

A Complete Catechism

Compiled, adapted, updated and written by Paul Fahy based on several sources.

Primary catechism sources: The Westminster Longer & Shorter Catechisms; the Compendium; the Helvetic Consensus Formula; Benjamin Keach's Catechism; John Owen's Larger Catechism, plus much new material.

Preface

Why should we compile a new catechism when there are so many good ones already available? Is it not presumptuous?

Throughout history church leaders have adapted and written catechisms especially moulded to their own congregation. Only the teacher of a flock really knows what his flock needs and how to apply it. Thus good men have constantly re-iterated historic truth into local catechisms, such as Martin Luther, Benjamin Keach, Herman Hoeksema, Charles Spurgeon, John Owen or William Hendriksen.

There are good reasons why a new one is required today for our flock. Firstly, the historic catechisms have much antiquated language, or abstruse expressions, that are difficult for many modern people. Simple, common language is to be preferred. Secondly, many of the best catechisms arise from covenant theologians with whom we disagree on certain points, particularly a covenant of works, an implicit Erastianism and the baptism of infants. We need a catechism that does not confuse our people. Thirdly, each age has to fight its own battles. Many of the issues that are contended today were not issues in the past and are not mentioned; conversely other issues that were important then are not now. Thus the historic catechisms make no mention of the forms of millennialism, common grace, the sincere (free) offer, Charismania or evolutionary theory; while a historic emphasis on vows and oaths are not relevant today.

For these reasons we feel not only justified but rather constrained to write a new catechism to cover all the vital issues that a young believer needs to address and understand, covering more subjects than most catechisms. It does not relegate the need for deeper study but provides a foundation upon which to develop.

Paul Fahy

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Introduction

Q. What is the chief end of man?

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

[1 Cor 10:31; Ps 73:25-26; Rm 11:36; 1 Cor 10:31; Jn 17:21-23]

Q. How do we know that there is a God?

A. Man's conscience, and the works of God in creation, plainly declares that there is a God; but this knowledge cannot save. Only God's Word illuminated by his Spirit actually reveals him to men for salvation.

[Rm 1:18-20; Ps 19:1,2; 2 Tim 3:15; 1 Cor 1:21-24, 2:9,10]

Q. What do you need to know to be certain to live and die in peace?

A. First, to know how great my sins and miseries are; second, how I may be delivered from all my sins and miseries; third, how I should express my gratitude to God for such deliverance.

[Isa 48:22, 57:21; Job 15:20-24; Ps 3:8, 20:7, 32:7, 50:14, 23, 68:20, 107:21; Prov 21:31; Heb 13:15]

The Authority of Scripture

Q. Where do we learn about God and his purpose with man?

A. We learn about these things only from the Word of God, that is, the Bible.

[Isa 8:20; Jn 5:39]

Q. What is the Word of God?

A. The original Scriptures (i.e. 'sacred books') of the Bible, produced by divine inspiration, are the Word of God. These are the only infallible rule of faith and practice, containing all things necessary to be believed and practised that God may be worshipped and our souls saved. God sovereignly nurtured his word from the time it was originally written down to the time of the great translations after the Reformation so that it was not corrupted by men and that it was a sure word from which not the smallest stroke should disappear.

The Old Testament was principally written in Hebrew, the New Testament in Greek. There are various translations of these into Bible versions, which are not inspired. The best versions seek to be a true literal witness to the most accurate original manuscripts.

However, many versions cannot be trusted since they are not literal translations or follow unsound textual traditions. It is our view that only the Authorised Version (King James Version) and the New King James Version can be trusted wholeheartedly.

[**Matt 5:18**; 2 Pet 1:19, 21; **2 Tim 3:15-17**; Isa 8:20; Rm 3:2; Rev 22:19, 20; Ps 19:7, 8; Jer 7:13; Jn 20:31]

Q. What are the principal Bible versions that were used in England from which modern versions derive?

A.

- *The Vulgate*: Completed 405 by Jerome. A translation from the original languages into Latin.
- *Wycliffe's Bible*: translated from the Vulgate by John Wycliffe and helped by Nicholas of Hereford and John Purvey completed 1388.
- *Tyndale's Bible*: The first Bible to be translated from the original languages into English. Complete edition published 1535. Nearly 90% of Tyndale's work appears in the AV.
- *Coverdale Bible*: The first printed Bible in English; the work of Miles Coverdale. Poorer than Tyndale's.
- *Matthew's Bible*: translated by John Rogers with the support of Archbishop Cranmer (Matthew was a pen name). Mainly based upon Tyndale with additional Protestant notes.
- *Cranmer's Bible* or the *Great Bible*: translated from the original languages by several scholars, including Coverdale, being a revision of Matthew's Bible. The first Bible authorised by the king (Henry VIII). It was called 'great' due to its size; Cranmer wrote the preface.
- *Geneva Bible*: full edition appeared in 1560, the work of William Whittingham and others, including Coverdale, exiled in Geneva. The first Bible to use verse divisions, modern (Roman) type and to use italics for words not appearing in the original languages. Also called the 'Breeches Bible' due to its translation of Gen 3:7. It had copious Calvinistic notes and was the favourite of the Puritans even after the publication of the AV. This was the most accurate version to date and is still a great version.
- *Bishop's Bible*: appeared 1572 in final form under the supervision of Archbishop Matthew Parker. Based upon Cranmer's and a reaction to the Geneva Bible notes.
- *Authorised Version* or the *King James Version* (in the USA): the work of 47 Protestant scholars; published in 1611. A revision of the Bishop's Bible since the Geneva Bible was hated by the king and Puritans despised the Bishop's Bible. It was a compromise made with elegant language. It has undergone several revisions.
- *Revised Version*: the work of many scholars completed in 1885. This was a revision of the AV but based upon the Westcott-Hort neutral text of the NT (Alexandrian Text) instead of the Byzantine Text used by the AV. This was a sea-change in translation using a different family of manuscripts for the NT.
- *New International Version*: whole Bible appeared in 1978. Uses dynamic equivalence methods, i.e. translating 'thought for thought' instead of 'word for word'; that is nearly a paraphrase. Also based on Alexandrian manuscripts (as indeed are most modern versions). Very inaccurate translation and pro-Arminian.
- *New King James Version*: A revision of the AV in 1979 seeking to be absolutely accurate in translating the original texts in modern language.

- *Textual families*: There are many NT manuscripts and these are grouped into families of similarity. Underlying the AV and NKJV is the Textus Receptus (TR or 'Received Text'), or the Erasmus, Stephanus, Beza tradition of manuscripts which are of Byzantine origin. This family was the basis of all versions until 1881 and comprises the majority of extant texts. The main TR text used today is that collated by Scrivener in 1894. Early Bible versions (e.g. Syriac) and early church service books also support the TR (Byzantine tradition). New liberal theories of textual transmission developed in the 19th century leading to adopting a different family of manuscripts, the Alexandrian. This favours older, but more corrupt, manuscripts and ignores the fact that copyists discarded old and fading manuscripts when they wrote a new copy; antiquity is not authority. Very old manuscripts are poor manuscripts that escaped burning. There are thousands of differences between the Byzantine and Alexandrian texts. The current NT Greek text used by scholars and Bible translators is Alexandrian called the UBS4-NA 27 text [i.e. United Bible Societies 4th Edition which equals the Nestle-Aland 27th edition]. Modern Bible versions based upon Alexandrian texts cannot be trusted in detail.
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Q. How do we know that the Bible is the Word of God?

A. *Inwardly*: only the Spirit of God is able to fully persuade us that the Bible is the Word of God, bearing witness in our hearts that the Bible is true.

Externally: by the spirituality and holiness of its ethics; the unity of its doctrine; its fulfilled prophecies; the historic testimony of the church; the witness of martyrs; its power to convert sinners and its ability to edify saints.

[1 Cor 2:6, 7, 13; Ps 119:18, 129; Acts 10:43, 26:22, 18:28; Heb 4:12; Ps 19:7-9; Rm 15:4; Jn 16:13, 14; 1 Jn 2:20-27; 2 Cor 3:14-17]

Q. Should all men read the Scriptures?

A. All men are not only permitted but are commanded to read, hear, and understand the Scriptures in order to obey their creator.

[Jn 5:39; Lk 16:29; Acts 8:28-30; 17:11]

Q. What does Scripture principally teach?

A. It teaches what man is to believe concerning God and what duty God requires of man.

[2 Tim 3:16,17; Jn 20:31; Acts 24:14; 1 Cor 10:11; Eccles 12:13]

God

Q. What do the Scriptures teach concerning God?

A. First they explain his nature (what he is) and, secondly, his works (what he does).

[Ex 3:14; Isa 45:6; Heb 1:1-3, 11:6]

Q. What is God?

A. God is a spiritual being; infinite, glorious, perfect, eternal, incomprehensible and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

[Jn 4:24; Ps 147:5, 90:2; Jm 1:17; Rev 4:8; Ps 89:14; Ex 34:6,7; 1 Tim 1:17]

Q. How is God made known unto us in the Word?

A. Firstly, by his names; secondly, by his attributes or character.

[Ex 3:14, 6:3, 34:6,7; Ps 83:18; Matt 5:48]

Q. What are the names of God?

A. These are glorious titles which he has given to us to express the excellence of aspects of his character and reveal some of his workings. The principal Hebrew Old Testament names are: *Yahweh* (Jehovah, 'I am that I am'), God (*el, elohim*), God Most High (*el elyon*), Lord (*adon*), and Lord of Hosts (*Yahweh sabaot*). The principal Greek New Testament names are Lord (*kyrios*), God (*theos*), and Father (*pater*).

[Ex 3:14, 15, 6:3, 34:6, 7; Gen 17:1]

Q. What are the attributes of God?

A. The infinite perfections of his being and his work.

[Rev 4:8-11]

Q. What are the chief attributes of his being?

A. Eternity, infinity, simplicity or unity, all-sufficiency, perfection, immutability (unchangeability), incomprehensibility, life (self-existence), omniscience (all-knowing), omnipresence, will, and understanding. Some of these attributes belong uniquely to God and cannot be ascribed to anyone else (such as infinity, eternity or self-existence). Others

are reflected in some of his creatures in that he communicates to them some of the effects, which are in himself, (such as life, goodness etc. – ‘the communicable attributes’).

[Deut 33:27; Ps 7:8, 93:2, 135:4-6, 139:2, 139:1-4, 8-10, 147:4; Isa 57:15; Rev 1:11. 1 Kg 8:27; Ex 3:14. Gen 17:1; Job 11:7-9; Rm 11:33-36; Mal 3:6; Jam 1:17-18; Jud 8:19; 1 Sam 25:34; 2 Kg 3:14; Ezek 14:16; 16:48; Matt 16:16; Acts 14:15; 1 Thess 1:9. Dan 4:35; Isaiah 46:10; Eph 1:5, 11; Jer 11:20; Heb 4:13]

Q. What are the attributes which usually are ascribed to him in his works, or the acts of his will?

A. Goodness, omnipotence (almighty power), justice, mercy, holiness, wisdom, love, etc. which he delights to exercise towards his creatures for the praise of his glory.

[Ps 11:7, 62:11, 119:68, 130:7; Matt 19:17; Ex 15:11; Rev 19:1; Zeph 3:5; Jer 12:1; Rm 1:32, 9:15, 11:33, 16:27; Eph 2:4; Josh 24:19 Hab 1:13; Rev 4:8]

The Trinity

Q. Is there more than one god?

A. There is only one, the true and living God.

[Deut 6:4; Jer 10:10; 1 Cor 8:4, 6]

Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Spirit. These three are one God; the same in essence (substance) and equal in power and glory. [By ‘person’ we mean a distinct subsistence, or being, distinguished from the others by his own character.]

[1 Cor 8:6; Jn 5:17, 10:30, 14:9; Acts 5:3,4; Matt 28:19; 2 Cor 13:14; Heb 1:3]

Q. What is the distinguishing characteristic of the person of the Father?

A. To be the fountain of the Godhead and to beget the Son. The Father initiates and decrees salvation.

[Jn 5:26, 27; Eph 1:3]

Q. What is the characteristic of the Son?

A. To be begotten of his Father from eternity. The Son achieves salvation by his work.

[Ps 2:7; Jn 1:14, 3:16]

Q. What is the characteristic of the Holy Spirit?

A. To proceed from the Father and the Son. The Spirit applies the work of salvation to the elect.

[Jn 14:17, 16:14, 15:26, 20:22]

Q. Are these three one?

A. Yes! One every way, in nature, will, and essential properties, distinguished only in their personal manner of subsistence.

[Jn 10:30, 15:26; Rm 3:30; 1 Jn 5:7]

Q. How does Scripture show that the Son and the Holy Spirit are God and equal with the Father?

A. By ascribing unto them such names, attributes, works, and worship as are only proper to God.

[Isa 6:3, 5, 8 with Jn 12:41 and with Acts 28:25; 1 Jn 5:20; Acts 5:3,4 Jn 1:1, 2:24-25; Isa 9:6; 1 Cor 2:10,11 - Co. 1:16; Gen 1:2 Matt 28:19; 2 Cor 13:14]

Q. Are churches who deny the divinity of Christ or the Spirit Christian?

A. No they are heretics. It is a cardinal rule of faith to uphold the deity of the Son and the Spirit. So-called churches that deny this include Christadelphians and Jehovah's Witnesses.

God's decree

Q. What do the Scriptures teach concerning the works of God?

A. That there are two sorts. Firstly internal, in his counsel, decrees and purposes towards his creatures. Secondly external, in his works over and about them to the praise of his own glory.

[Acts 15:18; Prov 16:4]

Q. What are the decrees of God?

A. The decrees of God are the acts of his eternal, unchangeable purpose of will, whereby for his own glory he has foreordained whatsoever comes to pass. The decree of God is single in the divine mind but from our perspective is plural, covering several issues. His decree affects his creatures: angels and men.

[Eph 1:11, 3:9-11; Rm 9:11, 11:36; Dan 4:35; Micah 5:2; Acts 15:18; Isa 14:24, 46:10; 1 Tim 5:21; 2 Tim 2:19; Jude 6]

Q. What is the predestination of men and angels?

A. In an eternal and changeless decree God, out of his love and for the praise of his glorious grace, chose some angels and some men to be elected to glory. The others he passed by and allowed to rebel and to be punished with wrath to the praise of his glorious justice.

[1 Tim 5:21 Eph 1:4-6; 2 Thess 2:13,14; Rm 9:17, 18, 21-22; Matt 11:25, 26; 2 Tim 2:20; Jude 4; 1 Pt 2:8]

Q. What are the decrees of God concerning men?

A. Election and reprobation.

[Rm 9:11-13]

Q. What is the decree of election?

A. The eternal, free, unchangeable purpose of God, whereby in Jesus Christ he chooses for himself whom he pleases out of mankind, determining to give them grace here and everlasting happiness afterwards, in his mercy. God decreed, according to his eternal purpose and from his own good pleasure, to elect some from the human race to be saved in Christ for the praise of his glorious grace. God only loves the elect and he loves them from eternity. God hates the reprobate in their sins.

[Eph 1:4-5, 3:11; Ps 5:6, 11:5; Acts 13:48; Rm 8:29, 30, 9:13, 18-21; Matt 11:26, 22:14; 2 Tim 2:19; Jn 6:37, 17:6, 9, 11, 24]

Q. Is there any thing in us to motivate the Lord to choose us from amongst others?

A. No, not at all; we are in the same mass with those rejected when separated by his undeserved grace. God chooses the elect from his own good pleasure and not for any future works that a believer may perform. Only the elect are effectually called, regenerated and given faith and repentance by the Holy Spirit. God does not decree the salvation of all.

[Rm 9:11, 12; Matt 11:25; 1 Cor 4:7; 2 Tim 1:9]

Q. What is the decree of reprobation?

A. The eternal purpose of God to allow many to sin, leave them in their sin, to not give them to Christ and to punish them for their sin. Thus election is a testimony to God's mercy and love; reprobation is a testimony to God's wrath and justice upon sin.

[Rm 9:11, 12, 21, 22; Prov 16:4; Matt 11:25, 26; 2 Pet 2:12; Jude 4]

Q. How does God execute his decrees?

A. God executes his decrees in the works of creation, providence and salvation according to his own will.

[Gen 1:1; Rev 4:11; Matt 6:26; Acts 14:17; Eph 1:11]

The works of God 1: Creation

Q. What is the work of creation?

A. The work of creation is God's making all things out of nothing, by the Word of his power, in six literal days, so that all was very good.

[Gen 1:1, 31; Heb 11:3; Ex 20:11; Prov 16:4]

Q. Did God create the world gradually over billions of years? Is there a gap between Gen 1:1 and 1:2?

A. No! The world was created in six 24-hour days. The Hebrew word for 'day' [*yom*] when associated with an ordinal number always means a 24-hour day. Death entered the world through the sin of Adam; before man's fall there was no death. This means that there was no evolution over millions of years whereby vast numbers of animals died in order to perfect a species before man even emerged. The Gap Theory, which places millions of years between Gen 1:1 and 1:2 in order to accommodate evolutionary theory, is an error. So also is Theistic Evolution, which tries to merge evolutionism with the Bible. Jesus affirmed the existence of Adam and Eve created by God and the principle events mentioned in Genesis.

[Gen 1:31; Matt 19:4-5; Rm 5:12]

Q. What is evolutionary theory?

A. It is the proposal that there is no creation by an intelligent God but a chance development of life from primordial chemicals. Basic amino acids combined to form primitive single-celled animals. These developed into fishes; fishes into amphibians; amphibians into reptiles, and reptiles into birds and mammals. This development took place over billions of years and was a survival of the fittest; the weakest forms of life vanished.

This is an ancient idea beginning with Greek philosophers but was accepted as science after the plagiarising work of Charles Darwin. As well as denying Scripture, it has serious scientific problems (e.g. where did matter come from), many unanswered questions (such as why are there no transitional forms found in the fossil record) and denies true knowledge (such as: even single-celled animals manifest irreducibly complex structures). It also drives iniquitous social evils, such as eugenics (improving a population by controlled breeding and genocide) and treating your neighbour as a creature to be trampled upon.

Q. Why did God make man?

A. For his own glory in his service and obedience.

[Gen 1:26, 27, 2:16, 17; Rm 9:23; Eph 1:4-6]

Q. Was Adam, as originally created, able to yield the service and worship that God required of him?

A. Yes, being created upright in the image of God, in purity, innocence, righteousness, and holiness.

[Gen 1:26; Eccles 7:29; Eph 4:24; Col 3:10]

Q. Do we have we the same power to yield obedience unto God?

A. No; the relationship with God was broken by the sin of Adam, our nature corrupted, and all power to do good utterly lost.

[Gen 3:16-18, 6:5; Gal 3:10, 11, 21; Heb 7:19, 8:13. Job 14:4; Ps 51:5; Jer 13:23]

Q. How did God create man?

A. After God made all other creatures he created man, male and female, in his own image, in knowledge, righteousness, and holiness, with dominion over all creatures. Man's body was formed from dust and became a living, rational soul when the Spirit (breath) of God entered him, making man spirit, soul and body. Woman was formed from one of Adam's ribs. Man was given dominion over all creatures and ability to govern earth on God's behalf, but was able to fall from grace.

[Gen 1:27-28, 2:7, 22, 3:6; Col 3:10; Eph 4:24; Rm 2:14-15; Eccles 7:29; 1 Thess 5:23]

Q. What was the rule which first directed man in his obedience?

A. The Moral Law of God, implanted in his nature and written in his heart by creation, typified by the tree of knowledge of good and evil. God never allowed that the mere will of the creature should be the measure of his worship and honour; he ensured that man had knowledge of his requirements. [Note: though many teach a 'covenant of works' in Eden,

there is no mention of one; neither is there any sense of a contract between Adam and God. Adam was under divine law and able to fall but was not promised eternal life on condition of his meritorious works.]

[Gen 2:15-17; Rm 2:14, 15; Eph 4:24]

Q. What was God's command to man when he was created?

A. When God had created man he put him under law, forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

[Gen 2:16,17; Gal 3:12; Rm 5:12]

Q. Did Adam and Eve continue in the holy state in which they were created?

A. No; being left to the freedom of their own will, they fell from their holy calling by sinning against God.

[Gen 3:6; Eccles 7:29; Rm 5:12]

Q. Did God create any other type of creature than man and animals?

A. Yes! God created a race of spiritual beings to be his messengers; these are called angels. They are immortal, holy, full of knowledge and mighty in power to execute God's commands and glorify him, but are subject to change.

However, in heaven one of these angels, called Satan (and many other names, such as the 'devil', the 'accuser of the brethren'), instigated a rebellion against God which led astray a third of the angelic host. These fallen angels are called demons and were exiled to the aerial regions above the earth to tempt men. The angels who did not sin are called 'elect angels', chosen to remain faithful to God.

God also created cherubim and seraphim which are not angels but heavenly beings associated with the holiness and glory of God.

[Gen 3:24; Heb 1:7, 14; Ps 80:1, 103:20-21, 104:4; Isa 6:2, 6; Dan 7:10; Matt 22:30, 24:36, 25:31; Eph 2:2; Col 1:16; 2 Thess 1:7; 2 Pt 2:4; Rev 9:20, 12:3-4]

The works of God 2: Providence

Q. What are God's works of providence?

A. God's works of providence are his holy, wise, preserving and governing all his creatures and all their actions. By the effectual working of his power and will he sustains and governs

all things, men and their actions, to the ends which he has ordained. To this providence is to be ascribed all the good we enjoy and all the afflictions we undergo. Fortune, chance, and luck are names without any basis that are not suitable for use by Christians since God's providence rules all things that come to pass for his glory.

[Ex 4:11; Job 5:10-12, 9:5-6; Neh 9:6; Col 1:17; Heb 1:3; Ps 103:19, 147:4; Prov 15:3; Isa 45:6-7; Matt 10:29, 30; Jn 5:17; Acts 17:28]

Q. What does this providence presuppose?

A. That God is absolute sovereign over all things, at all times, securing everything for his greater glory and purpose.

[Isa 45:7; Ps 8:3, 75:7, 104:20-23; Jer 31:35; Dan 6:26; Jm 1:17; Amos 3:6, 4:13; Eccles 7:14]

Q. What is the basis of the error of Deism?

A. It is a rational doctrine that God does not intervene in creation. Deism supposes that God created all things and set in motion physical laws to rule his creation. Having done this God left creation to continue working by these physical laws and does not intervene, except to work occasional miracles. This teaching is a heresy since all things, every moment, depend upon God's power to uphold them.

[Col 1:16-17; 1 Cor 8:6; Heb 1:3; Acts 17:28; 1 Sam 2:8]

Q. What is God's providence towards angels?

A. God permitted some of the angels, irrecoverably, to fall into sin and damnation; however, he limits and orders their rebellion to his own glory. He established the rest in holiness and happiness; employing them, under his sovereignty, in the administration of his power, mercy, and justice.

[Jude 6; 2 Pt 2:4; Heb 1:14, 2:16; Jn 8:44; Job 1:12; Matt 8:31; 1 Tim 5:21; Mk 8:38; Heb 12:22; Ps 104:4; 2 Kg 19:35]

Q. How is this providence exercised towards mankind?

A. In two ways: firstly, especially towards his church for whom God is sovereign over all things. Secondly, towards all men in a general manner. God's sustaining of the world is chiefly in order to secure the needs of the elect.

[**Eph 1:22**; Deut 32:10; Ps 17:8, 75:6, 7; Zech 2:8; Matt 5:45, 16:18, 19: 2, 29; 1 Pet 5:7; Gen 9:5; Isa 45:6, 7]

Q. What is the basis of God's providence towards his church?

A. Firstly, in causing all things to work together for the good of the church. Secondly, in ruling and disposing of kingdoms, nations, and persons, for their benefit. Thirdly, in avenging them of their adversaries.

[Matt 6:31-33; Rm 8:28; 1 Tim 6:17; 2 Pet 1:3; Ps 105:14,15; Isa 44:28, 60:12; Dan 2:44; Rm 9:17; Zech 12:2-5; Lk 17:7; Rev 17:14]

Q. Does God also rule over the sinful actions of wicked men?

A. Yes, God (according to his predetermined counsel) allows them to live for the manifestation of his glory and controls them to his own righteous ends.

[2 Sam 12:11, 16:10; 1 Kg 11:31, 22:22; Job 1:21; Prov 22:14; Isa 10:6, 7; Ezek 21:19-21; Amos 7:17; Acts 4:27, 28; Rm 1:24, 9:22; 1 Pt 2:8; Rev 17:17]

Q. Is God in control of the natural world or is it left to the devil or to natural laws working automatically?

A. God is on complete control over the whole world, which is his possession not Satan's; thus he controls all events, good and bad. Natural disasters, such as earthquakes, tsunamis, hurricanes, floods and famines, are all under his control and comply with his eternal purpose. There are no accidents in nature. If God was not sovereign over all things, he could not control history or the future and we would have no hope.

[Ex 4:11; Job 5:10-12, 9:5-6; Neh 9:6; Col 1:17; Heb 1:3; **Ps 24:1**, 75:7, **103:19**; **Isa 45:6-7**; Matt 10:29-30; Jn 5:17; Jer 31:35; **Amos 3:6, 4:13**; Eccles 7:14]

Sin

Q. What is sin?

A. Sin is transgression of the law of God; a failure to be conformed to God's will.

[1 Jn 3:4; Rm 5:13]

Q. What is God's law?

A. The law of God is his moral commandments regarding human behaviour. The essential principles of this law were set in man's conscience at creation. The manifestation of God's law is amplified by the later, and temporary, Mosaic Law and subsumed in the final expression of law in the Law of Christ in the New Covenant.

[Ex 24:12; Rm 1:18-20; Gal 6:2]

Q. Did Adam and Eve continue in their holy situation?

A. No, in the freedom of their will they fell from their created holy state, followed Satan's temptation and sinned against God.

[Gen 3:6-8, 13; Eccles 7:29]

Q. What was the sin by which Adam and Eve fell from their holy estate?

A. Their sin was eating the forbidden fruit.

[Gen 3:6, 12-13]

Q. Did all mankind fall in Adam's first transgression?

A. Yes! Adam was the head and root of his posterity and the probationer for mankind. All mankind, descending from him, sinned in him and fell with him in his first transgression. The sin of Adam was thus imputed (accounted) to all his descendants and led to the total depravity of all men – an inability to perform any spiritual good or please God, being dead in sins. Men today are condemned in Adam as sinful creatures (imputed sin), and also condemned for their own sins which they continually commit (inherent sin).

[1 Cor 15:21-22; **Rm 5:12, 18-19**; Eph 2:1]

Q. What condition did this bring upon mankind?

A. The fall brought mankind into a state of sin and misery. All men became guilty in Adam our federal (legal, governing) head and all men were deprived of that holiness, innocence and righteousness obtained at creation. Man's nature was corrupted and defiled along with inability to do good or please God. No sinful man can perform acceptable spiritual works.

[Gen 3:10, 17, 6:5; Ps 51:5, 7; Jn 3:6, 36; Rm 3:13, 5:12, 18, 19, 8:7; Eph 2:1-3, 4:23-24; Col 3:10; Gal 3:10; Isa 64:6]

Q. What is the sinfulness of the state into which man fell?

A. It consists in the guilt of Adam's first sin, the lack of original righteousness, and the corruption of his whole nature together with all actual transgressions which proceed from it. Man is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil continually.

[Rm 5:19; 3:10; Eph 2:1; Isa 53:6; Ps 51:5; Matt 15:19]

Q. What is the misery of the state of fallen man?

A. All mankind, by their fall, lost communion with God and are under his wrath and curse. As a result they are liable to all the miseries of this life in separation from God, resulting in death and the pains of hell forever. The basis of misery is the separation from the goodness of God, which leads to all sorts of suffering.

[Gen 3:8,24; Eph 2:3; Gal 3:10; Rm 6:23; Matt 25:41-46; Ps 9:17]

Q. What is meant by the term 'original sin'?

A. What is called 'original sin' denotes the whole misery and corruption of our nature caused by the fall. This involves: the guilt of Adam's actual sin imputed to us; the loss of God's image, innocence and holiness and an utter inability to good. It produces a corrupted human nature, inherited by all men after Adam, which is defiled with the pollution of sin; burdened with the guilt of sin, dominated by the power of sin and placed under God's curse. Original sin results in alienation from God, voluntary obedience to Satan, temporal miseries leading to death, followed by eternal damnation of body and soul in hell.

[Gen 3:8,10,24; Eph 2:2,3; 2 Tim 2:26; Gen 2:17; Lam 3:39; Rm 6:23; Matt 25:41,46; Jude 7]

Q. What is the curse of God?

A. It consists of guilt before God; the loss of the grace and favour of God; a guilty conscience; despair and anguish on earth, and eternal damnation after death. All men are under this curse resulting from Adam's fall.

[Gen 2:17, 3:10, 13 24; Rm 1:18, 3:9, 19, 5:12, 17; Eph 2:3, 13; Ezek 16:3-5; Isa 48:22; Gal 3:22; Jn 3:36]

Q. Did God leave all men to perish in sin and misery?

A. No! Out of his own good pleasure he chose some for salvation to demonstrate his grace and mercy; he left others in their sin to demonstrate his hatred of sin, his wrath and his justice.

[Eph 1:4; Rm 3:20-22; Gal 3:21,22]

The Law - the revealed will of God for men

Q. What is the duty which God requires of man?

A. The duty which God requires of man is obedience to his revealed will.

[Micah 6:8; Eccles 12:13; Ps 119:4; Lk 10:26-28]

Q. What did God first show man for the rule of his obedience?

A. This was the Moral Law. It is the declared will of God for mankind binding everyone to perfect and perpetual conformity, in soul and body, in performance of duties of holiness and righteousness to God and man, promising life upon perfect obedience and threatening death upon the breach of it.

However, no man, since the fall, can attain to righteousness and life by the Moral Law. Yet the Moral Law is of use to all men to show them the will of God and their duty to walk righteously. It convinces them of their inability to keep God's law and of the sinful pollution of their hearts, humbling them in their sin and misery and thereby helping them to realise their need of Christ as Saviour.

[Deut 5:1-3, 31, 33; Lk 10:26-27; Gal 3:10, 21-22; 1 Thess 5:23; Lk 1:75; Acts 24:16; Gal 3:10, 12; Lev 11:44-45, 20:7,8; Rm 2:14-15, 3:9, 20, 23, 5:13-14, 7:7, 12, 10:4-5; Micah 6:8; Jm 2:10-11; Ps 19:11,12]

Q. Where is the Moral Law codified?

A. The Moral Law is amplified in the Ten Commandments. The four first commandments contain our duty to God, and the other six our duty to man. [The law given to Adam was the Moral Law in the conscience, plus instructions given by God, such as regarding blood sacrifices. This Moral Law equates to the moral principles in the Mosaic Law, principally the 10 Commandments. The eternal Moral Law binds believers now through the law of Christ, mediated through the Spirit in the inner man. The Mosaic form with all its regulations has been cancelled, but the moral principles remain active.]

[Deut 10:4; Ex 34:1-4; Matt 19:17, 22:37-40]

Q. Are men able to obey the Moral Law?

A. No! As a result of man's fall he is utterly unable to fulfil the law in the flesh. At creation Adam was able to obey the law but lost this ability when he sinned.

[1 Kg 8:46; Gen 1:26, 6:5; Jn 15:5; Rm 5:12, 7:14, 8:7; Eph 4:19; 1 Jn 1:8]

Q. What then was the purpose in giving the law?

A. Its purpose was to reveal the duty of man, to show men how to obey God and to drive men to Christ the Saviour. It showed that man was incapable of obeying God by nature and convicted his conscience of sin and guilt, bringing him under bondage to death, Satan and condemnation thus driving him to seek for a Saviour from sin.

[Ps 19:7-11; Rm 3:19-20, 4:15, 5:20, 7:7-9; 1 Tim 1:8-9; Gal 3:19, 22, 24; Heb 2:15]

Q. Is the observation of God's law still required by Christians?

A. Yes it is. The law is merely the expression of God's will for man. Any man who wishes to serve God must obey the divine will and this is manifest in law. Apostolic teaching, especially the book of Hebrews, explains that we are delivered from the Law of Moses

which has been annulled by the New Covenant. But the principles of Moral Law (codified in statutes in the Mosaic Law, with associated ceremonial or civil laws) has been subsumed and enhanced in the Law of Christ. The Spirit of Christ enables us to perform the Law of Christ as we put on Christ, are filled with the Spirit and walk in him.

[Matt 5:17; 1 Jn 3:4; Rm 3:31; Jm 2:8-10; Gal 3:10-25, 6:2]

Q. What is the essence of the Ten Commandments?

A. It is to love the Lord our God, with all my heart, with all my soul, with all my strength, and with all my mind, this is the first and great commandment; and to love my neighbour as myself. Loving God summarises the first four commands; loving one's neighbour summarises the final six commands. On these two commandments hang the whole law and the prophets.

[Matt 22:36-40; Mk 12:28-33; Lk 10:27]

Q. What is the preface to the Ten Commandments?

A. The preface to the Ten Commandments is, 'I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage'.

[Ex 20:2]

Q. What does this preface teach us?

A. It teaches us that because God is the Lord, our God and deliverer, we are bound to keep all his commandments.

[Deut 11:1]

Q. What is the first commandment?

A. The first commandment is, 'You shall have no other gods before me'.

[Ex 20:3]

Q. What is required in the first commandment?

A. It demands that we know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

[Josh 24:15; 1 Chron 28:9; Deut 26:17; Ps 29:2; Matt 4:10]

Q. What is forbidden in the first commandment?

A. The first commandment forbids the denying, or not worshipping and glorifying the true God, as God and our God (atheism); and the giving that worship and glory to any other, which is due unto Him alone (idolatry). God, who sees all things, is greatly displeased with man having any other God.

[Deut 30:17-18; Josh 24:27; Rm 1:20, 21, 25; Ps 14:1, 44:20-21, 90:8]

Q. What is the second commandment?

A. The second commandment is, 'You shall not make for yourself a carved 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; you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments'.

[Ex 20:4-6]

Q. What is required in the second commandment?

A. It requires the pure observation of all religious worship and ordinances as God has appointed in his Word.

[Deut 12:32, 32:46; Matt 28:20]

Q. What is forbidden in the second commandment?

A. The second commandment forbids the worshipping of God by images, or any other way not appointed in his Word.

[Rm 1:22, 23; Deut 4:15,16; Matt 15:9; Col 2:18]

Q. What are the reasons enjoined to the second commandment?

A. The reasons annexed to the second commandment, are, God's sovereignty over us, his propriety in us, and the zeal he has for His own worship.

[Ps 45:11; Ex 34:14; 1 Cor 10:22]

Q. What is the third commandment?

A. It is, 'You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain'.

[Ex 20:7]

Q. What is required in the third commandment?

A. The third commandment requires the holy and reverent use of God's names, titles, attributes, ordinances, words, and works.

[Deut 28:58,59, 32:1-4; Ps 29:2, 111:9, 138:2; Matt 6:9, Eccles 5:1; Job 36:24; Rev 4:8, 15:3-4]

Q. What is forbidden in the third commandment?

A. The third commandment forbids all profanity and abuse of any thing whereby God makes himself known.

[Mal 1:6-7; Lev 19:12, 20:3; Matt 5:34-37; Isa 52:5]

Q. What is the reason annexed to the third commandment.

A. The reason is that however much breakers of this commandment may escape human punishment, yet the Lord will not allow them to escape his righteous judgment.

[Deut 28:58-59; Mal 2:2]

Q. What is the fourth commandment?

A. The fourth commandment is, 'Remember the Sabbath day, to keep it holy. Six days you shall labour and do all your work, but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it'.

[Ex 20:8-11]

Q. What is required in the fourth commandment?

A. The fourth commandment requires keeping holy (separate) to God such times as he has appointed in his Word, particularly one whole day in seven to be a holy Sabbath to himself.

[Lev 19:30; Deut 5:12]

Q. What is the principle behind the Sabbath?

A. It is the idea of the rest of God. On the seventh day God rested from his work of creation and commanded that this principle of rest be observed by men. From the creation to the resurrection of Christ God appointed the seventh day of the week to be the weekly Sabbath where this rest was observed in a material fashion – rest from physical labour. After the

resurrection the rest of God was applied spiritually to men as the resting from labour in the rest of Christ. The rest of God is ceasing from human works and resting in the work of Christ. To demonstrate this change the apostles, led by the Holy Spirit, changed the day of worship from Saturday to the first day of the week (Sunday), henceforward known as the Lord's Day since it was on the first day that Christ rose from the dead.

[Gen 2:3; Jn 20:19; Acts 20:7; **Heb 3:15-4:11**; 1 Cor 16:1,2; Rev 1:10]

Q. How is the Lord's Day to be sanctified (set apart)?

A. It is sanctified by a holy resting all that day, focusing upon public and private spiritual worship. This does not stop the requirement for works of necessity and mercy. The Sabbath is a type that is spiritually fulfilled in the work of Christ so that we can rest in it; being in Christ is being in rest; he is Lord of the Sabbath. However, on the Lord's Day, to commemorate the work of Christ, we should commit our time chiefly to the church – being like Christ to others; not working for ourselves.

[Lev 23:3; Isa 58:13,14, 66:23; Matt 12:11,12]

Q. What is the fifth commandment?

A. The fifth commandment is, 'Honour your father and your mother, that your days may be long upon the land which the LORD your God is giving you'.

[Ex 20:12]

Q. What is required in the fifth commandment?

A. It requires the honouring of all senior family members, particularly parents, and giving them what service is due that honour. Obedience to this command contains the promise of a long life. Honouring means to give due reverence to, to obey, to support, to be faithful to, and to maintain in infirmity.

[Lev 19:32; 1 Pet 2:17; Rm 12:10, 13:1; Eph 5:21,22, 6:1-3,5,9; Col 3:19-22; Prov 4:3-6, 6:20-22]

Q. What is forbidden in the fifth commandment?

A. The fifth commandment forbids neglecting, or doing anything against the honour and duty which belongs to family members.

[Prov 30:17; Rm 13:7-8]

Q. What is the sixth commandment?

A. The sixth commandment is, 'You shall not murder'.

[Ex 20:13]

Q. What is required in the sixth commandment?

A. The sixth commandment requires all lawful endeavours to preserve our own life and the life of others.

[Eph 5:29, 30; Ps 82:3,4; Prov 24:11,12; Acts 16:28]

Q. What is forbidden in the sixth commandment?

A. The sixth commandment forbids the taking away our own life, or the life of our neighbour. Suicide as well as homicide is forbidden. Exceptions to this are the power of the government to punish with the sword or of necessary defence of our family. The law of Christ adds that hate equates to murder in the heart.

[Gen 4:10, 11; 9:6; Num 35:31-33; Matt 5:21-26; Rm 13:4; 1 Tim 5:8]

Q. What is the seventh commandment?

A. The seventh commandment is, 'You shall not commit adultery'.

[Ex 20:14]

Q. What is required in the seventh commandment?

A. The seventh commandment requires the preservation of our own and our neighbour's chastity, in heart, speech and behaviour.

[1 Cor 6:18; 7:2; 2 Tim 2:22; Matt 5:28; 1 Pt 3:2]

Q. What is forbidden in the seventh commandment?

A. The seventh commandment forbids all unchaste thoughts, words, and actions.

[Matt 5:28-32; Job 31:1; Eph 5:3,4; Rm 13:13; Col 4:6]

Q. What is the eighth commandment?

A. The eighth commandment is, 'You shall not steal'.

[Ex 20:15]

Q. What is required in the eighth commandment?

A. The eighth commandment requires the lawful development of prosperity by hard work and faithfulness in all circumstances.

[Prov 27:23; Lev 25:35; Deut 15:10, 22:14]

Q. What is forbidden in the eighth commandment?

A. The eighth commandment forbids gaining wealth or property which is not our own or dealing fraudulently.

[1 Tim 5:8; Prov 28:19, 23:20, 21; Eph 4:28]

Q. What is the ninth commandment?

A. The ninth commandment is, 'You shall not bear false witness against your neighbour'.

[Ex 20:16]

Q. What is required in the ninth commandment?

A. The ninth commandment requires the maintaining and promoting of truth at all times, and of preserving our own and our neighbour's good name.

[Zech 8:16; Acts 25:10; Eccles 7:1; 3 Jn 12; Prov 14:5, 25]

Q. What is forbidden in the ninth commandment?

A. The ninth commandment forbids whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's good name.

[Eph 4:25; Ps 15:3; 2 Cor 8:20-21]

Q. What is the tenth commandment?

A. The tenth commandment is, 'You shall not covet your neighbour's house; you shall not covet your neighbour's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbour's'.

[Ex 20:17]

Q. What is required in the tenth commandment?

A. The tenth commandment requires contentment and satisfaction with our own condition whatever circumstances we are in. It also requires charitable frame of mind towards our neighbour and his property.

[Heb 13:5; 1 Tim 6:6; Rm 12:15; 1 Cor 13:4-7; Lev 19:18]

Q. What is forbidden in the tenth commandment?

A. The tenth commandment forbids all discontentment with our own situation, as well as envying or complaining about the good of our neighbour.

[1 Cor 10:10; Jm 5:9; Gal 5:26; Col 3:5]

Q. Summarise the Ten Commandments.

A.

1. You shall have no other gods before me.
 2. You shall not make for yourself a carved image.
 3. You shall not take the name of the Lord your God in vain.
 4. Remember the Sabbath day, to keep it holy.
 5. Honour your father and your mother.
 6. You shall not murder.
 7. You shall not commit adultery.
 8. You shall not steal.
 9. You shall not bear false witness against your neighbour.
 10. You shall not covet.
-

Q. Can any man keep the commandments of God?

A. No man is able to keep the commandments of God as a result of the fall, but daily breaks them in thought, word, and deed.

[Eccles 7:20; Gen 6:5, 8:21; 1 Jn 1:8; Jam 3:2, 8; Rm 3:23]

Q. What then is the purpose of the law?

A. The purpose of the law is to reveal the perfect righteousness of God people may know his will for their lives and also to prove to all men that they are incapable of living righteously and encourage them to seek a saviour.

[Ps 19:7-11; Rm 3:20, 31, 7:7, 12:2; Titus 2:12-14; Gal 3:22, 24; 1 Tim 1:8]

Q. Are all transgressions of the law equally wicked?

A. Some sins are more blameworthy in the sight of God than others.

[Ezek 8:13; Jn 5:16, 19:11]

Q. What does every sin deserve?

A. Every sin deserves God's wrath and curse, both in this life, and in that which is to come.

[Eph 5:6; Gal 3:10; Prov 3:33; Ps 11:6; Rev 21:8]

The person and work of Christ (Christology)

The incarnation

Q. Did God leave all mankind to perish in sin and misery?

A. No! God, out of his good pleasure in eternity, decreed to elect a people to everlasting life and to deliver them out of sin and misery and to bring them to salvation by a Redeemer. He did this by sending his own Son, Jesus Christ, in the likeness of sinful flesh, condemning sin in the flesh and rescuing a people chosen in eternity.

[Eph 1:3,4; 2 Thess 2:13; Jn 3:16; Isa 53:6; Rm 5:21; Acts 13:8; Jer 31:33]

Q. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ who, being the eternal Son of God (the Second Person of the Trinity), became man. He continues to be God and man, in two distinct natures and one person, forever.

[Gal 3:13; 1 Tim 2:5; Jn 1:14; 1 Tim 3:16; Rm 9:5; Col 2:9]

Q. How did Christ, the Son of God, become man?

A. Christ became man by taking a true human body and a rational soul; being conceived by the power of the Holy Spirit in the womb of the Virgin Mary and born of her, yet without sin. He dwelt among us, that he might be obedient unto the death of the cross.

[Matt 26:38; Lk 1:31,35, 2:52; Jn 1:14, 12:27; 1 Tim 3:16; Phil 2:8; Isa 50:6; Heb 2:14, 4:15; 7:26]

Q. What offices does Christ execute as our Redeemer?

A. Christ, as our Redeemer, executes the offices of a prophet, priest and king both in his estate of humiliation on earth and exaltation in heaven.

[Acts 3:22; Heb 5:6; Ps 2:6]

The person of Jesus Christ

Q. What does Scripture teach us about Jesus Christ?

A. Two things: first his person, or what he is in himself; secondly, his offices or what he is to us, his work for us.

[Note: Though Christ is one God with his Father, he is not one person with him. Jesus Christ is God and man united, not a God and a man; he is God incarnate, not a man deified. The essential properties of either nature remain in his person and are not communicated unto each other; for instance of the Deity to be eternal, everywhere; of the humanity, to be born and die. Whatever may be said of either nature may be said of his whole person; so God may be said to die, but not the Godhead; Christ to be everywhere, but not his humanity; for his one person is all this. All natural properties are double in Christ, such as will, etc., each distinct and personal.]

Q. What does Scripture teach about his person?

A. He is truly God and also perfect man; the partaker of the natures of God and man in one person, between whom he is a Mediator.

[Jn 1:14; Heb 2:14, 15; Eph 4:5; 1 Tim 2:5; 1 Jn 1:1]

Q. Can you prove that Jesus Christ is truly God?

A. The New Testament applies verses that speak of God, or Yahweh ('I am'), in the Old Testament, to Christ in the New.

[Num 21:5, 6, in 1 Cor 10:9; Ps 102:25-27, in Heb 1:10; Isa 6:2-4, in Jn 12:40,41; Isa 8:13,14, in Lk 2:34, Rm 9:33; Isa 40:3, 4, in Jn 1:23; Isa 45:22, 23, in Rm 14:11, Phil 2:10, 11; Mal 3:1, in Matt 11:10]

The works of the Deity are ascribed unto him. Firstly, of creation, Jn 1:3; 1 Cor 8:6; Heb 1:2. Secondly, of preservation in providence, Heb 1:3; Jn 5:17. Thirdly, miracles.

The essential attributes of God are ascribed unto him. 1) Immensity, Matt 28:20; Jn 14:23; Eph 3:17. 2) Eternity, Jn 1:1; Rev 1:11; Micah 5:2. 3) Immutability [changelessness], Heb 1:11, 12. 4) Omniscience, Jn 21:17; Rev 2:23. 5) Majesty and glory equal to his Father, Jn 5:23; Rev 5:13; Phil 1:2, 2:6, 9, 10.

The names given unto him apply expressly to God, Jn 1:1, 20:28; Acts 20:28; Rm 9:5; Phil 2:6; Heb 1:8; 1 Tim 3:16. Note also the expression, the Son of God, Jn 1:18; Rm 8:3.

Q. Why was it necessary that our Redeemer should be God?

A. So that he might be able to save to the uttermost, and to satisfy the wrath of his Father, which no creature could perform. Only the Son of God could perform a perfect sacrificial offering. Only the blood of an infinite person could pay the price of an infinite number of sins. Only God could die but not be held by the power of death. Only God could share his Spirit with his chosen people and conquer their spiritual enemies.

[Isa 43:25, 53:6; Dan 9:17, 19; Acts 2:24-25, 20:28; Rm 1:4, 4:25; Gal 4:6; Titus 2:14; Heb 7:25-28, 9:14]

Q. How can you prove that he was a perfect man?

A. By the prophecies that he should be a real man and by the circumstances of their fulfilment. By the Scriptures affirming that he had the things which are required to be a perfect man, such as, a body, a soul, and a spirit. That he had the properties of a human soul, viz. will, emotions and intellect. Finally, that he possessed the general infirmities of human nature, such as tiredness, hunger, thirst and fatigue.

[Gen 2:15, 18:18; Matt 1:1, 4:2, 26:39; Rm 1:4; Gal 4:4; Lk 2:52, 10:21, 24:39; Heb 2:17, 10:5; 1 Jn 1:1; Matt 26:38; Mk 3:5, 14:34; Jn 4:6; Heb 2:18]

Q. Why was it necessary for our Redeemer to be man?

A. Christ had to suffer in the nature which had sinned, and make satisfaction, and so he might be every way a fit and sufficient Saviour for men. Christ had to fully obey the law as a man; had to suffer in our nature; had to make intercession in our nature and had to be able to empathise with our nature in order to redeem us fully.

[Heb 2:10-18, 4:15, 7:24-25; Gal 4:4]

Q. Why was it necessary for the Mediator to be both God and man in one person?

A. To be a mediator between God and man, Christ needed to be both God and man in order to make reconciliation. The proper workings of both natures needed to be utilised in making this reconciliation.

[Matt. 1:21, 23, 3:17; Heb 9:14]

Q. What is the Mediator's name?

A. His name is Jesus, because he saves his people from their sins. [Jesus, or Joshua, (Yeshua in Hebrew) means 'God is salvation'.]

[Matt 1:21]

Q. What is his title?

A. His title is 'Christ', which means 'anointed one', because he was anointed fully with the Holy Spirit, empowered and given authority, and set apart for the work of salvation.

[Jn 3:34, 6:27; Ps 2:6, 45:7; Matt 21:5, 28:18,19,20; Acts 3:21,22; Lk 4:18,21; Heb 4:14, 15, 5:5-7; Isa 9:6,7; Phil 2:8-11]

The principal offices of Christ

Q. How many offices are there?

A. There are three chief offices: Prophet, Priest and King. [Christ is also said to be a head, firstborn, husband, shepherd etc.]

[Ps 2:6, 8-11, 110:4; Deut 18:15; Acts 3:21-22; Heb 12:25 with 2 Cor 12:3; Heb 5:5-7, 7:25; Isa 9:6-7]

Q. Does Christ have these offices automatically by nature?

A. No; he received them for the present dispensation, to make satisfaction for sins, and so he might be every way a fit and sufficient Saviour for men, until the work of redemption is perfected.

[Ps 110:1; Acts 2:36, 10:42; 1 Cor 11:3, 15:27, 28; Phil 2:9; Heb 3:2, 6, 2:7-9]

Q. In what does the prophetic office of Christ consist?

A. Prophets represent God to man. Christ is a divine ambassador from God to man, revealing the mystery of godliness, the way and truth whereby we must come unto God. Christ differed from other prophets in his sending, which was immediately from the bosom of his Father; in his gifting, which was the fulness of the Spirit; and in his manner of teaching - with divine authority.

[Matt 5; Jn 1:18, 3:32, 9, 14, 14:5, 6, 17:8, 18:37]

Q. How does Christ execute the office of a prophet?

A. In revealing to us, by this Word and Spirit, the will of God for our salvation. Bringing truth to us in a saving manner.

[Deut 18:18; Isa 42:6; Heb 3:1; Jn 1:18; 14:26; 15:15]

Q. How does he perform all this?

A. Firstly, internally, by effectually writing his law in our hearts; secondly, outwardly, by the Word preached.

[Jer 31:31-34; 2 Cor 3:3; 1 Thess 4:9; Heb 8:10; Jn 20:31; 1 Cor 12:28; Eph 4:8-13; 2 Pt 1:21]

Q. What was the basis of Jesus Christ undertaking the office of an eternal priest?

A. A priest represents the people unto God. Christ is our High priest through the decree, ordination, and will of God his Father, to which Christ yielded voluntary obedience. Some call this agreement between Christ and the Father the 'Covenant of Redemption', but this phrase is not in the Bible and this decree is never called a covenant.

[Ps 2:7-8, 110:4; Heb 5:5, 6; 7:17-18, 10:5-10, 12:2; Isa 50:4-6, 53:8, 10-12; Phil 2:7-9; Jn 17:2, 4]

Q. What was the objective of God's decree?

A. To bring the elect unto God.

[Heb 2:10, 4:16, 7:25]

Q. How does Christ execute the office of a priest?

A. In two parts: by oblation (an offering to God) and intercession. That is, 1) in his offering up of himself as a sacrifice to satisfy divine justice, in reconciling us to God and, 2) in making continual intercession in heaven for us.

[1 Pet 2:24; Eph 5:2; Heb. 2:17; 7:25, 9:14, 28; Rm 8:34]

Q. What is the atonement of Christ?

A. Atonement is the covering, or satisfaction, of sin by a sacrifice to produce reconciliation with God. Christ made atonement for us on the cross by giving his life as a penal substitute, thus satisfying divine justice for our sins. As a result of atonement, God is propitiated, divine justice is satisfied and we are reconciled to him. The word 'atonement' is primarily found in the Old Testament.

[Lev 4:26, 5:16; Num 6:11; Rm 3:24-25; Eph 1:7; Col 1:20]

Q. How does Christ make himself an offering to God?

A. By offering up himself upon the altar of the cross a holy, propitiatory sacrifice for the sins of all the elect; and also the presentation of himself for us in heaven, sprinkled with the blood of the covenant. [Propitiation means: 'to turn away anger or wrath', i.e. the wrath of God against sins committed.]

[Isa 53:10,12; Jn 3:16, 11:51, 17:19; Heb 9:13, 14, 24]

Q. How is this offering made beneficial to us?

A. In various ways; firstly, it satisfied the justice of God. Secondly, it redeemed us from the power of sin, death, and hell. Thirdly, it ratified the New Covenant of grace. Fourthly, it procured for us grace here, and glory afterwards. By all these means peace and reconciliation is made between God and the elect.

[Eph 2:14-15]

Q. How is this offering illustrated in Scripture?

A. The primary illustration of Christ's atonement is in the typology of the Old Testament sacrificial offerings. A 'type' (*tupos*, Rm 5:14; 1 Cor 10:6, 11) is a symbolic picture, a sign or a shadow, of a truth which is expounded in the New Testament; the fulfilment of the type is the antitype. Each of the offerings, both blood and bloodless, speak of different aspects of the death of Christ and the benefits it brings. The offerings are: the Burnt Offering, the Grain Offering, the Peace Offering, the Sin Offering and the Trespass Offering. These symbolise, in order: Christ's complete dedication to God in sacrifice; the perfect humanity of Christ filled with the Spirit to be an offering without blemish; the peace with God achieved for man by Christ; Christ being made sin for us; Christ's atonement dealing with every sin (known and unknown) and reconciling us to God.

[Lev 1:3-17, 2:1-16, 3:1-17, 4:1-5:13, 5:14-6:7, 7:1-7; Rm 5:14; 1 Cor 10:6, 11; Heb 9:24; 1 Pt 3:21]

Q. How did Christ suffer as our substitute?

A. Christ suffered death as a penal substitute in that he underwent the punishment due to our sin. This substitutionary punishment for us was typified by the Old Testament sacrificial offerings and foretold in the first promise (Gen 3:15). Christ's punishment was effective to us because he is united to us: as our federal head, our elder brother, our sponsor or surety, our husband, our God and Redeemer.

[Isa 53:4-6; Jn 10:11; Rm 3:25, 26, 4:25; 1 Cor 15:3; 2 Cor 5:21; Eph 5:2; 1 Pt 2:24]

Q. What was that punishment?

A. It was the wrath of God, the curse of the law, the pains of hell, due to sinners in body and soul. Christ suffered all these things to their extremity, but not in an eternity of suffering since he could not be held by death.

[Gen 2:17; Deut 27:15-26; Isa 59:2; Rm 5:12; Eph 2:3, 16; Jn 3:36; Heb 2:14, 5:7; Matt 26:28; Mk 14:33, 34; 15:34; Gal 3:13; Col 1:20; Ps 18:5]

Q. How could the punishment of one satisfy for the offence of all?

A. In that he was not a mere man only, but God also, of infinitely more value than all those who had offended. He suffered not as God, but he who suffered was God.

[Rm 5:9; Heb 9:26; 1 Pt 3:18]

Q. How did the offering of Christ redeem us from death and hell?

A. Firstly, by paying a ransom to God, the judge and lawgiver who had condemned us; this is redemption. Secondly, by overcoming and spoiling Satan, death, and the powers of hell, that detained us captives. We are freed from the anger of God [propitiation], by a perfect rendering to the full value of what he lawfully required. We are freed from the power of Satan by Christ's absolute conquest of him on our behalf.

[Matt 20:28; Jn 5:24, 6:51; Mk 10:45; Rm 3:25; 1 Cor 6:20; Gal 3:13; Eph 1:7; 1 Tim 2:6; Heb 2:14, 10:9; Col 2:13-15; 1 Thess 1:10; 1 Pt 1:18, 19]

Q. What was the ransom that Christ paid for us?

A. His own precious blood.

[Acts 20:28; 1 Pt 1:19]

Q. How was the New Covenant ratified in his blood?

A. By being accompanied with his death; as in all other testaments it was to be ratified by the death of the testator. The New Covenant is Christ's legacy, his last will unto his people; it is what conveys the eternal inheritance of glory.

[Gen 22:18; Heb 9:16, 8:10-12]

Q. What is this New Covenant?

A. The gracious, free, immutable promise of God, made to all his elect, to give them Jesus Christ, and in him mercy, pardon, grace, and glory, and new obedience.

[Gen 3:15, 12:3; Jer 31:31-34, 32:40; Heb 8:10-12; Gal 3:8, 16; Rm 8:32; Eph 1:3, 4; Mk 16:16; Jn 1:12, 10:27, 28]

Q. How did Christ procure for us grace, faith, and glory?

A. He did this through purchase and merit; the death of Christ satisfied the justice of God and was meritorious in respect of the agreement between him and his Father. The death of Christ procured from God his promise to bless us with all spiritual blessings needful for our coming unto him.

[Isa 53:11, 12; Jn 17:2; Acts 20:28; Rm 5:17, 18; Eph 2:15, 16, 1:4; Phil 1:29; Titus 2:14; Rev 1:5, 6]

Q. What is the intercession of Christ?

A. His continual soliciting of God on our behalf begun here in fervent prayers and continued in heaven by appearing as our advocate at the throne of grace. Christ sits in heaven as a man, our advocate, answering all accusations against us, procuring for us peace of conscience. He thus enables us to have boldness of access to the throne of grace by his blood and intercessions.

[Ps 2:8; Rm 5:1-2, 8:33-34; Heb 1:3, 4:16, 7:25, 9:12, 24, 10:19-21; 1 Jn 2:1-2; Jn 17:9, 20, 24; Eph 1:6; 1 Pt 2:5]

Q. How does Christ execute the office of a king?

A. In a twofold expression of power; first, his power of ruling over his church; secondly, his power of subduing his enemies. Christ first subdues us to himself, rules and defends us, but also controls and conquers all his / our enemies. Christ, as king, rules over creation and controls all things for the glory of God and for the good of his church.

[Ps 110:1-3; Matt 2:6; 1 Cor 15:25; Eph 1:22]

Q. What is his ruling power in and over his people?

A. That supreme authority by which Christ's subjects (who are born rebels and stubborn) are made obedient. This is done by his by his Word in two acts. First, (internal and spiritual) by converting their souls unto him; making them become a willing, obedient, persevering people. Secondly, (eternal and ecclesiastical) in giving perfect laws and rules for their government as gathered into local churches under him.

[Isa 53:12, 59:20, 21, 61:1; Heb 8:10-12; 2; Jn 1:16, 12:32; Mk 1:15; Matt 16:19, 28:20; 2 Cor 10:4, 5; 1 Cor 12:28; Eph 4:8-14; 2 Tim 3:16, 17; Rev 22:18, 19]

Q. What are the acts of his kingly power towards his enemies?

A. There are two. First, (internally) by the mighty working of his Word and the spirit of bondage upon their hearts, to convince and terrify their consciences and harden their hearts for ruin. Secondly, (externally) in judgments and vengeance, which often he begins in this life, and will continue unto eternity. The purpose of Christ, in exercising his kingly power over his enemies, is the glory of his Gospel and the good of his people.

[Ps 110; Jn 6:46, 8:59; 9:41; 12:40; 2 Cor 10:4-6; 1 Cor 5:6; 1 Tim 1:20; Mk 16:16; Lk 19:27; Acts 13:11; Rev 17:14]

The states of Christ

Q. In what condition does Christ exercise these offices?

A. In a two-fold estate; first, of humiliation or abasement; secondly, of exaltation or glory.

[Phil 2:8-10]

Q. What is Christ's humiliation?

A. Christ's humiliation consisted firstly in his being incarnated - born under law in a poor condition, taking the form of a servant. Secondly, his obedience in fulfilling the whole law perfectly. Thirdly, undergoing the miseries of this life and the opposition of evil men, followed by his passion - experiencing the wrath of God and the cursed death of the cross, being buried and under the power of death for a time.

[Lk 1:35, 2:7, 21, 22:44; Jn 1:14, 8:46; Gal 4:4; Rm 1:3; Isa 53:3, 6; Matt 3:15, 5:17, 12:40, 27:46; Phil 2:6-8; Mk 15:45, 46; 2 Cor 5:21; 1 Pt 1:19, 2:21; Heb 2:9, 14; 1 Jn 3:5]

Q. Can you amplify this humbling of Christ?

A. Christ humbled himself in his conception and birth: from eternity he was God's Son in glory and humbled himself to become a man, a creature, born in poor circumstances. Christ humbled himself in his life by subjecting himself to his parents, to the law and by conflicting with the oppression of the world, the temptations of Satan, and the infirmities of his flesh. Christ humbled himself in his death in that he was: betrayed by Judas, forsaken by his disciples, scorned and rejected by the world, condemned by Pilate, tormented by his persecutors, accosted with the terrors of death and the powers of darkness. He then felt and bore the weight of God's wrath and laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross. Christ humbled himself after death in being buried and continuing in a state of death and under the power of death for three days [the partial days are counted as a day according to popular usage].

[Jn 1:14,18, 19:34; Gal 4:4; Lk 2:7, 4:13, 22:44; Matt 4:1-12, 5:17, 12:40, 26:56, 27:4, 26-50; Rm 5:19, 6:9; Ps 16:10, 22:6; Heb 2:17-18, 4:15, 12:2, 3; Isa 52:13-14, 53:2, 3, 10; Phil 2:8; Gal 3:13; 1 Cor 15:3,4; Acts 2:24-27, 31]

Q. Can you explain Phil 2:7, 'but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men'.

A. Some modern translations (e.g. RSV, NASB) have 'but emptied himself' inspiring some to claim that Christ divested himself of his divine nature and attributes in the incarnation (Kenosis Theory). Some even taught that Christ did not take on a human soul but became a human soul. The Greek word for 'no reputation' (*kenoo*) has various meanings (to empty, to make void, to deprive of force, to render vain, to make a thing seen to be empty etc.) and means that Christ laid the manifestation of his glory aside; as man he laid aside his glorious expression as God. Christ, as the Second Person of the Trinity, did not lose anything in the incarnation but took on something; he made himself of no reputation and took on the form of a creaturely servant. Christ's glory as God was veiled by his flesh; it was hidden but not emptied. The Kenosis Theory is false; Christ never ceased being divine. The 'emptying' does not refer to Christ's divine nature but to the suspension of his prerogatives and becoming a servant. Scripture shows that Christ retained his divine nature and attributes in many places. As God, Christ is immutable, which Kenosis Theory denies.

[Phil 2:6-8; Matt 1:23, 11:27; Mk 1:1; Jn 1:1, 14, 3:13, 14:9; Rm 1:4, 9:5; 2 Cor 8:9; Jn 14:28, 17:5; Heb 5:8, 13:8]

Q. What is Christ's exaltation?

A. It consists in his rising again from the dead on the third day and ascending unto heaven, sitting at the right hand of God the Father, being declared the Son of God with power and in coming to judge the world at the last day.

[1 Cor 15:4; Acts 1:11; Matt 28:18; Mk 16:19; Rm 1:4, 6:4; Phil 2:9-10; 1 Tim 3:16; Acts 17:31]

Q. Can you amplify this exaltation?

A. Christ was exalted in his resurrection in that he was not corrupted by death, not held by it's power and rose in his same body (united to his soul and spirit) without mortality or infirmity. He was thereby declared to be the Son of God, to have satisfied divine justice, to have conquered death and to be Lord over all men alive or dead. He also was exalted as head of the church assuring his saints of their own resurrection. He was exalted in his ascension and coronation in rising as a human being into heaven as the head of a new race having triumphed over his enemies able to confer gifts to men. He is exalted at the right hand of God as the God-Man crowned as the ruler of all things and the full manifestation of God, yet as a man, with power over heaven and earth. He will be further exalted at his coming again in glorious power to judge the world.

[Lk 24:39; Rm 1:4, 4:25, 6:9, 8:34, 14:9; Rev 1:18; Jn 10:18, 14:3, 17:5; Heb 2:14, 6:20; 1 Cor 15:20-22, 25-27; Eph 1:20-23, 2:1, 5-6, 4:8, 10-12; Col 1:18, 2:12, 3:1-2; Acts 1:2, 3, 9-11, 2:24, 27, 3:14-15, 21, 17:31; Matt 24:30, 25:31, 28:19,20; Ps 68:18, 110:1; Phil 2:9; 1 Pt 3:22; 1 Thess 4:16]

Salvation

Q. Who are the beneficiaries of the saving benefits of what Christ performed in the execution of his offices?

A. Only his elect. Christ did not die for every man who ever lived; this is the error of universalism and Arminianism. He saves the elect alone by his sovereign grace and mercy.

[Jn 3:16, 6:37, 39, 10:11-13, 15, 11:51-52, 17:9; Isa 53:12, 63:9; Heb 3:6, 9:28, 10:21; Acts 20:28; Matt 20:28, 26:28; Eph 5:25; Rm 4:25, 8:32, 34; Gal 3:13; 2 Cor 5:19, 20]

Q. What is meant by sovereign grace and mercy?

A. It is the manifestation of God's sovereign choice of the elect whereby he freely bestows salvation as a gift to those he has chosen. It is an expression of God's goodness whereby he manifests undeserved favour to men. Grace is the goodness of God dealing with the guilt of man's sin; mercy is the goodness of God dealing with the misery of man's condition.

[Rm 3:24, 9:15-16; Eph 2:4-8; 2 Tim 1:9; Titus 2:1, 3:4-7; 1 Pt 1:3, 10, 2:10; Heb 2:9]

Q. Is there such a thing as 'common grace'?

A. No! There is no such term found in Scripture and the idea of it is unbiblical. Common grace teaches that sinners, including the reprobate, can be beneficiaries of God's favour, since he loves all. It also teaches that wicked men can perform good works that are acceptable to God and that sin is restrained by God in society to enable this. None of these things are true. Grace only comes from the cross and is directed only to the elect. There is only one form of grace and that saves; there is no weakened form of grace that blesses men but does not save them. Good gifts, such as sun, rain, and seasons, are given to all in providence but God has different purposes in this for the elect and the wicked. God's gifts increase the condemnation of those who spurn him. These gifts become destruction to

those who do not love God. Indeed, wicked men use God's gifts to increase their sin. The gifts God gives such merely prove that God is just in cursing them.

[Ps 10:4, 73:18, 92:7; Prov 3:33, 21:4; Rm 3:10-18, 11:9; Prov 3:33]

Q. What shall become of those for whom Christ did not die?

A. The reprobate will know everlasting separation from the comforting presence of God plus never-ending torment for their sins in hell, in soul and body, without intermission.

[Mk 16:16; Jn 3:36; Matt 25:41; Mk 9:43-48; Lk 16:24; Acts 1:25; 2 Thess 1:9]

Q. For whom does Christ make intercession?

A. Only for those who from eternity were given him by his Father; the elect. Christ only intercedes for those he redeems. Redemption is only applied to those for whom he died, those chosen by God in eternity.

[Jn 6:37, 39, 10:15-16, 17:1ff; Heb 7:24, 25; Eph 1:13-14, 2:8; 2 Cor 4:13]

Q. How do we experience the redemption purchased by Christ?

A. We share in the redemption purchased by Christ through the effectual application of it to us, by his Holy Spirit.

[Jn 1:11-12, 3:5-6; Titus 3:5-6]

Q. How does the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applies redemption by regenerating us and working faith in us and thereby uniting us to Christ in our effectual calling.

[Eph 2:8; 3:17]

Q. What is effectual calling (or irresistible grace)?

A. Effectual calling is the work of God's Spirit to convince us of our sin and misery, enlighten our minds in the knowledge of Christ, renew our wills, and enable us to embrace Jesus Christ presented in the Gospel. It is the free, gracious act of Almighty God whereby, in Jesus Christ, he calls and translates us from the state of nature, sin, wrath, and corruption, into the state of grace and union with Christ, by the mighty, effectual working of his preaching of the Word. It is the drawing of the elect to Christ by God's power to make us willing to answer the Gospel call. Effectual calling is the first effect of election; we have no grace in Christ until called.

[2 Tim 1:9; Jn 1:13, 3:3, 8, 6:44,45, 16:8-11; Acts 2:37; 16:14, 26:18; Ezek 36:26; 1 Cor 4:7, 12:3; Col 1:12,13, 2:12; Deut 30:6; Matt 11:25, 26; Eph 1:19; 1 Jam 1:18; 2 Pt 2:20]

Q. Does God effectually call every one?

A. No! There is a general call to all in the universal proclamation of the Gospel but the effectual call, which is contained within the general call, is only received by the elect.

[Matt 22:14; Rm 8:30]

Q. What benefits do those who are effectually called receive?

A. They partake of union with Christ, justification, adoption, reconciliation, sanctification and the various benefits which flow from them.

[Rm 8:30; Gal 3:26; 1 Cor 6:11; Rm 8:31-32; Eph 1:5; 1 Cor 1:30]

Q. Are we accounted righteous when we are called?

A. No! We are only accounted as righteous by the imputation [accounting] of the righteousness of Christ in justification received by faith.

[Isa 43:25; Rm 3:23-26, 4:5]

Q. What is our union with Christ?

A. A holy, spiritual joining unto him, as our head, husband, and foundation, whereby we are made partakers of the same Spirit with him, and derive all good things from him. By virtue of this union Christ suffers in our afflictions and we fill up in our bodies what remains of his. From Christ, as head of the church, we have spiritual life and growth in grace. As the husband of the church we have love and redemption. As the foundation of the church we have stability and perseverance.

[1 Cor 12:12; Jn 1:12, 16, 15:1, 2, 5-7, 17:23; Eph 1:3, 2:20-22, 4:15, 5:23, 25-27; Col 1:18; 2 Cor 11:2; Rev 21:9; Matt 16:18; 1 Pet 2:4-7; Rm 8:9, 11; Gal 4:6; Phil 1:19]

Q. What is justification?

A. Justification is an act of God's free grace, whereby he pardons all our sins, and accepts us as righteous in his sight, because of the righteousness of Christ imputed (accounted) to us, received by faith alone. It is the application of the righteousness of Christ to a believing sinner, which speaks peace into his conscience, pardons his sin and pronounces him to be just and accepted before God. No one is justified by his own works, whether human faith or effort to obey the law. Justification is of grace because it is a satisfaction of God's justice meted out on Christ, our substitute, instead of us; because the righteousness in which we

stand is Christ's given to us and because the faith that obtains it is given to the elect by God.

[Gen 15:6; Ps 130:3-4, 143:2; Isa 64:6; Acts 13:38-39; Lk 17:10, 18:14; Rm 3:24, 26-28, 4:4-8, 5:19 Eph 1:7; 2 Cor 5:21; Phil 3:9; Gal 2:16]

Q. What is this righteousness of Christ?

A. It is the perfect obedience of Christ in his human nature to the law during the time of his humiliation on earth. Christ's active obedience is his work in fulfilling the law in every detail; his passive obedience is his willing submission to death on the cross. It is not his inherent divine, personal righteousness; neither is it his personal heavenly faith. Christ, in our place, satisfied the law and divine justice by his most holy life, and makes that ransom with which God has redeemed us to consist not only in his sufferings, but his whole life conformed to the law. The Spirit, however, ascribes our actual redemption from sin to the death, or the blood, of Christ.

[**Rm 5:19**; Col 1:20; Phil 2:7-8; Heb 5:8-9, 10:7; Jn 15:10; 1 Pt 3:18, 4:4; Matt 20:28; Mk 10:45]

Q. What are the chief errors regarding justification and give examples?

A. They are mysticism and meritorious works (works-righteousness). In mysticism a person thinks that they are right with God because they have had some sort of unusual emotional experience, such as having their heart 'strangely warmed' (John Wesley). Justification is by faith, not emotions; faith may or may not be accompanied by emotion.

Many religions claim that human works justify, or contribute to justification. Roman Catholics teach that conversion is due partly to church sacraments and partly to the work a man does after being infused with righteousness in baptism. Methodists, Eastern Orthodox, Seventh Day Adventists and some Strict Baptists also teach an infused, or imparted, righteousness given in regeneration leading to, or associated with, justification. In this case righteousness is partly driven by man and partly by God. All Arminians teach that conversion is due to a man exercising his own faith; some claim (e.g. Wesleyans or 'Evangelical Arminians') that this follows obtaining a general grace available to all (a common grace that saves those who accept it). Thus, for Arminians, it is the decision of the man that initiates salvation not the decree of God in eternity. The modern error of Federal Vision also teaches a form of works righteousness. All of these errors lead directly to, or tend towards, using human works for establishing or maintaining justification.

Furthermore, all those groups which teach baptismal regeneration also base justification upon a work of man, this includes: Roman Catholics, Eastern Orthodox, Lutherans, some Anglicans, Moravians and Campbellites (Churches of Christ).

Q. What is the difference between justification and sanctification?

A. Justification is linked with sanctification but they differ significantly. It is an error to merge them, as many systems do. The differences are:

1. Justification removes the guilt of sin and makes the sinner a child of God. Sanctification removes the pollution of sin and continually renews the sinner in increasing conformity to Christ. In justification sin is pardoned; in sanctification it is subdued.
2. In justification the righteousness of Christ is imputed, or accounted, to us legally; the sinner is accounted as righteous though he is not actually righteous in his being. Justification occurs outside the sinner in heaven and does not change his inner life. Sanctification takes place in the inner life and gradually affects his whole being. In sanctification the Holy Spirit gives grace and enables us to actually change.
3. Justification is once for all and is not repeated. Neither is it a process; man is either fully justified or not justified at all. Sanctification begins with a legal sanctification in the spirit and continues as a constant process, which is never completed in this life but is finalised at the Second Coming.
4. In justification all the elect are equally made righteous and freed from God's wrath and condemnation against sin; in sanctification there is an unequal growing up to perfection over time.

Groups that confuse justification and sanctification include Romanists, Methodists, some Pentecostals and Higher Life teachers. This leads to the idea that growth in holiness is merely by faith, after a certain crisis / mystical experience, and involves no continued effort, self-denial or battle. Some Strict Baptists also claim that there is no continual process of sanctification, since complete righteousness is imparted at regeneration, and thus there are no rewards for works of faith and thus little motivation for sacrificial work. A small minority of Reformed have a sound view of justification, with the exception that they believe it is constantly repeated day-by-day to answer for every sin.

[1 Cor 1:30, 6:11; Ezek 36:27; Rm 3:24-25, 4:6-8, 6:6, 14, 8:33,34; 1 Jn 2:12-14; Heb 5:12-14; 1 Jn 1:8, 10; 2 Cor 7:1; Phil 3:12-14]

Q. Is justification from eternity?

A. Justification is decreed for the elect from eternity but is only made effectual to the elect in time, after Christ's atonement (satisfaction for sin) when it is applied to them by the Spirit after the utilisation of God-given faith. It is potential in eternity but actual in time. Before the elect are regenerated they are sinners like the rest of mankind, alienated from God.

[Col 1:21; Rm 5:9-10; Eph 2:1-2, 2:12, 19; Titus 3:3-7]

Q. How is justification manifested in a convert?

A. It is manifested in works of faith. A truly justified person will bear the fruits of righteousness and do good works to glorify God. If there are no good works then there is no justification.

[Jm 2:17-26; 1 Thess 3:3; 1 Tim 1:5; 2 Pt 1:5-9]

Q. What is adoption?

A. Adoption is an act of God's free grace whereby we are received not only as a son but also with the right to all the privileges of the firstborn sons of God. It is the making of a son into an heir with Christ. The Holy Spirit seals this to our hearts confirming our assurance that we are sons of God and granting an expectation of an inheritance, being fellow heirs with Christ.

[1 Jn 3:1; Jn 1:12; Rm 8:15, 16, 17, 8:19, 23; Gal 4:5; Eph 1:5, 4:30; Titus 2:13]

Q. What is reconciliation?

A. It is the bringing of men back into the relationship of sons to God, which Adam lost in the fall.

[Rm 5:11; 2 Cor 5:18-19]

Q. What is sanctification?

A. Sanctification is a work of God's free grace whereby we are renewed in the whole man (spirit, soul and body) after the image of God, and are enabled more and more to die unto sin, and live unto righteousness. Sanctification is a work of God's grace whereby those whom God has chosen to be holy are, in time through the powerful operation of his Spirit applying the death and resurrection of Christ unto them, renewed in their whole man and made holy.

[2 Thess 2:13; Gal 5:24; Eph 1:4, 4:23-24; Col 1:10-11; 1 Cor 6:11; Rm 6:4-6, 11; 1 Jn 3:9]

Q. How is sanctification applied to us?

A. Sanctification is applied first to our spirit (the past tense of salvation) whereby we are born again and given a new nature comprising of a new spirit and a new heart. Then it is applied by the Spirit as progressive sanctification, the process of dying to the old nature and putting on the new nature (the present tense of salvation). Then there is the future hope of a new body like that of Christ and immediate perfection when Christ returns (the future tense of salvation).

[1 Cor 1:2, 6:11; Eph 4:22-24; 2 Thess 2:13; Heb 2:11; 1 Jn 3:2]

Q. What is that holiness which is required of us?

A. Sincere obedience to the whole will of God, in our hearts, minds, wills, and actions, whereby we are in some measure made conformable to Christ, our head.

[Ps 119:9; 1 Sam 15:22; Jn 14:15; Rm 6:19; Heb 12:14; Titus 2:12; 2 Pet 1:5-7; Isa 1:16,17; 1 Chron 28:9; Deut 6:5; Matt 22:37; Rm 8:29; 1 Cor 11:1; Eph 2:21; Col 3:1-3; 2 Tim 2:11, 12]

Q. Is this holiness ever perfect in this life on earth?

A. No! Without a new body and the eradication of the old nature we will always fail in perfection. Perfection awaits the Lord's return and a new body. However, God accepts our obedient efforts in Christ for his sake. Our justification is based on his righteousness not ours.

Groups that deny this include Wesleyans and some Higher Life teachers. Wesleyans teach entire perfection, or sinless perfection, that after a crisis experience and knowledge of divine love they cease to sin. This delusion involves a weak definition of sin and tolerating evil.

[2 Kg 20:3; Job 1:1; Matt 5:48; Lk 1:6; 2 Cor 7:1; Eph 4:24; Titus 2:12. Isa 64:6; Ps 130:3; Exod 28:38; Phil 3:12]

Q. Can unbelievers perform holy duties acceptably?

A. No; all their actions are abominable sins before the Lord. The best good deeds of sinful men are but white, or splendid, sins; even the 'good' performance of their natural duty is sin.

[Prov 15:8, 21:4, 27, 28:8; Jn 9:31; Titus 1:15; Heb 11:6]

Q. What are the benefits which flow from justification, adoption, and sanctification?

A. The benefits are assurance of God's love, peace of conscience, joy in the Holy Spirit, growth in grace, and perseverance to the end.

[Rm 5:1-5; 14:17; Prov 4:18; 1 Pt 1:5; 1 Jn 5:13]

Q. What is our Christian liberty?

A. A holy and spiritual freedom from the slavery of sin, the bondage of death and hell, the curse of the law, Jewish ceremonies, and thralldom of conscience, purchased for us by Jesus Christ, and revealed to us by the Holy Spirit.

[Gal 5:1; Jn 8:32, 34, 36; Rm 6:17, 18, 8:1, 15; Isa 61:1; 1 Jn 1:7; 2 Cor 1:24, 5:21; Heb 2:15; 1 Cor 2:12, 7:23, 15:55, 57; Gal 3:13, 4:5; Eph 2:15, 16; Acts 15:10,11; 1 Pt 2:16]

Q. Are we not freed by Christ from the government's power and human authority?

A. No! Being ordained of God and governing on God's behalf, we owe them lawful obedience. Disobedience is only required when demands are made to disobey God's law, such as when Christians were commanded to worship Roman emperors. They did not protest or commit civil disobedience, but laid down their lives to death, refusing to comply.

[Rm 13:1-4; 1 Tim 2:1,2; 1 Pt 2:13-15]

Q. Why is salvation said to be the fruit of a covenant with God?

A. A covenant is the means whereby God unilaterally establishes a relationship of friendship with men and promises them certain blessings. The principal Old Testament covenant is the covenant God made with Abraham, which is the root of our promised salvation. In this God promised to bless Abraham, give him an eternal inheritance and make from him a vast people. The promised Seed and inheritor of this covenant promise was Christ, Abraham's heir. All those in Christ also become heirs of the promises to Abraham.

[Lk 1:70-75; Gal 3:16-19, 29]

Q. What are the names of the covenants and explain their purpose?

A. The covenants are: 1) *the Covenant with Noah* regarding nature (Noahic Covenant), by which God promised to never flood the earth again and to support the natural processes of the earth. 2) *The Abrahamic Covenant*, which is the original covenantal promise of the Gospel. 3) *The Mosaic Covenant* (Old Covenant), which was a temporary measure for the theocracy of Israel and to establish the Mosaic Law as a moral, civil and ceremonial institution. 4) *The Davidic Covenant*, by which God promised that a supreme king would arise as an heir of David. 5) *The New Covenant*, which is the Gospel of Jesus Christ and the spiritual fulfilment of all the other covenants.

[Gen 6:18, 9:9-11, 17:2-21; Ex 24:7-8, 34:27-28; 2 Sam 7:12-16, 23:5; 1 Chron 17:11-14; Ps 89:3, 28; Isa 9:6-7; Jer 31:31-33; Heb 9:15, 12:24, 13:20]

Q. What is Covenant Theology?

A. It is a theological system which developed after the Reformation to unify the Old and New Testaments and form a basis for Presbyterian practice (especially paedobaptism). Though there are varieties, it generally teaches a *Covenant of Mercy* broken down into: 1) a *Covenant of Redemption* in eternity, which was a contract between the Father and the Son whereby the Son agreed to perform the work of salvation. 2) A *Covenant of Grace*, resulting from the Covenant of Redemption, which is an umbrella term for God's decree of election and salvation. It also teaches a *Covenant of Works*, which is a contract between God and Adam whereby Adam could have merited eternal life if he had not fallen from grace. It claims that the New Covenant is essentially the same as the old Mosaic Covenant, with only superficial differences in administration, both subsumed in the Covenant of Grace.

However note: 1) none of these covenants have any Biblical warrant or substance. 2) The Covenant of Works opposes the Biblical principle that salvation could only be merited by Christ. 3) The Covenant of Redemption ignores the work of the Spirit. 4) The unifying theological system is not called a Covenant of Grace in Scripture but the Gospel or God's eternal counsel. 5) Covenant Theology fails to appreciate the newness of the New Covenant. It is not the same as the old since God calls it 'new'; indeed many of its component parts are also called 'new' to emphasise this [new life, new song, new creation, new commandment, new man, new name etc.]. 6) It fails to see that the Old Covenant was temporary and now abolished and makes Mosaic Law (intended for sinners) the rule of Christian life when walking in the Spirit is the rule of following Christ. 7) It fails to give

prominence to the Law of Christ worked out spiritually and powerfully in the new man which is obeyed as we walk in the Spirit. 8) It emphasises covenant as a contract rather than a unilateral action of God and fails to see that Biblical covenants are 'cut' in time after the fall, not before.

[Gal 3:19; 1 Tim 1:9; Acts 20:27; Isa 46:10; Rm 3:19-20, 4:15, 5:20; 1 Cor 11:25; 2 Cor 3:6; Eph 1:11; Heb 6:17, 8:13, 9:15, 12:24]

Q. Can you summarise the doctrines of grace?

A. These are the essential principles of salvation, commonly known as Calvinism, which reveal the sovereignty of God in the outworking of salvation. There are five points, (drawn up as a response to five Arminian declarations) known by the acronym 'TULIP'. They are:

- **T** – *Total Depravity*: man is made utterly unable to do good by the fall and is corrupted in every part of his being by sin.
- **U** – *Unconditional election*: God chooses the elect in eternity out of his good pleasure and not for anything done by the elect in the future.
- **L** – *Limited Atonement* (or particular redemption): Christ only dies for the elect.
- **I** – *Irresistible Grace* (or effectual calling): God calls and draws the elect alone unto Christ through the Gospel and gives them power to believe and repent.
- **P** – *Perseverance of the saints*: genuine believers will be saved and preserved unto the end by God's grace. This is due to their union with Christ, his intercession for them, the indwelling Spirit and God's electing decree to save them.

[See questions on these subjects elsewhere in this catechism.]

Q. Can you name the theological errors regarding salvation?

A. Yes, they are the following:

- *Universalism*: the belief that everyone will be saved in the end; there is no hell. It denies God's justice and wrath against sin.
- *Pelagianism*: the belief that man can save himself by obeying God's law. It denies total depravity.
- *Arminianism*: this is a sort of *Semi-Pelagianism*, man doesn't do all the work of salvation but only some of it. It is the belief that Christ died for everyone, that God loves everyone and desires the salvation of all, providing it in a universal atonement. Man, however, must co-operate with God using his free will to believe the Gospel and repent. Some Arminians say that man does this unaided; others that chooses to partake of a general, prevenient grace available to all, by the cross, in the Gospel preached ('Evangelical Arminians'). In the end salvation depends upon the will of man, consequently he can also fall away if he ceases to believe. It denies total depravity, unconditional election, limited atonement, irresistible grace and final perseverance (i.e. the five points of Calvinism or the doctrines of grace).
- *Amyraldism* (or *Hypothetical Universalism*): Historically it was an attempt to unify the particularity of Calvinism with the universalism of Lutheranism, which is impossible. The modern version (also known as '4-point Calvinism') is an attempt to meld Arminianism with Calvinism. It is a form of hypothetical universalism which says that God loves everyone, desires the salvation of all and provides a universal atonement

but in the end only saves the elect since all will not believe. It denies limited atonement and weakens election.

- *Socinianism*: a sort of extreme Arminianism with other errors. Principally it teaches that Christ is not the Son of God but a man, with no existence before his birth, who became God after the resurrection. It denies any form of penal atonement holding to the moral example theory; men are saved by their own repentance and reformation. This denies original sin, predestination, penal substitution, the personality of the Holy Spirit and hell as everlasting punishment.
- *False ideas about the atonement*. The basic tenor of these teachings is that Christ did not die as a penal substitute propitiating God for our sin.
 - In the *Example Theory* of the Socinians the atonement gives men an example of faith and obedience to spur them on to obey God; there is no divine punishment of sin.
 - The *Governmental Theory* (or *Moral Government*) attempts to unite Example Theory with Biblical atonement - the cross honours God's moral government by showing his displeasure at sin as an example to deter sin. God's justice does not demand full obedience to the law; God allows sinners pardon without any satisfaction to divine justice because the law is relaxed. The cross enables God to maintain his moral government. Proponents include firstly, Grotius and then Wardlaw, CG Finney, RW Dale and others.
 - The *Moral Influence Theory* of Abelard proposes that there is no need for divine satisfaction for sin. The cross manifested God's love not his justice and pardons sinners if they come to him with penitent hearts. Man is ethically changed by seeing God's love in the cross.
 - *Mystical Theory*: Similar to Moral Influence Theory in denying any work of satisfaction but man is changed in his inner life in a mystical way. This is done by Christ's incarnation as the divine enters humanity in order to exalt it to the divine. The human nature of Christ was corrupt but he was kept from sin by the Spirit. The Spirit gradually purified this human nature until at the cross it was completely purged and reunited with the divine nature. This is seen as redemption for men. This is riddled with serious errors and is proposed by Edward Irving, Schleiermacher, Menken, Stier and others.
 - These all deny the justice of God, total depravity, wrath against sin, propitiation and penal substitution. Several modern 'evangelical' preachers also deny penal substitution, such as Steve Chalke, James Dunn, NT Wright & Clark Pinnock.

Conversion

Q. What does God require of men to escape his wrath and curse due for sin? What are the constituents of conversion?

A. God requires faith in Jesus Christ and repentance unto life.

[Acts 20:21; Acts 16:30-31; 17:30]

Q. What is faith in Jesus Christ?

A. Justifying faith in Jesus Christ is a saving grace, worked in the heart by the Spirit and the Word, whereby we receive God's promise and rest upon him alone for salvation, as he is offered to us in the Gospel. It is the gift of a firm persuasion of the heart God given only to the elect. It is certain knowledge of God, and of his promises revealed to us in the Gospel, and a hearty confidence that all my sins are forgiven for Christ's sake.

Through this faith we are united to Christ. The Law shows us our need; the Gospel promises the answer in Christ as Saviour; the Spirit then gives power to believe what the Word says to the elect – the result is justification. The temporary, superficial faith of professing Christians who bear no fruit is not justifying faith and does not lead to salvation.

[Acts 2:47, 13:48; Rm 4:5, 5:1-2, 8:30, 38-39; Eph 2:13-14; Heb 4:2, 16, 10:39, 11:6, 12:22-23; Jn 1:12; Phil 3-9; Gal 2:15, 16, 20; 2 Cor 5:20-21; 1 Tim 1:16; Jm 2:19; Matt 13:20; Mk 6:20]

Q. How is justifying, or saving, faith received?

A. It is freely given by God to the elect in their calling and regeneration as the instrument to obtain justification.

[Jn 1:12, 6:29,44; Rm 3:38, 4:5, 10:10; Gal 2:16, 3:11; Eph 2:8, 9; Phil 1:29, 3:9; 2 Thess 1:11]

Q. What did the early church consider to be the summary of what faith must believe in to be saved?

A. It is the content of the early creeds, particularly the Apostles' Creed, which is a summary of the Biblical Gospel.

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen

Q. Can you expand on this?

- The Father of Jesus Christ, the creator of heaven and earth, and who still upholds them by his providence, is my Father for his Son's sake.
- Jesus Christ is the eternal and only Son of the Father, co-equal with God the Father, and the Holy Spirit.
- He was conceived by the Holy Spirit, and born of the Virgin Mary by assuming human nature into a personal union with his divine nature [without changing the Godhead]. He did not bring a human nature from heaven but he took it on him of the Virgin Mary, by the operation of the Holy Spirit, and is thus become like unto his brethren in all things, sin excepted.

- He is called Jesus, that is Saviour, because he saves his people from their sins. There is no other Saviour for there is no other name under heaven whereby we can be saved. He is called Christ, that is anointed, because he was filled with the Holy Spirit, and ordained by God the Father, to be our Prophet, High Priest, and eternal King.
- He suffered for us, was crucified, died, buried and descended into Hades, the place of departed spirits, suffering the torments of hell, that he might deliver us from the punishment due to sin. He suffered this only in his human nature, that is, in soul and body. His divine nature strengthened the assumed human nature so that it could bear the burden of God's wrath against sin and deliver us from it.
- Christ did not remain under the power of death but he rose from the dead on the third day for our justification. He ascended, in his human nature, into heaven, and sits at the right hand of God the Father; exalted in the highest glory far above all creatures. He is exalted particularly that he might govern his Church from heaven and be our intercessor with the Father. With respect to his divine nature, majesty, grace and spirit, he is never absent from us; but with respect to his human nature, he remains in heaven, until he shall come again to judge all men, living and dead.
- The Holy Spirit is the true and co-eternal God with the Father and the Son; and he, being given to me by the Father through Christ, regenerates me and leads me into all truth, comforts me, and will abide with me forever.
- The Son of God gathers his church by his Word and Spirit out of the whole human race. Those who are chosen to eternal life are members of his body and always remain a living member of the church. His church is holy and catholic [i.e. universal]. The church is where God's Word is properly preached and the holy sacraments administered according to the institution of Christ. Christ grants her remission of sins, the resurrection of the body, and eternal life.
- The benefit of believing this is that I am righteous in Christ before God through true faith in Jesus Christ. That the perfect satisfaction and righteousness of Christ are imputed to me, by which my sins are forgiven. That I cannot receive this righteousness by any other means than by faith, which is worked in me by the Spirit through the preaching of the Word. And that I have now become an heir of everlasting life.

[Eph 1:20-21; Rm 4:25, 5:10, 10:14-17; Heb 2:17, 4:15; Acts 4:12]

Q. What is repentance unto life?

A. Repentance unto life is a saving grace wrought in the heart by the Spirit, whereby a sinner, out of conviction of his sin and apprehension of the mercy of God, turns from sin to God with a determination to obey God's law and follow Christ. It is hatred and grieving for sin, godly sorrow for sin, and a desire to be like Christ. It is a gift of God to the elect to change their mind and enable men to cling to Christ and obey him. Repentance includes: 1) a change of the mind into a hatred of sin; 2) sorrow for sin committed; 3) a change of actions arising from both with a purpose to obey God.

[Acts 2:37; Joel 2:13; Jer. 31:18,19; 2 Cor 5:17, 7:9-11; Rm 6:12, 13, 18, 19, 8:1-2; Acts 2:37, 14:15; Ps 34:14, 51:17; Isa 1:16-17; Ezek 18:27, 28; Eph 4:21-24; Gal 6:15]

Q. Where does this faith and repentance come from?

A. They come from the sovereign grace of God, the giving of the ability to respond to the Gospel through regeneration. They are only given to the elect. Men cannot believe or repent on their own.

[Lev 20:8; Deut 30:6; Ezek 11:19-20; Acts 5:31, 11:18, 14:27, 18:27; Eph 2:8-9; Phil 1:29; Jn 6:29; 2 Tim 2:25-26; Rm 2:4]

Q. Can genuine believers have assurance that they are saved and will persevere?

A. Only true believers can have such assurance. It arises from the following: a good conscience; faith in God's promises in his Word; the witness of the Spirit that they are sons; the external witness of water baptism; the joy of communion with God and a desire to follow Christ and obey him.

[1 Jn 2:3, 3:14, 18, 19, 21, 24, 4:13, 16, 5:13; 1 Cor 2:12; Heb 6:11,12; Rm 8:16]

Q. Is this assurance automatic and constant?

A. No. Lack of teaching may mean that some young believers wait a long time to obtain this and are plagued with doubts. Older believers may fall into doubt through sickness, trials, sins, and temptations. They are never left without the support of the Spirit, who preserves them from complete despair, but their assurance may be temporally weakened. In the case of sinful backsliding, the lack of assurance and fear of judgment will help them to repent.

[Eph 1:13; Isa 1:10, 54:7-10; Ps 22:1, 31:22, 60:8, 12, 73:15, 23, 77:1-12, 88:1-3, 6-7, 9-10, 13-15; Song 5:2-3, 6; 1 Jn 3:9; Job 13:15]

Q. What is the simplest basis of the Gospel presentation to men to seek their conversion?

A. The basis of the Gospel is that all men owe a responsibility of obedience to their creator. All men are sinners and have broken God's law and face his eternal wrath and condemnation. God commands all men to repent and believe in Christ. All men must therefore, repent from their sin and believe in Christ, God's appointed Saviour, who died for our sins and was raised from the dead. Those who believe in Christ will receive eternal life and become God's sons. Those who truly believe and repent must confess Christ openly and be baptised.

[Jn 1:12; Acts 2:38, 8:37, 17:30; Rm 10:9-10; 1 Jn 3:23]

Q. Is the preaching of the Gospel to all indiscriminately?

A. The Gospel is to be presented to all men universally. Those who deny this are called Hyper-Calvinists; these only preach the Gospel to those who show signs of being born again already. But this means that mere men must judge a person's heart before he preaches the Gospel – which is an error and impossible.

[Mk 1:15; Acts 17:30; Rev 22:17]

Q. Is then the preaching of the Gospel a sincere offer of life to every single person indiscriminately, based upon God's love for all?

A. No! The Gospel is not a free offer, sincere offer, well-meant offer or promise of life to all since God only loves the elect. The preaching of the Gospel has two effects; it gives life to the elect who hear it but it hardens the reprobate in their sin and rebellion. Christ did not die for all men and so we cannot promise every man that he could be saved. We must preach that all who thirst will be saved, all who believe will be saved, all who repent will be saved. Only those who are drawn to Christ by God, who thirst for him, will be saved.

[Matt 11:28; Jn 5:40, 6:35, 37, 44, 65, 7:37-38; Rev 21:6, 22:17; Isa 55:1]

Q. Is there a second blessing following conversion whereby we have a mystical experience called the 'baptism in the Spirit' and then speak in tongues?

A. There is no second blessing; all those who have truly believed in Christ are granted the full benefits of salvation and growth in grace. The baptism in the Spirit promised by John the Baptist and Jesus was fulfilled on the day of Pentecost when the whole church was united in Christ by the baptising action of the Spirit for all time. There is only one baptism, the baptism whereby the Spirit joined us to Christ in spiritual death and resurrection; water baptism is a symbol of this purification. In Acts we see different people groups enter into the benefit of Pentecost one by one as the Gospel takes hold: Jewish believers, Samaritan converts, Gentile converts, and disciples of John the Baptist upon conversion.

[Rm 6:3-5; **1 Cor 12:13**; Eph 4:5]

Q. So what is the speaking in tongues mentioned in Acts and 1 Corinthians?

A. Speaking in tongues was a gift granted to the early church to testify to the world that the Gospel was now available to all and to confirm to Jews that God's judgment was upon them as promised. It was the expression of praise in an unlearned national tongue and it was not babbling or speaking gibberish. The gift passed away before the end of the 1st century and, as Paul prophesied, would not return. The manifestation of tongues as babbling noises at various times in church history has always been in mystical and occult heretical sects and usually resulted in more and more unstable behaviour. The early 20th century manifestation of this at Azusa Street, which established the Pentecostal Movement, was riddled with indecent, unrestrained behaviour: viz. shouting, screaming, falling over and the presence of witches, mediums and clairvoyants practising openly in the meeting, which frightened Christians. It led to similar disgraceful behaviour worldwide and ultimately resulted in the Charismatic Movement, which has openly abandoned many vital Biblical doctrines and introduced, aberrant, and even occult, practices.

[Acts 2:7-12; 1 Cor 13:8, 14:21-22, 40]

The Church

Q. What is the communion of saints?

A. A holy union between all God's people, wrought by their participation of the same Spirit, whereby we are all made members of that one body of which Christ is head.

[Song 6:9; Jer 32:39; Jn 17:22; 1 Cor 12:12; Eph 4:3-6, 13; 1 Jn 1:3, 6-7]

Q. What is this union?

A. Firstly, spiritual and internal, in the enjoyment of the same Spirit and graces, which is the union of the universal church. Secondly, external and ecclesiastical, in the same outward ordinances, which is the union of particular congregations.

[1 Cor 1:10-11, 17, 12:12, 13, 27-28; Eph 2:16, 19-22, 4:11-13; Jn 10:16, 17:11, 21, 22; 1:11; Rm 12:5; Phil 2:2; Col 3:15; 1 Pt 3:8]

Q. What is the name of the elect, of the gathered community of God?

A. It is the 'Church', or in Greek *ekklesia*, (from which we get 'ecclesiastical'). It signifies a body of people called out authoritatively for a purpose.

[Acts 20:28; Eph 5:32]

Q. What is this church of Christ?

A. The whole company of God's elect, called of God by the Word and Spirit, out of their natural condition, to the dignity of his children, and united unto Christ their head by faith in the bond of the Spirit. No distance of time or place breaks the unity of this church: all the elect in heaven and earth, from the beginning of the world unto the end, are comprised in it.

[Acts 2:47, 16:14; 1 Tim 5:21; Heb 12:22-24; Rm 1:5, 6, 9:11,24; 1 Cor 4:15; 2 Tim 1:9; Jn 3:8, 17:21; 1 Cor 4:15; 1 Pt 1:23, 2:9; Heb 2:14-15, 8:10. Eph 2:11-13, 18-22; Col 1:13]

Q. What is the visible church?

A. The visible church is the family of faithful believers, in all ages and places on earth, where the Gospel is truly preached and the ordinances of Baptism and the Lord's Supper are rightly administered. It is here that believers enjoy communion with God and each other; experience God's love as Father; know the joy of the Holy Spirit and have peace of conscience. This is also called 'the militant church' because it is fighting a spiritual war on earth against the world, the flesh and the devil.

[Acts 2:42; 20:7; Acts 7:38; Eph 4:11,12, 6:11-12; Heb 11:13-14, 12:1, 4]

Q. Is everyone in the visible church saved?

A. No! The visible church contains many professing believers but only those who are truly united to Christ are saved.

[Jn 12:38-40; Rm 9:6, 11:7; Matt 7:21, 22:14]

Q. What is the invisible church?

A. The invisible, or universal, church is the whole number of the elect, that have been, or shall be, united in Christ the head.

[Eph 1:10; 1:22-23; Jn 10:16; 11:52]

Q. What is the church triumphant?

A. That portion of God's people who, having fought their fight and kept the faith, are now victorious in heaven, having ceased from their labours.

[Eph 5:27; Rev 3:21, 14:13]

Q. What are particular churches?

A. Assemblies of believers in one place, under officers of Christ's institution, enjoying the ordinances of God, and leading lives that are appropriate to their holy calling.

[Acts 11:26; 1 Cor 3:6, 4:17, 11:22; 2 Cor 1:1, 8:23; Acts 20:17,28, 14:23; Heb 13:17; Rev 2:1-3; 2 Thess 3:5, 6, 11; Gal 6:16; Phil 3:17; 1 Thess 2:12]

Q. Where does the church meet?

A. It meets in a house and nowhere else. The church is a family, the household of God, and meeting in a home is most conducive to family atmosphere.

[Acts 8:3; Rm 16:5; 1 Cor 16:19; Col 4:15; Phm 1:2; Eph 2:19]

Q. When does the church meet?

A. As to the day, the church gathers on the Lord's Day, or Sunday. It does this to commemorate the resurrection of the Lord Jesus on the first day of the week. On the instruction of the Holy Spirit, whom Jesus promised would lead them into all truth, the apostles changed the day of worship from Saturday to Sunday.

As to the time, good men have differed on this and it is unwise to insist upon a specific time. However, the Biblical record shows the following: 1) the day the whole church gathers is on Sunday and therefore should be a time suitable for the whole church, including children. 2) Other meetings may be required (e.g. for Bible study or prayer), as the Spirit and needs demand, but these are secondary to the main Sunday meeting where the focus is on breaking bread. 3) The Lord's Supper is the replacement for the Jewish Passover, which took place in the evening, at twilight. 4) When the Lord established the Supper it occurred in the evening, at dusk. 5) The name 'supper' indicates an evening meal; the Lord's Supper is after the normal supper – which is a communal meal.

For these reasons we believe that the church should gather after a communal meal in the late afternoon to celebrate the Lord's Supper in the early evening. There is no Scriptural evidence for two Sunday meetings and little (if any) for a morning meeting. Early morning meetings (usually at dawn) in church history were either the result of persecution or the only free time available for slaves.

[Acts 20:7; Ex 12:8; Deut 16:6; Lk 22:14, 20; Matt 26:20; Mk 14:17]

Q. Are the church of the Jews before the birth of Christ and the church of the Christians after the cross two churches or two separate people of God?

A. No; they are one, differing only in outward appearance and administration. All men throughout history who have faith in Christ for salvation are in the church.

[Eph 2:11-16; 1 Cor 10:3; Gal 4:26, 27; Heb 11:16, 26, 40]

Q. Can this church be overthrown on the earth?

A. No; unless the decree of God may be changed, and the promise of Christ fail. However, the church is constantly persecuted and may at times superficially appear to be near to dying out.

[Matt 16:18, 28:20; Jn 14:16, 17; 1 Tim 3:15; 2 Tim 2:19]

Q. What is the central focus of the gathered church?

A. It is the Lord Jesus Christ, especially as remembered in his death and resurrection in the Lord's Supper.

[Acts 20:7]

Q. What is the purpose of ministry in the gathered church?

A. It is to edify the saints and equip them for every good work.

[1 Cor 14:12, 26; Eph 4:12, 29; 1 Tim 1:4; Rm 14:19; 1 Thess 5:11]

Q. Is this ministry the work of one man?

A. No! It is the work of all as the Spirit empowers and guides for edification through the various gifts he gives to the church.

[1 Cor 12:4-12; 1 Pt 4:10; Eph 4:7]

Q. What are the chief constituents of a local church meeting?

A. They are: celebrating the Lord's Supper (preferably following a communal meal), Bible reading, teaching, exhortations, encouragements, singing praise, mutual edification, admonishment, prayer, thanksgiving, intercession.

[Acts 20:7; Eph 5:19; Col 2:2, 3:16; Heb 3:13; 1 Thess 3:2; 1 Tim 2:1, 4:13; 2 Tim 4:2; Titus 1:9, 2:15]

Q. Who leads the local church?

A. The local church is only led by a team of elders, equal in authority, who act as shepherds over the flock of God. These pastors ensure that the people are taught Biblical doctrine and are enabled to do good works.

[Titus 1:5; 1 Tim 5:17; Rm 12:7-8; Eph 4:11; Acts 6:2-3]

Q. What other names do elders have?

A. Bishops (overseers), pastors (shepherds), teachers. These all apply to the same people.

[Phil 1:1; 1 Tim 3:1-7; Titus 1:5, 7; Eph 4:11]

Q. What is required of these officers?

A. That they be faithful in the ministry [service] committed unto them; diligent in dispensing the Word; watching for the good of the souls committed to them and setting an example of all godliness and holiness of life.

[1 Cor 4:2; Acts 20:18-20, 24:16; 2 Tim 2:15, 4:1-5; Titus 1:13, 2:7; 1 Tim 4:12, 15, 16; Matt 5:16; Acts 24:16]

Q. What is required of the people?

A. Acceptance of, and obedience to, the teaching presented by elders, having tested it and proved it to be true by comparing it with Scripture; plus honour and love to their persons. In some circumstances, where teachers give all their time to the work (such as in itinerant ministry to other churches), the people should also provide gifts to maintain to them and their families. However, there is no mention of a salary in the New Testament; elders must live by faith.

[2 Cor 5:20; Rm 6:17; Heb 13:17; 2 Thess 3:14; Rm 16:19; 2 Cor 10:4-6; 1 Cor 4:1, 9:9-13; Gal 4:14; 1 Tim 5:17,18; Lk 10:7; Jm 5:4]

Q. Is tithing part of the New Covenant?

A. No it is not; it is an Old Covenant institution to maintain the Tabernacle / Temple and its many servants. [N.B. there was then no income tax or VAT!] The tithing given by Abraham to Melchizedek before the Mosaic Law was not a formal institution. Under the New Covenant believers are to consider that God owns everything they have and they should be listening to how they should give and to whom they should give. The prime reason for giving in the New Testament is for the relief of the poor and needy, first in the church and then to all needy neighbours (this includes itinerant ministers or church planters). There is no restriction to a tithe of 10%; giving may be much more or much less, as God requires. Giving money to support the bricks and mortar of a building has no Scriptural support.

[Lk 12:21, 31, 33-34, 18:22; Gen 14:20; Matt 19:21; Mk 12:42-44; Acts 2:45, 4:34-35; 2 Cor 8:2, 9:7, 12-13; 1 Jn 3:17]

Q. What are deacons?

A. These are servants of the church to assist the elders in practical matters, specifically with the distribution of gifts for the poor.

[Phil 1:1; 1 Tim 3:8-13]

Q. Are there any other officers in the church?

A. Yes there are. These are itinerant ministries such as, apostle, prophet and evangelist. An apostle is a church planter who is sent from a mother church to begin a new one. He has no authority over the home church as an apostle. A prophet is a man who speaks God's word in teaching and preaching with special spiritual authority. It is principally forth-telling not fore-telling. An evangelist is a man who is gifted in bringing people to the Lord and in inspiring the church to be evangelistic. None of these men, however gifted, has any authority in the local church above elders; only elders are responsible to the Lord for the sheep. Apart from the men listed above there are no other officers, such as worship leaders, cell-group leaders, administrators, managers and so on.

[Eph 4:11]

Q. What is the discipline of the church?

A. The discipline, governed by elders, is to ensure that all things are done decently and in order, that sound teaching is upheld and that false teaching is denied. Anyone committing gross public sin or holding false teaching, and who refuses to repent after admonishment, is disciplined by removal from the fellowship until they repent. This is called excommunication or dis-fellowship; it is called by the apostle Paul, 'delivering unto Satan'.

[1 Cor 5:5, 14:40; Matt 16:19; 1 Tim 1:19-20]

Q. How does Jesus picture this responsibility?

A. He does this by using the illustration of the power of holding keys. The power of the keys is the formal admission or removal from church fellowship by elders. Jesus says that what is bound by them on earth is also bound by God in heaven.

[Matt 16:19; 1 Thess 4:8; 1 Cor 5:4-5; Jn 20:23]

Q. What is meant by decency and in order in 1 Cor 14:40?

A. Paul commands that the church must maintain a testimony, to believers and outsiders, that is orderly, seemly, dignified and proper. Everything done in the church meeting must express the character and graces of God. Therefore, no behaviour is allowed that is improper, disorderly, undignified or unseemly. This means that anything that offends either God or angels, or even the general moral standard of neighbours, must be forbidden. Thus in western civilised society the following items would be indecent and intimidating to children: screaming, shouting, roaring like an animal, falling over backwards in ranks, wild dancing, running around the room etc.

A historic example of such indecency repeatedly occurred in the early days of Pentecostalism when society frowned upon ladies revealing even their ankles. As people fell over backwards (wrongly called 'being slain in the Spirit') ladies often raised their skirts as they fell revealing their undergarments and blankets became necessary to cover them. Such behaviour was exceedingly shocking to contemporary people, witnessing to the satanic origin of this practise.

[1 Cor 14:40; Rm 13:13; Col 2:5; Eph 3:10]

Q. Should children be present in the church meeting?

A. Yes! The gathered church is a family comprising of members of all ages from all walks of life. All believers and their children are to be admitted. Babies that cannot be comforted should be removed to another room in the house for a time, by their mothers, until soothed. Parents should ensure the good behaviour of older children. Elders should ensure that suitable encouragement is proved for all ages.

[Matt 19:14; Mk 10:14; Lk 18:16]

The means of Grace

Q. What are the outward and ordinary means whereby Christ communicates to us the benefits of redemption?

A. They are his ordinances of the Word, baptism, the Lord's Supper and prayer; all which are made effectual to the elect for salvation.

[Rm 10:17; Jm 1:18; 1 Cor 3:5; Acts 14:1, 2:41, 42]

Q. How is the Word made effectual to salvation?

A. The Spirit of God makes the reading and the preaching of the Word an effectual means of convincing and converting sinners. The continual teaching of the Word becomes the means of edifying and building believers up in holiness and encouragement, through faith, unto salvation.

[Ps 19:7, 119:11, 18; 1 Thess 1:6; 1 Pt 2:1, 2; Rm 1:16]

Q. How is the Word to be read and heard that it may become effectual to salvation?

A. We must, with diligence, attend to Bible study and prayer and receiving teaching in faith, laying it up in our hearts and practising it in our lives.

[Prov 8:34; 1 Pt 2:1,2; 1 Tim 4:13; Heb 2:1,3, 4:2; 2 Thess 2:10; Ps 119:11; Jm 1:21, 25]

Q. How do baptism and the Lord's Supper become effectual means of salvation?

A. They become effectual means of salvation, not from any power in them or in the person that administers them, but only by the blessing of Christ and the working of His Spirit in those who receive them by faith.

[1 Pt 3:21; 1 Cor 3:6, 7]

The sacraments 1: Baptism

Q. How do baptism and the Lord's Supper differ from the other ordinances of God?

A. Baptism and the Lord's Supper differ from the other ordinances of God in that they were specially instituted by Christ to apply to believers the benefits of the New Covenant by visible and outward signs. Thus they are called 'sacraments' – an outward and visible sign of an inward and invisible grace; they are also called 'the seals of the New Testament' by some. In the sacraments God confirms the promises of the New Covenant to all believers, encouraging growth in faith and obedience and distinguishes his people from the world.

[Matt 26:26-28, 28:19; Acts 22:16; Rm 6:3-4, 15:8; 1 Cor 10:16, 11:20-25; 1 Pt 3:21]

Q. How does God give grace to us by these sacraments?

A. Not by any real conveying of spiritual grace in corporeal ways, but by the way of promise, faith, symbolism, and covenant, confirming the grace wrought in us by the Word and Spirit. Essentially, they encourage faith in believers. Corporeal elements alone do not have the power to forgive sins or convey grace (as in the sacramentalism of Roman Catholicism and some Charismatic practices).

[Heb 4:2; 1 Cor 10:16; Rm 4:11, 1:17; Mk 16:16; Eph 5:26]

Q. What is baptism?

A. Baptism is a holy action, appointed by Christ, consisting of a symbolic washing with water in the name of the Father, the Son and the Holy Spirit, to signify our union with Christ and partaking of the benefits of salvation in the family of God. It is a symbol of the work of the Holy Spirit applying salvation to us, washing us spiritually clean and thus confirming the benefits of the blood of Christ to saints. It is a seal of the promise of forgiveness of sins in the New Covenant and a sign of admission into the visible church.

[Matt 28:19; Col 2:12; Gal 3:27; Mk 16:15,16; Acts 2: 2:38, 39, 41, 8:37; Jn 3:5; 1 Cor 12:13]

Q. Who are those who are baptised?

A. Baptism is to be administered to all those who genuinely confess Christ as Saviour and Lord, and who have repented from sin to God; those who have faith in Christ and show the fruits of obedience to God.

[Acts 2:38; Matt 3:6; Mk 16:16; Acts 8:12,36, 10:47-48]

Q. Can infants be baptised?

A. No! Infants of believing parents are not to be baptised because there is no explicit command or example in Scripture to baptise such. Since only disciples are to be baptised, only those who profess faith in Christ can be candidates for baptism ('credobaptism'). Presbyterians, and those who follow Covenant Theology, hold that the babies of believers must be baptised ('paedobaptism'), but this has no explicit Biblical command or precedent but rather follows the premises of a particular theology.

Q. How is Baptism administered?

A. Baptism is rightly administered in the name of the Father, and of the Son, and of the Holy Spirit.

[Matt 28:19]

Q. What is the mode of baptism?

A. This is a greatly debated issue and a dispute between Baptists and Presbyterians. Baptists insist upon total immersion in water; Presbyterians and others pour or sprinkle. The overwhelming Biblical symbol of the Spirit's work in salvation is an outpouring or a sprinkling. There is no absolutely certain Biblical precedent of the use of immersion; this mode is obtained by deduction of certain disputed Scriptures. It is our view that pouring, sprinkling and immersion are all suitable modes of baptism and no man can certainly deny the validity of any of them.

[Ezek 38:29; Acts 2:33, 10:45; Rm 5:5; Isa 52:15; Heb 9:19-21, 10:22]

Q. What is meant by the Greek word for baptism?

A. Though this is much disputed by Baptists, the Greek word does not necessarily imply immersion at all, though it can mean 'to dip'. Its primary meaning is 'to change the nature of a thing by its action'. Thus it can mean 'to dip a thing into an element or liquid', 'to put an element or liquid on a thing', 'to sink a ship' (submerge with no emersion), 'ceremonial washing and purifying', 'suffering', 'identification with', 'to temper a hot iron'.

Q. Can a man be baptised more than once?

A. No! A person should be baptised upon profession of faith once only. The baptism of an infant in a state of unbelief is no baptism. A person who was baptised as a baby, who later is converted, should be baptised upon confession of faith and this constitutes his only genuine baptism.

Q. Who can perform a baptism?

A. Any genuine male believer. Scripture does not demand that the baptiser has to be an ordained minister. [Ananias, who baptised Saul/Paul is nowhere said to be an elder.]

[Acts 9:17, 22:12-16]

Q. What is the duty of those who are rightly baptised?

A. Christians should join themselves to a visible and orderly church of Jesus Christ, that they may blameless walk in all the commandments and ordinances of the Lord and be edified.

[Acts 2:46, 47, 9:26; 1 Pt 2:5; Heb 10:25; Rm 16:5]

The sacraments 2: The Lord's Supper

Q. What is the Lord's Supper?

A. The Lord's Supper is a holy ordinance constituted by the sharing of bread and wine according to Christ's commandment. In this Christ's death is symbolised and remembered, and believers are, by faith, made partakers of his body and blood to their spiritual nourishment, confirmed in their mystical union with him and grow in grace. The bread and wine are blessed by prayer and thanksgiving, the bread broken, the wine poured out and both received by believers.

[1 Cor 10:16, 11:23-26; Matt 26:26-28; Lk 22:14-20, 22:19; Jn 6:63; Mk 14:22-24]

Q. Who can receive this sacrament?

A. Only those who by faith in have a holy interest in Christ, which is what is signified in the sacrament. The recipients must have: 1) faith in God's promises (which the Supper confirms), 2) union with Christ (which it is a seal of) and 3) obedience to the right use of the ordinance itself. The spiritual nature of the sacrament and Christ's objective in it, (i.e. the partaking of his body and blood, remembering his death for us, and the declaration of our union with him) requires faith, grace, and holiness in the receivers. Anyone who is in open conflict with other believers, in public sin or who denies cardinal doctrines must be excluded from the Supper.

[1 Cor 11:27-29; Jn 6:63]

Q. What is necessary in receiving the Lord's Supper?

A. It is vital that believers examine themselves before partaking of the Supper. This is particularly to discern the Lord's body, i.e. to ensure that they are in Christ and that there is no resentment or bitterness between members of the body, only love. They should feed upon Christ by faith and manifest repentance, love, humility and obedience. They should abhor their sins and humble themselves before God, trusting that their sins are forgiven for Christ's sake and determine to walk in righteousness. The Supper must be maintained in reverence and worship and not treated lightly or superficially. Failure to do these things results in eating and drinking judgment unto themselves.

[1 Cor 5:8, 11:27-31; 2 Cor 13:5]

Q. Are the bread and wine to be shared whilst eating a communal meal and enjoying social intercourse?

A. No! The communal meal is separate and should precede the Supper. To mix the Supper with a social gathering is to treat the Supper in a superficial and frivolous manner. This is disobedience to the clear command to be reverent and decent in our ordering of the Supper. The focus of the Supper is Christ and he must be the centre of our attention in it.

[1 Cor 11:7-29]

Q. Is the symbolism of the Supper focused upon the final heavenly banquet celebration at the end?

A. No! The chief symbolism of the Supper is looking back and not looking forward, though the future end of salvation is not completely hidden in it. In the Supper we focus upon a memorial of the Lord's death and resurrection, proclaiming the value of his atonement. Breaking bread and drinking wine were associated with mourning in Israel. The Supper is the corollary of the Hebrew Passover, which itself was a memorial of deliverance provided by a slain lamb, not a future expectation of joy and celebration.

[1 Cor 11:26; Jer 16:7; Ex 12:1-28]

Q. Do the elements remain as bread and wine after the blessing?

A. Yes; any spiritual change is wrought by the faith of the receiver, not the words of the giver: to them that believe they are the body and blood of Christ. The Roman Catholic idea of transubstantiation is an error, i.e. the bread and wine are not physically changed into the body and blood of Christ.

[Jn 6:63; 1 Cor 10:4, 11:29]

Prayer

Q. What is prayer?

A. Prayer is offering up our petitions to God, according to his will and in the name of Christ (i.e. in the authority and mediatorial merits of Christ), with confession of our sins and thankful acknowledgement of his grace.

[1 Jn 1:9, 5:14; Phil 4:6; Ps 10:17; 145:19; Jn 14:13, 14]

Q. Who aids us in prayer?

A. The Holy Spirit, who helps us in our infirmities, enabling us to understand how to pray and for what, by leading us in our hearts.

[Rm 8:26-27; Ps 10:17; Zech 12:10]

Q. For whom do we pray?

A. For all living men as God leads us. We should pray for the church, our government, ourselves and even our enemies that they may be saved. But we do not pray for the dead or for those who have committed the sin unto death (i.e. an outright rejection of Christ and salvation).

[Eph 6:18; Ps 28:19; 1 Tim 2:1-2; Col 4:3; Gen 32:11; Jm 5:16; Matt 5:44; 1 Tim 2:1-2; Jn 17:20; 2 Sam 7:29, 12:21-23; 1 Jn 5:16]

Q. What do we pray for?

A. Primarily for the glory of God and the fulfilment of his purposes. In doing that we should also pray for the welfare of the church and for ourselves.

[Matt. 6:9, 7:11; Ps 51:18, 122:6, 125:4; 1 Jn 5:14]

Q. How do we pray?

A. We are to pray with a deep awareness of the majesty of God and a sense of our own unworthiness and sin. We pray with penitent hearts and thanksgiving. We pray with an understanding of God's word in all sincerity, zeal and love. We should also persevere in prayer, continuing in it with faithfulness, waiting upon God's answer and all submission to his will.

[Eccles 5:1; Gen 18:27, 32:10; Lk 15:17-19, 18:13-14; Ps 17:1, 51:17, 145:18; Phil 4:6; 1 Sam 1:15, 2:1; 1 Cor 14:15; Mk 11:24; Jm 1:6, 5:16; 1 Tim 2:8; Eph. 6:18; Micah 7:7; Matt 26:39]

Q. What model has God given for our direction in prayer?

A. All of Scripture is of use to direct us in prayer, especially the prayers of saints, but the most important direction of God is the prayer which Christ taught his disciples, commonly called the 'Lord's Prayer'. This is a pattern for the scope of our prayers but may also be used as a formal prayer if prayed with understanding and faith.

[Matt 6:9-13; 1 Jn 5:14; 2 Tim 3:16-17]

Q. What does the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer is 'Our Father in heaven'. This teaches us to draw near to God with holy reverence and confidence as children to a father, who is able and ready to help us, and that we should pray with and for others.

[Matt 6:9; Lk 11:13; Rm 8:15; Acts 12:5; 1 Tim 2:1-3]

Q. What do we pray for in the first petition?

A. In the first petition, which is 'Hallowed be your name,' we pray that God would enable us and others to truly glorify him, and that he would control all things to his own glory.

[Matt 6:9; Ps 67:1-3; Rm 11:36; Rev 4:11]

Q. What do we pray for in the second petition?

A. In the second petition, which is ‘**Your kingdom come,**’ we pray that Satan’s kingdom may be destroyed and that the kingdom of God may be advanced.

[Matt 6:10, 9:37,38; Ps 68:1-18; Rm 10:1; 2 Thess 3:1; Rev 22:20]

Q. What do we pray for in the third petition?

A. In the third petition, which is, ‘**Your will be done on earth as it is in heaven,**’ we pray that God by his grace, would fulfil his decree and complete his eternal plan and purpose in Christ. Also that we would be willing to know, obey, and submit to his will in all things as the angels do in heaven.

[Matt 6:10; Ps 25:4-5, 103:20-21, 119:26]

Q. 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 by God’s grace we may receive all the necessary things of this life and enjoy his blessing with them.

[Matt 6:11; Prov 30:8,9; 1 Tim 4:4, 5, 6:6-8]

Q. 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. In this we are encouraged to expect forgiveness because, by his grace, we have been enabled to forgive others.

[Matt 6:12, 18:35; Ps 51:1, 3, 7; Mk 11:25]

Q. 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 [or ‘the evil one’],**’ we pray that God would keep us from being tempted to sin, or support and deliver us when we are tempted.

[Matt 6:13; 26:41; Ps 19:13; 1 Cor 10:13; Jn 17:15]

Q. What does the conclusion of the Lord’s Prayer teach us?

A. The conclusion of the Lord’s Prayer, which is ‘**For Yours is the kingdom and the power and the glory forever. Amen,**’ teaches us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power, and glory to Him. In testimony of our desire and assurance to be heard we say, ‘**AMEN**’ (‘let it be so’).

[Matt 6:13; Dan 9:18,19; 1 Chron 29:11-13; 1 Cor 14:16; Phil 4:6; Rev 22:20]

The end or last things (eschatology)

Q. What benefits do believers receive at death?

A. At death the souls of believers are made perfect in holiness and, with their spirit, immediately pass into glory to fellowship with Christ; their bodies rest in their graves till the general resurrection on the last day. The righteous are delivered from the curse and pangs of physical death which is due to sin; physical death is being freed to have perfect communion with God and is not to be feared.

[Heb 2:15, 12:23; Isa 57:1-2; Eph 5:27; Phil 1:23; 1 Cor 15: 26, 55-57; 2 Cor 5:8; Lk 23:43; 1 Thess 4:14; Isa 57:2; Job 19:26]

Q. What is the general resurrection?

A. On the Last Day, when Christ returns, there is a general resurrection of the dead, of the righteous and the wicked. Those who are alive will be instantly changed and the bodies of the dead will be re-united with their spirit and soul. The bodies of saints will be raised in power by the Spirit of Christ, in virtue of his resurrection as their head, to be spiritual, incorruptible, and fashioned like his glorious body. The bodies of the wicked will be raised up in dishonour to await condemnation and punishment. A resurrection body is required for the wicked to consciously endure everlasting hell.

[Acts 24:15; 1 Cor 15:51-53; 1 Thess 4:15-17; Jn 5:28-29; 1 Cor 15:21-23, 42-44; Phil 3:21; Jn 5:27-29; Matt 25:33]

Q. What benefits do believers receive at the resurrection?

A. At the resurrection, when Christ returns, believers are given a new body, raised up in glory, united with their souls and spirits, openly acknowledged and acquitted in the day of judgment and made perfectly blessed in the full enjoyment of God for all eternity in everlasting happiness.

[Phil 3:20,21; 1 Cor 15:16, 42,43; Matt 10:32; 1 Jn 3:2; 1 Thess 4:17; Job 19:25-27; Ps 16:9-11; Isa 26:19; Ezek 37:2,3; Dan 12:2; Rev 20:12, 13]

Q. What happens to the wicked at death?

A. The souls of the wicked experience torment in anticipation of sentencing to hell (the Lake of Fire), and their bodies lie in their graves till the resurrection and judgment of the Last Day. Their souls await condemnation in Hades (the place of departed spirits) until thrown into hell after the final judgment.

[Lk 16:22-24; Ps 49:14; Heb 9:27; Rev 20:10, 14-15]

Q. What follows the general resurrection?

A. Immediately after the resurrection is the Day of Judgment for angels and men when God condemns the wicked and punishes them eternally in the Lake of Fire (hell).

[2 Pt 2:4; Jude 6, 7,14-15; Matt 24:36, 42, 44, 25:46; Lk 21:35-36]

Q. What happens to the wicked at the day of judgment?

A. At the day of judgment, the bodies of the wicked are raised out of their graves, rejoined to their souls and sentenced to unspeakable torments with the devil and his angels forever.

[Dan 12:2; Jn 5:28-29; 2 Thess 1:9; Matt 25:41, 46; Rev 20:10, 14-15]

Q. What happens to the saints on the Day of Judgment?

A. Saints are separated from the wicked and not included in their condemnation for sin. However, they are made accountable for their behaviour and performance in this life and are judged at the tribunal seat of Christ. Those who have obeyed God's will receive rewards for good works done in faith. Those who have not fully obeyed God will lose rewards. Everyone is accountable but everyone is acquitted of sin. Saints are then involved in the judging of men and angels. They are freed from all misery and sin, filled with joy and made perfectly holy in body and soul enjoying glorious communion with God.

All saints then enjoy the benefits of heaven on a renewed earth with Christ, all is glorious; however, there are varieties of function and responsibility. Rewards have to do with the authority of different positions before God in the new world.

[Matt 16:27, 25:21-23, 31-33; Rm 8:20-23, 14:10; 1 Cor 3:8, 13-15, 4:5; 2 Cor 5:10; 2 Pt 3:10-13; 2 Jn 8; Rev 6:14-17; Dan 12:3]

Q. What is the situation of saints after the Day of Judgment?

A. It is one of blessedness, glory and happiness. The world is burned up for judgment and then restored and recreated to be a paradise with no traces of sin or corruption. Heaven and earth are united in one glorious spiritual reality and saints, in their new spiritual bodies, enjoy fellowship with Christ forever.

[2 Pt 3:10-13; Rev 7:17, 21:4; Isa 25:8]

Q. Does the Bible teach a 1,000-year earthly reign of Christ, called a millennium?

A. No! There is no apostolic teaching anywhere about a millennium. Some preachers have found this by misinterpreting Old Testament prophecies and Rev 20:1-7. Such apocalyptic passages are to be carefully interpreted according to their symbolic literary style and not taken literally. The only mention of an actual 1,000-years is in Rev 20:1-7 and this is indicative of the Gospel Age between the Resurrection of Christ (in which believers share) and the future general resurrection at the Last Day (verses 5-6). The 1,000-years is a term

symbolising divine completeness; the time to produce the full number of the elect, during which Satan is restrained (verse 2) to prevent him building a world empire that kills the church (verse 3). The saints reigning in this passage are disembodied spirits in heaven, not on earth (verse 4).

Q. What are the current views about such a millennium?

A. There are four chief views. *Amillennialism* teaches that there is no millennium, but that the 1,000-years of Rev 20:1-7 refers to the Gospel Age leading up to the Second Coming, the church age. This is the Biblical view and the view of most evangelical theologians and confessions of faith throughout history. *Postmillennialism* (of which there are various sorts) essentially claims that Christ returns after a golden age of the church lasting at least 1,000-years. *Premillennialism* (of which there are two chief variants) avers that Christ returns to usher in an earthly reign of 1,000-years.

Q. What are the two forms of premillennialism?

A. They are: 1) *Historic Premillennialism*, which teaches that Christ returns visibly to usher in a millennial reign before the final conflict and victory, followed by the Last Judgment. 2) *Dispensational Premillennialism* (or Dispensationalism), of which there are multiple variants. The classical, and most common, form of this is the Dispensationalism taught in the Scofield Bible and by Brethren writers. This claims that there is a secret coming of Christ before a great tribulation to rapture the saints, after which is a 7-year tribulation, whereupon Christ returns again in glory to establish a Jewish kingdom on earth reigning over sinners, followed later by conflict and the Last Judgment. This is called *Pre-Tribulationism*. The essential component of Dispensationalism is the separation of the church and Israel and a focus upon Jewish things, promoting two peoples of God, two judgments, two second comings and many more errors. Dispensationalism is incompatible with Biblical theology on many counts.

Q. What then are the signs of the coming end of all things?

A. They are in two phases. *First phase*, the beginning of sorrows. There will be a great deception in the church and a falling away focused upon believing in signs and wonders. There will be many false Christs, false prophets and false teachers. There will be wars and rumours of wars, an unsettled political situation and much tribulation. This will be followed by famines, pestilences and earthquakes.

[Matt 24:6-8, 11, 24; Mk 13:6-8, 21-23; Lk 21:9-11; 2 Thess 2:1-12; 1 Jn 2:19-20, 4:3]

Phase two: the development of a global empire that is submitted to Satan and persecutes believers. There will be a great tribulation of the church but there is also the worldwide proclamation of the Gospel. This is followed by signs in heaven. Finally the Lord appears in glory. This coming is unexpected by the world.

[Matt 24:14, 15-22, 27, 29, 30-31, 36-39; Mk 13:9-20, 24-26; Lk 17:24, 21:12-29, 35; 1 Thess 5:2-3; 2 Thess 1:7-8, 2:8; 2 Pt 3:10]

Q. What is the end of this whole dispensation?

A. It is the glory of God in our eternal salvation. This is the fulfilment of God's eternal decree; his eternal plan and purpose for humans being now completed, the beginning of God's purposes in a new heaven and earth start.

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