

Calvary Pandan Bible-Presbyterian Church

BASIC BIBLE KNOWLEDGE

with

Westminster Confession of Faith
Larger & Shorter Catechism

Basic Bible Knowledge
with Westminster Confession of Faith
Larger & Shorter Catechism

All Scripture quotations are from King James Version

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Calvary Pandan B-P Church

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READY HELP FOR WEARY PILGRIMS

God has provided for the Christian pilgrim, traveling through the wilderness of this world to the Celestial City, His all-sufficient Word which is milk and meat for nourishment of the soul, light upon the pathway, and a mighty Sword to repel the wily enemy of man's soul.

Basic Bible Knowledge is God's Word made simple for every Christian. To the student who means business for God,

*“Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth”
2 Timothy 2:15*

May you study with Holy Spirit's guidance, and grow in grace and knowledge of our Lord Jesus Christ. His mighty Word will make you strong and equip you for victorious combat.

God make you mighty in the Word, a valiant soldier of the Cross of Christ.

Dr S H Tow
Senior Pastor

INTRODUCTION

Hebrews 6:1-3

*“Therefore leaving the principles of the doctrine of Christ,
let us go on unto perfection;
not laying again the foundation of repentance from dead works,
and of faith toward God, Of the doctrine of baptisms,
and of laying on of hands, and of resurrection of the dead,
and of eternal judgment. And this will we do, if God permit.”*

In the Book of Acts, when the Israelites became Christians, they were baptized immediately. Such was the case with Philip and the Ethiopian eunuch (see Acts 8:36-37). Philip baptized him immediately. The Ethiopian did not have to attend any Bible knowledge classes before his baptism, because he, like many of the Jews in the Bible, was already well versed in the Old Testament. At that point in time they did not have the New Testament Scriptures because the New Testament books had not been written. But when Gentiles like ourselves become Christians, we do not have the background knowledge of the Bible like the Israelites or the Ethiopian eunuch did in the Book of Acts. We know very little or nothing about the Bible, unless we “grew up in the church”. We need to know the Bible, for in knowing the Bible we will know God.

This course of 20 lessons entitled “Basic Bible Knowledge” (BBK) has been designed for those who are interested to know more about Christ or are seeking admission to the Church of Jesus Christ by Baptism, Reaffirmation (for those who had been baptized as infants or during childhood) or Transfer of Membership. At the end of the course the student will have received sufficient instruction to know what it means to be a Christian and to fully appreciate the meaning of Baptism and Lord’s Supper as well as other basic doctrines. A simple quiz has been designed at the end of every lesson to facilitate better remembrance.

The BBK Course book was written in basic theology format so that a sinner in search of Christ may find Him through the study of this book. It covers the study of: The Bible; God; Man; Sin; Jesus Christ: His Life and Death; Jesus Christ: His Resurrection; The New Birth; Assurance of Salvation; The Holy Spirit; Baptism; The Lord’s Supper; Prayer; Discipleship; The Church; The Importance of Knowing God’s Word; Witnessing for Christ; Stewardship; Giving to God; False Teachings in the Church; The Return of Jesus Christ; and the Bible-Presbyterian Church Constitution.

It must be clearly emphasized that the BBK Course is only an introductory book to help the Bible student to begin his life-long study of God's Word and to discover for himself the wonderful truths in the Bible. It is not meant to be the end of the study of God's perfect Word but only the beginning. With the use of this book, it is hoped that a thirst and a hunger for the study of the Word of God, or a desire to acquire a deeper knowledge of the Bible, will be created in the heart of every believer after this course. Hebrews 6:1-3 captures very concisely what this Basic Bible Knowledge Course hopes to achieve. Hebrews 6:1-3, *"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit."*

Students of this course are strongly advised to use the King James Version Bible for their study as all the Bible verses quoted in this book are taken from the KJV. The BBK Course book is not meant to replace the Bible but is to be used as an aid to a better understanding of some basic doctrines of the Bible. It would be good to acquire a notebook and some colour pencils to jot down notes and highlight key verses in the Bible.

New Christians who wish to have an overview of the major doctrines of the Bible will also find this book helpful. The knowledge of the God of the Bible is a life-long endeavour. Just as man never stops eating till he dies, the Christian should never stop reading and studying the Bible till he dies. The Bible is the milk and meat for the Christian's hungry soul.

But the Word of God is such a big Book, so how does one begin to instruct a new believer in the knowledge of God and Christ? The Great Commission is more than just sharing the Gospel of Jesus Christ. The Great Commission includes teaching and making disciples and this includes teaching the whole counsel of God to every new believer. Jesus declares unequivocally to all Christians in **Matthew 28:18-20**, *"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."* Since this is the command from the Lord every Christian needs to realize the importance of spiritual growth after salvation.

Every Christian must grow in the grace and knowledge of Jesus Christ. Just as a newborn baby must grow up to be a productive and independent adult, the newborn babe in Christ must also grow to be like Christ. The food he must take to help him grow is the perfect Word of God. This is the milk and meat for his soul. After he drinks the milk, he must progress to eating meat and then to eating strong meat! There are some Christians who believe that having white hair equals having spiritual maturity. Sadly, they may be growing old in age but with little or no growth in spiritual maturity. The best years of their lives have been wasted in the pursuit of worldliness which leads to carnality.

All they have to present before God, if they are Christians, would be empty hands and heads filled with vanity of vanities. They are bankrupt Christians devoid of any good deed done in the Name of Christ and for His glory alone.

Spiritual growth is not an option. It is one of the strongest and clearest evidence of one who is truly born again in Jesus Christ. God's Word in **Hebrews 5:12-14** rebuke all who have been Christians and have not grown in the knowledge of God's Word: *"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."*

Churches with a programme or desire to have a programme to help their friends or new members begin a study of the Bible will also find this book very useful. It is written in point form for easy understanding and reference. We truly hope that this BBK Course will plant into the heart of every newborn babe in Christ the blessed desire to study God's Word for the rest of his/her earthly sojourn. It will hopefully also be a good start for his/her blessed journey with the Lord Jesus Christ. Surely then, the efforts put into the writing and publication of this book would have been worth it all, to the praise and glory of God and our Lord Jesus Christ.

Rev Dr Quek Suan Yew
Pastor

Lesson 1

THE BIBLE

Text:

2 Timothy 3:16-17

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”

[Psalm 119:89, 105, 130; 2 Peter 1:20-21; Psalm 12:6-7; Matthew 5:18; 24:35; Mark 13:31; Luke 21:33; Revelation 22:18-19]

I. WHAT SOME GREAT MEN SAID ABOUT THE BIBLE

1. **Abraham Lincoln:**

I believe the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this book.

2. **George Washington:**

It is impossible to rightly govern the world without GOD and the BIBLE.

3. **Charles Dickens:**

The New Testament is the very best book that ever was or will ever be known in the world.

4. **Sir Isaac Newton:**

There are more sure marks of authenticity in the BIBLE than any other profane history.

5. **Sir Winston Churchill:**

“The Impregnable Rock of Holy Scripture”. We rejected with scorn all those learned and laboured myths that Moses was but a legendary figure. We believe that the most scientific view, the most-up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible literally and in identifying one of the greatest human beings with the most decisive leap forward ever made discernible in the human story.

We may be sure that all events, names, places, numbers, and places happened just as they are set out according to Holy Writ. The Bible was written by God Himself

through inspiration. The Bible has been preserved perfectly by God Himself throughout the ages and without any mistakes so that God's people may always say with all confidence that they have the perfect and inspired Word of God with them today and always.

II. CONTENTS OF THE BIBLE

OLD TESTAMENT - 39 BOOKS

- A. **HISTORICAL BOOKS** - "Rise and Fall of the Jewish Nation"
1. Genesis (Book of Beginnings)
 2. Exodus (Departure of the Israelites out of Egypt)
 3. Leviticus (Religious life of Israel under the priests)
 4. Numbers (Numbering of the Israelites in their wilderness wanderings)
 5. Deuteronomy (The Second Giving of the Law)
 6. Joshua (Conquest of the Promised Land under Joshua)
 7. Judges (The Nation under the Judges)
 8. Ruth (Of Royal lineage)
 9. 1 Samuel (Israel chose her first king)
 10. 2 Samuel (Israel under the kings)
 11. 1 Kings (Israel divided under the kings)
 12. 2 Kings (Israel exiled under the kings)
 13. 1 Chronicles (A historical record of the Southern Kingdom)
 14. 2 Chronicles (A historical record of the Southern Kingdom)
 15. Ezra (The Jews returned from exile)
 16. Nehemiah (Rebuilding the City Walls)
 17. Esther (God's hand in the Nation's affairs)
- B. **POETICAL BOOKS** - "Literature of the Nation's Golden Age"
18. Job (Afflictions of a righteous man)
 19. Psalms (Songs of the Jews, for comfort, encouragement and worship)
 20. Proverbs (The Wise Sayings of King Solomon)
 21. Ecclesiastes (The Preacher reflects on life's problems)
 22. Song of Solomon (Song of Supreme Excellence)
 23. Lamentations (Laments of Jeremiah after the destruction of Jerusalem)

C. PROPHETIC BOOKS - "Literature of Dark Days"

- 24. Isaiah
 - 25. Jeremiah
 - 26. Ezekiel
 - 27. Daniel
- } Major Prophets (FOUR)

- 28. Hosea
 - 29. Joel
 - 30. Amos
 - 31. Obadiah
 - 32. Jonah
 - 33. Micah
 - 34. Nahum
 - 35. Habakkuk
 - 36. Zephaniah
 - 37. Haggai
 - 38. Zechariah
 - 39. Malachi
- } Minor Prophets (TWELVE)

NEW TESTAMENT - 27 books**D. GOSPELS** - "Good News of the King and Kingdom"

- 1. Matthew
- 2. Mark
- 3. Luke
- 4. John

E. ACTS - "Thy Kingdom Come"

- 5. Acts of the Apostles or the Holy Spirit

F. EPISTLES - "Further Teachings and Principles of the Kingdom"

- 6. Romans
- 7. 1 Corinthians
- 8. 2 Corinthians
- 9. Galatians
- 10. Ephesians
- 11. Philippians
- 12. Colossians
- 13. 1 Thessalonians

14. 2 Thessalonians
15. 1 Timothy
16. 2 Timothy
17. Titus
18. Philemon
19. Hebrews
20. James
21. 1 Peter
22. 2 Peter
23. 1 John
24. 2 John
25. 3 John
26. Jude

- G. **REVELATION (Apocalyptic)** - "Things that must shortly come to pass"
27. Revelation

III. WHAT IS THE BIBLE?

The BIBLE is **GOD'S WORD**. It is **inerrant, infallible divinely inspired and perfectly preserved for us by God throughout the ages**.

The BIBLE is the account of GOD's dealings with Man, from the beginning until the end of all things. It tells of Man's **creation, fall and redemption**. It reveals GOD'S PLAN of SALVATION for Man. It reveals **GOD'S WILL** for you and me. It is God revealing Himself to sinful Man.

The Old Testament message is: The Saviour is coming! The New Testament says: The Saviour is come! Both Testaments say: The Saviour is coming again!

The BIBLE has the solution to all the world's complex and insoluble problems. It has the solution to your problems – every one of them, without exception.

The BIBLE IS THE WORD OF EVERLASTING LIFE.

IV. HOW DID THE BIBLE COME TO BE WRITTEN?

THE AUTHOR WAS GOD HIMSELF (The Doctrine of Inspiration)

While human agents were responsible for the actual writing of the books of the BIBLE, the AUTHOR or MASTER MIND of the BOOK is GOD HIMSELF.

Let GOD’S WORD state the case (the Highest Authority):

*“For the prophecy came not in old time by the will of man: **but holy men of God spake as they were moved by the Holy Ghost**”* (2 Peter 1:21). [Emphasis added]

“All Scripture is given by inspiration of God...” (2 Timothy 3:16).

1 Thessalonians 2:13 declares, *“For this cause also thank we God without ceasing, because, **when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.**”* [Emphasis added]

In the writing of the book of REVELATION, the LORD JESUS addressed the Apostle John with these words: *“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter”* (Revelation 1:19).

What grounds are there for saying that the Author of the BIBLE was GOD HIMSELF? A good question! Let us give a reasonable answer.

The BIBLE has 66 BOOKS.

Written by some 40 men,
from many different walks of life
over 60 generations and 1,600 years
in widely separated areas
in 3 continents (Asia, Africa, Europe),
in 3 languages (Hebrew, Aramaic, Greek).

Yet when the 66 Books are put together as the HOLY BIBLE, they form **one harmonious volume**, telling forth one story: GOD’S LOVE FOR SINFUL MAN. There is just one theme from beginning to end, with no self-contradictory or conflicting areas. **ONLY ONE HARMONIOUS BOOK – A DIVINE BOOK!**

How could this be, except for this one fact: behind the many scribes was ONE AUTHOR, GOD.

Therefore, throughout the Bible, *“Thus saith the Lord...”* recurs again and again.

Then by way of contrast, let us consider this proposition. Supposing we were to call on ten eminent writers in our generation, all from one walk of life, in one place, at one time, and in one language, to write independently on some controversial subject, what do you think the result would be?

Do you think there would be agreement and harmony when the ten essays or books are put together? The result will very likely be a conglomeration of differing and conflicting views. We may call it a sort of literary hotchpotch.

Considering then the manner in which the Bible came to be written, there can be no other explanation than this: **THE AUTHOR WAS GOD HIMSELF.** Beyond all the explanations, this belief is a matter of **FAITH.**

V. OBJECTIONS TO THE BIBLE

Until some 200 years ago, the Bible was accepted without question as **GOD'S INFALLIBLE AND INERRANT WORD.** Since that time, however, so-called theologians, archaeologists and seminary professors had begun to cast doubts about certain parts of the Bible, in particular, those recorded accounts of miracles and supernatural events, e.g. the Creation, the Flood, the crossing of the Red Sea by the Israelites, the fall of Jericho in the Old Testament, and the miracles of Jesus and those in both the OT and NT, His Resurrection and the Ascension in the New Testament. This was due largely to the humanistic invention called Redaction and Textual Criticism which came into existence in the nineteenth century. These liberals attack the Word of God from the authorship of the Bible to the content of the Bible itself with their godless speculations and man-centred arguments saying that the Bible has mistakes.

Whereas formerly the Bible was accepted in total as **GOD'S WORD**, now the modern scholars and critics say that the Bible "contains God's Word", thereby injecting doubt and implying that the Bible also contains other things besides God's Word. Scholars of the modernist-liberal schools maintain that large sections of the Bible were "myths" and "legends", while other parts which could not be reconciled with modern scientific knowledge were regarded as mistakes.

We shall not go into too many of these objections to the Bible, but we shall just consider a few of the more common ones.

1. “The Bible is out-of-date”

This implies that the Bible is **behind the times** and probably **irrelevant** for modern man.

To this objection we answer thus: GOD’S WORD may be “old” – the Bible dates back twenty to thirty centuries. However, GOD’S WORD does not grow old. It remains always fresh, relevant and up-to-date. The Bible has the solution to every human problem, now or 3,000 years ago. Psalm 19:7-11: *“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward.”*

Whereas textbooks, especially those of scientific subject, become outdated and useless after only a few years (unless they undergo periodic revision), **the Bible remains the same** - unchanged and unchanging from the beginning until now – **ONE EDITION ONLY**.

To say that the Bible is out-of-date only reveals one’s **ignorance and unbelief**.

2. “The Bible contains mistakes”

This is a serious charge and if substantiated must mean the downfall of the Bible. It can then no longer be regarded as the WORD OF GOD. Let us examine the statement.

What “**mistakes**” do the critics mean? To label those parts which conflict with “scientific opinion” as “mistakes” is incorrect and very short-sighted. Modern “**scientific**” opinion is constantly **changing** and scientific knowledge is **extremely limited**. While science can study, observe and measure **present day physical phenomena**, it has no way of applying the same methods to events which happened a long time ago, or to events of the **spiritual or supernatural realm**.

Some forty years ago, Harry Rimmer of New York offered a substantial monetary reward to anyone who could prove in a court of law that there was any mistake in the Bible. He engaged a Christian lawyer James E Bennett to

defend his case. When the reward was announced in the newspaper, many enemies of the Bible lodged their claims. Their cases were heard before a judge in the law courts.

Despite many varied charges and attacks on GOD'S WORD, not one person could prove that there was even one mistake in the Bible. **Nobody got the reward!**

Their subtle deception includes statements like, "These mistakes are minor. They involve only names of people and places, and numbers which do not affect a person's salvation. Therefore it is all right to hold in your hands a Bible with mistakes." These kinds of man-centred arguments have been the tool of the evil one for centuries. They continue to be used today because of their effectiveness. Do not be fooled by these man-centred arguments. Remember that any reasoning or argument that is man-centred cannot be from God, for God is always God-centred.

The perfect God has given to us the Perfect Bible. The perfect God has also preserved His perfect Bible perfectly for us throughout the ages. If the Word of God has any mistake no matter how small, the doctrine of Inspiration and the character of God would be doomed and man would be in danger of losing his faith.

While men's opinions and scientific speculations keep changing, like ocean tides and currents, the Bible stands through every age, FIRM and UNMOVED, like the ROCK OF GIBRALTAR.

"For ever, O LORD, thy word is settled in heaven" (Psalm 119:89).

"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever" (Psalm 12:6-7).

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18).

"Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35).

3. "The Bible is unscientific"

While the Bible is not a textbook of science (it was not meant to be such), no such statement of the Bible relating to any scientific topic has ever been found to be in error.

On the contrary, the Bible reveals many scientific facts centuries before scientists discovered them. Here are a few examples.

- a. Until the invention of the telescope in the 17th Century, astronomers used to count the stars (Ptolemy counted 1056, Kepler counted 1005).

Over 2,000 years before, the Bible has pronounced: *“The host of heaven cannot be numbered”* (Jeremiah 33:22).

- b. Ancient men had no knowledge of **what supported the earth**. The Greeks used to imagine that the world was held up by the strong man “Atlas”. The Indians pictured the earth being supported by four elephants.

A long time ago (over 3,000 years) GOD’S WORD said: He **hangeth the earth upon nothing** (Job 26:7). In recent years, space explorers and satellites in orbit have given us beautiful pictures of our earth “floating” in space, hanging on nothing.

- c. Until Columbus sailed round the world in the 15th Century, men used to think that the **world was flat**.

Over 2,000 years before that, the Bible said of God: “It is he that sitteth upon the **circle** (sphere) of the earth” (Isaiah 40:22).

We could go on further in “making a case for the Bible” but really there is no need to do so. For many a man’s mind, once made up, is set for good, and much argument will not change it.

God says to man and of man: *“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts”* (Isaiah 55:8,9).

It is a fact that those who criticise the Bible most are often those who know it least! If our God cannot work **miracles**, but is limited by physical laws like

man, then He is no God. But HE is the CREATOR and HIS ACTS belong to the realm of the **SUPERNATURAL AND SUPERHUMAN.**

There is no searching of His understanding. The Bible records for us GOD'S MIGHTY ACTS!

VI. THE BIBLE IS PERFECT

We hold the “highest view” of the Holy Scripture. We do not claim to understand every part of the BOOK. There are parts which we just do not fully understand. Of these, we say “we don’t know”. Some parts may puzzle and perplex. But that does not mean the BIBLE is wrong. Only our understanding is incomplete. Just because we do not understand some parts of the Bible does not mean that the Bible is not perfect.

The perfect Bible is based entirely upon God’s own claim. Some might say that this reasoning is tautological. That person is right. It is a tautological argument to use the Bible to claim its own perfection. However, there is no source higher than the Bible itself that can attest to her own perfection. Therefore to use any other source to ascertain the perfect Bible would make the Bible subservient to that source. There is no source on earth that is higher than the Word of God. It is sensible and logical that the highest source has to be the only source used to ascertain the Bible’s perfection.

The Bible is inspired by God, every jot and tittle of it. There are no parts in the Bible like names or people or places and numbers that are less inspired or other matters more inspired. The doctrine of inspiration teaches us that all of God’s Word is God breathed and therefore inspired. The Bible says in **2 Timothy 3:16-17:** *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”* All Scripture refers to all Scripture in every sense of the word. Therefore the whole Bible from Genesis to Revelation is perfect because God Himself is perfect! The perfect God has given to man the perfect Word! God inspired His perfect Word in the languages of Hebrew and Aramaic (in the Old Testament) and Greek (in the New Testament). God did not inspire His perfect Word in other languages. Other languages are translations of the Perfect Bible.

The Bible is also preserved by God perfectly. There is no jot or tittle of the

perfect Word that was lost along the way. The original manuscripts (autographs) are lost to us today due to the frequency of usage but not the perfect words of God. The material they were written on deteriorated with time. Thank God that He has preserved all the words of God perfectly for His people throughout the ages in the copies known as the apographs. This means that the moment inspiration began, preservation also began. However, when inspiration ceased at the completion of the Book of Revelation which signaled the completion of the Bible, God's preservation of His perfect Bible continues till the present time. The following are some Bible verses that teach the doctrine of preservation:-

Psalm 12:6-7 *"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. 7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."*

Matthew 5:17-18 *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."*

Mark 13:31 *"Heaven and earth shall pass away: but my words shall not pass away."* (cf. Luke 21:33)

Just as God inspired the Word of God perfectly, He also preserved the same perfect Word of God perfectly. It is foolishness on God's part to inspire His Holy Word perfectly and not bother to preserve the same Holy Word perfectly. The Word of God is our only source of truth and light in a world that is filled with sin and spiritual darkness. Without the perfect Word of God we have no faith. We will fail God in our witness for Him. Anyone who believes the Bible has mistakes is a liar, for God says very clearly that His holy Word is perfect. The perfect Old Testament Hebrew Texts are the Masoretic Texts and the New Testament Greek Texts are the Textus Receptus underlying the King James Bible.

The KJV is the most faithful and most accurate translation of the Bible for the English reading believer. The faithfulness of every translation is measured according to the **TEXTS** used; who the **TRANSLATORS** were; what **TECHNIQUE** of translation they employed; and how orthodox the **THEOLOGY** of that translation. These four T's can be used by the believer to measure all translations of the Bible before he chooses it for his own spiritual growth and well-being. Based on the above four T's, the KJV is a translation from the perfectly preserved TEXTS. The translators of the KJV Bible had the best academic minds in their knowledge of the languages of the Bible and

other middle-eastern languages that helped them to understand and translate the Bible. They were also the most spiritual men at that time appointed by the king. This was a spiritual exercise and not a money-making one. The translation of the KJV Bible was ordered by King James so that he could unite the nation with one standard Bible for his people in England. The technique used by the KJV translators was the formal equivalence whereby they followed as closely as possible the original languages in their choice of syntax and grammar. Today's translators are all tainted by the Westcott and Hort's poison of textual criticism and the texts they used were the corrupt texts. The technique used in many cases is the dynamic equivalence whereby the thought of the biblical writers are translated rather than the words of the Bible. This opens the Bible to the errors of the translators' interpretation of the texts. The end result of the KJV Bible is that it provides all readers a highest theology where every doctrine of the Bible is kept intact; whereas the corrupt English modern versions are tainted by errors.

The Bible was given to us by God to be read and obeyed. We cannot obey what we cannot read or understand. That is why the choice of a translation is of the greatest importance to most of us who do not read the Hebrew and Greek texts of the Bible. The doctrines of inspiration and preservation are life and death doctrines. It impacts our faith and our destiny. The Bible is perfect at inspiration and it continues to be perfect today because God is perfect and He has preserved it Himself, perfectly by His providence. These are doctrines for all believers of all languages as they are the very foundation of our belief.

Martin Luther, the Sixteenth Century Reformer, believed and taught that the Bible is infallibly true in all its parts. Luther quoted Augustine's letter to Jerome: "This I have learned to do: to hold only those books which are called the Holy Scriptures in such honour and I finally believed that not one of the Holy Writers ever erred."

Luther endorsed this view of Augustine and he stated: "The Scriptures cannot err. It is certain that the Scriptures cannot disagree with itself. It is impossible that Scriptures should contradict itself, only that it so appears to the senseless and obstinate hypocrites."

When Luther found an apparent discrepancy or contradiction with respect to chronology, he refused to side with "those who said that the Scripture is evidently wrong."

Luther said, **“I conclude that matter with humble confession of my ignorance for it is only the Holy Ghost who knows and understands everything.”**

VII.

We must be humble if we want to understand GOD’S WORD, and we must also PRAY for the HOLY SPIRIT to be our TEACHER. The Bible is a spiritual Book and the Holy Spirit alone is able to help us understand and obey it. *“Open thou mine eyes, that I may behold wondrous things out of thy law”* (Psalm 119:18).

POEM ON THE BIBLE

“Within this wondrous volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to find the way;
And better had they n’er been born
Who read to doubt, or read to scorn.”

~ Sir Walter Scott ~

“Thy word is a lamp unto my feet, and a light unto my path” (Psalm 119:105).

May this light shine your pathway every day!

BIBLE KNOWLEDGE QUIZ 1: THE BIBLE

Fill in the blanks (one letter for each space):

1. The Bible is an account of God's dealings with _ _ _ .
2. It reveals God's _ _ _ _ of Salvation for Man.
3. The Bible has the solution to ALL our _ _ _ _ _ _ _ _ .
4. The author of the Bible is _ _ _ .
5. All Scripture is given by _ _ _ _ _ _ _ _ _ _ of God.

Underline the correct answer:

6. The Bible
 - (a) contains God's Words
 - (b) rarely makes mistakes
 - (c) is God's Word.
7. Those who criticise the Bible most are often those who
 - (a) love it best
 - (b) know it least
 - (c) preach the Gospel.
8. We believe God's Word to be the _ _ _ _ _ Word of God.
 - (a) perfect
 - (b) unreliable
 - (c) doubtful
 - (d) errant.
9. The Bible has
 - (a) 44 books
 - (b) 99 books
 - (c) 66 books.
10. We should read the Bible
 - (a) sometimes
 - (b) daily
 - (c) yearly
 - (d) when we feel like it.

Lesson 2

GOD

Text:

Genesis 1:1

“In the beginning God created the heaven and the earth.”

[Exodus 20:1-6; Psalm 19:1; Romans 1:18-25; John 1:1-5]

When we speak of God we must do so with profound respect and reverence, for we are speaking of the GREAT CREATOR of the Universe and all things. We are but feeble and finite creatures made by HIM. Our understanding is very limited. We cannot know anything about God except the things HE is pleased to **reveal** to us. This is the first and basic condition which we must recognize if we are to succeed in our quest to know HIM.

God reigns supreme in Heaven. He dwells in unapproachable light (1 Timothy 6:16). GOD IS SPIRIT. We cannot see HIM with our physical eyes. Nevertheless, there is enough evidence for us to know that God exists. God does not have to prove His own existence. Yet there is no excuse for any man not to know that HE IS, for HE has revealed HIMSELF.

“Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse” (Romans 1:19, 20).

It is important to stress again that man, by his own thinking and searching, cannot understand God. The finite is totally unable to discover the infinite God. The infinite God must reveal Himself to us, the finite. We may try, but we would get lost in the dark. In the words of Job: *“Canst thou by searching find out God? canst thou find out the Almighty unto perfection?”* (Job 11:7). God Himself says: *“For my thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts”* (Isaiah 55:8,9).

We must not, therefore, try to know God by our own limited and inadequate thinking. We must humbly pray: “Lord, show thyself to me. Reveal thyself that I may understand.”

I. HOW HAS GOD REVEALED HIMSELF?

God has revealed Himself in three ways:

1. By His creation (God's general revelation)
2. By His Inspired Word, the Bible (God's special revelation)
3. By His SON, the Living Word.

1. GOD'S CREATION (GENERAL REVELATION)

Men call it "Nature". We know it to be God's wonderful creation. When we behold the earth, sky and sea, we are struck by their orderliness, design and beauty. When we gaze into the sky, we are dazzled by the brilliance of the sun in the day, and the countless shining stars that adorn the heavens at night.

Every child knows this rhyme:

"Twinkle, twinkle, little star,
How I wonder what you are;
Up above the world so high,
Like a diamond in the sky!"

Yes, God made all those stars and placed them in space. He hangeth them on nothing! (Job 26:7)

The earth and planetary systems move in their fixed orbits through space. Billions more similar heavenly bodies and other systems move in their own courses through space. Scientists who spend long hours looking through their telescopes exclaim with wonder and amazement:

"What beauty, design and orderliness."

If so, then it stands to reason for a thinking person to conclude: "What a wonderful DESIGNER-ARCHITECT-BUILDER who planned and made it all!" Don't we say that whenever we see a beautiful structure such as a ship, aircraft or building? This is what we call "cause and effect". Every effect must have a cause. The beautiful creation must have a most wonderful CREATOR. So the psalmist says:

*“The heavens declare the glory of God;
and the firmament (outer space or sky) sheweth His handywork”
(Psalm 19:1)*

The reasonable and wise person, seeing the marvellous “world of nature” around him and beyond, in the staggering vastness of outer space (about which even scientists know so little), is compelled to exclaim,

“O Lord my God, How great Thou art!”

The voice of creation speaks in a language that all man understands. This voice is broadcasted throughout the whole world day and night in a universal language. It envelopes the whole world like the heat of the sun touches the world. Psalm 19:2-6 says, *“Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.”*

From Romans 1:18-25 we learn that God’s creation reveals two doctrines about God. The two doctrines are that God exists and that He is a powerful God. When sinful man makes idols to replace God, God says that that is enough for Him to condemn man. Man will be without excuse on the day of judgement. In other words, God’s creation is sufficient to condemn sinful man to Hell but not enough to save man from Hell and bring him into heaven. To do that, man needs God’s special revelation.

2. GOD’S WORD (GOD’S SPECIAL REVELATION)

Next to His creation, God reveals Himself by His inspired Word, written as a permanent record for us in the Bible. This is known as God’s special revelation. In this perfect Book is recorded all that mankind needs to know about God, about man, about the universe, about the way of life, about the destiny of man and about things to come. God has spoken! Man must take note! How has God spoken, you may ask?

2 Timothy 3:16-17 says, *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

That the man of God may be perfect, thoroughly furnished unto all good works.”
See also Psalm 19:7-14.

GOD ALMIGHTY spoke, His servants transmitted the message, committing it to writing by the inspiration of the Holy Spirit. Thus we have the BIBLE - GOD'S MESSAGE TO MAN. The Bible is God's special revelation of Himself to us. Without the Bible, man will never be able to know God at all in a personal way. Man will perish in his sins forever. From the Bible we learn that God is love. God is holy, just and true. He is also the One living and true God and beside Him there is none other. This is known as theism, God revealing Himself to us. This is different from Deism. Deism is a heresy which teaches that God created the universe and the world and then went to sleep. He left man to fend for himself. He did not care for man at all. Deism therefore teaches that God did not interact or give to man His Holy Word. Deism denies the Bible in totality.

By reading the Bible with the help of the Holy Spirit, honestly and sincerely desiring to learn about God, we will be greatly enriched and blessed, for there is no greater knowledge than the knowledge of the MOST HIGH. God gave man the holy and perfect Word (the written Word) in order that man might know Him. But the best is that He has given us His only begotten Son, the Living Word.

3. GOD'S SON

Beyond communicating with man by the written Word, God in these “last days” also spoke through the PERSON of His only begotten SON, JESUS CHRIST. He is the living Word whereas the Bible is known as the written Word.

Hebrews 1:1, 2, “GOD, *who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken to us by His Son...*” “*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*” (2 Peter 1:21)

Far better than words, Jesus came clothed in human form, “*the WORD was made flesh and dwelt among us*” (John 1:1,14). In Jesus, God revealed Himself in person, “*...he that hath seen me hath seen the Father*” (John 14:9), said Jesus.

“That which was from the beginning, which we have heard, which we have seen

with our eyes, which we have looked upon, and our hands have handled, of the Word of life... That which we have seen and heard declare we unto you..." (1 John 1:1,3).

Faithfully recorded for us are the eye witness accounts of the apostles who walked and talked with GOD THE SON, our LORD JESUS CHRIST. If you want to know the heart and mind of God, read about the Jesus of the GOSPELS!

II. THE NATURE OF GOD

1. GOD IS A SPIRIT (John 4:24)

Let us not think of God as if He were a man - in human terms. God is SPIRIT. He is invisible to our physical eyes.

2. GOD IS A PERSON

God said unto Moses: "I AM THAT I AM". Jesus addressed God as "FATHER". Personal characteristics are ascribed to Him, such as knowledge (Isaiah 55:8-9), emotions (Genesis 6:6) and will (Joshua 3:10).

3. GOD IS ONE GOD

Scripture clearly teaches that there is one God (1Timothy 2:5). He is SUPREME and there is none else.

4. THREE PERSONS IN ONE (TRINITY)

God is one God, consisting of THREE PERSONS: FATHER, SON and HOLY SPIRIT. It is a mystery, but it is TRUE because God's Word says so. We read of this in these passages:

- a. Baptism of Jesus, Matthew 3:16-17
- b. The Great Commission, Matthew 28:19
- c. The Benediction of 2 Corinthians 13:14
- d. The Johanne Comma of 1John 5:7-8

The FATHER is called God in Romans 1:7, the SON, Jesus, is called God in Hebrews 1:8, and the HOLY SPIRIT is called God in Acts 5:3,4. But the best text is:

1 John 5:6-9, *"This is he that came by water and blood, even Jesus Christ; not*

by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son."

SOME OF THE ATTRIBUTES (QUALITIES) OF GOD

1. GOD IS OMNIPRESENT.
i.e. everywhere is in God's presence all at the same time (Jeremiah 23:24).
2. GOD IS OMNISCIENT.
i.e. He knows all things. He knows all our thoughts and deeds (Proverbs 15:3). Nothing happens without God's knowledge, not even the death of a sparrow (Matthew 10:29). He does not lose or gain any knowledge.
3. GOD IS OMNIPOTENT.
i.e. He is all powerful. He created the universe and controls it. There is nothing too hard for God (Matthew 19:26). Anything that requires power to do God has the power to do it. How much power does it take to raise someone from the dead? God has that power to do it.
4. GOD IS ETERNAL.
He never had a beginning. He never will cease to be (Psalm 90:2).
5. GOD IS UNCHANGEABLE (immutable).
"I am the LORD, I change not" (Malachi 3:6). He is the same yesterday, today and forever.
6. GOD IS HOLY. He is absolutely PURE. He hates sin.
7. GOD IS JUST.
All that God does is right and fair (Psalm 119:137). He never over or under punishes any sinner or for any sin.
8. GOD IS LOVE.
God loves all sinners (John 3:16). God loves all. God sent His only begotten Son Jesus Christ to die for sinful man. His love is an unconditional and sacrificial love (cf. 1 Corinthians 13:4-7).

9. GOD IS A CONSUMING FIRE.
Deuteronomy 4:24; Hebrews 12:29.

The first five attributes of God listed above are known as incommunicable attributes. These attributes belong only to God. He cannot lose any of these attributes. These attributes do not diminish in any way through all eternity. The other remaining attributes of God are known as communicable attributes. They can be passed to believers as the Fruit of the Holy Spirit.

III. WHAT MUST WE DO TOWARD GOD?

1. As one of God's creatures, made in God's own image, we must acknowledge Him as our CREATOR AND GOD. He also sustains and protects us. We owe all that we are and have to God.
2. Therefore, we must give Him our TOTAL ALLEGIANCE and WORSHIP. Jesus said: "*THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART AND WITH ALL THY SOUL, AND WITH ALL THY MIND. This is the first and great commandment*" (Matthew 22:37-38). [Emphasis added]

As expressed in the first question of the WESTMINSTER SHORTER CATECHISM, man's chief end is to glorify God, and to enjoy Him forever.

3. BUT SOME SAY, "I CANNOT BELIEVE!"

True, many people, especially the learned and intellectuals, claim that it is impossible for them to believe that God exists. What do we say to this?

All mankind believe in something or someone on this earth. If they do not, they will not be able to live sensibly or profitably. To have faith is to trust. Man needs to believe in God. Not to believe that God exists gives rise to many insoluble problems far more difficult than to humbly accept the fact that God is. For the person who refuses to believe in God, there is no CREATION. Things just happened, by chance. Life was not created, but came "by chance or accident" from dead and lifeless matter. Man "evolved" from lower animals. If all these happened by chance, then there is no particular purpose to man's existence on earth, and man's future is unknown. The whole outlook is gloomy and uncertain.

People say that they “cannot believe in God”. This is because of the consequences of accepting Him. If I acknowledge God, it means also that I believe He is the Creator. Now, if He created me and all things, then He has a right to my love, loyalty and worship. I WILL BE ACCOUNTABLE to Him. I will not be allowed to do whatever I want.

If I believe in God, I must face the consequences of that belief: I must accept HIS COMMANDMENTS AND OBEY THEM. It means MY WHOLE LIFE MUST BE LIVED IN OBEDIENCE TO HIS WILL. It means that all areas of my life have to be radically or drastically changed.

So, belief in God carries a price. Many people are not willing to pay that price. They cover up their intellectual dissent by saying, “I cannot believe,” which actually means, “I will not believe.” It is to commit the sin of pride.

But, no matter what a person believes, the fact of God is not altered, and the ultimate prospect and certainty of our having to appear before Him for judgement is inescapable.

4. We must fear God. This is the beginning of wisdom. Psalm 111:10 says, “*The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*” Also, Proverbs 1:7 says, “*The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.*” See also Proverbs 9:10.

BIBLE KNOWLEDGE QUIZ 2: GOD

Fill in the blanks (one letter for each space):

1. There is ___ ___ ___ true God.
2. God has ___ ___ beginning and ___ ___ ending.
3. God ___ ___ ___ ___ ___ makes mistakes.
4. God created ___ ___ ___ things.
5. God knows ___ ___ ___ my thoughts and words and deeds.

Underline the correct answers:

6. We must approach God
(a) casually (b) reverently
(c) proudly.
7. List the three ways God has revealed Himself.

8. What are some of the incommunicable and communicable attributes of God?

9. In sending Jesus Christ to earth, God revealed His
(a) anger (b) pleasure
(c) love for man.
10. We should love and serve God
(a) every day (b) on Sundays only
(c) whenever we feel like it.

Lesson 3

MAN

Text:

Genesis 1:26-27

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.”

[Genesis 2:7, 18, 21-25]

INTRODUCTION

What is MAN? This is the big question.

Is Man the end product of Evolution or is he the climax of divine Creation? The answer to this question has profound and far reaching effects on our understanding of the origin and meaning of life, on morals and behaviour, on the state of society and our outlook for the future, including eternity.

The great majority of people today hold to the first view that Man came by Evolution. This is the opinion of so-called intellectuals, scientists and university professors, and even many theologians, seminary and Bible College professors and pastors. In almost all schools, colleges and universities throughout the world, the philosophy or theory of Evolution is accepted, taught and propagated as established fact, so much so that the average man-in-the-street today believes that he has descended from apes or some ape-like animal.

When popular opinion is so prevalent and belief in Evolution is being equated with “higher learning” and “science”, what alternative is there for the average person to think otherwise and go against the massive current? Many Christians, therefore, surrender to this godless philosophy and in so doing, lose their faith. There are the neo-evangelicals who have compromised their faith by marrying godless evolution with the existence of God. The compromised position of these professing Christians is known as Theistic Evolution. They claim that God used evolution to create the universe! This marriage of godless science with God and the Bible is nothing but spiritual adultery.

What do we say to this? Is our belief in God and the Creation reasonable? Is it still valid as it used to be before Darwin? Can we accept the Genesis account and hold on to it as we face an ever antagonistic world?

Let us consider these deep and disturbing questions and see what reasonable answers God has given from Holy Scriptures to substantiate and support what is true. Let us by faith and based upon God's Holy Word and at all costs seek the truth for our souls' sake. Unless we have the truth we stand on dangerous ground. Our eternal destiny must be founded on God's divine inerrant, infallible, inspired and preserved Word.

CAN SCIENCE TELL US ABOUT ORIGINS?

The theory of Evolution is almost universally accepted as a scientifically proven fact, so much so that the average person seems to think that not to believe in Evolution is unscientific. This is a most dangerous attitude of mind and must not be allowed to go unchallenged.

What is SCIENCE? Chambers' 20th Century Dictionary defines it as follows: **Knowledge ascertained by observation and experiment, critically tested, systematised and brought under general principles.** If Evolution is a SCIENCE, it must conform to this definition and its requirements.

SCIENCE can study, by observation and experiment, **present day** physical phenomena and processes. It cannot study events which took place a long time ago (according to Evolutionists "aeons of time ago", "hundreds of millions and billions of years ago").

Expressed another way: Pre-historic events and physical processes which brought the earth and all life into existence CANNOT be studied by scientific methods today. To evaluate pre-historic events by applying our knowledge of present day processes and phenomena is **NOT SCIENCE**. Every honest SCIENTIST will agree to this statement. At best, IT IS SPECULATION. At the worst IT IS DECEPTION.

We therefore conclude that EVOLUTION is NOT A SCIENCE. IT IS SPECULATION, NOT FACT. It is ludicrous for a child of God to trust in a godless science instead of in God Himself.

SCIENCE CANNOT TELL US ANYTHING ABOUT ORIGINS

If we want to know anything about origins, there is only **ONE WAY**: GET IT FROM THE ONE WHO WAS PRESENT at that **EVENT!** He has to be an eye witness to the origin of our world. We must depend on **GOD, the GREAT FIRST CAUSE, THE CREATOR. ONLY HE CAN TELL US ABOUT ORIGINS.**

In other words, we must depend on **DIVINE REVELATION. There is simply no other valid source of information.**

Having arrived at this important conclusion, let us examine the so-called theory of Evolution.

WHAT DO THEY MEAN BY “EVOLUTION”?

Firstly:

1. Evolution is only a **THEORY** or speculation.
2. Evolution is **NOT FACT.**
3. Evolution has **NEVER** been proven.
4. Evolution **CANNOT** be proven.

These four simple statements establish a proper and firm basis from which we may proceed to examine the whole matter.

THE PROCESS OF EVOLUTION

Very simply and broadly defined, Evolution is the **THEORY** or **SPECULATION** that **ALL THINGS** have been formed by a gradual process of change/modification through natural processes over a long period of time (“hundreds of millions and billions of years”) from pre-existing materials.

In some primeval sea, chemical matter “by a happy combination” and “under the right conditions” became organised into a single living cell.

From this simple life form, over a long period of time, by slow gradual processes, complex and more organised forms of life “evolved”.

Is the process of Evolution still active today? Oh yes! So the evolutionist confidently asserts. Do we see it happening? Oh no! It takes thousands or millions of years, we cannot expect to see it in our life-time!

What is the mechanism behind Evolution? Pure CHANCE! This is what the evolutionist says.

What is the purpose of it all? Since it happens by chance, it follows that there can be no particular purpose.

WHAT HAVE BEEN THE RESULTS/IMPLICATIONS OF BELIEF IN “EVOLUTION”?

1. Since everything happened by chance, without any Intelligence or supernatural Power, it follows that:

belief in God is unnecessary.
It is also “unscientific”.

2. Therefore, a person who sincerely believes in Evolution cannot believe in God. He is an ATHEIST. It is an anti-biblical perspective of life and the origin of life.
3. Since Evolution states that things are continually improving and getting better, mankind is on the upward path, “getting better”. Therefore there is no need of a **Saviour**. He is quite capable of managing his own affairs.

To the evolutionist, God’s redemptive plan
is meaningless, unnecessary.

4. The theory of Evolution has greatly prompted the prevalent secularistic and materialistic **philosophy** of modern man.

(secular = pertaining to the present visible world)

5. The theory of Evolution has given birth to other godless and evil schools of thought and philosophies e.g. communism, socialism, anarchism, fascism, nazism and many immoral doctrines. It has also spawned immoral and lascivious societies where human beings behave like beasts.

The theory of Evolution has **turned Man away from God**. It is a **most evil and destructive ideology**.

CAN THE THEORY OF EVOLUTION BE SCIENTIFICALLY EXAMINED?

Yes! Definitely. Let it be put to the test by scientific examination.

“EVOLUTION SAYS”	“SCIENCE SAYS”
1. Life originated “aeons of time ago”, may be billions of years ago.	No sure scientific evidence available. Science can only say “don’t know”.
2. Life started by “spontaneous generation when conditions were right”.	Science has never succeeded in creating life from lifeless material. “Spontaneous generation” has never been observed to happen.
3. By “evolution”, simple forms of life are constantly becoming more highly organised and developed, by themselves.	Scientific observation contradicts “evolution”. Things are only becoming more degenerate and less organised when left to themselves.
4. By process of “evolution”, all the species of animals (and man) have appeared on this earth.	Evolutionary processes have never been observed to produce one species from another. Evolution cannot explain the origin of species.
5. Man evolved from the higher apes.	No scientific evidence at all. Missing links are still missing.

The above is a simple summary of the theory of Evolution.

For schools and universities to constantly teach Evolution as a scientific fact is **DISHONEST** and **UNSCIENTIFIC**.

Now, let us turn to the **ONE** who **STARTED** it all - our **GOD** and **CREATOR** and see what He has to say about the origin of **MAN**.

**“IN THE BEGINNING GOD CREATED”
SEQUENCE OF CREATION
(Genesis Chapter 1)**

- DAY 1 Angels, Heavens (2nd Heaven – outer space or exosphere and 3rd Heaven), darkness, light, earth (without form and void).
- DAY 2 Firmament or “sky” to divide the waters above and below (1st Heaven—our atmosphere).
- DAY 3 Earth (land) and seas (oceans), plants, vegetation.
- DAY 4 Lights of Heaven, moon and stars in our galaxy (1st Heaven).
- DAY 5 Fish and fowl.
- DAY 6 Beasts and creeping things. MAN and WOMAN.
- DAY 7 Day of Rest.

Genesis 1:31

“And God saw everything that He had made, and, behold, it was very good.”
A perfect Creation - God’s handiwork.

NOTE: All of God’s creation had THE APPEARANCE OF AGE. Trees were only one 24 hour day old but it appeared to have taken many years for they were already full grown with the ability to self propagate. This was true of birds, fish and beasts including Adam and Eve. The universe too had the appearance of age. It may appear that the light from the furthest stars takes thousands of light years to reach us but it was only a few days old when Adam and Eve looked up and saw them. God who created the stars also created the beams of light of all the stars giving the universe an appearance of age.

ORIGIN OF MAN

Genesis 1:26-27

“And God said, Let us make man in our image, after our likeness... So God created man in His own image... male and female created He them.”

NOTE:

1. God's great act of Creation took 6 literal 24 hour days. Whenever the numerical adjective is used in the Bible it is always understood in the literal sense. For example: 2 days or 3 years or 5 weeks are all to be understood in their literal 24 hours usage. On the 6th and final day came the grand climax: The CREATION OF MAN.
2. God formed man and woman in His own image, after God's own likeness. MAN and WOMAN are unique. Man is different from the animals. He has **intellect, moral choice, self determination and free will.**
3. Man was ordered by the Creator to have dominion over the whole earth and all its creatures on land, in the air and in the sea, to subdue the earth and replenish it (Genesis 1:26-28).
4. God made Man for His own glory, to have fellowship with and to worship and glorify HIM.

THE GARDEN OF EDEN

God Entered into a Covenant with Adam.

Genesis 2:8, 9, 15-17

“And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil... And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

The LORD God planted a garden eastward of Eden. In this Garden of Eden, God entered into a covenant with Adam.

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Genesis 2:17). This is known as the Covenant of Works. The parties were God and Man. The penalty was death.

The promise was eternal life. These are the elements that make up a covenant. Man was in a state where he was capable of sinning although he was perfect and without sin. He was, as it were, on probation.

God placed just one simple condition:

OBEY and LIVE,
DISOBEY and DIE!

God also instituted Marriage – Genesis 2: 18 says,

“And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.”

God put Adam to sleep and took one of his ribs with which He formed Woman. This occurred on the sixth day of creation. God then presented Woman to Adam. *“And Adam said, This is now bone of my bones, and flesh of my flesh”* (Genesis 2:23).

In this beautiful and pleasant garden setting, the Lord God instituted the holy estate of Matrimony. *“Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh”* (Genesis 2:24).

In the Garden of Eden, if Adam had heeded God’s command, eternal bliss was theirs - and all mankind’s. Adam represented all of humanity in the Garden of Eden. Their failure to stand up to the test plunged the whole Creation under a curse, bringing it and all mankind into sin and separation from God. It brought death, both physical and spiritual, and ultimately the second death, i.e. eternal punishment and separation from God. Their act of disobedience and folly also set in motion GOD’S GRAND PLAN OF REDEMPTION, which forms the BIBLICAL RECORD.

PARADISE LOST

God’s enemy No. 1, Satan, was not long getting into action to mar the beautiful Garden scene.

Read Genesis 3 for the sad story of the Fall of Man, masterminded by Satan. The temptation was strong. Eve fell for it because of the *“lust of the flesh, and the lust of the eyes, and the pride of life”* (1 John 2:16). Eve entered into a dialogue with the

serpent, making this the most devastating communication in all of history. She readily swallowed Satan's bait and with a little encouragement, Adam followed suit. The world plunged into sin forever.

There was rebellion in the Garden! And it was so soon after the Creation. A sad and tragic train of events followed: (Genesis 3:14-21).

1. God cursed the serpent.
2. God cursed the woman. *"In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee"* (v 16).
3. God cursed the man with hard labour, sweat and sorrow, pain and suffering, death (v 18,19).
4. God cursed the earth. Thorns and thistles came out of the ground.

However, even as the Lord God pronounced sentence on our rebellious FIRST PARENTS, in love and pity,

1. God made coats of skins and clothed the nakedness of Adam and Eve (v 21), signifying the coming of Christ, the Lamb of God, the Great Sacrifice to be offered for the sins of many, and His gift of the "cloak of righteousness" that the shame of our nakedness may not appear.
2. God promised a Saviour, Jesus, the seed of woman who would bruise Satan's head (v 15), His own heel being bruised, for our sakes.
3. The Covenant of Works which Man failed to keep was immediately replaced by the Covenant of Grace. Man died spiritually the moment he ate the forbidden fruit. Adam was the representative Man and not the woman. It was only AFTER Adam ate that the whole of creation fell with him. Spiritual death was instantaneous. Man today is spiritually dead the moment he begins to exist in his mother's womb. By the grace of God Adam lived 930 years before he died. If he believed in God during his lifetime, he would not need to experience the Second Death. These three types of death (spiritual, physical and second) are applicable to all humans, born of human father and mother.

SUMMARY

By creation, Man bears the divine image of God, distinct from animals, **unique**. Only Man can reason, accumulate and transmit knowledge. Only Man has real capacity for language and communication.

Because Man is created in **God's image**, he is God-conscious. He is able to communicate with God, to pray and worship.

But God created Man with a free will. In the exercise of it, Man may obey or disobey God. Man has a free **CHOICE**. Man can choose to sin or not to sin.

By his **disobedience**, the first man Adam plunged the whole race into misery and death (Romans 5:12). This is known as the Fall of Man. Death was not a process of evolution. It was a result of sin. By Christ's obedience, the second Adam, He redeemed the whole creation and mankind (Romans 5:15-21).

Today God offers Man the way of everlasting life and restoration to the original sinless state and more. Man has a moral choice and a free will, God's offer of salvation is in **JESUS CHRIST**. In **HIM** only, Man has eternal life and heaven. Without **CHRIST**, Man has no hope.

The **choice is ours** also. In **CHRIST**, we are **RESTORED** to our original fellowship with **GOD** immediately. Have you received **JESUS CHRIST** as your personal **LORD** and **SAVIOUR**?

BIBLE KNOWLEDGE QUIZ 3: MAN

Fill in the blanks (one letter for each space):

1. God completed His works of CREATION in ___ ___ ___ days.
2. God created man on the ___ ___ ___ ___ ___ day.
3. God made man in His own ___ ___ ___ ___ ___ .
4. God made man with a ___ ___ ___ ___ will.
5. God's CREATION was very ___ ___ ___ ___ .
6. By himself, Man
 (a) is getting better all the time (b) can find a way to Heaven
 (c) is completely lost.
7. How did death enter into this world?

-
8. Life began by
 (a) spontaneous generation (b) Divine creation (c) evolution.
 9. The theory of Evolution has given birth to
 (a) godless ideologies
 e.g. communism, materialism, Nazism, anarchism
 (b) missionary societies
 (c) the Bible-Presbyterian Church.
 10. What kind of Covenant did God make with Man before the Fall?

-
11. What kind of covenant did God make with Man immediately
 AFTER the Fall?
-

Lesson 4

SIN

Text:

Romans 3:23

“For all have sinned, and come short of the glory of God.”

[Romans 3:10-23; 6:12-23]

WHAT IS SIN?

Chambers' Twentieth Century Dictionary defines sin as **“MORAL OFFENCE OR SHORTCOMING”**. It is not a popular word in society and seldom appears in newspapers or popular literature. When the word is mentioned, it is often used to imply **sexual immorality**. However, SIN means much more than that. In fact, it touches on **every aspect and area of living**.

Simply defined, SIN is a **TRANSGRESSION** as well as a **SHORTCOMING**. Either condition is an **OFFENCE** against **GOD'S LAW**. A person who offends against **GOD'S LAW** is a **SINNER**, and faces the **PENALTY** of that **LAW**.

In society, one who **offends** against the law is in trouble: he has no peace. Similarly, one who offends against **GOD'S LAW** is also in trouble - **serious trouble**. There is no **peace**, until that offence is remedied or removed.

SIN is a reality of life which we must face up to. To pretend that it does not exist or to dismiss it as an imagination of the mind is to deceive ourselves. We must be serious about it, because it concerns all of us.

Therefore, let us spend a little time considering what it is, what it does to us and what we can do about it. It will be time well spent.

SIN IS A TRANSGRESSION

To transgress is to exceed or overstep, to enter into **territory** not meant for us. A few examples from every day life will amply illustrate.

We are all familiar with the **RED** traffic light, the **NO ENTRY** sign, the **SPEED**

LIMIT and the DOUBLE WHITE LINE. Each of these stands for a law of limitation: thus far and no further! The motorist, whether carelessly, ignorantly or wilfully, who oversteps the limit in any of these cases has **transgressed** the law. He has committed an offence and is liable to action by the Law.

In like manner, God's Law places certain limits and restrictions beyond which we may not venture. To do so becomes an offence or SIN. We shall shortly look into the transgressions against God's Law.

SIN IS A SHORTCOMING

A shortcoming implies a falling short of the requirement of the law. One is "not up to the mark". A few examples from every day life, again, will bring out the meaning more clearly.

In parts of America, certain highways have a **maximum** speed limit of 50 miles per hour. Any driver of a vehicle caught driving on such a road at over 50-mph is liable to be prosecuted. This is a **shortcoming**. Other examples of shortcomings are: driving at night without lights, not signalling when turning, operating a radio or television set without a valid licence, omission to declare income for tax purposes. All these fall into the class of **shortcomings**.

Similarly with God's law: not to do what is expected or required is a SIN.

Scripture tells us that "*All unrighteousness is sin*" (1 John 5:17). Every wrong is SIN. Any act or conduct which is short of perfection is SIN.

ORIGIN OF SIN

In our study on "Man", we saw that he was created in the image and likeness of God, an upright, pure and blameless creature. In this state of sinless perfection, God placed Adam and Eve in the Garden of Eden.

Then God laid down a law to test their loyalty and obedience. "*Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die*" (Genesis 2:16,17).

Into the Garden entered the Tempter, Satan. He was the fallen angel Lucifer, and God's enemy No. 1. By subtlety and cunning, he caused our first parents to break God's Law. Doubt, discontent, pride, selfish ambition, disobedience and rebellion were the steps leading to the fall of Adam and Eve.

This rebellion **broke the happy relationship** between God and Man, between the Source of life and the creature. From that moment of Adam's sin, death entered humanity, ALL humanity. "*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*" (**Romans 5:12**). This verse teaches us that Adam was the representative of the entire human race. If he had passed the test, all mankind would have passed as well. But he failed and so all mankind fell into sin. Adam's sin was imputed to all humanity. This is known as the original sin.

From that first act of rebellion by Adam, the seed of sin passed on to the entire human race so that even a newborn baby is also tainted with sin. King David recognized this "original sin" when he wrote Psalm 51:5, "*Behold, I was shapen in iniquity; and in sin did my mother conceive me.*" No baby, conceived of human father and mother, is born without sin. He is a sinner from the time of conception! He is not born good, or neutral as what some psychologists teach. It is not the environment that makes us sinful and bad. If we live in a perfect environment we will still be sinful. We cannot blame it on Satan also. We are born in sin and will die in our sins.

The reality of original sin is clearly seen in the child's natural tendency towards jealousy, bad temper, malice and falsehood – childhood sins which appear without adult tuition. This original sin will be compounded by what is known as wilful sin. As the person grows into adulthood, he will commit his own sins on top of Adam's imputed sin.

SIN IS UNIVERSAL

The Bible says: "*For all have sinned...*" (Romans 3:23). THERE IS NONE RIGHTEOUS, NO, NOT ONE (Romans 3:10). There is no exception. Many people will not agree with these statements. Some would feel highly insulted and indignant at such a statement.

It is human nature for a person to feel that he or she is, after all, "not bad". In fact, the tendency is for us to **compare ourselves with those who seem, in our eyes,**

to be “crooks” and “sinners”. We therefore tend to pat ourselves on the back and say, “We are surely better than they” or “we’re good enough.”

This sort of self-appraisal, however, is entirely subjective and partial. If everyone is left to set **his own standard** and be his own judge, the whole society would be plunged into disorder and lawlessness. There would be no moral standard and no justice. There would be no absolutes. Everything would be relative. It can be right in one country and wrong in another. A universal standard would reveal to us that right is right and wrong is wrong regardless of where we live or in which century we live in. Do we have any such standard? Could man set for himself such a standard?

If we want to understand the subject of SIN, we must adopt the right approach. We must have the right standard and a competent judge. We ourselves cannot set our own standards and then be our own judge. We have been created by God, who is both holy and just. HE alone must be our Standard and our Judge. Only HE who is perfect can be our standard.

When we are judged by God according to His standard of holiness and perfection, **NONE meets the required standard.** We ALL fall short. We are **sinful and undone!** There is no exception before **GOD.**

Let us now proceed to examine and assess ourselves according to God’s standard. To do this, let us allow ourselves to come under the searchlight of God’s LAW, the TEN COMMANDMENTS.

THE TEN COMMANDMENTS (Exodus 20:1-17)

1. “Thou shalt have no other gods before me.”

This is the First Commandment. GOD comes first in life. HE is the CREATOR and SOURCE of life. HE is also our GOD. HE rules the earth and the universe, and all things. HE is the GIVER of all good gifts, the PROVIDER of our daily needs. “...*He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and unjust*” (Matthew 5:45).

If all our goodness comes from Him, is it not reasonable that we express our gratitude to Him in adoration, service and WORSHIP? HE alone is GOD, and there is none else. Therefore, HE alone must receive our utmost

and highest devotion and love. GOD must come first in our affection. HE MUST TAKE THE FIRST PLACE IN OUR HEARTS AND LIVES. No one else, and nothing else must take that place, not even our nearest and dearest ones, such as father or mother, husband or wife, son or daughter (Matthew 10:37).

What a great offence it is, then, for anyone to worship idols of metal and wood, or to idolize some person or thing or ambition. To put something or somebody first before one's love and devotion to God is to break the First Commandment. Among the things which fall into this category, taking the place of GOD, are money, ambition, hobbies, pleasure and recreation, besides the host of idols and false gods, and evil spirits which have captured men's hearts and minds.

There is ONE GOD and HIM only should we serve.

2. **“Thou shalt not make unto thee any graven image... Thou shalt not bow down thyself to them, nor serve them.”**

The Second Commandment specifically prohibits idolatry in any form. *“God is a Spirit: and they that worship him must worship him in spirit and in truth”* (John 4:24).

Men in their rebellion against God have fashioned for themselves, by the imagination of their evil minds, a host of false gods and idols, and set these up as objects of worship. We see them in the temples, in homes and even in churches. To pay respect and reverence to images of the Virgin Mary, the Apostle and saints or any idol is an offence against this Commandment.

3. **“Thou shalt not take the name of the Lord thy God in vain.”**

Our God is the ALMIGHTY and SUPREME RULER. All men must reverence HIS HOLY NAME. Whenever we mention HIS NAME, we must do so with great respect.

There are some people who use the word “God” in their every day speech as part of their common vocabulary, thoughtlessly and carelessly, sometimes even as a “swear word”. This is a form of breaking the Third Commandment. When a person calls himself a Christian and does not reflect the character of Christ in his life, he has also broken this Commandment.

4. **“Remember the Sabbath day, to keep it holy.”**

God created all things in six days and observed a day of rest on the seventh. This is the divine PLAN and PATTERN. Man was formed in God’s image and likeness. We must therefore also conform to this divine PLAN and PATTERN, to observe one day of rest in seven. On this day, the creature Man must devote himself to the remembrance and service of the Creator God.

Christians observe SUNDAY as a day of REST and WORSHIP. By REST is meant the stoppage of all normal secular occupation, the work which occupies us during the other days of the week. Our Sunday is the LORD’S DAY and should be kept holy. On that day, all our thoughts and activities should be devoted to the LORD and His Kingdom. We should refrain, as much as possible, from doing work which can be done on other days. We should also refrain from selfish pleasure and enjoyments. Christians should not go to the beach or play golf or tennis or have tuition on Sunday. Works of necessity and mercies are allowed under special circumstances. But if the believer has a job that requires him to be absent from church every Lord’s Day then he should find another job, even if it means getting a job with lesser pay.

If we observe the LORD’S DAY as our REST DAY of the week for serving God, we shall receive a special blessing. A Christian who prays every day and lives for Christ from Monday to Saturday will delight in coming to church on the Lord’s Day.

5. **“Honour thy father and thy mother.”**

Our earthly parents are the source of our physical life, our support, shelter and upbringing. From the moment of birth we begin to receive their love and care, devotion and concern for all the years of our dependency. This debt of gratitude can never be fully repaid, at least not in material recompense. However, though this may be true, we must all endeavour to show our gratitude to our parents by giving them due honour, obedience, love and respect. In their evening years or in their time of need, we must see to their adequate support and care.

More importantly is the fact that God has chosen our parents for us. To despise them or not honour them is as good as saying to God that He has made a mistake in giving us our parents.

Observance of this Commandment for Israel carried the promise of long life on the earth and the implied blessing of God with it. Israel would live long in the Land of Promise.

6. **“Thou shalt not kill.”**

Every human life is precious in God’s sight. No one should therefore do anything to cause the harm or death of a fellow human being. This includes murder and accidental killing. It does not include self defence and wartime.

While the letter of this law says, “Thou shalt not kill”, the spirit of it includes all thoughts of hatred, words of anger and acts of malice. If looks could kill, murder would be a common everyday event! As far as God is concerned a “killer look” is already murder!

7. **“Thou shalt not commit adultery.”**

From the beginning, GOD had instituted marriage as a one-man-one-woman partnership for life. Adam and Eve set the divine pattern. Within the marriage bond, every married person should find proper, legitimate and satisfying fulfilment of the sex function. When the law is obeyed, the family unit is firmly established, there is peace and harmony in the home, and society stable and strong.

On the other hand, when this Commandment is disregarded by lawless acts relating to sex, then the involved parties suffer, homes break up and society becomes unstable. In Scripture, adultery includes all offences of a sexual nature, e.g. premarital sex, extramarital sex, homosexuality, masturbation, pornography, prostitution, impure sexual thoughts and desires.

As we honestly examine ourselves, alas, how far short we fall of God’s requirement! If we lust after someone in our hearts we have already committed adultery. Jesus says in Matthew 5:27, 28, *“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”* Watch out for the kind of books, magazines that we read; the movies we watch; and the computer games, sports, dancing that we participate in that will cause us to sin.

8. “Thou shalt not steal.”

The impulse of wanting what belongs to someone else is all too often the natural desire of the heart. When such a desire is translated into action, it becomes theft in its different guises e.g. shop lifting, robbery, burglary, evasion of taxes, short-changing, overcharging, sharp and unscrupulous business methods, under-paying one’s employee, borrowing with no intention of repaying, etc. We steal from God when we do not give to Him what belongs to Him like our time of prayer, attending worship service, etc. We steal from others when we are lazy and do not “render to Caesar what belongs to Caesar”!

Christians should return a minimum of one-tenth of their income to God, the GIVER of all good gifts as an expression of their love for God. Those who fail to do so are guilty of robbing God (Malachi 3:8). They should also learn to give to their parents.

9. “Thou shalt not bear false witness against thy neighbour.”

“Honesty is the best policy”, so the old saying goes. Our speech should be “*Yea, yea, and Nay, nay*” (Matthew 5:37). Anything more than this is evil. There should always be a crystal clear conscience in our communication, without fabrication, distortion, exaggeration or giving false impression.

This Commandment requires us to be truthful, accurate in our statements and sincere in our motives.

10. “Thou shalt not covet.”

The unlawful desire of seeking the possession of what does not belong to us is present in every heart. It may be our neighbour’s goods, business contracts, or wife. When this desire becomes action, it is a form of theft, undercutting and adultery.

God’s Word says, “*But godliness with contentment is great gain*” (1 Timothy 6:6). Let us all learn to be content. Also, let us set our priorities right. “*Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you*” (Matthew 6:33). We should not covet the things of this world. We should only covet spiritual gifts from God (1 Corinthians 12:31).

An honest and sincere self-examination in the light of God's holy Commandments will only show how utterly sinful and unclean we are. The Apostle Paul's confession best expresses the failing of every mortal: "*For the good that I would, I do not: but the evil which I would not, that I do*" (Romans 7:19).

Truly, SIN is a universal experience.

SIN'S CONSEQUENCES

1. Sin causes conflict with God

After Adam and Eve sinned, they could no longer face God. Even before God called them to appear before Him, they already knew that they were sinners. They realized their nakedness. They hid from God. Surely the guilt of sin arose in their hearts before there was anyone to accuse them.

When they heard God's voice, they were afraid and hid themselves from Him.

2. Sin causes conflict in one's self

Like a deadly toxin, sin poisons our whole system. Our hearts become stained with sin, our nature becomes corrupt. We are unable to do the things we ought to do. We are burdened with a guilty conscience. There is no peace.

3. Sin causes conflict with others

When sin rules in the heart, self becomes paramount and our relationship with others is marred. Conflicts and strife break out in the home, in society and between nations. The effects of such conflicts are seen in domestic upheavals, industrial unrest and wars.

Many people delude themselves, thinking that death is the end of all things, and the wrong doings of this life will be forgotten. Not so, because God's Word says, "*And as it is appointed unto men once to die, but after this the judgment.*" (Hebrews 9:27). The day of judgement is coming. All sinners will go to hell if they die in their sins without their sins being forgiven or taken away from them.

SIN'S REMEDY

Basically SIN is an OFFENCE against GOD. Therefore, only God can settle or remove the offence. By ourselves, we have no means of “making up” or “making right” with God. The Bible says that we have no strength. All our efforts without Christ are destined to fall short: even our best is not good enough, our righteousness are as filthy rags (Isaiah 64:6).

There is no way but for God to step in to help fallen man. *“For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us”* (Romans 5:6,8). This is God’s remedy for man’s sin.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.

~ C F Alexander ~

BIBLE KNOWLEDGE QUIZ 4: SIN

Fill in the blanks (one letter for each space):

1. Sin is an offence against God's _ _ _ .
2. When Adam fell, sin passed on to _ _ _ men.
3. It is a _ _ _ to pay respect and honour or to bow down to the image of the Virgin Mary or any idol.
4. We must not use God's _ _ _ _ carelessly. This is laid down in the 3rd Commandment.
5. Christians must keep the Lord's Day _ _ _ _ .

Underline the correct answer:

6. Christians should express their thanks to God by giving Him
 - (a) one per cent
 - (b) at least 10%
 - (c) nothing of their income.
7. List the Ten Commandments from memory.

8. Godliness with contentment is
 - (a) the way of fools
 - (b) dangerous
 - (c) great gain.

9. Sin causes
 - (a) true happiness
 - (b) conflict with God and men
 - (c) long life.

10. The only remedy for sin is
 - (a) do our best
 - (b) confess to the priest
 - (c) God's grace.

Lesson 5

JESUS CHRIST

His Life and Death

Text:

Hebrews 2:14

*“Forasmuch then as the children are partakers of flesh and blood,
he also himself likewise took part of the same;
that through death he might destroy him
that had the power of death, that is, the devil.”*

Unlike the religions of the world, Christianity is founded, not on some system or ideology or code of ethics or a mere man, but on a Person, Jesus Christ, who is fully God and fully man. Jesus is unique in His birth, His life, His teaching, His works and His death. None of the founders of the world’s religions bears a record like HIS. Indeed, if we were to consider all the greatest, mightiest and wisest men who ever lived, **not one** has a record even remotely resembling that of Christ’s.

HE STANDS ALONE IN ALL HISTORY -
UNIQUE, INCOMPARABLE, DIVINE.

Jesus Christ is the foundation on which Christianity is built. He is the ROCK without which there would be no superstructure. Let us consider His life and works as recorded in the Bible.

HIS LIFE AND WORKS

1. **HIS BIRTH** by the Virgin Mary was in fulfilment of Old Testament prophecy: *“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel”* (Isaiah 7:14) which means, **GOD WITH US** (Matthew 1:23). His was a **supernatural** birth, not by the will of man, but by the power of God (Luke 1:35).
2. **HIS KNOWLEDGE** startled those who heard Him. At the age of twelve, He communed with the doctors in the Temple and *“all that heard Him were **astonished** at His understanding and answers”* (Luke 2:47). His most famous Sermon on the Mount left His hearers baffled and amazed. It is recorded that

*“the people were **astonished** at His doctrine: For He taught them as one having **authority**, and not as the scribes” (Matthew 7:28,29). [Emphasis added]*

The uniqueness of His knowledge and spiritual wisdom must be set against the fact that Jesus had grown up in a humble carpenter’s shop. As far as biblical records were concerned, He never attended any school of higher learning. He was omniscient from the very beginning.

3. **HIS TEACHINGS AND CLAIMS** – Jesus’ teachings and claims are altogether **theo-centric** and **self-centred** at the same time, quite unlike those of any other teacher. The world’s great religious masters pointed men to someone or something higher. Jesus drew men to Himself. His statements clearly attest to this:

“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (John 6:35).

“I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (John 8:12).

“I am the good shepherd: the good shepherd giveth his life for the sheep” (John 10:11).

“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (John 11:25).

“I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).

“I am the vine, ye are the branches” (John 15:5).

Men of the world would say of these claims: *“They are amazing! How can they be?”* Our Lord’s own words give the answer. *“...with men it is impossible, **but not with God**” (Mark 10:27). [Emphasis added]*

The above quotations are only a sampling of many other similar statements made by Jesus Christ. They are words which can only be uttered by divine authority, which authority Jesus is, as we shall shortly see.

4. **HIS DEITY - IS JESUS GOD?** - In our previous lesson on God, we learnt that GOD revealed Himself to man in His Son Jesus Christ, the Second

Person of the TRIUNE GOD. **If this Jesus of Nazareth**, the Son of Man is also Son of God, then He must show clear and convincing evidence of the latter. And if such evidence is made available, then in all intellectual honesty, we must acknowledge that **JESUS CHRIST IS GOD**.

The sincere seeker of the truth who reads through the Gospels cannot fail to see that JESUS CHRIST is GOD for three main reasons:

- a. His WORDS
- b. His WORKS
- c. His RESURRECTION

a. HIS WORDS

A man's speech gives an insight into his personality and character. The words uttered by Jesus and recorded in the Gospel accounts are of the **greatest significance**. They reveal to us **HIS heart and mind**. Read and ponder over these statements:

- 1) *"Thou shalt not tempt the Lord thy God"* (Matthew 4:7).
With these words, Jesus rebuked Satan who tried to tempt Him.
- 2) *"Verily, verily, I say unto you, Before Abraham was, I am"* (John 8:58). To the disputing Jews, our Lord's words asserted His deity and exposed their unbelief. Jesus made it clear that He is the **eternal and pre-existent ONE, the God of Abraham**.
- 3) *"I and my Father are one"* (John 10:30). *"...he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?"* (John 14:9,10). In this discourse with the disciples, Jesus left no doubt in their minds as to who **HE was: the GOD they worshipped**.

These quotations and many other similar passages make it abundantly clear how we are to regard the MAN JESUS. **To know Him is to know God; to see Him is to see God; to believe Him is to believe God.**

Some may object and argue that these are sweeping statements and wild claims. Such an objection would be valid if JESUS did not substantiate His WORDS by His **WORKS**. For if He had nothing to prove His deity, then truly these were but only empty words.

Let us now briefly consider His **WORKS** and how they bear the stamp of deity.

b. **HIS WORKS**

If Jesus is **GOD**, as He claimed, then His **WORKS** must be **SUPERNATURAL AND SUPERHUMAN**. They must belong to another realm, the spiritual and divine, something beyond human means and understanding.

We have already mentioned His teachings. All who heard Him were amazed. His teachings were not of this world: no ordinary mortal possesses such wisdom to say the things He said. **GOD** alone could have conceived those thoughts and uttered those words.

By His miracles, Jesus demonstrated His power as **Lord of life and Master of both the physical and spiritual world**. Should it surprise anyone, then, that Jesus **changed water into wine** (John 2:1-11), **fed at least 5,000 men** (Matthew 14:17-21) or **walked on the Galilean Sea** (Matthew 9:27; 20:30); that the **lame walked** (Matthew 11:5, 15:31; Luke 7:22), **lepers were cleansed** (Luke 17:12), and the **dead came to life** (John 11; Mark 5:22-43)? **The winds and sea obeyed Him** (Luke 8:25) and **evil spirits also** (Mark 1:27).

Mankind demands to see “signs” and “wonders”, or they will not believe. But when they see them, they remain in their unbelief, because their hearts are hardened. So our Lord pleads with those who are looking for the Saviour: *“Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake”* (John 14:11). [Emphasis added] If a man will not be convinced by the **WORKS** of Jesus, then nothing else will change his mind.

c. **HIS RESURRECTION**

Of all the recorded miracles and signs in the Gospels, the resurrection of Jesus is the greatest. Never before or after has there been any event like it. For a man to claim that he would lay down his life for others is not easy, and yet, it does happen, though rarely. But to lay down his life for his enemies is unheard of! Yet that was what Jesus Christ did! But that is not all. He claimed and also announced that He would **rise again** from the dead! This elevates Christ to the **unique height which He alone, as the God-Man, belongs**.

Of His sacrificial death on the cross, Jesus said: *“I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again”* (John 10:17,18).

The resurrection of Jesus, then, sets Him apart as the unique SON OF GOD, GOD in the FLESH, come to earth as SON of MAN to redeem fallen man back to GOD.

IF CHRIST IS GOD, must not all mankind acknowledge HIM and WORSHIP HIM?

HIS DEATH

No treatment of the life and work of CHRIST would be complete without an account of HIS DEATH. The one purpose of His coming to earth was to save fallen man and redeem the lost Creation. *“For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many”* (Mark 10:45).

So as the hour of His death drew near, His soul went through deep travail. *“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour”* (John 12:27).

The death of Jesus is central to the Gospel message. It is the **heart of GOD’S PLAN OF SALVATION for FALLEN MAN.**

GOD’S PLAN OF SALVATION

In our chapter on SIN, we noted that with the fall of Adam, the entire human race fell under the curse of death. *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”* (Romans 5:12).

With Adam’s sin, a deep gulf and barrier came between man and God. Man’s original fellowship with God was broken forever. He became estranged, separated, at enmity with God, doomed and lost. But man is God’s best creation, made in His image and after His likeness, and God could not allow Satan to rob mankind from Him. The Holy Scriptures reveal that **God foreknew all things including**

Adam's disobedience and was in sovereign control at all times. God is never caught unawares: with Him there are no surprises.

So **GOD** had a **PLAN OF SALVATION** even before the **Creation**. It was all carefully thought out, how Satan's evil plot could be nullified, by the **sacrificial death of Jesus Christ, the Lamb of God**, "*without blemish and without spot: Who verily was foreordained before the foundation of the world...*" (1 Peter 1:19, 20).

This **PLAN** was **announced soon after the fall**, even while Adam and Eve were still in the Garden. "*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*" (Genesis 3:15). Christ, the coming "seed of woman" **would bruise Satan's head: He would crush and vanquish the enemy of our souls.**

That **GOD'S PLAN** required **JESUS** to **give up His life** as the price for sin was clear. Throughout the **Old Testament**, we see this one theme expressed over and over again in the **Levitical system of animal sacrifice for sins** required by God. The sin offering and burnt offering are just two examples of offerings that every Jew must offer when they sin. The sacrifice of the **Passover Lamb** at the beginning of the Exodus when God saved His people out of slavery in Egypt was a beautiful portrayal of the **sacrifice of Jesus, our Passover**, to save mankind from the deadly enslavement of sin.

The **Old Testament Prophets** looked forward to God's salvation. The best account of this is found in **Isaiah 53** which speaks of Jesus' coming as a suffering servant and God's sacrificial Lamb, "*stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: ...it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin*" (v 4, 5, 10).

GOD'S PLAN IN ACTION

When Jesus began His ministry, **John the Baptist** announced His appearance thus: "**Behold the Lamb of God, which taketh away the sin of the world**" (John 1:29). [Emphasis added]

Our **Lord Himself** was never in any doubt about His mission on earth as **God's sacrificial Lamb**. Time and again He reminded His disciples of His coming death "*how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day*" (Matthew 16:21).

As the day of His offering approached, “he steadfastly set his face to go to Jerusalem” (Luke 9:51). No one compelled Him to give up His life. “*No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. **This commandment have I received of my Father***” (John 10:18). [Emphasis added]

At the **Last Supper**, our Lord instituted that **Sacrament** of the broken body and the shed blood, “*For this is my blood of the new testament, which **is shed for many for the remission of sins***” (Matthew 26:28). [Emphasis added] Jesus yielded Himself in submission to the Father’s will and **drank the bitter cup of the death of the cross**.

GOD’S LOVE MANIFESTED IN THE CROSS

While it was **CHRIST** who suffered on the cross as our sin bearer, nevertheless **GOD the Father** was no less involved in this great redemptive act. How it can be is very much a mystery, but Scripture says that **GOD was in Christ reconciling the world unto Himself** (2 Corinthians 5:19). Further, “*GOD commendeth His love toward us, in that, while we were yet sinners, Christ died for us*” (Romans 5:8).

On the cross, then, we see **GOD’S justice and mercy and love met in the person of our Lord Jesus Christ**.

THE VICTORY OF THE CROSS

Christ’s **death** on the cross is the very **heart** of the Gospel. **There the spotless Lamb of God gave His life a ransom for many** (Mark 10:45). There Christ “*suffered for sins, the just for the unjust, that He might bring us to God*” (1 Peter 3:18). “*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him*” (2 Corinthians 5:21). “*Who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed*” (1 Peter 2:24).

Christ’s obedience to the Father’s will won Him a **mighty victory over sin and death for us**. “*And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross*” (Philippians 2:8). “*For as by one man’s disobedience many were made sinners, **so by the obedience of one shall many be made righteous***” (Romans 5:19). [Emphasis added]

By His death on the cross, Christ removed the barrier separating man from God. At that moment He cried **“It is finished!”** and **“into Thy hands I commend My Spirit”** and the veil of the Temple was rent into two from top to bottom, opening the way into God’s holy Presence for all who turn to Him through Jesus Christ only. Christ has opened the way to Heaven to all sinners who would accept Him as Lord and Saviour.

THE BLESSINGS OF THE CROSS

To all who believe, there is “life for a look”. A look of faith at the Crucified One gives **life** (John 3:14-15).

We are **justified** by His blood and saved from wrath (Romans 5:9).

We are **reconciled** to God by His death (Romans 5:10).

Once we were aliens, strangers, far from God. Now, by the blood of Christ we are **made nigh**, and become **citizens** and **members** of the household of God (Ephesians 2:12-19).

Once we were **enemies**, now we are **reconciled, friends and children of the Holy God** (Colossians 1:21).

THE POWER OF THE CROSS

When Jesus ascended to heaven, He left behind the Apostles to continue the work, to teach all nations and to make more disciples. The message which they were to bear unto the uttermost parts of the earth was “Jesus Christ and Him crucified” (1 Corinthians 2:2). The preaching of the cross and Christ crucified is “the power of God, and the wisdom of God” (1 Corinthians 1:24).

Alas, and did my Saviour bleed? And did my Sovereign die?
Would He devote that sacred head For such a worm as I?

Was it for crimes that I have done, He groaned upon the tree?
Amazing pity! Grace unknown! And love beyond degree!

~ Isaac Watts ~

BIBLE KNOWLEDGE QUIZ 5: JESUS CHRIST: HIS LIFE & DEATH

Fill in the blanks:

1. Immanuel means GOD _____ us.
2. CHRIST's teachings drew men to _____ .
3. CHRIST backed His words by His _____ .
4. The Son of Man was also the Son of _____ .
5. To believe in the Son is to believe in the _____ .

Underline the correct answer:

6. Jesus manifested His divine power in
(a) miracles (b) songs (c) hunger.
7. If men will not believe in the mighty works of Jesus through God's revealed Word...
(a) they are of high IQ (b) they have eternal life
(c) they will not be convinced by other arguments.
8. By His death on the cross Jesus
(a) received a fair punishment
(b) paid the penalty for our sins
(c) made sin less serious.
9. Apart from Christ's death
(a) we have other ways to God
(b) we must work for our salvation
(c) there is no other way to have peace with God.
10. Christ died as
(a) a martyr
(b) a criminal
(c) the Lamb of God which taketh away the sin of the world.

Lesson 6

JESUS CHRIST

His Resurrection

Text:

1 Corinthians 15:20-22

*“But now is Christ risen from the dead, and become the firstfruits of them that slept.
For since by man came death, by man came also the resurrection of the dead.
For as in Adam all die, even so in Christ shall all be made alive.”*

[1 Corinthians 15:12-22; John 2:19-21]

The **RESURRECTION** of Jesus Christ makes Christianity unique, for **only JESUS** among all religious leaders who ever lived and died rose again from the dead. The **RESURRECTION** of **JESUS CHRIST** confirms all the other doctrines of the Christian faith. On the other hand, if the **RESURRECTION** can be disproved, then all the doctrines of the Christian faith would lose their credibility, our faith useless, our preaching false, and we would still be in our sins.

CHRIST FORETOLD HIS OWN RESURRECTION

In our last lesson, we saw that our Lord’s mission in coming to earth was to offer His life as a sacrifice for sin. **Whenever He spoke of His death, He also foretold His resurrection** on the third day. He did this at the very beginning of His ministry (John 2:19-21). Once He compared His death and resurrection with Jonah's three days and three nights in the belly of the great fish (Matthew 12:40). After Peter’s “Great Confession”, our Lord spoke in detail of His death and resurrection (Matthew 16:21; Mark 8:31; Luke 9:22). Similarly, He referred to these events at the Transfiguration (Matthew 17:9,23; Mark 9:9,10,31). As He approached Jerusalem, our Lord again predicted His resurrection (Matthew 20:19).

If these prophesies had not come true and Christ had died and remained buried in the grave, then all His teachings would have perished with Him.

THE RESURRECTION OF CHRIST: FACT or FICTION?

So crucial is this question of Christ's resurrection that the whole **Christian Church stands or falls with it**. The reason is that without the resurrection of Jesus Christ we would still be in our sins. Our sins would not have been forgiven still. Death would still have its power over every sinner. We would be heading for Hell, every one of us without exception. Let us therefore examine the biblical facts, and be quite clear in our minds that the resurrection is based on "**many infallible proofs**" (Acts 1:3).

The fact of the resurrection may be decisively established by seven documented and sequential events.

1. FIRST DAY: JESUS DIED AND WAS BURIED

It seems almost unnecessary to have to make out a case for our Lord's physical demise. Nevertheless, to dispel the "swoon theory" and any such foolish talk, let us establish clearly the fact of His death.

The eye witness record leaves no room for doubt. The soldiers, whose business it was to ensure that crucified persons had actually expired before allowing their bodies to be taken down, found that Jesus was already dead, so there was no need to break His legs. But one of the soldiers confirmed the death of Christ by piercing His side with a spear, and immediately came forth blood and water from the side of Christ (John 19:33, 34). This affirmed that Christ was definitely dead!

Next was the burial of our Lord by two secret disciples, Joseph of Arimathaea and Nicodemus. They took the body and wound it in linen clothes with about one hundred pound weight of myrrh and aloes after the Jewish tradition. Then they laid Him in a new sepulchre in a nearby garden (John 19:38-42). This was Good Friday evening.

2. SECOND DAY: HIS TOMB WAS SEALED AND GUARDED

On Saturday, the day after the burial, the chief priests and Pharisees came to Pilate the Governor, requesting that the tomb of Jesus "*be made sure until the third day, lest His disciples came by night, and steal Him away, and say unto the people, He is risen from the dead...*" (Matthew 27:64).

The necessary permission having been granted, they went and sealed the entrance with a stone and set a watch to guard outside the sepulchre (Matthew 27:66). A “watch” would mean to set as many guards as were needed to ensure the tomb of Christ was secured safely. It was humanly impossible for anyone to break into the tomb, for these guards were there with the punishment of death hanging over their heads if they failed.

So while our Lord's embalmed body lay in linen bands inside the tomb, armed guards watched on the outside. This was Saturday.

3. THIRD DAY: THE TOMB WAS EMPTY

In the Gospels, we have four independent accounts of the happenings on Sunday morning “the third day” (Cf. Matthew 28:1ff; Mark 16:1ff; Luke 24:1ff; John 20:1ff). When certain women arrived at the break of dawn at the tomb with sweet spices intending to anoint our Lord's body, they were taken aback to find the great stone rolled away and the body gone! The linen wrapping of the body and napkin of the head were lying undisturbed on the stone slab where the body had been. Certain of the disciples who came later were witnesses to the same things.

John 20:1-9, *“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. **And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.** Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.”* [Emphasis added]

4. THE TESTIMONY OF THE ANGELS

The guards stationed by the priests and Pharisees, at the command of Pilate, to keep watch over the tomb were as dead men. Matthew 28:1-4, *“In the end*

of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men."

Inside the tomb were two angels who announced the fact that Jesus had risen from the dead with the words: "**Why seek ye the living among the dead?** He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:5, 6, 7). [Emphasis added]

5. THE APPEARANCES OF JESUS

The Gospels record ten **separate appearances** of our risen Lord to the disciples and other "**chosen witnesses**" (namely to Mary Magdalene, to the women returning from the sepulchre, to Peter, to two disciples on the Emmaus road, to the ten in the upper room on the first Easter evening, to the eleven at the same place a week later, to more than 500 brethren at one time, to James, to several disciples by the Sea of Galilee, and to the assembled believers on the Mount of Olives at the Ascension, and finally to the apostle Paul.)

1 Corinthians 15:4-8, "*And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.*"

In all these instances, Jesus appeared **bodily** and impressed this fact on the disciples (Luke 24: 39, 40; John 20:27). That there was substance to His body was beyond doubt. On at least one occasion He ate. However, He had a **supernatural body**. He was able to pass through physical barriers freely and without obstruction: grave clothes and closed doors were no hindrances to His movement. He could appear and disappear instantly (Luke 24: 31,36).

Luke 24:39-43, "**Behold my hands and my feet, that it is I myself: handle**

me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.” [Emphasis added]

From the Gospel accounts and from the Apostle Paul's epistles, we conclude that the resurrection body of Jesus was a supernatural “**glorified**” body, whose body will be every believer’s at his/her future resurrection (Philippians 3:20).

In His glorified resurrection body, Jesus ascended to Heaven. In the same body, **He will return to earth one day.**

6. THE DISCIPLES WERE TRANSFORMED

Whereas the crucifixion of Jesus left the disciples in a state of fear and grief, His appearances effected an instantaneous, profound and permanent change. Cowardice gave place to courage which endured through the ensuing years till the hour of martyrdom. The fearless band of Galileans went everywhere, against all opposition proclaiming the Gospel of the risen Lord. Their reward was hardship, persecution, imprisonment, every form of suffering, exile and including death.

Their preaching was attended with great power and success. Masses were won to the cause of Jesus Christ in Jerusalem and Judea, and throughout the Mediterranean world. Such an outbreak of power could never have been possible if Jesus had perished in the grave. The following passage in Acts is one of many Bible passages that demonstrate the courage of the disciples of Christ AFTER the resurrection of Christ

Acts 5:26-33, “*Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us. **Then Peter and the other apostles answered and said, We ought to obey God rather than men.** The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy*

Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them.” [Emphasis added]

7. THE INSTITUTION OF THE LORD'S DAY

It is significant to note that our Lord's appearances, whenever the day was mentioned, were on the first day of the week. The day of worship for the **New Testament Church** then became the first day, instead of the Old Testament seventh day. This day has come to be named “**The Lord's Day**” and was also the day on which our Lord **appeared to John on the Isle of Patmos**. From all available records, then, we find the Christian Church observing **Sunday as the day of worship and rest** (Matthew 28:1; Mark 16:2,9; Luke 24:1; John 20:1,19; Acts 20:7; 1 Corinthians 16:2).

From the foregoing accounts, we have the full assurance that our Lord not only died according to the Scriptures, but He also rose again from the dead on the third day according to the Scriptures and is the Head of the Church.

Acts 20:7, “*And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*”

THE IMPLICATIONS OF CHRIST'S RESURRECTION FOR CHRISTIANS

1. **BECAUSE JESUS ROSE FROM THE DEAD** it confirms the truthfulness and trustworthiness of all His teachings:
 - a. that His **shed blood is efficacious** for the remission of sins.
 - b. Christ has **defeated death**.
 - c. all of man's sins **have been forgiven in Christ Jesus**.
 - d. God has fully accepted **Christ as the only Saviour of the world**.
 - e. that He is not only the Son of Man but also the **Son of God**.
 - f. that whosoever believes in Him has **everlasting life**.
 - g. that He had **gone ahead to prepare a place** for those who believe.
 - h. that at His return **believers shall also receive a resurrection body like His**.
 - i. that He will **return to judge the world**.

2. **BECAUSE JESUS ROSE FROM THE DEAD** we know that He has overcome sin and death and hell, and through Him we who believe have the

same victory. Believers therefore do not need to fear death, for we know that “*to be absent from the body*” is to be “*present with the Lord*” (2 Corinthians 5:8).

We also know that the risen Christ is the firstfruits of them that slept i.e. He is the pioneer of a great band of believers who will be raised from the dead. When Jesus returns, all believers, dead or alive, shall receive a new and glorious incorruptible body. 1 Corinthians 15:20, “*But now is Christ risen from the dead, and become the firstfruits of them that slept.*”

What a glorious and blessed hope!

3. **BECAUSE JESUS ROSE FROM THE DEAD** He has power to enable us to live for Him, in newness of life. Believers are “*dead indeed unto sin, but alive unto God through Jesus Christ our Lord*” (Romans 6:11).
4. **BECAUSE JESUS ROSE FROM THE DEAD** we can trust Him when He says that He will **return again to take all rule and authority** and power on this earth and **establish His righteous reign**. In that day, all evil and injustice on earth shall be subdued under Him. Then shall **God's Kingdom be established** among men for ever and ever, and **ALL BECAUSE JESUS LIVES!**
5. **BECAUSE JESUS ROSE FROM THE DEAD** we have the hope of the resurrection and eternal life in heaven with God and Christ (Colossians 3:1-4).

BIBLE KNOWLEDGE QUIZ 6: JESUS CHRIST: HIS RESURRECTION

Underline the correct answer:

1. If Christ is not risen, Christians

(a) are still dead in their sins	(b) have eternal life
(c) have nothing to fear	(d) may still go to heaven.

2. Christ spoke of his death and

(a) also predicted His resurrection	(b) never thought He would rise again
(c) planned a way of escape	(d) did not tell the disciples about it.

3. The priests and Pharisees

(a) stole the body of Jesus	(b) set a watch on the grave
(c) mourned for Jesus	(d) cried when Jesus died.

4. When the women came to the tomb on Sunday morning

(a) the grave was tightly sealed	(b) they found an empty tomb
(c) the guards were at the tomb	(d) Jesus' body was still inside.

5. The angels in the sepulchre said

(b) Jesus has gone to Heaven	(a) You have come to the wrong grave
(c) He is not here but is risen	(d) Jesus is still dead.

Fill in the blanks (one letter for each space):

6. After His resurrection, Jesus appeared at least ___ ___ ___ times.

7. When Jesus rose from the dead,
He had a supernatural, glorious ___ ___ ___ .

8. When we see Him we shall be like ___ ___ ___ .

9. If we believe in Him we need not ___ ___ ___ ___ death.

10. One day our Lord shall return to ___ ___ ___ ___ as King of kings and Lord of lords.

Lesson 7

NEW BIRTH

Text:

John 3:5

*“Jesus answered, Verily, verily, I say unto thee,
Except a man be born of water and of the Spirit,
he cannot enter into the kingdom of God.”*

[John 3:1-8]

In this account of a meeting between our Lord Jesus and Nicodemus, a Pharisee and ruler of the Jews, we are given an insight into the real issues of life. Nicodemus was looking for the ultimate realities. He addressed Jesus as “Rabbi” or “Honourable Master”. He recognized in Jesus someone different, unique. The reason he gave was that no man could do these miracles except God was with him. What message did Jesus have for him?

Our Lord’s answer is plain. He had no interest in the political system of this world. He had come to usher in the Kingdom of God – the everlasting Kingdom. All those who, like Nicodemus, are seeking for the better life, the good life that has no ending, may find fulfilment in God’s Kingdom. However, there is one qualification for those seeking admission: they must be born again. These words open up a totally new concept of spiritual truth and form the substance of our discussion in this lesson.

TWO DOMINIONS

There are two dominions.

1. The kingdom of this world, ruled by Satan who is referred to as “prince of this world” (John 12:31; 14:30; 16:11). The kingdoms of this world belong to the realm of darkness and shall be destroyed at the coming of our Lord Jesus Christ.
2. The Kingdom of God is the Kingdom of light, ruled by Jesus Christ. It is an everlasting Kingdom of justice and truth, love and joy and peace.

All of the people of the world belong to either the kingdom of Satan or the Kingdom of God. To those seeking admission into God's Kingdom, there is just one requirement: YE MUST BE BORN AGAIN.

It is absolutely essential. Our Lord said it three times (John 3:3,5,7). There can be no mistake or compromise.

What is the meaning of being born again? Firstly, let us consider what it is not.

THE NEW BIRTH: WHAT IT IS NOT

From the story of Nicodemus we may draw certain conclusions. Nicodemus was a devout and deeply religious person. He was also a highly respected ruler of the Jews, but he was not born again. He attended worship services and prayed regularly in the synagogue. He kept the law and observed various traditions meticulously. But he was not born again.

TO BE BORN AGAIN IS NOT

1. Joining a church
2. Attending Sunday Worship Service faithfully
3. Observing rules and regulations
4. Doing good works
5. Giving to charity or tithes and offerings to God
6. Making resolutions
7. Imitating Jesus
8. Believing that there is a God
9. Reading the Bible and praying
10. Being humble and sincere
11. Taking the Lord's Supper
12. Going through water baptism
13. Preaching the gospel
14. Going on mission trips
15. Going into fulltime service
16. Giving your lives in the defence of the Word of God
or the testimony of Jesus Christ

All the above are good, but they do not constitute the essential steps to the NEW BIRTH. They do not make one "born again".

THE NEW BIRTH: WHAT IT IS

Nicodemus' reply was quite insightful. He asked Christ a rhetorical question in John 3:4, "...*How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?*" Nicodemus had been brought up believing that salvation was by good works; observe all the traditions of the fathers and you will go to heaven. This was what he was taught and what he was teaching at that time. When Jesus said to him that he must be born again, he answered correctly in a cryptic manner. He had to deny and reject all the "good" works that he had done and start from scratch all over again as if he was born into this world for the first time. A new born baby has done no work at all!

In John 3 verses 5 and 6, our Lord makes it very clear what it means to be BORN AGAIN. It is a SPIRITUAL PROCESS. There are two steps to this NEW BIRTH:

1. **Born of water**

Water speaks of cleansing dirt and impurities. In the physical sense, we think of washing our soiled hands or taking a bath at the end of the day. The water used here refers to the Word of God. Ephesians 5:26 describes the Word of God as water, "*That he might sanctify and cleanse it with the washing of water by the word.*"

In the spiritual sense, washing refers to the cleansing of sins that have polluted one's soul. The soul that has not been cleansed is foul and loathsome. It cannot enter God's Kingdom. Every sin and impurity must be thoroughly purged and cleansed by the precious blood of Jesus and the Word of God before one can gain entry into God's Kingdom. There are only two things in this world that can sanctify the believer. It is the blood of Christ and the Word of God.

Hebrews 13:12, "*Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*"

John 17:17, "*Sanctify them through thy truth: thy word is truth.*"
(also Ephesians. 5:26)

2. Born of the Spirit

The NEW BIRTH is a spiritual process. It is not a physical change. There is a mental and psychological change that comes with salvation. 2 Corinthians 5:17 says, *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”* But the Bible does not describe it as such. The Bible describes it as a spiritual RE-BIRTH. It is the work of the Holy Spirit in effecting a RADICAL CHANGE in one’s life. There is a transformation and not a renovation in a believer’s life!

It is a CHANGE of a person’s

- a. NATURE - refined, unselfish
- b. HEART - pure, indwelt by GOD’S SPIRIT
- c. WILL - subjected to GOD’S WILL
- d. OUTLOOK - HEAVEN-oriented
- e. AMBITION - for extension of the Gospel
- f. DESIRES - to imitate and exalt CHRIST
- g. GOAL - GOD’S KINGDOM

WHO NEEDS TO BE BORN AGAIN?

All who see the sins in their lives and desire to enter God’s KINGDOM of everlasting joy and peace MUST BE BORN AGAIN. This world and its attractions will pass away. Our **first birth** is about three score years and ten, and by reason of strength another ten more years. Like the morning dew that appears for a short while and by noon time it evaporates, so is our earthly sojourn. We go the way of all man and all life, we die.

But death is not the end of things. In fact, death is only the beginning of ETERNITY for our souls. Hebrews 9:27 says that there will be a certain judgment, *“And as it is appointed unto men once to die, but after this the judgment.”*

Where will you spend eternity after you die? This is the BIG QUESTION.

GOD has prepared an everlasting Kingdom, a heavenly country. To live in that place, you need the NEW BIRTH or SECOND BIRTH. Those who die in their sin and do not have the new birth will be condemned to an eternity without GOD, to HELL and finally face the second death and eternity in the Lake of Fire.

Generally speaking, those who are born once die twice (physical death and the second death), and those who are born twice, die once (physical death, unless you are raptured).

Jesus Christ came into this world, born of a virgin. He lived a perfect life obeying all of God's laws. He died for sinners such as you and me on Calvary. God raised Jesus from the dead on the third day after he died. He now sits at God's right hand interceding for His children.

HOW CAN A PERSON BE BORN AGAIN?

Luke 9:23, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

1. **Acknowledge** that you are a sinner, lost, condemned, bound for Hell. God's Word says it: There is none righteous, no not one. All have sinned, and come short of the glory of God (Romans 3:10,23).
2. **Confess and Repent** of all your sins and ask the Lord Jesus Christ to cleanse and forgive you. *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"* (1 John 1:9).

Look to Jesus, lifted up on the cross and dying for you, bearing your sins.

3. **Accept the Lord Jesus Christ as Lord and Saviour.** Be willing to surrender your life to the Lord. Pray the prayer of salvation. Pray from your heart to God, "O God, I am a sinner deserving Hell. I want to give up every sin, all my bad habits, evil thoughts, and wicked ways. I acknowledge that Thy only begotten Son, Jesus Christ, died for me on Calvary. You raised Jesus Christ from the dead for my justification. I accept Jesus Christ as my Lord and Saviour. I give myself to You. I want to follow Jesus Christ and start a NEW LIFE in Him, in Jesus' most precious and holy name I pray. Amen."

If this is your sincere desire, GOD'S SPIRIT WILL save you to the uttermost. Like a mighty wind, the SPIRIT will blow through you and in an unseen, mysterious way, GOD will change you. The Bible promised every sincere repentant sinner *"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is*

made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed." (Romans 10:9-11)

THIS IS THE NEW BIRTH.

SOME OF THE BLESSINGS OF THE NEW BIRTH

1. **Your sins are cleansed, forgiven.**
"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:12)
2. **You become a NEW PERSON.**
"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17)
3. **You become a child of God.**
"...that we might receive the adoption of sons." (Galatians 4:5) *"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."* (Ephesians 1:5)
4. **You obtain an inheritance** in God's everlasting Kingdom (Ephesians 1:11).
5. **You have CHRIST as your Lord and Master.**
6. **You have the abiding presence of the indwelling Holy Spirit as Comforter and Seal of ownership.**
7. **You belong to a NEW FAMILY with NEW HOPE** - the household of faith (Galatians 6:10; Ephesians 2:19).

CONCLUSION

To be born again is the most wonderful experience anyone can ever have. If you have not been born again, you really have nothing. If you have been born again, you have everything.

YE MUST BE BORN AGAIN.

BIBLE KNOWLEDGE QUIZ 7: THE NEW BIRTH

Fill in the blanks (one letter for each space):

1. The NEW BIRTH is not a _____ experience.
2. Only those who have been born again can enter the Kingdom of _____.
3. The NEW BIRTH means being born of _____ and of the _____.

Explain what the answer means. _____

4. The FIRST BIRTH equips us to live on this _____.
5. The believer's real home is in _____.

Underline the correct answer:

6. A person can enter the Kingdom of God
 (a) by doing good works (b) by keeping the laws of God
 (c) by being born again.
7. The first step in the NEW BIRTH is
 (a) to make a resolution to be good (b) to acknowledge that I am a sinner
 (c) to join a church (d) to be baptised.
8. The NEW BIRTH is a
 (a) mental readjustment (b) spiritual rebirth (c) brain washing.
9. When a person is born again he becomes
 (a) afraid of the world (b) a child of God (c) a neurotic.
10. To be born again is
 (a) the most wonderful thing that can happen to anybody
 (b) quite unnecessary (c) Satan's trap.

Lesson 8

ASSURANCE OF SALVATION

Text:

Romans 8:38-39

*“For I am persuaded, that neither death, nor life, nor angels,
nor principalities, nor powers, nor things present, nor things to come,
Nor height, nor depth, nor any other creature,
shall be able to separate us from the love of God,
which is in Christ Jesus our Lord.”*

[Romans 8:35-39; John 10:25-30]

SALVATION - WHAT IT IS

SALVATION is one of the most precious words in the Gospel vocabulary. It embodies all the wonderful and gracious acts of GOD towards sinful man, effected through our Lord Jesus Christ. It has many facets to its meaning, which we shall shortly consider. However, if one is asked, what do you understand by “SALVATION”, a concise definition is

DELIVERANCE FROM THE PENALTY AND POWER OF SIN.

The above definition summarises the many blessings of GOD to man in SALVATION. We shall now proceed to examine the other meanings of this word.

SALVATION VARIOUSLY EXPRESSED

1. **Sins forgiven**

1 John 1:9, *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”*

“...though your sins be as scarlet, they shall be as white as snow” (Isaiah 1:18).

2. **Sinner justified**

“Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood...” (Romans 3:24, 25).

“Much more then, being now justified by His blood, we shall be saved from wrath through Him” (Romans 5:9).

3. **Regeneration**

“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5).

“Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God” (John 3:5).

“Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new” (2 Corinthians 5:17).

4. **Justification**

Romans 3:19-24, *“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus.”*

Romans 3:28, *“Therefore we conclude that a man is justified by faith without the deeds of the law.”*

5. **Glorification**

Romans 8:17, *“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”*

Romans 8:30, *“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”*

6. The Results of Salvation

a. Out of darkness into light

“...ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light” (1 Peter 2:9).

“Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son: In whom we have redemption through His blood, even the forgiveness of sins” (Colossians 1:13,14).

b. From death unto life

“Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life” (John 5:24).

c. Redemption from the curse

“Christ hath redeemed us from the curse of the law, being made a curse for us” (Galatians 3:13).

“In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Ephesians 1:7).

Christ... by His own blood... obtained eternal redemption for us (Hebrews 9:12).

d. Enemies reconciled to God

“For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life” (Romans 5:10).

e. We become children of God

“But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” (John 1:12).

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Romans 8:14-17).

1 John 3:2, "*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*"

SALVATION: A CONTINUING WORK OF GOD - SANCTIFICATION

When a sinner cries to God because of his sinful state and he accepts Jesus Christ into his heart as Lord and Saviour, the journey of his salvation begins. This is the start of his salvation "process." It is true that his salvation is secured for all eternity but while he is on this earth there is a process called sanctification.

While salvation refers to the redemptive act of God in plucking a sinner from the ways of death, it must not be regarded as an isolated event of the past. God's saving grace and power continue to be operative in a believer's life, ever effectual in his daily life "saving him, keeping him, from all sin and shame" as the Gospel chorus says.

For every believer, then, it is good for him to be reminded of God's precious promise, that we are "*kept by the power of God through faith unto salvation ready to be revealed in the last time*" (1 Peter 1:5).

Paul's prayer expresses the same thought: "*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ*" (1 Thessalonians 5:23). And the verse following says, "*Faithful is He that calleth you, who also will do it.*" What a comfort it is to know that God who calls us to salvation continues to preserve us.

However, this does not exempt us from doing our part. The Apostle Paul exhorts the professing believers to "*work out your own salvation with fear and trembling*" (Philippians 2:12).

Believers must be diligent and serious about their salvation: our salvation must not be neglected. To "work out" is in the present tense implying that it is a continuous working out that will last a lifetime. The believer is to take true pains, searching out his own heart and mind to make sure that he is definitely saved. Salvation is free and invisible to the naked eyes but the fruit of salvation is very real. There must be a total transformation in his life.

Galatians 5:22-23, *“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.”*

Ephesians 5:8-13, *“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprovèd are made manifest by the light: for whatsoever doth make manifest is light.”*

If our faith is not backed by works, the Bible says that it is dead (James 2:26).

James 2:26, *“For as the body without the spirit is dead, so faith without works is dead also.”*

The fruit of salvation must not be confused with the foundation of our salvation. The foundation of our salvation is Jesus Christ and we are saved by grace through faith in Christ. The evidence of our salvation is called the fruit. This was what James emphasized.

SALVATION: FINAL DELIVERANCE AND BLESSING - GLORIFICATION

God never intended for us to exist without a corporeal body. When a believer dies in the Lord he is absent from the body and present with the LORD. But he is in heaven in spirit form. The final consummation of our SALVATION will come when our Lord Jesus returns to “subdue all things unto Himself”. For *“God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”* (Philippians 2:9-11).

In that day, our SALVATION will be complete. We know that “when He shall appear, we shall be like Him; for we shall see Him as He is” (1 John 3:2). *“For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself”* (Philippians 3:20,21). This is the climax of our salvation: receiving a glorified body.

We shall then have glorious immortal bodies like our Lord's resurrection body. Then shall we be ushered unto the everlasting Kingdom of God, prepared for all the redeemed ones.

1 Corinthians 15:42-44, *"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."*

HOW CAN WE BE SAVED?

This is the most vital and crucial question which each one of us must answer, for if a person is not saved, then he is lost, condemned to eternal punishment.

The way of salvation is given in God's Word. It is quite clear what one must do to be saved. Briefly stated, there are four steps to SALVATION. This is not a chronological sequence but a theological one.

1. **Admit our Sins.** This is the first step one must take if salvation is to be real. A person who will not admit his own sins cannot be saved. Pride and concealment shut out the way of salvation. We must be humble and acknowledge our sins. *"For ALL have sinned and come short of the glory of God."* *"There is none righteous, no not one"* (Romans 3:23, 10). I am no exception. I must see my own sins and without Christ I will die and end up in Hell.
2. **Acknowledge Christ as the only Saviour.** God has appointed a Saviour, the Lord Jesus Christ, *"for him hath God the Father sealed"* (John 6:27). *"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"* (Acts 4:12). *"For there is one God, and one mediator between God and men, the man Christ Jesus: who gave Himself a ransom for all..."* (1 Timothy 2:5,6).

John 3:17-18, *"For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."*

JESUS IS THE ONLY WORTHY SAVIOUR.

3. **Receive and believe in Jesus as your personal Lord and Saviour.** *“But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name”* (John 1:12). *“Verily, verily, I say unto you, He hath heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life”* (John 5:24).

“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31).

We must believe on Jesus Christ and none else for our salvation.

4. **Confess the Lord Jesus, i.e. tell others about Christ.** *“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation”* (Romans 10:9,10).

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Matthew 10:32,33).

Let us not be ashamed to confess Him publicly. The best way to tell others that Christ is our only Lord and Saviour is to obey Him in water baptism.

WHAT IS MEANT BY ASSURANCE OF SALVATION?

It is the believer's firm conviction that by faith in Christ he has been saved and will be preserved blameless unto the coming of our Lord Jesus Christ.

While erroneous teachings abound perverting the clear teaching of Scripture, nevertheless, all true believers should know that:

- a. their salvation in Christ is fully assured by God's unchanging promises, and
- b. their salvation in Christ cannot be taken away from them.

John 10:28-29, *“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them*

me, is greater than all; and no man is able to pluck them out of my Father's hand."

Romans 8:38-39, *"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."*

HOW CAN A BELIEVER HAVE THE ASSURANCE OF SALVATION?

Our assurance of salvation rests wholly on faith in the unchanging and perfect Word of God, and God's precious promises.

1. CHRIST'S FINISHED WORK ON CALVARY - THE BASIS

It must be plainly understood that our salvation is founded solely on CHRIST and HIS FINISHED WORK OF REDEMPTION on the CROSS.

"On Christ the solid Rock I stand
All other ground is sinking sand"

No man or woman, neither priests, nor saint can purchase redemption for us. *"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; ... For by one offering He had perfected for ever them that are sanctified"* (Hebrews 10:11,12,14).

Jesus, by one sacrifice of Himself, paid the debt for sins ONCE FOR ALL (Hebrews 10:10). His work is complete and perfect. We cannot add to it, nor can we work for it or pay for it.

CHRIST'S SALVATION IS OFFERED FREE. IT IS GOD'S GRACE.

2. FAITH IN CHRIST - THE KEY

Faith – a total, unconditional and unreserved TRUST – in CHRIST is the KEY to our obtaining GOD'S FREE GIFT OF SALVATION. *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast"* (Ephesians 2:8,9).

We cite the example of Abraham. *“Abraham believed God, and it was counted unto him for righteousness... He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God... And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification”* (Romans 4:3, 20, 22-25).

“But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Hebrews 11:6).

SALVATION IS OURS WHEN WE EXERCISE FAITH IN CHRIST.
GOD’S WORD CLEARLY SAYS SO.

Many verses can be quoted, but we shall just take a few. *“But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name”* (John 1:12). *“He that believeth on the Son hath everlasting life”* (John 3:36). *“He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life”* (John 5:24).

3. CONSTANT FEEDING ON THE WORD AND OBEDIENCE TO IT IS OUR BEST ASSURANCE

The Christian’s life is not always smooth sailing. There will be moments of trial and temptation. Perhaps, at times his faith is sorely shaken, and he may doubt whether his salvation is secure. It is not a perfect life but a holy life. A Christian whose sin is pointed out to him will not look for a scapegoat but will humbly cry to God in repentance and ask for forgiveness like King David. 2 Samuel 12:13, *“And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.”*

Every child of God who has truly given his heart and life to the Saviour may rest on the sure promises of God’s Word. If he would persevere in prayer and diligently study the Word of God, he will strive to continuously conform to the image of Christ, God’s only begotten Son. Ephesians 4:13-15, *“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we*

henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

The Word of God is rich in precious promises, assuring every true believer of the Heavenly Father's intimate and personal interest and concern in his eternal security and welfare. No earthly father will allow his child to be forcibly snatched from his care. How much more concerned is our Heavenly Father for His child's safety!

For the comfort and assurance of the believer we quote below some of the numerous verses from God's Word in which he may find perfect peace and confidence.

"For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye" (Deuteronomy 32:9,10).

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which give them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27, 28, 29).

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ...Nay, in all these things we are more than conquerors through Him that loved us" (Romans 8:35,37).

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

"But this man (Jesus), because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews 7:24, 25).

"...I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Timothy 1:12).

We are *"kept by the power of God through faith unto salvation ready to be revealed*

in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations” (1 Peter 1:5, 6).

IN SUMMARY:

THE CHILD OF GOD, TRULY SAVED, BORN AGAIN, MAY REST IN THE FULL ASSURANCE THAT HIS SALVATION IS SEALED BY GOD THE HOLY SPIRIT UNTO THE DAY OF JESUS CHRIST THROUGH THE SHED BLOOD OF CHRIST ON CALVARY'S CROSS.

MAY WE REMEMBER GOD'S PRECIOUS PROMISES TO ALL BELIEVERS

1. He will keep us as the apple of His eye.
2. No man is able to pluck us out of the Father's hand.
3. In all sufferings and trials we are more than conquerors through Christ.
4. Christ ever liveth to make intercession for us.
5. He is able to keep us until the end.

WE CONCLUDE: ONCE SAVED, FOREVER SAVED. THIS IS GOD'S PRECIOUS PROMISE TO ALL BELIEVERS.

BIBLE KNOWLEDGE QUIZ 8: ASSURANCE OF SALVATION

Fill in the blanks:

1. Salvation means deliverance from the _____
and _____ of sins.
2. For by grace are we saved through _____,
not of _____.
3. Our salvation will be perfected when Jesus _____.
4. If we confess Christ before men, He will also _____
us before God the Father in Heaven.
5. Our salvation is assured because of the precious _____
in God's Word.

Underline the correct answers:

6. Besides Christ's redemptive work on the cross for our salvation, we need
(a) the help of the priest (b) the Virgin Mary's intercession
(c) faith in Him.
7. We may have the assurance of salvation by
(a) relying on God's promises (b) doing charitable works
(c) joining a church.
8. Our sins are forgiven
(a) by confessing to the priest (b) by faith in Jesus
(c) by saying "Hail Mary" many, many times.
9. After we have been saved we should do good works, otherwise
(a) we shall lose our salvation (b) our faith is dead
(c) we go to purgatory.
10. When Jesus returns
(a) Satan will rejoice (b) the world will crucify Him again
(c) we shall be given glorious resurrection bodies like His.

Lesson 9

THE HOLY SPIRIT

Text:

John 14:15-17

*“If ye love me, keep my commandments.
And I will pray the Father, and he shall give you another Comforter,
that he may abide with you for ever;
Even the Spirit of truth; whom the world cannot receive, because it seeth him not,
neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”*

[John 15:26 - 16:14]

WHO IS THE HOLY SPIRIT?

He is the Third Person in the ever-blessed TRINITY: GOD the FATHER, SON AND HOLY SPIRIT. It is important to recognize that the HOLY SPIRIT is a PERSON and not merely a power or influence. Everything said of GOD and CHRIST can be said of the HOLY SPIRIT. We should therefore approach the whole subject with the utmost reverence.

The Westminster Confession of Faith Chapter II Section III states: “In the unity of the Godhead there are three persons of one substance, power and eternity; God the Father, God the Son and God the Holy Ghost... the Holy Ghost eternally proceeding from the Father and the Son.”

THE HOLY SPIRIT ACTIVE FROM ETERNITY

The HOLY SPIRIT being equal with GOD the FATHER and the SON in substance, power and eternity, was therefore in existence from the beginning. Not only that, the HOLY SPIRIT was ACTIVE also in the beginning. He has been ceaselessly active in the creation, in the ordering and preservation of the universe, in providing for all life's needs, in revelation of the truth, as well as in the regeneration of believers. The HOLY SPIRIT is immutable, omnipotent, omniscient, and omnipresent just like GOD the FATHER and GOD the SON.

IN THE OLD TESTAMENT RECORDS

The Holy Spirit first appeared at the beginning of time. The Bible says in Genesis 1:1-2, *“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the **Spirit of God** moved upon the face of the waters.”* [Emphasis added] God the Father spoke the Word and the Spirit of God carried out what God the Father spoke.

We read of the HOLY SPIRIT coming upon certain chosen men for special tasks, e.g. the calling of Noah to build the ark for the salvation of his family, the calling of Abraham to be the father of the Jewish nation, the preparation of Joseph to be a ruler and counsel in the land of Egypt (Genesis 41:38-46), and Moses to lead His people out of Egypt.

Then there were the heroes of the faith, spirit-filled men, listed by the Apostle Paul in Hebrews Chapter 11, and of course the Prophets of God: men like Isaiah, Jeremiah, Ezekiel, Daniel, Elijah, Elisha, Samuel and others, whom God mightily used. We should not omit to mention King David, God’s choice servant who, by the inspiration of the Holy Spirit, wrote many of the Psalms – a man after God’s own heart, and other *“holy men of God who spake as they were moved by the Holy Ghost”* (2 Peter 1:21), giving us the books of the Bible.

In the Old Testament times, we see that God the Holy Spirit was present with His chosen people. Although the Old Testament does not provide us with a comprehensive teaching on the indwelling of the Holy Spirit as the New Testament does, we know from the above instances that for a person to be saved, he must have the indwelling of the Holy Spirit. The reason is due to progressive revelation. The indwelling of the Holy Spirit in all believers is taught very clearly in the New Testament and must be applied equally to the Old Testament believers. Therefore both the OT and NT saints have the same indwelling of the Holy Spirit when they believed.

The Bible text which supports this teaching is 1 Corinthians 2:11-16, *“For what man knoweth the things of a man, save the spirit of man which is in him? **even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them,*

because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” [Emphasis added]

And the other text is Romans 8:8-11, “So then they that are in the flesh cannot please God. **But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.** And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” [Emphasis added]

From 1 Corinthians 2:11-16 (for purpose of understanding spiritual things)

- The natural man understands only natural things. This physical world and all that is in it can be understood by the natural man. But the things of God which are spiritual are understood only by the Spirit of God. Every Christian has received the Spirit of God in him that enables him to understand spiritual things because the Holy Spirit who indwells him helps him to understand spiritual things. Without the Spirit of God in the believer he will not be able to understand the things of God. David and the prophets and men like Moses and Noah definitely understood spiritual matters. OT sinners cannot be less depraved than NT sinners! Also, the natural man is not able to understand spiritual things. The only truth that remains is that the one who understands spiritual matters must have the indwelling of the Holy Spirit. This must be applied to both OT and NT saints.

From Romans 8:8-11 (for purpose of security as a seal) – The believer is sealed by the indwelling of the Holy Spirit. If he does not have the indwelling of the Holy Spirit then he cannot be saved at all. He cannot be considered as righteous in the sight of God either. Abraham was definitely considered righteous in the sight of God¹ and so were all the genuine believers in the OT, including believers as far back as Noah².

¹ Genesis 15:4-6, “And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and **he counted it to him for righteousness.**” Romans 4:3, “For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.”

² Genesis 7:1, “And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I **seen righteous** before me in this generation.”

Another reason is that in order for a person to be filled with the Holy Spirit he has first got to be baptized with the Holy Spirit. An example in the OT of one who was filled with the Holy Spirit:

Exodus 31:1-3, “*And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.*” [The same event is mentioned a total of three times just to make sure that the reader will not miss the point. See also Exodus 28:3; 35:31].

IN THE NEW TESTAMENT

With the coming of our Lord Jesus, a new day dawned. In the Old Testament, God the Father manifested Himself from Genesis to Malachi. In the four gospels, the Lord Jesus Christ manifested Himself. In both these instances, the other persons of the Trinity were also very active. Christ appeared as the Angel of the LORD in the Old Testament³ and the Holy Spirit as the Spirit of God. In the gospels God the Father was also present and so was the Holy Spirit throughout the earthly life of Christ on earth⁴. After the departure of Christ it was the turn of the Holy Spirit to manifest Himself with God the Father and God the Son playing a “minor” or “back-ground” role. Hence with the study of the entire Bible, the believer will have a thorough understanding of the doctrine of the Trinity.

IN THE LIFE OF OUR LORD

The birth of Jesus by the virgin Mary was through the working of the Holy Spirit (Matthew 1:18). Christ was conceived by the Holy Ghost – sinless, holy, undefiled. Luke 1:35, “*And the angel answered and said unto her, **The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy***

³ Genesis 16:9-11, “And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.”

⁴ Mark 1:10-11, “And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.”

thing which shall be born of thee shall be called the Son of God.” [Emphasis added]

At Christ’s baptism, the Holy Spirit as a dove descended from Heaven and abode upon Him, anointing Him for His holy ministry (John 1:33). Through the Spirit, He was consecrating Himself for the Father’s mission. Jesus Christ is always filled with the Holy Spirit.

In His ministry, our Lord worked many miracles through the Holy Spirit, healing the sick, casting out demons and raising the dead.

AT PENTECOST

The promised outpouring of the Holy Spirit took place in Jerusalem (Acts 2). This was a filling of the Holy Spirit. For the first time the two events called baptism with and filling of the Holy Spirit were taught as to be indispensably linked together. Without the baptism there is no filling. In Acts 1:5 it was called the baptism with the Holy Spirit⁵. But the same event in Acts 2:4 was described by Luke as the filling of the Holy Spirit⁶. The answer to this apparent dilemma is Acts 1:8 which says, “***But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.***” [Emphasis added] The disciples had already been baptized with the Holy Spirit when they were called to follow the LORD (except for Judas Iscariot). In Acts 1:8, they were empowered by God through the filling of the Holy Spirit for the ministry ahead. The filling of the Holy Spirit was a repeatable experience as the same disciples were filled again later on when they had to preach again (cf. Acts 4:8, 31; 5:17; 9:17; etc.) The baptism with the Holy Spirit is a once for all experience which happens at the time of the person’s conversion.

On the disciples, a profound transformation was effected. Division, strife and cowardice were replaced by unity, boldness and forbearance. Simple fisher folk and unlearned men became heroes of the faith and fearless preachers of the Gospel “turning the world upside down” by the power of their preaching. They were ready to die for their faith, as indeed most of them eventually did.

⁵ Acts 1:5, “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”

⁶ Acts 2:4, “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Peter's Spirit-filled preaching at Pentecost caused the hearers to be "*pricked in their heart*" and to seek salvation in Christ. "*Repent, and be baptised... in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost*" (Acts 2:37, 38).

THE HOLY SPIRIT IN THE BELIEVER'S LIFE

The believer's life is life in the Spirit. From the first moments of his Christian life – the NEW BIRTH – the Holy Spirit begins to indwell his life. It is the Spirit who gives the New Birth and sustains this NEW LIFE. The believer becomes the temple of the Holy Ghost (1 Corinthians 3:16, 6:19; John 14:16). The Holy Ghost or Comforter indwells the believer and begins HIS WORK OF SANCTIFICATION: the believer's nature is refined, purified and made new. We are changed and made more Christ-like as we grow in knowledge of God (Ephesians 1:17; Galatians 4:19; 2 Corinthians 3:18). By the Holy Spirit's power, evil desires are restrained and the fruit of the Spirit appears (Galatians 5:16-22).

By the Spirit's work all true believers are drawn together in the unity of the faith, in fellowship and in worship (Philippians 2:1). The Holy Spirit is the SPIRIT OF TRUTH, and He guides us into all truth (John 16:13).

The words of our Lord are so precious here that we shall quote them for our remembrance: "*And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; ...he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*" (John 14:16,26).

The Holy Spirit helps us to war against "the flesh", our old sinful nature. There are now two laws in the believer's life. It is the law of sin and the law of righteousness. Romans 7:21-25, "*I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*" This tension within will exist until the believer breathes his last breath.

The Spirit of God enables us to mortify or put to death the flesh (Romans 8:13) and its sinful deeds. He helps us to walk not after the flesh, but after the Spirit (Romans 8:5-8). The believer now has the power not to sin.

The believer's whole Christian life must be led by the Holy Spirit, without whose constant abiding we would fall. We must not grieve the Holy Spirit by our disobedience. We must listen to His promptings (Ephesians 4:30). We must constantly yield ourselves as instruments of righteousness unto God (Romans 6:13, 16, 19).

THE WORK OF THE HOLY SPIRIT IN RELATION TO THE UNBELIEVING WORLD

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment” (John 16:8).

While the unbelieving world may reject the Saviour and spurn the Gospel, nevertheless it cannot escape the restraining power of God the Holy Spirit. He reproves the world through the holy lives of the believers so that unbelievers are thereby restrained and convicted, even in their state of unbelief. They will conduct themselves differently in the presence of godly believers. Believers are able to do this with the enabling of the Holy Spirit.

THE HOLY SPIRIT CONVICTS the unbeliever of his **sins**. He will also be convicted of believing in Christ; of righteousness by convincing him of Christ's triumph over sin; of His great work on the cross for the sins of the sinner; how God now declares sinners righteous through Christ's blood; of judgement by showing the certainty of the coming judgement and the utter futility of not submitting to the righteous JUDGE.

How does the Holy Spirit do all these? Principally, it is through the witness of Christians who are “in the world” but not “of the world”, and through the Word of God. The Holy Spirit will use the Word of God to bring conviction in the heart of the sinner and draw him to Christ. By Christians' lives and actions, and by their witness to the Gospel Truth, the unbelieving world is reprov'd and convicted.

THIS IS THE HOLY SPIRIT'S WORK.

WHAT IS THE BAPTISM WITH THE HOLY SPIRIT?

It is currently fashionable in some Christian groups and churches to teach that baptism of the Holy Spirit is a post-conversion experience which all believers

are urged to strive for after they have been saved, if they have not already experienced it. The term “baptism of the Holy Spirit” is not a biblical term. The Spirit of God does not do the baptizing. Christ is the One who baptizes us with the Holy Spirit.

The teaching of Scripture, however, is quite clear that baptism with the Holy Spirit is an initiatory experience i.e. it takes place at the moment of conversion or the New Birth, and not something which comes later as a second experience.

BAPTISM WITH THE SPIRIT is a NEW TESTAMENT expression. As explained earlier, the NT clearly teaches us what was already occurring in the OT. When John the Baptist saw Jesus coming as he was preaching by the River Jordan, he declared: *“I indeed have baptized you with water: but He shall baptize you with the Holy Ghost”* (Mark 1:8). The One who does the baptizing is Jesus Christ and NOT the Holy Spirit.

The BAPTISM WITH THE SPIRIT was therefore to be expected in our Lord’s ministry. We see this stated in His interview with Nicodemus. Jesus said to him *“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God... Ye must be born again”* (John 3:5-7).

The NEW BIRTH is clearly seen to consist of two distinct steps:

1. born of water, signifying the washing of sin by the Word of God, and
2. born of the Spirit, signifying the work of God’s Spirit in using the preached Word of God to bring about REGENERATION i.e. making the believer a new person.

This work of the Spirit in giving a person the New Birth is the same as

GIFT OF THE SPIRIT (Acts 2:38)

BAPTISM WITH THE SPIRIT (Matt 3:11; Mk 1:8; Lk 3:16; Jn 1:33)

We conclude that the NEW BIRTH comes about through the BAPTISM WITH THE SPIRIT, without which a person cannot be born again. When this takes place the Holy Spirit indwells the believer.

We further conclude that there is no scriptural basis for asserting that believers must seek the baptism of the Spirit as a post-conversion experience. This is an unbiblical teaching.

One of the greatest biblical demonstrations of the BAPTISM WITH THE SPIRIT was at Pentecost when 3,000 heard the Gospel, believed and were baptized. These penitent sinners received the gift of the Spirit in a mighty outpouring on that day.

HOLY SPIRIT BAPTISM A UNIVERSAL BLESSING

God's Word teaches that ALL believers receive the BAPTISM WITH the HOLY SPIRIT. We are "born of the Spirit". Baptism with the Holy Spirit is our birth-right.

"Repent, and be baptised every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38).

The GIFT OF THE HOLY SPIRIT is **not** confined to a select group of Christians but is a universal gift given to **all genuine** believers.

THE CHARISMATIC MOVEMENT: A COUNTERFEIT SPIRIT

There is currently a world-wide movement in the name of "Holy Spirit Renewal" or the "Charismatic Movement" or the "Third Wave Movement" involving professing Christians, Protestants and Roman Catholics.

Everywhere, the movement is hailed as a unifying force working towards the ultimate reunion of all Christendom and peace in the world. The universal cry is "One in Christ".

From our understanding of Holy Scripture and our observation of the activities of the Charismatic Movement, we have serious reservations on the motivation and direction of this movement. Far from being unkind or unduly critical, we have applied Scriptural grounds to dissociate ourselves from the movement and to warn our members from any entanglement or involvement in its activities. The reasons for our stand are these:

1. **The grounds for unity are unscriptural**

While all true believers naturally find a common bond of fellowship in the

Lord Jesus Christ, the coming together of believers with unbelievers cannot be a true scriptural unity.

In the Charismatic Movement their common association as “oneness in Christ” is not based upon Scriptural Truths but sentimentalism. True “oneness in Christ” is based upon the same doctrine and salvation in the Lord Jesus Christ.

God’s Word clearly teaches in the Spirit – “*one body, one Spirit, one Lord, one faith, one baptism, one God*” (Ephesians 4:4-6). Many who participate in Charismatic meetings, shouting “Hallelujah! Praise the Lord” and babbling in tongues, have these externals as the basis of their unity. What the Charismatics have created is a man-made and flesh-centered unity that is unscriptural. It is carnal and of the world. It is a façade without substance.

The Bible warns us of such an end time phenomena in Matthew 24:24, “*For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*”

2. **The “tongues speaking” causes confusion**

The unintelligible babbling of “tongues” by groups of unsaved persons cannot be a sign of Holy Spirit renewal. “*For God is not the author of confusion, but of peace, as in all churches of the saints*” (1 Corinthians 14:33).

The noisy, confused shouting and hand-clapping phenomena which characterizes Charismatic meetings does not bear the stamp of an authentic movement of God the Holy Spirit. Tongues speaking in the Bible ALWAYS refers to proper intelligible languages. Today’s counterfeit tongue is a tool of Satan designed to deceive the undiscerning into joining the end time one-world church of the antichrist.

3. **Re-union of local churches the work of Satan**

While on the surface, and to the unsaved or uninstructed, the coming together of the Churches (Protestant and Roman Catholic, or of different Protestant Denominations) is a desirable thing, nevertheless God’s Word has clear teaching against such a man-made organic union at this time. Prophetic Scripture foretells the formation of the false church of Satan, described in Revelation 17 as the harlot, the great whore and Babylon the Great.

We have observed and are constantly warned against the coming of the end-time one-world church of Satan. All believers must keep clear of this evil counterfeit body which our Lord shall utterly destroy with fire at His coming (Revelation 18). Today, this one-world church is rapidly taking shape with the increasing dialogue and co-operation between the World Council of Churches and the Roman Catholic Church.

THIS CHURCH UNION IS BEING ACTIVELY PROMOTED BY THE CHARISMATIC MOVEMENT.

Can the Holy Spirit be in a movement that is working against God? There are other unscriptural manifestations within the Charismatic Movement, e.g. the unbalanced emphasis on the Holy Spirit, the alleged “faith healing”, the so-called “renewal”. We recognize that it appears to have done some good and in many respects, it appears to be a genuine work of God’s Spirit. Herein lies the snare. Satan can come in the form of an angel of light to deceive the unwary.⁷ Our Lord has warned against false Christs and false prophets who shall, if it were possible, deceive the very elect (Matthew 24:24).

We conclude: The Charismatic Movement is a COUNTERFEIT. It is not of the Holy Spirit. Believers must have nothing to do with it.

⁷ 2 Corinthians 11:14-15, “And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.”

BIBLE KNOWLEDGE QUIZ 9: THE HOLY SPIRIT

Fill in the blanks:

1. The Holy Spirit is the _____ Person of the Truine Godhead.
2. The Holy Spirit has been _____ from the beginning, in the work of creation and preservation of the universe, and other works of God.
3. In the OLD TESTAMENT times, the Holy Spirit was given _____ to all God's people just like in the New Testament.
4. When Christ came, He promised the _____ of the Holy Spirit.
5. The Holy Spirit has always been freely given to all who _____ JESUS CHRIST as Lord and Saviour.

Underline the correct answers:

6. At Pentecost, there was
 (a) a Charismatic renewal (b) a filling of the Holy Spirit
 (c) mass hysteria.
7. The Holy Spirit indwells
 (a) every true believer (b) all church members
 (c) certain church leaders only.
8. The Holy Spirit purifies and refines the believer who
 (a) never reads God's Word (b) yields himself to God's Word
 (c) rebels against God.
9. The Charismatic Movement is
 (a) a false movement (b) the work of the Holy Spirit
 (c) God's gift.
10. All believers should
 (a) join the Charismatic Movement
 (b) promote union with Roman Catholics
 (c) keep clear of all unscriptural movements and teachings.

Lesson 10

BAPTISM

Text:

Matthew 28:18-20

*“And Jesus came and spake unto them, saying,
All power is given unto me in heaven and in earth.*

*Go ye therefore, and teach all nations,
baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
Teaching them to observe all things whatsoever I have commanded you:
and, lo, I am with you alway, even unto the end of the world. Amen.”*

[Matthew 28:18-20; Acts 2:37-41; 1 Corinthians 7:14]

Definition:

“Religious rite of immersing person in, or sprinkling him with, water in sign of purification and of admission to the Church.” (Oxford Dictionary)

Origin of the Word: from the Greek “baptidzo” meaning “to dip in” or “cleanse in water”.

Origin of Baptism

Ceremonial purification by washing with water was practised in Old Testament times during the Exodus. God gave clear instructions to Moses in these words:

“And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water” (Exodus 29:4).

In various other instances we read of ceremonial washing of uncleanness (Leviticus 14:8,9; Numbers 19:13; 2 Kings 5:10; 2 Chronicles 4:2, 6).

From these accounts ceremonial cleansing may be regarded in the Old Testament as the forerunner of Christian Baptism.

BAPTISM IN THE NEW TESTAMENT

When John came preaching in the wilderness of Judaea, he declared, "*Repent ye: for the kingdom of Heaven is at hand*" (Matthew 3:2). Those who heeded his warning were baptized by him in the river Jordan, confessing their sins. Because of this particular aspect of his ministry, he became known as John the Baptist.

John the Baptist baptized Jesus

At the commencement of His ministry, our Lord Jesus came from Galilee to Jordan, to be baptized by John. John recognized Jesus as the sinless Son of God, so "*John forbade Him, saying, I have need to be baptized of thee, and comest thou to me?*" (Matthew 3:14). But Jesus replied, "*Suffer it to be so now: for thus it becometh us to fulfil all righteousness*" (Matthew 3:15). John then baptized Jesus.

Why did our Lord request to be baptized? That it was not as a sign of cleansing of sin is certain. Jesus was the sinless Lamb of God that taketh away the sin of the world. He was made sin for us, who knew no sin. The reasons for His going through the ceremony are:

1. As a sign of humility. The blessed Son of God was found in fashion as a man. Made in the likeness of sinful flesh, He humbled Himself.
2. It was to fulfil all righteousness. He gave His seal of approval to John's ministry of baptism, and set an example for others. His submission to John's baptism was by divine appointment.

JESUS' COMMAND TO BAPTIZE

In the Gospel accounts there is no record of Jesus having ever baptized anyone. However, His disciples were commanded to do so: "*And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*" (Matthew 28:18,19).

JESUS' COMMAND OBEYED

At Pentecost, the promised outpouring of the Holy Ghost came upon the Apostles. Filled with new courage and power, Peter preached a mighty sermon

to the assembled multitude. When the Jews realized that Jesus whom they had crucified was the Lord and Christ sent from God, they were pricked in their hearts. They said to Peter and to the rest of the Apostles, "*Men and brethren, what shall we do?*" (Acts 2:37). Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). On that day, those who believed and were baptized were about 3,000 souls.

Since Pentecost, those who believe have submitted themselves, in obedience to our Lord's command to the sacrament of holy baptism by water.

THE MEANING OF BAPTISM

BAPTISM is one of the two SACRAMENTS commanded by our Lord. (The other is HOLY COMMUNION or THE LORD'S SUPPER). While it is only a SYMBOLIC CEREMONIAL ACT, nevertheless it has profound meaning in the life of a believer.

BAPTISM does **not** save anyone. Only FAITH in CHRIST can save. In the case of a BELIEVER'S BAPTISM, baptism is defined as the OUTWARD SIGN of an INWARD FAITH. Therefore, a person who does not have faith in CHRIST for salvation must not be baptized by water. On the other hand, he who believes and is saved already, should not hold back, but should seek WATER BAPTISM in obedience to our Lord's command to publicly confess Him and be identified with Him.

There are three main aspects to the meaning of BAPTISM:

1. **BELIEVER'S BAPTISM** signifies the washing away of sin and renunciation of one's sinful past. Paul explains this aptly: "*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*" (Romans 6:3,4).

BELIEVER'S BAPTISM, then, means,
CLEANSING FROM SIN, and
DYING TO ONE'S SINFUL PAST.

2. **WATER BAPTISM** signifies entry into the NEW COVENANT and admission into the church of Jesus Christ. In OLD TESTAMENT times, God instituted a COVENANT with Abraham, signified by CIRCUMCISION as the outward sign of faith. This SIGN OF CIRCUMCISION applied to all who wished to be identified visibly with God's people, the nation of Israel.

In the NEW TESTAMENT, the same COVENANT is extended to ALL - JEWS and GENTILES - like in the Old Testament. With this, the rite of CIRCUMCISION lapsed and its place was taken by BAPTISM.

WATER BAPTISM, then, signifies entry into this new COVENANT or AGREEMENT with GOD in CHRIST.

3. **WATER BAPTISM** signifies TOTAL COMMITMENT and LIFE-LONG ALLEGIANCE to JESUS CHRIST, to the EXCLUSION of ALL OTHERS.

It may be likened to MARRIAGE, when the BRIDE gives herself exclusively to the BRIDEGROOM for LIFE. It is a happy, proud and expectant event. It is the same with BAPTISM. The believer publicly declares his love for and allegiance to JESUS CHRIST, for HIS great and undying love. With profound happiness, pride and expectation, he gives himself totally and exclusively to CHRIST, our HEAVENLY BRIDEGROOM - for LIFE.

IMMERSION or SPRINKLING?

Both immersion and sprinkling have their proponents, but when it is realized that the act is purely SYMBOLIC, the amount of water is unimportant as long as water is used. Baptists and some other denominations practise immersion. Presbyterians, Methodists, Anglicans and some others sprinkle.

Scriptural support can be found for either method.

For example: John the Baptist was baptizing in the river Jordon, and Jesus, after He was baptized, went up straightaway **“out of the water”**. The suggestion is that our Lord had been immersed. But this is by no means certain because the Jordan during the dry season of the year is practically dried up in parts, or at any rate very shallow. In these circumstances immersion would have been a physical impossibility and sprinkling would have been the most likely method. The interpretation of the phrase “out of the water” could very well be that Jesus

stepped into the shallow river water, and after he was sprinkled (OT method of sprinkling) he walked “out of the water.”

So the debate goes on. The truth is that the method is not the important thing. Otherwise the Bible would have clearly defined it. Consider also the impossibility of immersion in the North Pole or for a sick or dying person.

CONCLUSION

We allow that both IMMERSION and SPRINKLING may lawfully be practised. Each believer must clearly understand the significance of the rite and be fully persuaded of the correctness of the method he chooses. Those who prefer immersion should join a doctrinally sound church that practises it. Believers who have been baptized by immersion in another church may be received into membership of the B-P Church without having to be re-baptized by sprinkling.

INFANT BAPTISM

Our church, as well as certain others (Methodist, Anglican, Presbyterian) practises Infant Baptism i.e. baptism of infants and children. There are Scriptural grounds for this practice.

1. As a covenant between believing parents and God

When God called Abraham to be a father of many nations, He also instituted the ceremonial rite of circumcision. *“And God said to Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised ... and it shall be a token of the covenant betwixt me and you”* (Genesis 17:9-11). This was God’s agreement for blessing His chosen people, the Jews. This blessing was also extended to the Gentiles.

In the New Testament times, the covenant of blessing was extended to the Gentiles, i.e. all nations and people who believed in Jesus. The ceremonial rite of circumcision was superseded by the sacrament of baptism. Colossians 2:11-12, *“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:*

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” The Christian’s circumcision is now baptism.

What is the significance, then, of including children in the new covenant of baptism? It may be objected to on the grounds that the child does not yet understand its meaning, and is not able to exercise faith in Christ for salvation. (After all, we have agreed that the definition for believer’s baptism is only an outward sign of an inward faith). Please NOTE that this definition of water baptism is for believers only and not to be applied to infants. In the OT there were adults (believers) who were circumcised as adults and infants who were circumcised as infants. It was the same act of circumcision but with a different meaning.

Just as in Old Testament times, when believing parents brought their sons in faith for circumcision, so likewise in New Testament times parents bring their children in faith for baptism. In both instances, the parents are claiming God’s covenant blessing for their children. This is more than just a “dedication.” The Jews circumcised their infants because they were already part of the people of God. The parents were commanded by God to circumcise their infants. Their infants would be cut off i.e. die if they did not, which means that the parents would be telling God that they do not wish their children to enjoy the covenant blessings and that they do not desire to bring their children up in the ways of God.

Believers baptise their infants for the same reason in that our children are already part of the covenant blessing that God will bestow on us as believers. Salvation is personal but the blessing that comes with salvation is covenantal. That is why God says that our children are holy in His sight. 1 Corinthians 7:12-14, *“But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; **but now are they holy.**”* [Emphasis added]

In bringing their children for baptism, believing parents are acknowledging that they would like to claim God’s promise of blessing upon them. At the same time, they promise God to faithfully bring up their children in the fear and knowledge of God and in the doctrines of the Church of our Lord Jesus Christ.

At a later stage, when the child is old enough to confirm his own faith in Jesus Christ, the Church then publicly receives him into membership at a Confirmation Service, also referred to as “Reaffirmation of Faith”.

2. **The Apostles practised Infant Baptism**

In several New Testament accounts, we have reason to believe that the Apostles Peter and Paul received children in baptism. At Pentecost, Peter said to the new converts: “Repent, and be baptized **every one of you**... for the promise is unto you, **and to your children**” (Acts 2:38, 39). [Emphasis added]

Paul at Philippi baptized Lydia **and her household** (Acts 16:15) [Emphasis added], and the keeper of prison, “he and all his, straightway” (Acts 16:33).

3. **The early Church Fathers and Reformers** upheld the practice of baptizing infants and children. We also cite the instance when our Lord said, “Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven” (Matthew 19:14).

CONCLUSION

We reaffirm that baptism by itself does not save any one. A child is not born again by baptism. It is only a sign of the parents’ faith, that the child belongs to God and that the parents will bring the child up in the fear and admonition of the LORD.

For the child, the sign comes first, and the faith comes afterwards.

TO BE BAPTIZED OR NOT?

This is a difficult question for some, especially young people facing parental objection. However, under normal circumstances, a person should seek water baptism only if the following conditions are fulfilled:

1. He has truly experienced the NEW BIRTH and has full ASSURANCE OF SALVATION.
2. He is ready to obey the Lord’s command in PUBLIC BAPTISM, and to enter into a life-long relationship with JESUS CHRIST.

Our Lord's Word serves to guide those who are encountering parental or other objection: "*He that loveth father or mother more than me is not worthy of me ... he that taketh not his cross, and followeth after me, is not worthy of me*" (Matthew 10:37, 38). Our love for God must come before all others. There may be initial difficulties, but no price is too high to pay in order to win Christ. He is the LOVER OF OUR SOULS, THE ALTOGETHER LOVELY ONE.

If He has so loved us, ought we not also to love Him?

NOTE: The Singapore law says that the church, as a registered body with the Registrar of Society, cannot baptise anyone below the age of 21 years without parental consent.

BIBLE KNOWLEDGE QUIZ 10: BAPTISM

Fill in the blanks:

1. Baptism means to cleanse or _____ with water.
2. There are two forms of water baptism: _____
and _____.
3. Believer's Baptism is an outward sign of an _____ faith.
4. We are saved by _____ through _____.
Water Baptism does _____ save.
5. Jesus was baptized as a sign of _____.

Underline the correct answers:

6. (a) The people (b) The Church (c) Our Lord Jesus
commanded that those who believe should be baptized.
7. In baptism, a believer commits himself to follow Jesus
(a) on Sundays (b) for life (c) on good days.
8. The amount of water used in baptism is
(a) most important (b) immaterial (c) crucial.
9. A person should seek believer's baptism
(a) when he is sure of his salvation
(b) when he has attended Church for one year
(c) when he wishes to join a church.
10. Believer's baptism is a testimony that the believer is now
(a) a member of the body of Jesus Christ
(b) giving up his job
(c) disowning his family.

Lesson 11

THE LORD'S SUPPER OR HOLY COMMUNION

Text:

1 Corinthians 11:24-25

*“And when he had given thanks, he brake it, and said,
Take, eat: this is my body, which is broken for you: this do in remembrance of me.
After the same manner also he took the cup, when he had supped, saying,
This cup is the new testament in my blood: this do ye, as oft as ye drink it,
in remembrance of me.”*

[1 Corinthians 11:23-32]

INTRODUCTION

There are only two sacraments in the Bible given by God to the churches today. They are Baptism and the Lord's Supper or Holy Communion. As both of them are given by God, they are also known as ordinances, i.e. ordained by God.

Some Baptists, Congregational and Brethren churches regard them as ordinances only and not sacraments. Which view a person subscribes to depends on his definition and how he understands these sacraments as taught in Scripture.

I. Lord's Supper Explained

1. **Westminster Confession of Faith** – “The Lord's Supper is a sacrament wherein, by giving and receiving bread and the cup, according to Christ's appointment, His death is showed forth; and the worthy receivers are, not after a corporal and carnal matter, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment, and growth in grace... It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.” [WSC, Questions 96, 97]

The Bread – The bread used was unleavened bread as this was the time

of the Passover (cf. Matthew 26:26; Mark 14:22). The usual size of the Passover unleavened bread was like a flat round cake. When Jesus gave it to the disciples, He had to break it into smaller pieces.

In all the four accounts of the Lord's Supper in the Bible, the breaking of bread was essential and seen as the essence of the sacramental significance. It was stated four times in similar fashion, that Jesus said to the disciples, "Take, eat; this is my body..." Unleavened bread must be used at all costs. But if unleavened bread could not be found then a substitute may be used which would also include leavened bread.

Matthew 26:26, *"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body."*

Mark 14:22, *"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body."*

Luke 22:19, *"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."*

1 Corinthians 11:24, *"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."*

2. **The Cup** – There is no record in the Bible that the cup here has to refer to actual wine. The Bible references on the cup include the following:

Matthew 26:27-29, *"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."*

Mark 14:23-25, *"And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."*

Luke 22:20, "*Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*"

1 Corinthians 11:25-26, "*After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*"

The phrase used here "the fruit of the vine" could simply mean grape juice instead of wine. As far as possible, it is important to use grape juice and not wine. The reason is that of association, keeping the doctrine of biblical separation and not to stumble our fellow believer's faith. Wine is of the world and the wine used today is not the fermented grape. If grape juice cannot be found, then it is possible to use a non-alcoholic substitute.

The cup is just as important as the bread. Both these elements must be taken together for the completion of this sacrament.

3. **The Form of Observance** – The outward form is what we can see. What is most important is the heart condition of the person which we cannot see. But that does not mean that the form of observance of the Lord's Supper is not important. The Lord's Supper is a sacrament and therefore the entire form must be one of reverence and awe toward God. Not only must the believers be meditative and solemn, the rest of the people including children who are not participating must also be solemn when the Lord's Supper is being taken.

The absolute essentials must be the bread (unleavened bread) and the cup (grape juice).

- a. The reading of appropriate portion or portions of Holy Scripture pertaining to the Lord's Supper must precede the taking of the Lord's Supper. This would prepare the hearts of the candidates taking the sacrament. Passages such as Isaiah 53 and 1 Corinthians 11: 23-29 are relevant.
- b. Giving of thanks for the elements of the Lord's Supper should also be included. The blessing of the bread and the cup to the participants of the Lord's Supper could also be done at this time of thanksgiving prayer.

- c. A caution must be declared to the participants that if anyone were to take the Lord's Supper unworthily or without proper understanding, he would face the judgment of God.
- d. All who have believed in the Lord Jesus Christ and accepted Him as Lord and Saviour are invited to partake of the elements. This must include only those who have been baptized by water. The reason is that water baptism is a prerequisite to the Lord's Supper.
- e. The bread will be distributed first, followed by the cup. Before the initiation of distributing the bread, it is important that the Pastor read the words of the Lord Jesus Christ from Holy Scriptures and actually breaks the bread in front of the congregation. The form must be as close as possible to what the Bible has revealed. All participants must take the bread the same time that the Pastor utters the words of Christ.
- f. The cup will follow next. The words uttered must be in line with Holy Scriptures as the stewards are given the cups to be distributed to the participants. The cup must be drunk as the Pastor again utters the words for the drinking of the cup according to Scriptures.
- g. After the cup has been taken, there will be an appropriate closing hymn followed by a closing prayer of thanksgiving and dedication.

II. Views of the Lord's Supper

1. **Transubstantiation** – This is the view of the Roman Catholic Church. According to this view, the bread and cup are transformed into the actual body and blood of Jesus Christ respectively. The Roman Catholic priests would say a certain ritual in Latin and upon the completion of the ritual, the bread and cup would actually undergo a transformation so that the person who eats the bread would be eating the real flesh of Christ and drinking the real blood of Christ.

The remaining elements that are not consumed would still be the actual flesh and blood of Christ. They will be placed in a place for worship or adoration by the followers of the Roman Catholic faith. Other terms used to describe the Lord's Supper are the Holy Communion and the Eucharist (lit. "good grace").

2. **Consubstantiation** – This is the view of the Lutheran church. The Lutherans reject the view of transubstantiation. But they did not break away completely from the Roman Catholic's understanding of

the Lord's Supper. Consubstantiation believes that the elements are not physically and chemically transformed but that somehow Christ is "in, with and under, around, above and below" the bread and the cup, "there is the actual body and blood of Christ, upon which the communicant feeds." [J. Oliver Buswell, **A Systematic Theology of the Christian Religion**, vol. 2. (Singapore: Christina Life Publishers Pte. Ltd. Reprint 1994), 232.]

3. **Symbolic** – Most of the Baptist, Congregational and Brethren churches understand the Lord's Supper to be purely symbolic. The elements are no more than the mere representation of the body and blood of Christ. It is not a means of grace. That is why the Lord's Supper is viewed as an ordinance only and not a sacrament.
4. **Means of Grace** – This is the view of most Presbyterians. The understanding is that it is a means of grace toward re-consecration and devotion to Christ who died for the believer. A note of caution and explanation is that the means of grace understood here is different from that of the Roman Catholics. The Roman Catholics' teaching is that "means of grace" refers to "means of salvation." They believe that a person is not born again (his salvation is not complete by simply believing in Christ) until he partakes of the Eucharist. This is a heresy known as baptismal regeneration which we reject as it is an unbiblical doctrine.

The reason why we believe that the Lord's Supper is more than just symbolic is the severe punishment imposed by the LORD upon the person who partakes of the elements unworthily. There is a difference between "unworthy" and "unworthily". The former means that the person is not worthy to partake of the Lord's Supper. The fact is that all believers are not worthy and will never be worthy because we have been saved by grace. Taking the Lord's Supper is a privilege and not a right. The latter means that the person ate the bread and drank the fruit of the vine of the Lord's Supper without proper understanding as taught in Scripture.

III. Relationship between Water Baptism and the Lord's Supper

1. Circumcision and Passover

In Exodus 12, God made circumcision the prerequisite for the partaking of the Passover. Exodus 12:48-49, *“And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.”*

What is circumcision?

Circumcision was given to Israel in the days of Abraham (Genesis 17) as a sign of God's promise to Abraham that He would keep all the promises He had made to Abraham concerning His descendant, Israel. All who lived in Israel and desired to take the Passover must be circumcised first. The reason given by God was that there must only be ONE LAW in Israel.

What is the Passover?

The Passover was given to Israel in the days of Moses (more than 600 years after the sign of circumcision was given to Abraham). God promised all Israel that on the night of the last and final plague against Pharaoh and the Egyptians, Israel must sacrifice a lamb and dab their door frames (two side posts and top lintel) with the blood of the lamb. When God sees the blood across the entrance of that home, the firstborn son of that home would be spared. The lamb actually died in his place.

2. Water Baptism and Lord's Supper

What is Water Baptism?

Water Baptism was given by God to replace circumcision. The Christian's circumcision is water baptism. Colossians 2:11-12, *“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”*

What is the Lord's Supper?

The Lord's Supper was officially given by the Lord Jesus Christ on the

night of the Passover to replace the Passover. It was also the night he was betrayed by Judas Iscariot.

Just as circumcision was the prerequisite for the Passover, water baptism is the prerequisite for the Lord's Supper. Just as someone who was not circumcised was not allowed to take the Passover, no one is allowed to take the Lord's Supper if he is not baptized by water.

IV. Who should take the Lord's Supper?

1. **Baptized as Infants**

Members who were baptized as infants are not allowed to take the Lord's Supper. They do not understand the significance and therefore will commit the sin of taking the Lord's Supper unworthily and face the judgment of God.

2. **Baptized as Infants and Reaffirmed**

Children who have grown up and have not reaffirmed their faith will not be allowed to take the Lord's Supper. These children are strongly encouraged to go through the Basic Bible Knowledge classes in order to prepare them for the Lord's Supper. They should be of an age (at least 16 years old) when they can properly understand the significance of the Lord's Supper. Parents of these children will be asked to prepare their children and remind them of the significance and implication of taking the Lord's Supper.

3. **Baptized as Believers**

Those who have gone through believer's baptism are allowed to take the Lord's Supper. They must do so with proper understanding. The person need not be from Calvary Pandan church before he is served the Lord's Supper. As long as he is baptized, he is invited to take the Lord's Supper.

In some closed Baptists churches, they do not allow non-members of their church to take the Lord's Supper. The reason is that they do not know if they have been baptized. And if they have been baptized, they do not know if it had been by immersion or not. The closed Baptists do not recognize any form of baptism other than immersion. In order not

to embarrass anyone, they simply offer the Lord's Supper to their own members whom they know would have been baptized by immersion.

V. Who can conduct the Lord's Supper?

Due to the serious consequence that accompanies the Lord's Supper, it is the practice and understanding of this church that the Lord's Supper is to be conducted by ordained ministers only. Elders who are ordained are not allowed to conduct the Lord's Supper.

Elders are also ordained and their ordination is for life. Unless a serious sin has been committed by the elder, he will not be defrocked. But the "requirements and tests" of an elder before ordination and those of the pastors are very different. A pastor has to be theologically trained and called to fulltime ministry. He will then be under the care of an ordained pastor for a period of no less than three years before he can be considered for ordination. There is no limit to the period of under-care. If he is considered, he will be asked to write theological papers followed by an oral exam. These are not formalities but are very necessary safe guards to ensure that the office of looking after the flock of God is not abused.

VI. Can the Lord's Supper be abused?

If the pastor who conducts the Lord's Supper has been committing a secret sin like adultery, then will the Lord's Supper that he is conducting be made null and void by him? The Lord's Supper will not be made null and void by the sin of the pastor. The reason is that it is not the pastor who makes the Lord's Supper special. It is God who makes the Lord's Supper special the way that He made the Tree of knowledge of good and evil special and the ground surrounding the burning bush and Mount Sinai holy. It is an act of God and not man.

The person who can abuse the Lord's Supper is not the person or persons preparing the elements but the person who is partaking the Lord's Supper. If he comes before the Lord's Table ritualistically and without proper heart and mind preparation, he will face the sure judgment of God. If judgment has not happened to him yet, then it is because of the grace and mercy of God due to patience and longsuffering. But it will come when He determines that it is time.

VII. How often should a person take the Lord's Supper?

The believer is commanded by God to take the Lord's Supper as often as he can to remember the Lord. There is no hard and fast rule concerning the number of times a person ought to take the Lord's Supper. If a believer attends three church services on Sunday and it so happens that the Lord's Supper is conducted in all three services, then he may take the Lord's Supper three times on that same Sunday. The requirement is that he must do so properly, remembering His Saviour and Lord on all three occasions.

VIII. What is the punishment for taking the Lord's Supper unworthily?

The punishment will come from God and not man. The punishment would include sickness and even death.

1 Corinthians 11:29-30, *"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."*

CONCLUSION

The Lord's Supper is a very sacred ordinance not to be taken lightly. The believer must be very reverential and solemn. The believer who comes before the Lord's Table must be prepared in his heart and mind. He has to be baptized first as a believer before he is allowed to take the Lord's Supper. The reason is that the person who takes the Lord's Supper unworthily faces the judgment of God.

BIBLE KNOWLEDGE QUIZ 11:
THE LORD'S SUPPER OR HOLY COMMUNION

Fill in the blanks:

1. The bread used was _____ bread as this was the time of the _____ .
2. The breaking of bread was essential and seen as the _____ of the sacramental significance.
3. The phrase, "the fruit of the vine" could simply mean _____ instead of wine.
4. The outward form is what we can see. What is most important is the _____ condition of the person which we cannot see.
5. The Lord's Supper is a _____ and therefore the entire form must be one of reverence and awe toward God.

Underline the correct answers:

6. We must approach The Lord's Supper
(a) casually (b) reverently (c) proudly.
7. What is Transubstantiation?

_____.
8. What is Con-substantiation?

_____.
9. Which is the view of the B-P on the Lord's Supper?
(a) Transubstantiation (b) Consubstantiation
(c) Symbolic (d) None of the above
10. How often should a Christian take the Lord's Supper?

Lesson 12

PRAYER

Text:

Hebrews 4:15-16

*“For we have not an high priest which cannot be touched
with the feeling of our infirmities;
but was in all points tempted like as we are, yet without sin.
Let us therefore come boldly unto the throne of grace, that we may obtain mercy,
and find grace to help in time of need.”*

[1 Thessalonians 5:16-18]

I. WHAT IS PRAYER?

1. Prayer is speaking with God

Simply stated, prayer is as a child talking to his Father who is also his God. It is the seeking soul in search of God, calling out to Him. It is not for man to hear or to please man. It is communion with God from the heart. There is no hypocrisy. It is not to impress God with high sounding words and a big vocabulary. It is a child opening his heart to God with total and complete trust in his Father whom he knows will always hear his cry. It is to seek God's will to be done in our lives

2. Prayer is the privilege of Sons

Every child has access to his own father. The believer is a child of God. *“And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father”* (Galatians 4:6). As believers, we have *“received the Spirit of adoption, whereby we cry, Abba, Father”* (Romans 8:15). We have access to God the Father. Every true child of God prays and delights to commune with his heavenly Father. This is his sincere genuine desire as one who has been born again by the Spirit of God and has been given the Holy Spirit. He is alive to spiritual things. The immediate impact in his life is to pray.

God does not hear the prayers of unbelievers. The only prayer of an unbeliever that God hears is the prayer of salvation. When Saul the terror

of the Church met Christ on the Damascus Road, God's light from heaven fell him to the ground, and he cried out, "*Who art thou, Lord? What wilt thou have me to do?*" (Acts 9:5, 6) This was Paul the Apostle's first prayer. It was a prayer from the heart. It was a prayer of salvation.

3. **Prayer is a means of grace**

God has unlimited blessings - gifts for the asking. Prayer is our means of grace. James tells us that "*every good gift and every perfect gift is from above and cometh down from the Father...*" (James 1:17).

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16). Prayer is the means in which the child of God receives the grace and mercies of God in his life. He is conscious of God's presence in his life as he goes through the day's activities. This enables him to give thanks to God and praise Him when prayers are answered in his life.

This constant knowledge of the presence and help of God in the believer's life makes it a means through which he receives God's grace.

4. **Prayer is Communion with God**

Some Christians treat prayer only as a convenient means of presenting God with a string of requests, like a shopping list, "Lord, here are my needs. Kindly supply!" This is an unbalanced and selfish approach to prayer. Prayer is more than just asking God for "things in life" although it is not wrong to ask God for things per se. But when our prayers are limited to asking only, then there is something very wrong in the believer's relationship with his God.

True prayer is communion with God, in much the same way as a child's closeness with his father. There is an intimacy as that which exists between father and child. While we speak with Him, we must also listen to Him speak to us. "Draw nigh to God, and He will draw nigh to you (James 4:8)." God speaks with us through the still small voice of the indwelling Holy Spirit and also through the Holy Scriptures.

If prayer is communion, then it takes time. It must not be hurried or haphazard. Are you prepared to devote time to prayer?

II. WHY PRAY?

Prayer requires not only time but discipline also. Some Christians take the easy way out by neglecting to pray, hoping that God being a loving and caring Father will somehow not forsake or forget them. After all, our Heavenly Father knows what we have need of, before we ask Him (Matthew 6:8). So why pray? Can we not just leave it to Him?

Nothing can be further from the truth.

Our Lord's teaching and example must be our guide in this. In His sermon on the mount, Jesus said, "*Ask, and it shall be given you; ... If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*" (Matthew 7:7, 11) If we are to receive blessing, we must ask! Prayer is for our sakes, not God's. It is not because God is lonely in heaven that He needs to hear our voices. Prayer is to ensure that God's children realize their complete and utter dependence on God every moment of every day of his life. There are two things in the Bible that God demands every believer to do without ceasing: he is to rejoice evermore (cf. 1 Thessalonians 5:16) and to pray without ceasing (cf. 1 Thess. 5:17). God does not want His children to go through life without depending on Him for He desires to help them all the time and always.

Our Lord Himself set us the example of prayer. He prayed often and was not limited by time. In Luke 6:12, it is recorded that "*He went out into a mountain to pray, and continued all night in prayer to God*". "*And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed*" (Mark 1:35). In His agony in the Garden of Gethsemane, Jesus prayed a mighty prayer and His sweat was as it were great drops of blood falling down to the ground (Luke 22:44).

If Jesus, the Son of God, found the need to pray thus for strength as He faced the task at hand, how much more do we, frail creatures of dust, need to follow in His steps. To us, His followers, His words come down through the ages, still ringing true and fresh: "*Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak*" (Matthew 26:41).

III. CONTENTS OF PRAYER

The contents of prayer should be appropriate to the occasion. Generally, these headings should be remembered:

1. Thanksgiving and praise.
2. Confession of sins.
3. Petition of wants.
4. Request for spiritual blessings.
5. Intercession for others.
6. Special items.

The order is not the focus.

IV. HOW SHOULD WE PRAY?

If praying is speaking and communing with God, the Almighty and All-knowing Spirit, then we must do so in an appropriate manner, and not carelessly, haphazardly or ignorantly. There must be proper spiritual preparation and a right attitude of heart. Our Lord taught His disciples to pray. We do well to learn from His teaching.

Matthew 6:5-15 and Luke 18:1-4 have the relevant teachings.

Briefly they are these:

1. **Pray in secret.** It is true that we can pray anywhere and at any time. But there must also be private time whereby the believer prays in secret. For personal prayer and communing with God, we should find a quiet and private place. It is a person-to-person meeting. The meeting place must be appropriate and conducive. Publicity or showmanship is hypocrisy and must be avoided.
2. **Pray simply, sincerely from the heart.** Openness with God like a little child approaching his own father is what prayer is all about. It is not pretentious. It is sincere and from the heart. It is child-like in all aspects, from the heart and from the lips.

Urgent and simple repetition is fine. But it is not the meaningless repetition as taught in some other religions where by mere recitation of a “set” prayer God will hear. This is clearly condemned in God’s Word (cf. Matthew 6:7-

8). It is all right to keep on praying, say, for the salvation of unsaved loved ones or a son who is overseas studying and to pray every night for God's protection. Such persistence in prayer is in fact commended in the Bible. Keep on praying and do not give up.

3. **Say, "Our Father which art in Heaven".** We approach God as a child approaches his father. This sets the relationship right. Our God knows His children's needs even better than they themselves, and He graciously awaits their calls. God is pleased when we His children address Him as "Our Father". Never forget that although we call God our Father, He is also the Father Who is in heaven. The awe and reverence we give to Him must always be there in all our prayers.

Our prayers must be directed to the Father only. This is the teaching of God's Word. There is no scriptural basis for directing prayers to the virgin Mary, or to angels or to any saint. To do so is superstition. We pray to God the Father in the name of Jesus Christ the Son and with the help of the Holy Spirit. At times a person may cry to Jesus for help. And normally we do not pray to the Holy Spirit.

4. **Approach God with due reverence.** Our God is holy, we are sinful. He is in Heaven, we are on earth. We must therefore give our utmost respect as we seek Him in prayer. Careless and wanton approach cannot please Him. He is not our "daddy" or "papa". We must address Him as He has revealed Himself to us in the Holy Scriptures. God has no nickname. Respect and reverence must be the believer's guide all the time.
5. **"Hallowed be thy Name".** God's name is high, above every name. When we seek Him, let us give Him due honour and glory. Let His holy name be praised! This is the only acceptable motivation behind all our prayers. We pray not because we have served faithfully or because it is for our children's sake that we ask God to grant our request. It must always be for the glory of God that we ask all things. His Holy Name must be glorified in all that we ask or think.
6. **"Thy Kingdom Come".** This should be our earnest desire in every prayer. Our Lord has declared, "The Kingdom of God is at hand." Every prayer should echo the glad tidings that indeed Christ may soon set up His Kingdom on earth. God's rule on earth is our desire above all else. It is not the rule of man or self. This is the Kingdom of God that will come in due course where the earth will become Christ's foot stool.

7. **“Thy Will be done”**. This must be the final objective of our prayers. Whatever we ask must be in accordance with His will. He is the Sovereign God who rules with justice and equity over all. His ways are perfect. His will is the best for us. We must always pray for God’s will to be done. God’s will is always done in heaven and so we pray that His will will also be done on earth. There is only one group of people on earth who would desire this, genuine believers. Sometimes God’s will for our lives can be painful and might not be what we expect. We need to submit to His Holy Will.
8. **Pray for “Daily Bread”**. This request comes only after God’s glory, kingdom and will - in that order. God cares for His children’s physical and material needs. He is pleased to supply our necessary means of bodily support and comfort, to ensure a proper livelihood.

In this request, we acknowledge His providential care. All good things come from Him. He sends the sunshine and the rain. He gives us our physical and mental capacities to think, plan and work. It is only by His mercies that we are able to acquire wealth and to enjoy this earthly life. All this is embodied in the “daily bread” we ask for.

This request is the logical progression in our prayer request. This is the life of faith. Without faith it is impossible to please God. It is for our daily bread, because the life of faith is on a daily basis just as manna was provided for Israel on a daily basis in the wilderness.

9. **Pray for forgiveness and for a forgiving Spirit**. Our sins are our debts, debts we owe the Heavenly Father. We have no means of paying those debts, except that He in mercy cancel them, for Jesus’ sake. For Christ has paid those debts for us on Calvary’s cross. By His merit, God forgives us who put our trust in Him.

If we plead with God to forgive us, we must on our part be also willing to forgive others. For, by comparison, our debt to God is far greater than any man’s debt to us.

Therefore, in our approach to God, our hearts must have that forbearance and compassion for others, even as we request the same from God. If we will not forgive others for their minor offences, how can we hope for God to forgive us for our great transgressions?

May we therefore approach God with a humble and forgiving heart. One

of the greatest hindrances to prayer is explained in Psalm 66:18, *“If I regard iniquity in my heart, the Lord will not hear me.”* All known sins must be dealt with immediately. There is no sin a believer cannot forgive.

10. **Pray for strength** not to fall into sin again. **“Lead us not into temptation, but deliver us from evil”**. We ask for forgiveness of sins. This request should be made with the desire and willingness to be kept from repeated sinning. We should resolve and ask God to give us the strength to resist and conquer temptation.

It is only by the Spirit indwelling in our hearts that we may be kept or delivered from the attacks of the evil one. Why would the believer ask God not to lead him into temptation? The reason is that the Jews believed that God is in control of all things, including evil things. This is the proper understanding of the sovereignty of God. God is not the immediate cause and therefore He will never be held directly responsible. Satan or the sinner is the culprit.

11. **Praise and thank Him**. *“Thine is the Kingdom, and the power and the glory”*. When we acknowledge Him and give Him all praise, thanks and glory, He is pleased. God does not need our praise, but He deserves all of it! When we praise Him, He is glorified and we are blessed. Praise and thanksgiving is the logical conclusion to all our prayers since God is the One who has given us all things including eternal life and all material blessings.
12. **“In the name of our Lord Jesus Christ, Amen”**. This should be the conclusion of every prayer. Our Lord’s promise: *“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son”* (John 14:13). *“Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it to you”* (John 16:23). [Emphasis added]

Therefore, our prayers to God must not go through any other name, neither Mary nor any saint. This is not a magic formula like “open sesame” in the Ali Baba story. It is to remind the believer that all his praises and requests can be made to God only through the Lord Jesus and because of what He has done on Calvary. The believer does not have merit on his own that makes him worthy to approach God. It is only through the merits of Christ that he can come with his petitions. He must therefore mean exactly what he says when he ends his prayers “in Jesus’ Name!”

Amen: this is our true and firm request, so be it! It brings a prayer to a formal and fervent conclusion.

V. FURTHER TEACHINGS ON PRAYER

1. **Pray “in everything”** (Philippians 4:6,7). We are to pray “in everything” with thanksgiving. We are to commit all our cares and desires to God in prayer, and not to bear these burdens ourselves, and become anxious or disturbed! Then, God’s peace that passes all understanding shall keep our hearts and minds in Christ Jesus.

What a precious promise to every believer. “With thanksgiving” means to come with thankful hearts even in the midst of adversities. This is hard to do as the believer would be grieving. For example, it must have been extremely difficult for Job to pray in Job 1:21, “*And said, Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.*” He had lost all his wealth and his children; from being the richest man in his city he had become the poorest overnight. All he had then was his health and his not very consoling wife.

2. **Pray “without ceasing”** (1 Thessalonians 5:17). This means that we are to pray at all times. On all available and needful occasions when we should pray, let nothing hinder us! Above all, may we have a prevailing mood and attitude of prayer, maintaining unbroken communion with God in our thoughts and innermost longings. Let us persist and persevere in prayer. Don’t give up easily!
3. **Pray “believing”**. Our Lord’s promise, “*And all things, whatsoever ye shall ask in prayer, believing, ye shall receive*” (Matthew 21:22). Our God is able to do exceeding abundantly above all that we ask or think (Ephesians 3:20). Let us therefore have faith when we pray, and doubt not. But it will always be in His Holy Will.
4. **Ask “not amiss”**. “*Ye ask, and receive not, because ye ask amiss*” (James 4:3). Prayers for the wrong things will not be answered! Let us always pray for God’s will to be done. Do not ask with the wrong motive. It must not be for self glory or for the satisfaction of the flesh.
5. **Pray “one for another”** (James 5:16). How wonderful it is that God has given us the blessed ministry and privilege of praying not only for ourselves, but also for others. Hence we should learn the lesson of intercessory prayer, praying for one another. In this way, believers are drawn closer together in fellowship, the Church is strengthened and God is glorified. Abraham interceded for Lot and Moses interceded for Aaron. What an amazing

privilege to be able to pray for someone else and that God wonderfully answers accordingly even when we pray for unbelievers.

6. **Pray “with spirit and with understanding”** (1 Corinthians 14:15). The Apostle Paul here instructs us how to pray in public. Our prayers should be from our hearts, sincere and intelligible, so that others might understand and join us in our prayers.

This injunction was given to the Corinthian Church which had been troubled by an outbreak of tongues. The Corinthians were much taken up with this phenomenon and some “went overboard” with it. Those who spoke in tongues or prayed in “tongues” were regarded as more spiritual and gifted. It was all wrong. So the Apostle Paul had to put them right. Why pray in tongues? Paul himself said that he would rather speak five words with understanding than 10,000 words in an unknown tongue (1 Corinthians 14:19). Therefore, when we pray, let us do so with understanding! There is no such thing as praying in an unknown tongue like what the Charismatics are doing today. Tongues in the Bible always refer to languages when used in a figurative sense.

7. **The Hindrances to Prayer** – Beware of the hindrances to prayer. God says that if we regard iniquities in our lives He will not hear us (Psalm 66:18). We must not pray amiss, i.e. for the wrong reasons or else God will also not hear us (cf. James 4:1-3). We must not pray against the revealed will of God, i.e. do not pray against the teachings of the Bible. The more we know the Bible the more we will pray in accordance with God’s will.

VI. TYPES OR METHODS OF PRAYER

1. **Private prayer** by ourselves, at home or in some other place. We may pray silently or audibly.
2. **Public prayer** e.g. in Church or at Prayer Meeting or some fellowship gathering. Vocal corporate prayer is commonly practised in our B-P Churches as well as in Chinese-speaking congregations. It has certain benefits:
 - a. All may pray at the same time, but pray intelligibly.
 - b. Christians, especially new believers, soon learn to pray. There is no shyness when all pray aloud together.
 - c. Within a given time, many items for prayer can be covered,

- more than individual prayers.
- d. A more fervent spirit of prayer is fostered, but it takes a little practice to achieve this.
 - e. One person can pray on behalf of the whole group.

VII. ATTITUDES IN PRAYER

During formal prayer, we may sit, stand or kneel. The physical position is not all-important, but it should be appropriate to the occasion.

The outward appearance must reflect an inward reverence of heart for God. Whenever possible, one's head should be bowed and eyes closed so as to shut out one's visual attention from outside distractions. This may not be practical, e.g. on the road or while engaged in some task. One should then "whisper a prayer in the heart".

Whatever one's outward appearance, remember again what our Lord said of hypocrites who make a show of praying in public "that they may be seen of men". We must never make praying an occasion to show off our spirituality.

VIII. HOW OFTEN DO WE PRAY?

Christians, when asked this question, give various answers: once, twice, five times, etc. How many times should a believer pray? If prayer is like breathing, then it should be an unceasing activity. And so it should be. Every child of God should have that constant consciousness of His presence and an ever ready spirit of communion with Him.

For example, one's first thought upon waking up is, "Lord, thank You for a restful night." At meal times, "Thank You, Lord for the food." Before setting off for work or school, "Thank You for life and its opportunities. Please guide me through this day, dear Lord." And so on, through the day.

As a general guide, begin the day and end the day with prayer.

We should all learn to pray all the time, without ceasing! Learn the blessedness of unceasing silent heart prayer throughout the day and during all waking hours. The blessing is ours! Yours!

Lesson 13

DISCIPLESHIP

Following Jesus

Text:

Mark 8:34

“And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.”

[Mark 8:34-38; Luke 14:26-33]

I. COUNTING THE COST

In our study of the basic truths of the Christian faith, we have now reached the stage where one must face up to the challenge of DISCIPLESHIP or FOLLOWING JESUS. It is all very well to acquire Bible Knowledge and to recognize JESUS CHRIST as the SAVIOUR of the world, and that He is able to save and to give eternal life to all who believe.

But the crux of the matter is this: Are you willing and ready to become a disciple or follower of Jesus Christ? While His **OFFER** of salvation is FREE (by GRACE are ye saved), the **PRICE** of discipleship is COSTLY. You cannot have one without the other. To believe in Jesus Christ is to be His disciple. The **REWARDS** of discipleship are precious, and without price.

In considering DISCIPLESHIP, it is well for us to remember that our Lord Himself never persuaded anyone to follow Him on easy terms. On the contrary, He challenged them with the hard reality of discipleship and plainly discouraged those who were not serious or unprepared to face up to its demands. He was not interested in gathering a multitude of fair weather Christians or lip-service Christians.

So, while we long and yearn for men and women to become Christians, nevertheless, we have no desire to increase Church membership by encouraging and admitting those who have only a superficial or passing attraction to Christianity. Truly, the great tragedy of the Church is the presence amongst its membership of great numbers of men and women who have never fully

appreciated the meaning of discipleship. We call these “nominal Christians”, still unregenerate. Such a state of affairs is the greatest hindrance to spiritual growth and a godly testimony in the Church. Many unbelievers have been stumbled for years by these professing Christians.

Let those who wish to follow Jesus therefore soberly count the cost, even as our Lord said,

“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Luke 14:28, 33).

In Luke 9:23 Jesus says, *“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”*

Being His disciple, like building a house, is no trivial or light-hearted matter. One must be serious and consider the cost. There is a heavy price to pay for identifying ourselves with the Lord Jesus Christ.

WHAT COST?

One day our Lord called the people and addressed them with these words:

“Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mark 8:34-36).

This passage expresses in a nutshell the cost of following Jesus which every would-be disciple must be prepared to pay. This is what salvation entails.

Denying Self

It is natural for men and women to esteem “self” most highly and to put self at the top of the priority list in everything: in our affection, security, comfort, pleasure, prestige - just to name a few. This “I” rules supreme in the life of the unsaved, the non-Christian, the men of the world. It is the biggest stumbling block and hindrance to salvation. “Self” and “selfishness” must first be dethroned before CHRIST can be enthroned, for this is just what it means to follow JESUS. HE

must be the LEADER, MASTER and LORD of our lives. Only then can we become followers or his children.

Indeed, not only must “self” be dethroned, it must be put to death - crucified. Paul the apostle expresses it thus:

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” (Galatians 2:20).

To deny self, then, is to crucify that selfish, sinful, wretched “old man” - he must not dictate my way of life, thinking and actions. In the place of self I must invite the LORD to come into my heart and rule my life. The old self has been crucified, no longer to make decisions and policies. The new person is now altogether controlled and led by the HOLY SPIRIT.

In the process, I must renounce my old sinful past, confess and repent of all known sins and come with penitent heart to Jesus for cleansing and the new birth.

As the Apostle Paul says:

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Corinthians 5:17).

The old “selfish I” has passed away in that it has no more control over my life. I am now a new person. CHRIST the LORD is in control. This is what it means to “deny self”. I am no more a slave to sin or sin has ceased to be my master. I am under no obligation to obey sin.

But there is more. If CHRIST is LORD and truly in control, then there must be a VISIBLE DIFFERENCE. My present life must be different from my former life. In what way is it different?

CHRIST has a plan for every follower of HIS. If you have denied yourself to follow HIM, He has a plan for you - for your life.

We will discover HIS plan for us by total commitment and surrender of our lives to Him. Our home, our marriage, our work, our friends, our recreations and pastimes - all these must come under His control. Our resources, finance and

time belong to Him also. In all these - the way we live and build relationships, the way we employ our time, talents and money - JESUS CHRIST must have the CONTROL.

“If CHRIST is to be LORD at all
He must be LORD of all.”

No more SELF but CHRIST!

2 Corinthians 5:17, *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”*

Taking Up the Cross

Becoming a Christian can have only one way--the way of the cross. It will be heavy and fraught with insurmountable difficulties if you try to carry the load yourself. But Jesus promises every genuine believer that his burden is easy and light if he carries the cross with an obedient heart.

Our Lord's Words give cheer and hope to every follower:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matthew 11:28-30).

Taking up the cross seems heavy, but to those who follow obediently, Jesus makes the burden light. Taking up the cross signifies walking the way of the condemned prisoner, going to his execution. This is a metaphor or figure of speech to impress on the disciple the need for “dying daily”. The “old person”, “the flesh” must be constantly subdued or put to death or crucified, with all its passions and sinful desires. Every day, the follower must consciously walk the Calvary road in the attitude of a man going to the gallows, realizing his own hopeless condition without Christ. And only the cross can remind him of the utter worthlessness of “self”. Let him therefore take up his cross daily. This is the only way... the way of obedience!

The same meaning is conveyed by our Lord's Words:

“For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it” (Mark 8:35).

He who refuses to surrender his life to Christ, but will “save” it, e.g. insist on being his own master, will not find the true purpose and meaning of life as intended for him by God. He will not find everlasting life. So, he loses it. And if a man loses his life, though he may have vast possessions (“the whole world”), truly he has nothing. How sad! For what shall a man give in exchange for his soul? The measure of true ownership is eternity, not to own it for a period of only three score years and ten. In Jesus Christ all that the believer does for Christ’s glory will last for eternity. This is true wealth!

II. TAKING THE STEP

Taking the step to follow CHRIST is the most important decision in life. It is a step which each person must take for himself/herself.

Passive agreement with the doctrines of the Christian faith, or intellectual assent to the Gospel, or joining a Church does **not** make one a follower or a disciple of Jesus Christ or a believer.

Our Lord does not soften or alter the road of discipleship. All may follow Him but those who follow Him must follow **on His terms**. We have already considered what those terms and conditions are. Nevertheless, we may enumerate them once again so that none should be in doubt.

1. Deny self, daily. The “old man” must be subdued, crucified, dethroned. The old man must DIE!
2. Take up the cross, humbly, acknowledging our utter “lost” and condemned state, and our need for daily surrendering to Christ.
3. Forsaking all others, we must take Christ as our supreme object of life, our LORD and MASTER. All others - self, parents, spouse, family, ambition, profession, possessions, everything - must count as nothing in comparison with CHRIST. We must forsake all for Him. The Apostle Paul said, *“I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ”* (Philippians 3:8).
4. Following is for life. Let none take the step lightly or haphazardly. But let each one make up his mind soberly, deliberately and resolutely. As the

words of the Indian hymn go:

“I have decided to follow Jesus
I have decided to follow Jesus.
No turning back, no turning back!”

5. Life is short, time is urgent. The Saviour invites tenderly, “*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me*” (Revelation 3:20). Remember, the invitation is not always available. Life is uncertain and the time is short. Following Jesus is therefore an urgent matter. Do not procrastinate. Life on earth for all man is like walking on razor thin pieces of paper and underneath is the Lake of Fire. Anyone can fall through it at anytime and anywhere.

THE GAIN IN FOLLOWING JESUS

What does one gain in following Jesus? This is not an unreasonable question to ask.

1. **Let us consider the losses.** When a person has made a firm and resolute decision to follow Jesus, he must make a break with his sinful past. All unlawful practices and sinful habits must be given up. Such a “loss” is great gain!
2. **He may expect to lose some of his unsaved friends and must sacrifice his worldly pleasures.** Because of different values and outlooks, there is likely to be a parting of the ways with old associates. Again, such “loss” is no loss.
3. A person who follows Jesus will **experience a new sense of release from the bondage of sin and self and the world.** He begins a new life in the Spirit. And, where the Spirit of the Lord is, there is liberty (2 Corinthians 3:17). He becomes a child of God, “*For as many as are led by the Spirit of God, they are the sons of God... ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.*” (Romans 8:14-16).
4. As a child of God, **he becomes a member of the body of Jesus Christ**, the Church universal. He finds spiritual kinship and unity with all true followers in every part of the world. What he may have lost in family and friends he will gain immeasurably more. “*And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for*

my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:29).

5. Those who follow Jesus daily **must expect trials and tribulation**, even as He promised, "*In the world ye shall have tribulation: but be of good cheer; I have overcome the world*" (John 16:33). We should therefore not be discouraged even though the road is rough and heavy-going at times. James 1:12 gives us encouragement: "*Blessed is the man that endureth temptation: for when he is tried, he shall receive the **crown of life**, which the Lord hath promised to them that love Him.*" [Emphasis added]

So let all who follow Jesus be of good cheer, for He whom we follow will soon return again to earth. "*And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*" (1 Peter 5:4) If we are faithful to Him unto death, He will give us a **crown of life** (Revelation 2:10).

BASIC BIBLE KNOWLEDGE QUIZ 13: DISCIPLESHIP - FOLLOWING JESUS

Fill in the blanks:

1. Following Jesus is very costly, but there are many _____ .
2. Those who wish to follow Jesus must first _____ the cost.
3. He who will follow Jesus must _____ himself and take up His cross daily.
4. If we are truly following Jesus, He must be _____ of our lives.
5. Self must be denied or put to _____ if Christ is to reign in our lives.

Underline the correct answers:

6. If we truly follow Christ, He must have full control over
(a) some of the things we do (b) the trivial things in life
(c) all areas of our lives and activities and possessions.
7. Following Jesus is
(a) "losing business" (b) the greatest gain in life
(c) only for fools.
8. Jesus promises that those who come to Him will
(a) become heavy laden (b) perish
(c) have their burdens made light.
9. In deciding to follow Jesus, we must do it
(a) resolutely and spontaneously (b) reluctantly
(c) thoughtlessly.
10. Our Lord promises all who follow Him
(a) a crown of life (b) riches on earth
(b) freedom from all troubles.

Lesson 14

THE CHURCH

Text:

Ephesians 5:23-24

*“For the husband is the head of the wife, even as Christ is the head of the church:
and he is the saviour of the body.*

*Therefore as the church is subject unto Christ,
so let the wives be to their own husbands in every thing.”*

[Ephesians 5:22-33]

Definition: Literally the word “Church” means “called out ones.”

The word “Church” as used today has basically two meanings:

1. The house of the Lord, set apart for worship, i.e. the building itself.
2. The people of the Lord, called apart for His service. Within this definition there are two meanings as used in the Bible. The first is that it refers to a gathering of people in a local church made up of both believers and unbelievers also known as the visible church. For example, the church in Corinth was made up of both believers and unbelievers. The second usage is the invisible church which is made up of only believers.

Who forms the Invisible Church of Jesus Christ?

The invisible Church of Jesus Christ is made up of all those who have been redeemed by the blood of the Lamb out of every kindred, and tongue, and people, and nation. (Revelation 5:9)

It is the spiritual family of God, the Christian fellowship created by the Holy Spirit in Christ Jesus. While this body of believers is **in** the world, it is not **of** the world. *“For our conversation (citizenship) is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ”* (Philippians 3:20).

The destination of the Church is the home in Heaven, the celestial city, the New Jerusalem. The day will come when the Church will appear as one congregation

– the people of God, to live with Him for ever and ever. They are made up of genuine believers from the time of Adam to the last believer on earth.

What are the Marks of the Invisible Church?

1. Its members are “in Christ”, born again, believers and followers of Jesus Christ. They are found in the local churches.
2. In its congregation, the Word is faithfully proclaimed and His commandments obeyed. They love to pray, study God’s Word and evangelism.
3. The Sacraments are obeyed and practised in their lives in accordance with His command.
4. Corporate worship is observed regularly on the Lord’s Day by them, as well as on other occasions, as a testimony to all, and for their spiritual nourishment and encouragement of others.
5. Genuine believers proclaim the Gospel of Salvation in fulfilment of our Lord’s “Great Commission” - to be His witness unto the uttermost part of the earth as well as to defend God’s Holy and perfect Word.

The beginnings of the New Testament Visible or Local Church

After our risen Lord ascended to Heaven, the disciples waited in Jerusalem for the promised filling of the Holy Spirit. This promise was fulfilled on the day of Pentecost. On that day, as they were assembled together, the Holy Spirit from Heaven fell upon them in power and they spoke in tongues proclaiming the Gospel of Salvation in different foreign languages. Great crowds gathered to witness the incredible phenomenon.

Peter, standing up with the rest of the disciples, witnessed of the saving grace of Jesus Christ, whereupon 3,000 believed and were baptized. Thus began the New Testament visible Church. *“And they continued stedfastly in the apostles’ doctrine and fellowship, and in the breaking of bread, and in prayers” (Acts 2:42).*

In the Old Testament, God’s visible witness on earth was the nation of Israel. Before Israel were the individual godly families like Job’s, Abraham’s, Isaac’s and

Jacob's. The visible witnesses were made up of both believers and unbelievers. Israel was called "church" in the OT as they were called out of Egypt to become God's representatives on earth. **Acts 7:38**, *"This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:"* To be part of this visible witness, the requirement was circumcision. The men in the family had to be circumcised.

In the New Testament, the replacement of Israel was the local churches raised of God throughout the ages and all over the world. We are not talking about the physical building but the people inside these buildings who come week after week serving, and worshiping the LORD.

The Nature of the Invisible Church

While all believers together form the "Universal Church", each gathering of believers constitutes the "Local Church". The vital link between the two is the relationship with the Lord Jesus Christ. The local churches do not make up the invisible church but the invisible church is found inside the local churches.

The Invisible Church is also referred to as God's building, flock, vineyard, temple, household and people. The Church is established by God. The Head of the Church is Jesus Christ. Through the witness of the Church, God's salvation and grace is offered to all men. Here the risen Lord encounters men, calls them unto Himself, out of darkness into light, out of enmity to peace with God.

The Church is likened to the Bride, a chaste Virgin. Christ is the Heavenly Bridegroom. She is to be kept pure and spotless, without blemish for her Husband.

"For the husband is head of the wife, even as Christ is the head of the Church ... Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it... That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:23, 25, 27).

The Nature of the Visible Church

As mentioned above, the Visible Church is made up of both believers and unbelievers. This means that a church is healthy when believers are ruling and

guiding the church according to biblical principles. But when unbelievers are made leaders of the church, the church will die. Many churches have died. The buildings of these churches have been taken over by other religions for their idolatrous use. Some of these churches that used to be thronged by believers and where the singing of hymns echoed from their four walls have been sold to restaurants or offices or even martial arts organizations. This is the sad state of affairs in many western countries when their churches die.

Parachurch organizations are not churches. They work “alongside” the churches to help churches grow. This is the basic meaning of their name. They do not conduct the sacraments whereas the local churches do. Other than this basic difference there are many things common. Both of them teach the Word of God, pray, encourage fellowship evangelize, go on mission trips, etc. The sad part in some of these organizations is that they have forgotten their role of helping churches but have begun to compete with churches. Members become more loyal to their individual parachurch groups than their local churches. This must not be the case.

Examples of parachurch organizations would include: Bible Colleges and Seminaries, Campus Crusade for Christ, Varsity Christian Fellowships, The Salvation Army, The Navigators, etc. Many of these groups started off well but in later years when modernists or neo-evangelicals took over the leadership the whole organization capitulated and compromised. This has happened to the Navigators, Campus Crusade for Christ, Varsity Christian Fellowship, just to name a few.

The Ministry of the Visible Church

The one essential ministry of the Visible Church is service to her Lord and Saviour Jesus Christ. He is our High Priest, interceding on our behalf before God the Father. Through Him, we His children have access to the throne of grace.

All believers, in their turn, are called to be priests, a people for God’s own possession (1 Peter 2:9; 5:2, 3).

1. **The church must be evangelistic** in her fulfilment of the Great Commission. Matthew 28:18-20, *“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” Mission is always made up of both HOME and FOREIGN missions.

2. **The church must be defenders of God’s Holy Word.** Jude 1:3-4, *“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”*
3. **All ministries must be evangelistic and Christ honouring.** The local church is not a club or a community centre. For example, if the church has a kindergarten, the kindergarten must be evangelistic and not just teach Mathematics, English or Chinese. Hymns and songs and prayer must be part of the kindergarten curriculum. If not, the kindergarten must close down. The reason is that she has lost her purpose.
4. **The Bible** must be taught in all ministries.
5. **Prayer** must be the order of the day before and at the end of every programme and meeting.
6. Members must be taught to give **tithes and offerings** on a regular basis.
7. **Sunday worship** service is the highpoint of every week.
8. **Midweek prayer meeting** must become part of the members’ church life.
9. **Commitment to service** in the Local Church is compulsory. God did not save us to do nothing but to serve Him.
10. **Keeping the sacraments** is a regular feature of any sound biblical church. The sacraments must be held in the highest regard.

The Mission of the Church

1. To establish and maintain a witness through public corporate worship.

2. To call men to the Saviour by our testimony and witness.
3. To nurture and feed and care for the flock of God.
4. To uphold and defend the faith of the Gospel and the Word of God.
5. To long for the day of Jesus Christ, when He shall return in the clouds in the air.

CHURCH GOVERNMENT

There are three main forms of Church Government, namely, Episcopal, Presbyterian and Congregational.

In the **Episcopal** system, the principal officer is the Bishop or Pope or Archbishop who is appointed by a higher authority. This is likened to a triangle. Examples of Episcopalian rule churches would be the Anglican, Greek Orthodox and Roman Catholic Churches.

In the **Presbyterian** system, there is a governing body of Elders who are elected by the congregation. The most spiritual men in the church look after the church. It is the closest to the New Testament pattern of Church Government. It is likened to a trapezium with the shorter parallel line on top. The plurality of Elders makes decisions for the well-being and protection of the church with the Pastor as the moderator and guide. The Pastor thinks of the church day and night and will make plans and give directions for the church to grow and the Elders will support him wholeheartedly. The biblical support for this model of church government is Acts 15.

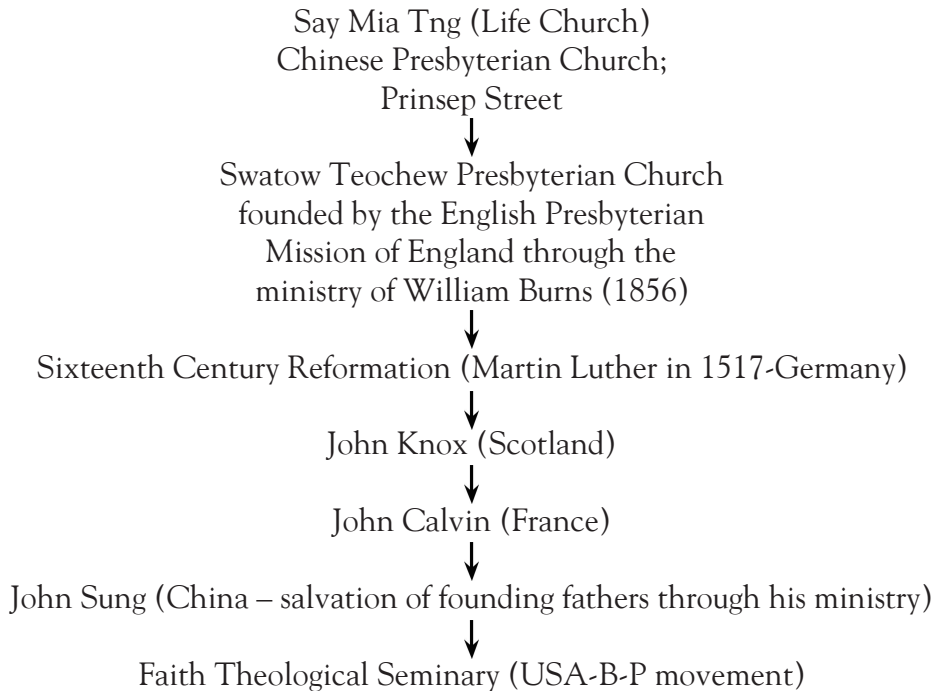
In the **Congregational** system, the chief burden of government is in the hands of the Congregation. Decisions are made by the people. This is likened to an up-side down triangle with the base on top. Examples of this type of church government include Baptist, Brethren, and Charismatic churches.

THE PRESBYTERIAN CHURCH

The Presbyterian Church, its doctrines and form of government, took its origin from Acts 15. The great reformers John Calvin (France) and John Knox

(Scotland) explained and systematized this teaching for us. Our own Presbyterian heritage has these historical links:

Bible-Presbyterian Church of Singapore & Malaysia



DOCTRINAL STANDARD

Our doctrinal standard is founded on the Westminster Confession of Faith and Catechisms (Larger and Shorter). The Westminster Confession of Faith was the work of English theologians (1643-1669) commissioned by Parliament, and enshrined for the benefit of all posterity in classic English Language. In this Confession we will find the teachings of many doctrines that our Church Constitution does not include because of space constraint.

Every doctrine must be Bible based. We believe in Sola Scriptura (Bible only), Sola Gratia (Grace only); Sola Fide (Faith only).

DOCTRINES OF THE BIBLE-PRESBYTERIAN CHURCH

The doctrine of this Church shall be in accordance with that system commonly called “The Reformed Faith,” as expressed in the Confession of Faith, together with the Larger and Shorter Catechisms which Confession and Catechisms are similar to those set forth by the historic Westminster Assembly.

In abbreviated form, the chief tenets of the doctrines of this Church, apart from the Apostles’ Creed, shall be as follows:

- a. We believe in the divine, verbal, and plenary inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and, as the Word of God, the supreme and final authority in faith and life.
- b. We believe in one God existing in three co-equal and co-eternal Persons, Father, Son and Holy Spirit.
- c. We believe that Jesus Christ, the eternal Son of God, was conceived by the Holy Spirit, born of the Virgin Mary, and is true God and true Man.
- d. We believe that man was created in the image of God, but sinned through the Fall of Adam, thereby incurring not only physical death but also spiritual death, which is separation from God: and that all human beings are born with a sinful nature and become sinners in thought, word, and deed.
- e. We believe that the Lord Jesus Christ died an expiatory death as a representative and substitutionary sacrifice, and that all who repent of their sins and believe in Him are justified before God on the grounds of His shed blood.
- f. We believe in the bodily resurrection of our Lord Jesus Christ, in His ascension into Heaven, and in His exaltation at the right hand of God, where He intercedes for us as our High Priest and Advocate.
- g. We believe in the personal, visible and pre-millennial return of our Lord and Saviour Jesus Christ to judge this world and bring peace to the nations.
- h. We believe that salvation is by grace through faith, not by works, and that all who repent and receive the Lord Jesus Christ as their personal Saviour are born again by the Holy Spirit and thereby become the children of God.

- i. We believe that Christ instituted the sacrament of Baptism for believers and their children and the Sacrament of the Lord's Supper, which sacrament shall be observed by His Church till He comes.
- j. We believe in the eternal security, bodily resurrection, and eternal blessedness of the saved and in the bodily resurrection and eternal conscious punishment of the lost; and
- k. We believe in the real, spiritual unity in Christ of all redeemed by His precious blood and the necessity of maintaining the purity of the Church in doctrine and life according to the Word of God.

WHY "BIBLE-PRESBYTERIAN"?

The word "BIBLE" is pre-fixed to PRESBYTERIAN to denote that our Church is a Bible-believing and Bible-honouring Church. It first came to be used in America because of the great fundamentalist-modernist controversy. When the Presbyterian Church of USA was infiltrated by liberals and modernists, many Conservative Presbyterians left to form their own denominations. Orthodox Presbyterian Church (OPC) was formed and Westminster Theological Seminary was founded. But there arose internal differences among the leaders. The group that formed the Bible Presbyterian church differed from the leaders of the OPC in these three areas:

OPC	B-P
1. Support only missionaries who are Presbyterians.	Support all missionaries as long as they are fundamentalists.
2. Amillennialists.	Premillennialists.
3. Allow social drinking.	Total abstinence.

Our Church maintains and defends the fundamentalist position in our uncompromising stand on the Word of God. We hold that the Holy Scriptures (Hebrew and Greek texts) are God's Word, inerrant and infallible and the supreme authority in faith and practice. They are the Hebrew and Greek texts underlying the King James Bible. The King James Bible is the most faithful English Translation and to be used exclusively in our Church.

We also endeavour to “earnestly contend for the faith once delivered unto the saints” (Jude 3) in an age of increasing apostasy and departure from the fundamentals of the historic Christian faith.

We maintain close spiritual links with **all** Bible-believing Christians regardless of denominational boundaries. However, we refrain from any form of involvement or association with individuals or churches or organizations which are known to be linked with the apostasy, the unfaithful “Christian” bodies.

Our Bible-Presbyterian Church, from the beginning of its founding in 1950, has been part of the Twentieth Century Reformation Movement (the International Council of Christian Churches). This Movement is a world-wide fellowship of Bible-believing fundamentalist Christians and Churches and Allied bodies who take an uncompromising separated stand for the Word of God and for the testimony of Jesus Christ. But because it has been infiltrated by neo-evangelicals we have decided not to be part of this movement. But the spirit of the Twentieth Century Reformation Movement remains very dear to our hearts.

BIBLE KNOWLEDGE QUIZ 14: THE CHURCH

Answer all the questions.

1. Literally the word “church” means
“ _____ .”
2. Who forms the invisible church? _____
3. Who forms the visible church?

4. _____ organizations are not churches.
5. In the Old Testament God’s visible witness on earth was the
_____ .
6. In the New Testament God’s visible witness on earth are the
_____ .
7. There are three main forms of Church Government, namely,
_____, _____, and _____ .
8. _____ must be the order of the day before and at the end of every programme and ministries.
9. _____ must become part of the members’ church life.
10. Every doctrine must be _____ based.

Lesson 15

THE IMPORTANCE OF KNOWING GOD'S WORD

Text:

Matthew 7:21

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

[Matthew 7:21-27; 2Timothy 2:15-18]

In the Christian life, there is nothing more important than knowing GOD'S WORD, and knowing it well.

1. It is **light** to the traveller. *“Thy word is a lamp unto my feet, and a light unto my path”* (Psalm 119:105).
2. It is wholesome **food** for all, including the youngest. *“As newborn babes, desire the sincere milk of the Word, that ye may grow thereby”* (1 Peter 2:2).
3. It **guides** us in the right track. *“Thy Word have I hid in mine heart, that I might not sin against thee”* (Psalm 119:11).

There is nothing in this world on which we can always rely with absolute confidence except God's Word. Our Lord said: *“Heaven and earth shall pass away: but my words shall not pass away”* (Mark 13:31). *“BUT THE WORD OF THE LORD ENDURETH FOREVER”* (1 Peter 1:25).

Some enquire after Christianity but drop out after a while. Why? It is because they have neglected to study God's Word, or they have rejected it in their unbelief. Some Christians never grow and mature in their Christian life because they do not study God's Word. Some Christians get into a lot of trouble because they do not know God's Word, or they disobey it.

STUDY TO SHOW THYSELF APPROVED UNTO GOD
...rightly dividing the word of truth (2 Timothy 2:15)

I. THE PURPOSE OF STUDYING GOD'S HOLY WORD

2 Timothy 2:15, *“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”*

1. The word **“study”** means “to make every effort” or “to labour.” It is in the imperative which makes this a command. The emphasis is on the action of the word where hard work is demanded of every Christian. He must be prepared to labour intensively in the study of God's Holy Word. Some parts of God's Word are easy to understand and straight forward in its explanation whereas there are some parts that are extremely difficult to understand. It is said that the Word of God is like a pool of water shallow enough that a child can wade into it and drink from it and at the same time deep enough that the wisest men can dive into it and not touch bottom. Be prepared to spend your entire life time studying the Word of God, for it is an endeavour that will be without end.

The great apostle Paul who wrote the most number of NT books put it best when he says that he himself had not yet arrived in his walk with Christ and had so much more to pursue after when it comes to the knowledge of Christ. Philippians 3:8-14, *“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”*

2. **“To shew yourself”** gives us the aim. It is for personal growth rather than to study for the benefit of others. First and foremost the study of God's Holy Word is to feed self. The Christian is like a cook who must not only cook to feed others but also to feed himself. The Word of God will cause the Christian to grow to become more and more like Christ. It is just like physical food to the physical body. When we eat and drink we grow

physically and naturally. There is no extra effort needed to induce growth. Likewise the Word of God is that food for the soul of the believer whereby he will supernaturally grow spiritually.

Without milk and meat the physical body will not grow and become thin, undernourished and stunted. This is true of the spiritual body as well. Many believers become stunted the moment they stop studying God's Word. They may have gone to Bible College or Seminary and have many theological degrees but if they stop studying God's Word they will also starve and suffer malnutrition. Just like eating physical food. We may have been fed by the best cook and have eaten the king's food when we were growing up but when we stop eating as an adult we will become thin and undernourished.

3. **“Approved unto God”** is the ultimate goal. It is in order to please God that a believer puts in every effort in the study of God's Holy Word. It is never meant to show off how clever he is or how many verses of the Bible he has memorized. Whenever we study God's Holy Word, the only God pleasing purpose is to seek God's approval.

What does it mean to seek God's approval? It means to study and have the Word of God transform our lives. Our lives must conform to the image of Jesus Christ after we have been saved. The sanctifying power of God's Word will change us from inside out. Worldly ambitions will be replaced by heavenly ones. Carnal desires will be replaced by spiritual desires. Filthy and immoral thoughts will be replaced by pure and godly thoughts. The change is inevitable, for it is not by might nor by power but by the Spirit of God. It cannot be falsified by sinful man. Such falsification lasts for a short while and will be exposed in due time. But the inner working of the Spirit of God through the Holy Word of God will bring about a transformation that is totally the work of God, not man.

4. **“Need not be ashamed”** is the outcome of a God approved study of God's Holy Word. The believer will never be disgraced by God. Man may laugh at him or even mock him but at the end of life's journey, he will receive God's acceptance and approval. This is what counts in the ultimate analysis.

A life lived without God's Word as light will end up a life of shame. The yardstick is eternity. A person may have lots of money and gained much material possessions but from God's perspective it is vanity if it is not

done according to God's Holy Word. If all the believer has in this life is materialism he has nothing.

But a person whose life is lived in accordance with God's will will not be ashamed. He will be rewarded in eternity.

5. **“Rightly dividing the Word of Truth”** means to have the right interpretation of God's Holy Word. The Word of God is not like soft clay in the hands of sinful man where man shapes it to mean what man wants it to say. The Bible speaks for itself in the most powerful way... Thus saith the LORD! **Hebrews 4:12**, *“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”*

2 Peter 1:19-21, *“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”*

II. THE METHOD OF STUDYING GOD'S WORD

1. **Daily Reading**, using a systematic reading guide [e.g. Read Pray Grow (RPG) Notes]. Every believer should spend a definite period each day to read and meditate on God's Word. Suggested time: 15-30 minutes.
2. **Bible Memorization**. This requires will-power and mental discipline and much prayer. It is a spiritual exercise and not a carnal one. Always pray before and after. The rewards will make the effort well worth it.
3. **Bible Classes**. Different churches have different names but after the Basic Bible Knowledge Course, every believer must continue to study God's Word systematically. This is a life-long endeavour like eating and drinking. We do not stop eating spiritual food!
4. **Small Groups**. These are smaller groups made up of church members who live within the same proximity. They study God's Word and pray together.

They also share their lives with one another in a more intimate manner which a large church is not able to provide on Sunday. These groups usually meet on the week days.

5. **Fellowships.** These are crucial ministries organised according to age groups. There are the Teens, Youth, Young Adult, Adult, Senior Adult and Golden Years Fellowships for the promotion of mutual help and encouragement in the believer's walk with the LORD. No man is an island. Believers need to encourage one another to grow spiritually. The basis for these fellowships is that believers of the same age groups will experience the same kinds of problems in life. They can share how God has helped them and pray for one another.
6. **Worship Services.** Attending the worship service every Lord's Day is a command from God. This is the beginning of every week in the believer's life when he praises the LORD for His grace and mercies in his life. He seeks God's blessings for the new week ahead of him as he thanks God for seeing him through the past week. It is also seen as a gathering of like-minded believers for mutual encouragement and worship. The measure of a local church in most cases is measured by the standard of preaching in that church, for this would be the first impression a person receives when he is invited to a church. It is also the place where the Word of God is faithfully preached and learned by the church as a whole. In one fell swoop the preaching can bless or hurt the entire congregation within one hour.

Try to attend as many worship services as you possibly can on the Lord's Day, for this will be a blessing to you and your family. Calvary Pandan BPC has the evening Sunset Gospel Hour which will bless your hearts and that of your friends and loved ones when they attend.

7. **Faar Eastern Bible College.** The Far Eastern Bible College provides evening classes twice a week, on Mondays and Thursdays, for the blessing of many lay people who are not called into fulltime ministry but desire to know more of God's Word. This will help them grow and become more effective in their service for the LORD. The College also offers certificates to those who take these courses with exams. Many have put in the time and sacrifice when attending these courses and God has blessed their efforts with a closer walk with Him.

Their lives and the lives of their family have seen and tasted the fruit of their labour by the grace and mercies of God.

8. **Men's and Ladies' Fellowship and Bible Study Groups.** These are specially designed for different men and women who perhaps share the same kind of peculiar ministries in their lives. Some may like to work with children or old folks or serve on overseas missions or evangelisms or other areas of calling and they come together for Bible Study and fellowship and mutual encouragement. They will also be able to share similar struggles and concerns with one another much more freely and with a greater degree of understanding.
9. **Annual Church Camp.** To many who have attended Church Camps they will not want to miss any. The blessings they receive are like attending six months of concentrated Sunday worship services. The fellowship of like-minded believers "living together" under the same roof for an entire week and seeing and caring for each other from morning to night is truly a foretaste of heaven itself. If there is one desirable activity that a believer must never miss, it would have to be the Church Camp. The joys and memories are priceless. The treasure storehouse of our memory bank will be greatly enriched by the attendance of these church camps. To begin the five days with morning prayer/devotions and then to be filled with a double dosage of God's Word, and the afternoons with fellowship with family members and church members, and then to end the nights with God's Word makes it a paradise on earth.

III. SUGGESTED MEMORY VERSES

Here are a few verses to start off young Christians in the blessing of Bible Memorization.

1. SALVATION VERSES

- a. **John 1:12** - *"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."*
- b. **John 3:36** - *"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."*

- c. **John 5:24** - *“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”*
- d. **John 14:6** - *“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”*
- e. **Acts 4:12** - *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*
- f. **Romans 3:20** - *“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”*
- g. **Romans 3:23** - *“For all have sinned, and come short of the glory of God.”*
- h. **Romans 5:12** - *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”*
- i. **Romans 6:23** - *“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”*
- j. **2 Corinthians 5:17** - *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”*
- k. **Ephesians 2:8,9** - *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”*
- l. **1 John 5:11,12** - *“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.”*

READ & KNOW THE CONTEXT—Memorization of God's Word out of context can be very dangerous. It may make the person apply God's Word in his life incorrectly. For example, **Philippians 4:13**, *“I can do all things through Christ which strengtheneth me.”* Some have presumed this verse to mean he can actually do ANYTHING as in everything! This is definitely not true. The context will immediately provide us with the right understanding and application of this precious verse. The two verses before verse 13 give the context we need to know. **Philippians 4:11-12**, *“Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I*

know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.” Paul’s argument was that whether he has no food or more than enough food, he knows how to conduct himself. Hence the conclusion, in terms of his daily needs, is that he is able to go through all the different trials of life as he serves the Lord.

Believers should make a careful and detailed study of the **TEN COMMANDMENTS**. For this, refer to Exodus 20:1-17:

“And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

- I. Thou shalt have no other gods before me.
- II. 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 shewing mercy unto thousands of them that love me, and keep my commandments.
- III. 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.
- IV. Remember the sabbath day, to keep it holy. Six days shalt thou labour, 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.
- V. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

These are the moral Laws of God that are perpetually applicable to all believers. The knowledge of these laws will enlighten the believer so that he knows how to conduct himself under all circumstances. He will learn to please God in all his ways.

The LORD'S PRAYER should be committed to memory!

"Our Father which art in heaven,
Hallowed be thy name.

Thy kingdom come.

Thy will be done on earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil:

For thine is the kingdom, and the power, and the glory,
forever and ever.

Amen."

BIBLE KNOWLEDGE QUIZ 15:
THE IMPORTANCE OF KNOWING GOD'S WORD

Fill in the Blanks:

1. John 1:12 - "But as many as received him, to them gave he power to become the _____, even to them that believe on his name."
2. John 3:36 - "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the _____ abideth on him."
3. John 5:24 - "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath _____ and shall not come into condemnation; but is passed from _____ unto _____."
4. Romans 3:20 - "Therefore by the _____ there shall no flesh be justified in his sight: for by the law is the knowledge of sin."
5. Romans 3:23 - "For all have _____, and come short of the glory of God."
6. Romans 5:12 - "Wherefore, as by _____ sin entered into the world, and death by sin; and so _____ passed upon all men, for that all have sinned."
7. Romans 6:23 - "For the _____ is death; but the _____ is eternal life through Jesus Christ our Lord."
8. 2 Corinthians 5:17 - "Therefore if any man be in Christ, he is a _____: old things are passed away; behold, all things are become new."
9. Ephesians 2:8,9 - "For by _____ are ye saved through _____; and that not of yourselves: it is _____: Not of works, lest any man should boast."
10. 1 John 5:11,12 - "And this is the record, that God hath given to us _____, and this life is in his Son. He that hath the Son hath _____; and he that hath not the Son of God hath not life."

Lesson 16

WITNESSING FOR CHRIST

Text:

Acts 1:8

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

[Exodus 20:1-17; Matthew 28:18-20]

GREATEST MESSAGE YET UNTOLD

The greatest message of all time, a message which the dying world desperately needs today, is the story of God’s love for mankind – the Gospel of our Lord Jesus Christ. Millions in the world are rushing headlong to a Christless eternity in Hell. Many around us are heading the same way to eternal destruction. Only the Gospel of Jesus Christ can snatch them from death. But how are they to hear the Gospel? Someone must tell it to them. That someone is you and me.

Our Lord came to carry out God the Father’s plan of redemption. At Calvary He bore our sins in His own body on the tree (1 Peter 2:24). *“...God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the ministry of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God”* (2 Corinthians 5:19, 20).

Our Lord has paid the price for sin. That great work has been accomplished. On the cross He said, “It is finished.” Now, by His own life blood, He has purchased our redemption. Salvation, God’s gift, is for all who believe. What the world needs is to hear the Gospel, the ministry of reconciliation.

This ministry of reconciliation is committed to us believers. We are to bear the message, the good news of salvation to the entire world as ambassadors for our King. When we tell others about Christ, we are speaking on His behalf. Do you realize that upon witnessing for Him we become spokesmen for God? We are God’s mouth-pieces.

In a way, it is a mystery why God should commit such a vital mission and

responsibility to weak and insignificant human beings. We sometimes wonder why God did not assign that task to His angelic hosts or to some other super beings. We can only marvel at His doings and be thankful. Romans 11:33, 34 will help us to understand: “*O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor?*”

Truly, “*the foolishness of God is wiser than men; and the weakness of God is stronger than men*” (1 Corinthians 1:25). “*And God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty*” (1 Corinthians 1:27).

Let no believer therefore consider himself worthless or useless. No matter how weak or foolish you may think yourself to be, God can use you for His glory. One of the best ways to glorify God is to tell the world of His love for mankind and how He sent His only begotten Son Jesus Christ to die for them.

ONLY, YOU MUST BE WILLING!

AT PENTECOST AND HOW THE CHURCH MULTIPLIED

When our Lord ascended to Heaven, He left a band of fearful, disunited weaklings facing an uncertain future. But our Lord promised them the filling of the Holy Spirit.

This promise was fulfilled on the day of Pentecost. The Apostles were filled with the Holy Ghost and transformed into a band of fearless witnesses ready to tell the world the good news of salvation in Jesus Christ. On that day, Peter’s preaching and the united witness of the eleven burst forth with “atomic” impact in Jerusalem, and 3,000 souls were saved.

Simple unlearned men in God’s Hands became mighty preachers and witnesses. The foundations of the established religious authorities were shaken. A great persecution against the church in Jerusalem was mounted. Believers were scattered abroad throughout the regions of Judaea and Samaria. **Everywhere they went, they preached the Word.**

God used persecution to spread the Gospel and fulfill His own purpose. Acts 8:1, “*And Saul was consenting unto his death. And at that time there was a great*

persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.”

This marked the continuation of Acts 1:8 that was started in Acts 2—The Pentecost event, “*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*”

Ever since that day, the fulfillment of Acts 1:8 continues unabated throughout the whole world. The book of Acts has no ending, for with every life saved by the gospel of Christ and every church founded for the preaching and teaching of God’s holy, inspired and preserved Word, another page is added to the book of Acts. For really the book of Acts describes the acts of the Holy Spirit in saving souls and transforming lives which He continues to do today.

THE GOSPEL IS DYNAMITE!

Christians often wonder when trying to witness for the Lord whether they would have any success. They feel so weak. The world seems so hardened and hostile. With man it is impossible but with God all things are possible.

Ah! Believer, thank God, we have a power-packed message, the Gospel of Jesus Christ. It subdued the most violent enemy of the Gospel, Saul, and changed him into Paul, the bond servant of Jesus Christ and champion of the Gospel. So Paul wrote in **Romans 1:16**, “*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth.*”

The saving power is not in us. It is in the message entrusted to us. Our role is merely to proclaim it faithfully. Its power will then work on the hearers, to the conversion of sinners and salvation of souls. Do not be ashamed of the gospel message but preach the message in its entirety. Beware not to preach another gospel, for there is no salvation outside of the gospel of Jesus Christ according to the Scriptures.

THE GOSPEL IS LIKE SEED

Our Lord told the parable of the seed and the sower. God’s Word is like seed. Every believer is a sower. He is the mouth-piece of God. When the Word of God

is faithfully preached, it is as if God is speaking, for it is His word that is being given to the sinner. The believer's duty and Great Commission from God is to go out into the fields of humanity and broadcast the Gospel seed. Whenever the seed falls on good ground, the result is a rich harvest: 30-fold, 60-fold and 100-fold (Matthew 13:18-23).

Again, we must not be faithless and worry about the outcome of our witnessing. We are to go forth, allowing God's Word to take root and bear fruit. The outcome is God's business, for He alone is able to save souls. The believer is called to go and preach. He plants the seed, waters the seed but God alone gives the increase.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

THE GOSPEL IS LIKE LEAVEN

Matthew 13:33, *"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."*

Like the leaven it will leaven the whole lump. The gospel is the leaven that will permeate the whole earth. It is invisible and cannot be seen by the naked eye but the effect is real like the leaven.

The gospel in the days of the apostles started with a band of disciples in Jerusalem. How it has spread over all the continents of the world! This is the work of God and not man.

EVERY BELIEVER A WITNESS

The blessed privilege to witness is given to every believer. Let none neglect it or despise it. To do so is to miss out on much blessing. The joy of bringing souls to salvation will be yours, if you would go out and be a witness.

Let us witness by life, by look and by lips. Our lives must be lived consistently in accordance with our beliefs and our Lord's commandments. The greatest hindrance to effective witness in the Church is the inconsistent lives of its members. If the world sees no difference between believers and non-believers,

then it would be hard to convince them of the need to believe. Many have been badly affected by the hypocrisy of professing Christians. These bad testimonies have left a bad taste in many lives and some are very antagonistic and others have expressed their “hatred” for Christianity.

Our looks must reflect the purity of our Lord Jesus. A worldly appearance, no different from the unsaved, will be a hindrance to witnessing. We cannot dress to look like the world. The fashions of the world must have no “say” or “control” over our lives. Our fashion sense must be biblically guided. If we have to look “old fashioned” for Christ’s sake and for the salvation of the lost, so be it. It is a small “price” to pay, do you not agree? Matthew 5:16, *“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”*

Our lips must not keep silent about the salvation in us. Let us not be ashamed to confess the Lord to our unsaved friends and family. Our Lord said, *“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven, But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven”* (Matthew 10:32, 33).

Witnessing for Christ is repaying our Gospel debt. As Paul puts it, *“I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise”* (Romans 1:14).

Let us not neglect to pay our Gospel debt. Let us do it faithfully, urgently and happily.

FAITHFUL WITNESSES SHALL BE REWARDED

We witness not for the sake of reward. Nevertheless, God has rich and glorious rewards for all who serve Him faithfully.

“They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Psalm 126:5, 6).

There is great joy awaiting him who goes forth sowing Gospel seeds.

Paul our example and the foremost witness for the Lord, said at the close of his career: *“I have fought a good fight, I have finished my course, I have kept the*

faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing” (2 Timothy 4:7, 8).

Those who witness zealously for the Lord surely love His appearing. And the consciousness that His return is at hand must spur us all to redouble our witness. “...*They that turn many to righteousness shall shine as the stars for ever and ever” (Daniel 12:3).*

EQUIP YOURSELF TO WITNESS!

You say, yes, I am willing, but how shall I set about to witness? Here are the simple first steps.

1. **PRAY.** Confess your sins to the Lord, your lack of love and lack of zeal. Ask Him to cleanse and then fill you with the Holy Spirit. Spend time each day in prayer and communion with God. It is a spiritual warfare that you are entering into. Hindrances will come and be sent your way to stop you from being an effective witness. Do not go in your own strength to fight against the evil one. You will surely fail. But with Christ helping you as you go, you will definitely have the victory.
2. **KNOW YOUR BIBLE.** This is most important. “*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15).* Start memorizing salvation verses. Increase your store of key verses. The Word of God is the only effective weapon against the stubborn heart. The Word of God is a double edged sword that is able to cut through all resistance.

Without a good command of Bible texts, your witnessing will lack punch. There will be no power.

For the Word of God is quick, and powerful, and sharper than any two-edged sword (Hebrews 4:12). This Gospel sword is ours to use. Take it wherever you go, and use it!

3. **MAKE A START.** Speak to someone simply about Christ. Tell that person **how He saved you, what He has done for you.** Be friendly and sincere. Use Gospel tracts and booklets.

Never pressurize. Never argue. Do not be defensive. You are giving a priceless pearl of great price and not a cheap imitation of an unwanted toy. It is the gospel of salvation of Jesus Christ that is able to turn a sinner into a saint! It is more precious than fine gold and sweeter than the sweetest honey! Do not be ashamed of the message you are bringing. Do not be apologetic as if the person is doing you a favour if he receives the gospel.

4. **HAVE A GENUINE LOVE FOR SOULS.** It is the love of Christ our Saviour for us that constrains us to be His servants. On our part, it must be the love for the lost that motivates our witnessing. This is agape love which is unconditional and sacrificial.
5. **PRAY FOR THE ONE WITNESSED TO.** Have faith! Pray for the salvation of the lost. God is faithful. His Word will not return void.

GO IN THE CONFIDENCE AND STRENGTH OF THE LORD

Matthew 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

This is the promise of Jesus Christ to all believers. He will not send an angel to be with us in this battle for the lost souls. He sent Himself! He who has been given ALL the power on earth and in heaven promised that He will be with His children when they go out and tell the world about Christ even unto the end of the world.

This is the greatest promise of protection and security God could ever give to us and He has. Do not be afraid even when you have to endure shame, rebuke, insults, imprisonment and death in the course of fulfilling the Great Commission. Christ will never leave you comfortless.

GO BECAUSE WE HAVE BEEN SENT

Romans 10:14-15, "*How then shall they call on him in whom they have not believed?*

and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The world needs us. Without us they will die in their sin and spend eternity in Hell. If we do not go who will?

BASIC BIBLE KNOWLEDGE QUIZ 16:
WITNESS FOR CHRIST

1. The greatest message of all time, a message which the dying world desperately needs today, is the story of _____ the Gospel of our Lord Jesus Christ.
2. We are to bear the message, the good news of salvation to the entire world as _____ for our King.
3. In a way, it is a _____ why God should commit such a vital mission and responsibility to weak and insignificant _____.
4. The Apostles were _____ with the Holy Ghost and transformed into a band of _____ ready to tell the world the good news of salvation in Jesus Christ.
5. The book of _____ has no ending, for with every life saved by the gospel of Christ and every church founded for the preaching and teaching of God's holy, inspired and preserved Word, _____ is added to the book of Acts.
6. Let us witness by _____, by _____ and by _____. Our lives must be lived consistently in accordance with our beliefs and our Lord's commandments.
7. Our looks must reflect the _____ of our Lord Jesus. A worldly appearance, no different from the unsaved, will be a hindrance to witnessing. We cannot _____ to look like the world.
8. "They that _____ shall reap in joy. He that goeth forth and weepeth, bearing precious _____, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5, 6).

9. 2 Timothy 2:15, “ _____

_____”

10. Matthew 28:18-20, “ _____

_____”

Lesson 17

STEWARDSHIP

Giving to God

Text:

2 Corinthians 9:7

*“Every man according as he purposeth in his heart,
so let him give; not grudgingly, or of necessity:
for God loveth a cheerful giver.”*

[2 Corinthians 9:6-10]

The next issue to consider is the Christian’s use of money toward the support of God’s work. This is a subject fraught with misconceptions and confused thinking, even among “old-timers” in Church. It is also a touchy topic, for no one likes another to touch his or her purse! However, as members of Christ’s family, let us put aside all sensitivity and ceremony; rather let us examine the subject in the light of God’s Word, to our mutual edification and benefit.

Firstly, let us consider some common attitudes in giving towards the support of the Church: “If I like the Pastor or Session, I’ll give more.” “Others give, so I’d better give too.” “The offering bag is coming! Quick, drop something in!” “Nobody knows, I’ll give as little as I can.” “Let the rich members give. Wait till I earn more.” These are some of the common but erroneous attitudes which Christians adopt, largely due to ignorance or lack of biblical teaching. As a result of such ignorance, the blessing of giving is turned into a burden. Many Christians then lose the blessing, while God’s work is not adequately supported and the Gospel programme is hindered. In such a situation nobody gains but Satan.

I. SOME BIBLICAL PRINCIPLES

What is the Bible’s teaching on material possessions? The Bible enumerates four important principles.

1. **WE OWN NOTHING.** *“For we brought nothing into this world, and it is certain we can carry nothing out”* (1 Timothy 6:7). Job said: *“Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave and*

the LORD hath taken away" (Job 1:21). The Lord said: "Every beast of the forest is mine, and the cattle upon a thousand hills... the world is mine and the fulness thereof" (Psalm 50:10,12). God is Creator and Sustainer, Provider and Protector. It is only by His grace and mercy that we, His creatures, are able to acquire wealth and own property. This is the general revelation of everyone in the world.

But what does the Bible say regarding God's children? **1 Peter 1:18-19**, "*Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.*" **Galatians 2:20**, "*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*" As God's children redeemed by the blood of Christ, we now belong to God. We are no more our own and cannot do what we want anymore. We do what our heavenly Father wants and we do it all willingly from our hearts, constrained by the love of Christ.

2. **WE ARE STEWARDS.** Every Christian is a steward, put in charge of what he/she possesses - time and talents, property and money. We are to manage all these wisely for our Master. We have to give an account to God for every second, cent and everyone that God brings into our lives. **Romans 14:8-12**, "*For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living ...for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.*"
3. **GOD'S WORK MUST BE SUPPORTED BY GOD'S PEOPLE.** The continuing work of salvation through the Gospel is entrusted to us. It is our responsibility, nay, privilege to see to its adequate support. If God's people will not support God's work who will? Acts 20:35, "*I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*"

Please understand that money is good for nothing except when used. It was designed to be used. It is good only in this world and not in the world to come. But how Christians use their money can affect their eternity - will

God accept what they have done with their money. Understand that we are not doing God any favour by our giving. What makes us think that our money is clean enough for God? Abimelech the Philistine king needed to give an offering to God for his sins and he could not give them directly on his own. He had to give them through God's appointed prophet, Abraham (cf. Genesis 20).

4. **WE MUST BE FAITHFUL.** The Lord expects this of every true believer. The Apostle Paul exhorts us, "*It is required in stewards that a man be found faithful*" (1 Corinthians 4:2). All that we have should be used to the glory of God's name. In so doing, then, we acknowledge the sovereignty of God in our lives. As we so give to Him, it becomes an act of worship: "All that we have is thine. Be gracious to accept it, Lord, for thy use."

II. A CHRISTIAN IS A TRAVELLER (SOJOURNER) - PASSING THROUGH

But alas! Many Christians fail to grasp this spiritual truth of giving. Instead, they just grab all that they can for themselves. They are dazzled and charmed by the attractions of this world and its riches. They forget that the Christian, although in the world, is not of the world, and indeed he has no real lasting part or inheritance in it. He is a traveller, a pilgrim, only passing through. In the words of the apostle Paul, "*Our citizenship is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ.*" This world is not our home and we are all just passing through.

We need to constantly remind ourselves that we are heavenly citizens. Then we will not fall into the snare of concentrating our attention on the needs and attractions of this transient earthly existence. So the Lord says to us, "*Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on... But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you*" (Matthew 6:25,33). It is a matter of priorities; first things first. If we put God first, and give Him the rightful place in our lives, He promises to supply all our earthly needs. The trouble is our faith is so weak that we dare not take Him at His word, and consequently we bring much needless worry and anxiety on ourselves.

The traveller in a far country would not for a moment dream of furnishing his hotel room with expensive articles. His one burning desire is to be home,

and while he conducts his business in that foreign land out of necessity, he is certainly not willing to be involved in any kind of elaborate plans, which have no bearing on his ultimate destination. His affection is to his home, and he orders his actions accordingly. Similarly, the Christian must regard this earth as his very temporary abode. His vision must extend beyond this world and its passing attractions to behold the Heavenly home above. *“While we look not at the things which are seen, but at the things which are not seen: ...are eternal”* (2 Corinthians 4:18). We should set our affections *“on things above, and not on things on the earth”* (Colossians 3:2).

III. WHERE IS YOUR TREASURE?

What does our Lord say on the matter of a Christian’s attitude towards his worldly possessions? First and foremost, He lays down a command, *“Lay not up for yourselves treasures upon earth... But lay up for yourselves treasures in Heaven”* (Matthew 6:19,20). Our Lord leaves us in no doubt as to what He means, and what He expects of us as Christians. If any of us should find ourselves receiving a poor reward when we meet the Lord because we have laid up earthly treasures which we have had to leave behind on earth, we shall have no one to blame but ourselves.

“Lay not up for yourselves treasures upon earth.” What does He mean by this? *“Treasure”* is a broad term and includes all those things which we value most highly. They include houses, money, bank accounts, properties, cars, children, friends, etc. And what determines whether a thing is a treasure or not is our attitude towards it. It is not so much what a person has but how he regards what he has. Therefore our Lord’s command applies to all of us, rich and poor alike. There is nothing wrong with being rich or a multi-millionaire. There is everything wrong when money is our goal and love in life, when we are obsessed with becoming rich and we measure ourselves and find our confidence in money and material possessions.

The great danger is for Christians to get their satisfaction from the things of this world - temporal things which we have to leave behind one day.

Our Lord therefore warns us against focusing our thoughts and interests entirely on this present life - lay not up treasures upon earth. Don’t pin your hopes on houses or land, career, status or position, husband or wife or children, or anything which demands your total affection. No matter what it is, if it takes first place

before heavenly and everlasting things, then you are guilty of laying up treasures on earth! This is the message we must not miss.

Some Christians may be under the misconception that having obtained salvation they have arrived, and there is little else they need do. And so they build their hopes and ambitions on earth, caring little for the support of the Lord's work. So says our Lord in **Matthew 6:19**, "*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.*" Nothing in this world is immune from moth, rust and thief - from change and decay, from loss and mishap. We see it all the time around us, in society, in the world at large, in our own lives, in our very homes. Nothing is permanent and secure: investments fail us, valuables are stolen, stocks and shares tumble, money shrinks through inflation or devaluation, natural disasters of fire, flood, and earthquake damage and destroy. Why then, dear Christian, says our Lord, do you lay your treasures on earth? We must not hold these things close to our hearts. They are not part of us and never can be. The Bible is not teaching Christians not to plan for the future. The Bible is teaching us not to put our trust in our plans as if they are sacred cows.

"But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matthew 6:20). This is the other side of the picture, and what a wonderful contrast to the previous verse. There is the heavenly domain; our Heavenly Father has prepared a place for each of us, free from the attacks of moth, rust and thief. In Heaven there is nothing impure, no sin, no decay or corruption, no growing old or out of fashion. It is the realm of eternal life and eternal light. It is perfect, and the everlasting treasures of soul and spirit belong there in Heaven. And Heaven is our home. Nothing can take it from us or spoil it, for the great God Almighty Himself has graciously and wondrously prepared it for us, and even now He is keeping it reserved for us His children, and waiting for us to inherit it. Catch a glimpse of this glorious vision and we shall henceforth direct our entire hope and ambition heavenwards, in the words of Peter, "*to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you*" (1 Peter 1:4), where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

If your treasure is on earth, you will not give to God's work. Instead you will hoard your wealth for your own use. That would be one of the biggest mistakes a Christian could ever make.

IV. CLOSE TO THE HEART

But there is an even more compelling reason against laying up treasures on earth. *“For where your treasure is, there will your heart be also”* (Matthew 6:21). This is a statement of profound spiritual meaning. A man’s treasure holds his heart. If his treasures are on earth, then his heart is earthbound and he becomes a captive of his own worldly possessions. He is in a very serious condition. Even Christians, and “old-timers”, often do not realize that the world and its good can and do exert a very powerful influence and control on one’s life. We see the subtle and gradual change in men’s lives as they succeed and prosper. Slowly but surely, the base and corruptible material values take over and displace the spiritual.

Many a young Christian start out with zest and zeal to serve the Lord and to support His work, but over the years as he goes through college and university or goes into the world of business and finance, his heart is captivated by worldly treasures and pleasures. Eventually, his outlook becomes essentially worldly. His love for God and His kingdom grows cold. How then can he yet support the Lord’s work? So, you see the very real and grave danger facing us and our young people. Only the constant filling of the Holy Spirit can protect a Christian from this danger.

There is yet another reason why we should not lay up treasures on earth. *“No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon”* (Matthew 6:24). This is a solemn and serious warning. Two opposing forces are claiming our allegiance, God and mammon.

Mammon means the world and its wealth, and it is constantly bidding for our love and affection. God wants us to serve Him with our whole being, not merely part of us. Our Lord says, ***“Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength”*** (Mark 12:30); and again, ***“He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me”*** (Matthew 10:37).

It is a total demand on us: our body, our will and desires, our plans and intentions, our strength and ability, our possessions and wealth - all these are to be used for the service of God. There is no room for compromise. “Either he will hate the one or love the other.” It is “either... or”. **You cannot serve God and mammon!**

If a Christian puts the world first, devotes his energies and talents to the pursuit of worldly things, his love for heavenly things will proportionately diminish and grow cold. His attitude toward the Church will change. Then no longer will he be able to give the loving support that he should. It is either God or mammon; and, Christian friends, we must make very sure by constantly examining ourselves that we are not serving the wrong master.

V. HOW SHALL WE GIVE?

How shall we lay up treasures in Heaven? How much of one's income should one devote to the support of the Lord's work? The general rule of thumb is ten percent. Abraham gave a tenth to God in Hebrews 7:2, "*To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.*" Our giving must be out of spontaneous gratitude and not by compulsion of law. As we have said before, it is a matter between a Christian and his Lord. If that relationship is right then the giving raises no problem. It will certainly be a generous and liberal giving of one's utmost.

When one's giving has to be painfully extracted in absurdly small sums, then there must be something seriously wrong with one's relationship with the Lord. Our giving must ever be a measure of our deep love and undying devotion for Him. It must bear a right proportion to the blessings which we have so freely received out of His hand. The more we love Him, the more we will give. The more grateful we are, the more will we want to support His work. This is only natural and reasonable. We cannot justify our giving a pittance by saying, "It is the heart that counts."

What would the young lady think of her young man if he should present her with a plastic engagement ring, saying, "It is the heart that counts." We must take care that we do not honour the Lord with our lips and insult Him in our giving.

We have all heard of the Biblical command to tithe. This is God's ordained means of grace and blessings. It is also an important aspect of our worship. Yet only a small percentage of Christians practise it regularly. This is because many Christians have not understood the truth, or they do not have the faith to carry it out. For those who really love the Lord and have been blessed with plenty, the tithe is only a beginning and a minimum. On top of the tithe there is the offering. The offering would be free will. Remember that all we have come from

God and they belong to God. If we give 10 percent to God it does not mean that 90 percent is ours because 90 percent is also God's. Use all that God has blessed us with carefully and responsibly.

Tithing is meant for all Christians, because no matter how much or how little we receive, the tithe is reasonable, practical and feasible. Furthermore, it carries a promise of blessing to the giver as we read in **Malachi 3:10**, "*Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*"

God's promise is true, and He is no man's debtor. What we lack is not funds but faith. O, we of little faith!

VI. TITHERS TESTIFY

Indeed, all that we have and all that we are belong to Him, even the very breath in our nostrils. Shall we not show Him our hearts of love and devotion in the giving of regular tithes and offerings? Let us know this one thing: no Christian who tithed has suffered or become poorer because of it.

Robert LeTourneau as a young Christian proposed to begin tithing when his financial position was better. Within a year he was near bankruptcy. Realizing the folly of holding back from God, he immediately took a step in faith and began to tithe. Within a short time God opened Heaven's windows and LeTourneau became one of the biggest manufacturers of heavy earth-moving equipment in the world. Then instead of giving God one-tenth, he gave nine-tenths, keeping only one-tenth for himself, for by then he had become a multi-millionaire.

As a boy of sixteen, **William Colgate** left home to seek his fortune in New York, with only a small bundle of personal belongings, an elementary knowledge of soap-making, and the determination to put God first in his life. Reading in his Bible how God commanded the giving of the tithe, the young man obeyed by making ten cents in every dollar sacred to the Lord. In New York he joined another man in a soap-making business. He did not forget his earlier resolution to give the Lord one-tenth.

Later his partner died and left the entire business to him. Blessings from Heaven

began to flow in ever-increasing torrents, and as he prospered he gave more and more to the Lord, until eventually, he gave all to Him.

Mark 10:29-30, “*And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*”

VII. STEPS TO BLESSING

Let us conclude with a few practical suggestions. As children of our Heavenly Father, and citizens of His Kingdom, let us lay up treasures in Heaven by meaningful and honest giving in support of God’s work. Let us extend our vision beyond our own Church circle and support the work of missions so that souls may be saved into His Kingdom. Let us engage in works of compassion and charity towards those in need. Let us give the Lord His portion now and not put it off till “times are better”. Let not the schoolboy or girl say, “Wait till I earn,” or the earner say, “Wait till I earn a little more.”

All these excuses profit no one except mammon. If the schoolboy is unwilling to give God ten cents from his dollar, he will more likely withhold the giving of \$10 to God from his first \$100 salary. And this same ungenerous spirit will dominate his heart when he is rich. Let our giving be systematic and regular, even as the Apostle Paul commands: “*Upon the first day of the week let every one of you lay by him in store, as God hath prospered him*” (1 Corinthians 16:2). Let us give joyfully, “*not grudgingly, or of necessity, for God loveth a cheerful giver*” (2 Corinthians 9:7). Let us as true Christians resolve by faith to show our love in tithes and offerings to our Lord, who “*though He was rich, yet for our sakes He became poor, that we through His poverty might be rich.*” “*Therefore see that we abound in this grace also*” (2 Corinthians 8:9, 7).

VIII. CONTROL AND USE OF TITHES AND OFFERINGS IN A BIBLE-PRESBYTERIAN CHURCH

In a congregational church the tithes and offerings must be approved by the congregation before they can be used. The reasoning is that every member will be given the power to decide by voting how the tithes and offerings ought to be

used. The most spiritual and the most immature Christian will be given the same burden and responsibility.

In the case of the Bible-Presbyterian Church system, the most spiritual Christians in the church make this decision. They would be the elders of the church. They have to answer to God for the manner in which the monies are used. At every ACM, the report is given to the congregation for them to see how God's money, not their money, has been used.

Remember that money does not always solve problems. In fact in many cases money creates more problems rather than solve them. Some third world country churches used to help one another when they did not have much. But when a large sum of money was given to these churches to share among them, they bickered and quarrelled. They started attacking each other and their relationship with one another was ruined in the process.

When a Christian gives God 10 percent, he has entrusted to the elders the responsibility of using the tithes and offerings for God's glory. The 90 percent that he keeps for himself, he is accountable to God for its use. This is biblical accountability.

Money should be used for the people and the work and Word of God. This is what it is good for.

Remember Acts 20:35, "*I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the **Lord Jesus, how he said, It is more blessed to give than to receive.***" [Emphasis added]

BASIC BIBLE KNOWLEDGE QUIZ 17:
STEWARDSHIP: GIVING TO GOD

1. List the four important biblical principles on “giving” for the Christian:
 - a. _____
 - b. _____
 - c. _____
 - d. _____
2. We need to constantly remind ourselves that we are _____ . Then we will not fall into the snare of concentrating our attention on the needs and attractions of this transient earthly existence.
3. If any of us should find ourselves receiving a _____ _____ when we meet the Lord because we have laid up _____ _____ which we have had to leave behind on earth, we shall have no one to blame but ourselves.
4. A man’s _____ holds his heart. If his treasures are on _____ , then his _____ is earthbound and he becomes a captive of his own worldly possessions.
5. Two opposing forces are claiming our allegiance, _____ and _____ .
6. When one’s giving has to be _____ _____ in absurdly small sums, then there must be something seriously wrong with one’s _____ with the Lord.

7. We have all heard of the Biblical command to tithe. This is God's ordained means of _____ and _____ .
8. God's promise is true, and He is no man's debtor. What we lack is not _____ but _____ .
9. Let us as true Christians resolve by _____ to show our _____ in tithes and offerings to our Lord, who "though He was rich, yet for our sakes He became poor, that we through His poverty might be rich."
10. Acts 20:35, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, _____
_____."

Lesson 18

FALSE TEACHINGS IN THE CHURCH

Text:

Matthew 7:15-16

*“Beware of false prophets, which come to you in sheep’s clothing,
but inwardly they are ravening wolves.
Ye shall know them by their fruits.
Do men gather grapes of thorns, or figs of thistles?”*

[Matthew 7:15; Mark 13:5,6,22; Acts 20:29; Galatians 1:8,9;
1 Timothy 4:1-4; 2 Timothy 3:1,5-9; 2 Peter 2:1-3; Jude 4]

Proverbs 4:1-2, *“Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law.”*

Acts 2:42-43, *“And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.”*

THE IMPORTANCE OF SOUND DOCTRINE

DOCTRINE is the teaching of THEOLOGICAL TRUTH as RECORDED IN HOLY SCRIPTURES. The teaching of correct and sound DOCTRINES in the CHURCH is of the utmost importance. Sound DOCTRINE must be faithfully TAUGHT and TRANSMITTED and PROPAGATED, as the Apostle Paul wrote in **2 Timothy 2:1-2**: *“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”* And to Titus, Paul says: *“But speak thou the things which become sound doctrine” (Titus 2:1).*

Over the years, even from the time of the Apostles, men have sought to corrupt and pollute the DOCTRINE of Christ. Unsound doctrine and false teaching will lead to false beliefs and subversion of the faith. One of the greatest perils is the undermining of our very SALVATION.

THE DOCTRINE on which the CHRISTIAN CHURCH is founded has been providentially preserved by God for us in GOD'S PERFECT WORD, THE HOLY BIBLE. There are three ways in which this DOCTRINE may be corrupted:

1. By adding to it.
2. By subtracting from it.
3. By distorting or misinterpreting it.

By using one or a combination of the above, false "Christian" movements and groups have arisen. These lead their followers away from the truth. Their end is destruction.

2 Peter 2:1, *"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."*

2 Peter 3:16, *"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."*

THE DOCTRINE OF OUR CHURCH

This has been defined in Lesson 15 "THE CHURCH". All our doctrines are founded on the WORD of GOD as explained in the Westminster Confession of Faith, together with the Larger and Shorter Catechisms.

THE TOUCHSTONE

While various articles of doctrine may be the target of attack by false teachers, yet the most vital and central one - THE TOUCHSTONE - is the PERSON, WORD and WORK OF JESUS CHRIST.

All false Christian groups go astray on one or more aspects of the Person, Word and Work of our Lord.

We shall now deal briefly with the major "Christian" groups and movements which are founded on false doctrines.

I. THE ROMAN CATHOLIC CHURCH

By placing the major DOCTRINES of the PROTESTANT CHURCH AND ROMAN CATHOLIC CHURCH side by side we shall see the difference quite clearly.

SUBJECT	PROTESTANT	ROMAN CATHOLIC
1. BIBLE	Bible alone sufficient, the supreme authority in all matters of faith and practice.	Bible + Traditions of the church (supplemented by the Apocrypha).
2. SALVATION	Faith in Christ alone & works follow after salvation.	Faith + works - self-effort of penance, mass, indulgences, etc. equal salvation.
3. PRAYER	Christ the only Mediator between God and men (1 Timothy 2:5). There is no scriptural basis for a human intermediary.	Christ, the virgin Mary, the Saints, the RC priests - all act as intermediaries to God.
4. WORSHIP	God is Spirit and abhors imagery and idolatry. (Second Commandment)	Adoration and worship of images of Mary, the Holy Family and the saints is part of RC Practice.
5. INFALLIBILITY	Only the Bible is infallible and inerrant.	The “infallibility of the Pope” is RC dogma (187).

Other errors in Doctrine include:

- a. After death, purgatory.
- b. Auricular Confession of sin to RC priest is necessary.
- c. The corruption of the Lord’s Supper into the “Mass” or “Eucharist”.
- d. The Superstition of “transubstantiation”.
- e. The distinction between “venial” and “mortal” sins.

- f. The superstition of “holy articles” and relics.
- g. Prayer for the dead.
- h. Baptismal regeneration.
- i. Membership in the Roman Catholic Church equals to heaven.
- j. Extreme unction before death.

SUMMARY

The Roman Catholic System is founded on a whole framework of man-made, extra-Biblical and corrupt doctrines and the traditions of man. This system offers no salvation, only enslavement to the RC Church, superstition and sin.

II. THE ECUMENICAL MOVEMENT

This is a movement spearheaded by the leading churchmen in the World Council of Churches (WCC—Note that they had deliberately omitted the word “Christian”) since its formation in 1948 to unite all Christendom into one visible organic union. More recently, the movement has received increasing interest and approval by the Roman Catholic Church. The RCC has already been attending many of the WCC’s meetings. There is an on-going Anglican Roman Catholic International Conference (ARCIC) meeting trying to resolve the differences between the Anglican and Roman Catholic Church in order to bring about ultimate unity. The three goals of the ecumenical movements are: immediate goal—to unite all Protestant churches; intermediate goal—to unite Protestantism with Roman Catholicism; and the distant or ultimate goal—to unite all religions together.

The main distinctive features of the Ecumenical Movement are these:

1. **Membership**

All so-called “Christian” churches are eligible, irrespective of faith or doctrine. In its membership are liberal-modernist, neo-orthodox, unitarian, marxist-socialist churches, as well as neo-evangelical Protestant churches.

2. **Aim**

- (a) To bring about a visible union of all churches by human means.

- (b) To propagate the unscriptural “Social Gospel” - the transformation of society by man’s own efforts.
- (c) To unite eventually with other major religions e.g. Buddhism, Islam, Hinduism, Judaism, etc.

The final result: A One-World Religion with a super Religious Authority. This is the harlot church of the anti-Christ of Revelation 17, 18, whom the Lord Jesus shall utterly destroy at His coming. The last capital city of mankind is called Babylon.

3. Attitude to the Bible

- (a) The Bible contains God’s Word, as well as man’s writings, and therefore not infallible and inerrant. They subscribe to limited inerrancy and infallibility. All Bibles have mistakes.
- (b) The Bible is not the exclusive revelation of God’s Word. The sacred writings of other religions also contain light and truth, and therefore merit our careful study.
- (c) The miracles of the Bible are not necessarily accurately recorded and historically authentic. The dominant view is that they are purely myths and legends.
- (d) The Creation account in Genesis 1 and 2 is false. They believe in theistic evolution where God employed evolution to create this universe. Therefore this world is billions of years old.
- (e) They also believe that there was no global catastrophe. The global Flood did not really exist. It was a local or regional flood. 2 Peter 3:5-7, *“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”*

4. Message

- (a) Jesus Christ is one of the ways to God. Jesus Christ is the way for the Jews and Buddha is the way for the Chinese, Mohammed is the way

for the Muslims, etc. Jesus Christ simply appears in different forms and under different names to different people.

- (b) Man is the victim of circumstances. Through improvement and self-culture he can work out his own salvation. Sin did not begin in the Garden of Eden. Death is also not the result of sin. There is no original sin, for man is born good.
- (c) Man can bring the Kingdom of God into reality by way of social action, political agitation and violent revolution (where necessary).
- (d) Christ's Second Coming is regarded as fiction.

The prophetic Word of God clearly foretells the formation of the One-World Super Church at the end time. This is the work of Satan: to form the counterfeit church and deceive the world. The trend of events shows that things are moving towards this inevitable goal. Protestant Church denominations are uniting. The Protestant and Roman Catholic Churches are seriously studying ways and means of drawing nearer to each other. Inter-faith meetings (Christians, Muslims, Hindus, Jews and others) are becoming acceptable. These religions are already in the World Council of Churches.

However, all Bible-believing and God-fearing Christians must have nothing to do with any of the activities of the Ecumenical Movement. Not only should we refrain from any form of participation in joint religious functions, but we must not in any way condone/approve of the Ecumenical Movement or any other non-Christian body. This means that a true believer must not appear to approve or commend Roman Catholicism, Islam, Buddhism or any other religion.

To do so would constitute an act of compromise or even betrayal of our Christian faith. **2 Corinthians 6:17-18**, "*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*"

III. THE CHARISMATIC MOVEMENT

At the turn of the 20th Century, in the city of Los Angeles at Azusa Street, tongues speaking (supposedly Mandarin) was experienced by a girl named Agnes Ozman. Soon her church mates also started to speak in tongues. They called it

the Pentecostal experience. When they were rejected by the Fundamentalists in the early 1920's and 30's they called themselves the Pentecostal Movement. They grew nation-wide in America.

Since the Second World War, a movement of "spiritual renewal", unprecedented in history, has been spreading through the churches of the world crossing all denominational barriers and affecting all the mainline Protestant Churches as well as the Roman Catholic Church. This came about through the invention of television. For the first time in the history of the church, the church can be brought into the homes of the people. Many average Americans who before were not affected by the Pentecostal Movement started listening to their messages through the TV. Very soon tongues speaking was experienced by pastors in other denominations other than the Pentecostal churches. These pastors were accepted by their own denominations. Their experiences spread like wild fire and could not be stopped. They remained in their own denominations and wanted to be dissociated from the Pentecostal churches since they were not Pentecostals. Initially they were called neo-Pentecostals. But they disliked the name since many of them were Baptists, Presbyterians, Anglicans, Brethrens, etc. They may speak in tongues and have visions and dreams but these similar experiences should not be confused with Pentecostalism. They called themselves Charismatics (from the Greek word "Charis" which means "grace" and since they have received the grace gifts from God they called themselves Charismatics). That was how the Charismatic Movement was formed.

Those involved and affected by the movement, also known as "charismatic renewal", claim that the movement is the work of the Holy Spirit. Among the claims made are these:

1. Lives are changed, souls are saved. Christians are revived, and there is new interest in spiritual things.
2. God is giving new revelations as charismatics "prophesy under the inspiration of the Holy Spirit".
3. Charismatics place greater importance on experience than on the authority of Holy Scripture.
4. Charismatics teach that every believer, after conversion, needs a second work of grace called "baptism of the Holy Spirit".

5. Many unfounded claims of miraculous healing are made.
6. The charismatic tongues speaking phenomenon is said to be a return to the Pentecostal experience of Acts 2.

The validity of these claims must be examined in the light of God's Word, not experience or feeling. The **truth of God's Word must** be the standard and arbiter.

Now we shall examine each of the claims.

1. Good reports of changed lives

Firstly, we must recognize the fact that the Charismatic Movement has caught the imagination of both believers and professing Christians, of born again Christians and unsaved ones. In their zeal, Charismatics reach out to others with their witness and testimony. Hence there is an upsurge of "conversions" and "spiritual renewal".

We hear of similar good reports from the Christian cults (which do **not** have the truth, and whose doctrine offers no salvation). One of the fastest growing cults is Mormonism. We even hear of good reports of "lives changed" and "interest in spiritual things" from non-Christian groups, e.g. among followers of Hare Krishnan, Sai Baba, Buddha and others.

"Good reports of changed lives" in themselves do **not** prove that a movement or religion is true. We repeat: the only trustworthy and reliable judge is God's Word. "Good reports of changed lives" can be used only in the assimilation of Truth, not the determination of truth. The determination of truth is the absolute and objective rule for faith and practice, the perfect Word of God. Monks have claimed changed lives and so have many who have gone through alcoholic or gambling anonymous. Just because it works does not mean that it is right or it comes from God.

We therefore conclude that the claim of good results by the Charismatic Movement proves nothing. The whole movement itself must be carefully studied in the light of God's Word. We must examine all facets of the activities and doctrines of the Charismatic Movement.

We therefore proceed to examine the other claims one by one.

2. New Revelations

Among the claims of some Charismatics is their insistence that the Bible is not our final source of God's revelation. They maintain that God is still sending new revelations through their members (especially their leaders) by tongues, prophecies, dreams and visions.

They hold this belief in common with Roman Catholicism, neo-orthodoxy, Christian Science, Mormonism, Jehovah's Witness and Sun Myung Moon ("the moonies").

This attempt to add to the Bible on the basis of "further revelation" leads to cults, heresy and corruption in the Church. It undermines the authority of God's Word. The warning from God's Word is very clear against anyone who would add to or subtract from the Perfect Word of God. **Revelation 22:18-19**, *"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."*

We maintain, together with all the Church Fathers and Reformers, as well as all the great theologians of our Reformed Faith, that with the final revelation of God to the Apostles, the Bible is complete and no further revelation is necessary. All that we need for our salvation and holy living has been adequately revealed and recorded in the Bible. Nothing must be added.

But the best and only anchor is the Word of God itself. **1 Corinthians 13:10-12**, *"But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."* (The Greek word for "perfect" is "teleios", and not "telos" which means "the end" - used in 1 Corinthians 15:24). This word "teleios" is used in James to describe the Perfect Word of God. **James 1:25**, *"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."* When the Word of God is completed then we shall see

everything clearly. Note that at this point in writing of 1 Corinthians by the apostle Paul, half of the NT was not written yet. The end of sin, death, Satan, antichrist, demons, First Resurrection, Rapture, etc. were not known yet. But with the completion of Scriptures we now “*know even as also I am known.*” Known by whom? We are known by God concerning our eternity, the glorified body, what the new heaven and earth are like, etc. There is no biblical basis for the Charismatics’ claim of more revelation today other than the fact that they are doing this to their own destruction and shame on the last Day of Judgement

The Charismatics’ claim is false.

3. Experience and Feeling

Human experience and feeling is liable to erroneous interpretation. It is often purely **subjective**. Only God’s Word, the Bible, is our unchanging and unchangeable standard of reference. Every experience must be checked against the Word of God. Satan and his demons are deceptive, dangerous and powerful enemies of the believer. They can do miracles and deceive the naïve and gullible and undiscerning.

Deuteronomy 13:1-5, *“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.”*

Experience and feeling must not be placed above God’s Word. They must be subjected to the objective and perfect Word of God. If the Word of God says that the experience is wrong, then the believer must repent of that experience and cease from it immediately.

4. “Baptism of the Spirit”

The Charismatics’ claim that believers should seek “baptism of the Spirit” as a second work of grace is without Scriptural foundation. This phrase “baptism of the Holy Spirit” is not found in the Bible at all. The Holy Spirit does not baptize. The LORD Jesus Christ is the One who baptizes believers with the Holy Spirit.

Every born again believer, at the time of his conversion, has already been baptized with the Spirit. *“For by one Spirit are we all baptized into one body”* (1 Corinthians 12:13). This so called second experience of the “baptism of the Holy Spirit” after a person is first saved is a deadly and diabolical doctrine. What it means is that a person can walk around as a “Christian” without the indwelling of the Holy Spirit. This is a most unbiblical doctrine. If a person does not have the indwelling of the Holy Spirit he is none of God’s. **Romans 8:7-9**, *“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”*

Nowhere in the Bible do we find any hint that a believer must seek this “baptism of the Spirit”. However, the Apostle Paul repeatedly exhorts believers to be “filled with the Spirit” and to “walk in the Spirit” and to bear the “fruit of the Spirit”.

5. Miracle Healing

Too much sensationalism, exaggeration and misreporting have gone into claims of “miracle healing”. It is granted that Charismatics do recover from common ailments after being prayed for. (So do non-Charismatics). God in His sovereign grace and mercy heals both believers and unbelievers as they take the medicine, as He also sends rain on the just and unjust (Matthew 5:45).

However, to make all sorts of bizarre claims of healing by the Holy Spirit is quite a different matter (puppies raised from the dead, washing machines are “healed”, empty gas tanks are supernaturally filled, people are “slain” [knocked flat] by the Holy Spirit).

Almost all, if not all, claims of miraculous and supernatural healing are without basis and are false. This area of healing is one of the most sensational and deceptive. If it is real then it would have to be from the Devil. The Bible reveals to us that there were only three epochs of miracles. The first great epoch was in the days of Moses when the people of Israel had forgotten the Name Jehovah. The second great epoch was during the time of Elijah and Elisha. The people of Israel had hyphenated Jehovah with Baal. The third and greatest epoch was during the time of Jesus Christ and the Apostles. The people had pride in their hearts that were harder than stone. This resulted in the crucifixion of the perfect Lamb of God.

The Bible did prophesy that there will be a great abundance of false miracles just before the Second Coming of Christ. Matthew 24:24, *“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”* The Charismatic Movement is a fulfilment of Matthew 24:24.

6. Tongues Speaking

The claim that the Charismatics’ tongues phenomenon is a return to Pentecost is false. At Pentecost, **genuine foreign languages** were spoken. The audience heard “the wonderful works of God” in their own tongues (Acts 2:11). Over a dozen languages were recorded (Acts 2:7,8). The word for “tongue” whenever it is used figuratively (i.e. other than the organ in the mouth), always refers to real, and proper languages.

The tongues “spoken” by Charismatics is not any identifiable language. It is gibberish. It is utter nonsense. There are many in the Charismatic Movement who have deceived themselves into speaking in “tongues”. This is more self induced and psychological. But there are those, especially in the leadership, whose “tongue” experiences are no different from those uttered by people who are demon possessed.

Such unintelligible babblings are by no means confined to Christian groups. Such gibberish was practised mainly by the Pentecostals, Charismatics, Neo-Charismatics, neo-evangelicals, Roman Catholics and extreme Protestants. We also observe “tongues” being practised by Chinese temple mediums when under a trance, as well as other heathens. This “tongue” speaking phenomenon is the common denominator that allows all these “churches” and people of other faiths to come together in worship. They

would worship using this gibberish where everybody will be making noises without any understanding but everyone sincerely believing that they are worshipping God.

St Paul cautioned the Corinthian Christians with these words: “...in the church I had rather speak five words with my understanding... than 10,000 words in an unknown tongue” (1 Corinthians 14:18,19).

Conclusion

If the tongues phenomenon is seen among unsaved persons and even heathens, how can it be the work of the Holy Spirit?

Charismatic Renewal promoting Ecumenism

Lately, it has been recognized by ecumenists that the widespread occurrence of the Charismatic Movement in Protestant and Roman Catholic Churches holds great promise of becoming a unifying force in their ecumenical programme.

The Pope therefore appointed Cardinal Sueneus, Primate of Belgium, as spokesman for the Catholic Charismatic Renewal Movement.

Similarly, the Protestant World Council of Churches appointed Dr Bittlinger as consultant on charismatic renewal to the WCC.

The Charismatic Movement is being used to bridge the gap between the two main divisions of Christendom. The entire concept and inspiration is unscriptural and corrupt. It cannot be the work of the Holy Spirit. It has to be the work of Satan!

IV. THE NEO-EVANGELICAL MOVEMENT

This is the most dangerous movement of all the above movements. The movement was born officially in 1948 when Harold Ockenga the father of the Neo-Evangelical (NE) movement publicly declared that he was a neo-evangelical when he spoke at Fuller Theological Seminary as their President. Ockenga was a fundamentalist before he became disillusioned with fundamentalism. At the

time of this first declaration he still held on to the fundamentals of the faith except for the doctrine of biblical separation. He said that he would replace this doctrine with the doctrine of infiltration. Soon after that Ockenga said that he believed in theistic evolution and the local flood theory.

This movement has taken the evangelical world by storm. After 50 years of infiltration, this movement is found in practically every fundamental church and seminary and Bible College. It is a mindset of compromise. Their motto is “love” at any cost and the most important doctrine in the Bible is the saving of souls. All other doctrines are either not taught or minimised. The mindset of joining hands with all denominations regardless of doctrinal differences and maintaining peace at all costs is paramount in the neo-evangelical mind. Because it is a mindset it has infiltrated into the very heart of the most fundamental church, without exception.

The doctrine of biblical separation is the first defence in any church and believer’s life. Failure to apply this doctrine in the believer’s life will lead to sin. Failure to apply this doctrine in the church or Bible College or Seminary or parachurch will lead to doctrinal compromise and ultimately spiritual death.

CONCLUSION

With the dilution of the Bible through the many versions of the Bible in the market today, the above false movements have gained momentum and have nearly swept away fundamentalism completely. They are in the majority and will only grow bigger and bigger as the Bible has prophesied. They will one day grow to become the end time one world church and government and empire of the Antichrist. These twentieth Century false movements did not occur by accident but came about in accordance with God’s sovereign will. It is only a matter of time, a very short time, before this becomes a reality. When that day comes, rapture would have taken place.

Fundamentalism may be retreating and shrinking but it will never die out completely, for God has promised us that He will always have His remnant. **Romans 11:1-5**, *“I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But*

what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace."

Are you part of God's remnant? If you are truly born again, you are part of God's remnant. Therefore do not be afraid or be ashamed when they persecute you for the faith. Remain steadfast and unmoved by all these and continue to abound in the work of Christ. **1 Corinthians 15:58**, "*Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*"

BASIC BIBLE KNOWLEDGE QUIZ 18:
FALSE TEACHINGS IN THE CHURCH

Answer all the questions:

1. DOCTRINE is the teaching of _____ as RECORDED IN _____ .
2. THE DOCTRINE on which the CHRISTIAN CHURCH is founded has been providentially preserved by God for us in _____ , THE HOLY BIBLE.
3. While various articles of doctrine may be the target of attack by false teachers, yet the most vital and central one - THE TOUCHSTONE - is the _____ and _____ .
4. The _____ is founded on a whole framework of man-made, extra-Biblical and corrupt Doctrines and the traditions of man.
5. The final result of the ecumenical movement: A _____ with a super Religious Authority. This is the harlot church of the anti-Christ of Revelation 17, 18, whom the Lord Jesus shall utterly destroy at His coming, the last capital city of mankind called _____ .
6. The prophetic Word of God clearly foretells the formation of the _____ at the end time. This is the work of Satan: to form the _____ and deceive the world.
7. The validity of the claims of the Charismatic Movement must be examined in the light of God's Word, not experience or feeling. The _____ must be the standard and arbiter.
8. There is _____ for the Charismatics' claim of more revelation today other than the fact that they are doing this to their own destruction and shame on the last Day of

_____ .

9. This phrase _____ _____ _____ _____
_____ is not found in the Bible at all. The Holy Spirit does
not baptise. The LORD Jesus Christ is the One who baptises us
_____ the Holy Spirit.

10. _____ may be retreating and shrinking but it will never die
out completely, for God has promised us that He will always have
_____ _____ .

Lesson 19

THE RETURN OF JESUS CHRIST

Text:

Matthew 24:29-30

*“Immediately after the tribulation of those days shall the sun be darkened,
and the moon shall not give her light, and the stars shall fall from heaven,
and the powers of the heavens shall be shaken:
And then shall appear the sign of the Son of man in heaven:
and then shall all the tribes of the earth mourn, and they shall see the Son of man
coming in the clouds of heaven with power and great glory.”*

[Matthew 24:14-31]

INTRODUCTION

The return of Jesus Christ is the last major prophecy of Scripture yet to be fulfilled. From all the signs of the times revealed in Holy Scripture, we are persuaded that its fulfilment is at hand. For believers, it is our blessed hope for which we look with happy expectation. For the unbelieving world, however, it will be a sad and awesome day of reckoning, when they shall face the mighty Creator, the King of kings and Lord of lords.

The study of this vital topic will greatly enrich the spiritual understanding of Christians, and awaken those who are slumbering and backsliding into the world. *“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” (Revelation 1:13).* Our ardent prayer is that every member of Calvary Pandan Bible-Presbyterian Church, reading and hearing this, will resolve to live a holy life. Even more importantly, may each believer be up and witnessing to the unsaved, to turn many to righteousness, before the dreaded day of our Lord’s return and we will be unable to serve anymore.

To the unbeliever - those still outside Christ - we have but one plea: behold, now is the accepted time; behold, now is the day of salvation. Turn from your ways and come to the Lord now. The opportunity of salvation is not for always. Seek ye the Lord while He may be found, call upon Him while He is near.

Behold He comes! Believe now before it is too late!

I. GOD HAS PROMISED: IGNORANCE IS NO EXCUSE

The coming of our Lord is a **climacteric event with extreme consequences and awesome finality** for all mankind. While His coming will be **unexpected** and **sudden**, nevertheless it will not be without ample fore-warning. For our God is of abundant mercy, not willing that any should perish but that all should come to repentance and everlasting life.

So our God gives advance notice. His word says: *“Surely the Lord God will do nothing, but He revealeth His secret unto His servant the prophets”* (Amos 3:7). Our Lord Jesus Himself said: *“But take ye heed: behold, I have foretold you all things”* (Mark 13:23).

Our Lord’s return is referred to over 1,500 times in the Old Testament and over 3,000 times in the New Testament. His birth, death, burial, resurrection and ascension have all been prophetically fulfilled. Only His return to earth remains unfulfilled. When it happens, time and events will come to a standstill. Judgment and retribution then begin before the Almighty and Holy Judge. To repent then will be too late. But none should complain. Advance warning has been given. There is no excuse not to know and not to be prepared.

The return of Christ is a global and world shaking event. It will destroy the existing world and all that it contains. Every economy, political power, culture, religion will be destroyed except for true Christianity.

II. WHEN JESUS RETURNS

The Second Coming of Jesus Christ is described as, *“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”* (Revelation 1:7) It will occur with the following elements:

- | | |
|-----------------------|---|
| Personally | ~ 1Thessalonians 4:16 |
| Literally and visibly | ~ Acts 1:11; 1 John 3:2; Revelation 1:7 |
| In Glory | ~ Matthew 16:27; 24:30; 25:31 |

In Power	~ Matthew 24:20
With Angels	~ Matthew 25:31; Revelation 5:11
With Ten Thousands of His Saints	~ Jude 14
Come Quickly	~ Matthew 28:7, 8; Revelation 22:7, 12, 20
Unexpectedly	~ Matthew 24:50; Luke 21:34, 35

Some of the Major Events which precede the Second Coming of Jesus Christ are:

The Gospel will be preached in all the world	~ Matthew 24:14
The Abomination of Desolation stands in the Holy Place	~ Matthew 24:15
The Great Tribulation	~ Matthew 24:21; Revelation 6, 8-9, 11, Revelation 15-16
There shall arise false Christs and false prophets showing great signs and wonders	~ Matthew 24:24
Darkening of the sun and moon and stars fall from heavens	~ Matthew 24:29; Acts 2:19-20
Rapture and First resurrection	~ 1 Thessalonians 4:13-17
A Falling Away	~ 2 Thessalonians 2:3
Identity of the Antichrist revealed	~ 2 Thessalonians 2:4, 7-9; 1 John 2:18; Revelation 12, 13, 17
One World Church	~ Revelation 13:8
Days of Noah	~ Matthew 24:36-41
Battle of Armageddon	~ Revelation 16:15-21
Bema Seat Judgement	~ 1 Corinthians 3:11-15; 2 Corinthians 5:9-10
Marriage Supper of the Lamb	~ Revelation 19:1-16

III. WHY MUST JESUS RETURN?

Jesus Christ must return to **complete His unfinished work**. But some may say, Did not our Lord on the cross say, "It is finished"?

That is quite true. The whole Bible focuses on the LORD Jesus Christ and what He did on the cross. Nothing needs to be added. Indeed, nothing can be added! **Hebrews 1:3**, "*When He had by Himself purged our sins, sat down on the right hand*

of the Majesty on high.” Our Lord finished His work and sat down. It is finished!

However, the consummation and perfection of God’s plan of redemption of our bodies and the lost creation has yet to be realized. *“For we know that the whole creation groaneth and travaileth in pain together until now”* (Romans 8:22). God has appointed Jesus *“heir of all things”* (Hebrews 1:2) and has *“put all things in subjection under His feet... But now we see not yet all things put under Him”* (Hebrews 2:8). There is a difference between the promised salvation and the realization of the completed salvation. Genuine Christians are all saved and there is no doubt about that. But the climax and actualization of the fullness of our salvation, which is based entirely upon the finished work of Christ on the cross, has not been realized until all believers are glorified i.e. given a glorified body! The Second Coming of Christ includes this event among other end time events.

The Lord ascended to Heaven over 1,900 years ago leaving behind the promise, *“If I go... I will come again.”* At the Ascension, the angels said, *“This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven”* (Acts 1:11).

God’s Word is true. His promises never fail. We look with confidence to the Lord’s return. When He comes He will change our mortal corruptible body that it may be fashioned like unto His glorious body (Philippians 3:21) and He will redeem the lost creation to its original state of perfection.

IV. WHEN JESUS COMES, WHAT WILL HE DO?

Our Lord returns for four main objectives:

1. To reward His servants
2. To judge the world
3. To deliver Israel
4. To establish His Kingdom on earth

To reward His servants – Every child of God will have to give an account to God for what he has done. No one will be excused. Their works will be tested by fire and only the works done for the sake of Christ will endure for eternity. There are Christians today who will have no works to present at the feet of Christ on the day of judgement. Their salvation will be secured as God has promised but only by the skin of their teeth are they saved. **1 Corinthians**

3:11-15, “For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

To judge the world – The world is in its darkest hour. Satan, the prince of this world, has usurped dominion from man (remember Adam was given dominion over God’s creation in Genesis 1:28) - for a time, while Christ tarries. Violent men, agents of Satan, control the world and hold sway over the nations. The end-time Church has identified herself with the world and “denied the Lord that bought her.” The great apostasy and final onslaught of Satan is upon the Church. True believers are isolated, ridiculed or dismissed as irrelevant. In many lands they suffer heavy persecution. **John 16:7-11**, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.”

To deliver Israel – Israel as a nation was created by God for the purpose of bearing a witness of the Lord Jesus Christ as well as being the chosen nation through whom the Lord would be born. But Israel failed the Lord and was cast aside. This removal as the visible witness of Christ on earth is temporary. There will come a time when the nation of Israel will be restored. This will occur in the Millennium. The boundaries of the nation as promised by God to Abraham in Genesis have yet to be fulfilled. It will be fulfilled when Jesus Christ returns. **Romans 11:17-22**, “And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.” **Romans 11:1-5**, “I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people

which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace.” [See also Genesis 15 and Revelation 7]

To establish His Kingdom on earth – The night is dark. The Light must shine! Christ, our blessed hope, must return! When He comes, He will put an end to the present rebellion and restore all things. Christ’s Kingdom on earth would be the Millennium Kingdom. He will rule the earth on earth for 1,000 years.

V. RESPONSE TO THE MESSAGE

The message of our Lord’s return is for all people. “He who has ears, let him hear.” The response to the message, however, will depend on the heart condition of the hearer. Some will be indifferent, some will shut their ears with disgust, some will hate it. Only the believers, whose garments have been washed and made white in the blood of the Lamb, and who love His appearing, shall rejoice whenever the glad message is proclaimed. Jesus said in **John 10:25-27**, “*Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me.*”

Dear reader, what is your attitude toward the return of Jesus Christ? Your attitude will reveal your heart condition.

1. Attitude of Unbelievers

Unbelievers, still in their sins, do not welcome the message of Christ’s return. Their attitude is one of indifference, ridicule or hostility. For if the message is true, then they are in danger of judgment. All their vain hopes and ambitions on earth will come to an end, and even now they become meaningless. This unwelcome reality they will not accept. Therefore the unbelieving world beguiles itself with its own godless philosophy.

This state of society was foretold by the Apostle Peter in these words: “... *there shall come in the last days scoffers, walking after their own lusts, And saying,*

where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Peter 2:3, 4).

“For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water” (2 Peter 3:5).

People of the world deny the Creation account of Genesis. They reject the message of the Second Coming. They reason with themselves: “This talk of Jesus’ coming has been going for close to 2,000 years, ever since Jesus’ day on earth. Those to whom the promise was made have died long ago. The promised coming has not materialized. The threatened end of the world has gone on as always, without great cataclysmic upheavals.” They scoff at those who persist in preaching the return of Jesus. They dismiss them as “alarmists” and ignorant “prophets of doom”.

These people are committed to building a better world of tomorrow - without God or Jesus Christ. Man can do it! They will see their doom with eternal consequences in the Lake of Fire!

2. Attitudes of the Apostate Church

It is a fact that the established church, by and large, no longer believes in the Return of Jesus Christ, even though the doctrine may be included in the official articles of doctrine and belief. This rejection is part of a broad denial of and departure from the fundamental doctrines of historic Christianity. Some churches retain these historic doctrines in their articles of faith but only pay lip service to them. They have given new and unscriptural meaning to old words. Some other churches have discarded them altogether and gone “liberal” and “modern”.

So the apostate church (i.e. all those churches that have departed from the historic Christian faith) in general has taken the same position as the unbelieving world. These belong to the liberal-modernist school of theology. For them large portions and vital truths of the Bible are regarded as legends and myths. These include the Creation, Fall, Flood, Atonement, miracles in the Bible, virgin birth of Christ, Resurrection, Second Coming.

They scoff when we talk of Jesus Christ returning to set up His Kingdom on earth. They are convinced that by the efforts of the Church (with man

in charge), by spreading the social gospel and by moral improvement, the Kingdom of Heaven will be established on earth.

By means of socio-political and religious reform, the world will become “Christian”. What need is there for Christ to return or man to believe in such fantasy? This is the thinking of the apostate end-time Church. When they talk of Christ’s coming they either refer to His spiritual “return” at the Pentecost, or they mean the moment of death when the soul returns to Jesus. In reality they reject this blessed doctrine. They are worse than the unbelievers. They lead others to Hell by deceiving them into thinking that they will go to heaven. But in reality they will be found in Hell on the day of judgement.

3. Attitude of Dead Orthodoxy

These people are doctrinally “correct”. They assent to the doctrine of the Second Coming at an intellectual level - in their heads, but not in their hearts. It is a piece of academic and theoretical knowledge.

At the spiritual and practical levels, these men have no real interest. They do not talk about the Lord’s Coming, neither do they lead lives which reflect this belief. If they say they believe, it is only lip service. Is Jesus coming again? Perhaps, in a thousand years! These are hypocrites who live in delusion. They are not ignorant. They understand the doctrine of Christ’s Coming but only in the head, not in the heart. This longing for the return of Christ is very real. The apostle Paul attested to it when he wrote in **2 Timothy 4:7-8**, *“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”*

4. Attitude of the Believing Christian

It is necessary to add the pre-fix “believing” because the word “Christian” in general has too broad a meaning and includes too many non-Christian church members - nominal or professing Christians and unsaved persons.

For the believer, the true Christian, nothing is more marvellous than the prospect of Christ’s return. This is the great climax of his salvation based upon Christ’s promise! In Christ he has received salvation, the forgiveness

of sins, new life and the indwelling spirit - and the promise of the Lord's personal return, to deliver his body from the present corruption of sin.

On that glad day, when we see Him, we shall be like Him! We shall see Him as He is - the King in all His glory and magnificence. The deliverance so long awaited will have come.

With joy unspeakable we shall celebrate the marriage of the Lamb, together with the ransomed of all the ages. Then shall we ever be with the Lord. The earth and all its burdens will become a thing of the past.

So, every true believer's constant heart cry is, Come, Lord Jesus!

John 14:1-3, *"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."*

VI. PROMISE TO THOSE WHO FAITHFULLY WATCH

Whether our Lord's return is soon or later, all believers are commanded to be vigilant so as not to be caught unawares. Our Lord's injunction is, *"Watch therefore: for ye know not what hour your Lord doth come. Blessed is that servant, whom his Lord when He cometh find so doing"* (**Matthew 24:42, 46**).

Then our Lord says in Revelation: *"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him in the name of my God... and I will write upon him my new name"* (**Revelation 3:11, 12**). Christ's delay in His coming is due to God's own perfect timing. The time is not yet up. He will neither be too early nor will He be one millisecond too late. He will be just in time, God's time. We must wait patiently and continue to remain steadfast and serve God faithfully. **1 Corinthians 15:58**, *"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."* Christ does not view time the way we view time! **2 Peter 3:8**, *"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."*

VII. BEWARE OF FALSE PROPHETS

Over the years the doctrine of Christ's Return has been abused and capitalized by the deluded and unscrupulous to mislead the ignorant and gullible. Periodically, self-acclaimed "prophets" have set dates for His appearing, in direct disobedience to the expressed prohibition of our Lord Himself: "*But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only*" (**Matthew 24:36**). Each time men exceed their bounds, they err, but that has not deterred others afterwards from falling into the same trap.

Among the heretics, we will mention the most notorious. The Seventh Day Adventists through their prophetess Mrs Ellen G White predicted Christ's return in 1844. When this proved false, new dates were set with similar disastrous results.

Other so-called Christian sects have also ventured into the quicksands of date setting. In some instances, they and their deluded followers shed off all their worldly belongings, left their jobs and, robed in white, congregated at some appointed mountainside to await the Lord's appearing. When their prediction failed to materialize, the deceived and dispossessed group dispersed, disillusioned, to say the least.

Let all true believers take heed: beware of date setters. We should be vigilant and faithful.

Watch and pray!

BASIC BIBLE KNOWLEDGE QUIZ 19:
THE RETURN OF JESUS CHRIST

1. The _____ is the last major prophecy of Scripture yet to be fulfilled. From all the signs of the times revealed in Holy Scripture, we are persuaded that its fulfilment is at hand.

2. The coming of our Lord is a climacteric event with extreme _____ and _____ for all mankind.

While His coming will be _____ and _____, nevertheless it will not be without ample fore-warning.

3. List four events that will occur before the Second Coming of Christ:

_____,
_____,
_____, and
_____.

4. Why must Jesus Christ return?

_____.

5. Jesus Christ will return with four main objectives:

_____,
_____,
_____, and
_____.

6. For the believer, the true Christian, nothing is more marvellous than the prospect of _____ . This is the great _____ of his salvation based upon Christ's promise.
7. Whether our Lord's return is soon or later, all believers are commanded to be _____ so as not to be caught unawares.
8. Let all true believers take heed: beware of _____ . We should be vigilant and faithful.

UNDERSTANDING THE CHURCH CONSTITUTION

INTRODUCTION

A copy of the Church Constitution will be given to all Basic Bible Knowledge candidates. This is your right. All candidates have to read and understand the Constitution. The Constitution serves the Bible and not the other way round. The Constitution can be changed BUT NOT THE WORD OF GOD. There are no mistakes in the Bible and it is eternal and will remain the same for all time. But this cannot be said of the Constitution. It has to be updated as and when needed for the protection of the flock and the well being of the congregation. New attacks on God's holy and perfect Word would require the updating of the Constitution. This protects the flock from being deceived and confused by the erroneous doctrines that will arise in the last days.

I. OUTLINE OF THE CONSTITUTION

Article 1: Name

Article 2: Address

Article 3: Objects

Article 4: Doctrine

Article 5: Principles of Government

Article 6: Principle and Practice of Biblical Separation

Article 7: Main Practices of the Church

Article 8: Membership

Article 9: Branches

Article 10: Fellowship of the Bible-Presbyterian Churches

Article 11: The Church Government

Article 12: The Church Session

Article 13: Election to the Church Session

Article 14: Pastors

Article 15: Elders

Article 16: Deacons and Deaconesses

Article 17: Board of Elders

Article 18: Powers and Responsibilities of the Board of Elders

Article 19: Congregational Meetings

Article 20: Trustees

Article 21: Finance and Audit

Article 22: By-laws

Article 23: Amendments

Article 24: Interpretation

Article 25: Prohibitions

Article 26: Dissolution

II. PURPOSE OF THE CONSTITUTION

1. One of the primary purposes of the Church Constitution is to highlight the doctrinal position and administration of the church. It will provide any member or friend of the church a quick overview of the church's distinctives.

2. It is also a rule book which every member is bound by oath to observe. It helps to maintain the unity and harmony of the church. For example, clear guidelines are listed on the roles of the elders and deacons and the members of the church so that each will know the responsibilities and duties in relation to one another. This will minimise any misunderstanding that may arise.
3. The Constitution will ensure that partiality is avoided at all costs. Every member will be treated fairly and equitably. When sins are committed the Constitution has provision on the guidelines for the discipline of errant members.
4. The objects for which the Church is established are found in Article 3. They include:
 - The salvation of souls;
 - The edification of Christians through the teaching of God's Word;
 - The promotion of godly worship;
 - The defence of “the faith which was once delivered unto the saints”;
 - The establishment and extension of Christian missions and institutions for the furtherance of God's Kingdom on Earth;
 - The promotion of Christian relief for the poor and needy;
 - The strengthening of mutual fellowship, encouragement and unity among individual Bible-Presbyterian Churches and other Bible-believing churches of similar stand “*for the Word of God, and for the testimony of Jesus Christ*” (Revelation 1 :9).
5. The Constitution is meant to assist and regulate the behaviour of every member in the church. As we serve together there will be differences of opinion including misunderstandings. The Constitution will ensure that the roles and functions of members are regulated graciously enabling all to co-exist in love, harmony, and peace and to cooperate with one another in serving the LORD with unity of heart, mind, doctrine and purpose.

III. LIMITS OF THE CONSTITUTION

1. The Constitution is not superior to the Bible. The final authority will always be the perfect Word of God. Again it is emphasized that the Constitution is a servant to the Bible.
2. Any person who finds the Constitution of the Church too restrictive need not join as a member. He or she must accept the Constitution in its entirety willingly and without reservations from the heart. If he or she finds it too limitative or onerous, he or she need not become a member of Calvary Pandan B-P Church but is always welcome to remain and worship with us as a friend or visitor of the church.
3. The Constitution is not able to bind anyone's conscience. Article 5.1 and 5.2 states that clearly, "‘God alone is Lord of the conscience’ and ‘hath left it free from the doctrine and commandments of men, which are in any thing contrary to His Word, or beside it in matters of faith or worship.’ Therefore we consider the rights of private judgment, in all matters that respect religion, as universal and inalienable. We do not even wish to see any religious institution aided by the civil power further than may be necessary for protection and security and, at the same time, be equal and common to all others. In perfect consistency with the above principle of common right every Christian Church, or union or association of Christian churches is entitled to declare the terms of admission into its communion and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ has appointed. In the exercise of this right it may, notwithstanding, err in making the terms of communion either too lax or too narrow; yet, even in this case, it does not infringe upon the liberty or the rights of others, but only makes an improper use of its own liberty and rights."
4. Any time a member feels that he cannot agree or abide by the Constitution and finds it too restrictive, he is free to move on and find another church that is more suitable to his understanding and interpretation of the Word of God. To cause disruption in the church would be to sow seeds of discord. He would be breaking his vow made before God and the congregation by disrupting the unity and peace of the church. Ecclesiastes 5:4-5 teaches that, "*When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.*" Sowing seeds of discord

is categorically condemned in the Bible. Proverbs 6:16-19 warns, “*These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.*” [Emphasis added]

IV. HIGHLIGHTS OF THE CONSTITUTION

1. The doctrinal position of the Church Constitution is one of the major highlights of the Church. From it, one will find the heart beat of the church. The Doctrinal Stand of the church reveals the nature of the church. Whether the church is conservative and orthodox or neo-evangelical or liberal can be gleaned when one studies the doctrines of the church. Of course this is only the first step for there are churches that may sound conservative on paper i.e. in theory but not in practice. Ensure that the church practices it in her day to day life and conduct.
2. Calvary Pandan B-P Church is a militant church. It is not a reference to violence such as taking up arms but only in the spiritual sense. It is both apologetical as well as polemical in her approach to Orthodox Christianity. The Bible says that we have to fight the good fight of faith. Calvary Pandan B-P Church interprets the Word of God literally and will attempt to obey the whole council of God. Therefore she takes a strong stand on the doctrine of Biblical Separation remembering that this is the first defence that the enemy of God would attack in order to destroy the church. This is found in Article 6 [**Article 6: Principle and Practice of Biblical Separation**].
 - 6.1 The doctrine of separation from sin unto God is a fundamental principle of the Bible, one grievously ignored in churches today.
 - 6.2 This doctrine arises out of the holiness of God. Both the purity and righteousness of God (Luke 1:75) are involved. “*Be ye holy; for I am holy*” (1 Peter 1:16; also 3:11; Exodus 15:11; Isaiah 6:3; 2 Corinthians 7:1).
 - 6.3 The Bible does speak of cooperation (“*be of one mind,*” “*that they may all be one,*” “*labourers together,*” “*keep the unity of the Spirit,*” “*Follow*

peace with all men, and holiness, without which no man shall see the Lord,” also 1 Corinthians 12:25). However, biblical cooperation is based upon TRUTH. It involves the united effort of God's people. This is not a cooperation born of a spirit of undiscerning pluralism, or that of seeking “truth” in all religions.

- 6.4 We maintain that Scripture teaches a separation that is based on the holiness of God, producing purity in all of life, personal and ecclesiastical.
- 6.5 It is the duty of all true churches of the Lord Jesus Christ to make a clear testimony to their faith in Him, especially in these darkening days of apostasy when many professing churches, by which apostasy whole denominations in their official capacity, as well as individual churches, have been swept into a paganising stream of modernism under various names and in varying degrees.
- 6.6 There has been a notable growth of autocratic domination on the part especially of modernistic leaders by whom the rightful powers of true churches are often usurped and are now being usurped.
- 6.7 The commands of God to His people to be separate from all unbelief and corruption are clear and positive: “*Be ye not unequally yoked together with unbelievers*” (2 Corinthians 6:14; see also Matthew 6:24; Romans 16:17; Galatians 1; Ephesians 5:11; 2 Thessalonians 3:6, 14; 2 Timothy 3:1-7; Titus 3:10; 2 Peter 2:1-3; 1 John 4:1-3; 2 John 7-11; Jude 3, 20-24; and Revelation 18:4). We reach out to those who are part of any human system which involves compromise with error, and who thus ought to “*come out from among them*” (2 Corinthians 6:17), separate themselves unto the “*Father... the Lord Almighty*” (2 Corinthians 6:18), thus cleansing themselves and “*perfecting holiness in the fear of God*” (2 Corinthians 7:1).
- 6.8 In loyalty to the revealed Word we, as an organised portion of the people of God, are obliged to oppose all forms of modernism, cultism, Romanism, and false religions. Dialogue for the purpose of reaching a compromise between all true Bible believers and representatives of such beliefs is impious, unbiblical, treasonous and unfaithful to the holy God, as He has revealed Himself to us in His infallible, inerrant Word.

- 6.9 We are opposed to all efforts to obscure or wipe out the clear line of separation between these absolutes: truth and error, light and darkness (see Isaiah 5:20; 2 Corinthians 6:14-18). We refer to such efforts by New Evangelicals, Charismatic Christians, promoters of ecumenical cooperative evangelism and of the social gospel, and all churches and other movements and organisations that are aligned with or sympathetic to the Ecumenical Movement.
- 6.10 The Church, having been founded on the principle of Biblical Separation may seek fellowship with like-minded Bible-Presbyterian and other fundamental, Bible-believing churches of similar stand “for the Word of God and for the testimony of Jesus Christ” (Revelation 1:9).
3. As a Bible-Presbyterian Church, its church government will be Presbyterian in nature where the most spiritual believers in the church will lead, guide and protect the church from the attacks that may come from within and without the church. Their aim is that the church might grow in grace and in the knowledge of Christ Jesus our Lord and remain faithful till the LORD returns in glory. Their duty also includes looking out for faithful men who will continue the good fight of faith.

CONCLUSION

The Constitution of the Church serves the Bible. It must not be elevated to the position whereby it supersedes the Bible. When that happens, the church will cease to become a God-honouring church and may soon turn into a cult.

That does not mean that the Constitution is not important. It is the handbook that describes in a nutshell the doctrines and practices of the Church. In it one will generally find what the church stands for. It is the manual to look for when one wants find out more about a church. It is a manual to regulate the behaviour and conduct of every member in order that the harmony, unity and peace of the church will not be compromised.

Every person who wishes to become a member will have to take an oath which includes his acceptance of the Constitution in its entirety. There is no exception. The Constitution will bind our conduct and behaviour inside and outside the church. It cannot bind our conscience. As such anyone who finds the

Constitution too onerous does not need to become a member. A member who finds the Constitution too onerous because he has changed should not create trouble and sow seeds of discord to undermine the unity and harmony of the church. This is a sin that will be dealt with according to the teachings of God's Holy and perfect Word.

BASIC BIBLE KNOWLEDGE QUIZ 20:
UNDERSTANDING THE CHURCH CONSTITUTION

1. All candidates have to read and understand the _____.
The _____ serves the _____ and not the other way round. The _____ can be changed BUT NOT THE WORD OF GOD.
2. One of the primary purposes of the Church Constitution is to highlight the _____ and _____ of the church. It will provide any member or friend of the church a quick overview of the church's distinctives.
3. It is also a rule book which every member is bound by _____ to observe. It helps to maintain the _____ and _____ of the church.
4. The Constitution will ensure that _____ is avoided at all costs. Every member will be treated fairly and equitably. When sins are committed the Constitution has provision on the guidelines for _____ of errant members.
5. The Constitution is not _____ to the Bible. The final authority will always be the _____.
6. Any person who finds the Constitution of the Church too _____ need not join as a member. He or she must accept the Constitution in its _____ willingly and without reservations from the heart.
7. Any time a member feels that he cannot agree or abide by the Constitution and finds it too restrictive, he is _____ and find another church that is more suitable to his understanding and interpretation of the Word of God.
8. To cause disruption in the church would be to _____.
He _____ his vow made before God and the congregation by disrupting the unity and peace of the church.

9. The Doctrinal Stand of the church reveals the _____ of the church. Whether the church is _____ or _____ or _____ can be gleaned when one studies the doctrines of the church.
10. As a Bible-Presbyterian Church, its church government will be _____ in nature where the _____ in the church will lead, guide and protect the church from the attacks that may come from within and without the church.

WESTMINSTER
CONFESSION OF FAITH
(Adapted)



WESTMINSTER CONFESSION OF FAITH (*Adapted*)

The Westminster Confession of Faith is perhaps the most notable expression in creedal form of the truths of the Bible. It was the work of that assembly of divines which was called together by Parliament and met in London, at Westminster Abbey, during the years 1643 - 1648. It was this assembly which also produced the Larger and Shorter Catechisms. The Confession and the Catechisms are used by many churches as their doctrinal standards, subordinate to the Word of God. The text of the Confession as given on the following pages is in the form adopted by the Bible Presbyterian Church in 1938, and, except for a few revisions, which are largely concerned with eschatology, as well as with the relation of the civil magistrate to the church, it agrees with the text of the original manuscript of the Confession. The changes have been stated as endnotes.

WESTMINSTER CONFESSION OF FAITH (Adapted)

Chapter I:	Of the Holy Scriptures
Chapter II:	Of God, and of the Holy Trinity
Chapter III:	Of God's Eternal Decree
Chapter IV:	Of Creation
Chapter V:	Of Providence
Chapter VI:	Of the Fall of Man, of Sin, and of the Punishment Thereof
Chapter VII:	Of God's Covenant with Man
Chapter VIII:	Of Christ the Mediator
Chapter IX:	Of Free Will
Chapter X:	Of Effectual Calling
Chapter XI:	Of Justification
Chapter XII:	Of Adoption
Chapter XIII:	Of Sanctification
Chapter XIV:	Of Saving Faith
Chapter XV:	Of Repentance Unto Life
Chapter XVI:	Of Good Works
Chapter XVII:	Of the Perseverance of the Saints
Chapter XVIII:	Of Assurance of Grace and Salvation
Chapter XIX:	Of the Law of God
Chapter XX:	Of Christian Liberty, and Liberty of Conscience
Chapter XXI:	Of Religious Worship and the Sabbath-Day
Chapter XXII:	Of Lawful Oaths and Vows
Chapter XXIII:	Of the Civil Magistrate
Chapter XXIV:	Of Marriage and Divorce
Chapter XXV:	Of the Church
Chapter XXVI:	Of Communion of Saints
Chapter XXVII:	Of the Sacraments
Chapter XXVIII:	Of Baptism
Chapter XXIX:	Of the Lord's Supper
Chapter XXX:	Of Church Censures
Chapter XXXI:	Of Synods and Councils
Chapter XXXII:	Of the State of Men After Death, and of the Resurrection of the Dead
Chapter XXXIII:	Of the Last Judgment

WCF ~ Chapter I

OF THE HOLY SCRIPTURES

1. ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;¹ yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation:² therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare his will unto his Church;³ and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;⁴ which maketh the Holy Scripture to be most necessary;⁵ those former ways of God's revealing his will unto his people being now ceased.⁶

1. *Rom. 2:14-15; Rom. 1:19-20; Ps. 19:1-3; Rom. 1:32; with Rom. 2:1.*

2. *I Cor. 1:21; I Cor. 2:13-14.*

3. *Heb. 1:1.*

4. *Prov. 22:19-21; Luke 1:3-4; Rom. 15:4; Matt. 4:4, 7, 10; Isa. 8:19-20.*

5. *II Tim. 3:15; II Pet. 1:19.*

6. *Heb. 1:1-2.*

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testaments, which are these:

Of the Old Testament:

Genesis	II Chronicles	Daniel
Exodus	Ezra	Hosea
Leviticus	Nehemiah	Joel
Numbers	Esther	Amos
Deuteronomy	Job	Obadiah
Joshua	Psalms	Jonah
Judges	Proverbs	Micah
Ruth	Ecclesiastes	Nahum
I Samuel	The Song of Songs	Habakkuk
II Samuel	Isaiah	Zephaniah
I Kings	Jeremiah	Haggai
II Kings	Lamentations	Zechariah
I Chronicles	Ezekiel	Malachi

Of the New Testament:

The Gospels according to
 Matthew
 Mark
 Luke
 John
 The Acts of the Apostles
 Paul's Epistles to the
 Romans
 Corinthians I
 Corinthians II
 Galatians
 Ephesians
 Philippians
 Colossians
 Thessalonians I
 Thessalonians II
 Timothy I
 Timothy II
 Titus
 Philemon
 The Epistle to the Hebrews
 The Epistle of James
 The first and second Epistles of Peter
 The first, second and third Epistles of John
 The Epistle of Jude
 The Revelation

All which are given by inspiration of God, to be the rule of faith and life.⁷

7. *Luke 16:29, 31; Eph. 2:20; Rev. 22:18-19; II Tim. 3:16.*

3. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.⁸

8. *Luke 24:27,44; Rom. 3:2; II Pet. 1:21.*

4. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God.⁹

9. *II Pet. 1:19, 21; II Tim. 3:16; I John 5:9; I Thess. 2:13.*

5. We may be moved and induced by the testimony of the Church to an high and reverend esteem of the Holy Scripture,¹⁰ and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.¹¹

10. *I Tim. 3:15.*

11. *I John 2:20, 27; John 16:13-14; I Cor. 2:10-12; Isa. 59:21.*

6. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.¹² Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word;¹³ and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.¹⁴

12. *II Tim. 3:15-17; Gal. 1:8-9; II Thess. 2:2.*

13. *John 6:45; I Cor. 2:9-12.*

14. *I Cor. 11:13-14; I Cor. 14:26, 40.*

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all;¹⁵ yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place

of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.¹⁶

15. *II Pet.* 3:16.

16. *Ps.* 119:105, 130.

8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical;¹⁷ so as in all controversies of religion, the Church is finally to appeal unto them.¹⁸ But because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,¹⁹ therefore they are to be translated into the vulgar language of every nation unto which they come,²⁰ that the word of God dwelling plentifully in all, they may worship him in an acceptable manner,²¹ and, through patience and comfort of the Scriptures, may have hope.²²

17. *Matt.* 5:18.

18. *Isa.* 8:20; *Acts* 15:15; *John* 5:39, 46.

19. *John* 5:39.

20. *I Cor.* 14:6, 9, 11-12, 24, 27-28.

21. *Col.* 3:16.

22. *Rom.* 15:4.

9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.²³

23. *II Pet.* 1:20-21; *Acts* 15:15-16.

10. The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.²⁴

24. *Matt.* 22:29, 31; *Eph.* 2:20; *with Acts* 28:25.

WCF ~ Chapter II

OF GOD, AND OF THE HOLY TRINITY

1. THERE is but one only¹ living and true God,² who is infinite in being and perfection,³ a most pure spirit,⁴ invisible,⁵ without body, parts,⁶ or passions,⁷ immutable,⁸ immense,⁹ eternal,¹⁰ incomprehensible,¹¹ almighty,¹² most wise,¹³ most holy,¹⁴ most free,¹⁵ most absolute,¹⁶ working all things according to the counsel of his own immutable and most righteous will,¹⁷ for his own glory;¹⁸ most loving,¹⁹ gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin,²⁰ the rewarder of them that diligently seek him;²¹ and withal most just and terrible in his judgments;²² hating all sin,²³ and who will by no means clear the guilty.²⁴

1. *Deut. 6:4; I Cor. 8:4, 6.*

2. *I Thess. 1:9; Jer. 10:10.*

3. *Job 11:7-9; Job 26:14.*

4. *John 4:24.*

5. *I Tim. 1:17.*

6. *Deut. 4:15-16; John 4:24; with Luke 24:39.*

7. *Acts 14:11, 15.*

8. *James 1:17; Mal. 3:6.*

9. *I Kings 8:27; Jer. 23:23-24.*

10. *Ps. 90:2; I Tim. 1:17.*

11. *Ps. 145:3.*

12. *Gen. 17:1; Rev. 4:8.*

13. *Rom. 16:27.*

14. *Isa. 6:3; Rev. 4:8.*

15. *Ps. 115:3.*

16. *Exod. 3:14.*

17. *Eph. 1:11.*

18. *Prov. 16:4; Rom. 11:36.*

19. *I John 4:8, 16.*

20. *Exod. 34:6-7.*

21. *Heb. 11:6.*

22. *Neh. 9:32-33.*

23. *Ps. 5:5-6.*

24. *Nah. 1:2-3; Exod. 34:7.*

2. God hath all life,²⁵ glory,²⁶ goodness,²⁷ blessedness,²⁸ in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,²⁹ not deriving any glory from them,³⁰ but only manifesting his own glory, in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things;³¹ and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth.³² In his sight all things are open and manifest;³³ his knowledge is infinite, infallible, and independent upon the creature,³⁴ so as nothing is to him contingent or uncertain.³⁵ He is most holy in all his counsels, in all his works, and in all his commands.³⁶ To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.³⁷

25. *John* 5:26.

26. *Acts* 7:2.

27. *Ps.* 119:68.

28. *I Tim.* 6:15; *Rom.* 9:5.

29. *Acts* 17:24-25.

30. *Job* 22:2-3.

31. *Rom.* 11:36.

32. *Rev.* 4:11; *I Tim.* 6:15; *Dan.* 4:25, 35.

33. *Heb.* 4:13.

34. *Rom.* 11:33-34; *Ps.* 147:5.

35. *Acts* 15:18; *Ezek.* 11:5.

36. *Ps.* 145:17; *Rom.* 7:12.

37. *Rev.* 5:12-14.

3. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.³⁸ The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;³⁹ the Holy Ghost eternally proceeding from the Father and the Son.⁴⁰

38. *I John* 5:7; *Matt.* 3:16-17; *Matt.* 28:19; *II Cor.* 13:14.

39. *John* 1:14, 18.

40. *John* 15:26; *Gal.* 4:6.

WCF ~ Chapter III

OF GOD'S ETERNAL DECREE

1. GOD from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass;¹ yet so, as thereby neither is God the author of sin,² nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.³

1. *Eph. 1:11; Rom. 11:33; Heb. 6:17; Rom. 9:15, 18.*

2. *James 1:13, 17; I John 1:5.*

3. *Acts 2:23; Matt. 17:12; Acts 4:27-28; John 19:11; Prov. 16:33.*

2. Although God knows whatsoever may or can come to pass upon all supposed conditions;⁴ yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.⁵

4. *Acts 15:18; I Sam. 23:11-12; Matt. 11:21, 23.*

5. *Rom. 9:11, 13, 16, 18.*

3. By the decree of God, for the manifestation of his glory, some men and angels⁶ are predestinated unto everlasting life, and others foreordained to everlasting death.⁷

6. *I Tim. 5:21; Matt. 25:41.*

7. *Rom. 9:22-23; Eph. 1:5-6; Prov. 16:4.*

4. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.⁸

8. *II Tim. 2:19; John 13:18.*

5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory;⁹ out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto;¹⁰ and all to the praise of his glorious grace.¹¹

9. *Eph. 1:4, 9, 11; Rom. 8:30; II Tim. 1:9; I Thess. 5:9.*

10. *Rom. 9:11, 13, 16; Eph. 1:4, 9.*

11. *Eph. 1:6, 12.*

6. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto.¹² Wherefore they who are elected being fallen in Adam, are redeemed by Christ;¹³ are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified,¹⁴ and kept by his power through faith unto salvation.¹⁵ Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.¹⁶

12. *I Pet. 1:2; Eph. 1:4-5; Eph. 2:10; II Thess. 2:13.*

13. *I Thess. 5:9-10; Tit. 2:14.*

14. *Rom. 8:30; Eph. 1:5; II Thess. 2:13.*

15. *I Pet. 1:5.*

16. *John 17:9; Rom. 8:28-39; John 6:64-65; John 10:26; John 8:47; I John 2:19.*

7. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor, wrath for their sin, to the praise of his glorious justice.¹⁷

17. *Matt. 11:25-26; Rom. 9:17-18, 21-22; II Tim. 2:19-20; Jude 4; I Pet. 2:8.*

8. The doctrine of this high mystery of predestination is to be handled with special prudence and care,¹⁸ that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.¹⁹ So shall this doctrine afford matter of praise, reverence, and admiration of God,²⁰ and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel.²¹

18. *Rom. 9:20; Rom. 11:33; Deut. 29:29.*

19. *II Pet. 1:10*

20. *Eph. 1:6; Rom. 11:33.*

21. *Rom. 11:5-6, 20; II Pet. 1:10; Rom. 8:33; Luke 10:20.*

WCF ~ Chapter IV

OF CREATION

1. IT pleased God the Father, Son, and Holy Ghost,¹ for the manifestation of the glory of his eternal power, wisdom, and goodness,² in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.³

1. *Heb. 1:2; John 1:2-3; Gen. 1:2; Job 26:13; Job 33:4.*

2. *Rom. 1:20; Jer. 10:12; Ps. 104:24; Ps. 33:5-6.*

3. *Gen. 1; Heb. 11:3; Col. 1:16; Acts 17:24.*

2. After God had made all other creatures, he created man, male and female,⁴ with reasonable and immortal souls,⁵ endued with knowledge, righteousness, and true holiness, after his own image,⁶ having the law of God written in their hearts,⁷ and power to fulfill it;⁸ and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.⁹ Beside this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil;¹⁰ which while they kept, they were happy in their communion with God, and had dominion over the creatures.¹¹

4. *Gen. 1:27.*

5. *Gen. 2:7; with Eccl. 12:7; and Luke 23:43; and Matt. 10:28.*

6. *Gen. 1:26; Col. 3:10; Eph. 4:24.*

7. *Rom. 2:14-15.*

8. *Eccl. 7:29.*

9. *Gen. 3:6; Eccl. 7:29.*

10. *Gen. 2:17; Gen. 3:8-11, 23.*

11. *Gen. 1:26, 28.*

WCF ~ Chapter V

OF PROVIDENCE

1. GOD, the great Creator of all things, doth uphold,¹ direct, dispose, and govern all creatures, actions and things,² from the greatest even to the least,³ by his most wise and holy providence,⁴ according to his infallible foreknowledge,⁵ and the free and immutable counsel of his own will,⁶ to the praise of the glory of his wisdom, power, justice, goodness, and mercy.⁷

1. *Heb. 1:3.*

2. *Dan. 4:34-35; Ps. 135:6; Acts 17:25-26, 28; Job 38; Job 39; Job 40; Job 41.*

3. *Matt. 10:29-31.*

4. *Prov. 15:3; Ps. 104:24; Ps. 145:17.*

5. *Acts 15:18; Ps. 94:8-11.*

6. *Eph. 1:11; Ps. 33:10-11.*

7. *Isa. 63:14; Eph. 3:10; Rom. 9:17; Gen. 45:7; Ps. 145:7.*

2. Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;⁸ yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.⁹

8. *Acts 2:23.*

9. *Gen. 8:22; Jer. 31:35; Exod. 21:13; with Deut. 19:5; I Kings 22:28, 34; Isa. 10:6-7.*

3. God in his ordinary providence maketh use of means,¹⁰ yet is free to work without,¹¹ above,¹² and against them,¹³ at his pleasure.

10. *Acts 27:31, 44; Isa. 55:10-11; Hos. 2:21-22.*

11. *Hos. 1:7; Matt. 4:4; Job 34:10.*

12. *Rom. 4:19-21.*

13. *II Kings 6:6; Dan. 3:27.*

4. The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men,¹⁴ and that not be a bare permission,¹⁵ but such as hath joined with it a most wise and powerful bounding,¹⁶ and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;¹⁷ yet so as the sinfulness thereof proceedeth only from the creature, and not from God;

who, being most holy and righteous, neither is nor can be the author or approver of sin.¹⁸

14. *Rom. 11:32-34; II Sam. 24:1; with I Chron. 21:1; I Kings 22:22-23;*

I Chron. 10:4, 13-14; II Sam. 16:10; Acts 2:23; Acts 4:27-28

15. *Acts 14:16.*

16. *Ps. 76:10; II Kings 19:28.*

17. *Gen. 50:20; Isa. 10:6-7, 12.*

18. *James 1:13-14, 17; I John 2:16; Ps. 50:21.*

5. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled;¹⁹ and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.²⁰

19. *II Chron. 32:25-26, 31; II Sam. 24:1.*

20. *II Cor. 12:7-9; Ps. 73; Ps. 77:1-12; Mark 14:66-72; with John 21:15-17.*

6. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden,²¹ from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings and wrought upon in their hearts;²² but sometimes also withdraweth the gifts which they had,²³ and exposeth them to such objects as their corruption makes occasion of sin;²⁴ and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan;²⁵ whereby it comes to pass, that they harden themselves, even under those means which God useth for the softening of others.²⁶

21. *Rom. 1:24, 26, 28; Rom. 11:7-8.*

22. *Deut. 29:4.*

23. *Matt. 13:12; Matt. 25:29.*

24. *Deut. 2:30; II Kings 8:12-13.*

25. *Ps. 81:11-12; II Thess. 2:10-12.*

26. *Exod. 7:3; with Exod. 8:15, 32; II Cor. 2:15-16; Isa. 8:14; I Pet. 2:7-8; Isa. 6:9-10; with Acts 28:26-27.*

7. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.²⁷

27. *I Tim. 4:10; Amos 9:8-9; Rom. 8:28; Isa. 43:3-5, 14.*

WCF ~ Chapter VI

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF

1. OUR first parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.¹ This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.²

1. *Gen. 3:13; II Cor. 11:3.*

2. *Rom. 11:32.*

2. By this sin they fell from their original righteousness, and communion with God,³ and so became dead in sin,⁴ and wholly defiled in all the faculties and parts of soul and body.⁵

3. *Gen. 3:6-8; Eccl. 7:29; Rom. 3:23.*

4. *Gen. 2:17; Eph. 2:1.*

5. *Tit. 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-18.*

3. They being the root of all mankind, the guilt of this sin was imputed,⁶ and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.⁷

6. *Gen. 1:27-28; 2:16-17; and Acts 17:26; with Rom. 5:12, 15-19; and I Cor. 15:21-22, 45, 49.*

7. *Ps. 51:5; Gen. 5:3; Job 14:4; Job 15:14.*

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,⁸ and wholly inclined to all evil,⁹ do proceed all actual transgressions.¹⁰

8. *Rom. 5:6; Rom. 8:7; Rom. 7:18; Col. 1:21.*

9. *Gen. 6:5; Gen. 8:21; Rom. 3:10-12.*

10. *James 1:14-15; Eph. 2:2-3; Matt. 15:19.*

5. This corruption of nature, during this life, doth remain in those that are

regenerated;¹¹ and, although it be through Christ pardoned and mortified, yet both itself and all the motions thereof, are truly and properly sin.¹²

11. *I John* 1:8, 10; *Rom.* 7:14, 17-18, 23; *James* 3:2; *Prov.* 20:9; *Eccl.* 7:20.

12. *Rom.* 7:5, 7-8, 25; *Gal.* 5:17.

6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,¹³ doth, in its own nature, bring guilt upon the sinner,¹⁴ whereby he is bound over to the wrath of God,¹⁵ and curse of the law,¹⁶ and so made subject to death,¹⁷ with all miseries spiritual,¹⁸ temporal,¹⁹ and eternal.²⁰

13. *I John* 3:4.

14. *Rom.* 2:15; *Rom.* 3:9, 19.

15. *Eph.* 2:3.

16. *Gal.* 3:10.

17. *Rom.* 6:23.

18. *Eph.* 4:18.

19. *Rom.* 8:20; *Lam.* 3:39.

20. *Matt.* 25:41; *II Thess.* 1:9.

WCF ~ Chapter VII

OF GOD'S COVENANT WITH MAN

1. THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.¹

1. *Isa. 40:13-17; Job 9:32-33; I Sam. 2:25; Ps. 113:5-6; Ps. 100:2-3; Job 22:2-3; Job 35:7-8; Luke 17:10; Acts 17:24-25.*

2. The first covenant made with man was a covenant of works,² wherein life was promised to Adam, and in him to his posterity,³ upon condition of perfect and personal obedience.⁴

2. *Gal. 3:12.*

3. *Rom. 10:5; Rom. 5:12-19.*

4. *Gen. 2:17; Gal. 3:10.*

3. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,⁵ commonly called the Covenant of Grace; whereby he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved;⁶ and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.⁷

5. *Gal. 3:21; Rom. 8:3; Rom. 3:20-21; Gen. 3:15; Isa. 42:6.*

6. *Mark 16:15-16; John 3:16; Rom. 10:6, 9; Gal. 3:11.*

7. *Ezek. 36:26-27; John 6:44-45.*

4. This covenant of grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.⁸

8. *Heb. 9:15-17; Heb. 7:22; Luke 22:20; I Cor. 11:25.*

5. This covenant was differently administered in the time of the law, and in the time of the gospel,⁹ under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come,¹⁰ which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,¹¹ by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.¹²

9. *II Cor.* 3:6-9.

10. *Heb.* 8; *Heb.* 9; *Heb.* 10; *Rom.* 4:11; *Col.* 2:11-12; *I Cor.* 5:7.

11. *I Cor.* 10:1-4; *Heb.* 11:13; *John* 8:56.

12. *Gal.* 3:7-9, 14.

6. Under the gospel, when Christ the substance,¹³ was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper;¹⁴ which though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy,¹⁵ to all nations, both Jews and Gentiles,¹⁶ and is called the New Testament.¹⁷ There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.¹⁸

13. *Col.* 2:17.

14. *Matt.* 28:19-20; *I Cor.* 11:23-25.

15. *Heb.* 12:22-27; *Jer.* 31:33-34.

16. *Matt.* 28:19; *Eph.* 2:15-19.

17. *Luke* 22:20.

18. *Gal.* 3:14, 16; *Acts* 15:11; *Rom.* 3:21-23, 30; *Ps.* 32:1;
with *Rom.* 4:3, 6, 16-17, 23-24; *Heb.* 13:8.

WCF ~ Chapter VIII

OF CHRIST THE MEDIATOR

1. IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man,¹ the Prophet,² Priest,³ and King;⁴ the head and Saviour of his church;⁵ the Heir of all things;⁶ and Judge of the world;⁷ unto whom he did from all eternity give a people to be his seed,⁸ and to be by him in time redeemed, called, justified, sanctified, and glorified.⁹

1. *Isa. 42:1; I Pet. 1:19-20; John 3:16; I Tim 2:5.*

2. *Acts 3:22.*

3. *Heb. 5:5-6.*

4. *Ps. 2:6; Luke 1:33.*

5. *Eph. 5:23.*

6. *Heb. 1:2.*

7. *Acts 17:31.*

8. *John 17:6; Ps. 22:30; Isa. 53:10.*

9. *I Tim. 2:6; Isa. 55:4-5; I Cor. 1:30.*

2. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature,¹⁰ with all the essential properties and common infirmities thereof, yet without sin;¹¹ being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.¹² So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.¹³ Which person is very God and very man, yet one Christ, the only Mediator between God and man.¹⁴

10. *John 1:1, 14; I John 5:20; Phil. 2:6; Gal. 4:4.*

11. *Heb. 2:14, 16-17; Heb. 4:15.*

12. *Luke 1:27, 31, 35; Gal. 4:4.*

13. *Luke 1:35; Col. 2:9; Rom. 9:5; I Pet. 3:18; I Tim. 3:16.*

14. *Rom. 1:3-4; I Tim. 2:5.*

3. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure;¹⁵ having in him all the treasures of wisdom and knowledge;¹⁶ in whom it pleased the Father that all fullness should dwell;¹⁷ to the end that, being holy, harmless, undefiled, and

full of grace and truth,¹⁸ he might be thoroughly furnished to execute the office of a Mediator and Surety.¹⁹ Which office he took not unto himself, but was thereunto called by his Father;²⁰ who put all power and judgment into his hand, and gave him commandment to execute the same.²¹

15. *Ps. 45:7; John 3:34.*

16. *Col. 2:3.*

17. *Col. 1:19.*

18. *Heb. 7:26; John 1:14.*

19. *Acts 10:38; Heb. 12:24; Heb. 7:22.*

20. *Heb. 5:4-5.*

21. *John 5:22, 27; Matt. 28:18; Acts 2:36.*

4. This office the Lord Jesus did most willingly undertake;²² which that he may discharge, he was made under the law,²³ and did perfectly fulfil it;²⁴ endured most grievous torments immediately in his soul,²⁵ and most painful sufferings in his body;²⁶ was crucified, and died;²⁷ was buried, and remained under the power of death, yet saw no corruption.²⁸ On the third day he arose from the dead,²⁹ with the same body in which he suffered;³⁰ with which also he ascended into heaven, and there sitteth at the right hand of his Father,³¹ making intercession;³² and shall return to judge men and angels at the end of the age.³³ⁱ

22. *Ps. 40:7-8; with Heb. 10:5-10; John 10:18; Phil. 2:8.*

23. *Gal. 4:4.*

24. *Matt. 3:15; Matt. 5:17.*

25. *Matt. 26:37-38; Luke 22:44; Matt. 27:46.*

26. *Matt. 26; Matt. 27.*

27. *Phil. 2:8.*

28. *Acts 2:23-24, 27; Acts 13:37; Rom. 6:9.*

29. *I Cor. 15:3-5.*

30. *John 20:25, 27.*

31. *Mark 16:19.*

32. *Rom. 8:34; Heb. 9:24; Heb. 7:25.*

33. *Rom. 14:9-10; Acts 1:11; Acts 10:42; Matt. 13:40-42. Jude 6; II Pet. 2:4.*

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father;³⁴ and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the

Father hath given unto him.³⁵

34. *Rom. 5:19; Heb. 9:14, 16; Heb. 10:14; Eph. 5:2; Rom 3:25-26.*

35. *Dan. 9:24, 26; Col. 1:19-20; Eph. 1:11,14; John 17:2; Heb. 9:12, 15.*

6. Although the work of redemption was not actually wrought by Christ, till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same and for ever.³⁶

36. *Gal. 4:4-5; Gen. 3:15; Rev. 13:8; Heb. 13:8.*

7. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself;³⁷ yet, by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.³⁸

37. *Heb. 9:14; I Pet. 3:18.*

38. *Acts 20:28; John 3:13; I John 3:16.*

8. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same;³⁹ making intercession for them,⁴⁰ and revealing unto them, in and by the word, the mysteries of salvation;⁴¹ effectually persuading them by his Spirit to believe and obey; and governing their hearts, by his word and Spirit;⁴² overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.⁴³

39. *John 6:37, 39; John 10:15-16.*

40. *I John 2:1-2; Rom. 8:34.*

41. *John 15:13, 15; Eph. 1:7-9; John 17:6.*

42. *John 14:16; Heb. 12:2; II Cor. 4:13; Rom. 8:9, 14; Rom. 15:18-19; John 17:17.*

43. *Ps. 110:1; I Cor. 15:25-26; Mal. 4:2-3; Col. 2:15.*

WCF ~ Chapter IX

OF FREE WILL

1. GOD hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined, to good or evil.¹

1. *Matt. 17:12; James 1:14; Deut 30:19.*

2. Man, in his state of innocency, had freedom and power to will and to do that which is good and well pleasing to God:² but yet mutably, so that he might fall from it.³

2. *Eccl. 7:29; Gen. 1:26.*

3. *Gen. 2:16-17; Gen. 3:6.*

3. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;⁴ so as a natural man, being altogether averse from that good,⁵ and dead in sin,⁶ is not able, by his own strength, to convert himself, or to prepare himself thereunto.⁷

4. *Rom. 5:6; Rom. 8:7; John 15:5.*

5. *Rom. 3:10, 12.*

6. *Eph. 2:1, 5; Col. 2:13.*

7. *John 6:44, 65; Eph. 2:2-5; I Cor. 2:14; Tit. 3:3-5.*

4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,⁸ and by his grace alone enables him freely to will and to do that which is spiritually good:⁹ yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil.¹⁰

8. *Col. 1:13; John 8:34, 36.*

9. *Phil. 2:13; Rom. 6:18, 22.*

10. *Gal. 5:17; Rom. 7:15, 18-19, 21, 23.*

5. The will of man is made perfectly and immutably free to do good alone in the state of glory only.¹¹

11. *Eph. 4:13; Heb. 12:23; I John 3:2; Jude 24.*

WCF ~ Chapter X

OF EFFECTUAL CALLING

1. ALL those whom God hath predestinated unto life, and them only he is pleased, in his appointed and accepted time, effectually to call,¹ by his word and Spirit,² out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;³ enlightening their minds spiritually and savingly to understand the things of God;⁴ taking away their heart of stone and giving unto them an heart of flesh;⁵ renewing their wills, and by his almighty power determining them to that which is good;⁶ and effectually drawing them to Jesus Christ;⁷ yet so as they come most freely, being made willing by his grace.⁸

1. *Rom. 8:30; Rom. 11:7; Eph. 1:10-11.*

2. *II Thess. 2:13-14; II Cor. 3:3, 6.*

3. *Rom. 8:2; Eph. 2:1-5; II Tim. 1:9-10.*

4. *Acts 26:18; I Cor. 2:10, 12; Eph. 1:17-18.*

5. *Ezek. 36:25.*

6. *Ezek. 11:19; Phil. 2:13; Deut. 30:6; Ezek. 36:27.*

7. *Eph. 1:19; John 6:44-45.*

8. *S. of Sol. 1:4; Ps. 110:3; John 6:37; Rom. 6:16-18.*

2. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man;⁹ who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,¹⁰ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.¹¹

9. *II Tim. 1:9; Tit. 3:4-5; Eph. 2:4-5, 8-9; Rom. 9:11.*

10. *I Cor. 2:14; Rom. 8:7; Eph. 2:5.*

11. *I John 6:37; Ezek 36:27; John 5:25.*

3. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit,¹² who worketh when, and where, and how he pleaseth.¹³ So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.¹⁴

12. *Luke 18:15-16; and Acts 2:38-39; and John 3:3, 5; and I John 5:12;
with Rom. 8:9; (Compared together)*

13. *John 3:8.*

14. *I John 5:12; Acts 4:12.*

4. Others not elected, although they may be called by the ministry of the word,¹⁵ and may have some common operations of the Spirit,¹⁶ yet they never truly come unto Christ, and therefore cannot be saved:¹⁷ much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess;¹⁸ and to assert and maintain that they may, is very pernicious, and to be detested.¹⁹

15. *Matt. 22:14.*

16. *Matt. 7:22; Matt. 13:20-21; Heb. 6:4-5.*

17. *John 6:64-66; John 8:24.*

18. *Acts 4:12; John 14:6; Eph. 2:12; John 4:22; John 17:3.*

19. *II John 9-11; I Cor. 16:22; Gal. 1:6-8.*

WCF ~ Chapter XI

OF JUSTIFICATION

1. THOSE whom God effectually calleth he also freely justifieth;¹ not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,² they receiving and resting on him and his righteousness by faith: which faith they have not of themselves, it is the gift of God.³

1. *Rom. 8:30; Rom. 3:24.*

2. *Rom. 4:5-8; II Cor. 5:19, 21; Rom. 3:22, 24-25, 27-28; Tit. 3:5, 7; Eph. 1:7; Jer. 23:6; I Cor. 1:30-31; Rom. 5:17-19.*

3. *Acts 10:44; Gal. 2:16; Phil. 3:9; Acts 13:38-39; Eph. 2:7-8.*

2. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;⁴ yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.⁵

4. *John 1:12; Rom. 3:28; Rom. 5:1.*

5. *James 2:17, 22, 26; Gal. 5:6.*

3. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.⁶ Yet, inasmuch as he was given by the Father for them,⁷ and his obedience and satisfaction accepted in their stead,⁸ and both freely, not for anything in them, their justification is only of free grace;⁹ that both the exact justice and rich grace of God might be glorified in the justification of sinners.¹⁰

6. *Rom. 5:8-10, 19; I Tim. 2:5-6; Heb. 10:10, 14; Dan. 9:24, 26; Isa. 53:4-6, 10-12.*

7. *Rom. 8:32.*

8. *II Cor. 5:21; Matt. 3:17; Eph. 5:2.*

9. *Rom. 3:24; Eph. 1:7.*

10. *Rom. 3:26; Eph. 2:7.*

4. God did, from all eternity, decree to justify all the elect;¹¹ and Christ did,

in the fulness of time, die for their sins, and rise again for their justification;¹² Nevertheless they are not justified, until the Holy Spirit doth in due time actually apply Christ unto them.¹³

11. *Gal. 3:8; I Pet. 1:2, 19-20; Rom. 8:30.*

12. *Gal. 4:4; I Tim. 2:6; Rom. 4:25.*

13. *Col. 1:21-22; Gal. 2:16; Tit. 3:4-7.*

5. God doth continue to forgive the sins of those that are justified;¹⁴ and although they can never fall from the state of justification,¹⁵ yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.¹⁶

14. *Matt. 6:12; I John 1:7, 9; I John 2:1-2.*

15. *Luke 22:32; John 10:28; Heb. 10:14.*

16. *Ps. 89:31-33; Ps. 51:7-12; Ps. 32:5; Matt. 26:75; I Cor. 11:30, 32; Luke 1:20.*

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.¹⁷

17. *Gal. 3:9, 13-14; Rom. 4:22-24; Heb. 13:8.*

WCF ~ Chapter XII

OF ADOPTION

1. ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption;¹ by which they are taken into the number, and enjoy the liberties and privileges of the children of God;² have his name put upon them,³ receive the Spirit of adoption;⁴ have access to the throne of grace with boldness;⁵ are enabled to cry, Abba, Father;⁶ are pitied,⁷ protected,⁸ provided for,⁹ and chastened by him as by a father;¹⁰ yet never cast off,¹¹ but sealed to the day of redemption,¹² and inherit the promises,¹³ as heirs of everlasting salvation.¹⁴

1. *Eph. 1:5; Gal. 4:4-5.*
2. *Rom. 8:17; John 1:12.*
3. *Jer. 14:9; II Cor. 6:18; Rev. 3:12.*
4. *Rom. 8:15.*
5. *Eph. 3:12; Rom. 5:2.*
6. *Gal. 4:6.*
7. *Ps. 103:13.*
8. *Prov. 14:26.*
9. *Matt. 6:30, 32; I Pet. 5:7.*
10. *Heb. 12:6.*
11. *Lam. 3:31.*
12. *Eph. 4:30.*
13. *Heb. 6:12.*
14. *I Pet. 1:3-4; Heb. 1:14.*

WCF ~ Chapter XIII

OF SANCTIFICATION

1. THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified really and personally, through the virtue of Christ's death and resurrection,¹ by his word and Spirit dwelling in them;² the dominion of the whole body of sin is destroyed,³ and the several lusts thereof are more and more weakened and mortified,⁴ and they more and more quickened and strengthened in all saving graces,⁵ to the practice of true holiness, without which no man shall see the Lord.⁶

1. *I Cor. 6:11; Acts. 20:32; Phil. 3:10; Rom. 6:5-6.*

2. *John 17:17; Eph. 5:26; II Thess. 2:13.*

3. *Rom. 6:6, 14.*

4. *Gal. 5:24; Rom. 8:13.*

5. *Col. 1:11; Eph. 3:16-19.*

6. *II Cor. 7:1; Heb. 12:14.*

2. This sanctification is throughout in the whole man,⁷ yet imperfect in this life; there abideth still some remnants of corruption in every part;⁸ whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit; and the Spirit against the flesh.⁹

7. *I Thess. 5:23.*

8. *I John 1:10; Rom. 7:18, 23; Phil. 3:12.*

9. *Gal. 5:17; I Pet. 2:11.*

3. In which war, although the remaining corruption for a time may much prevail,¹⁰ yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;¹¹ and so the saints grow in grace,¹² perfecting holiness in the fear of God.¹³

10. *Rom. 7:23.*

11. *Rom. 6:14; I John 5:4; Eph. 4:15-16.*

12. *II Pet. 3:18; II Cor. 3:18.*

13. *II Cor. 7:1.*

WCF ~ Chapter XIV

OF SAVING FAITH

1. THE grace of faith, whereby the elect are enabled to believe to the saving of their souls;¹ is the work of the Spirit of Christ in their hearts,² and is ordinarily wrought by the ministry of the word;³ by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.⁴

1. *Heb. 10:39.*

2. *II Cor. 4:13; Eph. 1:17-19; Eph. 2:8.*

3. *Rom. 10:14, 17.*

4. *I Pet. 2:2; Acts 20:32; Rom. 4:11; Luke 17:5; Rom. 1:16-17.*

2. By this faith, a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaking therein;⁵ and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,⁶ trembling at the threatenings,⁷ and embracing the promises of God for this life and that which is to come.⁸ But the principal acts of saving faith are, accepting, receiving and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.⁹

5. *John 4:42; I Thess. 2:13; I John 5:10; Acts 24:14.*

6. *Rom. 16:26.*

7. *Isa. 66:2.*

8. *Heb. 11:13; I Tim. 4:8.*

9. *John 1:12; Acts 16:31; Gal. 2:20; Acts 15:11.*

3. This faith is different in degrees, weak or strong;¹⁰ may be often and many ways assailed and weakened, but get the victory;¹¹ growing up in many to the attainment of a full assurance through Christ,¹² who is both the author and finisher of our faith.¹³

10. *Heb. 5:13-14; Rom. 4:19-20; Matt. 6:30; Matt. 8:10.*

11. *Luke 22:31-32; Eph. 6:16; I John 5:4-5.*

12. *Heb. 6:11-12; Heb. 10:22; Col. 2:2.*

13. *Heb. 12:2.*

WCF ~ Chapter XV

OF REPENTANCE UNTO LIFE

1. REPENTANCE unto life is an evangelical grace,¹ the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.²

1. *Zech. 12:10; Acts 11:18.*

2. *Luke 24:47; Mark 1:15; Acts 20:21.*

2. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God,³ purposing and endeavoring to walk with him in all the ways of his commandments.⁴

3. *Ezek. 18:30-31; Ezek. 36:31; Isa. 30:22; Ps. 51:4; Jer. 31:18-19; Joel 2:12-13; Amos 5:15; Ps. 119:128; II Cor. 7:11.*

4. *Ps. 119:6, 59, 106; Luke 1:6; II Kings 23:25.*

3. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof,⁵ which is the act of God's free grace in Christ;⁶ yet is it of such necessity to all sinners, that none may expect pardon without it.⁷

5. *Ezek. 36:31-32; Ezek. 16:61-63.*

6. *Hos. 14:2, 4; Rom. 3:24; Eph. 1:7.*

7. *Luke 13:3, 5; Acts 17:30-31.*

4. As there is no sin so small but it deserves damnation;⁸ so there is no sin so great, that it can bring damnation upon those who truly repent.⁹

8. *Rom. 6:23; Rom. 5:12; Matt. 12:36.*

9. *Isa. 55:7; Rom. 8:1; Isa. 1:16, 18.*

5. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins particularly.¹⁰

10. *Ps. 19:13; Luke 19:8; I Tim. 1:13, 15.*

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6. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;¹¹ upon which, and the forsaking of them, he shall find mercy;¹² so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended;¹³ who are thereupon to be reconciled to him, and in love to receive him.¹⁴

11. *Ps. 51:4-5, 7, 9, 14; Ps. 32:5-6.*

12. *Prov. 28:13; I John 1:9.*

13. *James 5:16; Luke 17:3-4; Josh. 7:19; Ps. 51.*

14. *II Cor. 2:8.*

WCF ~ Chapter XVI

OF GOOD WORKS

1. GOOD works are only such as God hath commanded in his holy word,¹ and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention.²

1. *Micah 6:8; Rom. 12:2; Heb. 13:21.*

2. *Matt. 15:9; Isa. 29:13; I Pet. 1:18; Rom. 10:2; John 16:2; I Sam. 15:21-23.*

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;³ and by them believers manifest their thankfulness,⁴ strengthen their assurance,⁵ edify their brethren,⁶ adorn the profession of the gospel,⁷ stop the mouths of the adversaries,⁸ and glorify God,⁹ whose workmanship they are, created in Christ Jesus thereunto;¹⁰ that, having their fruit unto holiness, they may have the end eternal life.¹¹

3. *James 2:18, 22.*

4. *Ps. 116:12-13; I Pet. 2:9.*

5. *I John 2:3, 5; II Pet. 1:5-10.*

6. *II Cor. 9:2; Matt. 5:16.*

7. *Tit. 2:5, 9-12; I Tim. 6:1.*

8. *I Pet. 2:15.*

9. *I Pet. 2:12; Phil. 1:11; John 15: 8.*

10. *Eph. 2:10.*

11. *Rom. 6:22.*

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.¹² And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure;¹³ yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.¹⁴

12. *John 15:4-6; Ezek. 36:26-27.*

13. *Phil. 2:13; Phil. 4:13; II Cor. 3:5.*

14. *Phil. 2:12; Heb 6:11-12; II Pet. 1:3, 5, 10-11; Isa. 64:7; II Tim. 1:6; Acts 26:6-7; Jude 20-21.*

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.¹⁵

15. *Luke 17:10; Neh. 13:22; Job 9:2-3; Gal. 5:17.*

5. We cannot, by our best works, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;¹⁶ but when we have done all we can, we have done but our duty, and are unprofitable servants;¹⁷ and because, as they are good, they proceed from his Spirit;¹⁸ and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.¹⁹

16. *Rom. 3:20; Rom. 4:2, 4, 6; Eph. 2:8-9; Tit. 3:5-7; Rom. 8:18; Ps. 16:2; Job 22:2-3; Job 35: 7-8.*

17. *Luke 17:10.*

18. *Gal. 5:22-23.*

19. *Isa. 64:6; Gal. 5:17; Rom. 7:15, 18; Ps. 143:2; Ps. 130:3.*

6. Yet, notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him;²⁰ not as though they were in this life wholly unblameable and unreprovable in God's sight;²¹ but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.²²

20. *Eph. 1:6; I Pet. 2:5; Exod. 28:38; Gen. 4:4; with Heb. 11:4.*

21. *Job 9:20; Ps. 143:2.*

22. *Heb. 13:20-21; II Cor. 8:12; Heb. 6:10; Matt. 25:21, 23.*

7. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others;²³ yet, because they proceed not from an heart purified by faith;²⁴ nor are done in a right manner, according to the word;²⁵ nor to a right end, the glory of God;²⁶ they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.²⁷ And yet their neglect of them is more sinful, and displeasing unto God.²⁸

23. *II Kings 10:30-31; I Kings 21:27, 29; Phil. 1:15-16, 18.*
24. *Gen. 4:5; with Heb. 11:4, 6.*
25. *I Cor. 13:3; Isa. 1:12.*
26. *Matt. 6:2, 5, 16.*
27. *Hag. 2:14; Tit. 1:15; Amos 5:21-22; Hosea 1:4; Rom. 9:16; Tit. 3:5.*
28. *Ps. 14:4; Ps. 36:3; Job 21:14-15; Matt. 25:41-43, 45; Matt. 23:23.*

WCF ~ Chapter XVII
OF THE PERSEVERANCE
OF THE SAINTS

1. THEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.¹

1. *Phil. 1:6; II Pet. 1:10; John 10:28-29; I John 3:9; I Pet. 1:5, 9.*

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;² upon the efficacy of the merit and intercession of Jesus Christ;³ the abiding of the Spirit, and of the seed of God within them;⁴ and the nature of the covenant of grace,⁵ from all which ariseth also the certainty and infallibility thereof.⁶

2. *II Tim. 2:18-19; Jer. 31:3.*

3. *Heb. 10:10, 14; Heb. 13:20-21; Heb. 9:12-15; Rom. 8:33-39; John 17:11, 24; Luke 22:32; Heb. 7:25.*

4. *John 14:16-17; I John 2:27; I John 3:9.*

5. *Jer. 32:40.*

6. *John 10:28; II Thess. 3:3; I John 2:19.*

3. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;⁷ and for a time continue therein;⁸ whereby they incur God's displeasure,⁹ and grieve his Holy Spirit;¹⁰ come to be deprived of some measure of their graces and comforts;¹¹ have their hearts hardened,¹² and their consciences wounded;¹³ hurt and scandalize others,¹⁴ and bring temporal judgments upon themselves.¹⁵

7. *Matt. 26:70, 72, 74.*

8. *Ps. 51[The Title]; Ps. 51:14.*

9. *Isa. 64:5, 7, 9; II Sam. 11:27.*

10. *Eph. 4:30.*

11. *Ps. 51:8, 10, 12; Rev. 2:4; S. of Sol. 5:2-4, 6.*

12. *Isa. 63:17; Mark 6:52; Mark 16:14.*

13. *Ps. 32:3-4; Ps. 51:8.*

14. *II Sam. 12:14.*

15. *Ps. 89: 31-32; I Cor. 11:32.*

WCF ~ Chapter XVIII
OF GRACE AND SALVATION

1. ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation;¹ which hope of theirs shall perish:² yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace,³ and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.⁴

1. *Job 8:13-14; Micah 3:11; Deut. 29:19; John 8:41.*

2. *Matt. 7:22-23.*

3. *John 2:3; I John 3:14, 18-19, 21,24; I John 5:13.*

4. *Rom. 5:2, 5.*

2. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope;⁵ but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,⁶ the inward evidence of those graces unto which these promises are made,⁷ the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God;⁸ which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.⁹

5. *Heb. 6:11, 19.*

6. *Heb. 6:17-18.*

7. *II Pet. 1:4-5, 10-11; I John 2:3; I John 3:14; II Cor. 1:12.*

8. *Rom. 8:15-16.*

9. *Eph. 1:13-14, Eph. 4:30; II Cor. 1:21-22.*

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it;¹⁰ yet, being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means, attain thereunto.¹¹ And therefore it is the duty of every one to give all diligence to make his calling and election sure;¹² that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience,¹³ the proper fruits of this assurance: so far is it from inclining men to looseness.¹⁴

10. *I John 5:13; Isa. 50:10; Mark 9:24; Ps. 88; Ps. 77:1-11.*
11. *I Cor. 2:12; I John 4:13; Heb. 6:11-12; Eph. 3:17-19.*
12. *II Pet. 1:10.*
13. *Rom. 5:1-2, 5; Rom 14:17; Rom. 15:13; Eph. 1:3-4; Ps. 4:6-7; Ps. 119:32.*
14. *I John 2:1-2; Rom. 6:1-2; Tit. 2:11-12, 14; I Cor. 7:1; Rom. 8:1, 12; I John 3:2-3; Ps. 130:4; I John 1:6-7.*
4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have no light;¹⁵ yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived,¹⁶ and by the which, in the meantime, they are supported from utter despair.¹⁷
15. *S. of Sol. 5:2-3, 6; Ps. 51:8, 12, 14; Eph. 4:30-31; Ps. 77:1-10; Matt. 26:69-72; Ps. 31:22; Ps. 88; Isa. 50:10.*
16. *I John 3:9; Luke 22:32; Job 13:15; Ps. 73:15; Ps. 51:8, 12; Isa. 50:10.*
17. *Micah 7:7-9; Jer. 32:40; Isa. 54:7-10; Ps 22:1; Ps. 88.*

WCF ~ Chapter XIX

OF THE LAW OF GOD

1. GOD gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.¹

1. *Gen. 1:26-27; with Gen. 2:17; Rom. 2:14-15; Rom. 10:5; Rom. 5:12, 19; Gal 3:10, 12; Eccl. 7:29; Job 28:28.*

2. This law, after his fall, continued to be a perfect rule of righteousness; and as such, was delivered by God upon Mount Sinai in ten commandments, and written in two tables;² the first four commandments containing our duty towards God, and the other six our duty to man.³

2. *James 1:25; James 2:8, 10-12; Rom. 13:8-9; Deut. 5:32; Deut. 10:4; Exod. 34:1.*

3. *Matt. 22:37-40.*

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances; partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;⁴ and partly holding forth divers instructions of moral duties.⁵ All which ceremonial laws are now abrogated under the New Testament.⁶

4. *Heb. 9; Heb. 10:1; Gal. 4:1-3; Col. 2:17.*

5. *I Cor. 5:7; II Cor. 6:17; Jude 23.*

6. *Col. 2:14, 16-17; Dan. 9:27; Eph. 2:15-16.*

4. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require.⁷

7. *Exod. 21; Exod. 22:1-28; Gen 49:10; with I Pet. 2:13-14; Matt. 5:17; with Matt. 5:38-39; I Cor. 9:8-10.*

5. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;⁸ and that not only in regard of the matter contained in it, but also in respect of the authority of God, the Creator who gave it.⁹ Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.¹⁰

8. *Rom. 13:8-10; Eph. 6:2; I John 2:3-4, 7-8.*
9. *James 2:10-11.*
10. *Matt. 5:17-19; James 2:8; Rom. 3:31.*
6. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;¹¹ yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;¹² discovering also the sinful pollutions of their nature, hearts and lives;¹³ so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;¹⁴ together with a clearer sight of the need they have of Christ, and the perfection of his obedience.¹⁵ It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin;¹⁶ and the threatenings of it serve to show what even their sins deserve and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.¹⁷ The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof,¹⁸ although not as due to them by the law as a covenant of works:¹⁹ so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.²⁰
11. *Rom. 6:14; Gal. 2:16; Gal. 3:13; Gal. 4:4-5; Acts 13:39; Rom. 8:1.*
12. *Rom. 7:12, 22, 25; Ps. 119:4-6; I Cor. 7:19; Gal. 5:14, 16, 18-23.*
13. *Rom. 7:7; Rom. 3:20.*
14. *James 1:23-25; Rom. 7:9, 14, 24.*
15. *Gal. 3:24; Rom. 7:24-25; Rom. 8:3-4.*
16. *James 2:11; Ps. 119:101, 104, 128.*
17. *Ezra 9:13-14; Ps. 89:30-34.*
18. *Lev. 26:1-13; with II Cor. 6:16; Eph. 6:2-3; Ps. 37:11; with Matt. 5:5; Ps. 19:11.*
19. *Gal. 2:16; Luke 17:10.*
20. *Rom. 6:12, 14; I Pet. 3:8-12; with Ps. 34:12-16; Heb. 12:28-29.*
7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it;²¹ the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law requireth to be done.²²
21. *Gal. 3:21.*
22. *Ezek. 36:27; Heb. 8:10; with Jer. 31:33.*

WCF ~ Chapter XX

OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE

1. THE liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;¹ and in their being delivered from this present evil world, bondage to Satan, and dominion of sin,² from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;³ as also in their free access to God,⁴ and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing mind.⁵ All which were common also to believers under the law;⁶ 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 Jewish Church was subjected,⁷ and in greater boldness of access to the throne of grace,⁸ and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.⁹

1. *Tit. 2:14; I Thess. 1:10; Gal. 3:13.*

2. *Gal. 1:4; Col. 1:13; Acts 26:19; Rom. 6:14.*

3. *Rom. 8:28; Ps. 119:71; I Cor. 15:54-57; Rom. 8:1.*

4. *Rom. 5:1-2.*

5. *Rom. 8:14-15; I John 4:18.*

6. *Gal. 3:9, 14.*

7. *Gal. 4:1-3, 6-7; Gal. 5:1; Acts 15:10-11.*

8. *Heb. 4:14, 16; Heb. 10:19-22.*

9. *John 7:38-39; II Cor. 3:13, 17-18.*

2. God alone is Lord of the conscience,¹⁰ and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it, in matters of faith or worship.¹¹ So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience,¹² and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.¹³

10. *James 4:12; Rom. 14:4.*

11. *Acts 4:19; Acts 5:29; I Cor. 7:23; Matt. 23:8-10; II Cor. 1:24; Matt. 15:9.*

12. *Col. 2:20, 22-23; Gal. 1:10; Gal. 2:4-5; Gal. 5:1.*

13. *Rom. 10:17; Rom. 14:23; Isa. 8:20; Acts 17:11; John 4:22; Hos. 5:11; Rev. 13:12, 16-17; Jer. 8:9.*

3. They who, upon pretence of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.¹⁴

14. Gal. 5:13; I Pet. 2:16; II Pet. 2:19; John 8:34; Luke 1:74-75.

4. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.¹⁵ And for their publishing of such opinions or maintaining of such practices as are contrary to the light of nature or to the known principles of Christianity, whether concerning faith, worship, or conversation, or to power of godliness; or such erroneous opinions or practices, as either in their own nature or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ has established in the church; they may lawfully be called to account,¹⁶ and proceeded against by the censures of the church.^{17 ii}

15. Matt. 12:25; I Pet. 2:13-14, 16; Rom. 13:1-7; Heb. 13:17.

16. Rom. 1:32; with I Cor. 5:1, 5, 11, 13; II John 10-11; II Thess. 3:14; and I Tim. 6:3-5; and Tit. 1:10-11, 13; and Tit. 3:10;

with Matt. 18:15-17; I Tim. 1:19-20; Rev. 2:2, 14-15, 20; Rev. 3:9.

17. Rom. 13:3-4; Neh. 13:15, 17, 21-22; I Tim. 2:1-2; Isa. 49:23.

WCF ~ Chapter XXI

OF RELIGIOUS WORSHIP AND THE SABBATH-DAY

1. THE light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might.¹ But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.²

1. *Rom. 1:20; Acts 17:24; Ps. 119:68; Jer. 10:7; Ps. 31:23; Ps. 18:3; Rom. 10:12; Ps. 62:8; Josh. 24:14; Mark 12:33.*

2. *Deut. 12:32; Matt. 15:9; Acts 17:25; Matt. 4:9-10; Deut. 15:1-19; Exod. 20:4-6; Col. 2:23.*

2. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone:³ not to angels, saints, or any other creature:⁴ and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.⁵

3. *Matt. 4:10; with John 5:23; and II Cor. 13:14.*

4. *Col. 2:18; Rev. 19:10; Rom. 1:25.*

5. *John 14:6; I Tim. 2:5; Eph. 2:18; Col. 3:17.*

3. Prayer, with thanksgiving, being one special part of religious worship,⁶ is by God required of all men;⁷ and, that it may be accepted, it is to be made in the name of the Son,⁸ by the help of his Spirit,⁹ according to his will,¹⁰ with understanding, reverence, humility, fervency, faith, love, and perseverance:¹¹ and, if vocal, in a known tongue.¹²

6. *Phil. 4:6.*

7. *Ps. 65:2.*

8. *John 14:13-14; I Pet. 2:5.*

9. *Rom. 8:26.*

10. *I John 5:14.*

11. *Ps. 47:7; Eccl. 5:1-2; Heb. 12:28; Gen. 18:27; James 5:16; James 1:6-7; Mark 11:24; Matt. 6:12, 14-15; Col. 4:2; Eph. 6:18.*
12. *I Cor. 14:14.*
4. Prayer is to be made for things lawful,¹³ and for all sorts of men living, or that shall live hereafter;¹⁴ but not for the dead,¹⁵ nor for those of whom it may be known that they have sinned the sin unto death.¹⁶
13. *I John 5:14.*
14. *I Tim. 2:1-2; John 17:20; II Sam. 7:29; Ruth 4:12.*
15. *II Sam. 12:21-23; with Luke 16:25-26; Rev. 14:13.*
16. *I John 5:16.*
5. The reading of the Scriptures with godly fear;¹⁷ the sound preaching,¹⁸ and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence;¹⁹ singing of psalms with grace in the heart;²⁰ as also the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God;²¹ besides religious oaths²² and vows,²³ solemn fastings,²⁴ and thanksgivings upon special occasions,²⁵ which are, in their several times and seasons, to be used in a holy and religious manner.²⁶
17. *Acts 15:21; Rev. 1:3.*
18. *II Tim, 4:2.*
19. *James 1:22; Acts 10:33; Matt. 13:19; Heb. 4:2; Isa. 66:2.*
20. *Col. 3:16; Eph. 5:19; James 5:13.*
21. *Matt. 28:19; I Cor. 11:23-28; Acts 2:42.*
22. *Deut. 6:13; with Neh. 10:29.*
23. *Isa. 19:21; with Eccl. 5:4-5.*
24. *Joel 2:12; Esth. 4:16; Matt. 9:15; I Cor. 7:5.*
25. *Ps. 107; Esth. 9:22.*
26. *Heb. 12:28.*
6. Neither prayer, nor any other part of religious worship, is, now under the gospel, either tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed;²⁷ but God is to be worshipped everywhere²⁸ in spirit and in truth;²⁹ as in private families³⁰ daily,³¹ and in secret each one by himself;³² so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence calleth thereunto.³³

27. *John 4:21.*
28. *Mal. 1:11; I Tim. 2:8.*
29. *John 4:23-24.*
30. *Jer. 10:25; Deut. 6:6-7; Job 1:5; II Sam 6:18, 20; I Pet. 3:7; Acts 10:2.*
31. *Matt. 6:11.*
32. *Matt. 6:6; Eph. 6:18.*
33. *Isa. 56:6-7; Heb. 10:25; Prov. 1:20-21, 24; Prov. 8:34; Acts 13:42; Luke 4:16; Acts 2:42.*

7. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him:³⁴ which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week,³⁵ which in Scripture is called the Lord's Day,³⁶ and is to be continued to the end of the world, as the Christian Sabbath.³⁷

34. *Exod. 20:8, 10-11; Isa. 56:2, 4, 6-7.*
35. *Gen. 2:2-3; I Cor. 16:1-2; Acts 20:7.*
36. *Rev. 1:10.*
37. *Exod. 20:8, 10; with Matt. 5:17-18.*

8. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations;³⁸ but also are taken up the whole time in the public and private exercises of his worship and in the duties of necessity and mercy.³⁹

38. *Exod. 20:8; Exod. 16:23, 25-26, 29-30; Exod. 31:15-17; Isa. 58:13; Neh. 13:15-19, 21-22.*
39. *Isa 58:13; Matt. 12:1-12.*

WCF ~ Chapter XXII

OF LAWFUL OATHS AND VOWS

1. A LAWFUL oath is a part of religious worship,¹ wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.²

1. *Deut. 10:20.*

2. *Exod. 20:7; Lev. 19:12; II Cor. 1:23; II Chron. 6:22-23.*

2. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence;³ therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred.⁴ Yet, as in matters of weight and moment, an oath is warranted by the word of God under the New Testament, as well as under the Old;⁵ so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.⁶

3. *Deut. 6:13.*

4. *Exod. 20:7; Jer. 5:7; Matt. 5:34, 37; James 5:12.*

5. *Heb. 6:16; II Cor. 1:23; Isa. 65:16.*

6. *I Kings 8:31; Neh. 13:25; Ezra 10:5.*

3. Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.⁷ Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.^{8 iii}

7. *Exod. 20:7; Jer. 4:2.*

8. *Gen. 24:2-3, 5-6, 8-9.*

4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.⁹ It cannot oblige to sin; but in anything not sinful, being taken, it binds to performance, although to a man's own hurt;¹⁰ nor is it to be violated, although made to heretics or infidels.¹¹

9. *Jer. 4:2; Ps. 24:4.*

10. *I Sam. 25:22, 32-34; Ps. 15:4.*

11. *Ezek. 17:16, 18-19; Josh. 9:18-19; with II Sam. 21:1.*

5. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.¹²

12. *Isa. 19:21; Eccl. 5:4-6; Ps. 61:8; Ps. 66:13-14.*

6. It is not to be made to any creature, but to God alone:¹³ and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.¹⁴

13. *Ps. 76:11; Jer. 44:25-26.*

14. *Deut. 23:21-23; Ps. 50:14; Gen. 28:20-22; I Sam. 1:11; Ps. 66:13-14; Ps. 132:2-5.*

7. No man may vow to do anything forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his power, and for the performance whereof he hath no promise of ability from God.¹⁵ In which respects, Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.¹⁶

15. *Acts 23:12, 14; Mark 6:26; Num. 30:5, 8, 12-13.*

16. *Matt. 19:11-12; I Cor. 7:2, 9; Eph. 4:28; I Pet. 4:2; I Cor 7:23.*

WCF ~ Chapter XXIII
OF THE CIVIL MAGISTRATE

1. GOD, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory, and the public good; and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evildoers.¹

1. Rom. 13:1-4; I Pet. 2:13-14.

2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto;² in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth;³ so, for that end, they may lawfully now under the New Testament, wage war upon just and necessary occasions.⁴

2. Prov. 8:15-16; Rom. 13:1-2, 4.

3. Ps. 2:10-12; I Tim. 2:2; Ps. 82:3-4; II Sam. 23:3; I Pet. 2:13.

4. Luke 3:14; Rom. 13:4; Matt. 8:9-10; Acts 10:1-2; Rev. 17:14, 16.

3. Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the Kingdom of Heaven;⁵ or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ has appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.^{iv}

5. II Chron. 26:18; with Matt. 18:17; and Matt. 16:19; Eph. 4:11-12; I Cor. 4:1-2;

Rom. 10:15; Heb. 5:4.

4. It is the duty of people to pray for magistrates,⁶ to honor their persons,⁷ to pay them tribute and other dues,⁸ to obey their lawful commands, and to be subject to their authority for conscience' sake.⁹ Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him:¹⁰ from which ecclesiastical persons are not exempted;¹¹ much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretense whatsoever.¹²

6. *I Tim. 2:1-2.*

7. *I Pet. 2:17.*

8. *Rom. 13:6-7.*

9. *Rom. 13:5; Tit. 3:1.*

10. *I Pet. 2:13-14, 16*

11. *Rom. 13:1; I Kings 2:35; Acts 25:9-11; II Pet. 2:1, 10-11; Jude 8-11.*

12. *II Thess. 2:4; Rev. 13:15-17.*

WCF ~ Chapter XXIV

OF MARRIAGE AND DIVORCE

1. MARRIAGE is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.¹

1. *Gen. 2:24; Matt. 19:5-6; Prov. 2:17.*

2. Marriage was ordained for the mutual help of husband and wife;² for the increase of mankind with a legitimate issue, and of the church with an holy seed;³ and for preventing of uncleanness.⁴

2. *Gen. 2:18.*

3. *Mal. 2:15.*

4. *I Cor. 7:2, 9.*

3. It is lawful for all sorts of people to marry who are able with judgment to give their consent;⁵ yet it is the duty of Christians to marry only in the Lord.⁶ And therefore such as profess the true reformed religion should not marry with infidels or other idolaters; neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.⁷

5. *Heb. 13:4; I Tim. 4:3; I Cor. 7:36-38; Gen. 24:57-58.*

6. *I Cor. 7:39.*

7. *Gen. 34:14; Exod. 34:16; Deut. 7:3-4; I Kings 11:4; Neh. 13:25-27; Mal. 2:11-12; II Cor. 6:14.*

4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word;⁸ nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.^{9 v}

8. *Lev. 18:1-30; I Cor. 5:1; Amos 2:7.*

9. *Mark 6:18; Lev. 18:24-28.*

5. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.¹⁰ In the case of adultery after marriage, it is lawful for the innocent

party to sue out a divorce,¹¹ and, after the divorce, to marry another, as if the offending party were dead.¹²

10. *Matt. 1:18-20.*

11. *Matt. 5:31-32.*

12. *Matt. 19:9; Rom. 7:2-3.*

6. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage;¹³ wherein a public and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case.¹⁴

13. *Matt. 19:8-9; I Cor. 7:15; Matt. 19:6.*

14. *Deut. 24:1-4.*

WCF ~ Chapter XXV

OF THE CHURCH

1. THE catholic or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all.¹

1. *Eph. 1:10, 22-23; Eph. 5:23, 27, 32; Col. 1:18.*

2. The visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion,² together with their children;³ and is the kingdom of the Lord Jesus Christ,⁴ the house and family of God,⁵ out of which there is no ordinary possibility of salvation.⁶

2. *I Cor. 1:2; I Cor. 12:12-13; Ps. 2:8; Rev. 7:9; Rom. 15:9-12.*

3. *I Cor. 7:14; Acts 2:39; Ezek. 16:20-21; Rom. 11:16; Gen. 3:15; Gen. 17:7.*

4. *Matt. 13:47; Isa. 9:7.*

5. *Eph. 2:19; Eph. 3:15.*

6. *Acts 2:47.*

3. Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.⁷

7. *I Cor. 12:28; Eph. 4:11-13; Matt. 28:19-20; Isa. 59:21.*

4. This catholic church hath been sometimes more, sometimes less visible.⁸ And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.⁹

8. *Rom. 11:3-4; Rev. 12:6, 14.*

9. *Rev. 2:1-29; Rev. 3:1-22; I Cor. 5:6-7.*

5. The purest churches under heaven are subject both to mixture and error;¹⁰ and some have so degenerated as to become no churches of Christ, but synagogues of Satan.¹¹ Nevertheless, there shall be always a church on earth

to worship God according to his will.¹²

10. *I Cor. 13:12; Rev. 2:1-29; Rev. 3:1-22; Matt. 13:24-30, 47.*

11. *Rev. 18:2; Rom. 11:18-22.*

12. *Matt. 16:18; Ps. 72:17; Ps. 102:28; Matt. 28:19-20.*

6. The Lord Jesus Christ is the only head of the Church,¹³ and the claim of any man to be the vicar of Christ and the head of the Church, is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ.^{vi}

13. *Col. 1:18; Eph. 1:22.*

WCF ~ Chapter XXVI
OF COMMUNION OF SAINTS

1. ALL saints that are united to Jesus Christ their head by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory.¹ And being united to one another in love, they have communion in each other's gifts and graces;² and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.³

1. *I John 1:3; Eph. 3:16-19; John 1:16; Eph. 2:5-6; Phil. 3:10; Rom. 6:5-6; II Tim. 2:12.*

2. *Eph. 4:15-16; I Cor. 12:7; I Cor. 3:21-23; Col. 2:19.*

3. *I Thess. 5:11, 14; Rom. 1:11-12, 14; I John 3:16-18; Gal. 6:10.*

2. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;⁴ as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.⁵

4. *Heb. 10:24-25; Acts 2:42, 46; Isa. 2:3; I Cor. 11:20.*

5. *Acts 2:44-45; I John 3:17; II Cor. 8:1-24; II Cor. 9:1-15; Acts 11:29-30.*

3. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect; either of which to affirm is impious and blasphemous.⁶ Nor doth their communion one with another, as saints, take away or infringe the title or property which each man hath in his goods and possessions.⁷

6. *Col. 1:18-19; I Cor 8:6; Isa. 42:8; I Tim. 6:15-16; Ps. 45:7; with Heb. 1:8-9.*

7. *Exod. 20:15; Eph. 4:28; Acts 5:4.*

WCF ~ Chapter XXVII

OF THE SACRAMENTS

1. SACRAMENTS are holy signs and seals of the covenant of grace,¹ immediately instituted by God,² to represent Christ and his benefits, and to confirm our interest in him;³ as also to put a visible difference between those that belong unto the church and the rest of the world;⁴ and solemnly to engage them to the service of God in Christ, according to his word.⁵

1. *Rom. 4:11; Gen. 17:7, 10.*

2. *Matt. 28:19; I Cor. 11:23.*

3. *I Cor. 10:16; I Cor. 11:25-26; Gal. 3:27; Gal. 3:17.*

4. *Rom. 15:8; Exod. 12:48; Gen. 34:14.*

5. *Rom. 6:3-4; I Cor. 10:16, 21.*

2. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.⁶

6. *Gen. 17:10; Matt. 26:27-28; Tit. 3:5.*

3. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it,⁷ but upon the work of the Spirit,⁸ and the word of institution; which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.⁹

7. *Rom. 2:28-29; I Pet. 3:21.*

9. *Matt. 26:7-8; Matt. 28:19-20.*

8. *Matt. 3:11; I Cor. 12:13.*

4. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism, and the Supper of the Lord; neither of which may be dispensed by any but by a minister of the word, lawfully ordained.¹⁰

10. *Matt. 28:19; I Cor. 11:20, 23; I Cor. 4:1; Heb. 5:4.*

5. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.¹¹

11. *I Cor. 10:1-4.*

WCF ~ Chapter XXVIII

OF BAPTISM

1. BAPTISM is a sacrament of the New Testament, ordained by Jesus Christ,¹ not only for the solemn admission of the party baptized into the visible church;² but also to be unto him a sign and seal of the covenant of grace,³ of his ingrafting into Christ,⁴ of regeneration,⁵ of remission of sins,⁶ and of his giving up unto God through Jesus Christ, to walk in newness of life:⁷ which sacrament is, by Christ's own appointment, to be continued in this church until the end of the world.⁸

1. *Matt. 28:19.*

2. *I Cor. 12:13.*

3. *Rom. 4:11; with Col. 2:11-12.*

4. *Gal. 3:27; Rom. 6:5.*

5. *Tit. 3:5.*

6. *Mark 1:4.*

7. *Rom. 6:3-4.*

8. *Matt. 28:19-20.*

2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.⁹

9. *Matt. 3:11; John 1:33; Matt. 28:19-20.*

3. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.¹⁰

10. *Heb. 9:10, 19-22; Acts 2:41; Acts 16:33; Mark 7:4.*

4. Not only those that do actually profess faith in and obedience unto Christ,¹¹ but also the infants of one or both believing parents are to be baptized.¹²

11. *Mark 16:15-16; Acts 8:37-38.*

12. *Gen. 17:7, 9; with Gal. 3:9, 14; and Col. 2:11-12; and Acts 2:38-39;*

and Rom. 4:11-12; I Cor. 7:14; Matt. 28:19; Mark 10:13-16; Luke 18:15.

5. Although it be a great sin to contemn or neglect this ordinance,¹³ yet grace and salvation are not so inseparably annexed unto it, as that no person can

be regenerated or saved without it,¹⁴ or that all are baptized are undoubtedly regenerated.¹⁵

13. *Luke 7:30; with Exod. 4:24-26.*

14. *Rom. 4:11; Acts 10:2, 4, 22, 31, 45, 47.*

15. *Acts 8:13, 23.*

6. The efficacy of baptism is not tied to that moment of time wherein it is administered;¹⁶ yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.¹⁷

16. *John 3:5, 8.*

17. *Gal. 3:27; Tit. 3:5; Eph. 5:25-26; Acts 2:38, 41.*

7. The sacrament of baptism is but once to be administered to any person.¹⁸

18. *Tit. 3:5.*

WCF ~ Chapter XXIX

OF THE LORD'S SUPPER

1. OUR Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in this church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.¹

1. *I Cor. 11:23-26; I Cor. 10:16-17, 21; I Cor. 12:13.*

2. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead;² but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same;³ so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.⁴

2. *Heb. 9:22, 25-26, 28.*

3. *I Cor. 11:24-26; Matt. 26:26-27.*

4. *Heb. 7:23-24, 27; Heb. 10:11-12, 14, 18.*

3. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants;⁵ but to none who are not then present in the congregation.⁶

5. *Matt. 26:26-28; and Mark 14:22-24; and Luke 22:19-20; with I Cor. 11:23-26.*

6. *Acts 20:7; I Cor. 11:20.*

4. Private masses, or receiving this sacrament by a priest, or any other, alone;⁷ as likewise the denial of the cup to the people;⁸ worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this

sacrament, and to the institution of Christ.⁹

7. *I Cor. 10:6.*

8. *Mark 14:23; I Cor. 11:25-29.*

9. *Matt. 15:9.*

5. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ;¹⁰ albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.¹¹

10. *Matt. 26:26-28.*

11. *I Cor. 11:26-28; Matt. 26:29.*

6. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called Transubstantiation) by consecration of a priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been and is the cause of manifold superstitions, yea, of gross idolatries.¹²

12. *Acts 3:21; with I Cor. 11:24-26; Luke 24:6, 39.*

7. Worthy receivers, outwardly partaking of the visible elements in this sacrament,¹³ do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.¹⁴

13. *I Cor. 11:28.*

14. *I Cor. 10:16.*

8. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's

table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries,¹⁵ or be admitted thereunto.¹⁶

15. *I Cor. 11:27-29; II Cor. 6:14-16.*

16. *I Cor. 5:6-7, 13; II Thess. 3:6, 14-15; Matt. 7:6.*

WCF ~ Chapter XXX

OF CHURCH CENSURES

1. THE Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate.¹

1. Isa. 9:6-7; I Tim. 5:17; I Thess. 5:12; Acts 20:17-18; Heb. 13:7, 17, 24; I Cor. 12:28; Matt. 28:18-20.

2. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.²

2. Matt. 16:19; Matt. 18:17-18; John 20:21-23; II Cor. 2:6-8.

3. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from the like offenses; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.³

3. I Cor. 5:1-13; I Tim. 5:20; Matt. 7:6; I Tim. 1:20; I Cor. 11:27-34; with Jude 23.

4. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person.⁴

4. I Thess. 5:12; II Thess. 3:6, 14-15; I Cor. 5:4-5, 13; Matt. 18:17; Tit. 3:10.

WCF ~ Chapter XXXI

OF SYNODS AND COUNCILS

1. FOR the better government, and further edification of the church, there ought to be such assemblies as are commonly called Synods or Councils;¹ and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies;² and to convene together in them, as often as they shall judge it expedient for the good of the Church.^{3 vii}

1. *1 Cor. 5 throughout; 1 Tim. 5:20; Matt. 7:6; 1 Tim. 1:20; 1 Cor. 11:27 to the end; With Jude 23.*

2. *Acts 15.*

3. *Acts 15:22,23,25.*

2. It belongeth to synods and councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same; which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word.^{4 viii}

4. *Acts 15:15, 19, 24, 27-31; Acts. 16:4; Matt. 18:17-20.*

3. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both.⁵

5. *Eph. 2:20; Acts 17:11; I Cor. 2:5; II Cor. 1:24.*

4. Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the common wealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.⁶

6. *Luke 12:13-14; John 18:36.*

WCF ~ Chapter XXXII

OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD

1. THE bodies of men after death return to dust, and see corruption;¹ but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them.² The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies;³ and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.⁴ Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

1. *Gen. 3:19; Acts. 13:36.*

2. *Luke 23:43; Eccl. 12:7.*

3. *Heb. 12:23; II Cor. 5:1, 6, 8; Phil. 1:23; with Acts 3:21; and Eph. 4:10.*

4. *Luke 16:23-24; Acts 1:25; Jude 6-7; I Pet. 3:19.*

2. At the return of the Lord Jesus Christ such living persons as are found in him shall not die but be changed:⁵ and all the dead in Christ shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.⁶ At the return of the Lord Jesus Christ such living persons as are found in him shall not die but be changed: and all the dead shall be raised up with the selfsame bodies, and none other, although with different qualities, which shall be united again to their souls forever.^{ix}

5. *I Thess. 4:17; I Cor. 15:51-52.*

6. *Job 19:26-27; I Cor. 15:42-44.*

3. The bodies of the unjust shall, after Christ has reigned on earth a thousand years, be raised to dishonor.^{7 x}

7. *John 5:28, 29; Acts 24:15; I Cor 15:43; Phi: 3:21; Rev. 20:1-15.*

WCF ~ Chapter XXXIII
OF THE LAST THINGS^{xi}

1. GOD hath appointed a day (which word in Scripture in reference to the last things may represent a period of time including the thousand years following the visible, personal and pre-millennial return of Christ)^{xii}, wherein he will judge the world in righteousness by Jesus Christ,¹ to whom all power and judgment is given of the Father.² In which day, not only the apostate angels shall be judged,³ but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.⁴

1. *Acts 17:31.*

2. *John 5:22, 27.*

3. *I Cor. 6:3; Jude 6; II Pet. 2:4.*

4. *II Cor. 5:10; Eccl. 12:14; Rom. 2:16; Rom. 14:10, 12; Matt. 12:36-37.*

2. The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life and receive that fulness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.⁵

5. *Matt. 25:31-46; Rom. 2:5-6; Rom. 9:22-23; Matt. 25:21; Acts 3:19; II Thess. 1:7-10.*

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity;⁶ so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.⁷

6. *II Pet. 3:11, 14; II Cor. 5:10-11; II Thess. 1:5-7; Luke 21:27-28; Rom. 8:23-25.*

7. *Matt. 24:36, 42-44; Mark 13:35-37; Luke 12:35-36; Rev. 22:20.*

END NOTES

End reference taken from the **Westminster Confession of Faith** published by Free Presbyterian Publications of Glasgow, Scotland, 1976.

ⁱ **Chapter VIII, section 4:** The last phrase reads: “at the end of the world.”

ⁱⁱ **Chapter XX, section 4:** This section concludes with an additional phrase: “and by the power of the civil magistrate.”

ⁱⁱⁱ **Chapter XXII, section 3:** This section includes the following sentence at the end: “Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.”

^{iv} **Chapter XXIII, section 3:** “Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven; yet he has authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administrated, and observed. For the better effecting whereof, he has power to call synods, to be present at them and to provide that whatsoever is transacted in them be according to the mind of God.”

^v **Chapters XXIV, section 4:** Includes as the last sentence: “The man may not marry any of his wife’s kindred nearer in blood than he may of his own, nor the woman of her husband’s kindred nearer in blood than her own.”

^{vi} **Chapter XXV, section 6:** “There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalts himself, in the Church, against Christ and all that is called God.”

^{vii} **Chapter XXXI, section 1:** “For the better government, and further edification of the Church, there ought to be such assemblies as are commonly called Synods or Councils.” The remainder of this section has been added.

^{viii} **Chapter XXXI, section 2:** Section has been omitted. The omitted section reads, “As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with, about matters of religion; so, if magistrates be open enemies to the Church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their Churches, may meet together in such assemblies.”

^{ix} **Chapter XXXII, section 2:** “At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the selfsame bodies, and none other (although with different qualities), which shall be united again to their souls forever.”

^x **Chapter XXXII, section 3:** “The bodies of the unjust shall, by the power of Christ, be raised to dishonor: the bodies of the just, by His Spirit, unto honor; and be made conformable to His own glorious body.”

^{xi} **Chapter XXXIII:** The title reads, “Of the Last Judgements”

^{xii} **Chapter XXXIII, section 1:** The section in parenthesis has been added.

DECLARATORY STATEMENT

The first General Synod of the Bible Presbyterian Church made the following declaratory statement:

“In adopting the Confession of Faith this General Synod declares:

First: its firm and glad belief in the reality and universality of the offer of the Gospel to mankind. We believe that Christ’s atonement is sufficient for the sins of all, adapted to all, and is freely offered to all men in the Gospel. We believe that no man will be condemned except upon the ground of his sin.

Second: with regard to the salvation of those dying in infancy we do not regard our Confession as teaching or implying that any who die in infancy are lost.”

WESTMINSTER
LARGER CATECHISM
(Adapted)



WESTMINSTER LARGER CATECHISM (Adapted)

Q. 1. What is the chief and highest end of man?

A. Man's chief and highest end is to glorify God,¹ and fully to enjoy him forever.²

Q. 2. How doth it appear that there is a God?

A. The very light of nature in man, and the works of God, declare plainly that there is a God;³ but his Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation.⁴

Q. 3. What is the Word of God?

A. The holy Scriptures of the Old and New Testament are the Word of God,⁵ the only rule of faith and obedience.⁶

Q. 4. How doth it appear that the Scriptures are the Word of God?

A. The Scriptures manifest themselves to be the Word of God, by their majesty⁷ and purity;⁸ by the consent of all the parts,⁹ and the scope of the whole, which is to give all glory to God;¹⁰ by their light and power to convince and convert sinners, to comfort and build up believers unto salvation:¹¹ but the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very Word of God.¹²

Q. 5. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.¹³

WHAT MAN OUGHT TO BELIEVE CONCERNING GOD.

Q. 6. What do the Scriptures make known of God?

A. The Scriptures make known what God is,¹⁴ the persons in the Godhead,¹⁵ his decrees,¹⁶ and the execution of his decrees.¹⁷

Q. 7. What is God?

A. God is a Spirit,¹⁸ in and of himself infinite in being,¹⁹ glory,²⁰ blessedness,²¹ and perfection;²² all-sufficient,²³ eternal,²⁴ unchangeable,²⁵

incomprehensible,²⁶ every where present,²⁷ almighty,²⁸ knowing all things,²⁹ most wise,³⁰ most holy,³¹ most just,³² most merciful and gracious, long-suffering, and abundant in goodness and truth.³³

Q. 8. Are there more Gods than one?

A. There is but one only, the living and true God.³⁴

Q. 9. How many persons are there in the Godhead?

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.³⁵

Q. 10. What are the personal properties of the three persons in the Godhead?

A. It is proper to the Father to beget the Son,³⁶ and to the Son to be begotten of the Father,³⁷ and to the Holy Ghost to proceed from the Father and the Son from all eternity.³⁸

Q. 11. How doth it appear that the Son and the Holy Ghost are God equal with the Father?

A. The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names,³⁹ attributes,⁴⁰ works,⁴¹ and worship,⁴² as are proper to God only.

Q. 12. What are the decrees of God?

A. God's decrees are the wise, free, and holy acts of the counsel of his will,⁴³ whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time,⁴⁴ especially concerning angels and men.

Q. 13. What hath God especially decreed concerning angels and men?

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory;⁴⁵ and in Christ hath chosen some men to eternal life, and the means thereof;⁴⁶ and also, according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth or withholdeth favour as he pleaseth,) hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice.⁴⁷

Q. 14. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will.⁴⁸

Q. 15. What is the work of creation?

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himself, within the space of six days, and all very good.⁴⁹

Q. 16. How did God create angels?

A. God created all the angels⁵⁰ spirits,⁵¹ immortal,⁵² holy,⁵³ excelling in knowledge,⁵⁴ mighty in power,⁵⁵ to execute his commandments, and to praise his name,⁵⁶ yet subject to change.⁵⁷

Q. 17. How did God create man?

A. After God had made all other creatures, he created man male and female;⁵⁸ formed the body of the man of the dust of the ground,⁵⁹ and the woman of the rib of the man,⁶⁰ endued them with living, reasonable, and immortal souls;⁶¹ made them after his own image,⁶² in knowledge,⁶³ righteousness, and holiness;⁶⁴ having the law of God written in their hearts,⁶⁵ and power to fulfill it,⁶⁶ and dominion over the creatures;⁶⁷ yet subject to fall.⁶⁸

Q. 18. What are God's works of providence?

A. God's works of providence are his most holy,⁶⁹ wise,⁷⁰ and powerful preserving⁷¹ and governing⁷² all his creatures; ordering them, and all their actions,⁷³ to his own glory.⁷⁴

Q. 19. What is God's providence towards the angels?

A. God by his providence permitted some of the angels, willfully and irrecoverably, to fall into sin and damnation,⁷⁵ limiting and ordering that, and all their sins, to his own glory;⁷⁶ and established the rest in holiness and happiness;⁷⁷ employing them all,⁷⁸ at his pleasure, in the administrations of his power, mercy, and justice.⁷⁹

Q. 20. What was the providence of God toward man in the estate in which he was created?

A. The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him

liberty to eat of the fruit of the earth;⁸⁰ putting the creatures under his dominion,⁸¹ and ordaining marriage for his help;⁸² affording him communion with himself;⁸³ instituting the sabbath;⁸⁴ entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience,⁸⁵ of which the tree of life was a pledge;⁸⁶ and forbidding to eat of the tree of knowledge of good and evil, upon the pain of death.⁸⁷

Q. 21. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God in eating the forbidden fruit; and thereby fell from the estate of innocency wherein they were created.⁸⁸

Q. 22. Did all mankind fall in that first transgression?

A. The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation,⁸⁹ sinned in him, and fell with him in that first transgression.⁹⁰

Q. 23. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.⁹¹

Q. 24. What is sin?

A. Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.⁹²

Q. 25. Wherein consisteth the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin,⁹³ the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually;⁹⁴ which is commonly called original sin, and from which do proceed all actual transgressions.⁹⁵

Q. 26. How is original sin conveyed from our first parents unto their posterity?

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.⁹⁶

Q. 27. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God,⁹⁷ his displeasure and curse; so as we are by nature children of wrath,⁹⁸ bond slaves to Satan,⁹⁹ and justly liable to all punishments in this world, and that which is to come.¹⁰⁰

Q. 28. What are the punishments of sin in this world?

A. The punishments of sin in this world are either inward, as blindness of mind,¹⁰¹ a reprobate sense,¹⁰² strong delusions,¹⁰³ hardness of heart,¹⁰⁴ horror of conscience,¹⁰⁵ and vile affections;¹⁰⁶ or outward, as the curse of God upon the creatures for our sakes,¹⁰⁷ and all other evils that befall us in our bodies, names, estates, relations, and employments;¹⁰⁸ together with death itself.¹⁰⁹

Q. 29. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire forever.¹¹⁰

Q. 30. Doth God leave all mankind to perish in the estate of sin and misery?

A. God doth not leave all men to perish in the estate of sin and misery,¹¹¹ into which they fell by the breach of the first covenant, commonly called the Covenant of Works;¹¹² but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the Covenant of Grace.¹¹³

Q. 31. With whom was the Covenant of Grace made?

A. The Covenant of Grace was made with Christ as the second Adam, and in him with all the elect as his seed.¹¹⁴

Q. 32. How is the grace of God manifested in the second covenant?

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a Mediator,¹¹⁵ and life and salvation by him;¹¹⁶ and requiring faith as the condition to interest them in him,¹¹⁷ promiseth and giveth his Holy Spirit¹¹⁸ to all his elect, to work in them that faith,¹¹⁹ with all other saving graces;¹²⁰ and to enable them unto all holy obedience,¹²¹ as the evidence of the truth of their faith¹²² and thankfulness to God,¹²³ and as the way which he hath appointed them to salvation.¹²⁴

Q. 33. Was the Covenant of Grace always administered after one and the same manner?

A. The Covenant of Grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New.¹²⁵

Q. 34. How was the Covenant of Grace administered under the Old Testament?

A. The Covenant of Grace was administered under the Old Testament, by promises,¹²⁶ prophecies,¹²⁷ sacrifices,¹²⁸ circumcision,¹²⁹ the passover,¹³⁰ and other types and ordinances, which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah,¹³¹ by whom they then had full remission of sin, and eternal salvation.¹³²

Q. 35. How is the Covenant of Grace administered under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace was and still is to be administered in the preaching of the Word,¹³³ and the administration of the sacraments of Baptism¹³⁴ and the Lord's Supper;¹³⁵ in which grace and salvation are held forth in more fulness, evidence, and efficacy, to all nations.¹³⁶

Q. 36. Who is the Mediator of the Covenant of Grace?

A. The only Mediator of the Covenant of Grace is the Lord Jesus Christ,¹³⁷ who, being the eternal Son of God, of one substance and equal with the Father,¹³⁸ in the fulness of time became man,¹³⁹ and so was and continues to be God and man, in two entire distinct natures, and one person, forever.¹⁴⁰

Q. 37. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul,¹⁴¹ being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance, and born of her,¹⁴² yet without sin.¹⁴³

Q. 38. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death,¹⁴⁴ give worth and efficacy to his sufferings, obedience, and intercession;¹⁴⁵ and to satisfy God's justice,¹⁴⁶ procure his favour,¹⁴⁷ purchase a peculiar people,¹⁴⁸ give his Spirit to them,¹⁴⁹ conquer all their enemies,¹⁵⁰ and bring them to everlasting salvation.¹⁵¹

Q. 39. Why was it requisite that the Mediator should be man?

A. It was requisite that the Mediator should be man, that he might advance our nature,¹⁵² perform obedience to the law,¹⁵³ suffer and make intercession for us in our nature,¹⁵⁴ have a fellow-feeling of our infirmities;¹⁵⁵ that we might receive the adoption of sons,¹⁵⁶ and have comfort and access with boldness unto the throne of grace.¹⁵⁷

Q. 40. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us,¹⁵⁸ and relied on by us as the works of the whole person.¹⁵⁹

Q. 41. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saveth his people from their sins.¹⁶⁰

Q. 42. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure,¹⁶¹ and so set apart, and fully furnished with all authority and ability,¹⁶² to execute the offices of prophet,¹⁶³ priest,¹⁶⁴ and king of his church,¹⁶⁵ in the estate both of his humiliation and exaltation.

Q. 43. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in his revealing to the church,¹⁶⁶ in all ages, by his Spirit and Word,¹⁶⁷ in divers ways of administration,¹⁶⁸ the whole will of God,¹⁶⁹ in all things concerning their edification and salvation.¹⁷⁰

Q. 44. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God,¹⁷¹ to be a reconciliation for the sins of his people;¹⁷² and in making continual intercession for them.¹⁷³

Q. 45. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in calling out of the world a people to himself,¹⁷⁴ and giving them officers,¹⁷⁵ laws,¹⁷⁶ and censures, by which he visibly governs them;¹⁷⁷ in bestowing saving grace upon his

elect,¹⁷⁸ rewarding their obedience,¹⁷⁹ and correcting them for their sins,¹⁸⁰ preserving and supporting them under all their temptations and sufferings,¹⁸¹ restraining and overcoming all their enemies,¹⁸² and powerfully ordering all things for his own glory,¹⁸³ and their good;¹⁸⁴ and also in taking vengeance on the rest, who know not God, and obey not the gospel.¹⁸⁵

Q. 46. What was the estate of Christ's humiliation?

A. The estate of Christ's humiliation was that low condition, wherein he for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death, until his resurrection.¹⁸⁶

Q. 47. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the son of man, made of a woman of low estate, and to be born of her; with divers circumstances of more than ordinary abasement.¹⁸⁷

Q. 48. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by subjecting himself to the law,¹⁸⁸ which he perfectly fulfilled,¹⁸⁹ and by conflicting with the indignities of the world,¹⁹⁰ temptations of Satan,¹⁹¹ and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.¹⁹²

Q. 49. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that having been betrayed by Judas,¹⁹³ forsaken by his disciples,¹⁹⁴ scorned and rejected by the world,¹⁹⁵ condemned by Pilate, and tormented by his persecutors;¹⁹⁶ having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God's wrath,¹⁹⁷ he laid down his life an offering for sin,¹⁹⁸ enduring the painful, shameful, and cursed death of the cross.¹⁹⁹

Q. 50. Wherein consisted Christ's humiliation after his death?

A. Christ's humiliation after his death consisted in his being buried,²⁰⁰ and continuing in the state of the dead, and under the power of death till the third day;²⁰¹ which hath been otherwise expressed in these words, *He descended into hell.*

Q. 51. What was the estate of Christ's exaltation?

A. The estate of Christ's exaltation comprehendeth his resurrection,²⁰² ascension,²⁰³ sitting at the right hand of the Father,²⁰⁴ and his coming again to judge the world.²⁰⁵

Q. 52. How was Christ exalted in his resurrection?

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, (of which it was not possible for him to be held,)²⁰⁶ and having the very same body in which he suffered, with the essential properties thereof,²⁰⁷ (but without mortality, and other common infirmities belonging to this life,) really united to his soul,²⁰⁸ he rose again from the dead the third day by his own power;²⁰⁹ whereby he declared himself to be the Son of God,²¹⁰ to have satisfied divine justice,²¹¹ to have vanquished death, and him that had the power of it,²¹² and to be Lord of quick and dead:²¹³ all which he did as a public person,²¹⁴ the head of his church,²¹⁵ for their justification,²¹⁶ quickening in grace,²¹⁷ support against enemies,²¹⁸ and to assure them of their resurrection from the dead at the last day.²¹⁹

Q. 53. How was Christ exalted in his ascension?

A. Christ was exalted in his ascension, in that having after his resurrection often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God,²²⁰ and giving them commission to preach the gospel to all nations,²²¹ forty days after his resurrection, he, in our nature, and as our head,²²² triumphing over enemies,²²³ visibly went up into the highest heavens, there to receive gifts for men,²²⁴ to raise up our affections thither,²²⁵ and to prepare a place for us,²²⁶ where himself is, and shall continue till his second coming at the end of the world.²²⁷

Q. 54. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father,²²⁸ with all fulness of joy,²²⁹ glory,²³⁰ and power over all things in heaven and earth;²³¹ and does gather and defend his church, and subdue their enemies; furnisheth his ministers and people with gifts and graces,²³² and maketh intercession for them.²³³

Q. 55. How doth Christ make intercession?

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven,²³⁴ in the merit of his obedience and sacrifice

on earth,²³⁵ declaring his will to have it applied to all believers;²³⁶ answering all accusations against them,²³⁷ and procuring for them quiet of conscience, notwithstanding daily failings,²³⁸ access with boldness to the throne of grace,²³⁹ and acceptance of their persons²⁴⁰ and services.²⁴¹

Q. 56. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men,²⁴² shall come again at the last day in great power,²⁴³ and in the full manifestation of his own glory, and of his Father's, with all his holy angels,²⁴⁴ with a shout, with the voice of the archangel, and with the trumpet of God,²⁴⁵ to judge the world in righteousness.²⁴⁶

Q. 57. What benefits hath Christ procured by his mediation?

A. Christ, by his mediation, hath procured redemption,²⁴⁷ with all other benefits of the Covenant of Grace.²⁴⁸

Q. 58. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us,²⁴⁹ which is the work especially of God the Holy Ghost.²⁵⁰

Q. 59. Who are made partakers of redemption through Christ?

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it,²⁵¹ who are in time by the Holy Ghost enabled to believe in Christ according to the gospel.²⁵²

Q. 60. Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who, having never heard the gospel,²⁵³ know not Jesus Christ,²⁵⁴ and believe not in him, cannot be saved,²⁵⁵ be they never so diligent to frame their lives according to the light of nature,²⁵⁶ or the laws of that religion which they profess;²⁵⁷ neither is there salvation in any other, but in Christ alone,²⁵⁸ who is the Saviour only of his body the church.²⁵⁹

Q. 61. Are all they saved who hear the gospel, and live in the church?

A. All that hear the gospel, and live in the visible church, are not saved; but they only who are true members of the church invisible.²⁶⁰

Q. 62. What is the visible church?

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion,²⁶¹ and of their children.²⁶²

Q. 63. What are the special privileges of the visible church?

A. The visible church hath the privilege of being under God's special care and government;²⁶³ of being protected and preserved in all ages, notwithstanding the opposition of all enemies;²⁶⁴ and of enjoying the communion of saints, the ordinary means of salvation,²⁶⁵ and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying, that whosoever believes in him shall be saved,²⁶⁶ and excluding none that will come unto him.²⁶⁷

Q. 64. What is the invisible church?

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.²⁶⁸

Q. 65. What special benefits do the members of the invisible church enjoy by Christ?

A. The members of the invisible church by Christ enjoy union and communion with him in grace and glory.²⁶⁹

Q. 66. What is that union which the elect have with Christ?

A. The union which the elect have with Christ is the work of God's grace,²⁷⁰ whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband;²⁷¹ which is done in their effectual calling.²⁷²

Q. 67. What is effectual calling?

A. Effectual calling is the work of God's almighty power and grace,²⁷³ whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto)²⁷⁴ he doth, in his accepted time, invite and draw them to Jesus Christ, by his Word and Spirit;²⁷⁵ savingly enlightening their minds,²⁷⁶ renewing and powerfully determining their wills,²⁷⁷ so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein.²⁷⁸

Q. 68. Are the elect only effectually called?

A. All the elect, and they only, are effectually called:²⁷⁹ although others may

be, and often are, outwardly called by the ministry of the Word,²⁸⁰ and have some common operations of the Spirit;²⁸¹ who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.²⁸²

Q. 69. What is the communion in grace which the members of the invisible church have with Christ?

A. The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification,²⁸³ adoption,²⁸⁴ sanctification, and whatever else, in this life, manifests their union with him.²⁸⁵

Q. 70. What is justification?

A. Justification is an act of God's free grace unto sinners,²⁸⁶ in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight;²⁸⁷ not for any thing wrought in them, or done by them,²⁸⁸ but only for the perfect obedience and full satisfaction of Christ, by God imputed to them,²⁸⁹ and received by faith alone.²⁹⁰

Q. 71. How is justification an act of God's free grace?

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified;²⁹¹ yet in as much as God accepteth the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son,²⁹² imputing his righteousness to them,²⁹³ and requiring nothing of them for their justification but faith,²⁹⁴ which also is his gift,²⁹⁵ their justification is to them of free grace.²⁹⁶

Q. 72. What is justifying faith?

A. Justifying faith is a saving grace,²⁹⁷ wrought in the heart of a sinner by the Spirit²⁹⁸ and Word of God,²⁹⁹ whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition,³⁰⁰ not only assenteth to the truth of the promise of the gospel,³⁰¹ but receiveth and resteth upon Christ and his righteousness, therein held forth, for pardon of sin,³⁰² and for the accepting and accounting of his person righteous in the sight of God for salvation.³⁰³

Q. 73. How doth faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits

of it,³⁰⁴ nor as if the grace of faith, or any act thereof, were imputed to him for his justification;³⁰⁵ but only as it is an instrument by which he receiveth and applieth Christ and his righteousness.³⁰⁶

Q. 74. What is adoption?

A. Adoption is an act of the free grace of God,³⁰⁷ in and for his only Son Jesus Christ,³⁰⁸ whereby all those that are justified are received into the number of his children,³⁰⁹ have his name put upon them,³¹⁰ the Spirit of his Son given to them,³¹¹ are under his fatherly care and dispensations,³¹² admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory.³¹³

Q. 75. What is sanctification?

A. Sanctification is a work of God's grace, whereby they whom God hath, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit³¹⁴ applying the death and resurrection of Christ unto them,³¹⁵ renewed in their whole man after the image of God;³¹⁶ having the seeds of repentance unto life, and all other saving graces, put into their hearts,³¹⁷ and those graces so stirred up, increased, and strengthened,³¹⁸ as that they more and more die unto sin, and rise unto newness of life.³¹⁹

Q. 76. What is repentance unto life?

A. Repentance unto life is a saving grace,³²⁰ wrought in the heart of a sinner by the Spirit³²¹ and Word of God,³²² whereby, out of the sight and sense, not only of the danger,³²³ but also of the filthiness and odiousness of his sins,³²⁴ and upon the apprehension of God's mercy in Christ to such as are penitent,³²⁵ he so grieves for³²⁶ and hates his sins,³²⁷ as that he turns from them all to God,³²⁸ purposing and endeavouring constantly to walk with him in all the ways of new obedience.³²⁹

Q. 77. Wherein do justification and sanctification differ?

A. Although sanctification be inseparably joined with justification,³³⁰ yet they differ, in that God in justification imputeth the righteousness of Christ,³³¹ in sanctification of his Spirit infuseth grace, and enableth to the exercise thereof;³³² in the former, sin is pardoned;³³³ in the other, it is subdued:³³⁴ the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation³³⁵ the other is neither equal in all,³³⁶ nor in this life perfect in any,³³⁷ but growing up to perfection.³³⁸

Q. 78. Whence ariseth the imperfection of sanctification in believers?

A. The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins, are hindered in all their spiritual services,³⁴⁰ and their best works are imperfect and defiled in the sight of God.³⁴¹

Q. 79. May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?

A. True believers, by reason of the unchangeable love of God,³⁴² and his decree and covenant to give them perseverance,³⁴³ their inseparable union with Christ,³⁴⁴ his continual intercession for them,³⁴⁵ and the Spirit and seed of God abiding in them,³⁴⁶ can neither totally nor finally fall away from the state of grace,³⁴⁷ but are kept by the power of God through faith unto salvation.³⁴⁸

Q. 80. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him,³⁴⁹ may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made,³⁵⁰ and bearing witness with their spirits that they are the children of God,³⁵¹ be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.³⁵²

Q. 81. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

A. Assurance of grace and salvation not being of the essence of faith,³⁵³ true believers may wait long before they obtain it;³⁵⁴ and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions;³⁵⁵ yet they are never left without such a presence and support of the Spirit of God as keeps them from sinking into utter despair.³⁵⁶

Q. 82. What is the communion in glory which the members of the invisible church have with Christ?

A. The communion in glory which the members of the invisible church have with Christ, is in this life,³⁵⁷ immediately after death,³⁵⁸ and at last perfected in their resurrection.³⁵⁹ i

Q. 83. What is the communion in glory with Christ which the members of the invisible church enjoy in this life?

A. The members of the invisible church have communicated to them in this life the firstfruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of;³⁶⁰ and, as an earnest thereof, enjoy the sense of God's love,³⁶¹ peace of conscience, joy in the Holy Ghost, and hope of glory;³⁶² as, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of their torments which they shall endure after death.³⁶³

Q. 84. Shall all men die?

A. Death being threatened as the wages of sin,³⁶⁴ it is appointed unto all men once to die,³⁶⁵ for that all have sinned.³⁶⁶

Q. 85. Death, being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it;³⁶⁷ so that, although they die, yet it is out of God's love,³⁶⁸ to free them perfectly from sin and misery,³⁶⁹ and to make them capable of further communion with Christ in glory, which they then enter upon.³⁷⁰

Q. 86. What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death is, in that their souls are then made perfect in holiness,³⁷¹ and received into the highest heavens,³⁷² where they behold the face of God in light and glory,³⁷³ waiting for the full redemption of their bodies,³⁷⁴ which even in death continue united to Christ,³⁷⁵ and rest in their graves as in their beds,³⁷⁶ till at the return of Christ they are again united to their souls, and live and reign with him upon the earth a thousand years.³⁷⁷ Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, until the resurrection and judgment of ungodly men, after the millennial reign of Christ.^{378 ii}

Q. 87. What are we to believe concerning the resurrection?

A. We are to believe, that there shall be a resurrection of the dead, both of the just and of the unjust:³⁷⁹ when Jesus Christ returns, the just that are

then found alive shall in a moment be changed; and the selfsame bodies of the dead in Christ which are laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ.³⁸⁰ The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, and incorruptible, and made like to his glorious body in the first resurrection.³⁸¹ The bodies of the wicked shall, after a thousand years, be raised up in dishonour by him, as an offended judge in the second resurrection.^{382 iii}

Q. 88. What shall immediately follow after the second resurrection?

A. Immediately after the second resurrection shall follow the final judgment of men and angels;³⁸³ the destruction of the earth by fire, and the ushering in of the new heaven and new earth, wherein dwelleth righteousness.^{384 iv}

Q. 89. What shall be done to the wicked after their resurrection?

A. After their resurrection, the wicked shall be judged,³⁸⁵ and, upon clear evidence, and full conviction of their own consciences,³⁸⁶ shall have the fearful but just sentence of condemnation pronounced against them;³⁸⁷ and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.^{388 v}

Q. 90. What shall be done to the righteous after their resurrection?

A. After their resurrection, the righteous, being caught up to Christ in the clouds,³⁸⁹ shall be openly acknowledged and acquitted,³⁹⁰ shall join with him in the millennial reign, and the judging of reprobate men and angels:³⁹¹ and shall be received into heaven,³⁹² where they shall be fully and forever freed from all sin and misery;³⁹³ filled with inconceivable joys,³⁹⁴ made perfectly holy and happy both in body and soul, in the company of innumerable saints and angels,³⁹⁵ but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity.³⁹⁶ And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.^{vi}

Having seen what the Scriptures principally teach us to believe concerning God, it follows to consider what they require as the duty of man.

Q. 91. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will.³⁹⁷

Q. 92. What did God at first reveal unto man as the rule of his obedience?

A. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special command not to eat of the fruit of the tree knowledge of good and evil, was the moral law.³⁹⁸

Q. 93. What is the moral law?

A. The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body,³⁹⁹ and in performance of all those duties of holiness and righteousness which he oweth to God and man:⁴⁰⁰ promising life upon the fulfilling, and threatening death upon the breach of it.⁴⁰¹

Q. 94. Is there any use of the moral law to man since the fall?

A. Although no man, since the fall, can attain to righteousness and life by the moral law:⁴⁰² yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.⁴⁰³

Q. 95. Of what use is the moral law to all men?

A. The moral law is of use to all men, to inform them of the holy nature and the will of God,⁴⁰⁴ and of their duty, binding them to walk accordingly;⁴⁰⁵ to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives:⁴⁰⁶ to humble them in the sense of their sin and misery,⁴⁰⁷ and thereby help them to a clearer sight of the need they have of Christ,⁴⁰⁸ and of the perfection of his obedience.⁴⁰⁹

Q. 96. What particular use is there of the moral law to unregenerate men?

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come,⁴¹⁰ and to drive them to Christ;⁴¹¹ or, upon their continuance in the estate and way of sin, to leave them inexcusable,⁴¹² and under the curse thereof.⁴¹³

Q. 97. What special use is there of the moral law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works,⁴¹⁴ so as thereby they are neither justified⁴¹⁵ nor condemned;⁴¹⁶ yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good;⁴¹⁷ and thereby to provoke them to more thankfulness,⁴¹⁸ and to express the same in their greater care to

conform themselves thereunto as the rule of their obedience.⁴¹⁹

Q. 98. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone;⁴²⁰ and are recorded in the twentieth chapter of Exodus. The four first commandments containing our duty to God, and the other six our duty to man.⁴²¹

Q. 99. What rules are to be observed for the right understanding of the ten commandments?

A. For the right understanding of the ten commandments, these rules are to be observed:

1. That the law is perfect, and bindeth everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.⁴²²
2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.⁴²³
3. That one and the same thing, in divers respects, is required or forbidden in several commandments.⁴²⁴
4. That as, where a duty is commanded, the contrary sin is forbidden;⁴²⁵ and, where a sin is forbidden, the contrary duty is commanded:⁴²⁶ so, where a promise is annexed, the contrary threatening is included;⁴²⁷ and, where a threatening is annexed, the contrary promise is included.⁴²⁸
5. That what God forbids, is at no time to be done;⁴²⁹ what he commands, is always our duty;⁴³⁰ and yet every particular duty is not to be done at all times.⁴³¹
6. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.⁴³²
7. That what is forbidden or commanded to ourselves, we are bound, according to our places to endeavour that it may be avoided or performed by others, according to the duty of their places.⁴³³
8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them;⁴³⁴ and to take heed of partaking with others in what is forbidden them.⁴³⁵

Q. 100. What special things are we to consider in the ten commandments?

A. We are to consider in the ten commandments, the preface, the

substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Q. 101. What is the preface to the ten commandments?

A. The preface to the ten commandments is contained in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*⁴³⁶ Wherein God manifesteth his sovereignty, as being JEHOVAH, the eternal, immutable, and almighty God;⁴³⁷ having his being in and of himself,⁴³⁸ and giving being to all his words⁴³⁹ and works:⁴⁴⁰ and that he is a God in covenant, as with Israel of old, so with all his people;⁴⁴¹ who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thralldom;⁴⁴² and that therefore we are bound to take him for our God alone, and to keep all his commandments.⁴⁴³

Q. 102. What is the sum of the four commandments which contain our duty to God?

A. The sum of the four commandments containing our duty to God is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.⁴⁴⁴

Q. 103. Which is the first commandment?

A. The first commandment is, *Thou shalt have no other gods before me.*⁴⁴⁵

Q. 104. What are the duties required in the first commandment?

A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God;⁴⁴⁶ and to worship and glorify him accordingly,⁴⁴⁷ by thinking,⁴⁴⁸ meditating,⁴⁴⁹ remembering,⁴⁵⁰ highly esteeming,⁴⁵¹ honouring,⁴⁵² adoring,⁴⁵³ choosing,⁴⁵⁴ loving,⁴⁵⁵ desiring,⁴⁵⁶ fearing of him;⁴⁵⁷ believing him;⁴⁵⁸ trusting⁴⁵⁹ hoping,⁴⁶⁰ delighting,⁴⁶¹ rejoicing in him;⁴⁶² being zealous for him;⁴⁶³ calling upon him, giving all praise and thanks,⁴⁶⁴ and yielding all obedience and submission to him with the whole man;⁴⁶⁵ being careful in all things to please him,⁴⁶⁶ and sorrowful when in any thing he is offended;⁴⁶⁷ and walking humbly with him.⁴⁶⁸

Q. 105. What are the sins forbidden in the first commandment?

A. The sins forbidden in the first commandment are, atheism, in denying or not having a God;⁴⁶⁹ idolatry, in having or worshipping more gods than one, or any with or instead of the true God;⁴⁷⁰ the not having and

avouching him for God, and our God;⁴⁷¹ the omission or neglect of anything due to him, required in this commandment;⁴⁷² ignorance,⁴⁷³ forgetfulness,⁴⁷⁴ misapprehensions,⁴⁷⁵ false opinions,⁴⁷⁶ unworthy and wicked thoughts of him;⁴⁷⁷ bold and curious searching into his secrets;⁴⁷⁸ all profaneness,⁴⁷⁹ hatred of God,⁴⁸⁰ self-love,⁴⁸¹ self-seeking,⁴⁸² and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part;⁴⁸³ vain credulity,⁴⁸⁴ unbelief,⁴⁸⁵ heresy,⁴⁸⁶ misbelief,⁴⁸⁷ distrust,⁴⁸⁸ despair,⁴⁸⁹ incorrigibleness,⁴⁹⁰ and insensibleness under judgments,⁴⁹¹ hardness of heart,⁴⁹² pride,⁴⁹³ presumption,⁴⁹⁴ carnal security,⁴⁹⁵ tempting of God;⁴⁹⁶ using unlawful means,⁴⁹⁷ and trusting in lawful means;⁴⁹⁸ carnal delights and joys;⁴⁹⁹ corrupt, blind, and indiscreet zeal;⁵⁰⁰ lukewarmness,⁵⁰¹ and deadness in the things of God;⁵⁰² estranging ourselves, and apostatizing from God;⁵⁰³ praying, or giving any religious worship, to saints, angels, or any other creatures;⁵⁰⁴ all compacts and consulting with the devil,⁵⁰⁵ and hearkening to his suggestions;⁵⁰⁶ making men the lords of our faith and conscience;⁵⁰⁷ slighting and despising God and his commands;⁵⁰⁸ resisting and grieving of his Spirit,⁵⁰⁹ discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us;⁵¹⁰ and ascribing the praise of any good we either are, have or can do, to fortune,⁵¹¹ idols,⁵¹² ourselves,⁵¹³ or any other creature.⁵¹⁴

Q. 106. What are we specially taught by these words “before me” in the first commandment?

A. These words *before me* or before my face, in the first commandment, teach us, that God, who seeth all things, taketh special notice of, and is much displeased with, the sin of having any other god: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation:⁵¹⁵ as also to persuade us to do as in his sight, whatever we do in his service.⁵¹⁶

Q. 107. Which is the second commandment?

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of anything 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.*⁵¹⁷

Q. 108. What are the duties required in the second commandment?

A. The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his Word;⁵¹⁸ particularly prayer and thanksgiving in the name of Christ;⁵¹⁹ the reading, preaching, and hearing of the Word;⁵²⁰ the administration and receiving of the sacraments;⁵²¹ church government and discipline;⁵²² the ministry and maintenance thereof;⁵²³ religious fasting;⁵²⁴ swearing by the name of God;⁵²⁵ and vowing unto him;⁵²⁶ as also the disapproving, detesting, opposing all false worship;⁵²⁷ and, according to each one's place and calling, removing it, and all monuments of idolatry.⁵²⁸

Q. 109. What are the sins forbidden in the second commandment?

A. The sins forbidden in the second commandment are, all devising,⁵²⁹ counselling,⁵³⁰ commanding,⁵³¹ using,⁵³² and any wise approving, any religious worship not instituted by God himself;⁵³³ tolerating a false religion; the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever;⁵³⁴ all worshipping of it,⁵³⁵ or God in it or by it;⁵³⁶ the making of any representation of feigned deities,⁵³⁷ and all worship of them, or service belonging to them,⁵³⁸ all superstitious devices,⁵³⁹ corrupting the worship of God,⁵⁴⁰ adding to it, or taking from it,⁵⁴¹ whether invented and taken up of ourselves,⁵⁴² or received by tradition from others,⁵⁴³ though under the title of antiquity,⁵⁴⁴ custom,⁵⁴⁵ devotion,⁵⁴⁶ good intent, or any other pretence whatsoever;⁵⁴⁷ simony;⁵⁴⁸ sacrilege;⁵⁴⁹ all neglect,⁵⁵⁰ contempt,⁵⁵¹ hindering,⁵⁵² and opposing the worship and ordinances which God hath appointed.⁵⁵³

Q. 110. What are the reasons annexed to the second commandment, the more to enforce it?

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, *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;*⁵⁵⁴ are, besides God's sovereignty over us, and propriety in us,⁵⁵⁵ his fervent zeal for his own worship,⁵⁵⁶ and his revengeful indignation against all false worship, as being a spiritual whoredom;⁵⁵⁷ accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations;⁵⁵⁸ and esteeming the observers of it such as love

him and keep his commandments, and promising mercy to them unto many generations.⁵⁵⁹

Q. 111. Which is the third commandment?

A. 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.*⁵⁶⁰

Q. 112. What is required in the third commandment?

A. The third commandment requires, That the name of God, his titles, attributes,⁵⁶¹ ordinances,⁵⁶² the Word,⁵⁶³ sacraments,⁵⁶⁴ prayer,⁵⁶⁵ oaths,⁵⁶⁶ vows,⁵⁶⁷ lots,⁵⁶⁸ his works,⁵⁶⁹ and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought,⁵⁷⁰ meditation,⁵⁷¹ word,⁵⁷² and writing;⁵⁷³ by an holy profession,⁵⁷⁴ and answerable conversation,⁵⁷⁵ to the glory of God,⁵⁷⁶ and the good of ourselves,⁵⁷⁷ and others.⁵⁷⁸

Q. 113. What are the sins forbidden in the third commandment?

A. The sins forbidden in the third commandment are, the not using of God's name as is required;⁵⁷⁹ and the abuse of it in an ignorant,⁵⁸⁰ vain,⁵⁸¹ irreverent, profane,⁵⁸² superstitious⁵⁸³ or wicked mentioning or otherwise using his titles, attributes,⁵⁸⁴ ordinances,⁵⁸⁵ or works,⁵⁸⁶ by blasphemy,⁵⁸⁷ perjury;⁵⁸⁸ all sinful cursings,⁵⁸⁹ oaths,⁵⁹⁰ vows,⁵⁹¹ and lots;⁵⁹² violating of our oaths and vows, if lawful;⁵⁹³ and fulfilling them, if of things unlawful;⁵⁹⁴ murmuring and quarrelling at,⁵⁹⁵ curious prying into,⁵⁹⁶ and misapplying of God's decrees⁵⁹⁷ and providences;⁵⁹⁸ misinterpreting,⁵⁹⁹ misapplying,⁶⁰⁰ or any way perverting the Word, or any part of it;⁶⁰¹ to profane jests,⁶⁰² curious or unprofitable questions, vain janglings, or the maintaining of false doctrines;⁶⁰³ abusing it, the creatures, or anything contained under the name of God, to charms,⁶⁰⁴ or sinful lusts and practices;⁶⁰⁵ the maligning,⁶⁰⁶ scorning,⁶⁰⁷ reviling,⁶⁰⁸ or any wise opposing of God's truth, grace, and ways;⁶⁰⁹ making profession of religion in hypocrisy, or for sinister ends;⁶¹⁰ being ashamed of it,⁶¹¹ or a shame to it, by unconformable,⁶¹² unwise,⁶¹³ unfruitful,⁶¹⁴ and offensive walking,⁶¹⁵ or backsliding from it.⁶¹⁶

Q. 114. What reasons are annexed to the third commandment?

A. The reasons annexed to the third commandment, in these words, *The Lord thy God*, and, *For the Lord will not hold him guiltless that taketh his name in vain*,⁶¹⁷ are, because he is the Lord and our God, therefore

his name is not to be profaned, or any way abused by us;⁶¹⁸ especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment;⁶¹⁹ albeit many such escape the censures and punishments of men.⁶²⁰

Q. 115. Which is the fourth commandment?

A. The fourth commandment is, *Remember the sabbath day, to keep it holy. Six days shalt thou labour, 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 man-servant, nor thy maid-servant, 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 in the seventh day: wherefore the Lord blessed the sabbath-day and hallowed it.*⁶²¹

Q. 116. What is required in the fourth commandment?

A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his Word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian sabbath,⁶²² and in the New Testament called The Lord's Day.⁶²³

Q. 117. How is the sabbath or the Lord's Day to be sanctified?

A. The sabbath or Lord's Day is to be sanctified by an holy resting all the day,⁶²⁴ not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful;⁶²⁵ and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy⁶²⁶) in the public and private exercises of God's worship:⁶²⁷ and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.⁶²⁸

Q. 118. Why is the charge of keeping the sabbath more specially directed to governors of families, and other superiors?

A. The charge of keeping the sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those

that are under their charge; and because they are prone oftentimes to hinder them by employments of their own.⁶²⁹

Q. 119. What are the sins forbidden in the fourth commandment?

A. The sins forbidden in the fourth commandment are, all omissions of the duties required,⁶³⁰ all careless, negligent, and unprofitable performing of them, and being weary of them;⁶³¹ all profaning the day by idleness, and doing that which is in itself sinful;⁶³² and by all needless works, words, and thoughts, about our worldly employments and recreations.⁶³³

Q. 120. What are the reasons annexed to the fourth commandment, the more to enforce it?

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself in these words, *Six days shalt thou labour, and do all thy work*:⁶³⁴ from God's challenging a special propriety in that day, *The seventh day is the sabbath of the Lord thy God*:⁶³⁵ from the example of God, who in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day: and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; Wherefore the Lord blessed the sabbath day, and hallowed it.⁶³⁶

Q. 121. Why is the word "Remember" set in the beginning of the fourth commandment?

A. The word *Remember* is set in the beginning of the fourth commandment,⁶³⁷ partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it,⁶³⁸ and, in keeping it, better to keep all the rest of the commandments,⁶³⁹ and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion;⁶⁴⁰ and partly, because we are very ready to forget it,⁶⁴¹ for that there is less light of nature for it,⁶⁴² and yet it restraineth our natural liberty in things at other times lawful;⁶⁴³ that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it;⁶⁴⁴ and that Satan with his instruments labours much to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.⁶⁴⁵

Q. 122. What is the sum of the six commandments which contain our duty to man?

A. The sum of the six commandments which contain our duty to man, is, to love our neighbour as ourselves,⁶⁴⁶ and to do to others what we would have them to do to us.⁶⁴⁷

Q. 123. Which is the fifth commandment?

A. The fifth commandment is, *Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*⁶⁴⁸

Q. 124. Who are meant by “father” and “mother” in the fifth commandment?

A. By *father* and *mother*, in the fifth commandment, are meant, not only natural parents,⁶⁴⁹ but all superiors in age⁶⁵⁰ and gifts;⁶⁵¹ and especially such as, by God’s ordinance, are over us in place of authority, whether in family,⁶⁵² church,⁶⁵³ or commonwealth.⁶⁵⁴

Q. 125. Why are superiors styled “father” and “mother”?

A. Superiors are styled *father* and *mother*, both to teach them in all duties toward their inferiors, like natural parents, to express love and tenderness to them, according to their several relations;⁶⁵⁵ and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.⁶⁵⁶

Q. 126. What is the general scope of the fifth commandment?

A. The general scope of the fifth commandment is, the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals.⁶⁵⁷

Q. 127. What is the honour that inferiors owe to their superiors?

A. The honour which inferiors owe to their superiors is, all due reverence in heart,⁶⁵⁸ word,⁶⁵⁹ and behaviour;⁶⁶⁰ prayer and thanksgiving for them;⁶⁶¹ imitation of their virtues and graces;⁶⁶² willing obedience to their lawful commands and counsels;⁶⁶³ due submission to their corrections;⁶⁶⁴ fidelity to,⁶⁶⁵ defence,⁶⁶⁶ and maintenance of their persons and authority, according to their several ranks, and the nature of their places;⁶⁶⁷ bearing with their infirmities, and covering them in love,⁶⁶⁸ that so they may be an honour to them and to their government.⁶⁶⁹

Q. 128. What are the sins of inferiors against their superiors?

A. The sins of inferiors against their superiors are, all neglect of the duties

required toward them;⁶⁷⁰ envying at,⁶⁷¹ contempt of,⁶⁷² and rebellion⁶⁷³ against, their persons⁶⁷⁴ and places,⁶⁷⁵ in their lawful counsels,⁶⁷⁶ commands, and corrections;⁶⁷⁷ cursing, mocking⁶⁷⁸ and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government.⁶⁷⁹

Q. 129. What is required of superiors towards their inferiors?

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love,⁶⁸⁰ pray for,⁶⁸¹ and bless their inferiors;⁶⁸² to instruct,⁶⁸³ counsel, and admonish them;⁶⁸⁴ countenancing,⁶⁸⁵ commending,⁶⁸⁶ and rewarding such as do well;⁶⁸⁷ and discountenancing,⁶⁸⁸ reprovng, and chastising such as do ill;⁶⁸⁹ protecting,⁶⁹⁰ and providing for them all things necessary for soul⁶⁹¹ and body:⁶⁹² and by grave, wise, holy, and exemplary carriage, to procure glory to God,⁶⁹³ honour to themselves,⁶⁹⁴ and so to preserve that authority which God hath put upon them.⁶⁹⁵

Q. 130. What are the sins of superiors?

A. The sins of superiors are, besides the neglect of the duties required of them,⁶⁹⁶ and inordinate seeking of themselves,⁶⁹⁷ their own glory,⁶⁹⁸ ease, profit, or pleasure;⁶⁹⁹ commanding things unlawful,⁷⁰⁰ or not in the power of inferiors to perform;⁷⁰¹ counseling,⁷⁰² encouraging,⁷⁰³ or favouring them in that which is evil;⁷⁰⁴ dissuading, discouraging, or discountenancing them in that which is good;⁷⁰⁵ correcting them unduly;⁷⁰⁶ careless exposing, or leaving them to wrong, temptation, and danger;⁷⁰⁷ provoking them to wrath;⁷⁰⁸ or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour.⁷⁰⁹

Q. 131. What are the duties of equals?

A. The duties of equals are, to regard the dignity and worth of each other,⁷¹⁰ in giving honour to go one before another;⁷¹¹ and to rejoice in each others' gifts and advancement, as their own.⁷¹²

Q. 132. What are the sins of equals?

A. The sins of equals are, besides the neglect of the duties required,⁷¹³ the undervaluing of the worth,⁷¹⁴ envying the gifts,⁷¹⁵ grieving at the advancement of prosperity one of another;⁷¹⁶ and usurping pre-eminence one over another.⁷¹⁷

Q. 133. What is the reason annexed to the fifth commandment, the more to

enforce it?

- A. The reason annexed to the fifth commandment, in these words, *That thy days may be long upon the land which the Lord thy God giveth thee*,⁷¹⁸ is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.⁷¹⁹

Q. 134. Which is the sixth commandment?

- A. The sixth commandment is, *Thou shalt not kill*.⁷²⁰

Q. 135. What are the duties required in the sixth commandment?

- A. The duties required in the sixth commandment are all careful studies, and lawful endeavours, to preserve the life of ourselves⁷²¹ and others⁷²² by resisting all thoughts and purposes,⁷²³ subduing all passions,⁷²⁴ and avoiding all occasions,⁷²⁵ temptations,⁷²⁶ and practices, which tend to the unjust taking away the life of any;⁷²⁷ by just defence thereof against violence,⁷²⁸ patient bearing of the hand of God,⁷²⁹ quietness of mind,⁷³⁰ cheerfulness of spirit;⁷³¹ a sober use of meat,⁷³² drink,⁷³³ physic,⁷³⁴ sleep,⁷³⁵ labour,⁷³⁶ and recreations;⁷³⁷ by charitable thoughts,⁷³⁸ love,⁷³⁹ compassion,⁷⁴⁰ meekness, gentleness, kindness;⁷⁴¹ peaceable,⁷⁴² mild and courteous speeches and behaviour;⁷⁴³ forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil;⁷⁴⁴ comforting and succouring the distressed and protecting and defending the innocent.⁷⁴⁵

Q. 136. What are the sins forbidden in the sixth commandment?

- A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves,⁷⁴⁶ or of others,⁷⁴⁷ except in case of public justice,⁷⁴⁸ lawful war,⁷⁴⁹ or necessary defence;⁷⁵⁰ the neglecting or withdrawing the lawful and necessary means of preservation of life;⁷⁵¹ sinful anger,⁷⁵² hatred,⁷⁵³ envy,⁷⁵⁴ desire of revenge;⁷⁵⁵ all excessive passions,⁷⁵⁶ distracting cares;⁷⁵⁷ immoderate use of meat, drink,⁷⁵⁸ labour,⁷⁵⁹ and recreations;⁷⁶⁰ provoking words,⁷⁶¹ oppression,⁷⁶² quarreling,⁷⁶³ striking, wounding,⁷⁶⁴ and whatsoever else tends to the destruction of the life of any.⁷⁶⁵

Q. 137. Which is the seventh commandment?

- A. The seventh commandment is, *Thou shalt not commit adultery*.⁷⁶⁶

Q. 138. What are the duties required in the seventh commandment?

- A. The duties required in the seventh commandment are, chastity in body,

mind, affections,⁷⁶⁷ words,⁷⁶⁸ and behaviour;⁷⁶⁹ and the preservation of it in ourselves and others;⁷⁷⁰ watchfulness over the eyes and all the senses;⁷⁷¹ temperance,⁷⁷² keeping of chaste company,⁷⁷³ modesty in apparel;⁷⁷⁴ marriage by those that have not the gift of continency,⁷⁷⁵ conjugal love,⁷⁷⁶ and cohabitation;⁷⁷⁷ diligent labour in our callings;⁷⁷⁸ shunning all occasions of uncleanness, and resisting temptations thereunto.⁷⁷⁹

Q. 139. What are the sins forbidden in the seventh commandment?

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required,⁷⁸⁰ are, adultery, fornication,⁷⁸¹ rape, incest,⁷⁸² sodomy, and all unnatural lusts;⁷⁸³ all unclean imaginations, thoughts, purposes, and affections;⁷⁸⁴ all corrupt or filthy communications, or listening thereunto;⁷⁸⁵ wanton looks,⁷⁸⁶ impudent or light behaviour, immodest apparel;⁷⁸⁷ prohibiting of lawful,⁷⁸⁸ and dispensing with unlawful marriages;⁷⁸⁹ allowing, tolerating, keeping of stews, and resorting to them;⁷⁹⁰ entangling vows of single life,⁷⁹¹ undue delay of marriage,⁷⁹² having more wives or husbands than one at the same time;⁷⁹³ unjust divorce,⁷⁹⁴ or desertion;⁷⁹⁵ idleness, gluttony, drunkenness,⁷⁹⁶ unchaste company;⁷⁹⁷ lascivious songs, books, pictures, dancings, stage plays;⁷⁹⁸ and all other provocations to, or acts of uncleanness, either in ourselves or others.⁷⁹⁹

Q. 140. Which is the eighth commandment?

A. The eighth commandment is, *Thou shalt not steal.*⁸⁰⁰

Q. 141. What are the duties required in the eighth commandment?

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man;⁸⁰¹ rendering to everyone his due; restitution of goods unlawfully detained from the right owners thereof;⁸⁰² giving and lending freely, according to our abilities, and the necessities of others;⁸⁰³ moderation of our judgments, wills, and affections concerning worldly goods;⁸⁰⁴ a provident care and study to get,⁸⁰⁵ keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition;⁸⁰⁶ a lawful calling,⁸⁰⁷ and diligence in it;⁸⁰⁸ frugality;⁸⁰⁹ avoiding unnecessary lawsuits,⁸¹⁰ and suretiship, or other like engagements;⁸¹¹ and an endeavour, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own.⁸¹²

Q. 142. What are the sins forbidden in the eighth commandment?

A. The sins forbidden in the eighth commandment, besides the neglect of

the duties required,⁸¹³ are, theft,⁸¹⁴ robbery,⁸¹⁵ man-stealing,⁸¹⁶ and receiving any thing that is stolen;⁸¹⁷ fraudulent dealing,⁸¹⁸ false weights and measures,⁸¹⁹ removing landmarks,⁸²⁰ injustice and unfaithfulness in contracts between man and man,⁸²¹ or in matters of trust;⁸²² oppression,⁸²³ extortion,⁸²⁴ usury,⁸²⁵ bribery,⁸²⁶ vexatious lawsuits,⁸²⁷ unjust inclosures and depopulations;⁸²⁸ ingrossing commodities to enhance the price;⁸²⁹ unlawful callings,⁸³⁰ and all other unjust or sinful ways of taking or withholding from our neighbour what belongs to him, or of enriching ourselves;⁸³¹ covetousness;⁸³² inordinate prizing and affecting worldly goods;⁸³³ distrustful and distracting cares and studies in getting, keeping, and using them;⁸³⁴ envying at the prosperity of others;⁸³⁵ as likewise idleness,⁸³⁶ prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate,⁸³⁷ and defrauding ourselves of the due use and comfort of that estate which God hath given us.⁸³⁸

Q. 143. Which is the ninth commandment?

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*⁸³⁹

Q. 144. What are the duties required in the ninth commandment?

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man,⁸⁴⁰ and the good name of our neighbour, as well as our own;⁸⁴¹ appearing and standing for the truth;⁸⁴² and from the heart,⁸⁴³ sincerely,⁸⁴⁴ freely,⁸⁴⁵ clearly,⁸⁴⁶ and fully,⁸⁴⁷ speaking the truth, and only the truth, in matters of judgment and justice,⁸⁴⁸ and in all other things whatsoever;⁸⁴⁹ a charitable esteem of our neighbours;⁸⁵⁰ loving, desiring, and rejoicing in their good name;⁸⁵¹ sorrowing for,⁸⁵² and covering of their infirmities;⁸⁵³ freely acknowledging of their gifts and graces,⁸⁵⁴ defending their innocency;⁸⁵⁵ a ready receiving of a good report,⁸⁵⁶ and unwillingness to admit of an evil report,⁸⁵⁷ concerning them; discouraging tale-bearers,⁸⁵⁸ flatterers,⁸⁵⁹ and slanderers;⁸⁶⁰ love and care of our own good name, and defending it when need requireth;⁸⁶¹ keeping of lawful promises;⁸⁶² studying and practicing of whatsoever things are true, honest, lovely, and of good report.⁸⁶³

Q. 145. What are the sins forbidden in the ninth commandment?

A. The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbours, as well as our own,⁸⁶⁴

especially in public judicature;⁸⁶⁵ giving false evidence,⁸⁶⁶ suborning false witnesses,⁸⁶⁷ wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth;⁸⁶⁸ passing unjust sentence,⁸⁶⁹ calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;⁸⁷⁰ forgery,⁸⁷¹ concealing the truth, undue silence in a just cause,⁸⁷² and holding our peace when iniquity calleth for either a reproof from ourselves,⁸⁷³ or complaint to others;⁸⁷⁴ speaking the truth unseasonably,⁸⁷⁵ or maliciously to a wrong end,⁸⁷⁶ or perverting it to a wrong meaning,⁸⁷⁷ or in doubtful and equivocal expressions, to the prejudice of truth or justice;⁸⁷⁸ speaking untruth,⁸⁷⁹ lying,⁸⁸⁰ slandering,⁸⁸¹ backbiting,⁸⁸² detracting, tale bearing,⁸⁸³ whispering,⁸⁸⁴ scoffing,⁸⁸⁵ reviling,⁸⁸⁶ rash,⁸⁸⁷ harsh,⁸⁸⁸ and partial censuring;⁸⁸⁹ misconstruing intentions, words, and actions;⁸⁹⁰ flattering,⁸⁹¹ vain-glorious boasting;⁸⁹² thinking or speaking too highly or too meanly of ourselves or others;⁸⁹³ denying the gifts and graces of God;⁸⁹⁴ aggravating smaller faults;⁸⁹⁵ hiding, excusing, or extenuating of sins, when called to a free confession;⁸⁹⁶ unnecessary discovering of infirmities;⁸⁹⁷ raising false rumours,⁸⁹⁸ receiving and countenancing evil reports,⁸⁹⁹ and stopping our ears against just defence;⁹⁰⁰ evil suspicion;⁹⁰¹ envying or grieving at the deserved credit of any,⁹⁰² endeavouring or desiring to impair it,⁹⁰³ rejoicing in their disgrace and infamy;⁹⁰⁴ scornful contempt,⁹⁰⁵ fond admiration;⁹⁰⁶ breach of lawful promises;⁹⁰⁷ neglecting such things as are of good report,⁹⁰⁸ and practising, or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.⁹⁰⁹

Q. 146. Which is the tenth commandment?

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*⁹¹⁰

Q. 147. What are the duties required in the tenth commandment?

A. The duties required in the tenth commandment are, such a full contentment with our own condition,⁹¹¹ and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him, tend unto, and further all that good which is his.⁹¹²

Q. 148. What are the sins forbidden in the tenth commandment?

A. The sins forbidden in the tenth commandment are, discontentment

with our own estate;⁹¹³ envying⁹¹⁴ and grieving at the good of our neighbour,⁹¹⁵ together with all inordinate motions and affections to anything that is his.⁹¹⁶

Q. 149. Is any man able perfectly to keep the commandments of God?

A. No man is able, either of himself,⁹¹⁷ or by any grace received in this life, perfectly to keep the commandments of God;⁹¹⁸ but doth daily break them in thought,⁹¹⁹ word, and deed.⁹²⁰

Q. 150. Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?

A. All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.⁹²¹

Q. 151. What are those aggravations that make some sins more heinous than others?

A. Sins receive their aggravations,

1. From the persons offending⁹²² if they be of riper age,⁹²³ greater experience or grace,⁹²⁴ eminent for profession,⁹²⁵ gifts,⁹²⁶ place,⁹²⁷ office,⁹²⁸ guides to others,⁹²⁹ and whose example is likely to be followed by others.⁹³⁰
2. From the parties offended:⁹³¹ if immediately against God,⁹³² his attributes,⁹³³ and worship;⁹³⁴ against Christ, and his grace;⁹³⁵ the Holy Spirit,⁹³⁶ his witness,⁹³⁷ and workings⁹³⁸ against superiors, men of eminency,⁹³⁹ and such as we stand especially related and engaged unto;⁹⁴⁰ against any of the saints,⁹⁴¹ particularly weak brethren,⁹⁴² the souls of them, or any other,⁹⁴³ and the common good of all or many.⁹⁴⁴
3. From the nature and quality of the offence:⁹⁴⁵ if it be against the express letter of the law,⁹⁴⁶ break many commandments, contain in it many sins:⁹⁴⁷ if not only conceived in the heart, but breaks forth in words and actions,⁹⁴⁸ scandalize others,⁹⁴⁹ and admit of no reparation:⁹⁵⁰ if against means,⁹⁵¹ mercies,⁹⁵² judgments,⁹⁵³ light of nature,⁹⁵⁴ conviction of conscience,⁹⁵⁵ public or private admonition,⁹⁵⁶ censures of the church,⁹⁵⁷ civil punishments;⁹⁵⁸ and our prayers, purposes, promises,⁹⁵⁹ vows,⁹⁶⁰ covenants,⁹⁶¹ and engagements to God or men:⁹⁶² if done deliberately,⁹⁶³ wilfully,⁹⁶⁴ presumptuously,⁹⁶⁵ impudently,⁹⁶⁶ boastingly,⁹⁶⁷ maliciously,⁹⁶⁸ frequently,⁹⁶⁹ obstinately,⁹⁷⁰ with delight,⁹⁷¹ continuance,⁹⁷² or

relapsing after repentance.⁹⁷³

4. From circumstances of time⁹⁷⁴ and place:⁹⁷⁵ if on the Lord's day,⁹⁷⁶ or other times of divine worship;⁹⁷⁷ or immediately before⁹⁷⁸ or after these,⁹⁷⁹ or other helps to prevent or remedy such miscarriages;⁹⁸⁰ if in public, or in the presence of others, who are thereby likely to be provoked or defiled.⁹⁸¹

Q. 152. What doth every sin deserve at the hands of God?

- A. Every sin, even the least, being against the sovereignty,⁹⁸² goodness,⁹⁸³ and holiness of God,⁹⁸⁴ and against his righteous law,⁹⁸⁵ deserveth his wrath and curse,⁹⁸⁶ both in this life,⁹⁸⁷ and that which is to come,⁹⁸⁸ and cannot be expiated but by the blood of Christ.⁹⁸⁹

Q. 153. What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?

- A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ,⁹⁹⁰ and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.⁹⁹¹

Q. 154. What are the outward means whereby Christ communicates to us the benefits of his mediation?

- A. The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the Word, sacraments, and prayer; all which are made effectual to the elect for their salvation.⁹⁹²

Q. 155. How is the Word made effectual to salvation?

- A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening,⁹⁹³ convincing, and humbling sinners;⁹⁹⁴ of driving them out of themselves, and drawing them unto Christ;⁹⁹⁵ of conforming them to his image,⁹⁹⁶ and subduing them to his will;⁹⁹⁷ of strengthening them against temptations and corruptions;⁹⁹⁸ of building them up in grace,⁹⁹⁹ and establishing their hearts in holiness and comfort through faith unto salvation.¹⁰⁰⁰

Q. 156. Is the Word of God to be read by all?

- A. Although all are not to be permitted to read the Word publicly to the congregation,¹⁰⁰¹ yet all sorts of people are bound to read it apart

by themselves,¹⁰⁰² and with their families:¹⁰⁰³ to which end, the holy Scriptures are to be translated out of the original into vulgar languages.¹⁰⁰⁴

Q. 157. How is the Word of God to be read?

A. The holy Scriptures are to be read with an high and reverent esteem of them;¹⁰⁰⁵ with a firm persuasion that they are the very Word of God,¹⁰⁰⁶ and that he only can enable us to understand them;¹⁰⁰⁷ with desire to know, believe, and obey the will of God revealed in them;¹⁰⁰⁸ with diligence,¹⁰⁰⁹ and attention to the matter and scope of them;¹⁰¹⁰ with meditation,¹⁰¹¹ application,¹⁰¹² self-denial,¹⁰¹³ and prayer.¹⁰¹⁴

Q. 158. By whom is the Word of God to be preached?

A. The Word of God is to be preached only by such as are sufficiently gifted,¹⁰¹⁵ and also duly approved and called to that office.¹⁰¹⁶

Q. 159. How is the Word of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine,¹⁰¹⁷ diligently,¹⁰¹⁸ in season and out of season;¹⁰¹⁹ plainly,¹⁰²⁰ not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power;¹⁰²¹ faithfully,¹⁰²² making known the whole counsel of God;¹⁰²³ wisely,¹⁰²⁴ applying themselves to the necessities and capacities of the hearers;¹⁰²⁵ zealously,¹⁰²⁶ with fervent love to God¹⁰²⁷ and the souls of his people;¹⁰²⁸ sincerely,¹⁰²⁹ aiming at his glory,¹⁰³⁰ and their conversion,¹⁰³¹ edification,¹⁰³² and salvation.¹⁰³³

Q. 160. What is required of those that hear the Word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence,¹⁰³⁴ preparation,¹⁰³⁵ and prayer;¹⁰³⁶ examine what they hear by the Scriptures;¹⁰³⁷ receive the truth with faith,¹⁰³⁸ love,¹⁰³⁹ meekness,¹⁰⁴⁰ and readiness of mind,¹⁰⁴¹ as the Word of God;¹⁰⁴² meditate,¹⁰⁴³ and confer of it;¹⁰⁴⁴ hide it in their hearts,¹⁰⁴⁵ and bring forth the fruit of it in their lives.¹⁰⁴⁶

Q. 161. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy

Ghost, and the blessing of Christ, by whom they are instituted.¹⁰⁴⁷

Q. 162. What is a sacrament?

A. A sacrament is an holy ordinance instituted by Christ in his church,¹⁰⁴⁸ to signify, seal, and exhibit¹⁰⁴⁹ unto those that are within the covenant of grace,¹⁰⁵⁰ the benefits of his mediation;¹⁰⁵¹ to strengthen and increase their faith, and all other graces;¹⁰⁵² to oblige them to obedience;¹⁰⁵³ to testify and cherish their love and communion one with another;¹⁰⁵⁴ and to distinguish them from those that are without.¹⁰⁵⁵

Q. 163. What are the parts of a sacrament?

A. The parts of a sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified.¹⁰⁵⁶

Q. 164. How many sacraments hath Christ instituted in his church under the New Testament?

A. Under the New Testament Christ hath instituted in his church only two sacraments, Baptism and the Lord's Supper.¹⁰⁵⁷

Q. 165. What is Baptism?

A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,¹⁰⁵⁸ to be a sign and seal of ingrafting into himself,¹⁰⁵⁹ of remission of sins by his blood,¹⁰⁶⁰ and regeneration by his Spirit;¹⁰⁶¹ of adoption,¹⁰⁶² and resurrection unto everlasting life;¹⁰⁶³ and whereby the parties baptized are solemnly admitted into the visible church,¹⁰⁶⁴ and enter into an open and professed engagement to be wholly and only the Lord's.¹⁰⁶⁵

Q. 166. Unto whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him,¹⁰⁶⁶ but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized.¹⁰⁶⁷

Q. 167. How is our Baptism to be improved by us?

A. The needful but much neglected duty of improving our Baptism, is to

be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others;¹⁰⁶⁸ by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein;¹⁰⁶⁹ by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements;¹⁰⁷⁰ by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament;¹⁰⁷¹ by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace;¹⁰⁷² and by endeavouring to live by faith,¹⁰⁷³ to have our conversation in holiness and righteousness,¹⁰⁷⁴ as those that have therein given up their names to Christ;¹⁰⁷⁵ and to walk in brotherly love, as being baptized by the same Spirit into one body.¹⁰⁷⁶

Q. 168. What is the Lord's Supper?

A. The Lord's Supper is a sacrament of the New Testament,¹⁰⁷⁷ wherein, by giving and receiving bread and the cup according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace;¹⁰⁷⁸ have their union and communion with him confirmed;¹⁰⁷⁹ testify and renew their thankfulness,¹⁰⁸⁰ and engagement to God,¹⁰⁸¹ and their mutual love and fellowship each with the other, as members of the same mystical body.^{1082 vii}

Q. 169. How hath Christ appointed bread and the cup to be given and received in the sacrament of the Lord's Supper?

A. Christ hath appointed the ministers of his Word, in the administration of this sacrament of the Lord's Supper, to set apart the bread and the cup from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the cup to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the cup, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.^{1083 viii}

Q. 170. How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and the cup in the Lord's Supper,¹⁰⁸⁴ and yet are spiritually present to the faith of the receiver, no less truly and

really than the elements themselves are to their outward senses;¹⁰⁸⁵ so they that worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly and really,¹⁰⁸⁶ while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.^{1087 ix}

Q. 171. How are they that receive the sacrament of the Lord's Supper to prepare themselves before they come unto it?

A. They that receive the sacrament of the Lord's Supper are, before they come, to prepare themselves thereunto, by examining themselves¹⁰⁸⁸ of their being in Christ,¹⁰⁸⁹ of their sins and wants;¹⁰⁹⁰ of the truth and measure of their knowledge,¹⁰⁹¹ faith,¹⁰⁹² repentance;¹⁰⁹³ love to God and the brethren,¹⁰⁹⁴ charity to all men,¹⁰⁹⁵ forgiving those that have done them wrong;¹⁰⁹⁶ of their desires after Christ,¹⁰⁹⁷ and of their new obedience;¹⁰⁹⁸ and by renewing the exercise of these graces,¹⁰⁹⁹ by serious meditation,¹¹⁰⁰ and fervent prayer.¹¹⁰¹

Q. 172. May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's Supper?

A. One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof;¹¹⁰² and in God's account hath it, if he be duly affected with the apprehension of the want of it,¹¹⁰³ and unfeignedly desires to be found in Christ,¹¹⁰⁴ and to depart from iniquity:¹¹⁰⁵ in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians¹¹⁰⁶) he is to bewail his unbelief,¹¹⁰⁷ and labour to have his doubts resolved;¹¹⁰⁸ and, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.¹¹⁰⁹

Q. 173. May any who profess the faith, and desire to come to the Lord's Supper, be kept from it?

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may and ought to be kept from that sacrament, by the power which Christ hath left in his church,¹¹¹⁰ until they receive instruction, and manifest their reformation.¹¹¹¹

Q. 174. What is required of them that receive the sacrament of the Lord's

Supper in the time of the administration of it?

- A. It is required of them that receive the sacrament of the Lord's Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance,¹¹¹² diligently observe the sacramental elements and actions,¹¹¹³ heedfully discern the Lord's body,¹¹¹⁴ and affectionately meditate on his death and sufferings,¹¹¹⁵ and thereby stir up themselves to a vigorous exercise of their graces;¹¹¹⁶ in judging themselves,¹¹¹⁷ and sorrowing for sin;¹¹¹⁸ in earnest hungering and thirsting after Christ,¹¹¹⁹ feeding on him by faith,¹¹²⁰ receiving of his fullness,¹¹²¹ trusting in his merits,¹¹²² rejoicing in his love,¹¹²³ giving thanks for his grace;¹¹²⁴ in renewing of their covenant with God,¹¹²⁵ and love to all the saints.¹¹²⁶

Q. 175. What is the duty of Christians, after they have received the sacrament of the Lord's Supper?

- A. The duty of Christians, after they have received the sacrament of the Lord's Supper, is seriously to consider how they have behaved themselves therein, and with what success;¹¹²⁷ if they find quickening and comfort, to bless God for it,¹¹²⁸ beg the continuance of it,¹¹²⁹ watch against relapses,¹¹³⁰ fulfill their vows,¹¹³¹ and encourage themselves to a frequent attendance on that ordinance:¹¹³² but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament;¹¹³³ in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time:¹¹³⁴ but, if they see they have failed in either, they are to be humbled,¹¹³⁵ and to attend upon it afterwards with more care and diligence.¹¹³⁶

Q. 176. Wherein do the sacraments of Baptism and the Lord's Supper agree?

- A. The sacraments of Baptism and the Lord's Supper agree, in that the author of both is God;¹¹³⁷ the spiritual part of both is Christ and his benefits;¹¹³⁸ both are seals of the same covenant,¹¹³⁹ are to be dispensed by ministers of the gospel, and by none other;¹¹⁴⁰ and to be continued in the church of Christ until his second coming.¹¹⁴¹

Q. 177. Wherein do the sacraments of Baptism and the Lord's Supper differ?

- A. The sacraments of Baptism and the Lord's Supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ,¹¹⁴² and that even to infants;¹¹⁴³ whereas the Lord's Supper is to be administered often, in

the elements of bread and the cup, to represent and exhibit Christ as spiritual nourishment to the soul,¹¹⁴⁴ and to confirm our continuance and growth in him,¹¹⁴⁵ and that only to such as are of years and ability to examine themselves.^{1146 x}

Q. 178. What is Prayer?

A. Prayer is an offering up of our desires unto God,¹¹⁴⁷ in the name of Christ,¹¹⁴⁸ by the help of his Spirit;¹¹⁴⁹ with confession of our sins,¹¹⁵⁰ and thankful acknowledgment of his mercies.¹¹⁵¹

Q. 179. Are we to pray unto God only?

A. God only being able to search the hearts,¹¹⁵² hear the requests,¹¹⁵³ pardon the sins,¹¹⁵⁴ and fulfill the desires of all;¹¹⁵⁵ and only to be believed in,¹¹⁵⁶ and worshipped with religious worship;¹¹⁵⁷ prayer, which is a special part thereof,¹¹⁵⁸ is to be made by all to him alone,¹¹⁵⁹ and to none other.¹¹⁶⁰

Q. 180. What is it to pray in the name of Christ?

A. To pray in the name of Christ is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake;¹¹⁶¹ not by bare mentioning of his name,¹¹⁶² but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.¹¹⁶³

Q. 181. Why are we to pray in the name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a mediator;¹¹⁶⁴ and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone,¹¹⁶⁵ we are to pray in no other name but his only.¹¹⁶⁶

Q. 182. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty.¹¹⁶⁷

Q. 183. For whom are we to pray?

A. We are to pray for the whole church of Christ upon earth;¹¹⁶⁸ for magistrates,¹¹⁶⁹ and ministers;¹¹⁷⁰ for ourselves,¹¹⁷¹ our brethren,¹¹⁷² yea, our enemies;¹¹⁷³ and for all sorts of men living,¹¹⁷⁴ or that shall live hereafter;¹¹⁷⁵ but not for the dead,¹¹⁷⁶ nor for those that are known to have sinned the sin unto death.¹¹⁷⁷

Q. 184. For what things are we to pray?

A. We are to pray for all things tending to the glory of God,¹¹⁷⁸ the welfare of the church,¹¹⁷⁹ our own¹¹⁸⁰ or others, good;¹¹⁸¹ but not for anything that is unlawful.¹¹⁸²

Q. 185. How are we to pray?

A. We are to pray with an awful apprehension of the majesty of God,¹¹⁸³ and deep sense of our own unworthiness,¹¹⁸⁴ necessities,¹¹⁸⁵ and sins;¹¹⁸⁶ with penitent,¹¹⁸⁷ thankful,¹¹⁸⁸ and enlarged hearts;¹¹⁸⁹ with understanding,¹¹⁹⁰ faith,¹¹⁹¹ sincerity,¹¹⁹² fervency,¹¹⁹³ love,¹¹⁹⁴ and perseverance,¹¹⁹⁵ waiting upon him,¹¹⁹⁶ with humble submission to his will.¹¹⁹⁷

Q. 186. What rule hath God given for our direction in the duty of prayer?

A. The whole Word of God is of use to direct us in the duty of prayer;¹¹⁹⁸ but the special rule of direction is that form of prayer which our Saviour Christ taught his disciples, commonly called The Lord's Prayer.¹¹⁹⁹

Q. 187. How is the Lord's Prayer to be used?

A. The Lord's Prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.¹²⁰⁰

Q. 188. Of how many parts doth the Lord's Prayer consist?

A. The Lord's Prayer consists of three parts; a preface, petitions, and a conclusion.

Q. 189. What doth the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer (contained in these words, *Our Father which art in heaven*,¹²⁰¹) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein;¹²⁰² with reverence, and all other childlike dispositions,¹²⁰³ heavenly affections,¹²⁰⁴ and due apprehensions of his sovereign power, majesty, and gracious condescension:¹²⁰⁵ as also, to pray with and for others.¹²⁰⁶

Q. 190. What do we pray for in the first petition?

A. In the first petition, (which is, *Hallowed be thy name*,¹²⁰⁷) acknowledging the utter inability and indisposition that is in ourselves and all men to honour God aright,¹²⁰⁸ we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him,¹²⁰⁹ his titles,¹²¹⁰ attributes,¹²¹¹ ordinances, Word,¹²¹² works, and whatsoever he is pleased to make himself known by;¹²¹³ and to glorify him in thought, word,¹²¹⁴ and deed:¹²¹⁵ that he would prevent and remove atheism,¹²¹⁶ ignorance,¹²¹⁷ idolatry,¹²¹⁸ profaneness,¹²¹⁹ and whatsoever is dishonorable to him;¹²²⁰ and, by his over-ruling providence, direct and dispose of all things to his own glory.¹²²¹

Q. 191. What do we pray for in the second petition?

A. In the second petition, (which is, *Thy kingdom come*,¹²²²) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan,¹²²³ we pray, that the kingdom of sin and Satan may be destroyed,¹²²⁴ the gospel propagated throughout the world,¹²²⁵ the Jews called,¹²²⁶ the fullness of the Gentiles brought in;¹²²⁷ the church furnished with all gospel-officers and ordinances,¹²²⁸ purged from corruption,¹²²⁹ countenanced and maintained by the civil magistrate:¹²³⁰ that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted:¹²³¹ that Christ would rule in our hearts here,¹²³² and hasten the time of his second coming, and our reigning with him forever:¹²³³ and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.¹²³⁴

Q. 192. What do we pray for in the third petition?

A. In the third petition, (which is, *Thy will be done in earth as it is in heaven*,¹²³⁵) acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God,¹²³⁶ but prone to rebel against his Word,¹²³⁷ to repine and murmur against his providence,¹²³⁸ and wholly inclined to do the will of the flesh, and of the devil:¹²³⁹ we pray, that God would by his Spirit take away from ourselves and others all blindness,¹²⁴⁰ weakness,¹²⁴¹ indisposedness,¹²⁴² and perverseness of heart;¹²⁴³ and by his grace make us able and willing to know, do, and submit to his will in all things,¹²⁴⁴ with the like humility,¹²⁴⁵ cheerfulness,¹²⁴⁶ faithfulness,¹²⁴⁷ diligence,¹²⁴⁸ zeal,¹²⁴⁹ sincerity,¹²⁵⁰ and constancy,¹²⁵¹ as the angels do in heaven.¹²⁵²

Q. 193. What do we pray for in the fourth petition?

A. In the fourth petition, (which is, *Give us this day our daily bread,*¹²⁵³) acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them;¹²⁵⁴ and that neither they of themselves are able to sustain us,¹²⁵⁵ nor we to merit,¹²⁵⁶ or by our own industry to procure them;¹²⁵⁷ but prone to desire,¹²⁵⁸ get,¹²⁵⁹ and use them unlawfully:¹²⁶⁰ we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them;¹²⁶¹ and have the same continued and blessed unto us in our holy and comfortable use of them,¹²⁶² and contentment in them;¹²⁶³ and be kept from all things that are contrary to our temporal support and comfort.¹²⁶⁴

Q. 194. What do we pray for in the fifth petition?

A. In the fifth petition, (which is, *Forgive us our debts, as we forgive our debtors,*¹²⁶⁵) acknowledging, that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God; and that neither we, nor any other creature, can make the least satisfaction for that debt:¹²⁶⁶ we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin,¹²⁶⁷ accept us in his Beloved;¹²⁶⁸ continue his favour and grace to us,¹²⁶⁹ pardon our daily failings,¹²⁷⁰ and fill us with peace and joy, in giving us daily more and more assurance of forgiveness;¹²⁷¹ which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offenses.¹²⁷²

Q. 195. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, *And lead us not into temptation, but deliver us from evil,*¹²⁷³) acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations;¹²⁷⁴ that Satan,¹²⁷⁵ the world,¹²⁷⁶ and the flesh, are ready powerfully to draw us aside, and ensnare us;¹²⁷⁷ and that we, even after the pardon of our sins, by reason of our corruption,¹²⁷⁸ weakness, and want of watchfulness,¹²⁷⁹ are not only subject to be tempted, and

forward to expose ourselves unto temptations,¹²⁸⁰ but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them;¹²⁸¹ and worthy to be left under the power of them:¹²⁸² we pray, that God would so overrule the world and all in it,¹²⁸³ subdue the flesh,¹²⁸⁴ and restrain Satan,¹²⁸⁵ order all things,¹²⁸⁶ bestow and bless all means of grace,¹²⁸⁷ and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin;¹²⁸⁸ or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation;¹²⁸⁹ or when fallen, raised again and recovered out of it,¹²⁹⁰ and have a sanctified use and improvement thereof:¹²⁹¹ that our sanctification and salvation may be perfected,¹²⁹² Satan trodden under our feet,¹²⁹³ and we fully freed from sin, temptation, and all evil, forever.¹²⁹⁴

Q. 196. What doth the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*¹²⁹⁵) teacheth us to enforce our petitions with arguments,¹²⁹⁶ which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God;¹²⁹⁷ and with our prayers to join praises,¹²⁹⁸ ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency;¹²⁹⁹ in regard whereof, as he is able and willing to help us,¹³⁰⁰ so we by faith are emboldened to plead with him that he would,¹³⁰¹ and quietly to rely upon him, that he will fulfil our requests.¹³⁰² And, to testify this our desire and assurance, we say, Amen.¹³⁰³

1. Romans 11:36; 1 Corinthians 10:31.
2. Psalm 73:24-28; John 17:21-23.
3. Romans 1:19-20; Psalm 19:1-3; Acts 17:28.
4. 1 Corinthians 2:9-10; 2 Timothy 3:15-17; Isaiah 59:21.
5. 2 Timothy 3:16; 2 Peter 1:19-21.
6. Ephesians 2:20; Revelation 22:18-19; Isaiah 8:20; Luke 16:29, 31; Galatians 1:8-9; 2 Timothy 3:15-16.
7. Hosea 8:12; 1 Corinthians 2:6-7, 13; Psalm 119:18, 129.
8. Psalm 12:6; Psalm 119:140.
9. Acts 10:43; Acts 26:22.
10. Romans 3:19, 27.
11. Acts 18:28; Hebrews 4:12; James 1:18; Psalm 19:7-9; Romans 15:4; Acts 20:32.
12. John 16:13-14; 1 John 2:20, 27; John 20:31.
13. 2 Timothy 1:13.
14. Hebrews 11:6.
15. 1 John 5:7.
16. Acts 15:14-15, 18.
17. Acts 4:27-28.
18. John 4:24.
19. Exodus 3:14; Job 11:7-9.
20. Acts 7:2.
21. 1 Timothy 6:15.
22. Matthew 5:48.
23. Genesis 17:1.
24. Psalm 90:2.
25. Malachi 3:6.
26. 1 Kings 8:27.
27. Psalm 139:1-13.
28. Revelation 4:8.
29. Hebrews 4:13; Psalm 147:5.
30. Romans 16:27.
31. Isaiah 6:3; Revelation 15:4.
32. Deuteronomy 32:4.
33. Exodus 34:6.
34. Deuteronomy 6:4; 1 Corinthians 8:4,6; Jeremiah 10:10.
35. 1 John 5:7; Matthew 3:16-17; Matthew 28:19; 2 Corinthians 13:14; John 10:30.
36. Hebrews 1:5-6, 8.
37. John 1:14, 18.
38. John 15:26; Galatians 4:6.
39. Isaiah 6:3, 5, 8; John 12:41; Acts 28:25; 1 John 5:20; Acts 5:3-4.
40. John 1:1; Isaiah 9:6; John 2:24-25; 1 Corinthians 2:10-11.
41. Colossians 1:16; Genesis 1:2.
42. Matthew 28:19; 2 Corinthians 8:14.
43. Ephesians 1:11; Romans 11:33; Romans 9:14-15, 18.
44. Ephesians 1:4, 11; Romans 9:22-23; Psalm 33:11.
45. 1 Timothy 5:21.
46. Ephesians 1:4-6; 2 Thessalonians 2:13-14.
47. Romans 9:17-18, 21-22; Matthew 11:25-26; 2 Timothy 2:20; Jude 4; 1 Peter 2:8.
48. Ephesians 1:11.
49. Genesis 1 (entire); Hebrews 11:3; Proverbs 16:4.
50. Colossians 1:16.
51. Psalm 104:4.
52. Matthew 22:30.

53. Matthew 25:31.
54. 2 Samuel 14:17; Matthew 24:36.
55. 2 Thessalonians 1:7.
56. Psalm 103:20-21.
57. 2 Peter 2:4.
58. Genesis 1:27.
59. Genesis 2:7.
60. Genesis 2:22.
61. Genesis 2:7; Job 35:11; Ecclesiastes 12:7; Matthew 10:28; Luke 23:43.
62. Genesis 1:27.
63. Colossians 3:10.
64. Ephesians 4:24.
65. Romans 2:14-15.
66. Ecclesiastes 7:29.
67. Genesis 1:28.
68. Genesis 3:6; Ecclesiastes 7:29.
69. Psalm 145:17.
70. Psalm 104:24; Isaiah 28:29.
71. Hebrews 1:3.
72. Psalm 103:19.
73. Matthew 10:29-31; Genesis 45:7.
74. Romans 11:36; Isaiah 63:14.
75. Jude 6; 2 Peter 2:4; Hebrews 2:16; John 8:44.
76. Job 1:12; Matthew 8:31.
77. 1 Timothy 5:21; Mark 8:38; Hebrews 12:22.
78. Psalm 104:4.
79. 2 Kings 19:35; Hebrews 1:14.
80. Genesis 2:8, 15-16.
81. Genesis 1:28.
82. Genesis 2:18.
83. Genesis 1:26-29; Genesis 3:8.
84. Genesis 2:3.
85. Galatians 3:12; Romans 10:5.
86. Genesis 2:9.
87. Genesis 2:17.
88. Genesis 3:6-8, 13; Ecclesiastes 7:29; 2 Corinthians 11:3.
89. Acts 17:26.
90. Genesis 2:16-17; Romans 5:12-20; 1 Corinthians 15:21-22.
91. Romans 5:12; Romans 3:23.
92. 1 John 3:4; Galatians 3:10, 12.
93. Romans 5:12, 19.
94. Romans 3:10-19; Ephesians 2:1-3; Romans 5:6; Romans 8:7-8; Genesis 6:5.
95. James 1:14-15; Matthew 15:19.
96. Psalm 51:5; John 3:6.
97. Genesis 3:8, 10, 24.
98. Ephesians 2:2-3.
99. 2 Timothy 2:26.
100. Genesis 2:17; Lamentations 3:39; Romans 6:23; Matthew 25:41; Matthew 25:46; Jude 7.
101. Ephesians 4:18.
102. Romans 1:28.
103. 2 Thessalonians 2:11.
104. Romans 2:5.
105. Isaiah 33:14; Genesis 4:13; Matthew 27:4.

106. Romans 1:26.
107. Genesis 3:17.
108. Deuteronomy 28:15-18.
109. Romans 6:21, 23.
110. 2 Thessalonians 1:9; Mark 9:43-44, 46, 48; Luke 16:24.
111. 1 Thessalonians 5:9.
112. Galatians 3:10, 12.
113. Titus 3:4-7; Galatians 3:21; Romans 3:20-22.
114. Galatians 3:16; Romans 5:15-21; Isaiah 53:10-11.
115. Genesis 3:15; Isaiah 42:6; John 6:27.
116. 1 John 5:11-12.
117. John 3:16; John 1:12.
118. Proverbs 1:23.
119. 2 Corinthians 4:13.
120. Galatians 5:22-23.
121. Ezekiel 36:27.
122. James 2:18, 22.
123. 2 Corinthians 5:14-15.
124. Ephesians 2:18.
125. 2 Corinthians 3:6-9.
126. Romans 15:8.
127. Acts 3:20, 24.
128. Hebrews 10:1.
129. Romans 4:11.
130. 1 Corinthians 5:7.
131. Hebrews chapters 8, 9, 10 (entire); Hebrews 11:13.
132. Galatians 3:7-9, 14.
133. Mark 16:15.
134. Matthew 28:19-20.
135. 1 Corinthians 11:23-25.
136. 2 Corinthians 3:6-9; Hebrews 8:6, 10-11; Matthew 28:19.
137. 1 Timothy 2:5.
138. John 1:1, 14; Philippians 2:6.
139. Galatians 4:4.
140. Luke 1:35; Romans 9:5; Colossians 2:9; Hebrews 7:24-25.
141. John 1:14; Matthew 26:38.
142. Luke 1:27, 31, 35, 42; Galatians 4:4.
143. Hebrews 4:15; Hebrews 7:26.
144. Acts 2:24-25; Romans 1:4; Romans 4:25; Hebrews 9:14.
145. Acts 20:28; Hebrews 9:14; Hebrews 7:25-28.
146. Romans 3:24-26.
147. Ephesians 1:6; Matthew 3:17.
148. Titus 2:13-14.
149. Galatians 4:6.
150. Luke 1:68-69, 71, 74.
151. Hebrews 5:8-9; Hebrews 9:11-15.
152. Hebrews 2:16.
153. Galatians 4:4.
154. Hebrews 2:14; Hebrews 7:24-25.
155. Hebrews 4:15.
156. Galatians 4:5.
157. Hebrews 4:16.
158. Matthew 1:21, 23; Matthew 3:17; Hebrews 9:14.

159. 1 Peter 2:6.
160. Matthew 1:21.
161. John 3:34; Psalm 45:7.
162. John 6:27; Matthew 28:18-20.
163. Acts 3:21-22; Luke 4:18, 21.
164. Hebrews 5:5-7; Hebrews 4:14-15.
165. Psalm 2:6; Matthew 21:5; Isaiah 9:6-; Philippians 2:8-11.
166. John 1:18.
167. 1 Peter 1:10-12.
168. Hebrews 1:1-2.
169. John 15:15.
170. Acts 20:23; Ephesians 4:11-13; John 20:31.
171. Hebrews 9:14, 28.
172. Hebrews 2:17.
173. Hebrews 7:25.
174. Acts 15:14-16; Genesis 49:10; Psalm 110:3.
175. Ephesians 4:11-12; 1 Corinthians 12:28.
176. Isaiah 33:22.
177. Matthew 18:17-18; 1 Corinthians 5:4-5.
178. Acts 5:31.
179. Revelation 22:12; Revelation 2:10.
180. Revelation 3:19.
181. Isaiah 63:9.
182. 1 Corinthians 15:25; Psalm 110:1-2.
183. Romans 14:10-11.
184. Romans 8:28.
185. 2 Thessalonians 1:8-9; Psalm 2:8-9.
186. Philippians 2:6-8; Luke 1:31; 2 Corinthians 8:9; Acts 2:24.
187. John 1:14, 18; Galatians 4:4; Luke 2:7.
188. Galatians 4:4.
189. Matthew 5:17; Romans 5:19.
190. Psalm 22:6; Hebrews 12:2-3.
191. Matthew 4:1-12; Luke 4:13.
192. Hebrews 2:17-18; Hebrews 4:15; Isaiah 52:13-14.
193. Matthew 27:4.
194. Matthew 26:56.
195. Isaiah 53:2-3.
196. Matthew 27:26-50; John 19:34.
197. Luke 22:44; Matthew 27:46.
198. Isaiah 53:10.
199. Philippians 2:8; Hebrews 12:2; Galatians 3:13.
200. 1 Corinthians 15:3-4.
201. Psalm 16:10; Acts 2:24-27, 31; Romans 6:9; Matthew 12:40.
202. 1 Corinthians 15:4.
203. Mark 16:19.
204. Ephesians 1:20.
205. Acts 1:11; Acts 17:31.
206. Acts 2:24, 27.
207. Luke 24:39.
208. Romans 6:9; Revelation 1:18.
209. John 10:18.
210. Romans 1:4.
211. Romans 8:34.

212. Hebrews 2:14.
213. Romans 14:9.
214. 1 Corinthians 15:21-22.
215. Ephesians 1:20-23; Colossians 1:18.
216. Romans 4:25.
217. Ephesians 2:1, 5-6; Colossians 2:12.
218. 1 Corinthians 15:25-27.
219. 1 Corinthians 15:20.
220. Acts 1:2-3.
221. Matthew 28:19-20.
222. Hebrews 6:20.
223. Ephesians 4:8.
224. Acts 1:9-11; Ephesians 4:10; Psalm 68:18.
225. Colossians 3:1-2.
226. John 14:3.
227. Acts 3:21.
228. Philippians 2:9.
229. Acts 2:28; Psalm 16:11.
230. John 17:5.
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232. Ephesians 4:10-12; Psalm 110:1.
233. Romans 8:34.
234. Hebrews 9:12, 24.
235. Hebrews 1:3.
236. John 3:16; John 17:9, 20, 24.
237. Romans 8:33-34.
238. Romans 5:1-2; 1 John 2:1-2.
239. Hebrews 4:16.
240. Ephesians 1:6.
241. 1 Peter 2:5.
242. Acts 3:14-15.
243. Matthew 24:30.
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245. 1 Thessalonians 4:16.
246. Acts 17:31.
247. Hebrews 9:12.
248. 2 Corinthians 1:20.
249. John 1:11-12.
250. Titus 3:5-6.
251. Ephesians 1:13-14; John 6:37, 39; John 10:15-16.
252. Ephesians 2:8; 2 Corinthians 4:13.
253. Romans 10:14.
254. 2 Thessalonians 1:8-9; Ephesians 2:12; John 1:10-12.
255. John 8:24.
256. 1 Corinthians 1:20-24.
257. John 4:22; Romans 9:31-32; Philippians 3:4-9.
258. Acts 4:12.
259. Ephesians 5:23.
260. John 12:38-40; Romans 9:6; Matthew 22:14; Matthew 7:21; Romans 11:7.
261. 1 Corinthians 1:2; 1 Corinthians 12:13; Romans 15:9-12; Revelation 7:9; Psalm 2:8; Psalm 22:27-31; Psalm 45:17; Matthew 28:19-20; Isaiah 59:21
262. 1 Corinthians 7:14; Acts 2:39; Romans 11:16; Genesis 17:7.
263. Isaiah 9:5-6; 1 Timothy 4:10.

264. Psalm 115:1-2, 9; Isaiah 31:4-5; Zechariah 12:2-4, 8-9.
265. Acts 2:39, 42.
266. Psalm 147:19-20; Romans 9:4; Ephesians 4:11-12; Mark 16:15-16.
267. John 6:37.
268. Ephesians 1:10; Ephesians 1:22-23; John 10:16; John 11:52.
269. John 17:21; Ephesians 2:5-6; John 17:24.
270. Ephesians 1:22; Ephesians 2:6-7.
271. 1 Corinthians 6:17; John 10:28; Ephesians 5:23, 30.
272. 1 Peter 5:10; 1 Corinthians 1:9.
273. John 5:25; Ephesians 1:18-20; 2 Timothy 1:8-9.
274. Titus 3:4-5; Ephesians 2:4-5, 7-9; Romans 9:11.
275. 2 Corinthians 5:20; 2 Corinthians 6:1-2; John 6:44; 2 Thessalonians 2:13-14.
276. Acts 26:18; 1 Corinthians 2:10, 12.
277. Ezekiel 11:19; Ezekiel 36:26-27; John 6:45.
278. Ephesians 2:5; Philippians 2:13; Deuteronomy 30:6.
279. Acts 13:48.
280. Matthew 22:14.
281. Matthew 7:22; Hebrews 6:4-6.
282. John 12:38-40; Acts 28:25-27; John 6:64-65; Psalm 81:11-12.
283. Romans 8:30.
284. Ephesians 1:5.
285. 1 Corinthians 1:30.
286. Romans 3:22, 24-25; Romans 4:5.
287. 2 Corinthians 5:19, 21; Romans 3:22, 24-25, 27-28.
288. Titus 3:5, 7; Ephesians 1:7.
289. Romans 5:17-19; Romans 4:6-8.
290. Acts 10:43; Philippians 3:9.
291. Romans 5:8-10, 19.
292. 1 Timothy 2:5-6; Hebrews 10:10; Matthew 20:28; Daniel 9:24, 26; Isaiah 53:4-6, 10-12; Hebrews 7:22; Romans 8:32; 1 Peter 1:18-19.
293. 2 Corinthians 5:21.
294. Romans 3:24-25.
295. Ephesians 2:8.
296. Ephesians 1:17.
297. Hebrews 10:39.
298. 2 Corinthians 4:13; Ephesians 1:17-19.
299. Romans 10:14-17.
300. Acts 2:37; Acts 16:30; John 16:8-9; Romans 6:6; Ephesians 2:1; Acts 4:12.
301. Ephesians 1:13.
302. John 1:12; Acts 16:31; Acts 10:43.
303. Philippians 3:9; Acts 15:11.
304. Galatians 3:11; Romans 3:28.
305. Romans 4:5; Romans 10:10.
306. John 1:12; Philippians 3:9; Galatians 1:16.
307. 1 John 3:1.
308. Ephesians 1:5; Galatians 4:4-5.
309. John 1:12.
310. 2 Corinthians 6:18; Revelation 3:12.
311. Galatians 4:6.
312. Psalm 103:13; Proverbs 14:26; Matthew 6:32.
313. Hebrews 6:12; Romans 8:17.
314. Ephesians 1:4; 1 Corinthians 6:11; 2 Thessalonians 2:13.
315. Romans 6:4-6.

316. Ephesians 4:23-24.
317. Acts 11:18; 1 John 3:9.
318. Jude 20; Hebrews 6:11-12; Ephesians 3:16-19; Colossians 1:10-11.
319. Romans 6:4, 6, 14; Galatians 5:24.
320. 2 Timothy 2:25.
321. Zechariah 12:10.
322. Acts 11:18, 20-21.
323. Ezekiel 18:28, 30, 32; Luke 15:17-18; Hosea 2:6-7.
324. Ezekiel 36:31; Isaiah 30:22.
325. Joel 2:12-13.
326. Jeremiah 31:18-19.
327. 2 Corinthians 7:11.
328. Acts 26:18; Ezekiel 14:6; 1 Kings 8:47-48.
329. Psalm 119:6, 59, 128; Luke 1:6; 2 Kings 23:25.
330. 1 Corinthians 6:11; 1 Corinthians 1:30.
331. Romans 4:6, 8.
332. Ezekiel 36:27.
333. Romans 3:24-25.
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335. Romans 8:33-34.
336. 1 John 2:12-14; Hebrews 5:12-14.
337. 1 John 1:8, 10.
338. 2 Corinthians 7:1; Philippians 3:12-14.
339. Romans 7:18, 23; Mark 14:66; Galatians 2:11-12.
340. Hebrews 12:1.
341. Isaiah 64:6; Exodus 28:38.
342. Jeremiah 31:3.
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344. 1 Corinthians 1:8-9.
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346. 1 John 3:9; 1 John 2:27.
347. Jeremiah 32:40; John 10:28.
348. 1 Peter 1:5.
349. 1 John 2:3.
350. 1 Corinthians 2:12; 1 John 3:14, 18-19, 21, 24; 1 John 4:13, 16; Hebrews 6:11-12.
351. Romans 8:16.
352. 1 John 5:13.
353. Ephesians 1:13.
354. Isaiah 50:10; Psalm 88:1-3, 6-7, 9-10, 13-15.
355. Psalm 77:1-12; Song of Solomon 5:2-3, 6; Psalm 51:8, 12; Psalm 31:22; Psalm 22:1.
356. 1 John 3:9; Psalm 73:15, 23; Isaiah 54:7-10.
357. 2 Corinthians 3:18.
358. Luke 23:43.
359. 1 Thessalonians 4:17.
360. Ephesians 2:5-6.
361. Romans 5:5; 2 Corinthians 1:22.
362. Romans 5:1-2; Romans 14:17.
363. Genesis 4:13; Matthew 27:4; Hebrews 10:27; Romans 2:9; Mark 9:44.
364. Romans 6:23.
365. Hebrews 9:27.
366. Romans 5:12.
367. 1 Corinthians 15:26, 55-57; Hebrews 2:15.
368. Isaiah 57:1-2; 2 Kings 22:20.

369. Revelation 14:13; Ephesians 5:27.
370. Luke 23:43; Philippians 1:23.
371. Hebrews 12:23.
372. 2 Corinthians 5:1, 6, 8; Philippians 1:23; Acts 3:21; Ephesians 4:10.
373. 1 John 3:2; 1 Corinthians 13:12.
374. Romans 8:23; Psalm 16:9.
375. 1 Thessalonians 4:14.
376. Isaiah 57:2.
377. Job 19:26-27.
378. Luke 16:23-24; Acts 1:25; Jude 6-7.
379. Acts 24:15.
380. 1 Corinthians 15:51-53; 1 Thessalonians 4:15-17; John 5:28-29.
381. 1 Corinthians 15:21-23, 42-44; Philippians 3:21.
382. John 5:27-29; Matthew 25:33.
383. 2 Peter 2:4, 6-7, 14-15; Matthew 25:46.
384. Matthew 24:36, 42, 44.
385. Matthew 25:33.
386. Romans 2:15-16.
387. Matthew 25:41-43.
388. Luke 16:26; 2 Thessalonians 1:8-9.
389. 1 Thessalonians 4:17.
390. Matthew 25:33; Matthew 10:32.
391. 1 Corinthians 6:2-3.
392. Matthew 25:34, 46.
393. Ephesians 5:27; Revelation 14:13.
394. Psalm 16:11.
395. Hebrews 12:22-23.
396. 1 John 3:2; 1 Corinthians 13:12; 1 Thessalonians 4:17-18.
397. Romans 12:1-2; Micah 6:8; 1 Samuel 15:22.
398. Genesis 1:26-27; Romans 2:14-15; Romans 10:5; Genesis 2:17.
399. Deuteronomy 5:1-3, 31, 33; Luke 10:26-27; 1 Thessalonians 5:23.
400. Luke 1:75; Acts 24:16.
401. Romans 10:5; Galatians 3:10; Galatians 3:12.
402. Romans 8:3; Galatians 2:16.
403. 1 Timothy 1:8.
404. Leviticus 11:44-45; Leviticus 20:7-8; Romans 8:12.
405. Micah 6:8; James 2:10-11.
406. Psalm 19:11-12; Romans 3:20; Romans 7:7.
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408. Galatians 3:21-22.
409. Romans 10:4.
410. 1 Timothy 1:9-10.
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414. Romans 6:14; Romans 7:4, 6; Galatians 4:4-5.
415. Romans 3:20.
416. Galatians 5:23; Romans 8:1.
417. Romans 7:24-25; Galatians 3:13-14; Romans 8:3-4.
418. Luke 1:68-69, 74-75; Colossians 1:12-14.
419. Romans 7:22; Romans 12:2; Titus 2:11-14.
420. Deuteronomy 10:4; Exodus 34:1-4.
421. Matthew 22:37-40.

422. Psalm 19:7; James 2:10; Matthew 5:21-22.
423. Romans 7:14; Deuteronomy 6:5; Matthew 22:37-39;
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425. Isaiah 58:13; Deuteronomy 6:13; Matthew 4:9-10; Matthew 15:4-6.
426. Matthew 5:21-25; Ephesians 4:28.
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428. Jeremiah 18:7-8; Exodus 20:7; Psalm 15:1, 4-5; Psalm 24:4-5.
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430. Deuteronomy 4:8-9.
431. Matthew 12:7.
432. Matthew 5:21-22, 27-28; Matthew 15:4-6; Hebrews 10:24-25; 1 Thessalonians 5:22;
Jude 23; Galatians 5:26; Colossians 3:21.
433. Exodus 20:10; Leviticus 19:17; Genesis 18:19; Joshua 14:15; Deuteronomy 6:6-7.
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435. 1 Timothy 5:22; Ephesians 5:11.
436. Exodus 20:2.
437. Isaiah 44:6.
438. Exodus 3:14.
439. Exodus 6:3.
440. Acts 17:24, 28.
441. Genesis 17:7; Romans 3:29.
442. Luke 1:74-75.
443. 1 Peter 1:15, 17-18; Leviticus 18:30; Leviticus 19:37.
444. Luke 10:27.
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446. 1 Chronicles 28:9; Deuteronomy 26:7; Isaiah 43:10; Jeremiah 14:22.
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448. Malachi 3:16.
449. Psalm 63:6.
450. Ecclesiastes 12:1.
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457. Isaiah 8:13.
458. Exodus 14:31.
459. Isaiah 26:4.
460. Psalm 130:7.
461. Psalm 37:4.
462. Psalm 32:11.
463. Romans 12:11.
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464. Philippians 4:6.
465. Jeremiah 7:23; James 4:7.
466. 1 John 3:22.
467. Jeremiah 31:18; Psalm 119:136.
468. Micah 6:8.
469. Psalm 14:1; Ephesians 2:12.
470. Jeremiah 2:27-28; 1 Thessalonians 1:9.
471. Psalm 81:11.

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473. Jeremiah 4:22; Hosea 4:1, 6.
474. Jeremiah 2:32.
475. Acts 17:23, 29.
476. Isaiah 40:18.
477. Psalm 50:21.
478. Deuteronomy 29:29.
479. Titus 1:16; Hebrews 12:16.
480. Romans 1:30.
481. 2 Timothy 3:2.
482. Philippians 2:21.
483. 1 John 2:15-16; 1 Samuel 2:29; Colossians 2:2, 5.
484. 1 John 4:1.
485. Hebrews 3:12.
486. Galatians 5:20; Titus 3:10.
487. Acts 26:9.
488. Psalm 78:22.
489. Genesis 4:13.
490. Jeremiah 5:3.
491. Isaiah 42:25.
492. Romans 2:5.
493. Jeremiah 13:15.
494. Psalm 10:13.
495. Zephaniah 1:12.
496. Matthew 4:7.
497. Romans 3:8.
498. Jeremiah 17:5.
499. 2 Timothy 3:4.
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501. Revelation 3:16.
502. Revelation 2:1.
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504. Romans 10:13-14; Hosea 4:12; Acts 10:25-26; Revelation 19:10; Matthew 4:10; Colossians 2:18; Romans 1:25.
505. Leviticus 20:6; 1 Samuel 28:7, 11; 1 Chronicles 10:13-14.
506. Acts 5:3.
507. 2 Corinthians 1:24; Matthew 23:9.
508. Deuteronomy 32:15; 2 Samuel 12:9; Proverbs 13:13.
509. Acts 7:51; Ephesians 4:30.
510. Psalm 73:2-3, 13-15, 22; Job 1:22.
511. 1 Samuel 6:7-9.
512. Daniel 5:23.
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514. Habakkuk 1:16.
515. Ezekiel 8:5-6; Psalm 44:20-21.
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517. Exodus 20:4-6.
518. Deuteronomy 32:46-47; Matthew 28:20; Acts 2:42; 1 Timothy 6:13-14.
519. Philippians 4:6; Ephesians 5:20.
520. Deuteronomy 17:18-19; Acts 15:21; 2 Timothy 4:2; Acts 10:33.
521. Matthew 28:19; 1 Corinthians 11:23-30.
522. Matthew 18:15-17; Matthew 16:19; 1 Corinthians 5; 1 Corinthians 12:28.
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 535. Daniel 3:18; Galatians 4:8.
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 537. Exodus 32:8.
 538. 1 Kings 18:26, 28; Isaiah 65:11.
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 542. Psalm 106:39.
 543. Matthew 15:9.
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 545. Jeremiah 44:17.
 546. Isaiah 65:3-5; Galatians 1:13-14.
 547. 1 Samuel 13:11-12; 1 Samuel 15:21.
 548. Acts 8:18.
 549. Romans 2:22; Malachi 3:8.
 550. Exodus 4:24-26.
 551. Matthew 22:5; Malachi 1:7, 13.
 552. Matthew 23:13.
 553. Acts 13:44-45; 1 Thessalonians 2:15-16.
 554. Exodus 20:5-6.
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 558. Hosea 2:2-4.
 559. Deuteronomy 5:29.
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 561. Matthew 11:9; Deuteronomy 28:58; Psalm 68:4; Revelation 15:3-4.
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 563. Psalm 138:2.
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 565. 1 Timothy 2:8.
 566. Jeremiah 4:2.
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 571. Psalm 8:1, 3-4, 9.
 572. Colossians 3:17; Psalm 105:2, 5.
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- 582. Malachi 1:6-7, 12; Malachi 3:14.
- 583. 1 Samuel 4:3-5; Jeremiah 7:4, 9-10, 14, 31; Colossians 2:20-22.
- 584. 2 Kings 18:30, 35; Exodus 5:2; Psalm 139:20.
- 585. Psalm 50:16-17.
- 586. Isaiah 5:12.
- 587. 2 Kings 19:22; Leviticus 24:11.
- 588. Zechariah 5:4; Zechariah 8:17.
- 589. 1 Samuel 17:43; 2 Samuel 16:5.
- 590. Jeremiah 5:7; Jeremiah 23:10.
- 591. Deuteronomy 23:18; Acts 23:12, 14.
- 592. Esther 3:7; Esther 9:24; Psalm 22:18.
- 593. Psalm 24:4; Ezekiel 17:16, 18-19.
- 594. Mark 6:26; 1 Samuel 25:22, 32-34.
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- 596. Deuteronomy 29:29.
- 597. Romans 3:5, 7; Romans 6:1.
- 598. Ecclesiastes 8:11; Ecclesiastes 9:3; Psalm 39.
- 599. Matthew 5:21-22.
- 600. Ezekiel 13:22.
- 601. 2 Peter 3:16; Matthew 22:24-31; Matthew 25:28-30.
- 602. Isaiah 22:13; Jeremiah 23:34, 36, 38.
- 603. 1 Timothy 1:4, 6-7; 1 Timothy 6:4-5, 20; 2 Timothy 2:14; Titus 3:9.
- 604. Deuteronomy 18:10-14; Acts 19:13.
- 605. 2 Timothy 4:3-4; Romans 13:13-14; 1 Kings 21:9-10; Jude 4.
- 606. Acts 13:45; 1 John 3:12.
- 607. Psalm 1:1; 2 Peter 3:3.
- 608. 1 Peter 4:4.
- 609. Acts 13:45-46, 50; Acts 4:18; Acts 19:9; 1 Thessalonians 2:16; Hebrews 10:29.
- 610. 2 Timothy 3:5; Matthew 23:14; Matthew 6:1-2, 5, 16.
- 611. Mark 8:38.
- 612. Psalm 73:14-15.
- 613. 1 Corinthians 6:5-6; Ephesians 5:15-17.
- 614. Isaiah 5:4; 2 Peter 1:8-9.
- 615. Romans 2:23-24.
- 616. Galatians 3:1, 3; Hebrews 6:6.
- 617. Exodus 20:7.
- 618. Leviticus 19:12.
- 619. Ezekiel 36:21-23; Deuteronomy 28:58-59; Zechariah 5:2-4.
- 620. 1 Samuel 2:12, 17, 22, 24; 1 Samuel 3:13.
- 621. Exodus 20:8-11.
- 622. Deuteronomy 5:12-14;
Genesis 2:2-3;
1 Corinthians 16:1-2;
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- 623. Revelation 1:10.
- 624. Exodus 20:8, 10.
- 625. Exodus 16:25-28; Nehemiah 13:15-22; Jeremiah 17:21-22.

626. Matthew 12:1-13.
627. Isaiah 58:13; Luke 4:16; Acts 20:7; 1 Corinthians 16:1-2; Isaiah 66:23; Leviticus 23:3.
628. Exodus 20:8; Luke 23:54, 56; Exodus 16:22, 25-26, 29; Nehemiah 13:19.
629. Exodus 20:10; Joshua 24:15; Nehemiah 13:15, 17; Jeremiah 17:20-22; Exodus 23:12.
630. Ezekiel 22:26.
631. Acts 20:7, 9; Ezekiel 33:30-32; Amos 8:5; Malachi 1:13.
632. Ezekiel 23:38.
633. Jeremiah 17:24, 27; Isaiah 58:13.
634. Exodus 20:9.
635. Exodus 20:10.
636. Exodus 20:11.
637. Exodus 20:8.
638. Exodus 16:23; Luke 23:54, 56; Mark 15:42; Nehemiah 13:19;
639. Psalm 92; Ezekiel 20:12, 19-20.
640. Genesis 2:2-3; Psalm 118:22, 24; Acts 4:10-11; Revelation 1:10.
641. Ezekiel 22:26.
642. Nehemiah 9:14.
643. Exodus 34:21.
644. Deuteronomy 5:14-15; Amos 8:5.
645. Lamentations 1:7; Jeremiah 17:21-23; Nehemiah 13:15-22.
646. Matthew 22:39.
647. Matthew 7:12.
648. Exodus 20:12.
649. Proverbs 23:22, 25; Ephesians 6:1-2.
650. 1 Timothy 5:1-2.
651. Genesis 4:20-22; Genesis 45:8
652. 2 Kings 5:13.
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654. Isaiah 49:23.
655. Ephesians 6:4; 2 Corinthians 12:14; 1 Thessalonians 2:7-8, 11; Numbers 11:11-12.
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659. Proverbs 31:28; 1 Peter 3:6.
660. Leviticus 19:32; 1 Kings 2:19.
661. 1 Timothy 2:1-2.
662. Hebrews 13:7; Philippians 3:17.
663. Ephesians 6:1-2, 6-7; 1 Peter 2:13-14; Romans 13:1-5; Hebrews 13:17; Proverbs 4:3-4; Proverbs 23:22; Exodus 18:19, 24.
664. Hebrews 12:9; 1 Peter 2:18-20.
665. Titus 2:9-10.
666. 1 Samuel 26:15-16; 2 Samuel 18:3; Esther 6:2.
667. Matthew 22:21; Romans 13:6-7; 1 Timothy 5:17-18; Galatians 6:6; Genesis 45:11; Genesis 47:12.
668. 1 Peter 2:18; Proverbs 23:22; Genesis 9:23.
669. Psalm 127:3-5; Proverbs 31:23.
670. Matthew 15:4-6.
671. Numbers 11:28-29.
672. 1 Samuel 8:7; Isaiah 3:5.
673. 2 Samuel 15:1-12.
674. Exodus 24:15.
675. 1 Samuel 10:27.
676. 1 Samuel 2:25.

- 677. Deuteronomy 21:18-21.
- 678. Proverbs 30:11, 17.
- 679. Proverbs 19:26.
- 680. Colossians 3:19; Titus 2:4.
- 681. 1 Samuel 12:23; Job 1:5.
- 682. 1 Kings 8:55-56; Hebrews 7:7; Genesis 49:28.
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- 684. Ephesians 6:4.
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- 687. Esther 6:3.
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- 689. Proverbs 29:15; 1 Peter 2:14.
- 690. Job 29:13-16; Isaiah 1:10, 17.
- 691. Ephesians 6:4.
- 692. 1 Timothy 5:8.
- 693. 1 Timothy 4:12; Titus 2:3-5.
- 694. 1 Kings 3:28.
- 695. Titus 2:15.
- 696. Ezekiel 34:2-4.
- 697. Philippians 2:21.
- 698. John 5:44; John 7:18.
- 699. Isaiah 56:10-11; Deuteronomy 17:17.
- 700. Daniel 3:4-6; Acts 4:17-18.
- 701. Exodus 5:10-18; Matthew 23:2, 4.
- 702. Matthew 14:8; Mark 6:24.
- 703. 2 Samuel 13:28.
- 704. 1 Samuel 3:13.
- 705. John 7:46-49; Colossians 3:21.
- 706. 1 Peter 2:18-20; Hebrews 12:10; Deuteronomy 25:3.
- 707. Genesis 38:11, 26; Acts 18:17.
- 708. Ephesians 6:4.
- 709. Genesis 9:21; 1 Kings 12:13-16; 1 Kings 1:6; 1 Samuel 2:29-31.
- 710. 1 Peter 2:17.
- 711. Romans 12:10.
- 712. Romans 12:15-16; Philippians 2:3-4.
- 713. Romans 13:8.
- 714. 2 Timothy 3:3.
- 715. Acts 7:9; Galatians 5:26.
- 716. Numbers 12:2; Esther 6:12-13.
- 717. 3 John 9; Luke 22:24.
- 718. Exodus 20:12.
- 719. Deuteronomy 5:16; 1 Kings 8:25; Ephesians 6:2-3.
- 720. Exodus 20:13.
- 721. Ephesians 5:28-29.
- 722. 1 Kings 18:4.
- 723. Jeremiah 26:15-16; Acts 23:12, 16-17, 21, 27.
- 724. Ephesians 4:26-27.
- 725. 2 Samuel 2:22; Deuteronomy 22:8.
- 726. Matthew 4:6-7; Proverbs 1:10-11, 15-16.
- 727. 1 Samuel 24:12; 1 Samuel 26:9-11; Genesis 37:21-22.
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731. Proverbs 17:22.
732. Proverbs 25:16, 27.
733. 1 Timothy 5:23.
734. Isaiah 38:21.
735. Psalm 127:2.
736. Ecclesiastes 5:12; 2 Thessalonians 3:10, 12; Proverbs 16:20.
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738. 1 Samuel 19:4-5; 1 Samuel 22:13-14.
739. Romans 13:10.
740. Luke 10:33-34.
741. Colossians 3:12-13.
742. James 3:17.
743. 1 Peter 3:8-11; Proverbs 15:1; Judges 8:1-3.
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745. 1 Thessalonians 5:14; Job 31:19-20; Matthew 25:35-36; Proverbs 31:8-9.
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747. Genesis 9:6.
748. Numbers 35:31, 33.
749. Jeremiah 48:10; Deuteronomy 20:1.
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751. Matthew 25:42-43; James 2:15-16; Ecclesiastes 6:1-2.
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754. Proverbs 14:30.
755. Romans 12:19.
756. Ephesians 4:31.
757. Matthew 6:31, 34.
758. Luke 21:34; Romans 13:13.
759. Ecclesiastes 12:12; Ecclesiastes 2:22-23.
760. Isaiah 5:12.
761. Proverbs 15:1; Proverbs 12:18.
762. Ezekiel 18:18; Exodus 1:14.
763. Galatians 5:15; Proverbs 23:29.
764. Numbers 35:16-18, 21.
765. Exod. 21:18-36.
766. Exodus 20:14.
767. 1 Thessalonians 4:4; Job 31:1; 1 Corinthians 7:34.
768. Colossians 4:6.
769. 1 Peter 2:3.
770. 1 Corinthians 7:2, 35-36.
771. Job 31:1.
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774. 1 Timothy 2:9.
775. 1 Corinthians 7:2, 9.
776. Proverbs 5:19-20.
777. 1 Peter 3:7.
778. Proverbs 31:11, 27-28.
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780. Proverbs 5:7.
781. Hebrews 13:4; Galatians 5:19.
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784. Matthew 5:28; Matthew 15:19; Colossians 3:5.
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788. 1 Timothy 4:3.
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792. 1 Corinthians 7:7-9; Genesis 38:26.
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795. 1 Corinthians 7:12-13.
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801. Psalm 15:2, 4; Zechariah 7:4, 10; Zechariah 8:16-17.
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804. 1 Timothy 6:6-9; Galatians 6:14.
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806. Proverbs 27:23-27; Ecclesiastes 2:24; Ecclesiastes 3:12-13; 1 Timothy 6:17-18; Isaiah 38:1; Matthew 11:8.
807. 1 Corinthians 7:20; Genesis 2:15; Genesis 3:19.
808. Ephesians 4:28; Proverbs 10:4.
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810. 1 Corinthians 6:1-9.
811. Proverbs 6:1-6; Proverbs 11:15.
812. Leviticus 25:35; Deuteronomy 22:1-4; Exodus 23:4-5; Genesis 47:14, 20; Philippians 2:4; Matthew 22:39.
813. James 2:15-16; 1 John 3:17.
814. Ephesians 4:28.
815. Psalm 62:10.
816. 1 Timothy 1:10.
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818. 1 Thessalonians 4:6.
819. Proverbs 11:1; Proverbs 20:10.
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821. Amos 8:5; Psalm 37:21.
822. Luke 16:10-12.
823. Ezekiel 22:29; Leviticus 25:17.
824. Matthew 23:25; Ezekiel 22:12.
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826. Job 15:34.
827. 1 Corinthians 6:6-8; Proverbs 3:29-30.
828. Isaiah 5:8; Micah 2:2.
829. Proverbs 11:26.
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831. Job 20:19; James 5:4; Proverbs 21:6.

832. Luke 12:15.
833. 1 Timothy 6:5; Colossians 3:2; Proverbs 23:5; Psalm 62:10.
834. Matthew 6:25, 31, 34; Ecclesiastes 5:12.
835. Psalm 73:3; Psalm 37:1, 7.
836. 2 Thessalonians 3:11; Proverbs 18:9.
837. Proverbs 21:17; Proverbs 23:20-21; Proverbs 28:19.
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839. Exodus 20:16.
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842. Proverbs 31:8-9.
843. Psalm 15:2.
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848. Leviticus 19:15.
849. 2 Corinthians 1:17-18; Ephesians 4:25.
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852. 2 Corinthians 2:4; 2 Corinthians 12:21.
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862. Psalm 15:4.
863. Philippians 4:8.
864. 1 Samuel 17:28; 2 Samuel 16:3; 2 Samuel 1:9-10, 15-16.
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866. Proverbs 19:5; Proverbs 6:16, 19.
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868. Jeremiah 9:3, 5; Acts 24:2, 5; Psalm 12:3-4; Psalm 52:1-4.
869. Proverbs 17:15; 1 Kings 21:9-14.
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874. Isaiah 59:4.
875. Proverbs 29:11.
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877. Psalm 56:5; John 2:19; Matthew 26:60-61.
878. Genesis 3:5; Genesis 26:7, 9.
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881. Psalm 50:20.
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884. Romans 1:29-30.

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- 886. 1 Corinthians 6:10.
- 887. Matthew 7:1.
- 888. Acts 28:4.
- 889. Genesis 38:24; Romans 2:1.
- 890. Nehemiah 6:6-8; Romans 3:8; Psalm 69:10; 1 Samuel 1:13-15; 2 Samuel 10:3.
- 891. Psalm 12:2-3.
- 892. 2 Timothy 3:2.
- 893. Luke 18:9, 11; Romans 12:16; 1 Corinthians 4:6; Acts 12:22; Exodus 4:10-14.
- 894. Job 27:5-6; Job 4:6.
- 895. Matthew 7:3-5.
- 896. Proverbs 28:13; Proverbs 30:20; Genesis 3:12-13; Jeremiah 2:35; 2 Kings 5:25; Genesis 4:9.
- 897. Genesis 9:22; Proverbs 25:9-10.
- 898. Exodus 23:1.
- 899. Proverbs 29:12.
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- 902. Numbers 11:29; Matthew 21:15.
- 903. Ezra 4:12-13.
- 904. Jeremiah 48:27.
- 905. Psalm 35:15-16, 21; Matthew 27:28-29.
- 906. Jude 16; Acts 12:22.
- 907. Romans 1:31; 2 Timothy 3:3.
- 908. 1 Samuel 2:24.
- 909. 2 Samuel 13:12-13; Proverbs 5:8-9; Proverbs 6:33.
- 910. Exodus 20:17.
- 911. Hebrews 13:5; 1 Timothy 6:6.
- 912. Job 31:29; Romans 12:15; Psalm 122:7-9; 1 Timothy 1:5; Esther 10:3; 1 Corinthians 13:4-7.
- 913. 1 Kings 21:4; Esther 5:13; 1 Corinthians 10:10.
- 914. Galatians 5:26; James 3:14, 16.
- 915. Psalm 112:9-10; Nehemiah 2:10.
- 916. Romans 7:7-8; Romans 13:9; Colossians 3:5; Deuteronomy 5:21.
- 917. James 3:2; John 15:5; Romans 8:3.
- 918. Ecclesiastes 7:20; 1 John 1:8, 10; Galatians 5:17; Romans 7:18-19.
- 919. Genesis 6:5; Genesis 8:21.
- 920. Romans 3:9-19; James 3:2-13.
- 921. John 19:11; Ezekiel 8:6, 13, 15; 1 John 5:16; Psalm 78:17, 32, 56.
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- 923. Job 32:7, 9; Ecclesiastes 4:13.
- 924. 1 Kings 11:4, 9.
- 925. 2 Samuel 12:14; 1 Corinthians 5:1.
- 926. James 4:17; Luke 12:47-48.
- 927. Jeremiah 5:4-5.
- 928. 2 Samuel 12:7-9; Ezekiel 8:11-12.
- 929. Romans 2:17-24.
- 930. Galatians 2:11-14.
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- 933. Romans 2:4.
- 934. Malachi 1:8; Malachi 1:14.
- 935. Hebrews 2:2-3; Hebrews 7:25.
- 936. Hebrews 10:29; Matthew 12:31-32.

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941. Zephaniah 2:8, 10-11; Matthew 18:6; 1 Corinthians 6:8; Revelation 17:6.
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948. James 1:14-15; Matthew 5:22; Micah 2:1.
949. Matthew 18:7; Romans 2:23-24.
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954. Romans 1:26-27.
955. Romans 1:32; Daniel 5:22; Titus 3:10-11.
956. Proverbs 29:1.
957. Titus 3:10; Matthew 18:17.
958. Proverbs 27:22; Proverbs 23:35.
959. Psalm 78:34-37; Jeremiah 2:20; Jeremiah 13:5-6, 20-21.
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964. Jeremiah 6:16.
965. Numbers 15:30; Exodus 21:14.
966. Jeremiah 3:3; Proverbs 7:13.
967. Psalm 52:1.
968. 3 John 10.
969. Numbers 14:22.
970. Zechariah 7:11-12.
971. Proverbs 2:14.
972. Isaiah 57:17.
973. Jeremiah 34:8-11; 2 Peter 2:20-22.
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980. Ezra 9:13-14.
981. 2 Samuel 16:22; 1 Samuel 2:22-24.
982. James 2:10-11.
983. Exodus 20:1-2.
984. Habakkuk 1:13; Leviticus 10:3; Leviticus 11:44-45.
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986. Ephesians 5:6; Galatians 3:10.
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990. Acts 20:21; Matthew 3:7-8; Luke 13:3, 5; Acts 16:30-31; John 3:16, 18.
991. Proverbs 2:1-5; Proverbs 8:33-36.
992. Matthew 28:19-20; Acts 2:42, 46-47.
993. Nehemiah 8:8; Acts 26:18; Psalm 19:8.
994. 1 Corinthians 14:24-25; 2 Chronicles 34:18-19 26-28.
995. Acts 2:37, 41; Acts 8:27-30, 35-38.
996. 2 Corinthians 3:18.
997. 2 Corinthians 10:4-6; Romans 6:17.
998. Matthew 4:4, 7, 10; Ephesians 6:16-17; Psalm 19:11; 1 Corinthians 10:11.
999. Acts 20:32; 2 Timothy 3:15-17.
1000. Romans 16:25; 1 Thessalonians 3:2, 10-11, 13; Romans 15:4; Romans 10:13-17; Romans 1:16.
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1002. Deuteronomy 17:19; Revelation 1:3; John 5:39; Isaiah 34:16.
1003. Deuteronomy 6:6-9; Genesis 18:17; Psalm 78:5-7.
1004. 1 Corinthians 14:6, 9, 11-12, 15-16, 24, 27-28.
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1009. Acts 17:11.
1010. Acts 8:30, 34; Luke 10:26-28.
1011. Psalm 1:2; Psalm 119:97.
1012. 2 Chronicles 34:21.
1013. Proverbs 3:5; Deuteronomy 33:3.
1014. Proverbs 2:1-6; Psalm 119:18; Nehemiah 7:6, 8.
1015. 1 Timothy 3:2, 6; Ephesians 4:8-11; Hosea 4:6; Malachi 2:7; 2 Corinthians 3:6.
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1019. 2 Timothy 4:2.
1020. 1 Corinthians 14:19.
1021. 1 Corinthians 2:4.
1022. Jeremiah 23:28; 1 Corinthians 4:1-2.
1023. Acts 20:27.
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1025. 1 Corinthians 3:2; Hebrews 5:12-14; Luke 12:42.
1026. Acts 18:25.
1027. 2 Corinthians 5:13-14; Philippians 1:15-17.
1028. Colossians 4:12; 2 Corinthians 12:15.
1029. 2 Corinthians 2:17; 2 Corinthians 4:2.
1030. 1 Thessalonians 2:4-6; John 7:18.
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1032. 2 Corinthians 12:19; Ephesians 4:12.
1033. 1 Timothy 4:16; Acts 26:16-18.
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1035. 1 Peter 2:1-2; Luke 8:18.
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1037. Acts 17:11.
1038. Hebrews 4:2.
1039. 2 Thessalonians 2:10.
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1042. 1 Thessalonians 2:13.
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1046. Luke 8:15; James 1:25.
1047. 1 Peter 3:21; Acts 8:13, 23; 1 Corinthians 3:6-7; 1 Corinthians 12:13.
1048. Genesis 17:7, 10; Exodus 12; Matthew 28:19; Matthew 26:26-28.
1049. Romans 4:11; 1 Corinthians 11:24-25.
1050. Romans 15:8; Exodus 12:48.
1051. Acts 2:38; 1 Corinthians 10:16.
1052. Romans 4:11; Galatians 3:27.
1053. Romans 6:3-4; 1 Corinthians 10:21.
1054. Ephesians 4:2-5; 1 Corinthians 12:13.
1055. Ephesians 2:11-12; Genesis 34:14.
1056. Matthew 3:11; 1 Peter 3:21; Romans 2:28-29.
1057. Matthew 28:19; 1 Corinthians 11:20, 23; Matthew 26:26-28.
1058. Matthew 28:19.
1059. Galatians 3:27.
1060. Mark 1:4; Revelation 1:5.
1061. Titus 3:5; Ephesians 5:26.
1062. Galatians 3:26-27.
1063. 1 Corinthians 15:29; Romans 6:5.
1064. 1 Corinthians 12:13.
1065. Romans 6:4.
1066. Acts 8:36-37; Acts 2:38.
1067. Genesis 17:7, 9; Galatians 3:9, 14; Colossians 2:11-12; Acts 2:38-39; Romans 4:11-12; 1 Corinthians 7:14; Matthew 28:19; Luke 18:15-16; Romans 11:16.
1068. Colossians 2:11-12; Romans 6:4, 6, 11.
1069. Romans 6:3-5.
1070. 1 Corinthians 1:11-13; Romans 6:2-3.
1071. Romans 4:11-12; 1 Peter 3:21.
1072. Romans 6:3-5.
1073. Galatians 3:26-27.
1074. Romans 6:22.
1075. Acts 2:38.
1076. 1 Corinthians 12:13, 25.
1077. Luke 22:20.
1078. Matthew 26:26-28; 1 Corinthians 11:23-26.
1079. 1 Corinthians 10:16.
1080. 1 Corinthians 11:24.
1081. 1 Corinthians 10:14-16, 21.
1082. 1 Corinthians 10:17.
1083. 1 Corinthians 11:23-24; Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20.
1084. Acts 3:21.
1085. Matthew 26:26, 28.
1086. 1 Corinthians 11:24-29.
1087. 1 Corinthians 10:16.
1088. 1 Corinthians 11:28.
1089. 2 Corinthians 13:5.
1090. 1 Corinthians 5:7; Exodus 12:15.
1091. 1 Corinthians 11:29.
1092. 1 Corinthians 13:5; Matthew 26:28.

- 1093. Zechariah 12:10; 1 Corinthians 11:31.
- 1094. 1 Corinthians 10:16-17; Acts 2:46-47.
- 1095. 1 Corinthians 5:8; 1 Corinthians 11:18, 20.
- 1096. Matthew 5:23-24.
- 1097. Isaiah 55:1; John 7:37.
- 1098. 1 Corinthians 5:7-8.
- 1099. 1 Corinthians 11:25-26, 28; Hebrews 10:21-22; Hebrews 10:24; Psalm 26:6.
- 1100. 1 Corinthians 11:24-25.
- 1101. 2 Chronicles 30:18-19; Matthew 26:26.
- 1102. Isaiah 50:10; 1 John 5:13; Psalm 88; Psalm 77:1-4, 7-10; Jonah 2:4.
- 1103. Isaiah 54:7-10; Matthew 5:3-4; Psalm 31:22; Psalm 73:13, 22-23.
- 1104. Philippians 3:8-9; Psalm 10:17; Psalm 42:1-2, 5, 11.
- 1105. 2 Timothy 2:19; Isaiah 50:10; Psalm 66:18-20.
- 1106. Isaiah 40:11, 29, 31; Matthew 11:28; Matthew 12:20; Matthew 26:28.
- 1107. Mark 9:24.
- 1108. Acts 2:37; Acts 16:30.
- 1109. Romans 4:11; 1 Corinthians 11:28.
- 1110. 1 Corinthians 11:27-34; Matthew 7:6; 1 Corinthians 5; Jude 23; 1 Timothy 5:22.
- 1111. 2 Corinthians 2:7.
- 1112. Leviticus 10:3; Hebrews 12:28; Psalm 5:7; 1 Corinthians 11:17, 26-27.
- 1113. Exodus 24:8; Matthew 26:28.
- 1114. 1 Corinthians 11:29.
- 1115. Luke 22:19.
- 1116. 1 Corinthians 11:26; 1 Corinthians 10:3-5, 11, 14.
- 1117. 1 Corinthians 11:31.
- 1118. Zechariah 12:10.
- 1119. Revelation 22:17.
- 1120. John 6:35.
- 1121. John 1:16.
- 1122. Philippians 1:16.
- 1123. Psalm 58:4-5; 2 Chronicles 30:21.
- 1124. Psalm 22:26.
- 1125. Jeremiah 50:5; Psalm 50:5.
- 1126. Acts 2:42.
- 1127. Psalm 28:7; Psalm 85:8; 1 Corinthians 11:7, 30-31.
- 1128. 2 Chronicles 30:21-23, 25-26; Acts 2:42, 46-47.
- 1129. Psalm 36:10; Song of Solomon 3:4; 1 Chronicles 29:18.
- 1130. 1 Corinthians 10:3-5, 12.
- 1131. Psalm 50:14.
- 1132. 1 Corinthians 11:25-26; Acts 2:42, 46.
- 1133. Song of Solomon 5:1-6; Ecclesiastes 5:1-6.
- 1134. Psalm 123:1-2; Psalm 42:5, 8; Psalm 43:3-5.
- 1135. 2 Chronicles 30:18-19.
- 1136. 2 Corinthians 7:11; 1 Chronicles 15:12-14.
- 1137. Matthew 28:19; 1 Corinthians 11:23.
- 1138. Romans 6:3-4; 1 Corinthians 10:16.
- 1139. Romans 4:11; Colossians 2:12; Matthew 26:27-28.
- 1140. John 1:33; Matthew 28:19; 1 Corinthians 11:23; 1 Corinthians 4:1; Hebrews 5:4.
- 1141. Matthew 28:19-20; 1 Corinthians 11:26.
- 1142. Matthew 3:11; Titus 3:5; Galatians 3:27.
- 1143. Genesis 17:7, 9; Acts 2:38-39; 1 Corinthians 7:14.
- 1144. 1 Corinthians 11:23-26.
- 1145. 1 Corinthians 10:16.

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1146. 1 Corinthians 11:28-29.
1147. Psalm 62:8.
1148. John 16:23.
1149. Romans 8:26.
1150. Psalm 32:5-6; Daniel 9:4.
1151. Philippians 4:6.
1152. 1 Kings 8:39; Acts 1:24; Romans 8:27.
1153. Psalm 65:2.
1154. Micah 7:18.
1155. Psalm 145:18.
1156. Romans 10:14.
1157. Matthew 4:10.
1158. 1 Corinthians 1:2.
1159. Psalm 50:15.
1160. Romans 10:14.
1161. John 14:13-14; John 16:24; Daniel 9:17.
1162. Matthew 7:21.
1163. Hebrews 4:14-16; 1 John 5:13-15.
1164. John 14:6; Isaiah 59:2; Ephesians 3:12.
1165. John 6:27; Hebrews 7:25-27; 1 Timothy 2:5.
1166. Colossians 3:17; Hebrews 13:15.
1167. Romans 8:26-27; Psalm 10:17; Zechariah 12:10.
1168. Ephesians 6:18; Psalm 28:9.
1169. 1 Timothy 2:1-2.
1170. Colossians 4:3.
1171. Genesis 32:11.
1172. James 5:16.
1173. Matthew 5:44.
1174. 1 Timothy 2:1-2.
1175. John 17:20; 2 Samuel 7:29.
1176. 2 Samuel 12:21-23.
1177. 1 John 5:16.
1178. Matthew 6:9.
1179. Psalm 51:18; Psalm 122:6.
1180. Matthew 7:11.
1181. Psalm 125:4.
1182. 1 John 5:14.
1183. Ecclesiastes 5:1.
1184. Genesis 18:27; Genesis 32:10.
1185. Luke 15:17-19.
1186. Luke 18:13-14.
1187. Psalm 51:17.
1188. Philippians 4:6.
1189. 1 Samuel 1:15; 1 Samuel 2:1.
1190. 1 Corinthians 14:15.
1191. Mark 11:24; James 1:6.
1192. Psalm 145:18; Psalm 17:1.
1193. James 5:16.
1194. 1 Timothy 2:8.
1195. Ephesians 6:18.
1196. Micah 7:7.
1197. Matthew 26:39.
1198. 1 John 5:14.

- 1199. Matthew 6:9-13; Luke 11:2-4.
- 1200. Matthew 6:9; Luke 11:2.
- 1201. Matthew 6:9.
- 1202. Luke 11:13; Romans 8:15.
- 1203. Isaiah 64:9.
- 1204. Psalm 123:1; Lamentations 3:41.
- 1205. Isaiah 63:15-16; Nehemiah 1:4-6.
- 1206. Acts 12:5.
- 1207. Matthew 6:9.
- 1208. 2 Corinthians 3:5; Psalm 51:15.
- 1209. Psalm 67:2-3.
- 1210. Psalm 83:18.
- 1211. Psalm 86:10-13, 15.
- 1212. 2 Thessalonians 3:1; Psalm 147:19-20; Psalm 138:1-3; 2 Corinthians 2:14-15.
- 1213. Psalm 145; Psalm 8.
- 1214. Psalm 103:1; Psalm 19:14.
- 1215. Philippians 1:9, 11.
- 1216. Psalm 67:1-4.
- 1217. Ephesians 1:17-18.
- 1218. Psalm 97:7.
- 1219. Psalm 74:18, 22-23.
- 1220. 2 Kings 19:15-16.
- 1221. 2 Chronicles 20:6, 10-12; Psalm 83; Psalm 140:4, 8.
- 1222. Matthew 6:10.
- 1223. Ephesians 2:2-3.
- 1224. Psalm 68:1; Revelation 12:10-11.
- 1225. 2 Thessalonians 3:1.
- 1226. Romans 10:1.
- 1227. John 17:9, 20; Romans 11:25-26; Psalm 67.
- 1228. Matthew 9:38; 2 Thessalonians 3:1.
- 1229. Malachi 1:11; Zephaniah 3:9.
- 1230. 1 Timothy 2:1-2.
- 1231. Acts 4:29-30; Ephesians 6:18-20; Romans 15:29-30, 32; 2 Thessalonians 1:11; 2 Thessalonians 2:16-17.
- 1232. Ephesians 3:14-20.
- 1233. Revelation 22:20.
- 1234. Isaiah 64:1-2; Revelation 4:8-11.
- 1235. Matthew 6:10.
- 1236. Romans 7:18; 1 Corinthians 2:14.
- 1237. Romans 8:7.
- 1238. Exodus 17:7; Numbers 14:2.
- 1239. Ephesians 2:2.
- 1240. Ephesians 1:17-18.
- 1241. Ephesians 3:16.
- 1242. Matthew 26:40-41.
- 1243. Jeremiah 31:18-19.
- 1244. Psalm 119:1, 8, 35-36; Acts 21:14.
- 1245. Micah 6:8.
- 1246. Psalm 100:2; Job 1:21; 2 Samuel 15:25-26.
- 1247. Isaiah 38:3.
- 1248. Psalm 119:4-5.
- 1249. Romans 12:11.
- 1250. Psalm 119:80.

1251. Psalm 119:112.
1252. Isaiah 6:2-3; Psalm 103:20-21; Matthew 18:10.
1254. Genesis 2:17; Genesis 3:17; Romans 8:20-22; Jeremiah 5:25; Deuteronomy 28:15-17.
1255. Deuteronomy 8:3.
1256. Genesis 32:10.
1257. Deuteronomy 8:17-18.
1258. Jeremiah 6:13; Mark 7:21-22.
1259. Hosea 12:7.
1260. James 4:3.
1261. Genesis 43:12-14; Genesis 28:20; Ephesians 4:28; 2 Thessalonians 3:11-12; Philippians 4:6.
1262. 1 Timothy 4:3-5.
1263. 1 Timothy 6:6-8.
1264. Proverbs 30:8-9.
1265. Matthew 6:12.
1266. Romans 3:9-22; Matthew 18:24-25; Psalm 130:3-4.
1267. Romans 3:24-26; Hebrews 9:22.
1268. Ephesians 1:6-7.
1269. 2 Peter 1:2.
1270. Hosea 14:2; Jeremiah 14:7.
1271. Romans 15:13; Psalm 51:7-10, 12.
1272. Luke 11:4; Matthew 6:14-15; Matthew 18:35.
1273. Matthew 6:13.
1274. 2 Chronicles 32:31.
1275. 1 Chronicles 21:1.
1276. Luke 21:34; Mark 4:19.
1277. James 1:14.
1278. Galatians 5:17.
1279. Matthew 26:41.
1280. Matthew 26:69-72; Galatians 2:11-14; 2 Chronicles 18:3; 2 Chronicles 19:2.
1281. Romans 7:23-24; 1 Chronicles 21:1-4; 2 Chronicles 16:7-10.
1282. Psalm 81:11-12.
1283. John 17:15.
1284. Psalm 51:10; Psalm 119:133.
1285. 2 Corinthians 12:7-8.
1286. 1 Corinthians 10:12-13.
1287. Hebrews 13:20-21.
1288. Matthew 26:41; Psalm 19:13.
1289. Ephesians 3:14-17; 1 Thessalonians 3:13; Jude 24.
1290. Psalm 51:12.
1291. 1 Peter 5:8-10.
1292. 2 Corinthians 13:7, 9.
1293. Romans 16:20; Luke 22:31-32.
1294. John 17:15; 1 Thessalonians 5:23.
1295. Matthew 6:13.
1296. Romans 15:30.
1297. Daniel 9:4, 7-9, 16-19.
1298. Philippians 4:6.
1299. 1 Chronicles 29:10-13.
1300. Ephesians 3:20-21; Luke 11:13.
1301. 2 Chronicles 20:6, 11.
1302. 2 Chronicles 14:11.
1303. 1 Corinthians 14:16; Revelation 22:20-21.

END NOTES

End reference taken from the **Westminster Confession of Faith** published by Free Presbyterian Publications of Glasgow, Scotland, 1976.

ⁱ **Q. 82:** The last phrase reads: “and at last perfected at the resurrection and day of judgement.”

ⁱⁱ **Q. 86:** “The communion in glory with Christ, which the members of the invisible church enjoy immediately after death is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.”

ⁱⁱⁱ **Q. 87:** “We are to believe that at the last day there shall be a general resurrection of the dead, both of the just and unjust: when they that are then found alive shall in a moment be changed; and the selfsame bodies of the dead which were laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body; and the bodies of the wicked shall be raised up in dishonour by him, as an offended judge.”

^{iv} **Q. 88:** “Immediately after the resurrection shall follow the general and final judgment of angels and men; the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.”

^v **Q. 89:** “At the day of judgment, the wicked shall be set on Christ’s left hand, and, upon clear evidence, and full conviction of their own consciences, shall have the fearful but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.”

^{vi} **Q 90:** “At the day of judgment, the righteous, being caught up to Christ in the clouds, shall be set on his right hand, and there openly acknowledged and acquitted, shall join with him in the judging of reprobate angels and men, and shall be received into heaven, where they shall be fully and forever freed from all sin and misery; filled with inconceivable joys, made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity. And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.”

^{vii} **Q 168:** “The Lord’s supper is a sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace; have their union and communion with him confirmed; testify and renew their thankfulness, and engagement to God, and their mutual love and fellowship each with the other, as members of the same mystical body.”

^{viii} **Q 169:** “How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord’s supper?”

Christ hath appointed the ministers of his Word, in the administration of this sacrament of the Lord’s supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.”

^{ix} **Q 170:** “As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord’s supper, and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord’s supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.”

^x **Q 177:** “The sacraments of baptism and the Lord’s supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ,¹¹⁴² and that even to infants;¹¹⁴³ whereas the Lord’s supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul,¹¹⁴⁴ and to confirm our continuance and growth in him,¹¹⁴⁵ and that only to such as are of years and ability to examine themselves.”

WESTMINSTER
SHORTER CATECHISM
(Adapted)



WESTMINSTER SHORTER CATECHISM (Adapted)

Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God,¹ and to enjoy him forever.²

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments,³ is the only rule to direct us how we may glorify and enjoy him.⁴

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God,⁵ and what duty God requires of man.⁶

Q. 4. What is God?

A. God is a Spirit,⁷ infinite,⁸ eternal,⁹ and unchangeable,¹⁰ in his being,¹¹ wisdom,¹² power,¹³ holiness,¹⁴ justice,¹⁵ goodness,¹⁶ and truth.¹⁷

Q. 5. Are there more Gods than one?

A. There is but one only,¹⁸ the living and true God.¹⁹

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead: the Father, the Son, and the Holy Ghost;²⁰ and these three are one God, the same in substance, equal in power and glory.²¹

Q. 7. What are the decrees of God?

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.²²

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.²³

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power,²⁴ in the space of six days, and all very good.²⁵

Q. 10. How did God create man?

A. God created man male and female, after his own image,²⁶ in knowledge,²⁷ righteousness, and holiness,²⁸ with dominion over the creatures.²⁹

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy,³⁰ wise,³¹ and powerful³² preserving³³ and governing³⁴ all his creatures, and all their actions.³⁵

Q. 12. What special act of providence did God exercise towards man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.³⁶

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.³⁷

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God.³⁸

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.³⁹

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam,⁴⁰ not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.⁴¹

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.⁴²

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin,⁴³ the want of original righteousness,⁴⁴ and the corruption of his whole nature,⁴⁵ which is commonly called original sin; together with all actual transgressions which proceed from it.⁴⁶

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God,⁴⁷ are under his wrath⁴⁸ and curse,⁴⁹ and so made liable to all the miseries of this life,⁵⁰ to death⁵¹ itself, and to the pains of hell forever.⁵²

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God, having out of his mere good pleasure, from all eternity, elected some to everlasting life,⁵³ did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.⁵⁴

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ,⁵⁵ who, being the eternal Son of God,⁵⁶ became man,⁵⁷ and so was, and continueth to be, God and man in two distinct natures, and one person, forever.⁵⁸

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul,⁵⁹ being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her,⁶⁰ yet without sin.⁶¹

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet,⁶² of a priest,⁶³ and of a king,⁶⁴ both in his estate of humiliation and exaltation.

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us, by his Word⁶⁵ and Spirit,⁶⁶ the will of God for our salvation.⁶⁷

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice,⁶⁸ and reconcile us to God,⁶⁹ and in making continual intercession for us.⁷⁰

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us,⁷¹ and in restraining and conquering all his and our enemies.⁷²

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition,⁷³ made under the law,⁷⁴ undergoing the miseries of this life,⁷⁵ the wrath of God,⁷⁶ and the cursed death of the cross;⁷⁷ in being buried, and continuing under the power of death for a time.⁷⁸

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day,⁷⁹ in ascending up into heaven,⁸⁰ in sitting at the right hand⁸¹ of God the Father, and in coming to judge the world at the last day.⁸²

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.⁸³

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us,⁸⁴ and thereby uniting us to Christ in our effectual calling.⁸⁵

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ,⁸⁶ and renewing our wills,⁸⁷ he doth persuade and enable us to embrace Jesus Christ,⁸⁸ freely offered to us in the gospel.⁸⁹

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.⁹⁰

Q. 33. What is justification?

A. Justification is an act of God's free grace,⁹¹ wherein he pardoneth all our sins,⁹² and accepteth us as righteous in His sight,⁹³ only for the righteousness of Christ imputed to us,⁹⁴ and received by faith alone.⁹⁵

Q. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.⁹⁶

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace,⁹⁷ whereby we are renewed in the whole man after the image of God,⁹⁸ and are enabled more and more to die unto sin, and live unto righteousness.⁹⁹

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love,¹⁰⁰ peace of conscience,¹⁰¹ joy in the Holy Ghost,¹⁰² increase of grace,¹⁰³ and perseverance therein to the end.¹⁰⁴

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness,¹⁰⁵ and do immediately pass into glory;¹⁰⁶ and their bodies, being still united in Christ,¹⁰⁷ do rest in their graves, till the resurrection.¹⁰⁸

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory,¹⁰⁹ shall be openly acknowledged and acquitted in the day of judgment,¹¹⁰ and made perfectly blessed in the full enjoying of God¹¹¹ to all eternity.¹¹²

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will.¹¹³

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law.¹¹⁴

Q. 41. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.¹¹⁵

Q. 42. What is the sum of the ten commandments?

A. 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 our neighbour as ourselves.¹¹⁶

Q. 43. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the

house of bondage.¹¹⁷

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.¹¹⁸

Q. 45. Which is the first commandment?

A. The first commandment is, *Thou shalt have no other gods before me.*¹¹⁹

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.¹²⁰

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying,¹²¹ or not worshipping and glorifying, the true God as God,¹²² and our God;¹²³ and the giving of that worship and glory to any other, which is due to him alone.¹²⁴

Q. 48. What are we especially taught by these words “before me” in the first commandment?

A. These words *before me* in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.¹²⁵

Q. 49. Which is the second commandment?

A. 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 shewing mercy unto thousands of them that love me, and keep my commandments.*¹²⁶

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his Word.¹²⁷

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images,¹²⁸ or any other way not appointed in his Word.¹²⁹

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us,¹³⁰ his propriety in us,¹³¹ and the zeal he hath to his own worship.¹³²

Q. 53. Which is the third commandment?

A. 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.*¹³³

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names, titles,¹³⁴ attributes,¹³⁵ ordinances,¹³⁶ Word,¹³⁷ and works.¹³⁸

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.¹³⁹

Q. 56. What is the reason annexed to the third commandment?

A. 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.¹⁴⁰

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, *Remember the sabbath day to keep it holy. Six days shalt thou labour, 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.*¹⁴¹

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath to himself.¹⁴²

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath;¹⁴³ and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.¹⁴⁴

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days;¹⁴⁵ and spending the whole time in the public and private exercises of God's worship,¹⁴⁶ except so much as is to be taken up in the works of necessity and mercy.¹⁴⁷

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.¹⁴⁸

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments,¹⁴⁹ his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.¹⁵⁰

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, *Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*¹⁵¹

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.¹⁵²

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to everyone in their several places and relations.¹⁵³

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.¹⁵⁴

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, *Thou shalt not kill.*¹⁵⁵

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.¹⁵⁶

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour, unjustly, or whatsoever tendeth thereunto.¹⁵⁷

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, *Thou shalt not commit adultery.*¹⁵⁸

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.¹⁵⁹

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.¹⁶⁰

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, *Thou shalt not steal.*¹⁶¹

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.¹⁶²

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbour's wealth or outward estate.¹⁶³

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*¹⁶⁴

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name,¹⁶⁵ especially in witness-bearing.¹⁶⁶

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's, good name.¹⁶⁷

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.*¹⁶⁸

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition,¹⁶⁹ with a right and charitable frame of spirit toward our neighbour, and all that is his.¹⁷⁰

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate,¹⁷¹ envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.¹⁷²

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.¹⁷³

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.¹⁷⁴

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.¹⁷⁵

Q. 85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth

of us faith in Jesus Christ, repentance unto life,¹⁷⁶ with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.¹⁷⁷

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace,¹⁷⁸ whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.¹⁷⁹

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace,¹⁸⁰ whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ,¹⁸¹ doth, with grief and hatred of his sin, turn from it unto God,¹⁸² with full purpose of, and endeavour after, new obedience.¹⁸³

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation.¹⁸⁴

Q. 89. How is the Word made effectual to salvation?

A. The Spirit of God maketh 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.¹⁸⁵

Q. 90. How is the Word to be read and heard, that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer;¹⁸⁶ receive it with faith and love, lay it up in our hearts, and practice it in our lives.¹⁸⁷

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.¹⁸⁸

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ;¹⁸⁹ wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.¹⁹⁰

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, Baptism,¹⁹¹ and the Lord's Supper.¹⁹²

Q. 94. What is Baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,¹⁹³ doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.¹⁹⁴

Q. 95. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him;¹⁹⁵ but the infants of such as are members of the visible church are to be baptized.¹⁹⁶

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and the cup, according to Christ's appointment, his death is showed forth;¹⁹⁷ and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.¹⁹⁸

Q. 97. What is required for the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.¹⁹⁹

Q. 98. What is Prayer?

A. Prayer is an offering up of our desires unto God,²⁰⁰ for things agreeable to his will,²⁰¹ in the name of Christ,²⁰² with confession of our sins,²⁰³ and thankful acknowledgment of his mercies.²⁰⁴

Q. 99. What rule hath God given for our direction in prayer?

A. The whole Word of God is of use to direct us in prayer;²⁰⁵ but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's Prayer.²⁰⁶

Q. 100. What doth the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, *Our Father which art in heaven*, teacheth us to draw near to God with all holy reverence²⁰⁷ and confidence,²⁰⁸ as children to a father,²⁰⁹ able and ready to help us;²¹⁰ and that we should pray with and for others.²¹¹

Q. 101. What do we pray for in the first petition?

A. In the first petition, which is, *Hallowed be thy name*, we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known;²¹² and that he would dispose all things to his own glory.²¹³

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, *Thy kingdom come*, we pray that Satan's kingdom may be destroyed;²¹⁴ and that the kingdom of grace may be advanced,²¹⁵ ourselves and others brought into it, and kept in it;²¹⁶ and that the kingdom of glory may be hastened.²¹⁷

Q. 103. What do we pray for in the third petition?

A. In the third petition, which is, *Thy will be done in 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,²¹⁸ as the angels do in heaven.²¹⁹

Q. 104. What do we pray for in the fourth petition?

A. 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.²²⁰

Q. 105. What do we pray for in the fifth petition?

A. 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;²²¹ which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.²²²

Q. 106. What do we pray for in the sixth petition?

A. 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,²²³ or support and deliver us when we are tempted.²²⁴

Q. 107. What doth the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, which is, *For thine is the kingdom, and the power, and the glory, forever. Amen*, teacheth us to take our encouragement in prayer from God only,²²⁵ and in our prayers to praise him, ascribing kingdom, power, and glory to him;²²⁶ and, in testimony of our desire, and assurance to be heard, we say, Amen.²²⁷

1. Psalm 86; Isaiah 60:21; Romans 11:36; 1 Corinthians 6:20, 10:31; Revelation 4:11.
2. Psalm 16:5-11; Psalm 144:15; Isaiah 12:2; Luke 2:10; Philippians 4:4; Revelation 21:3-4.
3. Matthew 19:4-5; Genesis 2:24; Luke 24:27, 44; 1 Corinthians 2:13; 1 Corinthians 14:37; 2 Peter 1:20-21; 2 Peter 3:2, 15-16.
4. Deuteronomy 4:2; Psalm 19:7-11; Isaiah 8:20; John 15:11; John 20:30-31; Acts 17:11; 2 Timothy 3:15-17; 1 John 1:4.
5. Genesis 1:1; John 5:39; John 20:31; Romans 10:17; 2 Timothy 3:15.
6. Deuteronomy 10:12-13; Joshua 1:8; Psalm 119:105; Micah 6:8; 2 Timothy 3:16-17.
7. Deuteronomy 4:15-19; Luke 24:39; John 1:18; John 4:24; Acts 17:29.
8. 1 Kings 8:27; Psalm 139:7-10; Psalm 145:3; Psalm 147:5; Jeremiah 23:24; Romans 11:33-36.
9. Deuteronomy 33:27; Psalm 90:2; Psalm 102:12, 24-27; Revelation 1:4, 8.
10. Psalm 33:11; Malachi 3:6; Hebrews 6:17-18; Hebrews 13:8; James 1:17.
11. Exodus 3:14; Psalm 115:2-3; 1 Timothy 1:17; 1 Timothy 6:15-16.
12. Psalm 104:24; Romans 11:33-34; Hebrews 4:13; 1 John 3:20.
13. Genesis 17:1; Psalm 62:11; Matthew 19:26; Revelation 1:8.
14. Hebrews 1:13; 1 Peter 1:15-16; 1 John 3:3, 5; Revelation 15:4.
15. Genesis 18:25; Exodus 34:6-7; Deuteronomy 32:4; Psalm 96:13; Romans 3:5, 26.
16. Psalm 103:5; Psalm 107:8; Matthew 19:7; Romans 2:4.
17. Exodus 34:6; Deuteronomy 32:4; Psalm 86:15; Psalm 117:2; Hebrews 6:18.
18. Deuteronomy 6:4; Isaiah 44:6; Isaiah 45:21-22; 1 Corinthians 8:4-6.
19. Jeremiah 10:10; John 17:3; 1 Thessalonians 1:9; 1 John 5:20.
20. Matthew 3:16-17; Matthew 28:19; 2 Corinthians 13:14; 1 Peter 1:2.
21. Psalm 45:6; John 1:1; John 17:5; Acts 5:3-4; Romans 9:5; Colossians 2:9; Jude 1:24-25.
22. Psalm 33:11; Isaiah 14:24; Acts 2:23; Ephesians 1:11-12.
23. Psalm 148:8; Isaiah 40:26; Daniel 4:35; Acts 4:24-28; Revelation 4:11;
24. Genesis 1:1; Psalm 33:6, 9; Hebrews 11:3.
25. Genesis 1:31.
26. Genesis 1:27.
27. Colossians 3:10.
28. Ephesians 4:24.
29. Genesis 1:28; Psalm 8.
30. Psalm 145:17.
31. Psalm 104:24.
32. Hebrews 1:3.
33. Nehemiah 9:6.
34. Ephesians 1:19-22.
35. Psalm 36:6; Proverbs 16:33;
36. Genesis 2:16-17; James 2:10.
37. Genesis 3:6-8, 13; 2 Corinthians 11:3.
38. Leviticus 5:17; James 4:17; 1 John 3:4.
39. Genesis 3:6.
40. Genesis 2:16-17; James 2:10.
41. Romans 5:12-21; 1 Corinthians 15:22.
42. Genesis 3:16-19, 23; Romans 3:16; Romans 5:12; Ephesians 2:1.
43. Romans 5:12, 19.
44. Romans 3:10; Ephesians 4:24.
45. Psalm 51:5; John 3:6; Romans 3:18; Romans 8:7-8; Ephesians 2:3.
46. Genesis 6:5; Psalm 53:1-3; Matthew 15:19; Romans 3:10-18, 23; Galatians 5:19-21; James 1:14-15.
47. Genesis 3:8, 24; John 8:34, 42, 44; Ephesians 2:12; Ephesians 4:18.
48. John 3:36; Romans 1:18; Ephesians 2:3; Ephesians 5:6.
49. Galatians 3:10; Revelation 22:3.
50. Genesis 3:16-19; Job 5:7; Ecclesiastes 2:22-23; Romans 8:18-23.

51. Ezekiel 18:4; Romans 5:12; Romans 6:23.
52. Matthew 25:41, 46; 2 Thessalonians 1:9; Revelation 14:9-11.
53. Acts 13:48; Ephesians 1:4-5; 2 Thessalonians 2:13-14.
54. Genesis 3:15; Genesis 17:7; Exodus 19:5-6; Jeremiah 31:31-34; Matthew 20:28; 1 Corinthians 11:25; Hebrews 9:15.
55. John 14:6; Acts 4:12; 1 Timothy 2:5-6.
56. Psalm 2:7; Matthew 3:17; Matthew 17:5; John 1:18.
57. Isaiah 9:6; Matthew 1:23; John 1:14; Galatians 4:4.
58. Acts 1:11; Hebrews 7:24-25.
59. Philippians 2:7; Hebrews 2:14, 17.
60. Luke 1:27, 31, 35.
61. 2 Corinthians 5:21; Hebrews 4:15; Hebrews 7:26; 1 John 3:5.
62. Deuteronomy 18:18; Acts 2:33; Acts 3:22-23; Hebrews 1:1-2.
63. Hebrews 4:14-15; Hebrews 5:5-6.
64. Isaiah 9:6-7; Luke 1:32-33; John 18:37; 1 Corinthians 15:25.
65. Luke 4:18-19, 21; Acts 1:1-2; Hebrews 2:3.
66. John 15:26-27; Acts 1:8; 1 Peter 1:11.
67. John 4:41-42; John 20:30-31.
68. Isaiah 53; Acts 8:32-35; Hebrews 9:26-28; Hebrews 10:12.
69. Romans 5:10-11; 2 Corinthians 5:18; Colossians 1:21-22.
70. Romans 8:34; Hebrews 7:25; Hebrews 9:24.
71. Psalm 110:3; Matthew 28:18-20; John 17:2; Colossians 1:13.
72. Psalm 2:6-9; Psalm 110:1-2; Matthew 12:28; 1 Corinthians 15:24-26; Colossians 2:15.
73. Luke 2:7; 2 Corinthians 8:9; Galatians 4:4.
74. Galatians 4:4.
75. Isaiah 53:3; Luke 9:58; John 4:6; John 11:35.
76. Psalm 22:1; Matthew 27:46; Isaiah 53:10; 1 John 2:2.
77. Galatians 3:13; Philippians 2:8.
78. Matthew 12:40; 1 Corinthians 15:3-4.
79. 1 Corinthians 15:4.
80. Psalm 68:18; Acts 1:11; Ephesians 4:8.
81. Psalm 110:1; Acts 2:33-34; Hebrews 1:3.
82. Matthew 16:27; Acts 17:31.
83. Titus 3:4-7.
84. Romans 10:17; 1 Corinthians 2:12-16; Ephesians 2:8; Philippians 1:29.
85. John 15:5; 1 Corinthians 1:9; Ephesians 3:17.
86. Acts 26:18; 1 Corinthians 2:10, 12; 2 Corinthians 4:6; Ephesians 1:17-18.
87. Deuteronomy 30:6; Ezekiel 36:26-27; John 3:5; Titus 3:5.
88. John 6:44-45; Acts 16:14.
89. Isaiah 45:22; Matthew 11:28-30; Revelation 22:17.
90. Romans 8:30; 1 Corinthians 1:30; 1 Corinthians 6:11; Ephesians 1:5.
91. Romans 3:24.
92. Romans 4:6-8; 2 Corinthians 5:19.
93. 2 Corinthians 5:21.
94. Romans 4:6, 11; Romans 5:19.
95. Galatians 2:16; Philippians 3:9.
96. 1 John 3:1.
97. Ezekiel 36:27; Philippians 2:13; 2 Thessalonians 2:13.
98. 2 Corinthians 5:17; Ephesians 4:23-24; 1 Thessalonians 5:23.
99. Ezekiel 36:25-27; Romans 6:4, 6, 12-14; 2 Corinthians 7:1; 1 Peter 2:24.
100. Romans 5:5.
101. Romans 5:1.
102. Romans 14:17.

103. 2 Peter 3:18.
104. Philippians 1:6; 1 Peter 1:5.
105. Hebrews 12:23.
106. Luke 23:43; 2 Corinthians 5:6, 8; Philippians 1:23.
107. 1 Thessalonians 4:14.
108. Daniel 12:2; John 5:28-29; Acts 24:15.
109. 1 Corinthians 15:42-43.
110. Matthew 25:33-34, 46.
111. Romans 8:29; 1 John 3:2.
112. Psalm 16:11; 1 Thessalonians 4:17.
113. Deuteronomy 29:29; Micah 6:8; 1 John 5:2-3.
114. Romans 2:14-15; Romans 10:5.
115. Deuteronomy 4:13; Matthew 19:17-19.
116. Matthew 22:37-40.
117. Exodus 20:2; Deuteronomy 5:6.
118. Luke 1:74-75; 1 Peter 1:14-19.
119. Exodus 20:3; Deuteronomy 5:7.
120. 1 Chronicles 28:9; Isaiah 45:20-25; Matthew 4:10.
121. Psalm 14:1.
122. Romans 1:20-21.
123. Psalm 81:10-11.
124. Ezekiel 8:16-18; Romans 1:25.
125. Deuteronomy 30:17-18; Psalm 44:20-21; Ezekiel 8:12.
126. Exodus 20:4-6; Deuteronomy 5:8-10.
127. Deuteronomy 12:32; Matthew 28:20.
128. Deuteronomy 4:15-19; Romans 1:22-23.
129. Leviticus 10:1-2; Jeremiah 19:4-5; Colossians 2:18-23.
130. Psalm 95:2-3, 6-7; Psalm 96:9-10.
131. Exodus 19:5; Psalm 45:11; Isaiah 54:5.
132. Exodus 34:14; 1 Corinthians 10:22.
133. Exodus 20:7; Deuteronomy 5:11.
134. Deuteronomy 10:20; Psalm 29:2; Matthew 6:9.
135. 1 Chronicles 29:10-13; Revelation 15:3-4.
136. Acts 2:42; 1 Corinthians 11:27-28.
137. Psalm 138:2; Revelation 22:18-19.
138. Psalm 107:21-22; Revelation 4:11.
139. Leviticus 19:12; Matthew 5:33-37; James 5:12.
140. Deuteronomy 28:58-59; 1 Samuel 3:13; 1 Samuel 4:11.
141. Exodus 20:8-11; Deuteronomy 5:12-15.
142. Exodus 31:13, 16-17.
143. Genesis 2:2-3; Exodus 20:11.
144. Mark 2:27-28; Acts 20:7; 1 Corinthians 16:2; Revelation 1:10.
145. Exodus 20:10; Nehemiah 13:15-22; Isaiah 58:13-14.
146. Exodus 20:8; Leviticus 23:3; Luke 4:16; Acts 20:7.
147. Matthew 12:1-13.
148. Nehemiah 13:15-22; Isaiah 58:13-14; Amos 8:4-6.
149. Exodus 20:9; Exodus 31:15; Leviticus 23:3.
150. Genesis 2:2-3; Exodus 20:11; Exodus 31:17.
151. Exodus 20:12; Deuteronomy 5:16.
152. Romans 13:1, 7; Ephesians 5:21-22, 24; Ephesians 6:1, 4-5, 9; 1 Peter 2:17.
153. Matthew 15:4-6; Romans 13:8.
154. Exodus 20:12; Ephesians 6:2-3.
155. Exodus 20:13.

156. Ephesians 5:28-29.
157. Genesis 9:6; Matthew 5:22; 1 John 3:15.
158. Exodus 20:14.
159. 1 Corinthians 7:2-3, 5; 1 Thessalonians 4:3-5.
160. Matthew 5:28; Ephesians 5:3-4.
161. Exodus 20:15; Deuteronomy 5:19.
162. Leviticus 25:35; Ephesians 4:28b; Philippians 2:4.
163. Proverbs 28:19 ff; Ephesians 4:28a; 2 Thessalonians 3:10; 1 Timothy 5:8.
164. Exodus 20:16; Deuteronomy 5:20.
165. Zechariah 8:16; Acts 25:10; 3 John 12.
166. Proverbs 14:5, 25.
167. Leviticus 19:16; Psalm 15:3; Proverbs 6:16-19; Luke 3:14.
168. Exodus 20:17; Deuteronomy 5:21.
169. Psalm 34:1; Philippians 4:11; 1 Timothy 6:6; Hebrews 13:5.
170. Luke 15:6, 9, 11-32; Romans 12:15; Philippians 2:4.
171. 1 Corinthians 10:10; James 3:14-16.
172. Galatians 5:26; Colossians 3:5.
173. Genesis 8:21; Romans 3:9 ff., 23.
174. Ezekiel 8:6, 13, 15; Matthew 11:20-24; John 19:11.
175. Matthew 25:41; Galatians 3:10; Ephesians 5:6; James 2:10.
176. Mark 1:15; Acts 20:21.
177. Acts 2:38; 1 Corinthians 11:24-25; Colossians 3:16.
178. Ephesians 2:8-9; Cf. Romans 4:16.
179. John 20:30-31; Galatians 2:15-16; Philippians 3:3-11.
180. Acts 11:18; 2 Timothy 2:25.
181. Psalm 51:1-4; Joel 2:13; Luke 15:7, 10; Acts 2:37.
182. Jeremiah 31:18-19; Luke 1:16-17; 1 Thessalonians 1:9.
183. 2 Chronicles 7:14; Psalm 119:57-64; Matthew 3:8; 2 Corinthians 7:10.
184. Matthew 28:18-20; Acts 2:41-42.
185. Nehemiah 8:8-9; Acts 20:32; Romans 10:14-17; 2 Timothy 3:15-17.
186. Deuteronomy 6:16 ff; Psalm 119:18; 1 Peter 2:1-2.
187. Psalm 119:11; 2 Thessalonians 2:10; Hebrews 4:2; James 1:22-25.
188. 1 Corinthians 3:7; Cf. 1 Corinthians 1:12-17.
189. Matthew 28:19; Matthew 26:26-28; Mark 14:22-25; Luke 22:19-20;
1 Corinthians 1:22-26.
190. Galatians 3:27; 1 Corinthians 10:16-17.
191. Matthew 28:19.
192. 1 Corinthians 11:23-26.
193. Matthew 28:19.
194. Acts 2:38-42; Acts 22:16; Romans 6:3-4; Galatians 3:26-27; 1 Peter 3:21.
195. Acts 2:41; Acts 8:12, 36, 38; Acts 18:8.
196. Genesis 17:7; Genesis 17:9-11; Acts 2:38-39; Acts 16:32-33; Colossians 2:11-12.
197. Luke 22:19-20; 1 Corinthians 11:23-26.
198. 1 Corinthians 10:16-17.
199. 1 Corinthians 11:27-32.
200. Psalm 10:17; Psalm 62:8; Matthew 7:7-8.
201. 1 John 5:14.
202. John 16:23-24.
203. Psalm 32:5-6; Daniel 9:4-19; 1 John 1:9.
204. Psalm 103:1-5; Psalm 136; Philippians 4:6.
205. 1 John 5:14.
206. Matthew 6:9-13.
207. Psalm 95:6.

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208. Ephesians 3:12.
 209. Matthew 7:9-11; Cf. Luke 11:11-13; Romans 8:15.
 210. Ephesians 3:20.
 211. Ephesians 6:18; 1 Timothy 2:1-2.
 212. Psalm 67:1-3; Psalm 99:3; Psalm 100:3-4.
 213. Romans 11:33-36; Revelation 4:11.
 214. Matthew 12:25-28; Romans 16:20; 1 John 3:8.
 215. Psalm 72:8-11; Matthew 24:14; 1 Corinthians 15:24-25.
 216. Psalm 119:5; Luke 22:32; 2 Thessalonians 3:1-5.
 217. Revelation 22:20.
 218. Psalm 19:14; 1 Thessalonians 5:23; Hebrews 13:20-21.
 219. Psalm 103:20-21; Hebrews 1:14.
 220. Proverbs 30:8-9; Matthew 6:31-34; Philippians 4:11, 19; 1 Timothy 6:6-8.
 221. Psalm 51:1-2, 7, 9; Daniel 9:17-19; 1 John 1:7.
 222. Matthew 18:21-35; Ephesians 4:32; Colossians 3:13.
 223. Psalm 19:13; Matthew 26:41; John 17:15.
 224. Luke 22:31-32; 1 Corinthians 10:13; 2 Corinthians 12:7-9; Hebrews 2:18.
 225. Daniel 9:4, 7-9, 16-19; Luke 18:1, 7-8.
 226. 1 Chronicles 29:10-13; 1 Timothy 1:17; Revelation 5:11-13.
 227. 1 Corinthians 14:16; Revelation 22:20.

