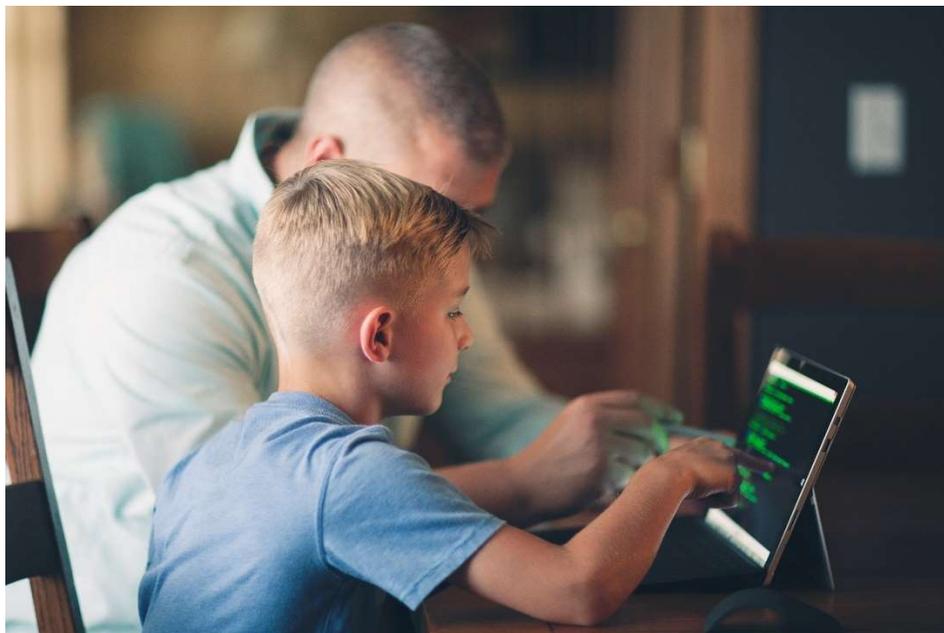


# **A BAPTIST CATECHISM**

A QUESTION-ANSWER BOOK ON THE CHRISTIAN FAITH

---



---

EDITED BY ROBERT A. SNYDER

**SPRING BRANCH BOOK HOUSE**  
WWW.SBACADEMY.US

# **A BAPTIST CATECHISM**

A QUESTION-ANSWER BOOK ON THE CHRISTIAN FAITH

---

EDITED BY ROBERT A. SNYDER

**SPRING BRANCH BOOK HOUSE**

[WWW.SBACADEMY.US](http://WWW.SBACADEMY.US)

© Copyright 2022 • Spring Branch Book House  
Jonesville, Michigan

All rights reserved.

Permission is herewith granted to reproduce any part or the whole of this book  
for the purpose of education, worship, or private devotions.  
Reproduction for sale or plagiarism is expressly denied.

Unless otherwise specified, Scripture quotations are taken from  
the NEW AMERICAN STANDARD BIBLE®,  
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977,  
1995 by the Lockman Foundation. Used by permission.  
[www.Lockman.org](http://www.Lockman.org)

**Spring Branch Book House** is the publishing ministry of Spring Branch Academy,  
a local and online teaching ministry, offering classes, conferences, and publications  
that strive for sound Bible exposition and relevant historical presentations.

The academy also offers resources for pursuing a Christian high-school education.

To access these resources, please visit us at: **[www.sbacademy.us](http://www.sbacademy.us)**

You may also contact us through our partners at:

Countryside Bible Church  
1651 E. Litchfield Rd.  
Jonesville, MI 49250

*The mission of Spring Branch Book House is  
to promote the worship of God  
through the exposition of Scripture,  
the explanation of history,  
and the application of faith in Christ to all of life.*

The pictures on the front cover and on page nine are taken from a set of samples provided with Microsoft Word.

To the families of  
Countryside Bible Church,  
in thankful partnership with you  
in Christ  
for the upcoming generation.

---

*Hear, O Israel!*  
*The LORD is our God, the LORD is one!*  
*You shall love the LORD your God*  
*with all your heart and with all your soul and with all your might.*  
*These words, which I am commanding you today, shall be on your heart.*  
*You shall teach them diligently to your sons*  
*and shall talk of them*  
*when you sit in your house and when you walk by the way*  
*and when you lie down and when you rise up.*  
*You shall bind them as a sign on your hand*  
*and they shall be as frontals on your forehead.*  
*You shall write them on the doorposts of your house and on your gates.*  
—Deuteronomy 6:4-9

*Your word I have treasured in my heart,*  
*that I may not sin against You.*  
—Psalm 119:10

*Fathers, do not provoke your children to anger,*  
*but bring them up in the discipline and instruction of the Lord.*  
—Ephesians 6:4

## **Introduction**

*Welcome to a trusted tool in teaching the faith to children and new believers!*

A catechism is a series of questions and answers that explain the basics of the Bible for memorization. You are warmly invited to learn these answers yourself and then to teach them to your children and to those who have recently come to faith in Christ. Before we begin, let me first explain the history of the catechism and then give some tips for its use.

## **Historical Background**

In the history of the church, the catechism is a relatively new idea. Until the Protestant Reformation in the sixteenth century, the Christian faith was normally transmitted through a *creed*, which is a short, recitable statement of faith. The most famous creed today is the Apostle's Creed, but there were many baptismal creeds in the earlier centuries and they differed from place to place. At baptism, the new believer would confess something like "I believe in God the Father, Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord." This form of creed is very apostolic. In one of his letters to former pagans, the apostle Paul explained that "for us," as Christians, there is "one God" and "one Lord" (1 Corinthians 8:6), which can only be confessed in one Spirit (12:3). Here is the Trinity confessed in a formal pattern. Such a "standard of sound words" was then entrusted to pastors like Timothy, who were told both to retain this pattern and to entrust it to others (2 Timothy 1:13; 2:2). This pastoral transmission of the faith formed the base of the church's use of a creed.

As the church entered the Trinitarian controversies of the fourth century, the baptismal creed expanded, similar to how the Pledge of Allegiance changed during the Cold War of the 1950s. The Pledge of Allegiance is, in a sense, America's creed, recited at the naturalization of a foreign citizen, who is converting from one political allegiance to a new one. In order to differentiate America from the atheism of the communists, Americans added a confession of theism to the political creed: "under God." Similarly, when the church of the fourth century faced the Arian denial of the deity of Christ, the bishops added to a baptismal creed such phrases as "begotten, not made" and "consubstantial with the Father." In doing so, the church explicitly confessed that Jesus is "genuine God from genuine God," just as the New Testament teaches (cf. John 17:3; 1 John 5:20). The Nicene Creed is the historical result. Later, these truths were codified in the so-called Athanasian Creed, which has often accompanied the Apostle's Creed in traditional churches as a true deposit of the faith.

With the Protestant Reformation, the church entered a new controversy. This time, the controversy was not over the being of God, as it had been a thousand years earlier, but over the nature of salvation. While Protestants rightly held to justification by grace alone through faith alone in Christ alone, the Roman Catholics taught that prevenient grace enabled the human will to cooperate with God in the prospect of meriting eternal life through sainthood. Both sides wrote elaborate statements of faith, which are properly called *confessions*, rather than *creeds*. These confessions are large and detailed—too detailed, in fact, for easy memorization and recitation. Therefore, the church needed a new formal means for teaching the faith to its converts. In this way, the *catechism* was born.

In a sense, a catechism is a confession of faith reduced to a series of questions and answers for easier memorization. At first, however, the catechism was still tied to the creed. Martin Luther's *Small Catechism* gives questions and answers for the Ten Commandments, the Apostle's Creed, the Lord's Prayer, the sacraments of baptism and the Lord's Table, and then various household duties. Luther's *Larger Catechism*, written for pastors, definitely earns its name (it is much larger!) and defies easy memorization. But, once the Catholics had confessed their faith at Trent and the three Protestant families—Lutherans, Reformed, and Anglicans—had confessed their faith in a variety of confessions according to their own places and languages, the documents were now present for catechisms to be written. Some catechisms are still too large for easy memorization, like the recent *Catholic Catechism* of the 1990s, but most catechisms are within the ability of converts and children to memorize.

The catechism you hold is a modification of *Keach's Catechism*, which has historical ties to the *Westminster Shorter Catechism*, one of the most famous catechisms of all time. During the turbulent decade of the 1640s, in which both the English crown and the Anglican church ceased for a time in England, the Scottish Presbyterians partnered with some English Puritans to produce the *Westminster Confession of Faith* and its related documents. At that same time, the Particular Baptists, another offshoot of the Puritans, published their own confession of faith in 1644; but later, they added a revision of the Presbyterian confession and published it as *The Second London Baptist Confession of Faith* (1689). This confession is long and detailed; therefore, a catechism was made, perhaps by Benjamin Keach, one of the most famous Baptist preachers of that era and a prolific author. Since then, this catechism has been known as *Keach's Catechism*.

## **Present Publication**

In the late 1990s, God graciously gave me a copy of *Keach's Catechism*, published by Gospel Mission in Choteau, Montana. In those days, as more and more children were added to our family, it was a delight to receive such a tool for teaching them the faith. My copy of the catechism still retains the notes I added, as I started to select which verse to memorize for a question and how the wording of an

answer should be changed. Changes were made for both pragmatic and theological reasons. For example, due to overall length, questions on the Ten Commandments and the Lord's Prayer have been omitted. Both can be memorized separately—and should be. Theologically, questions on covenant theology and the distinction between the visible and invisible church had objectionable answers, so these questions have been modified or omitted entirely. Question nineteen was completely rewritten due to its obvious answer (man fell by eating forbidden fruit). Here and there the language has also been updated (for example, changing “estate” to “state”). Most of these changes were made on my own—both as a student of Baptist history and theology and as a pastor influenced by biblical theology—but some changes were made through consulting a version of the catechism edited by John Piper, who had been my pastor in the late 1990s. While such an act of pastoral liberty may seem odd to a traditionalist today, in the seventeenth century it was not uncommon for a Puritan pastor to go so far as to compose his own catechism for his congregation (for example, see the two catechisms of John Owen in volume one of his *Collected Works*). Therefore, editing a traditional catechism strikes me as a nice blend of historical appreciation and pastoral responsibility.

### **Instructions to Parents and Teachers**

Memorization often comes easy to children and catechisms were made for memorization; therefore, let me offer some instruction for teaching this catechism to *children*, whether at church or at home. However, before I do, let me first encourage you to train children in the memorization of Scripture itself.

Memory is an amazing gift from God. It almost has a mind of its own. Not only do we find it difficult, at times, to remember things we know—as if memory has locked it up—but we also, at times, find it difficult to put out of memory things we have known or experienced. It is this latter ability that is particularly helpful for us as parents and teachers. The child's memory is our ally. If the word of God is stored in the heart, as the Psalms describe (119:11), even apart from us or the child's own will, God may cause that implanted seed to germinate at any moment, just as John Newton, the famous slave-ship captain and later hymn-writer, spontaneously prayed after a storm and then called to mind Scriptures he had memorized—and perhaps some of those Scriptures had first been planted in his memory by his believing mother, who had died when he was only six years old. Memory! We should not ignore such a valuable ally.

In the past, a Puritan household would often teach their children the Ten Commandments, the Lord's Prayer, and the Beatitudes. In our family, it worked well to start with the Lord's Prayer. I would take my preschooler of age two or three on my knee and then whisper in his or her ear, “Our Father in heaven, hallowed by Your name.” Kids love this whispering! After several days, I would start to drop

the last word in each line. How exciting it was to hear the child blurt out the missing word! Pretty soon, the child would want to say the entire line “all by myself” (as is often their nature) and then the entire thing. Often, I would still say the Lord’s Prayer with them; but with older children, it is often best to let them recite Scripture on their own, unless they are stuck and need a hint. For the Beatitudes, I started saying it by memory to all my children in evening devotions. At times, I would leave off the second half of the verse—where Jesus gives the reason for blessedness—and the children would finish it by memory. In a way, it feels like a matching game! This same technique has worked well with several psalms, in particular Psalms 1, 23, 100, and 121. Unfortunately, not all of our children memorized the Ten Commandments, but I know that memorization is possible. Using the knee method, I did teach the Ten Commandments to one of our preschoolers; and then, as a sixth-grade teacher, I taught an entire class. What a thrill it was to hear a room full of children recite in unison (and *loudly*) all seventeen verses of the Bible (Exodus 20:1-17)! Usually, the key to group memorization is to practice what educator Ruth Beechick called *over-memorization*—that is, to recite the passage over and over and over again the first session, until it is not simply recitable, but easily recited. At times, I have had children verbally repeat a passage by changing the volume level (soft, softer, whisper, silent, normal, louder, loudest, etc.) or even by changing their body position, often with movements (hands up, hands out, bend down, lay down, roll over, lift one leg, lift the other leg, etc.). Then, once the Scripture is over-memorized, regular review usually locks it into long-term memory, our ally. Such techniques, of course, can also be applied to this catechism and its Bible verses.

In our day, however, memorization has fallen on hard times. We often hear how children must learn to *think*. And this is true! Children must learn to think for themselves under God and in light of His word (cf. 1 Corinthians 2:1-13; 13:11; 14:20); but before children can *think*, they must have something to think *about*! The years of childhood are perfect for storing away knowledge. Again, begin with a preschooler on your knee and recite the Lord’s Prayer daily into his or her ear. Leave off the last word or two. Let the child fill in the missing words, until you can both recite it together. Then start on the Beatitudes, the Ten Commandments, or one of the Psalms. As I said earlier, these recitations can happen during evening devotions, when the children are circled for prayer, singing, and Scripture reading. Then, as part of homeschooling or Sunday devotions, begin to teach this catechism. Field any questions about wording, but insist on word-for-word memorization of both the answer and its accompanying Scripture passage. It is truly amazing how long memorization from childhood remains with a person. Please give this gift to your children!

If, perhaps, you still have hesitations—after all, some of the theological language will challenge your own understanding of the Bible and its theology—please consider this historical fact. Although our children may not yet understand these answers or their significance, we have precedence in

the Bible for teaching what is not yet understood. The nation Israel did not understand the prophetic writings of the Old Covenant, but later, after centuries, God used these writings to explain the mystery of the gospel (Romans 16:25-26; 1 Peter 1:10-12). Similarly, when the Lord is pleased to reveal Christ to our children, they will thank God for the theological inheritance given to them by their parents and teachers. This gratitude was certainly the experience of Baptist missionary pioneer, Luther Rice:

After finding myself thus happy in the Lord, I began to reflect in a day or two, whether touching this reconciliation with God, there was anything of Christ in it or not! It then opened very dearly and sweetly to my view that all this blessed effect and experience arose distinctly out of the efficiency of the atonement made by Christ. That I was indebted wholly to him for it all, and indeed the whole of that luminous system of divinity drawn out in The Westminster Catechism, opened on my view with light, and beauty, and power. This I had been taught to repeat, when a child. I then felt and still feel glad that I had been so taught.

*How would you feel if the same experience happened to your children? How long would the hours spent together look in light of eternal gain?* Such is the possibility for your family and for your church family, whether you are teaching children or new believers!

It is a genuine delight to put such a resource in your hand. God bless you and may the Lord Jesus bless this catechism in training the hearts and minds of our children and new believers for the glory of God!

Yours in Christ,



Bob Snyder  
Associate Pastor, Countryside Bible Church (Jonesville, MI)

### **Bibliographic Note**

For the sources of citations and for additional resources, see the bibliography at the end of this book.

# A BAPTIST CATECHISM



## *Preface ~ God and His Word*

### **Q. 1. Who is the first and best of beings?**

A. God is the first and best of beings.

Isaiah 44:6; Psalm 8:1; 97:9

O LORD, our Lord,  
How majestic is Your name in all the earth,  
Who have displayed Your splendor above the  
heavens!

Psalm 8:1

### **Q. 2. 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; Psalm 73:25-26

Whether, then, you eat or drink or whatever you do,  
do all to the glory of God.

1 Corinthians 10:31

### **Q. 3. How do we know there is a God?**

A. The light of nature in man, and the works of God,  
plainly declare that there is a God; but His Word and  
Spirit only, do effectually reveal Him unto us for our  
salvation.

Rom. 1:18-20; Psalm 19:1,2; 2 Tim. 3:15; 1 Cor. 1:21-24; 1 Cor.  
2:9,10

The heavens are telling of the glory of God;  
And their expanse is declaring the work of His hands.  
Day to day pours forth speech,  
And night to night reveals knowledge.

Psalm 19:1-2

### **Q. 4. What is the Word of God?**

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

2 Peter 1:21; 2 Timothy 3:16,17; Isaiah 8:20

All Scripture is inspired by God and profitable for  
teaching, for reproof, for correction, for training in  
righteousness; that the man of God may be adequate,  
equipped for every good work.

2 Timothy 3:16-17

**Q. 5. How do we know that the Bible is the Word of God?**

A. The Bible evidences itself to be God's Word by the heavenliness of its doctrine, the unity of its parts, its power to convert sinners and to edify saints; but the Spirit of God only, bearing witness by and with the Scriptures in our hearts, is able fully to persuade us that the Bible is the Word of God.

Ps. 19:7-9; 119:18,129; John 16:13,14;  
Acts 10:43; 26:22-23; 18:28; Rom. 15:4;  
1 Cor. 2:6,7,13; 2 Cor. 3:14-17; Heb 4:12; 1 John 2:20-27

The word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

Hebrews 4:12

If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself.

John 7:17

**Q. 6. May all men make use of the Scriptures?**

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

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

Now these Jews were more noble-minded than those of Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so.

Acts 17:11

**Q. 7. What do the Scriptures mainly teach?**

A. The Scriptures mainly teach what man is to believe concerning God and what duty God requires of man.

2 Tim. 3:16,17; John 20:31; Acts 24:14; 1 Cor. 10:11; Eccl. 12:13

These signs have been written in order that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

John 20:31

***Credenda ~ What to Believe***

**Q. 8. What is God?**

A. God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth.

John 4:24; Ps. 147:5; Ps. 90:2; James 1:17; Rev. 4:8; Ps. 89:14;  
Exod. 34:6,7; 1 Tim. 1:17

God is spirit, and those who worship Him must worship in spirit and truth.

John 4:24

“Jehovah, Jehovah God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.”

Exodus 34:6-7

**Q. 9. Are there more gods than one?**

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

Deut. 6:4; Jeremiah 10:10

“Hear, O Israel! The LORD is our God, the LORD is one!”

Deuteronomy 6:4

**Q. 10. How many persons are there in the Godhead?**

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

1 Cor. 8:6; John 10:30; John 14:9; Acts 5:3,4; Matt. 28:19; 2 Cor. 13:14

“All authority has been given to Me in heaven and one earth. Go therefore and make disciples of all the nations, immersing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

Matthew 28:18-20

**Q. 11. What are the decrees of God?**

A. The decrees of God are His eternal purpose, according to the counsel of His will, whereby for His own glory, He has fore-ordained whatsoever comes to pass.

Eph. 1:11; Rom. 11:36; Dan. 4:35

There is an appointed time for everything. And there is a time for every event under heaven—  
Ecclesiastes 3:1

**Q. 12. How does God execute His decrees?**

A. God executes His decrees in the works of creation and providence.

Gen. 1:1; Rev. 4:11; Matt. 6:26; Acts 14:17

Who is there who speaks and it comes to pass,  
Unless the Lord has commanded it?  
Is it not from the mouth of the Most High  
That both good and ill go forth?  
Lamentations 3:37-38

**Q. 13. What is the work of creation?**

A. The work of creation is God's making all things of nothing, by the Word of His power, in the space of six days, and all very good.

Gen. 1:1; Heb. 11:3; Ex. 20:11; Gen. 1:31

By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.  
Hebrews 11:3

**Q. 14. How did God create man?**

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

Gen. 1:27; Col. 3:10; Eph. 4:24; Gen. 1:28

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."  
Genesis 1:26

**Q. 15. What are God's works of providence?**

A. God's works of providence are His most holy, wise, and powerful preserving and governing all His creatures, and all their actions.

Neh. 9:6; Col. 1:17; Heb. 1:3; Ps. 103:19; Matt. 10:29,30

"You alone are the LORD.  
You have made the heavens,  
The heaven of heavens with all their host,  
The earth and all that is on it,  
The seas and all that is in them.  
You give life to all of them  
And the heavenly host bows down before You."  
Nehemiah 9:6

**Q. 16. What special act of providence did God exercise towards man, in the state in which he was created?**

A. When God created man, He gave him a special law, forbidding him to eat from the tree of the knowledge of good and evil, upon pain of death.

Gen. 2:16,17; Gal. 3:12; Rom. 5:12

Now that no one is justified by the Law is evident; for, "The righteous shall live by faith." However, the Law is not of faith; on the contrary, "He who does them shall live by them."  
Galatians 3:11-12

**Q. 17. Did our first parents continue in the state in which they were created?**

A. Our first parents, being left to the freedom of their own will, fell from the state in which they were created, by sinning against God in eating from the forbidden tree.

Gen. 3:6; Eccles. 7:29; Rom. 5:12

Behold, I have found only this, that God made men upright, but they have sought out many devices.  
Ecclesiastes 7:29

**Q. 18. What is sin?**

A. Sin is any lack of conformity unto, or transgression of, the law of God.

1 John 3:4; Rom. 5:13

Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.

James 4:17

**Q. 19. What are three chief manifestations of sin?**

A. Three chief manifestations of sin are our restless appetites, our restless curiosities, and our restless pride.

Gen. 3:6,12,13; 1 John 2:15-17

Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. And the world is passing away, and also its lusts; but the one who does the will of God abides forever.

1 John 2:15-17

**Q. 20. Did all mankind fall in Adam's first transgression?**

A. All mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

1 Cor. 15:21,22; Rom. 5:12,18,19

So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One of the many will be made righteous.

Romans 5:18-19

**Q. 21. Into what state did the fall bring mankind?**

A. The fall brought mankind into a state of sin and misery.

Ps. 51:5; Rom. 5:18,19; Is. 64:6

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

Romans 5:12

**Q. 22. Wherein consists the sinfulness of that state into which man fell?**

A. The sinfulness of that state into which man fell, consists in the guilt of Adam's first sin, the lack of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Rom. 5:19; 3:10; Eph. 2:1; Is. 53:6; Ps. 51:5; Matt. 15:19

There is none righteous, not even one;  
There is none who understands,  
There is none who seeks for God;  
All have turned aside,  
together they have become useless;  
There is none who does good,  
There is not even one.

Romans 3:10-12

**Q. 23. What is the misery of that state into which all mankind fell?**

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

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

Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Ephesians 2:3

**Q. 24. Did God leave all mankind to perish in the state of sin and misery?**

A. No. God, out of His mere good pleasure, from all eternity, chose people to everlasting life—to deliver them out of the state of sin and misery, and to bring them into a state of salvation, by the Redeemer.

Eph. 1:3,4; 2 Thess. 2:13; Rom. 5:21; Acts 13:8; Jer. 31:33

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him in love.

Ephesians 1:3-4

**Q. 25. 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, became man, and so was and continues to be God and man, in two distinct natures and one person, forever.

Gal. 3:13; 1 Tim. 2:5; John 1:14; 1 Tim. 3:16; Rom. 9:5; Col. 2:9

The Word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

John 1:14

**Q. 26. How did Christ, being the Son of God, become man?**

A. Christ, the Son of God became man by taking to himself a true body and a reasoning soul; being conceived by the power of the Holy Spirit in the womb of the Virgin Mary and born of her, yet without sin.

Heb. 2:14; Matt. 26:38; Luke 2:52; John 12:27; Luke 1:31,35; Heb. 4:15; 7:26

And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God.”

Luke 1:35

**Q. 27. What offices does Christ execute as our Redeemer?**

A. Christ, as our Redeemer, executes the offices of a prophet, a priest, and a king, both in His state of humiliation and exaltation.

Acts 3:22; Heb. 5:6; Ps. 2:6

The LORD said to my Lord: “Sit at My right hand until I make Your enemies a footstool for Your feet.”

Psalms 110:1

The LORD has sworn and will not change His mind, “You are a priest forever according to the order of Melchizedek.”

Psalms 110:4

**Q. 28. How does Christ execute the office of a prophet?**

A. Christ executes the office of a prophet, in revealing to us, by this Word and Spirit, the will of God for our salvation.

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

Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”

John 18:37

**Q. 29. How does Christ execute the office of a priest?**

A. Christ executes the office of a priest, in His once offering up of Himself, a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

1 Peter 2:24; Heb. 9:28; Eph. 5:2; Heb. 2:17; 7:25; Rom. 8:34

Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

Hebrews 2:17

**Q. 30. How does Christ execute the office of a king?**

A. Christ executes the office of a king, in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies.

Ps. 110:3; Matt. 2:6; 1 Cor. 15:25

For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death.

1 Corinthians 15:25-26

**Q. 31. Wherein did Christ's humiliation consist?**

A. Christ's humiliation consisted in His being born, and that in a low condition and under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.

Luke 2:7; Gal. 4:4; Is. 53:3; Luke 22:44; Matt. 27:46; Phil. 2:8; Matt. 12:40; Mark 15:45,46

Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be retained, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Philippians 2:5-8

**Q. 32. Wherein consists Christ's exaltation?**

A. Christ's exaltation consists in His rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

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

For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:9-11

**Q. 33. How are we made partakers of the redemption purchased by Christ?**

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us, by His Holy Spirit.

John 3:5,6; Romans 8:9-11; Titus 3:5,6

Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.'"

John 3:5-7

**Q. 34. How does the Spirit apply to us the redemption purchased by Christ?**

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

Eph. 2:8; 3:17

For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

Ephesians 2:8-10

**Q. 35. What is effectual calling?**

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He does persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

2 Tim. 1:9; John 16:8-11; Acts 2:37; 26:18; Ezekiel 36:26; John 6:44,45; 1 Cor. 12:3

Since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe. For indeed Jews ask for signs and Greeks search for wisdom; but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

1 Corinthians 1:21-24

**Q. 36. What benefits do they that are effectually called, partake of in this life?**

A. They that are effectually called, do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

Rom. 8:30; Gal. 3:26; 1 Cor. 6:11; Rom. 8:31,32; Eph. 1:5; 1 Cor. 1:30

By His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification and redemption, so that, just as it is written, "Let him who boasts, boast in the Lord."

1 Corinthians 1:30-31

**Q. 37. What is justification?**

A. Justification is an act of God's free grace, wherein He pardons all our sins, and accepts us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Rom. 3:24; Eph. 1:7; 2 Cor. 5:21; Rom. 5:19; Phil. 3:9; Gal. 2:16

He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

2 Corinthians 5:21

**Q. 38. What is adoption?**

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

1 John 3:1; John 1:12; Rom. 8:16,17

When the fullness of time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons. Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

Galatians 4:4-6

**Q. 39. What is sanctification?**

A. Sanctification is a work of God's free grace whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

2 Thess. 2:13; Eph. 4:23,24; Rom. 6:11

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

2 Corinthians 3:18

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

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

Rom. 5:1-5; 14:17; Prov. 4:18; 1 Peter 1:5; 1 John 5:13

Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

Romans 15:13

**Q. 41. What benefits do believers receive from Christ at death?**

A. The souls of believers are at death made perfect in holiness, and do immediately pass into glory, and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Heb. 12:23; Phil. 1:23; 2 Cor. 5:8; Luke 23:43; 1 Thess 4:14; Is. 57:2; Job 19:26

We walk by faith, not by sight—we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.

2 Corinthians 5:7-8

**Q. 42. What benefits do believers receive from Christ at the resurrection?**

A. At the resurrection, believers become raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

Phil. 3:20,21; 1 Cor. 15:42,43; Matt. 10:32; 1 John 3:2; 1 Thess. 4:17

Our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

Philippians 3:20-21

**Q. 43. What shall be done to the wicked at death?**

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

Luke 16:22-24; Ps. 49:14

Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom.

Luke 16:22-23

**Q. 44. What shall be done to the wicked at the day of judgement?**

A. At the day of judgement, the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels forever.

Dan. 12:2; John 5:28,29; 2 Thess. 1:9; Matt. 25:41

“So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.”

Matthew 13:49-50

***Agenda ~ What to Do***

**Q. 45. 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; Luke 10:26-28

The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. For God will bring every act to judgment, everything which is hidden, whether it is good or evil.

Ecclesiastes 12:13-14

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

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

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

Peter said, “I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him.”

Acts 10:34-35

**Q. 47. Where is the moral law summarized negatively?**

A. The moral law is summarized negatively in the Ten Commandments.

Deut. 10:4; Matt. 19:17

Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, “You shall not commit adultery. You shall not murder. You shall not steal. You shall not covet,” and if there is any other commandment, it is summed up in this saying, “You shall love your neighbor as yourself.” Love does no wrong to a neighbor; love, therefore, is the fulfillment of the law.  
Romans 13:8-10

**Q. 48. Where is the moral law summarized positively?**

A. The moral law is summarized positively in the commandments to love God and men.

Matt. 22:36-40; Mark 12:28-33

One of the Pharisees, a lawyer, asked Him a question, testing Him, “Teacher, which is the great commandment in the Law?” And He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the first and greatest commandment. The second is like it, ‘‘You shall love your neighbor as yourself.’’ On these two commandments depend the whole Law and the Prophets.”

Matthew 22:37-40

**Q. 88. Is any man able perfectly to keep the commandments of God?**

A. No mere man, since the fall, is able in this life, perfectly to keep the commandments of God, but daily breaks them in thought, word, and deed.

Eccles. 7:20; Gen. 6:5; Gen. 8:21; 1 John 1:8; James 3:8; James 3:2; Rom. 3:23

Indeed, there is not a righteous man on earth who continually does good and who never sins.

Ecclesiastes 7:20

**Q. 89. What then is the purpose of the law since the fall?**

A. The purpose of the law, since the fall, is to reveal the perfect righteousness of God, that His people may know his will for their lives and the ungodly, being convicted of their sin, may be restrained therein and brought to Christ for salvation.

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

What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “You shall not covet.”

Romans 7:7

**Q. 90. Are all transgressions of the law equally heinous?**

A. Some sins in themselves and by reason of several aggravations, are more heinous in the sight of God than others.

Ezekiel 8:13; John 19:11; 1 John 5:16

Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.”

John 19:11

**Q. 91. 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

For as many as are of the works of the Law are under a curse; for it is written, “Cursed is everyone who does not abide by all things written in the book of the Law, to perform them.”

Galatians 3:10

**Q. 92. What does God require of us, that we may escape His wrath and curse, due to us for sin?**

A. To escape the wrath and curse of God due to us for sin, God requires of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward and ordinary means whereby Christ communicates to us the benefits of redemption.

Acts 20:21; Acts 16:30,31; 17:30

“...solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.”

Acts 20:21

**Q. 93. What is faith in Jesus Christ?**

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the Gospel.

Heb. 10:39; John 1:12; Phil. 3-9; Gal. 2:15,16

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.

John 1:12

**Q. 94. What is repentance unto life?**

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and understanding of the mercy of God in Christ, with grief and hatred of his sin, turns from it to God, with full purpose of, and endeavor after, new obedience.

Acts 2:37; Joel 2:13; Jer. 31:18,19; 2 Cor. 7:10,11; Rom. 6:18

Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”

Acts 2:37-38

**Q. 95. What are the outward and ordinary means by which Christ communicates to us the benefits of redemption?**

A. The outward and ordinary means by which Christ communicates to us the benefits of redemption are His ordinances, especially the Word, Baptism, the Lord's Supper and Prayer; all which are made effectual to the elect for salvation.

Rom. 10:17; James 1:18; 1 Cor. 3:5; Acts 14:1; 2:41,42

So faith comes from hearing, and hearing by the word of Christ.

Romans 10:17

**Q. 96. How is the Word made effectual to salvation?**

A. The Spirit of God makes the reading, but especially the preaching of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

Ps. 119:11,18; 1 Thess. 1:6; 2:13; 1 Pet. 2:1,2; Rom. 1:16; Ps. 19:7

“It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.”

John 6:63

**Q. 97. How is the Word to be read and heard that it may become effectual to salvation?**

A. That the Word may become effectual to salvation we must attend thereunto with diligence, preparation and prayer, receive it in faith and love, lay it up in our hearts and practice it in our lives.

Prov. 8:34; 1 Peter 2:1,2; 1 Tim. 4:13; Heb. 2:1,3; Heb. 4:2; 2 Thess. 2:10; Ps. 119:11; James 1:21,25

“Therefore, take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he thinks he has shall be taken away from him.”

Luke 8:18

**Q. 98. How do Baptism and the Lord's Supper become effectual means of salvation?**

A. Baptism and the Lord's Supper become effectual means of salvation, not from any virtue in them or in him who administers them, but only by the blessing of Christ and the working of His Spirit in them who by faith receive them.

1 Peter 3:21; 1 Cor. 3:6,7; 1 Cor. 12:13

**Q. 99. 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 represent and apply to believers the benefits of the new covenant by visible and outward signs.

Matt. 28:19; Acts 22:16; Matt. 26:26-28; Rom. 6:4

**Q. 100. What is Baptism?**

A. Baptism is an holy ordinance, in which the washing with water in the name of the Father, the Son and the Holy Spirit, signifies our ingrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Matt. 28:19; Rom. 6:3-5; Col. 2:12; Gal. 3:27

**Q. 101. To whom is Baptism to be administered?**

A. Baptism is to be administered to all those who actually profess repentance towards God, faith in and obedience to our Lord Jesus Christ; and to none other.

Acts 2:38; Matt. 3:6; Mark 16:16; Acts 8:12,36; Acts 10:47,48

**Q. 102. Are the infants of professing believers to be baptized?**

A. The infants of professing believers are not to be baptized; because there is neither command nor example in the Holy Scriptures to baptize such, but rather to present them for the Lord's blessing.

**Q. 103. How is Baptism rightly administered?**

A. Baptism is rightly administered by immersion, or dipping the whole body of the person in water, in the name of the Father, and of the Son, and of the Holy Spirit.

Matt. 3:16; John 3:23; Acts 8:38,39

And corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ.

1 Peter 3:21

For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." In the same way He took the cup after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me."

1 Corinthians 11:23-25

Do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

Romans 6:3-4

So then, those who had received his word were baptized; and that day there were added about three thousand souls.

Acts 2:41

Then some children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them. But Jesus said, "Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these."

Matthew 19:13-14

Let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

Hebrews 10:22

**Q. 104. What is the duty of those who are rightly baptized?**

A. It is the duty of those who are rightly baptized to have fellowship with some visible and orderly church of Jesus Christ, that they may walk in all the commandments and ordinances of the Lord blameless.

Acts 2:46,47; Acts 9:26; 1 Peter 2:5; Heb. 10:25; Rom. 16:5

They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

Acts 2:42

**Q. 105. What is a local church?**

A. A local church is an organized society of professing believers, in any place, in which the Gospel is truly preached and the ordinances of Baptism and the Lord's Supper rightly administered.

Acts 2:42; 20:7; Acts 7:38; Eph. 4:11,12

Where two or three have gathered together in My name, I am there in their midst.

Matthew 18:20

When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed.

Acts 14:23

**Q. 106. What is the universal church?**

A. The universal church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.

Eph. 1:10; 1:22,23; John 10:16; 11:52

"I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd."

John 10:16

**Q. 107. What is the Lord's Supper?**

A. The Lord's Supper is a holy ordinance, in which, by giving and receiving bread and wine, according to Christ's appointment, His death is showed forth, and the worthy receivers are, not after a corporeal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment, and growth in grace.

1 Cor. 11:23-26; 10:16

We have an altar from which those who serve the tabernacle have no right to eat.

Hebrews 13:10

**Q. 108. What is required for receiving the Lord's Supper in a suitable manner?**

A. It is required of those who would receive the Lord's Supper in a suitable manner, that they examine themselves, of their knowledge to discern the Lord's body; of their faith to feed upon Him; of their repentance, love, and new obedience: lest, coming unsuitably, they eat and drink judgment to themselves.

1 Cor. 11:27-31; 1 Cor. 5:8; 2 Cor. 13:5

Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

1 Corinthians 11:27

**Q. 109. What is Prayer?**

A. Prayer is an offering up of our desires to God, for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies.

1 John 5:14; 1 John 1:9; Phil. 4:6; Ps. 10:17; 145:19; John 14:13,14

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

Philippians 4:6-7

**Q. 110. What rule has God given for our direction in prayer?**

A. The whole Word of God is of use to direct us in prayer, but the special rule of direction is that prayer, which Christ taught His disciples, commonly called the Lord's Prayer.

Matt. 6:9-13; 2 Tim. 3:16,17

[Quote the Lord's Prayer.]

**Q. 111. What is the substance of the Lord's Prayer?**

A. The substance of the Lord's prayer is three petitions for God's glory, followed by three petitions for our needs.

Matt. 6:33

You do not have because you do not ask. You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.

James 4:2b-3

## Bibliography

- [The Baptist Confession of Faith 1689](#). Ed. Peter Masters. Rev. ed. Oberlin, OH: The Wakeman Trust, 1981, 1989, 1998. **Alternate Online Edition:** [The Second London Confession](#).
- Becke, Joel R., and Ferguson, Sinclair B., eds. [Reformed Confessions Harmonized](#). Grand Rapids: Baker, 1999.
- Fairbairn, Donald, and Reeves, Ryan M. [The Story of Creeds and Confessions: Tracing the Development of the Christian Faith](#). Grand Rapids: Baker Academic, 2019.
- Lumpkin, William L. [Baptist Confessions of Faith](#). Ed. Bill J. Leonard. 2<sup>nd</sup> Rev. ed. King of Prussia, PA: Judson Press, 1959, 1969, 2011.
- Marcellino, Jerry. [Rediscovering Family Worship](#). Wapwallopen, PA: Shepherds Press, n. d. [1996, 2002].
- Nettles, Thomas J. with Steve Weaver. [Teaching Truth, Training Hearts: The Study of Catechisms in Baptist Life](#). Rev. ed. Cape Coral, FL: Founders Press, 1998, 2017.
- Newton, John. [Out of the Depths: The Autobiography of John Newton](#). Ed. Dennis R. Hillman. Grand Rapids: Kregel, 2003 [1764].
- Noll, Mark A., ed. [Confessions and Catechisms of the Reformation](#). Vancouver: Regent College Publishing, 2004 [1991].
- Pollard, Edward B. and Stevens, Daniel Gurden. [Luther Rice: Pioneer in Missions and Education](#). Ed. Richard P. Belcher. 2<sup>nd</sup> ed. Reprint, Columbia, SC: Richbarry Press, n. d. [1928].
- Tripp, Tedd. [Shepherding a Child's Heart](#). 2<sup>nd</sup> ed. Wapwallopen, PA: Shepherd Press, 1995, 2005.