to be chosen by the communal vote of the church itself.<sup>2</sup> He shall be solemnly set apart by fasting and prayer, with the laying on of hands by the elders of the church (if there are any previously appointed bishops or elders).<sup>3</sup> Similarly, a deacon is also to be chosen by vote of the church and set apart by prayer, with the laying on of hands.<sup>4</sup>

(1) *Eph 4:11; 1Ti 3:1-13*  
(2) *Act 6:1-7; 14:23 with Mat 18:17-20; 1Co 5:1-13*  
(3) *1Ti 4:14; 5:22*  
(4) *Act 6:1-7*

**26.10** The work of pastors is to give constant attention to the service of Christ in his churches, in the ministry of the Word and prayer, and by watching over their [members'] souls as they must give an account to Christ.<sup>1</sup> Therefore the churches to which they minister have an obligation to give them all due respect, and also to provide 'all good things' according to their ability,<sup>2</sup> so that they may have a comfortable income without being entangled in secular affairs,<sup>3</sup> and may also be able to exercise hospitality towards others.<sup>4</sup> This is required by the law of nature and by the specific command of our Lord Jesus who has ordained that those who preach the Gospel should live by the Gospel.<sup>5</sup>

(1) *Act 6:4; 1Ti 3:2; 5:17; Heb 13:17*  
(2) *1Ti 5:17-18; 1Co 9:14; Gal 6:6-7*  
(3) *2Ti 2:4*  
(4) *1Ti 3:2*  
(5) *1Co 9:6-14; 1Ti 5:18*

**26.11** Although the bishops or pastors of the churches are obliged to regularly preach the Word as part of their office, yet the work of preaching the Word is not exclusively confined to them. Others who are also gifted and qualified by the Holy Spirit for the task, and who are approved and called by the church, may and ought to perform it.<sup>1</sup>

(1) *Act 8:5 11:19-21; 1Pe 4:10-11*

**26.12** All believers are obliged to join themselves to local<sup>1</sup> churches when and where they have opportunity to do so, so that all who are admitted to the privileges of the church, are also subject to the correction and government of the church in accordance with the rule of Christ.<sup>2</sup>

*(1) Original, particular*

*(2) 1Th 5:14; 2Th 3:6,14-15; 1Co 5:9-13; Heb 13:17*

**26.13** No church members who have been offended by a fellow member, and who have followed their prescribed duty towards the person they are offended at, may disturb church order in any way. Nor should they absent themselves from the meetings of the church or the administration of the ordinances because of the offence, rather, they should wait upon Christ and the further actions of the church.<sup>1</sup>

*(1) Mat 18:15-17; Eph 4:2-3; Col 3:12-15; 1Jo 2:7-11,18-19;  
Mat 28:15-17; Eph 4:2-3; Mat 28:20*

**26.14** Each church and all its members are obliged to pray continually for the good and prosperity of all Christ's churches everywhere. At all times churches should assist all believers within the limits of their area and calling in exercising their gifts and graces.<sup>1</sup> Therefore, when churches have been planted by the providence of God so that they may enjoy the opportunity and advantage [of fellowship],<sup>2</sup> they should seek fellowship amongst themselves to promote peace, increase love, and mutual edification.<sup>3</sup>

*(1) Joh 13:34-35; 17:11,21-23; Eph 4:11-16; 6:18; Psa 122:6;*

*Rom 16:1-3; 3Jo 1:8-10 with 2Jo 1:5-11; Rom 15:26;*

*2Co 8:1-4,16-24; 9:12-15; Col 2:1 with 1:3,4,7 and 4:7,12*

*(2) Gal 1:2,22; Col 4:16; Rev 1:4; Rom 16:1-2; 3Jo 1:8-10*

*(3) 1Jo 4:1-3 with 2Jo and 3Jo; Rom 16:1-3; 2Co 9:12-15; Jos 22*

**26.15** When difficulties or differences arise in points of doctrine or [church] administration which concern the peace unity and edification of churches in general or any single church, or when a member or members of a church are injured by disciplinary proceedings not consistent with truth [in the Word] and [church] order, it is according to the mind of Christ that a number of churches in fellowship together, through their representatives,<sup>1</sup> should meet to consider the matter in dispute, give their advice about it and report to all the churches concerned.<sup>2</sup> However, when these representatives<sup>1</sup> are assembled, they are not entrusted with any real church power nor with any jurisdiction

over the churches themselves; they cannot exercise discipline over any churches or persons, nor impose their conclusions on the churches or officers.<sup>3</sup>

*(1) Original, messengers*

*(2) Gal 2:2; Pro 3:5-7; 12:15; 13:10*

*(3) 1Co 7:25,36,40; 2Co 1:24; 1Jo 4:1*

## Chapter 27

### THE FELLOWSHIP OF BELIEVERS

**27.1** All believers are united to Jesus Christ<sup>1</sup> their Head by his Spirit and by faith,<sup>2</sup> although this does not make them one person with him.<sup>3</sup> Therefore they have fellowship in his graces, sufferings, death, resurrection, and glory.<sup>4</sup> Being united to one another in love, they have fellowship in each other's gifts and graces,<sup>5</sup> and are obliged to discharge their duties, both public and private, in an orderly way so as to ensure their mutual good in both spiritual and temporal matters.<sup>6</sup>

(1) *Eph 1:4; Joh 17:2,6; 2Co 5:21; Rom 6:8; 8:17; 8:2; 1Co 6:17; 2Pe 1:4*

(2) *Eph 3:16-17; Gal 2:20; 2Co 3:17-18*

(3) *1Co 8:6; Col 1:18-19; 1Ti 6:15-16; Isa 42:8; Psa 45:7; Heb 1:8-9*

(4) *1Jo 1:3; Joh 1:16; 15:1-6; Eph 2:4-6; Rom 4:25; 6:1-6; Phi 3:10; Col 3:3-4*

(5) *Joh 13:34-35; 14:15; Eph 4:15; 1Pe 4:10; Rom 14:7-8;*

*1Co 3:21-23; 12:7,25-27*

(6) *Rom 1.12; 12:10-13; 1Th 5.11,14; 1Pe 3:8; 1Jo 3.17-18; Gal 6.10*

**27.2** By their profession, believers are obliged to maintain a holy fellowship and communion in the worship of God and in performing whatever spiritual services may promote their mutual edification.<sup>1</sup> They should also relieve one another in temporal things according to their various abilities and needs.<sup>2</sup> According to the rule of the Gospel, this fellowship applies particularly to family and church relationships,<sup>3</sup> but as God offers opportunity, this fellowship is to be extended to all the 'household of faith', that is, all those in every place who call on the name of the Lord Jesus.<sup>4</sup> Nevertheless, this fellowship with one another as believers does not take away or infringe on the personal ownership that each one has of his goods and possessions.<sup>5</sup>

(1) *Heb 3:12-13; 10:24-25*

(2) *Act 11:29-30; 2Co 8-9; Gal 2; Rom 15*

(3) *1Ti 5:8,16; Eph 6:4; 1Co 12:27*

(4) *Act 11:29-30; 2Co 8-9; Gal 2; 6:10; Rom 15*

(5) *Act 5:4; Eph 4:28; Exo 20:15*

## Chapter 28

### THE ORDINANCES

**28.1** Baptism and the Lord's Supper are ordinances explicitly and sovereignly appointed by the Lord Jesus, the only lawgiver,<sup>1</sup> to be continued in his church to the end of the world.<sup>2</sup>

(1) *Mat 28:19-20; 1Co 11:24-25*

(2) *Mat 28:18-20; Rom 6:3-4; 1Co 1:13-17; Gal 3:27; Eph 4:5; Col 2:12; 1Pe 3:21; 1Co 11:26; Luk 22:14-20*

**28.2** These holy appointments are to be administered by those who are qualified and called to do so, according to the commission of Christ.<sup>1</sup>

(1) *Mat 24:45-51; Luk 12:41-44; 1Co 4:1; Tit 1:5-7*

## Chapter 29 BAPTISM

**29.1** Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be to the person baptized a sign of fellowship with Christ in his death and resurrection, of being grafted into him,<sup>1</sup> of remission of sins,<sup>2</sup> and of giving up oneself to God, through Jesus Christ, to live and walk in newness of life.<sup>3</sup>

- (1) *Rom 6:3-5; Col 2:12; Gal 3:27*
- (2) *Mar 1:4; Act 22:16*
- (3) *Rom 6:4*

**29.2** Those who actually profess repentance towards God, faith in, and obedience to our Lord Jesus Christ, are the only proper subjects for this ordinance.<sup>1</sup>

- (1) *Mat 3:1-12; Mar 1:4-6; Luk 3:3-6; Mat 28:19-20; Mar 16:15-16; Joh 4:1-2; 1Co 1:13-17; Act 2:37-41; 8:12-13,36-38; 9:18; 10:47-48; 11:16; 15:9; 16:14-15,31-34; 18:8; 19:3-5; 22:16; Rom 6:3-4; Gal 3:27; Col 2:12; 1Pe 3:21; Jer 31:31-34; Phi 3:3; Joh 1:12-13; Mat 21:43*

**29.3** The outward element to be used in this ordinance is water, in which the person is to be baptised<sup>1</sup> in the name of the Father, and of the Son, and of the Holy Spirit.<sup>2</sup>

- (1) *Mat 3:11; Act 8:36,38; 22:16*
- (2) *Mat 28:18-20*

**29.4** Immersion, or dipping the person in water, is essential for the proper administration of this ordinance.<sup>1</sup>

- (1) *2Ki 5:14; Psa 69:2; Isa 21:4; Mar 1:5,8-9; Joh 3:23; Act 8:38; Rom 6:4; Col 2:12; Mar 7:3-4; 10:38-39; Luk 12:50; 1Co 10:1-2; Mat 3:11; Act 1:5,8; 2:1-4,17*

## Chapter 30 THE LORD'S SUPPER

**30.1** The supper of our Lord Jesus was instituted by him the same night he was betrayed,<sup>1</sup> to be observed in his churches<sup>2</sup> until the end of the world<sup>3</sup> as a perpetual remembrance [of him] and to show forth the sacrifice of himself in his death.<sup>4</sup> It was also instituted to confirm the faith of believers in all the benefits in Christ's death,<sup>5</sup> for their spiritual nourishment and growth in him,<sup>6</sup> for their further engagement in and commitment to all the duties they owe him,<sup>7</sup> and to be a bond and pledge of their fellowship with him and with one another.<sup>8</sup>

- (1) *1Co 11:23; Mat 26:20-26; Mar 14:17-22; Luk 22:19-23*
- (2) *Act 2:41-42; 20:7; 1Co 11:17-22,33-34*
- (3) *Mar 14:24-25; Luk 22:17-22; 1Co 11:24-26*
- (4) *1Co 11:24-26; Mat 26:27-28; Luk 22:19-20*
- (5) *Rom 4:11*
- (6) *Joh 6:29,35,47-58*
- (7) *1Co 11:25*
- (8) *1Co 10:16-17*

**30.2** In this ordinance Christ is not offered up to his Father, nor is any real sacrifice made for remission of sin of the living or the dead. It is only a memorial of that one offering up of Christ by himself upon the cross once for all.<sup>1</sup> It is also a spiritual offering of all possible praise to God for [Christ's work].<sup>2</sup> So the Roman Catholic sacrifice of the mass, as they call it, is utterly abominable and defamatory of Christ's own sacrifice which is the only propitiation for all the sins of the elect.

- (1) *Joh 19:30; Heb 9:25-28; 10:10-14; Luk 22:19; 1Co 11:24-25*
- (2) *Mat 26:26-27,30 with Heb 13:10-16*

**30.3** In this ordinance the Lord Jesus has appointed his ministers to pray and to bless the elements of bread and wine (so setting them apart from a common to a holy use), and to take and break the bread, then to take the cup, and to give both to the communicants, participating also themselves.<sup>1</sup>

- (1) *1Co 11:23-26; Mat 26:26-28; Mar 14:22-25; Luk 22:19-22*

**30.4** The denial of the cup to the people,<sup>1</sup> worshipping the elements, lifting them up or carrying them about for adoration, and reserving them for any pretended religious use,<sup>2</sup> are all contrary to the nature of this ordinance and to the institution of Christ.<sup>3</sup>

(1) *Mat 26:27; Mar 14:23; 1Co 11:25-28*  
(2) *Exo 20:4-5*  
(3) *Mat 15:9*

(1) *Mat 7:6; Eph 4:17-24; 5:3-9; Exo 20:7,16; 1Co 5:9-13; 2Jo 1:10; Act 2:41-42; 20:7; 1Co 11:17-22,33-34*  
(2) *1Co 11:20-22,27-34*

**30.5** The outward elements in this ordinance, when correctly set apart for the use ordained by Christ, bear such a strong relation to the Lord crucified, that they are sometimes truly, but figuratively, called by the name of the things they represent, namely, the body and blood of Christ.<sup>1</sup> However, in substance and nature, they still remain truly and only bread and wine as they were before.<sup>2</sup>

(1) *1Co 11:27; Mat 26:26-28*  
(2) *1Co 11:26-28; Mat 26:29*

**30.6** The doctrine commonly called transubstantiation, which maintains that the substance of bread and wine is changed into the substance of Christ's body and blood when consecrated by a priest or by some other way, is repugnant not only to Scripture,<sup>1</sup> but even to common sense and reason. It overthrows the nature of the ordinance, and has been and is the cause of numerous superstitions and gross idolatries.

(1) *Mat 26:26-29; Luk 24:36-43,50-51; Joh 1:14; 20:26-29; Act 1:9-11; 3:21; 1Co 11:24-26; Luk 12:1; Rev 1:20; Gen 17:10-11; Eze 37:11; Gen 41:26-27*

**30.7** Worthy recipients, when outwardly partaking of the visible elements in this ordinance,<sup>1</sup> also receive them inwardly by faith, truly and in fact, not as flesh and body but spiritually. In so doing they feed upon Christ crucified, and receive all the benefits of his death.<sup>2</sup> The body and blood of Christ are not present physically, but spiritually by the faith of believers in the ordinance, just as the elements themselves are to their outward senses.<sup>3</sup>

(1) *1Co 11:28*  
(2) *Joh 6:29,35,47-58*  
(3) *1Co 10:16*

**30.8** All ignorant and ungodly people who are unfit to enjoy fellowship with Christ, are equally unworthy of the Lord's table, and cannot, without great sin against him, partake of these holy mysteries, or be admitted to them while they remain as they are.<sup>1</sup> Indeed, whoever participates unworthily is guilty of the body and blood of the Lord, eating and drinking judgment on themselves.<sup>2</sup>

**Chapter 31**  
**THE STATE OF PEOPLE AFTER DEATH**  
**AND THE RESURRECTION OF THE DEAD**

**31.1** After death the bodies of people return to dust and undergo decomposition,<sup>1</sup> but their souls (which neither die nor sleep for they are immortal in essence) immediately return to God who gave them.<sup>2</sup> The souls of the righteous are then made perfect in holiness, they are received into paradise where they are with Christ and look on the face of God in light and glory, and wait for the full redemption of their bodies.<sup>3</sup> The souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved for judgment on the great day [of judgment].<sup>4</sup> For souls separated from their bodies, the Scripture acknowledges no other place than these two.

(1) *Gen 2:17; 3:19; Act 13:36; Rom 5:12-21; 1Co 15:22*

(2) *Gen 2:7; Jas 2:26; Mat 10:28; Ecc 12:7*

(3) *Psa 23:6; 1Ki 8:27-49; Isa 63:15; 66:1; Luk 23:43; Act 1:9-11; 3:21; 2Co 5:6-8; 12:2-4; Eph 4:10; Phi 1:21-23; Heb 1:3; 4:14-15; 6:20; 8:1; 9:24; 12:23; Rev 6:9-11; 14:13; 20:4-6*

(4) *Luk 16:22-26; Act 1:25; 1Pe 3:19; 2Pe 2:9*

**31.2** On the last day, those believers who are still alive will not die, but will be changed.<sup>1</sup> All the dead will be raised up<sup>2</sup> with their own bodies<sup>3</sup> (although these will have different qualities)<sup>4</sup> that will be united again to their souls for ever.<sup>5</sup>

(1) *1Co 15:50-53; 2Co 5:1-4; 1Th 4:17*

(2) *Dan 12:2; Joh 5:28-29; Act 24:15*

(3) *Job 19:26-27; Joh 5:28-29; 1Co 15:35-38,42-44*

(4) *1Co 15:42-44,52-54*

(5) *Dan 12:2; Mat 25:46*

**31.3** By the power of Christ the bodies of the unrighteous will be raised to dishonour.<sup>1</sup> By his Spirit<sup>2</sup> the bodies of the righteous will be raised to honour,<sup>3</sup> for they will be transformed to be like his own glorious body.<sup>4</sup>

(1) *Dan 12:2; Joh 5:28-29*

(2) *Rom 8:1,11; 1Co 15:45; Gal 6:8*

(3) *1Co 15:42-49*

(4) *Rom 8:17,29-30; 1Co 15:20-23,48-49; Phi 3:21; Col 1:18; 3:4; 1Jo 3:2; Rev 1:5*

**Chapter 32**  
**THE LAST JUDGMENT**

**32.1** God has appointed a day when he will judge the world in righteousness by Jesus Christ, to whom the Father has given all power and judgment.<sup>1</sup> On that day, not only the apostate angels will be judged,<sup>2</sup> but also all people who have lived on the earth. They will appear before Christ's judgement throne<sup>3</sup> to give an account of their thoughts, words, and deeds, and to receive [judgement] according to what they have done in the body, whether good or evil.<sup>4</sup>

(1) *Joh 5:22,27; Act 17:31*

(2) *1Co 6:3; Jude 1:6*

(3) *Mat 16:27; 25:31-46; Act 17:30-31; Rom 2:6-16; 2Th 1:5-10; 2Pe 3:1-13; Rev 20:11-15*

(4) *2Co 5:10; 1Co 4:5; Mat 12:36*

**32.2** God's purpose in appointing this day is to show forth the glory of his mercy in the eternal salvation of the elect, and his justice in the eternal damnation of the reprobate who are wicked and disobedient.<sup>1</sup> Then the righteous will inherit eternal life and receive fullness of joy and glory with eternal reward in the presence of the Lord. But the wicked, who do not know God and do not obey the gospel of Jesus Christ, will be banished to eternal torment, and be punished with eternal destruction, shut out from the presence of the Lord and from the glory of his power.<sup>2</sup>

(1) *Rom 9:22-23*

(2) *Mat 18:8; 25:41,46; 2Th 1:9; Heb 6:2; Jude 1:6; Rev 14:10-11; Luk 3:17; Mar 9:43,48; Mat 3:12; 5:26; 13:41-42; 24:51; 25:30*

**32.3** Christ wants us to be firmly persuaded that there will be a day of judgement, both to deter everyone from sin,<sup>1</sup> and to give greater comfort to the godly in their adversity.<sup>2</sup> But he has kept the date a secret, so that people may shake off all self-confidence and always be watchful, because they know not at what hour the Lord will come.<sup>3</sup> So they should always be prepared to say, 'Amen. Come, Lord Jesus!'<sup>4</sup> Amen.

(1) *2Co 5:10-11*

(2) *2Th 1:5-7*

(3) *Mar 13:35-37; Luk 12:35-40*

(4) *Rev 22:20*



## THE BAPTISM CATECHISM

In 1 Corinthians 14:19 Paul says, "In the church I would rather speak five words with my mind, in order to *instruct* others, than ten thousand words in a tongue." In Galatians 6:6 he says, "Let *him who is taught* the word share all good things with *him who teaches*." Acts 18:25 says that Apollos "has been *instructed* in the way of the Lord."

In each of these verses the Greek word for "instruct" or "teach" is *katecheo*. From this word we get our English word "catechize". It simply means to teach Biblical truth in an orderly way. Generally this is done with questions and answers accompanied by Biblical support and explanation.

This is a slightly revised version of "The Baptist Catechism" first put forth by Baptists in 1689 in Great Britain. It was adopted by the Philadelphia Baptist Association in 1742. The few comments in the earlier questions are meant to help parents make things plain to their children.

**Remember:** We are required to "continue in the faith, stable and steadfast" (Col. 1:23). We are urged to "attain to the unity of the... knowledge of the Son of God...so that we may no longer be children, tossed to and fro and carried about by every wind of doctrine" (Eph. 4:13-14). There are many deceivers (1 John 2:26). There are difficult doctrines "which the ignorant and unstable twist to their own destruction" (2 Peter 3:16). Leaders must be raised up who can "give instruction in sound doctrine and also confute those who contradict it" (Titus 1:9).

### Question 1: Who is the first and best of beings?

Answer: God is the first and best of beings.

Scripture: Isaiah 44:6; Psalm 8:1; 96:4; 97:9, 1 Samuel 2:2

### Question 2: What is the chief end of man?

Answer: Man's chief end is to glorify God and to enjoy him forever.

Scripture: 1 Corinthians 10:31; Psalm 16:11; 37:4; 73:25-26; Isaiah 43:7.

Comment: "Glorify" does not mean make glorious. It means [to] reflect or display as glorious. Other words you could use for "end" are "goal" or "purpose".

### Question 3: How do we know there is a God?

Answer: The light of nature in man, and the works of God, plainly declares that there is a God; but his word and Spirit only, do effectually reveal him unto us for our salvation.

Scripture: Romans 1:18-20; Psalm 19:1-2; 2 Timothy 3:15; 1 Corinthians 1:21-24; 2:9, 10; Matthew 11:27.

Comment: The question distinguishes two kinds of knowledge: one is natural and comes from conscience ("the light of nature in man") and from the works of God in nature; the other is spiritual or saving, and comes from the recognition of the true value of God and the beauty of his character. Natural knowledge is possessed by all people and thus makes all people accountable to honor and thank God. Spiritual knowledge is possessed only by those whose natural blindness has been overcome by the Spirit of God. (1 Cor. 2:14-16). Our children must come to see the difference between these lest they think they are saved by much natural knowledge about God—which the devils also have James 2:19).

#### **Question 4: What is the Word of God?**

Answer: The Scriptures of the Old and New Testaments, being given by divine inspiration, are the Word of God, the only infallible rule of faith and practice.

Scripture: 2 Peter 1:21; 2 Timothy 3:16, 17; Isaiah 8:20; Matthew 5:17-18; 1 Corinthians 2:13; Psalm 19:7-8.

Comment: "Scriptures" is a special word for the "writings" of the OT and NT. Perhaps you will want to explain that the OT deals with God's word that came before Jesus was born; and the NT is the word of God that came after Jesus was born. "Infallible" means it will never lead us astray in what it teaches. It is true and does not err. It can be trusted. "Faith" refers to right thinking and feeling; and "practice" refers to right doing. We measure our thoughts and emotions and actions by the rule of the Bible. "Inspiration" means that it is God-breathed: by his Spirit he guided his spokesmen to speak his word in their language.

#### **Question 5: How do we know that the Bible is the Word of God?**

Answer: The Bible evidences itself to be God's Word by the heavenliness of its doctrine, the unity of its parts, and its power to convert sinners and to edify saints. But only the Spirit of God can make us willing to agree and submit to the Bible as the Word of God.

Scripture: 1 Corinthians 2:6-7, 13-16; Psalm 19:7-9; 119:18, 129; Acts 10:43; 26:22; 18:28; Hebrews 4:12; Romans 15:4; John 16:13, 14; 1 John 2:20-27; 2 Corinthians 3:14-17; 4:4, 6.

Comment: "Heavenliness" refers to the fact [that] the teachings of Scripture are of such a nature that they cannot be explained by mere human resources. They bear the marks of the supernatural. "No man ever spoke like this man" (John 7:46). The "unity of its parts" has to do especially with the way all Scripture points to Christ. "To him all the prophets bear witness" (Acts 10:43). There are detailed and scholarly historical arguments for the reliability of the Bible, but these are generally beyond the acquaintance of ordinary Christians, and so do not serve as widespread support for Scripture. They are needed, however, in the scholarly arena. [See "Is the Bible a Reliable Guide to Lasting Joy" in *Desiring God* by John Piper (Multnomah Press, 1986).]

#### **Question 6: May all men make use of the Scriptures?**

Answer: All men are not only permitted, but commanded and exhorted, to read, hear, and understand the Scriptures.

Scripture: John 5:39; Luke 16:29; Acts 8:28-30; 17:11.

#### **Question 7: What do the Scriptures mainly teach?**

Answer: The Scriptures mainly teach what man is to believe about God and what duty God requires of man.

Scripture: 2 Timothy 3:16, 17; John 20:31; Acts 24:14; 1 Corinthians 10:11; Ecclesiastes 12:13.

#### **Question 8: What is God?**

Answer: God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Scripture: John 4:24; Psalm 89:14; 90:2; 147:5; James 1:17; Revelation 4:8; Exodus 34:6, 7; 1 Timothy 1:17; Numbers 23:19.

Comment: Ask what "infinite" means (there is no limit to how great he is!). What does "eternal" mean? (He never had a beginning and will never have an ending!) Talk about how God can respond to us and yet not be "changeable." (His character never changes; he acts consistently on the same principles always. Even his responses to us are known and planned long before so that his purposes are unchanging.)

#### **Question 9: Are there more Gods than one?**

Answer: There is only one living and true God.

Scripture: Deuteronomy 6:4; Jeremiah 10:10; Psalm 96:4-5.

Comment: There are "gods" which are idols, but they are not "living". And there are "gods" which are angels or demons, but they are not "true"

God, that is they are not eternal, infinite and unchanging. Only one God is living and true.

### **Question 10: How many persons are there in the Godhead?**

Answer: There are three persons in the Godhead: the Father, the Son, and the Holy Spirit; and these three are one God, the same in essence, equal in power and glory.

Scripture: 1 Corinthians 2:11; 8:6; John 1:1; 10:30; 14:9; 20:28; Acts 5:3,4; Matthew 28:19; 2 Corinthians 13:14; Colossians 2:9; Hebrews 1:3.

Comment: The word "Godhead" is needed because we shouldn't say that there are three persons in God. No, there are three persons who are God. Nor should we say that there are three Gods. There is one God. They are distinct persons with special roles in creation and redemption. But they are in perfect harmony and are (in ways beyond our comprehension) perfectly One God. (See *The Pleasures of God*, by John Piper, Multnomah Press, pp. 38, 42-44 for one explanation of the Trinity.)

### **Question 11: What are the decrees of God?**

Answer: The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory, he has foreordained whatsoever comes to pass.

Scripture: Ephesians 1:11; Romans 11:36; Daniel 4:35; Isaiah 46:10; Psalm 115:3; Amos 3:6.

Comment: You might shorten it to: "God's decrees are his own plans for history. And they always happen." His purpose for the world is eternal because there never was a time when he didn't know what he was going to do. His purpose accords with the counsel of HIS will--that is he did not consult anyone else. He thought it ALL up. All plans were made in order to maximize the display of his glory. NOTHING falls outside the decrees of God.

### **Question 12: How does God execute his decrees?**

Answer: God executes his decrees in the works of creation and providence.

Scripture: Genesis 1:1; Revelation 4:11; Matthew 5:45; 6:26; Acts 14:17; Proverbs 16:9, 33; 19:21; 20:24; 21:1, 31.

Comment: Instead of "execute" you can say "perform" or "accomplish" or "bring about". The word "providence" will be taken up in a later question. For now it refers to the way God preserves and governs all his creatures and all their actions (like the fall of a bird or the election of a president). It refers to God's general rule over the world he has created.

### **Question 13: What is the work of creation?**

Answer: The work of creation is God's making all things out of nothing, by the word of his power, in the space of six days, and all very good.

Scripture: Genesis 1:1, 31; Hebrews 11:3; Exodus 20:11; Romans 4:17.

Comment: Before creation there was only God in the holy fellowship of the Trinity. Therefore his creation is always different from ours: we start with something.

### **Question 14: How did God create man?**

Answer: God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Scripture: Genesis 1:27-28; Colossians 3:10; Ephesians 4:24.

Comment: In saying that we were created after his image "in knowledge, righteousness and holiness," we do not mean we know all God knows, nor that we are a fountain of righteousness and holiness the way he is. We mean that we were capable of sharing his knowledge and righteousness and holiness in a relationship of trust and love unlike any other creature under the angels.

**Question 15: What are God's works of providence?**

Answer: God's works of providence are the holy, wise, and powerful acts which he *preserves* and *governs* all his creatures, and all their actions.

Scripture: Nehemiah 9:6; Colossians 1:17; Hebrews 1:3; Psalm 103:19; Matthew 10:29-30.

Comment: It would be helpful to discuss this with your child in relation to the common concept of "luck." Is there such a thing as luck in a world ruled by the providence of God? "The lot is cast into the lap, but the decision is wholly from the Lord" (16:33). You will also need to stress that many of God's acts of providence may not look "holy and wise" (like storms that kill thousands of people). But then stress that God has his secret purposes (Deut. 29:29) that we are never great enough to see, and the Judge of all the earth always does right (Genesis 18:25).

**Question 16: What special act of providence did God exercise towards man when he was first created?**

Answer: When God had created man, he made a covenant with him that he should live and enjoy all the benefits of creation, but that he would die if he forsook the obedience that comes from faith. God commanded him not to eat of the tree of the knowledge of good and evil, and thus forsake his child-like dependence upon God for all things.

Scripture: Genesis 2:15-17; Galatians 3:12; Romans 5:12.

Comment: The "knowledge of good and evil" is the ability to judge independently what is beneficial (good) and harmful (evil) for yourself. What God is forbidding is that man should choose to be independent from God in his evaluation of things. He is commanding man to walk by faith in the wise and loving care of his heavenly Father. (See the use of this phrase in Gen. 3:5, 22; 2 Sam. 14:17; Is. 7:15; 2 Sam 19:35.)

**Question 17: Did our first parents continue in the glad obedience for which they were created?**

Answer: No, but desiring to be like God, our first parents forsook the obedience of faith, ate of the forbidden tree, sinned against God, and fell from the innocence in which they were created.

Scripture: Genesis 3:1-7; Ecclesiastes 7:29; Romans 5:12.

**Question 18: What is sin?**

Answer: Sin is transgression of the revealed will of God which teaches that we are to act in perfect holiness from a heart of faith to the glory of God.

Scripture: 1 John 3:4; Romans 5:13; 14:23; 1 Peter 1:16; Matthew 5:48; 1 Corinthians 10:31.

Comment Simplified: Sin is any attitude or desire or action that explicitly breaks a commandment of Scripture, or comes from a heart of unbelief or is not done for the glory of God. Sin at its root is idolatry - building my life and meaning on anything other than on God.

**Question 19: What was the sin whereby our first parents fell from the estate wherein they were created?**

Answer: The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit

Scripture: Genesis 3:6, 12, 13.

**Question 20: Did all mankind fall in Adam's first sin?**

Answer: All mankind, descending from Adam by ordinary generation, sinned in him, and fell with him in his first sin.

Scripture: 1 Corinthians 15:21-22; Romans 5:12, 18-19.

Comment: God considered all mankind as being in Adam so that when Adam went bad we all went bad in him. The nature that we have by virtue of belonging to Adam's race is morally corrupt. We are under the wrath of God "by nature" (Ephesians 2:3) from the time we were conceived in the womb. This is why conversion and salvation must be much more than a "decision" for Christ. It must be a new creation, a rebirth, an exchange of hearts.

**Question 21: Into what condition did the fall bring mankind?**

Answer: The fall brought mankind into a condition of sin and misery.

Scripture: Psalm 51:5; Romans 5:18-19; 7:18; Isaiah 53:6; 64:6; John 3:6-7; Ephesians 2:1-3; 1 Corinthians 2:14.

**Question 22: What is the sinfulness of that condition into which all mankind has fallen?**

Answer: The sinfulness of the condition into which all mankind fell is the guilt of Adam's first sin, the lack of original righteousness, and the corruption of our whole nature (which is commonly called original sin), together with all actual transgressions which come from this nature.

Scripture: Romans 5:19; 3:10; Ephesians 2:1; Isaiah 53:6; Psalm 51:5; Matthew 15:19.

Comment: The Bible says that "in Adam all die" (1 Cor. 15:22) and that "one transgression yields condemnation for all men" (Rom. 5:18) and that "one man's disobedience made many sinners" (Rom. 5:19). These statements lead us to conclude that God, in a way beyond our comprehension, established a unity between Adam and his posterity which makes it just for us to receive the imputation of his guilt and corruption. He was in some sense our representative head. We sinned in him and fell with him.

**Question 23: What is the misery into which all mankind fell through Adam's first sin?**

Answer: All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.

Scripture: Genesis 3:8, 24; Ephesians 2:3; Galatians 3:10; Romans 6:23; Matthew 25:41-46; Psalm 9:17.

Comment: Keep in mind that "liable to" means that these miseries will indeed befall all people unless a special work of God's grace intervenes.

**Question 24: Did God leave all mankind to perish in the condition of sin and misery?**

Answer: God, out of his mere good pleasure, from all eternity, having chosen a people to everlasting life, did enter into a covenant of grace, to deliver them out of the condition of sin and misery, and to bring them into a condition of salvation, by a Redeemer.

Scripture: Ephesians 1:3-4; 2 Thessalonians 2:13; Romans 5:21; 8:29-30; 9:11-12; 11:5-7; Acts 13:48; Jeremiah 31:33.

Comment: The term "covenant of grace" is filled with sweet and precious hope. It refers to the free decision, commitment and oath of God to employ all his omnipotence and wisdom and love to rescue and glorify his people from sin and misery. It is wholly initiated and carried through by God. It cannot fail.

It is valid for all who believe. WHOSOEVER WILL MAY COME AND ENJOY THIS GRACE! And, since this "believing" and this "willing" is a work of God's sovereign grace, those who believe and come are the elect, "chosen in Christ before the foundation of the world" (Eph. 1:4). Thus the covenant was sealed in the heart of God before the world was. This "covenant of grace" is the cry of victory over all the battle strife in missions. THE GRACE OF GOD WILL TRIUMPH! He is covenant-bound, oath-bound to save all those who are foreordained to eternal life (Acts 13:48)! "Jesus died for the nation (of Jews), and not for the nation only, but to gather into one the children of God who are scattered abroad" (John 11:52).

The battle cry of missions is, "The Lord has other sheep that are not of this fold: He MUST (covenant-bound!!) bring them also. They WILL (sovereign grace!!) heed his voice!" John 10:16.

**Question 25: Who is the Redeemer of God's elect?**

Answer: The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continues to be God and man, in two distinct natures and one person, forever.

Scripture: Galatians 3:13; 1 Timothy 2:5; 3:16; John 1:14; Romans 9:5; Colossians 2:9.

**Question 26: How did Christ, being the Son of God, become man?**

Answer: Christ, the Son of God became man by taking to himself a true body and a reasonable soul. He was conceived by the power of the Holy Spirit in the womb of the Virgin Mary, and was born of her, yet without sin.

Scripture: Hebrews 2:14; 4:14; 7:26; Matthew 26:38; Luke 2:52; John 1:14; 12:27; Luke 1:31, 35; 2:52; Colossians 2:9.

Comment: I am typing this on a Personal Computer. I have virtually no idea how it works. That it works I am certain: I have typed hundreds of sermons on it. So it is with the "incarnation"--the "how" is (as the old theologians used to say) "ineffable". We believe it because the Scriptures teach it and because it "works" to make sense out of God's whole redemptive plan.

**Question 27: What offices does Christ perform as our Redeemer?**

Answer: Christ, as our Redeemer, performs the offices of a prophet, of a priest, and of a king, both in his condition of humiliation and exaltation.

Scripture: Acts 3:22; Hebrews 5:6; Psalm 2:6.

**Question 28: How does Christ perform the office of a prophet?**

Answer: Christ performs the office of a prophet, in revealing to us, by his Word and Spirit, the will of God for our salvation.

Scripture: John 1:18; 14:26; 15:15.

**Question 29: How does Christ perform the office of a priest?**

Answer: Christ performs the office of a priest by once offering himself as a sacrifice to satisfy divine justice, and to reconcile us to God; and by making continual intercession for us before God.

Scripture: 1 Peter 2:24; Hebrews 2: 17; 7:25; 9:28; Ephesians 5:2; Romans 8:34.

**Question 30: How does Christ perform the office of a king?**

Answer: Christ performs the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Scripture: Psalm 110:1-2; Matthew 2:6; Luke 1:32-33; 1 Corinthians 15:25.

**Question 31: What do we mean by Christ's humiliation?**

Answer: By Christ's humiliation we mean that he was born, and that in a low condition; that he was made under the law, and underwent the miseries of this life, the wrath of God, and the cursed death of the cross; that he was buried, and continued under the power of death for a time.

Scripture: Luke 2:7; Galatians 4:4; Isaiah 53:3; Luke 22:44; Matthew 12:40; 27:46; Philippians 2:8; Mark 15:45-6.

**Question 32: What do we mean by Christ's exaltation?**

Answer: By Christ's exaltation we mean his rising again from the dead on the third day, ascending up into heaven, sitting at the right hand of God the Father, and coming to judge the world at the last day.

Scripture: 1 Corinthians 15:4; Acts 1:11; Mark 16:19; Acts 17:31.

**Question 33: How are we made partakers of the redemption purchased by Christ?**

Answer: We are made partakers of the redemption purchased by Christ, by the effective application of it to us, by his Holy Spirit.

Scripture: John 3:5, 6; Titus 3:5, 6.

**Question 34: How does the Spirit apply to us the redemption purchased by Christ?**

Answer: The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Scripture: 1 John 5:1; Philippians 1:29; Ephesians 2:8; Acts 16:14; 18:27; John 3:8; 6:64f.

**Question 35: What is effectual calling?**

Answer: Effectual calling is the work of God's Spirit, to convince us of our sin and misery, to enlighten our minds in the knowledge of Christ, to renew our wills, and thus persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Scripture: 2 Timothy 1:9; John 6:44, 45; 16:8-11; Acts 2:37; 26:18; Ezekiel 36:26; Romans 8:30; 1 Corinthians 1:24; 12:3.

**Question 36: What benefits do those who are effectually called receive in this life?**

Answer: Those who are effectually called receive in this life justification, adoption, sanctification, and the several benefits which in this life accompany or flow from them.

Scripture: Romans 8:30-32; Galatians 3:26; 1 Corinthians 1:30; 6:11; Ephesians 1:5.

Comment: We must distinguish effectual calling from the general call of the gospel. Not all who hear the gospel believe. But all who are effectually called by God do believe. The call creates what it commands.

**Question 37: What is justification?**

Answer: Justification is an act of God's free grace, by which he pardons all our sins, and accepts us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Scripture: Romans 3:24; 5:19; Ephesians 1:7; 2 Corinthians 5:21; Philippians 3:9; Galatians 2:16.

**Question 38: What is adoption?**

Answer: Adoption is an act of God's free grace, by which we are received into the company of God's children and have a right to all the privileges of his sons.

Scripture: 1 John 3:1; John 1:12; Romans 8:16, 17.

**Question 39: What is sanctification?**

Answer: Sanctification is the work of God's free grace by which we are renewed in the whole person after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Scripture: 2 Thessalonians 2:13; Ephesians 4:23, 24; Romans 6:11.

**Question 40: What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?**

Answer: The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, fellowship with Christ, joy in the Holy Spirit, increase of grace, the privilege of prayer, and perseverance therein to the end.

Scripture: Romans 5:1-5; 14:17; Proverbs 4:18; 1 Peter 1:5; 1 John 5:13; 1 Corinthians 1:9; John 15:7.

**Question 41: What benefits do believers receive from Christ at death?**

Answer: At death the souls of believers are made perfect in holiness, and immediately pass into glory. Their bodies rest in their graves till the resurrection.

Scripture: Hebrews 12:23; Philippians 1:23; 2 Corinthians 5:8; Luke 23:43; 1 Thessalonians 4:14; Isaiah 57:2; Job 19:26.

**Question 42: What benefits do believers receive from Christ at the Resurrection?**

Answer: At the resurrection, believers are raised up in glory; they shall be openly acknowledged and acquitted in the Day of Judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

Scripture: Philippians 3:20, 21; 1 Corinthians 15:42, 43; Matthew 10:32; 1 John 3:2; 1 Thessalonians 4:17.

**Question 43: What shall be done to the wicked at death?**

Answer: The souls of the wicked shall at death, be cast into the torments of hell, and their bodies lie in their graves till the resurrection and judgment of the great day.

Scripture: Luke 16:22-4; Daniel 12:2; John 5:29; Revelation 20:11- 15.

**Question 44: What shall be done to the wicked at the Day of Judgment?**

Answer: At the Day of Judgment, the bodies of the wicked, being raised out of their graves shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels forever.

Scripture: Daniel 12:2; John 5:28, 29; 2 Thessalonians 1:9; Matthew 25:41; Revelation 20:14-15.

**Question 45: What is the duty which God requires of man?**

Answer: The duty which God requires of man is the obedience that comes from faith.

Scripture: Galatians 5:6; 1 Thessalonians 1:3; 2 Thessalonians 2:11; Romans 1:5; 16:26; 15:18.

Comment: See questions 16-18.

**Question 46: What did God at first reveal to man for the rule of his obedience?**

Answer: The rule which God at first revealed to man for his obedience was the moral law.

Scripture: Rom. 2:14; 15; 5:13, 14.

**Question 47: Where is the obedience of faith given in summary form?**

Answer: A summary form of the obedience of faith is given in the Ten Commandments.

Scripture: Hebrews 3:18-19; 4:2; Exodus 34:28; Deuteronomy 10:4; Romans 9:32.

**Question 48: What is the sum of the Ten Commandments?**

Answer: The sum of the Ten Commandments is to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and to love our neighbor as ourselves.

Scripture: Matthew 22:36-40; Mark 12:28-33.

**Question 49: What is the preface to the Ten Commandments?**

Answer: The preface to the Ten Commandments is, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage."

Scripture: Exodus 20:2.

**Question 50: What does the preface to the Ten Commandments teach us?**

Answer: The preface to the Ten Commandments teaches us that because God is the LORD, and our gracious Redeemer, his commandments are for our good and he does not will for us to depend on ourselves in keeping them, but to trust his grace and power.

Scripture: Deuteronomy 10:13, 16; 30:6.

**Question 51: Which is the first commandment?**

Answer: The first commandment is, "Thou shalt have no other gods before me."

Scripture: Exodus 20:3.

**Question 52: What is required in the first commandment?**

Answer: The first commandment requires us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Scripture: Joshua 24:15; 1 Chronicles 28:9; Deuteronomy 26:17; Psalm 29:2; Matthew 4:10.

**Question 53: What is forbidden in the first commandment?**

Answer: The first commandment forbids us to deny or not to worship and glorify the true God as God and our God; and to give that worship and glory to any other, which is due unto him alone.

Scripture: Joshua 24:27; Romans 1:20-21, 25; Psalm 14:1.

**Question 54: What are we especially taught by these words, "before me," in the first commandment?**

Answer: These words "before me," in the first commandment teach us that God, who sees all things, takes notice of, and is much displeased with the sin of having any other God.

Scripture: Deuteronomy 30:17, 18; Psalm 44:20-21; 90:8.

**Question 55: Which is the second commandment?**

Answer: The second commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

Scripture: Exodus 20:4-6.

**Question 56: What is required in the second commandment?**

Answer: The second commandment requires the receiving, observing, and keeping pure and entire, all such religious worship and ordinances, as God has appointed in his word.

Scripture: Deuteronomy 12:32; 32:46; Matthew 28:20.

**Question 57: What is forbidden in the second commandment?**

Answer: The second commandment forbids the worshipping of God by images, or any other way that draws the heart away from his glory rather than toward his glory.

Scripture: Romans 1:22, 23; Deuteronomy 4:15, 16; Colossians 2:18; 3:17; 1 Corinthians 10:31.

**Question 58: What are the reasons added to the second commandment?**

Answer: The reasons added to the second commandment are God's holy jealousy for his name, and the zeal he has for his own worship.

Scripture: Exodus 20:4-6; Exodus 34:14; 1 Corinthians 10:22.

**Question 59: Which is the third commandment?**

Answer: The third commandment is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Scripture: Exodus 20:7.

**Question 60: What is required in the third commandment?**

Answer: The third commandment requires the holy and reverent use of God's name, titles, attributes, ordinances, words, and works.

Scripture: Psalm 29:2; 111:9; 138:2; Deuteronomy 32:1-4; 28:58-59; Matthew 6:9; Ecclesiastes 5:1; Job 36:24; Revelation 4:8; 15:3, 4.

**Question 61: What is forbidden in the third commandment?**

Answer: The third commandment forbids all profaning and abusing of anything whereby God makes himself known.

Scripture: Exodus 20:7; Malachi 1:6, 7; Leviticus 20:3; 19:12; Matthew 5:34-37; Isaiah 52:5.

**Question 62: What is the reason annexed to the third commandment?**

Answer: The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Scripture: Exodus 20:7; Deuteronomy 28:58, 59; Malachi 2:2.

**Question 63: Which is the fourth commandment?**

Answer: The fourth commandment is, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

Scripture: Exodus 20:8-11.

**Question 64: What is required in the fourth commandment?**

Answer: The fourth commandment requires the keeping holy to God such set times as he has appointed in his word, expressly one whole day in seven to be a holy Sabbath to himself.

Scripture: Leviticus 19:30; Deuteronomy 5:12.

**Question 65: Which day of the seven has God appointed to be the weekly Sabbath?**

Answer: From the creation of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Scripture: Genesis 2:3; John 20:19; Acts 20:7; 1 Corinthians 16:1, 2; Revelation 1:10.

**Question 66: How is the Sabbath to be sanctified?**

Answer: One day in seven should be especially devoted to corporate worship and other spiritual exercises that restore the soul's rest in God and zeal for His name. It should provide physical refreshment and fit one for a week of devoted service to Christ.

Scripture: Leviticus 23:3; Isaiah 58:13, 14; Matthew 12:1-14; Mark 2:27; Romans 14:5-6.

**Question 67: What is forbidden in the fourth commandment?**

Answer: The fourth commandment forbids dishonoring the Lord's Day by actions or thoughts that divert the soul from spiritual refreshment, or deprive the body of renewed energy or distract the mind from its special Sabbath focus on the Lord.

Scripture: Ezekiel 22:26; 23:38; Jeremiah 17:21; Nehemiah 13:15, 17; Acts 20:7; Mark 2:23-28; Romans 14:5-6.

**Question 68: What are the reasons attached to the fourth commandment?**

Answer: The reasons attached to the fourth commandment are, God's creating the world in six days and resting on the seventh and his blessing the Sabbath day.

Scripture: Exodus 20:9-11; 31:16, 17; Genesis 2:2, 3.

**Question 69: Which is the 5th commandment?**

Answer: The fifth commandment is, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God gives thee."

Scripture: Exodus 20:12.

**Question 70: What is required in the fifth commandment?**

Answer: The fifth commandment requires that we preserve the honor and perform the duties which belong to every one in their various roles as authorities, subordinates or equals.

Scripture: Leviticus 19:32; 1 Peter 2:17; Romans 12:10; 13:1; Ephesians 5:21-22; 6:1, 5, 9; Colossians 3:19-22; 1 Thessalonians 5:12; Hebrews 13:7, 17.

**Question 71: What is forbidden in the fifth commandment?**

Answer: The fifth commandment forbids neglecting or offending the honor and duty which belongs to every one in their various places and relations.

Scripture: Proverbs 30:17; Romans 13:7, 8.

**Question 72: What is the reason added to the fifth commandment?**

Answer: The reason added to the fifth commandment is a promise of long life and prosperity (as far as it shall serve God's glory and their own good), to all who keep this commandment.

Scripture: Exodus 20:20; Ephesians 6:2, 3.

**Question 73: What is the sixth commandment?**

Answer: The sixth commandment is, "Thou shalt not kill."

Scripture: Exodus 20:13.

**Question 74: What is required in the sixth commandment?**

Answer: The sixth commandment requires all lawful efforts to preserve our own life and the life of others.

Scripture: Ephesians 5:29, 30; Psalm 82:3, 4; Proverbs 24:11, 12; Acts 16:28.

**Question 75: What is forbidden in the sixth commandment?**

Answer: The sixth commandment forbids the taking of our own life, or the life of our neighbor unjustly, including whatever acts tend to this loss.

Scripture: Genesis 4:10, 11; 9:6; Matthew 5:21-26.

**Question 76: Which is the seventh commandment?**

Answer: The seventh commandment is, "Thou shalt not commit adultery."

Scripture: Exodus 20:14.

**Question 77: What is required in the seventh commandment?**

Answer: The seventh commandment requires that we preserve our own and our neighbor's chastity, in heart, speech, and behavior.

Scripture: 1 Corinthians 6:18; 7:2; 2 Timothy 2:22; Matthew 5:28; 1 Peter 3:2.

**Question 78: What is forbidden in the seventh commandment?**

Answer: The seventh commandment forbids all unchaste thoughts, words and actions.

Scripture: Matthew 5:28-32; Job 31:1; Ephesians 5:3, 4; Romans 13:13; Colossians 4:6.

**Question 79: Which is the eighth commandment?**

Answer: The eighth commandment is, "Thou shalt not steal."

Scripture: Exodus 20:15.

**Question 80: Which is required in the eighth commandment?**

Answer: The eighth commandment requires that we pursue lawful and useful work to provide for our needs and for those unable to provide for themselves.

Scripture: Ephesians 4:28; Proverbs 27:23; Leviticus 25:35; Deuteronomy 15:10; 22:1-4.

**Question 81: What is forbidden in the eighth commandment?**

Answer: The eighth commandment forbids whatever would unjustly withhold or diminish a person's possessions or attainments.

Scripture: Malachi 3:8; Ephesians 4:28; Romans 13:7.

**Question 82: Which is the ninth commandment?**

Answer: The ninth commandment is, "Thou shalt not bear false witness against thy neighbor."

Scripture: Exodus 20:16.

**Question 83: What is required in the ninth commandment?**

Answer: The ninth commandment requires that we maintain and promote truth between persons and that we preserve the good name of our neighbor and ourselves.

Scripture: Zechariah 8:16; Acts 25:10; Ecclesiastes 7:1; 3 John 12; Proverbs 14:5, 25.

**Question 84: What is forbidden in the ninth commandment?**

Answer: The ninth commandment forbids whatever dishonors truth, or injures our own, or our neighbor's good name.

Scripture: Ephesians 4:25; Psalm 15:3; 2 Corinthians 8:20, 21.

**Question 85: What is the tenth commandment?**

Answer: The tenth commandment is, "Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Scripture: Exodus 20:17.

**Question 86: What is required in the tenth commandment?**

Answer: The tenth commandment requires contentment with our own condition, with a right and charitable frame of spirit towards our neighbor, and all that is his.

Scripture: Hebrews 13:5; 1 Timothy 6:6; Romans 12:15; 1 Corinthians 13:4-7; Leviticus 19:18.

**Question 87: What is forbidden in the tenth commandment?**

Answer: The tenth commandment forbids all murmuring over our own condition and all envying or grieving at the good of our neighbor, and all inordinate affections for anything that is his.

Scripture: 1 Corinthians 10:10; James 5:9; Galatians 5:26; Colossians 3:5.

**Question 88: Is any man able perfectly to keep the commandments of God?**

Answer: No mere man, since the fall, is able in this life, perfectly to keep the commandments of God, but daily falls short of inward and outward perfection.

Scripture: Ecclesiastes 7:20; Genesis 6:5; 8:21; 1 John 1:8; James 3:2, 8; Romans 3:23; 7:15; Philippians 3:12.

**Question 89: What then is the purpose of the law since the fall?**

Answer: The purpose of the law, since the fall, is to reveal the perfect righteousness of God, that his people may know the path of faith that leads to life, and that the ungodly may be convicted of their sin, restrained from evil, and brought to Christ for salvation.

Scripture: Psalm 19:7-11; Romans 3:20, 31; 7:7; 8:13; 9:32; 12:2; Titus 2:12-14; Galatians 3:22, 24; 1 Timothy 1:8; Luke 10:25-28.

**Question 90: Are all transgressions of the law equally heinous?**

Answer: Some sins in themselves and by reason of several aggravations are more heinous in the sight of God than others.

Scripture: Ezekiel 8:13; John 19:11; 1 John 5:16.

**Question 91: What does every sin deserve?**

Answer: Every sin deserves God's wrath and curse, both in this life, and in that which is to come.

Scripture: Ephesians 5:6; Galatians 3:10; Proverbs 3:33; Psalm 11:6; Revelation 21:8.

**Question 92: What does God require of us, that we may escape his wrath and curse, due to us for sin?**

Answer: To escape the wrath and curse of God due to us for sin, God requires of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward and ordinary means whereby Christ communicates to us the benefits of redemption.

Scripture: Acts 20:21; 16:30, 31; 17:30.

**Question 93: What is faith in Jesus Christ?**

Answer: Faith in Jesus Christ is saving grace, whereby we receive and rest upon him alone for salvation, trusting him to forgive our sins, and guide us to eternal joy, on the basis of his divine power and atoning death.

Scripture: Hebrews 10:39; John 1:12; 6:35; Philippians 3:9; Galatians 2:15-16, 20; Matthew 14:31.

**Question 94: What is repentance unto life?**

Answer: Repentance unto life is a saving grace, by which a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, does, with grief and hatred of his sin, turn from it to God, with full purpose of, and endeavor after, new obedience.

Scripture: Acts 2:37; Joel 2:13; Jeremiah 31:18, 19; 2 Corinthians 7:10, 11; Romans 6:18.

**Question 95: What are the outward and ordinary means by which Christ communicates to us the benefits of redemption?**

Answer: The outward and ordinary means by which Christ communicates to us the benefits of redemption are his ordinances, especially the Word, Baptism, the Lord's Supper and Prayer; all of which are made effectual to the elect for salvation.

Scripture: Romans 10:17; James 1:18; 1 Corinthians 3:5; Acts 14:1; 2:41, 42.

**Question 96: How is the Word made effective for salvation?**

Answer: The Spirit of God makes the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

Scripture: Psalm 19:7; 119:11, 18; 1 Thessalonians 1:6; 1 Peter 2:1, 2; Romans 1:16.

**Question 97: How is the Word to be read and heard that it may become effective for salvation?**

Answer: That the Word may become effective for salvation we must attend to it with diligence, preparation and prayer, receive it in faith and love, lay it up in our hearts and practice it in our lives.

Scripture: Proverbs 8:34; 1 Peter 2:1, 2; 1 Timothy 4:13; Hebrews 2:1, 3; 4:2; 2 Thessalonians 2:10; Psalm 119:11; James 1:21, 25.

**Question 98: How do Baptism and the Lord's Supper become effective means of salvation?**

Answer: Baptism and the Lord's Supper become effective means of salvation, not from any virtue in them or in him that administers them, but only by the blessing of Christ, and the working of his Spirit in those who by faith receive them.

Scripture: 1 Peter 3:21; 1 Corinthians 3:6, 7; 12:13.

**Question 99: How do Baptism and the Lord's Supper differ from the other ordinances of God?**

Answer: Baptism and the Lord's Supper differ from the other ordinances of God in that they were specially instituted by Christ to represent and apply to believers the benefits of the new covenant by visible and outward signs.

Scripture: Acts 22:16; Matthew 26:26-28; 28:19; Romans 6:4.

**Question 100: What is Baptism?**

Answer: Baptism is a holy ordinance, in which immersion in the water in the name of the Father, the Son and the Holy Spirit, signifies our being joined to Christ and our sharing the benefits of the covenant of grace, and our engagement to be the Lord's.

Scripture: Matthew 28:19; Romans 6:3-5; Colossians 2:12; Galatians 3:27.

**Question 101: To whom is Baptism to be administered?**

Answer: Baptism is to be administered to all those who actually profess repentance towards God, faith in, and obedience to our Lord Jesus Christ; and to no other.

Scripture: Acts 2:38; 8:12, 36; 10:47, 48; Matthew 3:6; Mark 16:16.

**Question 102: Are the infants of professing believers to be baptized?**

Answer: The infants of believers are not to be baptized; because there is neither command nor example in the Holy Scriptures, nor implication from them to baptize such. But baptism is made an expression of faith.

Scripture: Colossians 2:12; 1 Peter 3:21; Galatians 3:26, 27.

**Question 103: How is Baptism rightly administered?**

Answer: Baptism is rightly administered by immersion, or dipping the whole body of the person in water, in the name of the Father, and of the Son, and of the Holy Spirit.

Scripture: Matthew 3:16; John 3:23; Acts 8:38, 39.

**Question 104: What is the duty of those who are rightly baptized?**

Answer: It is the duty of those who are rightly baptized to give themselves to some visible and orderly church of Jesus Christ, that they may walk in all the commandments and ordinances of the Lord blameless.

Scripture: Acts 2:46, 47; 9:26; 1 Peter 2:5; Hebrews 10:25; Romans 16:5.

**Question 105: What is the visible church?**

Answer: The visible church is the organized society of professing believers, in all ages and places, wherein the gospel is truly preached and the ordinances of Baptism and the Lord's Supper administered in true faith.

Scripture: Acts 2:42; 20:7; 7:38; Ephesians 4:11, 12.

**Question 106: What is the invisible church?**

Answer: The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.

Scripture: Ephesians 1:10; 1:22, 23; John 10:16; 11:52.

**Question 107: What is the Lord's Supper?**

Answer: The Lord's Supper is a holy ordinance of the church. By eating bread and drinking the cup according to Christ's appointment we show forth his death. Those who eat and drink in a worthy manner partake of Christ's body and blood, not physically, but spiritually in that by faith they are nourished with the benefits he purchased, and grow in grace.

Scripture: 1 Corinthians 11:23-26; 10:16.

**Question 108: What is required to the worthy receiving of the Lord's Supper?**

Answer: It is required of those who would worthily (that is, suitably) partake of the Lord's Supper, that they examine themselves--of their knowledge, that they discern the Lord's body; their faith, that they feed upon him; and their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

Scripture: 1 Corinthians 5:8; 11:27-31; 2 Corinthians 13:5.

**Question 109: What is Prayer?**

Answer: Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins and thankful acknowledgment of his mercies.

Scripture: 1 John 5:14; 1:9; Philippians 4:6; Psalm 10:17; 145:19; John 14:13, 14.

**Question 110: What rule has God given for our direction in prayer?**

Answer: The whole Word of God is of use to direct us in prayer, but the special rule of direction is that prayer, which Christ taught his disciples, commonly called the Lord's Prayer.

Scripture: Matthew 6:9-13; 2 Timothy 3:16, 17.

**Question 111: What does the preface of the Lord's Prayer teach us?**

Answer: The preface of the Lord's Prayer, which is, "Our Father, who art in heaven," teaches us to draw near to God, with holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others.

Scripture: Matthew 6:9; Luke 11:13; Romans 8:15; Acts 12:5; 1 Timothy 2:1-3.

**Question 112: What do we pray for in the first petition of the Lord's Prayer?**

Answer: In the first petition, which is "Hallowed be thy name," we pray that God would enable us and others to glorify him in all of life, and that he would dispose all things to his own glory.

Scripture: Matthew 6:9; Psalm 67:1-3; Romans 11:36; Revelation 4:11; 1 Corinthians 10:31.

**Question 113: What do we pray for in the second petition of the Lord's Prayer?**

Answer: In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced; that ourselves and others be brought into it, and kept in it; and that the kingdom of glory may be hastened.

Scripture: Matthew 6:10; 9:37,38; Psalm 68:1-18; Romans 10:1; 2 Thessalonians 3:1; Revelation 22:20.

**Question 114: What do we pray for in the third petition of the Lord's Prayer?**

Answer: In the third petition, which is, "Thy will be done on earth as it is in heaven," we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Scripture: Matthew 6:10; Psalm 103:20, 21; 25:4, 5; 119:26.

**Question 115: What do we pray for in the fourth petition of the Lord's Prayer?**

Answer: In the fourth petition, which is, "Give us this day our daily bread," we pray that of God's free gift, we may receive a competent portion of the good things of this life and enjoy his blessing with them.

Scripture: Matthew 6:11; Proverbs 30:8, 9; 1 Timothy 6:6-8; 4:4, 5.

**Question 116: What do we pray for in the fifth petition of the Lord's Prayer?**

Answer: In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray that God, for Christ's sake, would freely pardon all our sins; which we are rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Scripture: Matthew 6:12; 18:35; Psalm 51:1, 3, 7; Mark 11:25.

**Question 117: What do we pray for in the sixth petition?**

Answer: In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Scripture: Matthew 6:13; 26:41; Psalm 19:13; 1 Corinthians 10:13; John 17:15.

**Question 118: What does the conclusion of the Lord's Prayer teach us?**

Answer: The conclusion of the Lord's Prayer, which is, "For Thine is the kingdom, and the power, and the glory, forever, Amen," teaches us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire, and assurance to be heard, we say AMEN.

Scripture: Matthew 6:13; Daniel 9:18, 19; 1 Chronicles 29:11-13; 1 Corinthians 14:16; Philippians 4:6; Revelation 22:20.

**THE LORD'S PRAYER**  
**Matthew 6:9-13**

*In this manner, therefore, pray:  
Our Father in heaven,  
Hallowed be Your name.  
Your kingdom come.  
Your will be done  
On earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our debts, As we forgive our debtors.  
And do not lead us into temptation, But deliver us from the evil one.  
For Yours is the kingdom and the power and the glory forever.  
Amen.*

**THE TEN COMMANDMENTS**  
**Exodus 20:3-17**

1. Worship God first vs 2-3
2. Worship God only vs 4-6
3. Respect Gods Name vs 7
4. Remember Gods day vs 8-11
5. Respect your parents vs 12
6. Don't murder vs 13
7. Be faithful in marriage vs 14
8. Don't steal vs 15
9. Don't lie vs 16
10. Don't covet vs 17

**THE GREAT COMMANDMENT**  
**Matt 22:36-40**

*Teacher, which is the great commandment in the law?"  
Jesus said to him, "'You shall love the LORD your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets."*

**THE GREAT COMMISSION**  
**Matt 28:18-20**

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

## THE APOSTLES' CREED

I believe in God the Father Almighty,  
the Creator of heaven and earth;  
And in Jesus Christ his only Son, our Lord;  
Who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, dead, and buried;  
He descended into hell. The third day he arose again from the dead;  
He ascended into heaven,  
and sits at the right hand of God the Father Almighty;  
from there He shall come to judge the living and the dead.  
I believe in the Holy Spirit;  
the holy catholic (universal) church; the communion of saints;  
the forgiveness of sins;  
the resurrection of the body;  
and life everlasting.  
Amen

## THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth,  
and of all things visible and invisible.  
And in one Lord Jesus Christ, the only-begotten Son of God, begotten  
of the Father before all worlds; God of God, Light of Light, very God of  
very God; begotten, not made, being of one substance with the Father,  
by whom all things were made.  
Who, for us men for our salvation, came down from heaven, and was  
incarnate by the Holy Spirit of the virgin Mary, and was made man; and  
was crucified also for us under Pontius Pilate; He suffered and was  
buried; and the third day He rose again, according to the Scriptures; and  
ascended into heaven, and sits on the right hand of the Father; and He  
shall come again, with glory, to judge the quick and the dead; whose  
kingdom shall have no end.  
And I believe in the Holy Ghost, the Lord and Giver of Life; who  
proceeds from the Father and the Son; who with the Father and the Son  
together is worshipped and glorified; who spoke by the prophets.  
And I believe one holy catholic and apostolic Church. I acknowledge  
one baptism for the remission of sins; and I look for the resurrection of  
the dead, and the life of the world to come. Amen.

## FOUR GREAT CONVERSATION QUESTIONS

1. What do you mean by \_\_\_\_\_? *(make them define their terms)*
2. How do you know that is true? *(many just repeat what they are told)*
3. What difference does that make in your life? *(aka, "so what?")*
4. What if you are wrong about what you believe? *(and you die?)*

## EVIDENCES FOR THE BIBLE

1. Hundreds of Perfectly Fulfilled **Prophecies**
2. **Unity** in All its Teachings *(Across 1500 years, 3 Continents, 3 Languages, 40 Authors,)*
3. Insight Into the **Big Issues** of Life
4. **Historic & Scientific Accuracy** *(History truths proven true hundreds of years later... Science truths hundreds of years before their "discovery")*
5. Testimony of Millions of **Changed Lives**
6. Testimony of **Jesus** Himself

## EVIDENCES FOR THE EXISTENCE OF GOD

1. The Testimony of the **Bible**
2. God makes sense of the historical facts concerning the life, death and resurrection of **Jesus**.
3. God makes sense of the **origin** of the universe *(cause & effect)*
4. God makes sense of the complex **order** in the universe *(design)*
5. God makes sense of objective **moral values** in the world *(moral absolutes, laws)*
6. God can be immediately known and experienced

## EVIDENCES FOR THE CHRISTIAN FAITH

1. The Credibility of its Founder - **Jesus**
2. The Reliability of its **Book**
3. Its Explanations for Life & Accurate Analysis of **Human Nature**
4. Its Power to Change Lives & its Impact on **Society**
5. It Provides a Comprehensive / Integrated **World View** (origins, meaning, morality, destiny)
6. It is Unique in its **Message** (Grace vs, Karma)

## GETTING TO KNOW THE BIBLICAL JESUS

- Jesus is prayed to - Act 7:55-60, 9:14, Rom.10:13, 1Cor 1:1-2
- Jesus is worshipped - Mt 28:9, 2:2,11, Jn 9:35-39, Heb 1:6
- Jesus has the authority to forgive sins - Mt 28:18, Lk 5:20-24, 7:48-49
- Jesus judges - Jn 5:22,27
- Jesus gives eternal life - Jn 10:28, 5:40
- Jesus is Lord and God - Jn 20:28, Heb 1:8

## DID JESUS EVER CLAIM TO BE GOD?

- He came from Heaven - Jn 3:13
- Was the Christ - Jn 4:26
- Had the right to judge Mankind - Jn 5:22
- Deserved the same degree of honor as God - Jn 5:
- Was predicted by the prophets - Jn 5:46
- Has the right to forgive sins committed against God - Mk 2:5
- Has the Power to raise himself from the dead - Jn 6:40
- Never committed a sin - Jn 8:46
- Has existed forever - Jn 8:48
- The Claims of the Apostle JOHN - Jn 1:1-4
- The Claims of the Apostle PAUL - Rom 9:5; Phi 2:5-6, 10-11; 1Tim 3:16; Tit 2:13
- Did Jesus Really Rise from the Dead? - 1Cor 15:14; Jhn 2:19-21

## THE FIVE SOLAS

<b>Grace ALONE</b>	1Tim 5:21; Mt 25:34; Eph1:5-6; 2:8-9; Rom 9:22-23; Jude1:4; Tit 3:5-7; Gal 2:20-21
<b>Faith ALONE:</b>	Rom 5:6; 7:15, 18-23, 8:7; Eph 2:1, 5; Tit 3:3-5; Jn 6:44, 8:36; Col 1:13; Phi 2:13;
<b>Christ ALONE:</b>	1Pet 1:19-20; Act 3:22, 17:31; Heb 1:2, 5:5-6; Luk 1:33; Eph 1:22-23; Jn 17:6;
<b>Scripture ALONE:</b>	Luk 16:29, 31; 24:27, 44; 2Tim 3:15-16; Jn 5:46-47
<b>God's Glory ALONE:</b>	Rom 11:36; 1Cor 10:31; Psa 73:24-28

## THE DOCTRINES OF GRACE

<b>T</b> otal Depravity:	Isa 59:1-4; 64:6; Psa 51:5; 51:1-3; Rom 3:23; 8:7-8; Eph 2:1-3; Mt 7:17-18;
<b>U</b> nconditional Election	Rom 8:28-31, 9:18-23; Eph 1:4-5, 9-11; Jn 10:26-27; Deu 7:6-8; 10:15;
<b>L</b> imited Atonement:	Jn 6:37-40; Mt 1:21; Jn 10:15; 15:13; Act 20:28; Eph 5:25
<b>I</b> rresistible Grace:	Jn 6:37; 5:21; 10:16; Rom 8:29-30; Act 13:48; Eph 1:19-20; 1Cor 4:7
<b>P</b> erseverance of the Saints:	Jn 10:27-30; Eph 1:13-14, 2:8-9; Phi 1:6; Rom 8:1, 8:38-39; 1Jn 2:19;

## THE BAPTIST DISTINCTIVES

<b>B</b> iblical Authority:	2Tim 3:15-17; Rom 10:17; 1Pet 1:23, 2:2; 2Pet 1:20-21; Deu 11:18; 1Ths 2:13
<b>A</b> utonomous Local Church:	Col 1:18; 2Cor 8:1-5, 19, 23
<b>P</b> riesthood of the Believer:	1Pet 2:5, 9; Rev 5:9-10
<b>T</b> wo Ordinances:	Lords Supper - Mat 28:19-20; 1Cor 11:23-32 Baptism - Acts 8:12, 8:26-28, 18:8 Rom 14:5, 12; 2Cor 4:2; Tit 1:9
<b>I</b> ndividual Soul Liberty:	Rom 14:5, 12; 2Cor 4:2; Tit 1:9
<b>S</b> aved, Baptized Church Membership:	Act 2:41-47; 1Cor 12:12; 2Cor 6:14; Eph 4:3
<b>T</b> wo Offices:	1Tim 3:1-13; Tit 1:6-9; Act 20:17-38; Phi 1:1;
<b>S</b> eparation of Church & State	Mat 22:15-22; Act 15:17-29

## WHERE TO LOOK IN THE BOOK...

The Way of SALVATION	Romans 1:16; 3:10,23; 6:23; 5:8; 10:9-13; 5:1; 8:16
Comfort in Time of LONELINESS	Psa 23, Isa 41:10, Heb 13:5-6
Comfort in Time of SORROW	2 Cor 1:3-5, Rom 8:26-28
Relief in Time of SUFFERING	2 Cor 12:8-10, Heb 12:3-13
Guidance in Time of DECISION	Jam 1:5-6, Pro 3:5-6
Protection in Time of DANGER	Psa 91, Psa 121, Heb 13:5-6, Eph 6:10-18
Courage in Time of FEAR	Isa 26:3-4, Phi 4:6-7
Peace in Time of TURMOIL	Mat 11:28-29, Psa 23
Rest in Time of WEARINESS	Jam 1:12-16, 1 Cor 10:6-13
Strength in Time of TEMPTATION	Gal 5:19-21, Heb 10:26-31
Warning in INDIFFERENCE	Isa 1:18, 1 Jhn 1:7-9
Forgiveness when CONVICTED	

## **Historical Highlights**

The Creation	Genesis 1-2
The Fall of Man	Genesis 3
The Flood of Noah	Genesis 6-9
The Call of Abraham	Genesis 12:1-9
Deliverance of Israel from Egypt	Exodus 11-14
Dedication of the Temple	2 Chronicles 5-7
The Babylonian Captivity of Israel	2 Chronicles 36
Revival of Israel after Captivity	Nehemiah 8-9
Promises of the Coming Messiah	Isaiah 9:2-7; Psalms 22; Isaiah 53
The Birth of Christ	Matthew 1:18-2:23
The Triumphal Entry	Luke 19:28-44
The Last Supper	Mark 14:12-26
The Garden of Gethsemane	Matthew 26:36-46
The Betrayal of Jesus	Matthew 26:47-56
The Arrest and Trial of Jesus	John 18:12-19:16
The Death of Christ	Luke 23:26-56
The Resurrection of Christ	Luke 24, John 20
The Ascension of Christ	Acts 1:1-12
The Coming of the Holy Spirit	Acts 2:1-21
The Conversion of Paul	Acts 9:1-31
The Heroes of Faith	Hebrews 11

## **Spiritual Standards**

The Ten Commandments	Exodus 20:1-17
The Sermon on the Mount	Matthew 5-7
The Lord's Prayer	Matthew 6:9-13
The Golden Rule	Matthew 7:12
The Great Commandment	Matthew 22:36-40
The Great Commission	Matthew 28:19-20

The Righteousness of Faith  
The Royal Law  
Christ's New Commandment  
Christian Love

Romans 3:19-28  
James 2:8; Romans 13:8-10  
John 13:34, 35  
I Corinthians 13

In Trouble  
Weary  
  
Worried

Psa 16, 31, Jn 14:1-4, Heb 7:25  
Psa 90, Mat 11:28-30,  
1 Cor 15:58, Gal 6:9,10  
Mat 6:19-34, 1 Pet 5:6,7

### Where To Find Help When...

Afraid  
  
Anxious  
  
Backsliding  
Bereaved  
Bitter or Critical  
Conscious of Sin  
Defeated  
Depressed  
Disaster Threatens  
  
Discouraged  
  
Doubting  
Facing a Crisis  
  
Faith Fails  
Friends Fail  
  
Leaving Home  
Lonely  
Needing God's Protection  
Needing Guidance  
Needing Peace  
  
Needing Rules for Living  
Overcome  
Prayerful  
  
Protected  
Sick/Pain  
  
Sorrowful  
  
Tempted  
  
Thankful  
Traveling

Psa 34 : 4, Mat 10 : 28,  
2 Tim 1 : 7, Heb 13: 5, 6  
Psa 46, Mat 6:19-34, Phi 4:6,  
1 Pet 5:6, 7  
Psa 51, 1 Jhn 1:4-9,  
Mat 5:4, 2 Cor 1:3, 4,  
I Cor 13  
Pro 28:13  
Rom 8:31-39  
Psa 34  
Psa 91, Psa 118:5, 6,  
Luk 8:22-25  
Psa 23, 42:6-11, 55:22, Mat  
5:11-12, 2Cor 4:8-18, Phi 4:4-7  
Mat 8:26, Heb 11  
Psa 121, Matt 6:25-34,  
Heb 4:16  
Psa 42:5, Heb 11  
Psa 41:9-13, Luk 17:3,4, Rom  
12:14,17,19,21, 2 Tim 4:16-18  
Psa 121, Mat 10:16-20  
Psa 23, Heb 13:5-6  
Psa 27:1-6, 91, Phi 4:19  
Psa 32:8, Pro 3,5,6  
Jhn 14:1-4, 16:33, Rom 5:1-5,  
Phi 4:6-7  
Rom 12  
Psa 6, Rom 8:31-39, 1Jn 1:4-9  
Psa 4, 42, Luk 11:1-13, Jhn 17,  
I Jhn 5:14,15  
Psa 18:1-3, 34:7  
Psa 38, Jam 5:14-15, Rom 8:28,  
38-39, 2Cor 12:9-10,  
1Pet 4:12-13,19  
Psa 51, Mat 5:4, Jhn 14,  
2Cor 1:3,4, 1Ths 4:13-18  
Psa 1, 139:23,24, Mat 26:41,  
1Cor 10:12-14, Phi 4:8,  
Jam 4:7, 2Pet 2:9, 3:17  
Psa 100, 1Ths 5:18, Heb 13:15  
Psa 121

### Dynamic Doctrines

God's Greatness/Man's Weakness  
The Twofold Revelation of God  
Man's Universal Guilt  
Atonement  
The New Birth  
Justification by Faith  
Christ, the Good Shepherd  
Christ's Intercession for His Own  
The High Priestly Work of Christ  
Christ's Humiliation and Exaltation  
Resurrection of the Christian Dead  
The Second Coming of Christ  
The Last Judgment  
The New Heaven and New Earth

Isaiah 40  
Psalm 19  
Romans 1:18-2:16  
Lev 16, Rom 5  
John 3  
Eph 2:1-10, Gal 2:16-21  
Psa 23, jhn 10:1-18  
Jhn 17, Heb 7:25  
Heb 9:11-15, 4:14-16  
Philippians 2:5-11  
I Cor 15, 1 Ths 4:13-18  
Mat 24, 2 Ths 1:7-2:12  
Revelation 20:10-15  
Revelation 21-22

## ELDER (TITUS 1:6-9 ESV)

1. Above Reproach (vs 6, 7; 1 Tim 3:2)
2. Faithful Husband (vs 6; 1 Tim 3:2).
3. Faithful Father (vs 6; 1 Tim 3:4-5).
4. Faithful Steward (vs 7)
5. Humble - not arrogant (vs 7)
6. Patient - not quick-tempered (vs 7; 1 Tim 3:3)
7. Sober - not a drunkard (vs 7; 1 Tim 3:3)
8. Gentle / Kind - not violent (vs 7; 1 Tim 3:3)
9. Trustworthy - not greedy (vs 7; 1 Tim 3:3)
10. Hospitable (vs 8; 1 Tim 3:2)
11. Loves what is good (vs 8,; Phil 4:8)
12. Self-controlled & Disciplined (vs 8; 1 Tim 3:2)
13. Upright / Just (vs 8)
14. Holy / Devout (vs 8)
15. Able to teach (vs 9; 1 Tim 3:2)
  - > hold fast... love the Word, respect it, study it, believe it, obey it
  - > encourage others with sound doctrine
  - > refute those who contradict

## DEACON (1 TIMOTHY 3:8-12)

1. Dignified (vs 8)
2. Consistently Honest - not double-tongued (vs 8)
3. Sober - not addicted to much wine
4. Trustworthy - not greedy
5. Holds to the faith & Applies the truth to life (vs 9)
6. Proven servants (vs 10)
7. Blameless / Above Reproach (vs 10)
8. Having a Godly Wife (vs 11)
  - > dignified
  - > not a gossip
  - > sober-minded
  - > faithful in all things
9. Faithful Husband (vs 12)
10. Faithful Father (vs 12)

## WESLEY'S 22 QUESTIONS

While at Oxford in 1729, the brothers, John and Charles Wesley, started a small group that met daily to pray and study Scripture. They also fasted regularly and served the sick and destitute.

They continually searched their own hearts with these 22 penetrating questions...

1. Am I consciously or unconsciously creating the impression that I'm better than I really am? In other words, am I a hypocrite?
2. Am I honest in all my acts and words, or do I exaggerate?
3. Do I confidentially pass on what was told to me in confidence?
4. Can I be trusted?
5. Am I a slave to dress, friends, work or habits?
6. Am I self-conscious, self-pitying or self justifying?
7. Did the Bible live in me today?
8. Do I give it time to speak to me everyday?
9. Am I enjoying prayer?
10. When did I last speak to someone else about my faith?
11. Do I pray about the money I spend?
12. Do I get to bed on time and get up on time?
13. Do I disobey God in anything?
14. Do I insist upon doing something about which my conscience is uneasy?
15. Am I defeated in any part of my life?
16. Am I jealous, impure, critical, irritable, touchy or distrustful?
17. How do I spend my spare time?
18. Am I proud?
19. Do I thank God that I am not as other people, especially as the Pharisees who despised the publican?
20. Is there anyone whom I fear, dislike, disown, criticize, hold a resentment toward or disregard? If so, what I am doing about it?
21. Do I grumble or complain constantly?
22. Is Christ real to me?

## BIBLE READING CHART

Genesis	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
	41	42	43	44	45	46	47	48	49	50										
Exodus	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
Leviticus	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27													
Numbers	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36				
Deuteronomy	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27	28	29	30	31	32	33	34						
Joshua	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24																
Judges	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21																			
Ruth	1	2	3	4																
1 Samuel	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27	28	29	30	31									
2 Samuel	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24																
1 Kings	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22																		
2 Kings	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25															
1 Chronicles	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27	28	29											
2 Chronicles	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36				
Ezra	1	2	3	4	5	6	7	8	9	10										
Nehemiah	1	2	3	4	5	6	7	8	9	10	11	12	13							
Esther	1	2	3	4	5	6	7	8	9	10										
Job	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
	41	42																		
Psalms	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60
	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80
	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120
	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140
	141	142	143	144	145	146	147	148	149	150										
Proverbs	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27	28	29	30	31									
Ecclesiastes	1	2	3	4	5	6	7	8	9	10	11	12								
Song Of Solomon	1	2	3	4	5	6	7	8												
Isaiah	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60
	61	62	63	64	65	66														

## BIBLE READING CHART

Jeremiah	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	
	41	42	43	44	45	46	47	48	49	50	51	52									
Lamentations	1	2	3	4	5																
Ezekiel	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	
	41	42	43	44	45	46	47	48													
Daniel	1	2	3	4	5	6	7	8	9	10	11	12									
Hosea	1	2	3	4	5	6	7	8	9	10	11	12	13	14							
Joel	1	2	3																		
Amos	1	2	3	4	5	6	7	8	9												
Obadiah	1																				
Jonah	1	2	3	4																	
Micah	1	2	3	4	5	6	7														
Nahum	1	2	3																		
Habakkuk	1	2	3																		
Zephaniah	1	2	3																		
Haggai	1	2																			
Zechariah	1	2	3	4	5	6	7	8	9	10	11	12	13	14							
Malachi	1	2	3	4																	
Matthew	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
	21	22	23	24	25	26	27	28													
Mark	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16					
Luke	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
	21	22	23	24																	
John	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
	21																				
Acts	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
	21	22	23	24	25	26	27	28													
Romans	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16					
1 Corinthians	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16					
2 Corinthians	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16					
Galatians	1	2	3	4	5	6															
Ephesians	1	2	3	4	5	6															
Philippians	1	2	3	4																	
Colossians	1	2	3	4																	
1 Thessalonians	1	2	3	4	5																
2 Thessalonians	1	2	3																		
1 Timothy	1	2	3	4	5	6															
2 Timothy	1	2	3	4																	
Titus	1	2	3																		
Philemon	1																				
Hebrews	1	2	3	4	5	6	7	8	9	10	11	12	13								
James	1	2	3	4	5																
1 Peter	1	2	3	4	5																
2 Peter	1	2	3																		
1 John	1	2	3	4	5																
2 John	1																				
3 John	1																				
Jude	1																				
Revelation	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
	21	22																			