



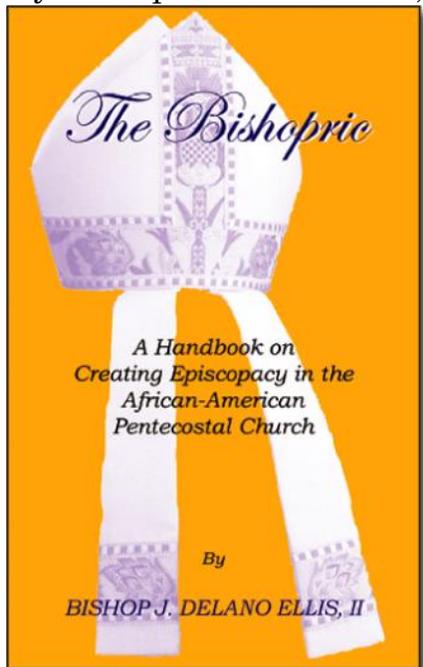
# Pastor's Study Packet

Rev: 8/1/16

# Study Books

“The Bishopric”

by Bishop J. Delano Ellis, II

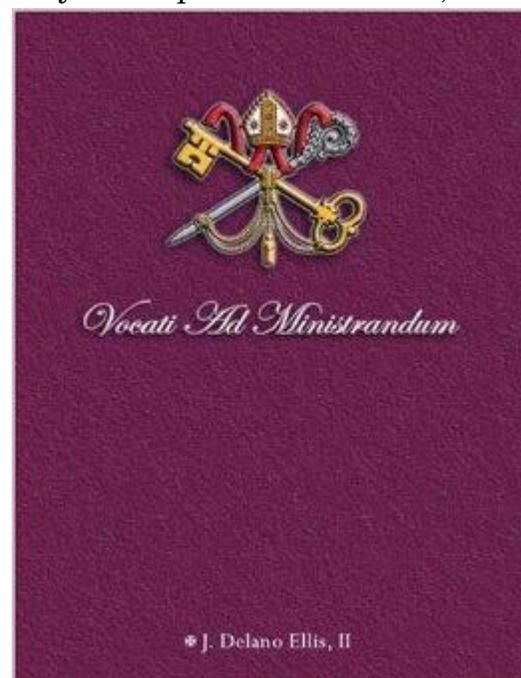


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by Bishop J. Delano Ellis, II



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# Catechism



# FIRE International FOCM

## Catechism I God's Eternal Decree

### Vocabulary:

**Disciple** – Mathetes a learner and student

**Providence** – To foresee and to provide for. Divine guidance or care. To exercise foresight. God conceived as that ultimate reality whose sustaining power and ordering activity provide continual guidance over the matters of human destiny. God presides over the rise and fall of civilizations.

**Infallible** – In capable of error, can't mislead or deceive or disappoint. Sure, certain, indubitable. That which is exempt from possibility of error or mistake. It is He whose reputation cannot be impugned. Ref (**Luke 22:31**)

**Immutable** – God cannot change. (**Heb 6:18**) Where the two immutable things are the promise and the oath of God. Unchangabliity. It is beyond God's character to change or to lie.

**Theistic**- belief in the existence of one God viewed, as the creative source of man and the world that transcends yet is immanent in the world

**Theistic Evolution** – Evolution as the method of God's creation.

**Breath** – Pneuma like the wind. The spirit of man.

**Pantheistic**- The doctrine that equates God with the existing of the universe.

**Depravity** – to speak ill of to corrupt or to pervert

**Creationism (kre-a'-shen-ism)** - The doctrine of creationism teaches that the body is derived from Adam by ordinary generation, where as the soul is directly created by God. By this teaching the physical part of our nature comes to us from our parents, but the non-physical part (the soul, or spirit) comes to us by and act of divine creation.

**Traducianism (tra-du-shen-ism)** – Is the doctrine that the whole man (both body and soul) is received by ordinary generation, from the parents. When the Bible says that “Adam...begat...in his own likeness, after his image,” it does not refer to the body only (Gen. 5:3), but to the whole man.

**Posterity (pos-ter-ity)** – Future generations or descendants

**Anthropology (antro-po-logy)** – A consideration of the facts about man; his origin, nature, original state and dignity.

**Hamartiology (ham-art-e-ology)** – A consideration of the facts about the entrance of sin into the universe, the nature of sin, and the devastating affect of sin upon all of God’s creation.

**Christology (Christ-ology)** – A consideration of the facts pertaining to the person and work of Jesus Christ, the Son of God.

**Pneumatology (newma-taw-logy)** – A consideration of the facts pertaining of the person and work of the Holy Spirit.

**Angelology/Demonology** – A consideration of the fact concerning the angelic beings, both fallen and un-fallen.

**Soteriology (soter-io-logy)** – A consideration of the facts pertaining to salvation, or the application of the redemptive work of God the Son, including the eternal purpose of God in election and predestination; His effectual calling; the sinner’s regeneration, union with Christ, justification, sanctification, perseverance in faith and future glorification.

## **Catechism II**

### **God’s Covenant With Man**

The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God’s part, which he hath been pleased to express by way of covenant.

**Question 20.** Did God leave all mankind to perish in the estate of sin and misery?

**Answer:** God having, out of His mere good pleasure, from all eternity, elected some to everlasting life,<sup>1</sup> did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.<sup>2</sup>

1. According as he hath chosen us in him, before the foundation of the world (**Eph. 1:4**).
2. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them, that believe (**Rom. 3:21,22**).

I. *The Nature of the Covenant of Grace.* The very essence of this covenant is that it is gracious. God, out of his mere good pleasure, from all eternity, elected some to everlasting life, and did enter into a covenant of grace to deliver and save them by a Redeemer. In previous lessons it was established that the covenant of works was a gracious condescension on the part of God. Those lessons indicated that God, by the second covenant freely offered unto sinner's life and salvation by Jesus Christ. And were it not that the grace of God thus appears in it, man would indeed have no hope. By reason of the fall he had incurred guilt, which he could neither atone for nor forgive. He had also, by the fall, come into the possession of a depraved nature, which he was helpless to change or remove. Hence, grace alone could rescue him, and that grace must be divine.

There are two ideas presented in our lessons in regard to God's gracious covenant relationship. *First*, There is the idea expressed by the term covenant, presently to be explained at length; and, *Secondly*, what was meant by the word testament? The ninth chapter of **Hebrews** is the important passage in this connection. There the reference is to the case of a man making his last will or testament, by means of which, in view of his death, he bequeaths his property to those whom he appoints his heirs. So, in regard to the covenant of grace, when the term testament is applied to it, special reference is made to the death of Christ, the testator, by means of which the everlasting inheritance, and all that pertains thereto, is bequeathed to those who are heirs of God, and joint heirs with Christ. This is a precious factor in the covenant. In the covenant, strictly speaking, there is made prominent the fact of the divine promise of salvation through faith in Christ; but, 'with the testamentary idea, the fact of divine heirship is emphasized. Both the fact of covenant promise and of testamentary heirship are to be kept in view in explaining the covenant of grace.

## II. *The Parties to the Covenant.*

As in the first covenant God and Adam were the parties, so in the second covenant God and Christ are the parties. And as in the first covenant relation Adam stood for himself, and the race in him as his seed, so in the second covenant relation Christ stands and acts for himself and his covenant-elect seed. Hence, the parties in the covenant of grace are also twofold.

*First*, There is God the Father for the Godhead. In this case the first party is precisely the same as in the first covenant. It is proper to note with care the fact that, while it is said that God the Father is the first party, he stands for and represents the entire Godhead, as all the persons concur in the divine procedure. Moreover, the covenant does not contemplate the eternal Son merely as the second person of the Trinity, but also, if not chiefly, as the incarnate God-man, who is made partaker of the human nature.

*Secondly*, There is Christ for himself and his elect seed, given him by the Father, as the second party. This statement blends the distinction already explained between the

covenant of redemption and of grace. The covenant was made with Christ for himself, and in him on behalf of the elect, or those to whom were ordained unto life. Christ stood and acted for the elect in a direct covenant relation with God, in order to deliver them from an estate of sin and misery, and to bring them into an estate of salvation and glory.

This brings distinctly into view the federal or representative principle in connection with the work of Christ.

### III. *The Conditions of the Covenant.*

This is a very important point, which can only be considered in part at this stage of the exposition, for it really raises the whole mediatorial work of Christ, as prophet, priest, and king. The full discussion of this work comes up later on, so that at this stage only a general view is to be taken of the covenant conditions. These conditions are really twofold, as suggested by the Standards at this point.

1. On Christ's part, perfect obedience to the covenant law, and full satisfaction for the penalty incurred by the failure of the first covenant, were made. In this way Christ, standing in the covenant place and relation of the first Adam, took up the covenant liabilities just where our first parents had laid them down. He rendered the obedience required, he met the penalty incurred, and this complete two-fold satisfaction made by Christ is the condition of the covenant fulfilled by him on his part. Had he failed, its saving benefits would not have been procured by him, to be made over to his people. But he fully met all the covenant conditions assumed by him, and so wrought out an everlasting righteousness, which is unto all and upon all those who believe in him.

2. On man's part, the only condition is faith in the Lord Jesus Christ. By means of this gracious condition, those who believe in Christ obtain the benefits of the fulfillment of the legal conditions of the covenant of grace. God requires faith in Jesus Christ, on the part of sinners, that they may be saved. This saving faith, to be afterwards more fully explained, is the single gracious Condition of the covenant on man's part. Satisfaction made by Christ, and faith exercised in Christ, make up the twofold condition of the covenant.

It is worthwhile observing, further, that the condition, so far as Christ himself is concerned, was purely legal, with a view, of course, to a gracious end. Christ, as the Redeemer, was made under the law, he obeyed the demands of the law, and he also suffered under the curse of the law. Hence, his standing under the covenant, and the conditions, which he fulfilled, were alike legal. This being the case, the reward of his obedience and the result of his death became a matter of debt to him. His claim to this reward is justly made, so far as he himself is concerned, on the basis of a strict, legal satisfaction made by him, as the second Adam. But when man's case is considered, the benefits of the covenant, coming to him by the way of faith, are entirely a matter of grace to him. Christ, having fulfilled the legal conditions, has purchased life and salvation for all those who believe in him; then, when that life and salvation are conveyed by faith to

the believing sinner, it is offered and received as a gift. Hence, eternal life is debt to Christ for his people, but gift to his people from him.

#### *IV. The Results of the Covenant of Grace.*

The conditions of the covenant being fulfilled, certain results follow. The result, so far as Christ is concerned, is life and salvation purchased for his people. This precious result is fully secured and freely offered to men in the message of the gospel.

But the results of the covenant are set forth chiefly in their relation to sinful men. These are now to be briefly exhibited, as they are expressed in a threefold way in the Standards. The Catechisms present the case in a positive and a negative way, while the Confession also points out the agency, which brings the sinner into possession of these results.

1. There is deliverance from the guilty estate of sin and misery. Those who believe in Christ are delivered from sin, both as to its guilt and its depravity, and from the misery, which that state of sin involves. Hence by the provisions of the covenant of grace, whose conditions Christ has fulfilled, there is deliverance for the elect who believe in Christ from the sin, guilt and misery, which the failure of the first covenant entailed. This is the all-important negative result, which the covenant of grace secures for those to whom it relates.

2. Then, introduction into a state of grace is the positive result of the covenant promise to sinful men, through the fulfillment of its legal conditions by Christ. The word salvation must be taken here in its very widest sense, as including everything, which comes to the believer through Christ, the Mediator of the covenant. It embraces all that eternal life involves. Justification, adoption, regeneration, sanctification, and glorification, with all that is therein implied, make up the splendid category of the things entering into the full salvation, which flows, from the covenant of grace. Not only is there full remission of sin, as under the preceding head, but there is also complete salvation from sin procured in due time for all the elect who are ordained unto life and salvation.

3. The promise of the Holy Spirit is also made good unto all those who are ordained unto life and salvation. The presence and work of the Holy Spirit have been procured by Christ in fulfilling the conditions of the covenant. The special office of the Spirit is to make the elect, who are ordained unto life and salvation, both able and willing to believe in Jesus Christ. This is a very important feature of the theology of the Standards. It sets forth the doctrine of determining grace, which is sometimes known as the irresistible, or invincible, grace, which operates in the case of the elect. Being dead in sin, men need the Holy Spirit to renew them, and to unite them to Christ, who is their life.

God gives the Holy Spirit to all his elect, to work in them that faith, with all other saving graces, and to enable them unto all holy obedience, as evidence of the truth of their faith and thankfulness to God. This ministry of the Spirit is the result of the work of Christ, the Mediator of the covenant; and the outcome of the Spirit's work are to make good in

actual experience, in the case of the elect, the benefits of the covenant, by leading them to believe in the Mediator thereof. When they thus believe, being united to Christ, they are delivered from their estate of sin and misery, and are brought into an estate of salvation through the Redeemer in whom they trust.

It may be well, in closing this topic, to point out the fact that certain common operations of the Spirit and certain outward benefits are secured indirectly through the covenant for the non-elect. Respite from the immediate punishment of sin, the opportunity to repent in the day of divine mercy, the quickening of the conscience within, and the restraints from sin without, together with all the care and gifts of divine providence which the non-elect receive, are to be traced indirectly to the work of Christ as the Mediator of the covenant. This is implied in the doctrine of the Standards, but it is not emphasized as much as, perhaps, it ought to have been, in order fully to represent the teaching of the Scriptures upon this important subject. So far as the case of the elect is concerned, the doctrine of the Standards is, that all the elect, and they only, have given to them that renewing and determining grace which makes them willing and able to repent of sin and to believe in Jesus Christ.

### **Questions**

Q. 1. *What is the covenant of grace?*

A. It is a new compact, or agreement, made with sinners, out of mere grace, wherein God promised to be our God, and that we shall be his people, and to give everlasting life to all that believe in Christ; Jeremiah 31:33, But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will, put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

Q. 2. *How doth this covenant differ from the covenant of works?*

A. They differ many ways; but principally in three things. *First*, The covenant of works had no Mediator; the covenant of grace hath a Mediator; Hebrews 12:24. And to Jesus the Mediator of the new covenant. *Secondly*, In the former no place was found for repentance; in the *second*, God admits it; Hebrews 8:10. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws in their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people; vs. 12. For I will be merciful to their unrighteousness, and their sins will I remember no more. *Thirdly*, in their condition, the former requires exact obedience; the latter faith and sincere obedience; Mark 16:16. He that believeth, and is baptized, shall be saved.

Q. 3. *May a sinner that hath no worthiness at all of his own, be taken into the covenant of grace?*

A. Yes, he may; Isaiah 43:25. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. This covenant is not of works, but of grace, Romans 11:6. And if by grace, then it is no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise work is no more work.

Q. 4. *Is this covenant changeable, or an unchangeable covenant?*

A. No, it is not changeable, but everlasting and unchangeable forever; Isaiah 54:10. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.

Q. 5. *What are the principal things bestowed in this covenant?*

A. God himself, and in and with him pardon. and salvation; Jeremiah 31:33. I will be their God, and they shall be my people.

Q. 7. *What is the first instruction hence?*

A. Humbled and believing sinners have singular supports from this new covenant, 1 John 2:12. I write unto you, little children, because your sins are forgiven you for his name's sake.

Q. 8. *What is the second instruction from hence?*

A. That it is the great concern of all men to examine whether they be in this covenant or no; 2 Corinthians 13:5. Examine yourselves, whether ye be in the faith; prove your ownelves; know ye not your ownelves, how that Jesus Christ is in you, except ye be reprobates?

Q. 9. *What is the third instruction?*

A. See here the miserable state of the wicked, which have no interest in it: Psalm 50:16. But unto the wicked God saith, what hast thou to declare my statutes, or that thou shouldst take my covenant in thy mouth?

Q. 10. *What is the last instruction?*

A. That Christians are obliged to walk as people in covenant with God; 1 Peter 2:9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.

## **Catechism III**

### **God's Eternal Decree**

**Question . How did God create man?**

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

- 1. So God created man in his own image, in the image of God created he him: male and female created he them. (Gen. 1:2).**

2. And have put on the new man which is renewed in knowledge after the image of him that created him (Col. 3:10). And that ye put on the new man, which after God is created in righteousness and true holiness (Eph. 4:24).
3. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Gen 1:28). And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day (Gen 1:31).

In our previous lesson we saw that God created all things. This lesson concerns itself with the creation of man in particular. And the reason for this special interest in man is the fact that Scripture teaches us that all things were made so as to “fit together,” or “work out their purpose and meaning” under the headship of man. To use an illustration, creation without man would have been like a great ship without a captain, or like a great army without a leader. It was man alone among all the creatures of God who was made in God’s own image. It was to man alone that God spoke these words, “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. 1:28).

It is sometimes said, even by Christians, that this truth of man’s headship over creation can be harmonized with the theory of evolution. Those who try to do this are often called theistic evolutionists. They would agree with the teaching of evolution to a great extent as a description of the process of development that has taken place in the world. First came that one-celled animals, and then the more complex, etc. But they believe that the body of man did indeed descend from the apes. But they would say that God created something new at a given point, namely, the human soul or spirit, and only when this happened did “man” really begin to exist as the bearer of the divine image. What are we to think of this doctrine of theistic evolution (evolution as the method of God’s creation)?

- (1) For one thing, it is not in accordance with Genesis 2:7, which says, “the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” The animals, to which God had already given life, could hardly be called “the dust of the ground.” If God had made man by adding something to an already given life, could hardly be called “the dust of the ground.” If God had made man by adding something to an already living creature, why would God need to give him “the breath of life?” Genesis 2:7 clearly teach that man did not evolve.
- (2) For another thing, it is nowhere stated in the Bible that we are to think of the body of man as a “beastly” thing, while we think of the soul as something “angelic.” It is true, of course, that man is dichotomous (that is, of a twofold nature), having a physical body and a non-material spirit, or soul. Our Lord

himself said, “fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (Matt. 10:28). But when it is said that the body of man evolved from lower forms of life, and that that should only was immediately created by God, there is really present (whether consciously or not) the thought that somehow the soul of man is better than the body, and that one comes from God in a more fundamental sense than the other. This is not according to Scripture. In fact this is why the Christian faith unlike the false religions holds forth the hope of the resurrection of the body, and not merely the survival of the soul after death! God created the whole man, and it is the whole man that will be either saved by the Lord Jesus Christ, or condemned by God at the last day.

Job said in “And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” Job 19:26-27

But what is meant by saying that man was created in the image of God? This we believe to be best understood if we think of man as he was originally created in the following way:

- (1) The Catechism says that God created man after His own image in knowledge. This means that Adam, while he was without sin, was able to understand God’s revelation of himself in the world. When “Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field” (Gen 2:20), he was doing something more than merely “thinking up names.” Names were really true descriptions of the things that were named. When Adam named his wife Eve (which means “life-giving”) , he did so because “she was the mother of all living” (Gen. 3:20). When Adam studied the animals too, and gave them names, he showed himself able to grasp and to express the true nature of things. In other words, Adam (while yet with out sin) was a prophet in the highest sense. For a prophet is one who can see the truth of God (a prophet was often called a seer) and speak the same for the benefit of others. I Sam. 9:9 “Prophet was beforetime called a Seer.” Or II Sam. 24:11 ...unto the prophet Gad, David’s Seer...”
- (2) The Bible also teaches that God created man after His own image in holiness. This means that Adam, while he was without sin, was wholly consecrated to God. In the Old Testament we find this concept carefully developed in the system of worship revealed by God through Moses. There was the high priest, the tabernacle, and the various offerings. There were the divine ceremonies. And the basic idea of holiness was always prominent Holiness meant “being set apart to the Lord.” In Adam’s case this was not a matter of ceremonies, or sacrifices. It was, in his case, a matter of heart devotion. He was holy because he found his supreme delight in the Lord. Far from being

afraid (before he sinned), Adam felt as peace in the presence of God. He was “set apart” unto the Lord in all things, by a willing desire.

**Barnes and Notes Commentary further speaks of the creation in the following commentary: In the creation of man, we evidently enter upon a higher scale of being. The counsel or common resolve to create indicates this, which is now for the first time introduced into the narrative. When the Elohim (Creator) says, “Let us make man,” He calls attention to the work as one of preeminent importance. At the same time He sets it before Himself as a thing undertaken with deliberate purpose. In the former mandates of creation His words had regard to the thing itself that was summoned into being; as, “Let there be light;” or to some preexistent object that was physically connected with the new creature; as, “Let the land bring forth grass.” But now the language of the fiat of creation ascends to the Creator Himself: Let us make man. This intimates that the new being in its higher nature is associated not so much with any part of creation as with the Eternal Uncreated Himself.**

**Gen. 26 Man is a new species, essentially different from all other kind on earth. In our image, after our likeness. He is to be related to the Eternal Being Himself. This relation, however, is to be not in matter, but in form; not in essence, but in semblance. This precludes all pantheistic notions of the origin of man. “Image” is a word taken from sensible things, and denotes likeness in outward form, while the material may be different. “Likeness” is a more general term, indicating resemblance in any quality, external or internal. It is here explanatory of image, seems to show that this term is to be taken in a figurative sense to denote not a material but a spiritual conformity to God. The Eternal Being is essentially self-manifesting. The appearance he presents to an eye fitted to contemplate him is his image. The union of attributes, which constitute God’s spiritual nature, is his character likeness.**

### **Questions:**

**1. What do theistic evolutionists believe about the origin of man?**

**Theistic evolutionists believe that creation can be harmonized with the theory of evolution. They agree with the teaching of evolution to a great extent as a description of the process of development that has taken place in the world. Their thoughts are that first came the one celled organism and then more complex ones.**

**2. What reasons can you give for rejection theistic evolution?**

**The thoughts of theistic evolutionist is not in accordance with Genesis 2:7, which says “the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”**

3. **Does man have a twofold nature (body and soul)? Prove.**

4. **Which of these is correct: “The image of God is in man,” or, “Man is the image of God,” or, “The soul contains the image of God.” Why did you choose the one you did?**

**Man is the image of God. I choose this statement because the Genesis account of creation says that God created man in His image in holiness.**

5. **What other doctrines can better be understood in the light of this lesson? Be ready to explain why, is one instance, in class.**

6. **What is a seer and where is this term mentioned in the Bible?**

**A seer is a prophet or one who can see the truth of God.**

7. **What does it mean to be created in the image of God and in the likeness of God?**

**This means that Adam, while he was without sin, was able to understand God’s revelation of himself in the world.**

8. **Explain pantheistic.**

**This is the doctrine that equates God with the existence of the universe.**

## **Catechism IV God’s Eternal Decree**

**Question . What are the decrees of God?**

**Answer:** The decrees of God are His eternal purpose according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.

**Question . How does God execute His decrees?**

**Answer:** God executeth His decrees in the works of creation and providence.

**Question . What is the work of creation?**

**Answer:** The work of creation is God’s making all things of nothing by the work of His power, in the space of six days, and all very good.

**4. In the beginning God created the heaven and the earth (Gen. 1:1).**

5. Through faith we understand that the worlds were framed by the word of God: so that things, which are seen, were not made of things which do appear (Heb. 11:3).
6. And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day (Gen 1:31).

In our last lesson we considered the decrees of God. We saw, in other words, that God has planed everything. This section of the Confession teaches us (1) that the world is not self-existent or eternal, (2) that it derives existence from the true God, (3) that He made all things of nothing, (4) that He then formed the universe through process until it was “very good” in His sight, and (5) that He did all this for His own glory.

Scripture begins with an assertion: “In the beginning God created the heaven and the earth” (Gen 1:1). The world is created, not self-existent, and it is God, the true God, who caused it to be. Modern “scientific” dogma, on the other hand, teaches (1) that the universe is self-existent or eternal, (2) that it does not have a derived subsistence (I.e., that it was not created out of nothing), (3) that the present form of the world is the result of a process of selection controlled, not by God, but by the “principle” of “survival of the fittest,” and (4) that there is no “ultimate” reason for it all.

What must be stressed, however, is that the above-mentioned process “evolution” is strictly speaking merely a “hypothesis” and a dogma. Although it has been “believed” and “accepted” for a century now, there is still not one single iota of proof that it is true. It is thus needlessly assumed that there may be, or that there actually is, conflict between genuine science and the Bible. If genuine science be taken to mean truth drawn from natural revelation, such is impossible, for the simple reason that God is the author of both the “book of nature” and the “book of life” (the Bible). Truth is simply that which really is. There is only one truth, because there is only one reality. Therefore, if the Scriptures are true, they merely tell us what really is (or was, or will yet be). When by investigation men also discover what really is in the world of nature, they simply grasp another aspect of the same total truth. So there cannot be any conflict between them. The only reason for conflict is that men have erred either (a) in their investigation of the facts, or (b) in their theories about the facts, or (c) in both. It is a fact that Christ rose from the dead (I Cor. 15). So when a biologist, examining thousands of “other facts,” theorizes about life while starting with the assumption that no one ever died and then rose again, he errs in both ways. (Science” has noted that various orders of life “formed” through process. But when it theorizes from this that life started by itself, and directed itself from stage to stage, it is neither scientific nor true. Evolutionists have made many worthwhile observations, but they have not and cannot prove that things caused themselves to be, for this is not true.

Perhaps the chief point at which it is commonly thought that science “contradicts” Scripture is where the Bible says that the process of forming the original stuff of creation into its finished state took place in six days. Such undeniable facts as fossils are said to be “proof” that this is not “possible.” But in such an assertion there are hidden assumptions:

(1) First, there is the assumption that the production of fossils is very slow. But there is much to be said for the opposite view. There are beautifully preserved fossils of fern leaves, with even the minutest parts perfectly preserved. We find it difficult to believe that a thing so fragile could have been preserved except by some very quick process, because it is so highly “perishable.” Perhaps, after all, the belief that fossils were caused by a cataclysm such as the flood is less incredible than belief that they were slowly produced over vast stretches of primordial time. (2) Second, there is the assumption that the vast stretches of time which produced fossils cannot have come after the events recorded in the six days of biblical creation. Or in other words, that the events described in the biblical creation narrative are precisely those events which require great eons of time. We might reply to this that the Bible is as indefinite about the length of time which has followed creation as it seems to be definite about the length of time required by creation as it seems to be definite about the length of time required by creation. We ought not so easily to assume, therefore, that the fossils have not all been deposited since the six days of creation. (3) Third, there is the assumption that the six days of creation (as recorded in the Bible) present us with a creation, which occurred in six twenty-four hour days. In reply we may observe that long before “modern science” challenged Bible believers, many Bible believers held on biblical grounds that creation did not occur in six twenty-four periods. It was recognized by them that the Hebrew term (Yom) is not restricted to this sense. (See John 8:56, Isa. 49:8, Hosea 2:15, Ps. 110:3, and Job 15:23.) Augustine for example, recognized that one of the “days” of creation affected the conditions necessary for solar time. Other Bible believers have suggested that the six days of creation were six days during which God revealed to Moses the story of creation. No one saw it happen but God. Moses could “see it” only by way of visions. And these visions may have taken six days to unfold. (4) Finally, there is the assumption that such a process as is recorded in the creation account (and as is theorized of in modern science) could not have occurred in six twenty-four hour days. Another way of putting this is, that it is assumed that God could not (or would not) have quickly produced the world, which so evidently bears the appearance of great age. But if we merely suppose that God created man, we are immediately confronted with such a necessary “appearance of age.” If God created Adam as an adult person, He would have appeared like an adult appears to us now, and yet would really have had no long period of prior development. The Christian position is that God did so create Adam. And so in this instance it is compelled to assume the very difficulty supposed by scientific dogma. Why should we then care to avoid this difficulty respecting the rest of creation? For our part we can see no good reason to doubt that God did create the world in six twenty-four hour days, with the appearance of age (that is, with maturity) in the things created,

**and that the fossils were caused by a great catastrophe, probably the flood, which occurred after creation entirely.**

**Questions:**

**9. Who created the world?**

**God created the world in the space of six days and all very good.**

**10. What are the basic points of dogma (doctrine) held by “modern science”?  
Modern Science teaches (1) that the universe is self-existent or eternal, (2) that it does not have a derived subsistence (IE. That it was not created out of nothing, (3) that the present form of the world is the result of a process of selection controlled, not by God, but by the principle of survival of the fittest, (4) that there is no ultimate reason for it all.**

**11. Is there any proof for the theory of evolution? Why?**

**No is no proof of the theory of evolution. It is simply a hypothesis, and dogma.**

**12. What are some of the theories of creation found in your hand out?**

**The worlds were created by chance; Life came about by spontaneous biogenesis, random genetic mutation, and or by natural selection.**

**13. What is truth?**

**There is only one truth. Truth simply is that which really is. There is only one truth because there is only one reality. Therefore if the Scriptures are true, they merely tell us what really is (or was, or will yet be).**

**14. Where is truth found?**

**Truth is found in the Scriptures.**

**15. What are some common false assumptions of those who accept modern scientific dogma?**

**First there is the assumption that the production of fossils is very slow. But there is much to be said for the opposite view. There are beautifully preserved fossils of fern leaves, with even the minutest parts perfectly preserved. (2) There is an assumption the vast stretches of time, which produced fossils, cannot have come after the events recorded in the six days of biblical creation. (We ought not so easily to assume, therefore, that the fossils have not all been deposited since the six days of creation. (3) Third, there is the assumption that the six days of creation (as recorded in the Bible) present us with a creation, which occurred in six twenty-four hour days. In reply we may observe that long before “modern science” challenged Bible believers, many Bible believers held on biblical grounds that creation did not occur in six twenty-four periods. It was recognized by them that the Hebrew term (Yom) is not**

restricted to this sense. (See John 8:56, Isa. 49:8, Hosea 2:15, Ps. 110:3, and Job 15:23.) Augustine for example, recognized that one of the “days” of creation affected the conditions necessary for solar time. Other Bible believers have suggested that the six days of creation were six days during which God revealed to Moses the story of creation. No one saw it happen but God. Moses could “see it” only by way of visions. And these visions may have taken six days to unfold. (4) Finally, there is the assumption that such a process as is recorded in the creation account (and as is theorized of in modern science) could not have occurred in six twenty-four hour days. Another way of putting this is, that it is assumed that God could not (or would not) have quickly produced the world, which so evidently bears the appearance of great age. Stat concisely your reply to each of these false assumptions.

16. What is your view of the “days” of Genesis 1?

17. Is the Hebrew term for “day” always used to denote a twenty-four hour period?

18. Is there any good reason not to believe that God created the world in six twenty-four hour days? If so, state some.

## Catechism V

God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions and things, from the greatest even to the least, by His most wise and holy providence, according to His infallible foreknowledge, and the free and immutable counsel of His own will, to the praise of the glory of His wisdom, power, justice, goodness, and mercy.

**Question.** What are God’s works of providence?

Answer: God works of providence are, His most holy,<sup>1</sup> wise,<sup>2</sup> and powerful preserving and governing<sup>3</sup> all His creatures, and all their actions.<sup>4</sup>

1. The Lord is righteous in all his ways, and holy in all his works (Ps. 145:17).
2. This also cometh from the Lord of hosts, which is wonderful in counsel, and excellence in working (Isa. 28:29).
3. Upholding all things by the word of his power (Heb. 1:3). His kingdom ruleth over all (Ps. 103:19).
4. Are not two sparrows sold for a farthing? And one of them shall not fall upon the ground without your Father (Matt. 10:29).

God executes His decrees not only in the work of creation, but also in the work of providence. God's providential activity can be depicted in two ways: (1) He preserves, and (2) He governs. To illustrate this concept, three pictures are displayed. One of the displays is of a man sleeping peacefully as the storm rages overhead. This depicts the way the saints of God must be. We must rest in the Lord. Psalms 37:7 "Rest in the Lord, and wait patiently for him" and in Psalms 46:1 "The LORD is our refuge and strength, a very present help in trouble." And even as Jesus said to the storm confronting his Manthetes or disciples or students, he set limits on the storm by rebuking it and then saying "peace be still." Mark 4:39 and all were calm.

We are soldiers in the army of the Lord. We are in warfare against evil diabolical forces unseen. The Scriptures is clear in Ephesians 6:12 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness or wicked spirits in high places." And in II Corinthians 10:4 says, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." God has given us power or dunamai over the enemy and yet he protects us.

It is God who preserves and keeps us. People often forget this. They talk about the laws of nature, and the discoveries of modern science. They seem to forget that it is really God who is upholding all things by the Word of his power. (Heb. 1:3). And it is easy for us, as Christians, also to forget that God is "not far from every one of us: for in him we live, and move, and have our being" (Acts 17:27,28). But the truth is that all things would instantly pass away if God did not uphold them. "Thou preservest them all," says Nehemiah 9:6. "By him all things consist," says the Apostle Paul in (Col. 1:17). Even Satan could not exist for one moment if God did not sustain him in his existence (but, of course, not in his wickedness) by the word of His power!

If we were to take a look at the picture of a soldier with despair written all over his face, we should remember the Scripture in Psalm 91:7, which says, "a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." What we are trying to illustrate is that God governs all the actions of all creatures great or small. This does not mean that no one will die in battle. What it means is that God is able to spare the life of His servant if He pleases to do so. He is able to so direct and control everything that happens in any situation that His servant will be save. It is this confidence, and this only, that enables a Christian to stand in many dangerous places without being overcome by fear. "Therefore will not we fear, though the earth be removed and though the mountains be carried into he midst of the sea" (Psalm 46:1,2).

But let us consider what the Bible teaches in a more detailed way, about god's providential works. (1) Consider, one thing, that Scripture says about the complete

control of (what we call) nature. He “maketh his sun to rise on the evil and on the good and sendeth rain on the just and the unjust” (Matt. 5:45). “He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth”

(Psalm 104:14). And “by the breath of God frost is given...also by watering he wearieth the thick cloud...and it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth” (Job 37:10,12). To us it often seems that all these things happen “by chance,” or in a “mechanical” way. But the Bible says that God exercises complete control of them.

(2) Observe also what the Bible says about the nations of men that dwell on the earth. How often it seems to us that they are out of control. They seem to do such unexpected things, such as suddenly going to war. But the Bible says, “ the Most High ruleth in the kingdom of men” (Dan. 4:25). “He changeth the times and the seasons: he moveth kings and setteth up kings” (Dan 2:21). So it is not by any accident that things work out the way they do. It is not chance or fate that makes the wheel of human history turn. It is the Lord, who has determined that times before appointed” and it is He who rules “the bounds of their habitation: (Acts 17:26).

(3) And we even see, in the Bible, that God exercises complete control over every single individual in the world. “The Lord Killeth and maketh alive: He bringeth low and lifteth up. He raiseth up the poor out of the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord’s and he hath set the world upon them”

(I Sam. 2:6-8). Just as the little sparrow depends upon the providence of God in life and death, so man too depends upon god in all things. The very hairs of his head are numbered by the Lord, as is the number of his days on earth. (4) Finally we must realize that God even exercise control of the free actions of men. We know this because the Bible says “the preparations of the heart in man and the answer of the tongue is from the Lord”

(Prov. 16:1). “It is God that worketh in you, to will and to do of his good pleasure” (Phil. 2:13). When a man determines in his own heart what he will say, or do, he may not realize that God also determines are knows what he is going to say well before he ever says it. In this concept we must know something about the will of God.

The will of God is determined by the character of God. God cannot lie (Heb. 6:18). There is no chance that he ever will. Similarly, the will of man is determined by the character of man. And so long as the character of man is sinful and corrupt (as received by ordinary generation from Adam) there is no chance that he will do that, which is pleasing to God. For the carnal man is enmity against God and is not subject to the law of God and neither indeed can be.

**The certainty of divinely ordered providence is meaningful, merciful and hopeful. But how can God control everything? The ways of God are mysterious to us, and far above us, no doubt. Yet we are much aided if we keep such Scripture teachings as these firmly in mind: (1) God made everything. How then can it be a marvel if he is able to exercise absolute control over that which he has made? (2) God has perfect foreknowledge (Acts 15:18 and I Peter 1:12). It is not difficult to see that this power contributes immeasurably to an effective control of things! (3) God is omnipotent. He is able to do what he will at any place and at any time. He is free to inject into the world supernatural power drastically changing existing conditions, miraculous things. (4) God is free. He is not inhibited from doing all his holy will. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places" (Psalm 135:6). Unable as we are to fathom it, yet God works all things after the counsel of his will (Eph. 1:11).**

### *Of Divine Providence*

**Q. 11. 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.*

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*Q. 1. How doth it appear there is a Divine Providence?*

*A. It appears by plain Scripture testimonies. Hebrews 1:3. Upholding all things by the word of his power. Colossians 1:17. By him all things consist. Luke 12:6-7. Are not five sparrows sold for two farthings, and not one of them is forgotten before God; but even the very hairs of your head are all numbered.*

*Q. 2. How else is Providence evidenced?*

*A. By Scripture Emblems, as Jacob's Ladder. Genesis 28:12-13. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; behold the Angels of God ascended and descended on it: And Ezekiel's wheels. Ezekiel 1:20. Whithersoever the spirit was to go, they went, thither was their spirit to go, and the wheels were lifted up over against them, for the spirit of the living creature was in the wheels.*

*Q. 3. What further Scripture evidence is there?*

*A. The sure accomplishment of Scripture Predictions, as Israel's Captivity, and Deliverance from Egypt and Babylon, Christ's Incarnation, the Rise and Ruin of the four Monarchies. Daniel 2:3. Thou, O King sawest, and behold a great Image, whose brightness was excellent, stood and before thee, and the form thereof was terrible. Daniel 7:3. And four great beasts came up from the sea, diverse one from the other.*

*Q. 4. What is its first act about the Creatures?*

*A. It sustains, preserves, provides for them. Psalm 145:15-16. The eyes of all wait upon thee, and thou givest them their meat in due season; thou openest thine hand, and*

satisfieth the deisre of every living thing, and defendest them from danger. Psalm 36:6. Thy righteousness is like the great mountains, thy judgments are a great deep, O Lord, thou preservest man and beast.

Q. 5. *What is the second act of Providence about the Creature?*

A. It rules and governs the Creature and their actions. Psalm 66:7. He ruleth by his power for ever, his eyes behold the nations: let not the rebellious exalt themselves.

Q. 6. *How manifold is divine Providence?*

A. It is common and general over all, or special and peculiar to some men. 1 Timothy 4:10. Who is the saviour of all men, especially of those that believe.

Q. 7. *How is providence exercised about sinful actions?*

A. In permitting them. Acts 4:16. In restraining them. Psalm 76:10. Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain. And over-ruling them to good. Genesis 50:20. But as for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Q. 8. *What are the Properties of Providence?*

A. It is

1. Holy. Psalm 145:17. The Lord is righteous in all his ways, and holy in all his works.
2. Wise. Psalm 104:24. O Lord how manifold are thy works! in wisdom hast thou made them all.
3. Powerful. Daniel 4:35. And all the inhabitants of the earth are reputed as nothing, and he doth according to his will, in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what dost thou?

Q. 9. *What is the first Instruction from it?*

A. That God's people are safe amidst all their enemies and dangers. 2 Chronicles 16:9. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose hearts are perfect towards him?

Q. 10. *What is the second Instruction?*

A. That Prayer is the best expedient to Prosperity, and success of our lawful affairs. Psalm 145:18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

Q. 11. *What is the third Instruction from it?*

A. That God's People should rest quietly in the care of his Providence for them in all their straits. Matthew 6:26. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet our heavenly father feedeth them; are ye not much better than they?

Q. 12. *What is the last Instruction from it?*

A. That it is no small privilege to be adopted Children of God, and the members of

Christ, for all is ordered for their eternal Good. Ephesians 1:22-23. And he hath put all things under his feet, and gave him to be head over all things to the Church, which is his Body, the fulness of him that filleth all in all.

## Catechism VI

**Question** Did all mankind fall in Adam's first transgression?

**Answer:** **The covenant being made with Adam, not only for himself, but also for his posterity,<sup>1</sup> all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.<sup>2</sup>**

**Question :** Into what estate did the fall bring mankind?

**Answer:** The fall brought mankind into an estate of sin and misery.<sup>3</sup>

1. Wherefore, as by one-man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (**Rom. 5:12**).
2. By one man's disobedience many were made sinners (**Rom. 5:19**; also see **Rom. 5:12-21**).
3. For all have sinned, and come short of the glory of God (**Rom. 3:23**). Destruction and misery are in their ways (**Rom. 3:16**).

In this lesson we consider one of the most difficult doctrines for human beings to accept. Just as a person who has some terrible disease like cancer hates to hear what the doctor has to say, so we, as sinners, hate to hear what the Bible says concerning our sin and misery. And yet, the strange thing is, that no one can really escape from these facts by hating to hear about them. Is it not true that all men are sinners or have sinned? "*For all have sinned, and come short of the glory of God;*" (**Romans 3:23**). Is it not true that all men die (even little infants who seem so helpless and harmless)? As it is appointed unto men once to die, ...(**Hebrews 9:27**). If all men die and if death is the punishment for sin, how can anyone possibly deny that "all mankind" sinned in Adam "and fell with him in his first transgression"? In other words, the difference between the Christian (who accepts God's word) and the unbeliever (who rejects God's Word) is not in the tragic fact of man's sin and misery. No, the fact of man's sin and misery is that all are sinners are have sinned. And all do die. See **Hebrews 9:27** The difference is only in the fact that the Christian has some understanding of the reason for this sin and misery. It is to this that we our attention is now directed.

(1) The first thing that we must understand is that there is an aspect of oneness and unity with respect to Adam and all other members of the human race (except for Jesus Christ). Adam and his posterity (children) are members, one of another, in much the same way as the branches of a tree are really part of the tree. The Bible says that God "*hath made of one blood all the nations of men for to dwell on all the face of the a earth*" (**Acts 17:26**).

The Bible teaches us that no descendant of Adam (born by ordinary generation) can possibly be other than corrupt in nature. For “who can bring a clean thing out of an unclean” (**Job 25:4**). It is important to observe, however, that there is one exception to this otherwise universal rule. It is for this reason that we speak of those descending from Adam by ordinary generation, and all of those as sinning in Adam and falling with him. For our Lord Jesus Christ was not born by ordinary generation but by extraordinary generation. He was as a result of the Holy Ghost putting his seed in the Virgin Mary. It was before marriage when the Angel of the Lord announced to her that she would bear a son. She asked, “how shall this be, seeing that I know not a man” (**Luke 1:34**). “And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God (**Luke 1:35**).

*I. The Doctrine of Original Sin.* It must always be kept in mind that original sin in its wide sense includes both guilt and depravity. In this sense it includes the whole state of sin in which men, descended from Adam posterity, are born. In its narrower sense it denotes hereditary depravity as distinguished from imputed guilt. In a word, original sin in the really includes every evil and disability, legal and spiritual, which has come upon the race through its natural and covenant relation with Adam, who sinned and fell, and carried the race with him into apostasy. But some analysis must now be made of this state.

1. All men are in an estate of sin. This is the teaching of the Scripture and the verdict of experience. This is a somewhat general statement of the state into which the fall brought all mankind. There are several factors, which emphasize how man entered into that sinful condition based upon being born.

*First,* There is the guilt of Adam’s sin. This came upon the race by imputation, and on account of Adam’s failure to keep the covenant of works. Men became liable to punishment and are born under penalty. In some way the whole race has become involved in the penal disability, which came upon Adam. This favors the concept of immediate imputation. “*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*”; (**Romans 5:12**)

*Secondly,* Comes the loss of original righteousness. Man was created with this as part of his original endowment, and in this, in part, consisted the image of God. With the loss of original righteousness the image of God was effaced, and the divine spiritual likeness in man disappeared. Thus man lost that which allied him to God, and the basis of communion between man and God was destroyed. Then came the sad estrangement between them which history reveals. In this way man’s chief divine ornament was broken and cast to the ground when man lost his original righteous state of being.

*Thirdly*, The corruption or spiritual defilement of the whole nature followed. This corruption of the nature is original sin in the narrow sense, and it is what is sometimes called spiritual death. Man is thereby dead in sin, and insensible to anything spiritually good. In this state man's spiritual nature is wholly defiled. This means that all the powers and parts of both soul and body are thus defiled. The mind is darkened, the affections are polluted, the conscience is perverted, and the will has to fight to choose that which is holy. The body, too, has felt the corrupting effects of sin, and, above all, the balance between the soul and body, between the lower and the higher powers of man's nature, has been destroyed. The practical result of all this is that man, is utterly indisposed to do those things which are righteous and so all his desires are averse to it. Further, man is helpless to do anything good, and hence moral and spiritual inability has smitten him. *"For that which I do I allow not: for what I would, that do I not: but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me."* (**Romans 7:15-17**)

*Fourthly*, Out of this sinful, corrupt nature all actual transgressions flow. Of course, if the source of voluntary action is the nature and disposition, and if that nature be depraved and opposed to all good, then it necessarily follows that actual sinning will be the result. A tree is known by its fruits. *"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. A good tree bringeth forth good fruit."* (**Matthew 7:17,18**) The tree of fallen humanity is corrupt and inclined to evil, hence its fruitage of voluntary acts is sure to be sinful. Actual transgression is the self-expression of a sinful nature. In like manner, the fact that all men, if left to themselves, go astray, and without exception become guilty of actual sin, is positive proof that the nature is corrupted, and the disposition perverted. Sinful self-expression proves a sinful nature.

**II.** Men, are sinful in and through Adam and are in an estate of misery. This miserable condition is the inevitable result of the sin of Adam, and part of the imputed penalty of that sin. Here, also, there are several particulars to be noted.

*First*, The displeasure, or wrath and curse of God, rests upon man. This evil comes in connection with the loss of communion with God, which gave such peace and joy to the soul of man in his unfallen state. When this communion was broken, the smile of God was turned into a frown. A sense of the displeasure of that God, whose favor is so necessary to the comfort of the soul, filled the heart of man with fear and alarm. This brought sore misery to man. To be without God is to be without hope in the world. This brought desolation to the soul of man, which is sad beyond all description.

*Secondly*, Man became liable to all miseries in this life. Here very many things might be said, but the statement must be briefly made. Pain and sickness, disappointment and misfortune, grief and sorrow are all to be thought of in this connection. The burden which sin lays upon the body, and the wounds which it makes in the soul, are all to be traced to the same source. Then the curse which was passed upon the ground for man's sake comes

in to make his lot all the more miserable, as he toils for his daily bread in the sweat of his face. The believer, of course, feels the burden of this in a measure, though he has a wellspring of consolation to support him at all times. But the man still in sin must endure all the misery without any support or comfort in it. All the miseries of this life make up a painful category of ills, which pertain to the lot of man in his sinful estate.

*Thirdly*, The bondage of Satan is next to be noted. The Scriptures often teach that man by reason of the fall has lost his true liberty and become the bond-slave of Satan. By nature men are the children of darkness and of wrath. In this state they are led captive by Satan at his will. By the fall, therefore, men have in some sense passed under the dominion of Satan, and his cruel bondage rests upon them as a painful part of their sinful estate. It would, of course, be going too far to say, as some ancient divines did, that man had so passed under the power of Satan that the atonement was a ransom-price paid to Satan for the redemption of the elect. Still, in some sense men by the fall have become the servants of sin, and the bondservants of Satan. This galling yoke greatly increases the misery of the race.

*Fourthly*, Death itself and the pains of hell are mentioned last. Both of these facts cause much fear and trembling in the heart of man. Death is dreaded because it ushers man into his eternal state, and launches him on his everlasting destiny. The torments of hell, to be further described under the next head, even in anticipation render man's condition most miserable. Then the actual realization of this must be ten times worse. Had man not sinned, death, as we now understand it, would not likely have been experienced; and hell, so far as man is concerned, would have had no meaning at all. Still, it would not necessarily follow from this that all the members of the human race would always have remained alive upon the earth. This might have been the case, but it is more likely that the transition known, as death would not be the dark and dreadful thing it now is, but would have been a happy translation to the heavenly estate, for which the earthly career, long or short, was a suitable preparation. There would have been no fear in looking forward to this transition, and no misery would attend its actual experience.

Men in this state of sin and misery are in a condition of guilt. Many passages of these Standards, as they reproduce the teaching of the Scriptures, must be understood as asserting that all men by nature are exposed to the wrath of God and the penalty of sin. By guilt, as already explained, is meant liability to punishment or exposure to suffering on account of sin. This guilt rests upon all men when they are born; and when actual transgression is committed and remains unforgiving the guilt becomes all the greater. Every sin, says the Confession, both original and actual, being a transgression of the righteous law of God, does in the nature of the case bring guilt upon the sinner. He is thereby bound over to the wrath of God, and the curse of the law, and so made liable to death, temporal, spiritual, and eternal. Temporal death is separation of soul and body, spiritual death is separation between God and the soul, and eternal death is perpetual separation of man from God. This awful threefold penalty sums up everything under it.

Q.1. What does “posterity” mean?

**Future generations, off spring, those that are descendents, or ones on children.**

Q.2. What does “ordinary generation” mean?

**Persons that descended from Adam**

Q.3. What facts do Christians and non-Christians have to face?

**That we all are sinners are have sinned. We were born in sin and shaped in iniquity.**

Q.4. What is the first truth that we must understand concerning this matter?

Q.5. Are all men born by “ordinary generation”?

**No. Our Lord Jesus Christ was not born by ordinary generation but by extraordinary generation. Mary was with child of the Holy Ghost.**

Q.6. What does creationisms teach? What does tranducianism teach?

**Creationism teaches that God creates the soul in every person that is born. Tranducianism teaches the opposite. It teaches that the soul comes from the mother when the child is born.**

Q. 7. Did all mankind, without any exception, fall in Adam's first transgression?

A. No; for our Lord Jesus Christ, who was one of Adam's posterity, did not fall with Adam, but was perfectly free, both from original and actual sin. "For such an high priest became us, who was holy, harmless, undefiled, separate from sinners."—Heb. 7:26. "Who did no sin"—1 Pet. 2:22.

**Q. 8. How was it that the Lord Jesus Christ escaped the fall with Adam?**

A. Because our Lord Jesus descended from Adam by extraordinary generation, being born of a virgin. "Now the birth of Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." —Matt. 1:18.

**Q. 9. Did all the posterity of Adam, besides Christ, fall in his first sin?**

A. All the posterity pf Adam, besides Christ, descending from him by ordinary

generation, did fall in his first sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

**Q. 10. How could all the posterity of Adam, being then unborn, fall in his sin?**

A. All the posterity of Adam was in him before they were born, and so they sinned in him, and fell with him. "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

**Q. 11. How was all Adam's posterity in him when he first sinned?**

A. 1. They were in him virtually—they were in his loins; and as Levi is said to pay tithes in Abraham, when only in his loins (Heb. 7:9), so Adam's posterity sinned in his loins. 2. They were in him representatively; Adam was the common head and representative of all mankind.

**Q. 12. What reason is there that the posterity of Adam should fall with Adam their representative?**

A. Because the covenant of works, wherein life was promised upon condition of obedience, was made with Adam, not only for himself, but also for his posterity; therefore, as if Adam had stood, all his posterity had stood with him; so Adam falling, they all fell with him.

**Q. 13. How could Adam be the representative of all his posterity, when there was none of them in being to make choice of him for their representative?**

A. 1. It was more fit Adam should be the representative of his posterity than any one else, being the father of them all. 2. Though they did not choose him for their representative, yet God did choose him; and God made as good a choice for them as they could have made for themselves.



# 100 Questions

# Minister's Test

1. Who wrote the first four books of the New Testament?

Matthew, Mark, Luke, and John.

2. Who wrote the first five books of the Old Testament?

Most conservative scholars hold that the Pentateuch was written by Moses.

3. What two Old Testament books are named for women?

Esther and Ruth.

4. What are the Ten Commandments?

1. I am the Lord your God; you shall have no other gods before Me.

2. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.

3. You shall not misuse the name of the Lord your God.

4. Remember the Sabbath day by keeping it holy.

5. Honor 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 give false testimony against your neighbor.

10. You shall not covet your neighbor's house. You shall not covet your neighbor's wife—or anything that belongs to your neighbor. (Exodus 20:2-17)

5. What is the Greatest Commandment?

“Love the Lord your God with all your heart and with all your soul and with all your mind.” (Matthew 22:37,38)

6. What is the second Greatest Commandment?

“Love your neighbor as yourself.” (Matthew 22:39)

7. What is the Golden Rule?

“Do unto others as you would have them do unto you.” (Matthew 7:12)

8. What is the Great Commission?

“Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.” (Matthew 28:19,20)

9. What was the test of a prophet, to know that he was truly from God?

He had to be 100% accurate in his prophecies. The penalty for a false prophet was death by stoning. (Deuteronomy 18:20-22)

10. To whom did God give the 10 Commandments?

Moses. (Exodus 20)

11. Which two people did not die?

Genesis 5:24 says that Enoch, who was Noah's great-grandfather, "walked with God; then he was no more, because God took him away." The other was the Old Testament prophet Elijah, who was taken up to heaven in a whirlwind with a chariot and horses of fire. (2 Kings 2:11)

12. What is the root of all kinds of evil?

The love of money. (1 Timothy 6:10)

13. What is the beginning of wisdom?

The fear of the Lord. (Psalm 111:10)

14. Who delivered the Sermon on the Mount?

The Lord Jesus. (Matthew 5-7)

15. How did sickness and death enter the world?

Romans 5:12 says that sin entered the world through one man, and death through sin. The fall of man is recorded in Genesis 3, where God's perfect creation was spoiled by Adam's sin.

16. Who was the Roman governor who sentenced Christ to death?

Pontius Pilate. (Matthew 27:26)

17. Who are the major prophets?

Isaiah, Jeremiah, Ezekiel, and Daniel.

18. What people group is the Old Testament about?

The Hebrews, who became the nation of Israel. They were descendants of Abraham through Isaac.

19. What happened while the Lord Jesus was in the desert for 40 days?

He was tempted by the devil. (Matthew 4:1) Hebrews 4:15 tells us that He was tempted in every way, just as we are—yet was without sin.

20. How many people were on Noah's ark?

Eight: Noah and his wife, his three sons Shem, Ham, and Japheth, and their wives. (Genesis 7:13, 1 Peter 2:5)

21. Who was the first murderer?

Cain, who killed his brother Abel. (Genesis 4:8)

22. Which person was afflicted with terrible trials but trusted God through it all?

Job. (See book of Job)

23. Who was Israel's most well-known and well-loved king?

David. (1 Chronicles 29:28)

24. Who was "the weeping prophet?"

Jeremiah.

25. Who was thrown into the lion's den?

Daniel. (Daniel 6)

26. Who were the two people in the famous fight with a stone and a sling?

David and Goliath. (1 Samuel 17)

27. What is the book of Acts about?

The early years of the church, as the gospel begins to spread throughout the world.

28. What are epistles?

Letters.

29. On what occasion was the Holy Spirit given to the church?

Pentecost. (Acts 2:1-4)

30. Whom did God command to sacrifice his only son?

Abraham. (Genesis 22:2)

31. What was the Old Testament feast that celebrated God's saving the firstborn of Israel the night they left Egypt?

Passover. (Exodus 12:27)

32. Who was the Hebrew who became prime minister of Egypt?

Joseph. (Genesis 41:41)

33. Who was the Hebrew woman who became Queen of Persia?

Esther. (Esther 2:17)

34. Who was the pagan woman who became David's great-grandmother?

Ruth. (Ruth 4:17)

35. Which angel appeared to Mary?

Gabriel. (Luke 1:26)

36. How did the Lord Jesus die?

He gave up His life while being crucified. (John 19:18)

37. What happened to Him three days after He died?

He was raised from the dead. (John 20)

38. What happened to the Lord Jesus 40 days after His resurrection?

He ascended bodily into heaven. (Acts 1:9-11)

39. What should we do when we sin, in order to restore our fellowship with God?

1 John 1:9 tells us, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

40. How did the universe and world get here?

Genesis 1:1 tells us, "In the beginning, God created the heavens and the earth." We are told further in Colossians 1:16 and 17 that the Lord Jesus Christ was the one who did the creating.

41. Where did Satan and the demons come from?

Satan was originally the best and the brightest angel, but he sinned in his pride, wanting to be God. Some of the angels followed him, and these "fallen angels" were cast out of heaven. (Isaiah 14, Ezekiel 28)

42. Who directed the writing of the Bible?

The Holy Spirit. (2 Timothy 3:16, 2 Peter 1:21)

43. Where was the Lord Jesus before He was conceived in Mary?

In heaven. (Philippians 2:6-11, 1 Corinthians 15:49)

44. Who taught in parables?

The Lord Jesus. (Matthew 13:3)

45. What are parables?

A short, simple story with a spiritual point.

46. Which two animals talked with human speech?

The serpent in the Garden of Eden (Genesis 3:3) and Balaam's donkey (Numbers 22:28).

47. With which woman did David commit adultery?

Bathsheba. (2 Samuel 11)

48. Which one of their sons succeeded David as king?

Solomon. (2 Samuel 12:24)

49. Who was the female judge of Israel?

Deborah. (Judges 4:4)

50. Who was the wisest man in the world?

Solomon. (1 Kings 3:12)

51. Who was the first man?

Adam. (Genesis 2:20)

52. Who was the most humble man on earth?

Moses. (Numbers 12:3)

53. Who was the strongest man on earth?

Samson. (Judges 13-16)

54. Where were the two nations of God's people taken into captivity?

Israel was taken into Assyria (2 Kings 17:23), and Judah into Babylon (2 Chronicles 36:20).

55. Which cupbearer to a foreign king rebuilt the wall of Jerusalem?  
Nehemiah. (Nehemiah 2:5)

56. Who were the two Old Testament prophets who worked miracles?  
Elijah and Elisha. (1 Kings 17 – 2 Kings 6)

57. Which Old Testament prophet spent three days in the belly of a great fish?  
Jonah. (Jonah 1:17)

58. What is the last book of the Old Testament?  
Malachi.

59. For which Israelite commander did the sun stand still?  
Joshua. (Joshua 10)

60. Who was the first king of Israel?  
Saul. (1 Samuel 13:1)

61. Who built the temple in Israel?  
Solomon. (1 Kings 6)

62. Which of the twelve tribes of Israel served as priests?  
Levites. (Deuteronomy 10:8)

63. Which city fell after the Israelites marched around it daily for seven days?  
Jericho. (Joshua 6:20)

64. What did God give the Israelites to eat in the wilderness?  
Manna and quail. (Exodus 16)

65. Which two people walked on water?  
Jesus and Peter. (Matthew 14:29)

66. Who was the first martyr?  
Stephen. (Acts 7)

67. Who betrayed Jesus to the priests, and for how much?  
Judas betrayed Him for 30 pieces of silver, the price of a slave. (Matthew 26:14-15)

68. What is the Lord's Prayer?  
Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen. (Matthew 6:9-13)

69. Who was the first person to see the risen Lord?  
Mary Magdalene. (John 20:16)

70. Which prophet and cousin of the Lord was beheaded?  
John the Baptist. (John 14:10)
71. To what country did the young Jesus and His parents escape when Herod was threatening His life?  
Egypt. (Matthew 2:13-15)
72. What was Christ's first miracle?  
He turned water into wine at the wedding at Cana. (John 2:11)
73. Which one of the Lord's personal friends did He raise from the dead?  
Lazarus. (John 11)
74. Who was the greatest missionary of the New Testament?  
Paul. (see book of Acts)
75. Who was Paul's first partner?  
Barnabas. (Acts 13:2)
76. Whom did an angel release from prison?  
Peter. (Acts 12)
77. Which event caused God to splinter human language into many tongues?  
The building of the Tower of Babel. (Genesis 11)
78. Which chapter of an Old Testament prophet's book gives a detailed prophecy of the Messiah's death by crucifixion?  
Isaiah 53.
79. Who wrestled all night with the Lord and was left with a permanent limp?  
Jacob. (Genesis 32:22-32)
80. Which two pastors did Paul write letters to?  
Timothy and Titus.
81. Who was hailed as a god when he was bitten by a snake but nothing bad happened?  
Paul. (Acts 28:5-6)
82. Which two New Testament writers were brothers of the Lord Jesus?  
James and Jude. (Matthew 13:55)
83. Which two New Testament books were written by a doctor?  
Luke and Acts. (2 Timothy 4:11)
84. Who had a coat of many colors?  
Joseph. (Genesis 37:3)
85. In what sin did Aaron lead the Israelites while his brother Moses was up on the mountain talking to God?

They made an idol in the form of a golden calf. (Exodus 32)

86. How many books are there in the entire Bible?

66: 39 in the Old Testament, and 27 in the New Testament.

87. What's the difference between John the Baptist and the John who wrote several New Testament books?

John the Baptist was a prophet who proclaimed the kingdom of God was near in preparation for his cousin Jesus' ministry. The John who wrote the gospel of John, the epistles—1, 2 and 3 John—and Revelation, was one of the twelve apostles and one of those closest to the Lord, along with Peter and James. He called himself "the disciple whom Jesus loved."

88. Who saw the Lord appear to him in a burning bush?

Moses. (Exodus 3)

89. How many sons did Jacob have?

Twelve. They were the ancestors of the twelve tribes of Israel. (Genesis 35:22)

90. Who gave up his birthright for a bowl of stew?

Esau. (Genesis 25:33)

91. Which Psalm starts out, "The Lord is my shepherd, I shall not want?"

Psalm 23.

92. Who disowned the Lord Jesus three times before a cock crowed?

Peter. (Matthew 26:69-75)

93. What did the Lord do just before the Last Supper to demonstrate His love and humility?

He washed the disciples' feet. (John 13:5)

94. Where is the New Testament "Hall of Faith?"

Hebrews 11.

95. Who appeared with the Lord Jesus in glory on the Mount of Transfiguration?

Elijah and Moses. (Mark 9:4)

96. Who is the second Adam?

The Lord Jesus Christ. (1 Corinthians 15:45-49)

97. Which Old Testament prophet married a prostitute because God told him to?

Hosea. (Hosea 1:2)

98. What are the two sacred ordinances that the Lord commanded us to observe?

Baptism (Matthew 28:19,20) and Communion, or the Lord's Table (1 Corinthians 11:23-26).

99. What are supernatural enablings that allow a believer to serve the Body of Christ with ease and effectiveness?

Spiritual gifts. (Romans 12:6-8, 1 Corinthians 12, Ephesians 4:8-13, 1 Peter 4:10-11)

100. Whose tomb was Christ buried in?

Joseph of Arimathea. (Matthew 27:57-60)

101. Who wrote the book of Hebrews?

Nobody knows.

102. Which is the “epistle of joy?”

Philippians.

103. What is the book of Revelation about?

The revelation of Jesus Christ and the end times.

104. Who is the bride of Christ?

The church—that is, all who have trusted Him for salvation. (Ephesians 5:25-27, Revelation 19:7-8)