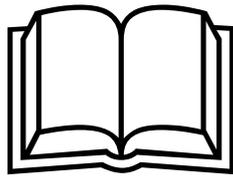


The London Confession of Faith of 1689

*One of the most important confessions in church history
“containing the doctrine of our faith and practice.”*



Study Guide

Course LBC

Complete – all materials included.

*Preach the word; be instant in season, out of season; reprove, rebuke,
exhort with all longsuffering and doctrine. For the time will come when
they will not endure sound doctrine; but after their own lusts shall they
heap to themselves teachers, having itching ears.*

2 Timothy 4:2-3

Instructions for this course

(detailed instructions in Appendix One)

The reading material for this course consists of *The London Baptist Confession of Faith of 1689*, the text of which is incorporated into this study guide at the beginning of each lesson.

Before each lesson: pray for God to give a teachable heart and understanding. Begin the lesson by reading the text at the beginning of each lesson.



Answer the questions for the lesson in this study guide.
*Use the required answer sheet format, putting your name and course information on each sheet (sample after the Table of Contents). Use any standard note paper (or the answer booklets if provided).
Try to be as clear and concise as possible.
Please do not rush! Meditate on what God wants you to learn.
Don't go to the next question until completing the current one.*

If, and only if, you are taking the course as correspondence study
(with written feedback from others):
After completing lessons 1 to 6, send the completed answer sheets to your course coordinator. Send again when finished with lessons 7 to 13.
*Only mail your answer sheets, not other materials.
All sent answers are handled confidentially.
Label the envelope's lower left with: student, course, and lesson numbers
(if incarcerated: do this only if permitted by your facility).*



Continue taking the course until all lessons are completed.
Three months are allotted for course completion. Extensions may be granted upon request.



Your answer sheets are returned to you after review.
Keep all materials and returned answers together for future reference.

The London Confession of Faith of 1689

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Sample Answer Sheet

Your name

Student ID

LBC
Course
number

Lesson
number

Date

Question Answer

etc.

This is the Study Guide for *The London Confession of Faith of 1689*, developed by Stanford E. Murrell, Th.D. Dr. Murrell is a Bible teacher and former pastor in Sebastian, Florida. A complete overview of *Church History* is also available as a **local seminar** taught in your own church assembly. For more information, contact Dr. Murrell directly: chhistory@comcast.net.

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The London Confession of Faith of 1689

Course LBC

Study Guide

This Study Guide is for The London Confession of Faith of 1689.

Please answer the questions for each part of a lesson from the information given just prior to that part of the lesson. Before you begin the questions for each part of a lesson, please read all the text in the lesson prior to the questions.

Please read slowly enough so you understand what you read. It is also always good to pray before each lesson, asking the LORD for wisdom to apply what you learn to your life, and to enable you to love Him with all your mind, heart, soul, and strength...for this is the first commandment (Mark 12:30).

Response questions are intended to support a basic understanding of the content of the *London Confession of Faith*. These questions are required as the core part of the study.

Reflection questions go much deeper to ask you to evaluate and integrate the information from the Scriptures with your own views. These questions are important: please make your best effort to answer them, but please also realize there are no right or wrong answers. We are looking only for your best effort. Please keep your answers as brief as possible. (These questions are also useful for group discussion.)

Making It Personal questions bring the biblical principles into practical application. The goal here is change in your own life toward godliness. Again, there are no right or wrong answers; we are looking only for your honesty with yourself in personal commitments.

Comment

The *London Confession of Faith of 1677/89* played an important role in Baptist history. The Act of Uniformity of 1662 made the new Anglican Prayer Book mandatory for use in all Anglican, Presbyterian, Congregationalist, and Baptist churches in England. Moreover, the Anglican church abandoned the *Westminster Confession* and returned to the *Thirty-Nine Articles* as its official confession of faith. Consequently, with the restoration of the Monarchy, the English Baptists suffered persecution for their faith. In 1677, a group of Particular Baptists met for the purpose of producing a more expansive confession than the previous Baptist confession of 1644. They modeled the *Second London Confession* on the *Westminster Confession*, but with significant theological differences regarding church government and baptism. Persecution kept the 1677 document from being officially endorsed by Particular Baptists until 1689, when the Toleration Act was passed. This act enabled religious freedom to co-exist alongside the established churches in England and Scotland. As a result, representatives from over 100 Particular Baptist churches met in London from July 3-11 to discuss and endorse the 1677 document. Though the confession was published in 1677, the General Assembly of Particular Baptist Churches adopted it in 1689; hence it is commonly known as “the 1689.” The *Westminster Confession*, the *Savoy Declaration*, and the *London Baptist Confession of 1677/89* are considered the most important Reformed confessions arising from the English-speaking world.

“This little volume is not issued as an authoritative rule or code of faith whereby you are to be fettered, but as an assistance to you in controversy, a confirmation in faith, and a means of edification in righteousness. Here the younger members of our church will have a body of divinity in small compass, and by means of the scriptural proofs, will be ready to give a reason for the hope that is in them. Be not ashamed of your faith; remember it is the ancient gospel of martyrs, confessors, reformers, and saints. Above all, it is the truth of God, against which the gates of Hell cannot prevail. Let your lives adorn your faith, let your example adorn your creed. Above all live in Christ Jesus, and walk in Him, giving credence to no teaching but that which is manifestly approved of Him, and owned by the Holy Spirit. Cleave fast to the Word of God which is here mapped out for you.”

– *Charles Haddon Spurgeon (1834-1892)*

Lesson 1: Background; the Holy Scriptures

Historical Background

In England during the 1630s and 1640s, Congregationalists and Baptists emerged from the Church of England under persecution at the hands of Parliament and the crown. The latter were making repeated efforts to impose one state religion upon the entire land. The infamous Clarendon Code was adopted in the 1660s to crush all dissent from the official religion of the state. Sufferings haunted Presbyterians, Congregationalists, and Baptists alike, and the brave men of this period came to be known as “Puritans.”

Their united front of doctrinal agreement was a main reason for their success in resisting government tyranny. All Presbyterians stood by the Westminster Confession of 1647. Congregationalists adopted virtually the same articles of faith in the Savoy Declaration of 1658. And the Baptists adopted the similar London Baptist Confessions in 1677 and 1689.

The Westminster Confession (1647)

While the Civil War raged in England between the Puritan Parliament and the king (1642-1649), changes were made in the Anglican Church. In 1643, the Episcopal form of government, with its hierarchical parishes and bishops, was abolished by Parliament. A new structure was requested. It would be formulated by an assembly of one hundred twenty-one clergymen (the “divines”) and thirty laymen: 10 members of the House of Lords, and 20 members of the House of Commons. This “Westminster Assembly of Divines” met at the historic Westminster Abbey (which adjoins the Houses of Parliament) in London, from which the confession derives its name.

Most of those who were present when the Assembly convened in 1643 were Presbyterian Puritans. Eight Scottish commissioners were allowed to be part of the gathering, in appreciation for their aid in fighting the king. While the Scottish representatives had no official role in the proceedings, their presence remained influential. The Assembly held 1,163 sessions between July 1, 1643, and February 22, 1649. A quorum of 40 members was required.

As work proceeded, a Directory of Worship was prepared to replace the Episcopal prayer book. In addition, a new confession of faith was drafted for the Church of England. This *Westminster Confession* has become the most important of the great Protestant creeds of the Reformation era. Work on the confession began in July, 1645, and continued with many interruptions until its completion in December, 1646. The confession was presented to both

Houses of Parliament in 1647 under the title: “The Humble Advice of the Assembly of Divines, Quotations and Texts of Scripture Annexed, Presented by Them Lately to Both Houses of Parliament.”

The *Westminster Confession* is a summary of major Christian beliefs in thirty-three chapters. Classic reformed biblical theology permeates the confession, with emphasis on the covenant relationships between God and man. In the matter of church government, it presents the Presbyterian view: with presbyteries (or synods) which oversee local congregations. In the matter of baptism, it holds for infant baptism, consistent with the covenant approach to Christian heritage. This believes that God often saves whole households, and that an infant is considered a part of the covenant through his godly parents, until he proves otherwise by his lifestyle choices.

To help explain the confession, a *Larger Catechism* was prepared by the Westminster Assembly, to be used by ministers in the pulpit for public teaching. A *Shorter Catechism* was published for instructing children.

Though the *Westminster Confession* was used only briefly by the Church of England, it was adopted for common use in 1647 by the General Assembly of the Church of Scotland. Today, the *Westminster Confession* remains the authoritative statement of faith in most Presbyterian churches.

The Savoy Declaration (1658)

Many conservative evangelical Christians found the *Westminster Confession* to be an accurate statement of faith according to the Scriptures, but they differed in the matters of church government and baptism. These fell into two groups: the Congregationalists and the Baptists.

To maintain the growth they enjoyed, an assembly of Congregationalist leaders met in the Savoy Palace in London on September 29, 1658. The Synod adopted a “Declaration of Faith and Order, Honored and Practiced in the Congregational Churches.” Based largely on the Westminster Confession, the Savoy Declaration included a section on “The Institution of Churches and the Order Appointed in Them by Jesus Christ.” The Congregational form of church government was advocated.

The London Baptist Confession of 1677

Those who understood the Scriptures to teach believer’s baptism also needed a clear statement of faith. These were known as “Baptists.” Feeling their substantial unity with the suffering of the Presbyterians and the Congregationalists under the same cruel injustice, Baptists met to publish their substantial harmony with them in doctrine.

A circular letter was sent to Particular Baptist churches in England and Wales, asking each assembly to send representatives to a meeting in London in 1677. A confession consciously modeled after the *Westminster Confession* was approved and published. It has ever since born the name of the *London Confession of 1677*. Because this document was drawn up in dark hours of oppression, it was issued anonymously.

The preface to the original publication of 1677 says in part: “It is now

many years¹ since diverse of us...did conceive ourselves under a necessity of publishing a confession of our faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession..."

"Forasmuch as this confession¹ is not now commonly to be had; and also that many others have since embraced the same truth which is owned therein; it was judged necessary by us to join together in giving a testimony to the world of our firm adhering to those wholesome principles..."

"We did conclude it necessary to confess ourselves the more fully and distinctly...and finding no defect in this regard in that fixed on by the [Westminster] Assembly, and after them by those of the Congregational way, we did conclude it best to retain the same order in our present confession...for the most part without any variation of the terms...making use of the very same words with them both...This we did to...convince all that we have no itch to clog religion with new words, but to readily acquiesce in that form of sound words which hath been used by others before us...In those things wherein we differ from others, we have expressed ourselves with all candor and plainness...Contention is most remote from our design in all that we have done in this matter."

The London Baptist Confession of Faith of 1689

William and Mary assumed the English throne in 1689. On May 24 of that very year the *Act of Toleration* was enacted. Within two months, several London pastors called for a general meeting of Baptists from England and Wales. Representatives of one hundred and seven congregations met in London from September third to the twelfth. They adopted the *London Confession of 1677* with some important corrections.

One of the reasons for the growth of Baptist congregations was the movement's distinctives. The Baptists did not recognize sacraments per se, as did the Anglicans and the Roman Catholics. They believed in two *ordinances*: the Lord's Supper and baptism of professing believers. Early Baptists preferred to be baptized by immersion in "living waters": water that flowed in a river or stream. In the Baptist *church government*, the congregation ruled. It had total autonomy: it could call a pastor and dismiss him. There were no bishops or superintendents in the Baptist structure. No group had any governmental power over other individual congregations.

In summary, the understandings of the evangelical Christian faith as proclaimed in the Scriptures were set forth in the *Westminster Confession* in 1647. Updates were made 1) for congregational church government in the *Savoy Declaration* in 1658, and 2) for believer's baptism in the (first) *London Confession of 1677*.

¹ It had been 33 years since a former *London Confession* had been issued (in 1644) by seven Baptist congregations in London. That document had been drawn up to distinguish the reformed Baptist churches (who followed the historic evangelical faith of the Reformation), from the Anabaptists and the newly forming Arminian Baptists.

The main body of the *Westminster Confession* was again preserved in the *London Confession of Faith of 1689*, which incorporated the minor revisions of both the *Savoy Declaration* and the first *London Confession*. This *London Baptist Confession of 1689* has stood the test of time and become one of the most important statements of evangelical faith in the history of the church. It is used this day by thousands of congregations around the world.

The preamble to the confession states the following: “We the MINISTERS, and MESSENGERS of, and concerned for upwards of, one hundred BAPTIZED CHURCHES, in England and Wales (denying Arminianism), being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of Baptism) to recommend to their perusal the confession of our faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith.”

Study Questions, Lesson 1: Historical Background

First please read the preceding text before answering questions.

Response

1. In the basic doctrines of the Christian faith regarding God, salvation, and sanctification, how closely related are the *Westminster Confession of Faith* and the *London Confession of Faith of 1689*?
2. In which two areas of church practice do they differ?

LBC Chapter 1: Of the Holy Scriptures

1 The Holy Scripture is the only sufficient, certain, and infallible ^arule of all saving knowledge, faith, and obedience, although the light ^bof nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation. ^cTherefore it pleased the Lord at sundry times and in divers manners to reveal himself, and to declare that his will unto his church; and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto ^dwriting; which maketh the Holy Scriptures to be most necessary, those former ways of God’s revealing his will unto his people being now ceased.

(^a 2Ti 3:15-17; Isa 8:20; Luk 16:29,31; Eph 2:20; ^b Rom 1:19-21; 2:14-15; Psa 19:1-3; ^c Heb 1:1; ^d Pro 22:19-21; Rom 15:4; 2Pe 1:19-20)

2 Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

Of the Old Testament

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

Of the New Testament

Matthew	To the Galatians	To Titus
Mark	To the Ephesians	To Philemon
Luke	To the Philippians	The Epistle to the Hebrews
John	To the Colossians	The Epistle of James
The Acts of the Apostles	1 Thessalonians	1st & 2nd Epistles of Peter
Paul's Epistle to the Romans	2 Thessalonians	1st, 2nd, 3rd Epistles of John
1 Corinthians	1 Timothy	The Epistle of Jude
2 Corinthians	2 Timothy	The Revelation

All of which are given by the ^einspiration of God to be the rule of faith and life. (^e 2Ti 3:16)

3 The books commonly called Apocrypha, not being of ^fdivine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings. (^f Luk 24:27,44; Rom 3:2)

4 The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon ^gGod (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God. (^g 2Pe 1:19-21; 2Ti 3:16; 2Th 2:13; 1Jo 5:9)

5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our ^hfull persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

(^hJoh 16:13-14; 1Co 2:10-12; 1Jo 2:20,27)

6 The whole counsel of God concerning all things ⁱnecessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

Nevertheless, we acknowledge the inward ^killumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ^lordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed. (²Ti 3:15-17; Gal 1:8-9; ^kJoh 6:45; 1Co 2:9-12; ^l1Co 11:13-14; 14:26,40)

7 All things in Scripture are not alike ^mplain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and observed for salvation, are so ⁿclearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

(^m2Pe 3:16; ⁿPsa 19:7; 119:130)

8 The Old Testament in ^oHebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore ^pauthentic; so as in all controversies of religion, the church is finally to appeal to them. ^qBut because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read ^rand search them, therefore they are to be translated into the vulgar language of every nation unto which they ^scome, that the Word of God dwelling ^tplentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

(^oRom 3:2; ^rIsa 8:20; ^qAct 15:15; ^rJoh 5:39;
^s1Co 14:6,9,11-12,24,28; ^tCol 3:16)

9 The infallible rule of interpretation of Scripture is the "Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly. ("2Pe 1:20-21; Act 15:15-16)

10 The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which ^xScripture so delivered, our faith is finally resolved.

(^xMat 22:29,31-32; Eph 2:20; Act 28:23)

Study Questions, LBC Ch. 1: Of the Holy Scriptures

Please read the preceding text before answering these questions.

Response

3. a. In what three areas do the Scriptures serve as a sufficient, certain, and infallible rule?
b. List three ways the goodness, wisdom, and power of God are manifested.
4. a. How many books are in the Old Testament canon of Scripture?
b. How many books are in the New Testament canon of Scripture?
c. Who is the true Author of the Bible?
5. Why should the *Apocrypha* not be part of the canon of Scriptures?
Note. The Apocrypha refers to the books included in the Septuagint [Greek version of the Old Testament] and Vulgate [Latin version of the Bible], but absent from the Hebrew Bible. They were historic writings which the early church held as non-authoritative: they were not written by one of the twelve Apostles or those in close contact with them, and they were not commonly used by the churches.
6. What is the basis for believing and receiving the Scriptures as authoritative?
7. List eight reasons why the Bible can be trusted to be the Word of God.
8. List four areas in which the whole counsel of God is revealed.
9. a. What new revelation of the Spirit or traditions of men can be added to the Scriptures?
b. What is the role of the Holy Spirit associated with understanding the Scriptures?
10. What is the one subject which is crystal clear in the Scriptures?

11. List the two original languages in which the Scriptures were written.
12. What is the one infallible rule that must guide scriptural interpretation?
13. When the Word of God is proven to be in conflict with historic writings of great men and church councils, which writings should prevail?
14. *Optional:* What phrase in the *London Confession of Faith* is supported by each of the following Scriptures? (The numbers in parentheses refer to the paragraph number in the *Confession*.)

For example:

If the given reference is:

2 Timothy 3:15-17 (Paragraph 1)

[Note: the (1) indicates Paragraph 1 of the chapter of the Confession related to this question.]

First, look up the Scripture reference in your Bible and read the referenced verse. When you look up 2 Timothy 3:15-17, you would read, “And that from a child thou hast known the *Holy Scriptures, which are able to make thee wise unto salvation through faith* which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”

The correct answer for this verse reference would be a phrase quoted from the *Confession* in Chapter one Paragraph one: (1). To find the related phrase for your answer, reread paragraph (1) in the *Confession*, until you find a doctrinal point mentioned which is taken from the Scripture you have just read. In this case, you would read in the *Confession* in paragraph (1): “*The Holy Scripture is the only sufficient, certain, and infallible rule of all saving faith.*”

This is the correct answer!

Please answer the following references by quoting the phrase in the *Confession*, which is supported by the Scripture.

The answers are given for a and b as further examples.

- a. Psa. 19:1-3 (Paragraph 1)
answer from paragraph (1): “...the light of nature and the works of creation and providence manifest the goodness, wisdom, and power of God”

[Psa. 19:1-3 says, “The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard.”]
- b. Pro. 22:19-21 (Paragraph 1)

answer from paragraph (1): "...it pleased the Lord to commit His revealed Truth wholly to writing."

[Proverbs 22:19-21 says, "That thy trust may be in the LORD, I have made known to thee this day, even to thee. Have not I *written to thee excellent things* in counsels and knowledge, That I *might make thee know the certainty of the words of truth*; that thou mightest answer the words of truth to them that send unto thee?"]

Please answer the following [from Paragraph (5) this time] using the above examples as a guide.

c. John 16:13-14 (Paragraph 5)

Reflection

15. Is the Bible without error in all matters (including science and history), or just when it addresses spiritual issues?
16. Is it important to believe that the Scriptures contain a completed revelation of God's words to men? Explain.
17. How does a historic belief in progressive revelation factor into the concept of a completed canon of Scripture?
18. What should the response of the church be to those who believe in continual revelation through dreams, visions, and voices?
19. *Making It Personal:* Which position best reflects your own thoughts in matters of faith and practice:
 - 1) The *Elastic View*: What Scripture does not specifically prohibit is permissible.
 - 2) The *Strict View*: Only what is specifically authorized in the Scriptures is permissible.
20. Does the temptation come to some churches to exalt a confession of faith over the Scriptures? How is this temptation to be handled?

Lesson 2: About God

LBC Chapter 2: Of God and the Holy Trinity

1 The Lord our God is but ^aone only living and true God; whose ^bsubsistence is in and of himself, ^cinfinite in being and perfection; whose essence

cannot be comprehended by any but himself; ^da most pure spirit, ^einvisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is ^fimmutable, ^gimmense, ^heternal, incomprehensible, ⁱalmighty, every way infinite, ^kmost holy, most wise, most free, most absolute; ^lworking all things according to the counsel of his own immutable and most righteous will ^mfor his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; ⁿthe rewarder of them that diligently seek him, and withal most just ^oand terrible in his judgments, ^phating all sin, and who will by no means clear the ^qguilty.

(^a 1Co 8:4,6; Deu 6:4; ^b Jer 10:10; Isa 48:12; ^c Exo 3:14; ^d Joh 4:24;
^e 1Ti 1:17; Deu 4:15-16; ^f Mal 3:6; ^g 1Ki 8:27; Jer 23:23; ^h Psa 90:2;
ⁱ Gen 17:1; ^k Isa 6:3; ^l Psa 115:3; Isa 46:10; ^m Pro 16:4; Rom 11:36;
ⁿ Exo 34:6-7; Heb 11:6; ^o Neh 9:32-33; ^p Psa 5:5-6; ^q Exo 34:7; Nah 1:2-3)

2 God, having all ^rlife, ^sglory, ^tgoodness, blessedness, in and of himself, is alone in and unto himself all-sufficient, not ^ustanding in need of any creature which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them; he is the alone fountain of all being, ^xof whom, through whom, and to whom are all things, and he hath most sovereign ^ydominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight ^zall things are open and manifest, his knowledge is ^ainfinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, in ^ball his works, and in all his commands; to him is due ^cfrom angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

(^r Joh 5:26; ^s Psa 148:13; ^t Psa 119:68; ^u Job 22:2-3; ^x Rom 11:34-36;
^y Dan 4:25,34-35; ^z Heb 4:13; ^a Eze 11:5; Act 15:18; ^b Psa 145:17; ^c Rev 5:12-14)

3 In this divine and infinite Being there are three subsistences, ^dthe Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, ^eyet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is ^feternally begotten of the Father; the Holy Spirit ^gproceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.

(^d 1Jo 5:7; Mat 28:19; 2Co 13:14; ^e Exo 3:14; Joh 14:11;
 1Co 8:6; ^f Joh 1:14,18; ^g Joh 15:26; Gal 4:6)

Study Questions, LBC Ch. 2: God and the Holy Trinity

First please read the preceding text.

Response

1. List at least ten attributes of God.
2. How does God derive glory?
3. How does God subsist in His divine Being?
4. *Optional:* What phrase in the *London Confession of Faith* is supported by each of the following Scriptures? (The numbers in parentheses refer to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]
 - a. Isa. 46:10 (Paragraph 1)
 - b. Psa. 145:17 (Paragraph 2)

Reflection

5. What is meant by the word “*attribute*”?
6. Does the concept of the Trinity make sense? Is it logical?
7. Did God create man from some sort of Divine necessity? If so what was that necessity?

LBC Chapter 3: Of God’s Decree

1 God hath ^adecreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things, whatsoever comes to pass; yet so as thereby is God neither the author of sin ^bnor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather ^cestablished; in which appears his wisdom in disposing all things, and power and faithfulness ^din accomplishing his decree.

(^a Isa 46:10; Eph 1:11; Heb 6:17; Rom 9:15,18; ^b Jam 1:13; 1Jo 1:5;
^cAct 4:27-28; Joh 19:11; ^d Num 23:19; Eph 1:3-5)

2 Although God knoweth whatsoever may or can come to pass, upon all ^esupposed conditions, yet hath he not decreed anything, ^fbecause he foresaw it as future, or as that which would come to pass upon such conditions.

(^eAct 15:18; ^f Rom 9:11,13,16,18)

3 By the decree of God, for the manifestation of his glory, ^gsome men and angels are predestinated, or foreordained to eternal life through Jesus Christ, to the ^hpraise of his glorious grace; others being left to act in their sin to their ⁱjust condemnation, to the praise of his glorious justice.

(^g 1Ti 5:21; Mat 25:34; ^h Eph 1:5-6; ⁱ Rom 9:22-23; Jude 4)

4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their ^knumber so certain and definite, that it cannot be either increased or diminished. (^k2Ti 2:19; Joh 13:18)

5 Those of mankind ^lthat are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, ^mwithout any other thing in the creature as a condition or cause moving him thereunto.

(^lEph 1:4,9,11; Rom 8:30; 2Ti 1:9; 1Th 5:9; ^mRom 9:13,16; Eph 2:5,12)

6 As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of his will, foreordained ⁿall the means thereunto; wherefore they who are elected, being fallen in Adam, ^oare redeemed by Christ, are effectually ^pcalled unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith ^qunto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect ^ronly.

(ⁿ 1Pe 1:2; 2Th 2:13; ^o 1Th 5:9-10; ^p Rom 8:30; 2Th 2:13;
^q 1Pe 1:5; ^r Joh 10:26, 17:9, 6:64)

7 The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their ^seternal election; so shall this doctrine afford matter ^tof praise, reverence, and admiration of God, and ^uof humility, diligence, and ^xabundant consolation to all that sincerely obey the gospel.

(^s 1Th 1:4-5; 2Pe 1:10; ^t Eph 1:6; Rom 11:33; ^u Rom 11:5,6,20; ^x Luk 10:20)

Study Questions, LBC Ch. 3: God's Decree

First please read the preceding text.

Response

8. When and what has God decreed that shall come to pass?
9. Are the decrees of God based upon events which He has foreseen?
10. For what purpose are some men and angels foreordained to eternal life while others are left in their sins?
11. What is the number and state of those who have been predestinated?
12. State the divine motive for the decrees of God.
13. Who are the elect of God?

14. Of what value is the doctrine of election?
15. *Optional:* What phrases in the *London Confession of Faith* are supported by each of the following Scriptures? (The numbers in parentheses refer to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]
- 1 John 1:5 (Paragraph 1)
 - Eph. 1:4,11 (Paragraph 5)

Reflection

16. How does God know what is to be known?
17. Why is man held responsible for anything if all things have been decreed?

Lesson 3: Creation and Providence

LBC Chapter 4: Of Creation

1 In the beginning it pleased God the Father, ^aSon, and Holy Spirit, for the manifestation of the glory of ^bhis eternal power, wisdom, and goodness, to create or make the world, and all things therein, ^cwhether visible or invisible, in the space of six days, and all very good.

(^aJoh 1:2-3; Heb 1:2; Job 26:13; ^bRom 1:20; ^cCol 1:16; Gen 1:31)

2 After God had made all other creatures, he created ^dman, male and female, with ^ereasonable and immortal souls, rendering them fit unto that life to God for which they were created; being ^fmade after the image of God, in knowledge, righteousness, and true holiness; having the law of God ^gwritten in their hearts, and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was ^hsubject to change.

(^dGen 1:27; ^eGen 2:7; ^fEcc 7:29; Gen 1:26; ^gRom 2:14-15; ^hGen 3:6)

3 Besides the law written in their hearts, they received ⁱa command not to eat of the tree of knowledge of good and evil, which whilst they kept, they were happy in their communion with God, and had dominion ^kover the creatures. (ⁱGen 2:17; ^kGen 1:26-28)

Study Questions, LBC Ch. 4: Creation

First please read the preceding text.

Response

1. According to Scripture, how many days did it take the Lord to create the world?
2. Describe the creation of man in his original state.
3. What prohibition was placed on man.
4. *Optional:* What phrase in the *London Confession of Faith* is supported by each of the following Scriptures? (The numbers in parentheses refer to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Col. 1:16 (Paragraph 1)

Reflection

5. Can a person be a Christian and not believe in creationism?
6. What should the Christian do when science and the Bible seem to come into conflict?
7. Is it wrong to try to harmonize science and Scripture, as reflected in the concept of theistic evolution (the belief that God used evolution to bring man into existence)?
8. Were Adam and Eve created with the capacity to sin? If so, why? If not, how were they able to sin?

LBC Chapter 5: Of Divine Providence

1 God the good Creator of all things, in his infinite power and wisdom doth^a uphold, direct, dispose, and govern all creatures and things, from the greatest even to the^b least, by his most wise and holy providence, to the end for the which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of his^c own will; to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.

(^a Heb 1:3; Job 38:11; Isa 46:10-11; Psa 135:6; ^b Mat 10:29-31; ^c Eph 1:11)

2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass^d immutably and infallibly; so that there is not anything befalls any^e by chance, or without his providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either^f necessarily, freely, or contingently.

(^dAct 2:23; ^ePro 16:33; ^fGen 8:22)

3 God, in his ordinary providence ^gmaketh use of means, yet is free ^hto work without, ⁱabove, and ^kagainst them at his pleasure.

(^g Act 27:31,44; Isa 55:10-11; ^h Hos 1:7; ⁱ Rom 4:19-21; ^k Dan 3:27)

4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that his determinate counsel ^lextendeth itself even to the first fall, and all other sinful actions both of angels and men; and that not by a bare permission, which also he most wisely and powerfully ^mboundeth, and otherwise ordereth and governeth, in a manifold dispensation to his most holy ⁿends; yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or ^oapprover of sin.

(^l Rom 11:32-34; 2Sa 24:1; 1Ch 21:1; ^m 2Ki 19:28; Psa 76:10;
ⁿ Gen 50:20; Isa 10:6-7,12; ^o Psa 1:21; 1Jo 2:16)

5 The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, ^pthat they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends. So that whatsoever befalls any of his elect is by his appointment, for his glory, ^qand their good.

(^p 2Ch 32:25-26,31; 2Co 12:7-9; ^q Rom 8:28)

6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth ^rblind and harden; from them he not only withholdeth his ^sgrace, whereby they might have been enlightened in their understanding, and wrought upon their hearts; but sometimes also withdraweth ^tthe gifts which they had, and exposeth them to such ^uobjects as their corruption makes occasion of sin; and withal, ^xgives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they ^yharden themselves, under those means which God useth for the softening of others.

(^r Rom 1:24-26,28; 11:7-8; ^s Deu 29:4; ^t Mat 13:12; ^u Deu 2:30; 2Ki 8:12-13;
^x Psa 81:11-12; 2Th 2:10-12; ^y Exo 8:15,32; Isa 6:9-10; 1Pe 2:7-8)

7 As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of his ^zchurch, and disposeth of all things to the good thereof. (^z 1Ti 4:10; Amo 9:8-9; Isa 43:3-5)

Study Questions, LBC Ch. 5: Divine Providence

First please read the preceding text.

Response

9. To what extent is God involved in the affairs of the world He has created?
10. Explain the relationship between first and second causes.
11. Is the sovereignty of God restricted by the laws of nature?
12. Is God sovereign over sin?
13. Why does God permit sin in the saint?
14. How does God harden the heart of individuals?
15. What comfort can the Christian derive from the doctrine of divine providence?
16. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Pro. 16:33 (Paragraph 2)

Reflection

17. If God does “*uphold, direct, dispose, and govern all creatures and things,*” how can a person be held responsible for anything that he does?
18. How can God be the creator of all things and not be the author of sin (i.e., responsible for sin)?
19. How does the biblical doctrine of God’s divine providence differ from fatalism?
20. How can good come out of evil?
21. *Making It Personal:* Can you think of some examples of God’s divine providence in your own life? Please describe briefly.

Lesson 4:

The Fall and the Covenant

LBC Chapter 6: Of the Fall of Man, Of Sin, and Of the Punishment Thereof

1 Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, ^aand threatened death upon the breach thereof, yet he did not long abide in this honour; ^bSatan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit, which God was pleased, according to his wise and holy counsel to permit, having purposed to order it to his own glory. (^aGen 2:16-17; ^bGen 3:12-13; 2Co 11:3)

2 Our first parents, by this sin, fell from their ^coriginal righteousness and communion with God, and we in them whereby death came upon all: ^dall becoming dead in sin, and wholly defiled ^ein all the faculties and parts of soul and body. (^cRom 3:23; ^dRom 5:12, etc. ^eTi 1:15; Gen 6:5; Jer 17:9; Rom 3:10-19)

3 They being the ^froot, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, being now ^gconceived in sin, and by nature children ^hof wrath, the servants of sin, the subjects ⁱof death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus ^kset them free.

(^fRom 5:12-19; 1Co 15:21-22,45,49; ^gPsa 51:5; Job 14:4;
^hEph 2:3; ⁱRom 6:20, 5:12; ^kHeb 2:14-15; 1Th 1:10)

4 From this original corruption, whereby we are utterly ^lindisposed, disabled, and made opposite to all good, and wholly inclined to all evil, ^mdo proceed all actual transgressions. (^lRom 8:7; Col 1:21; ^mJam 1:14-15; Mat 15:19)

5 The corruption of nature, during this life, doth ⁿremain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly ^osin.

(ⁿRom 7:18,23; Ecc 7:20; 1Jo 1:8; ^oRom 7:23-25; Gal 5:17)

Study Questions, LBC Ch. 6:

Fall of Man, Sin, and Punishment

First please read the preceding text.

Response

1. How did man fall from a state of innocence?
2. What happened to all of Adam's posterity when he transgressed the law of God?
3. What evidence exists to show that Adam acted as a Federal Representative for all men so that his transgression becomes the transgression of all?
4. How do people act according to nature?
5. Does salvation remove the propensity to sin?
6. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Psa. 51:5 (Paragraph 3)

Reflection

7. What are some ways that Satan tempts people to sin?
8. Is the concept of Adam being a Federal Representative of the human race valid?
9. Is the doctrine of original sin true? Are people born sinners and sin as a result, or do people sin and become sinners as a result?
10. Should horrible sins found in professing Christians be a surprise? Explain.

LBC Chapter 7: Of God's Covenant

1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their creator, yet they could never have attained the reward of life but by some "voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

("Luk 17:10; Job 35:7-8)

2 Moreover, man having brought himself ^bunder the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offereth unto sinners ^clife and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and ^dpromising to give unto all those that are

ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.

^bGen 2:17; Gal 3:10; Rom 3:20-21; ^cRom 8:3; Mar 16:15-16; Joh 3:16;

^dEze 36:26-27; Joh 6:44-45; Psa 110:3)

3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the ^eseed of the woman, and afterwards by farther steps, until the full ^fdiscovery thereof was completed in the New Testament; and it is founded in that ^{*}eternal covenant transaction that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were ^gsaved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

^eGen 3:15; ^fHeb 1:1; ^{*}2Ti 1:9; Ti 1:2;

^gHeb 11:6,13; Rom 4:1-2, etc.; Act 4:12; Joh 8:56)

Study Questions, LBC Ch. 7: God's Covenant

First please read the preceding text.

Response

11. Can man do anything to earn or merit salvation and the favor of God?
12. What are the terms of the Covenant of Grace?
13. How is the Covenant of Grace revealed?
14. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Rom. 8:3 (Paragraph 2)

Reflection

15. Is there a Covenant of Grace? If so, when was it made?

Lesson 5: Christ the Mediator

LBC Chapter 8: Of Christ the Mediator

1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, ^ato be the mediator between God and man; the ^bprophet, ^cpriest, and ^dking; head and saviour of the church, the heir of all things, and judge of the world; unto whom he did from all eternity ^egive a people to be his seed and to be by him in time redeemed, called, justified, sanctified, and glorified.

(^aIsa 42:1; 1Pe 1:19-20; ^bAct 3:22; ^cHeb 5:5-6; ^dPsa 2:6; Luk 1:33; Eph 1:22-23; Heb 1:2; Act 17:31; ^eIsa 53:10; Joh 17:6; Rom 8:30)

2 The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with him who made the world, who upholdeth and governeth all things he hath made, did, when the fullness of time was come, take upon him ^fman's nature, with all the essential properties and common infirmities thereof, ^gyet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; ^hand so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures; so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one ⁱChrist, the only mediator between God and man.

(^fJoh 1:14; Gal 4:4; ^gRom 8:3; Heb 2:14,16-17; 4:15; Mat 1:22-23; ^hLuk 1:27,31,35; ⁱRom 9:5; 1Ti 2:5)

3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed ^kwith the Holy Spirit above measure, having in Him ^lall the treasures of wisdom and knowledge; in whom it pleased the Father that ^mall fullness should dwell, to the end that being ⁿholy, harmless, undefiled, and full ^oof grace and truth, he might be thoroughly furnished to execute the office of mediator and ^psurety; which office he took not upon himself, but was thereunto ^qcalled by his Father; who also put ^rall power and judgement in his hand, and gave him commandment to execute the same.

(^kPsa 45:7; Act 10:38; Joh 3:34; ^lCol 2:3; ^mCol 1:19; ⁿHeb 7:26; ^oJoh 1:14; ^pHeb 7:22; ^qHeb 5:5; ^rJoh 5:22,27; Mat 28:18; Act 2:36)

4 This office the Lord Jesus did most ^swillingly undertake, which that he might discharge he was made under the law, ^tand did perfectly fulfil it, and underwent the ^upunishment due to us, which we should have borne and suffered, being made ^xsin and a curse for us; enduring most grievous sorrows ^yin his soul, and most painful sufferings in his body; was crucified, and died, and remained in the state of the dead, yet saw no ^zcorruption: on the ^athird day he arose from the dead with the same ^bbody in which he suffered, with which he also ^cascended into heaven, and there sitteth at the right hand of his Father ^dmaking intercession, and shall ^ereturn to judge men and angels at the end of the world.

(^ePsa 40:7-8; Heb 10:5-10; Joh 10:18; ^fGal 4:4; Mat 3:15; ^uGal 3:13; 1Sa 53:6; 1Pe 3:18; ^x2Co 5:21; ^yMat 26:37-38; Luk 22:44; Mat 27:46; ^zAct 13:37; ^a1Co 15:3-4; ^bJoh 20:25,27; ^cMar 16:19; Act 1:9-11; ^dRom 8:34; Heb 9:24; ^eAct 10:42; Rom 14:9-10; Act 1:11; 2Pe 2:4)

5 The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, ^fhath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, ^gfor all those whom the Father hath given unto Him. (^fHeb 9:14, 10:14; Rom 3:25-26; ^gJoh 17:2; Heb 9:15)

6 Although the price of redemption was not actually paid by Christ till after his incarnation, ^{*}yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed which should bruise the serpent's head; ^hand the Lamb slain from the foundation of the world, ⁱbeing the same yesterday, and today and for ever.

(^{*}2Co 4:10; Heb 4:2; 1Pe 1:10-11; ^hRev 13:8; ⁱHeb 13:8)

7 Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person ^kdenominated by the other nature.

(^kJoh 3:13; Act 20:28)

8 To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually ^lapply and communicate the same, making intercession for them; uniting them to himself by his Spirit, ^mrevealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey, ⁿgoverning their hearts by his Word and Spirit, and ^oovercoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and ^punsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

(^lJoh 6:37; 10:15-16; 17:9; Rom 5:10; ^m Joh 17:6; Eph 1:9; 1Jo 5:20;
ⁿ Rom 8:9,14; ^o Psa 110:1; 1Co 15:25-26; ^pJoh 3:8; Eph 1:8)

9 This office of mediator between God and man is proper ^qonly to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from him to any other.

(^q1Ti 2:5)

10 This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office; and in respect of our alienation from God, ^sand imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God; and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office ^tto convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom. (^lJoh 1:18; ^s Col 1:21; Gal 5:17; ^t Joh 16:8; Psa 110:3; Luk 1:74-75)

Study Questions, LBC Ch. 8: Of Christ the Mediator

First please read the preceding text.

Response

1. List seven roles associated with the Lord Jesus Christ.
2. Is Jesus God?
3. How is Jesus unique?
4. What office did Jesus most willingly undertake on behalf of the elect?
5. List three accomplishments of Christ following His perfect obedience and sacrifice at Calvary.
6. How are believers saved in the Old Testament and New Testament era?
7. Are the divine and human natures of Christ ever confused or commingled?
8. List seven gracious works Christ does on behalf of the elect.
9. Can Mary or any of the “saints” be considered a proper mediator between God and man?
10. Give three reasons why men need Jesus.
11. *Optional:* What phrases in the *London Confession of Faith* are supported by each of the following Scriptures? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]
 - a. John 1:14 (Paragraph 2)
 - b. Col. 1:19 (Paragraph 3)
 - c. Gal. 3:13 (Paragraph 4)

- d. Rom. 3:25-26 (Paragraph 5)

Reflection

12. Please define the following words.
- Redemption
 - Called
 - Glorification
 - Sanctification
 - Intercession
 - Reconciliation
13. a. Does it matter whether or not Jesus Christ is very God of very God? Briefly, why?
b. What is to be said to those who believe that Christ was only a good man or a great moral teacher?
14. How can Jesus be both God and man?
15. a. What methods of salvation do individuals seek today in order to please God and arrive in heaven?
b. *Making It Personal:* What methods of salvation do *you* seek today in order to arrive in heaven?
16. Is it fair and just to teach that Christ died to redeem the elect?

Lesson 6: Salvation

LBC Chapter 9: Of Free Will

1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is ^aneither forced, nor by any necessity of nature determined to do good or evil. (^aMat 17:12; Jam 1:14; Deu 30:19)

2 Man, in his state of innocency, had freedom and power to will and to do that ^bwhich was good and well-pleasing to God, but yet ^cwas mutable, so that he might fall from it. (^bEcc 7:29; ^cGen 3:6)

3 Man, by his fall into a state of sin, hath wholly lost ^dall ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, ^eand dead in sin, is not able by his own strength to ^fconvert himself, or to prepare himself thereunto.

(^dRom 5:6, 8:7; ^eEph 2:1,5 ^fTi 3:3-5; Joh 6:44)

4 When God converts a sinner, and translates him into the state of grace, ^g he freeth him from his natural bondage under sin, and by his grace alone enables him ^hfreely to will and to do that which is spiritually good; yet so as that by reason of his ⁱremaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

(^gCol 1:13; Joh 8:36; ^hPhi 2:13; ⁱRom 7:15,18-19,21,23)

5 This will of man is made ^kperfectly and immutably free to good alone in the state of glory only. (^kEph 4:13)

Study Questions, LBC Ch. 9: Free Will

First please read the preceding text.

Response

1. Describe the will of man.
2. Was the will of Adam confirmed in righteousness when he was created?
3. What ability did man lose by his fall in Adam?
4. Explain what having a “freed” will means.
5. When shall the will of man be made perfectly good?
6. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Rom. 8:7 (Paragraph 3)

Reflection

7. Does man have a free will? What is the evidence?
8. Are individuals saved against their wills?
9. Are individuals lost contrary to their wills?

LBC Chapter 10: Of Effectual Calling

1 Those whom God hath predestinated unto life, he is pleased in his appointed, and accepted time, ^aeffectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation ^bby Jesus Christ; enlightening their minds spiritually and savingly to ^cunderstand the things of God; taking away their ^dheart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power deter-

mining them ^e to that which is good, and effectually drawing them to Jesus Christ; yet so as they come ^f most freely, being made willing by his grace.

(^aRom 8:30; 11:7; Eph 1:10-11; 2Th 2:13-14; ^bEph 2:1-6; ^cAct 26:18; Eph 1:17-18;
^dEze 36:26; ^eDeu 30:6; Eze 36:27; Eph 1:19; ^fPsa 110:3; Song 1:4)

2 This effectual call is of God's free and special grace alone, ^gnot from anything at all foreseen in man, nor from any power or agency in the creature, coworking with his special grace, ^hthe creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit; he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less ⁱpower than that which raised up Christ from the dead.

(^g2Ti 1:9; Eph 2:8; ^h1Co 2:14; Eph 2:5; Joh 5:25; ⁱEph 1:19-20)

3 Elect infants dying in infancy are ^kregenerated and saved by Christ through the Spirit; who worketh when, and where, and ^lhow he pleases; so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word. (^kJoh 3:3,5-6; ^lJoh 3:8)

4 Others not elected, although they may be called by the ministry of the Word, ^mand may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly ⁿcome to Christ, and therefore cannot be saved: much less can men that receive not the Christian religion ^obe saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

(^mMat 22:14, 13:20-21; Heb 6:4-5; ⁿJoh 6:44-45,65; 1Jo 2:24-25;
^oAct 4:12; Joh 4:22; 17:3)

Study Questions, LBC Ch. 10: Effectual Calling

First please read the preceding text.

Response

10. What four specific factors are associated with the divine summons to salvation?
11. a. Are souls effectually called to salvation based upon foreseen faith?
b. Is the soul active or passive in the act of salvation?
12. Are children who die in infancy saved? Do babies go to heaven?
13. Are the heathen or those who have never heard the gospel saved?
14. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Rom. 8:30 (Paragraph 1)

Reflection

15. *Making It Personal:* How did you react to the biblical doctrine of predestination when you first heard and understood this biblical teaching?
16. *Making It Personal:* What concerns, if any, linger in your mind about the doctrine of predestination and election?

LBC Chapter 11: Of Justification

1 Those whom God effectually calleth, he also freely ^ajustifieth, not by infusing righteousness into them, but by ^bpardoning their sins, and by accounting and accepting their persons as ^crighteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other ^devangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness, they ^ereceiving and resting on him and his righteousness, by faith, which faith they have not of themselves; it is the gift of God.

(^aRom 3:24, 8:30; ^b Rom 4:5-8; Eph 1:7; ^c 1Co 1:30-31; Rom 5:17-19;
^d Phi 3:8-9; Eph 2:8-10; ^e Joh 1:12; Rom 5:17)

2 Faith thus receiving and resting on Christ and his righteousness, is the ^falone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, ^gbut worketh by love. (^fRom 3:28; ^g Gal 5:6; Jam 2:17,22,26)

3 Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction ^hto God's justice in their behalf; yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both ⁱfreely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be ^kglorified in the justification of sinners.

(^hHeb 10:14; 1Pe 1:18-19; Isa 53:5-6; ⁱ Rom 8:32; 2Co 5:21;
^k Rom 3:26; Eph 1:6-7, 2:7)

4 God did from all eternity decree to ^jjustify all the elect, and Christ did in the fullness of time die for their sins, and rise ^magain for their justification; nevertheless, they are not justified personally, until the Holy Spirit doth in time due ⁿactually apply Christ unto them.

(^j Gal 3:8; 1Pe 1:2; 1Ti 2:6; ^m Rom 4:25; ⁿ Col 1:21-22; Ti 3:4-7)

5 God doth continue to ^o forgive the sins of those that are justified, and although they can never fall from the state of ^p justification, yet they may, by their sins, fall under God's ^q fatherly displeasure; and in that condition they have not usually the light of his countenance restored unto them, until they ^r humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

(^oMat 6:12; 1Jo 1:7,9; ^pJoh 10:28 ^qPsa 89:31-33; ^rPsa 32:5; Psa 51; Mat 26:75)

6 The justification of believers under the Old Testament was, in all these respects, ^sone and the same with the justification of believers under the New Testament. (^tGal 3:9; Rom 4:22-24)

Study Questions, LBC Ch. 11: Justification

First please read the preceding text.

Response

17. State what God does and does not do with sinners in the act of justification.
18. What is the instrument God uses to justify the soul?
19. For whom did Christ die?
20. Does election save?
21. Once a person has entered into a state of justification, is it possible to leave that state?
22. Are believers in the Old Testament and New Testament era justified in the same manner?
23. *Optional:* What phrases in the *London Confession of Faith* are supported by each of the following Scriptures? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]
 - a. Rom. 4:5-8 (Paragraph 1)
 - b. Isa. 53:5-6 (Paragraph 3)

Reflection

24. Can you explain how a person is justified before God?
25. What place do good works have in the life of a Christian?

Lesson 7:

Salvation and Sanctification

LBC Chapter 12: Of Adoption

All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace ^aof adoption, by which they are taken into the number, and enjoy the liberties and ^bprivileges of the children of God, have his ^cname put upon them, ^dreceive the spirit of adoption, ^ehave access to the throne of grace with boldness, are enabled to cry Abba, Father, are ^fpitied, ^gprotected, ^hprovided for, and ⁱchastened by him as by a Father, yet never ^kcast off, but sealed ^lto the day of redemption, and inherit the promises ^mas heirs of everlasting salvation.

(^aEph 1:5; Gal 4:4-5; ^bJoh 1:12; Rom 8:17; ^c2Co 6:18; Rev 3:12;
^dRom 8:15; ^eGal 4:6; Eph 2:18; ^fPsa 103:13; ^gPro 14:26; ^h1Pe 5:7;
ⁱHeb 12:6; ^kIsa 54:8-9; Lam 3:31; ^lEph 4:30; ^mHeb 1:14; 6:12)

Study Questions, LBC Ch. 12: Adoption

First please read the preceding text.

Response

1. What has God promised to do for His justified ones?
2. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture?

Rom. 8:15

Reflection

3. Is it wrong to appeal to the religious affections of people when presenting the gospel or the doctrines of grace?

Making It Personal

4. What is your reaction to the biblical doctrine of adoption?
5. The believer is able to cry “*Abba, Father*” (a term of endearment). Share how this makes you feel.

LBC Chapter 13: Of Sanctification

1 They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also ^a farther sanctified, really and personally, through the same virtue, ^b by His Word and Spirit dwelling in them; ^c the dominion of the whole body of sin is destroyed, ^d and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and ^e strengthened in all saving graces, to the ^f practice of all true holiness, without which no man shall see the Lord.

(^aAct 20:32; Rom 6:5-6; ^bJoh 17:17; Eph 3:16-19; 1Th 5:21-23;
^cRom 6:14; ^dGal 5:24; ^eCol 1:11; ^f2Co 7:1; Heb 12:14)

2 This sanctification is ^g throughout the whole man, yet imperfect ^h in this life; there abideth still some remnants of corruption in every part, whence ariseth a ⁱ continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

(^g1Th 5:23; ^hRom 7:18,23; ⁱGal 5:17; 1Pe 2:11)

3 In which war, although the remaining corruption for a time may much ^k prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the ^l regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God, ^m pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

(^kRom 7:23; ^lRom 6:14; ^mEph 4:15-16; 2Co 3:18, 7:1)

Study Questions, LBC Ch. 13: Sanctification

First please read the preceding text.

Response

6. Explain what happens in the process of sanctification.
7. Describe the spiritual warfare that rages in the soul of the saint.
8. Is there hope for the believer's sanctification in the struggle for holiness?
9. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Rom. 6:5-6 (Paragraph 1)

Reflection

10. Briefly, what are your thoughts about the following observation. Once people asked, *“How close can I get to heaven and still miss it?”* (Read Matt. 19:16-22). Today many professing Christians seem to be asking, *“How far away can I get from the Lord and the church and still go to heaven.”*
11. How can a person be holy without becoming legalistic?
12. Some Christians believe in the concept of being entirely sanctified so that they no longer sin. Is that possible?

LBC Chapter 14: Of Saving Faith

1 The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ ^ain their hearts, and is ordinarily wrought by the ministry of the ^bWord; by which also, and by the administration of baptism and the Lord’s supper, prayer, and other means appointed of God, it is increased ^cand strengthened.

(^a2Co 4:13; Eph 2:8; ^bRom 10:14,17; ^cLuk 17:5; 1Pe 2:2; Act 20:32)

2 By this faith a Christian believeth to be true ^{*}whatsoever is revealed in the Word for the authority of God himself, and also apprehendeth an excellency therein ^dabove all other writings and all things in the world, as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and so is enabled to ^ecast his soul upon the truth thus believed; and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the ^fcommands, trembling at the ^gthreatenings, and embracing the ^hpromises of God for this life and that which is to come; but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon ⁱhim alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

(^{*}Act 24:14; ^dPsa 19:7-10; 119:72; ^e2Ti 1:12; ^fJoh 15:14; ^gIsa 66:2; ^hHeb 11:13; ⁱJoh 1:12; Act 16:31; Gal 2:20; Act 15:11)

3 This faith, although it be different in degrees, and may be weak ^kor strong, yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith ^land common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets ^mthe victory, growing up in many to the attainment of a full ⁿassurance through Christ, who is both the author ^oand finisher of our faith.

(^kHeb 5:13-14; Mat 6:30; Rom 4:19-20; ^l2Pe 1:1; ^mEph 6:16; 1Jo 5:4-5; ⁿHeb 6:11-12; Col 2:2; ^oHeb 12:2)

Study Questions, LBC Ch. 14: Saving Faith

First please read the preceding text.

Response

13. a. How is faith imparted into the soul?
b. How does faith grow?
14. List eight expressions of a vital faith.
15. Distinguish between the various kinds of faith.
16. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Eph. 2:8 (Paragraph 1)

Reflection

17. In light of the “Health and Wealth” movement today, are there any limits to faith?
18. How can faith be abused?

LBC Chapter 15: Of Repentance unto Life and Salvation

1 Such of the elect as are converted at riper years, having ^asometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life. (^aTi 3:2-5)

2 Whereas there is none that doth good and sinneth ^bnot, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling ^cbe renewed through repentance unto salvation.

(^bEcc 7:20; ^cLuk 22:31-32)

3 This saving repentance is an ^devangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy, ^epraying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to ^fwalk before God unto all well-pleasing in all things.

(^dZec 12:10; Act 11:18; ^eEze 36:31; 2Co 7:11; ^fPsa 119:6,128)

4 As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his ^gparticular known sins particularly.

(^gLuk 19:8; 1Ti 1:13,15)

5 Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves ^hdamnation; yet there is no sin so great that it shall bring damnation on them that ⁱrepent; which makes the constant preaching of repentance necessary.

(^hRom 6:23; ⁱIsa 1:16-18, 55:7)

Study Questions, LBC Ch. 15: Repentance

First please read the preceding text.

19. Can a person who has sinned grievously and lived long in sin still be saved?
20. What has God provided for in the covenant of grace?
21. List the various components of evangelical grace?
22. How long does repentance last?
23. Is there any sin too great for the grace of God?
24. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]
2 Cor. 7:11 (Paragraph 3)

Reflection

25. It has been said that most people live “lives of quiet desperation.” What can be said to Christians who struggle with sin?
26. How would you counsel a believer with an addiction?

Lesson 8:

Works and Assurance

LBC Chapter 16: Of Good Works

1 Good works are only such as God hath ^acommanded in his Holy Word, and not such as without the warrant thereof are devised by men out of blind zeal, ^bor upon any pretence of good intentions.

(^aMic 6:8; Heb 13:21; ^b Mat 15:9; Isa 29:13)

2 These good works, done in obedience to God's commandments, are the fruits and evidences ^cof a true and lively faith; and by them believers manifest their ^dthankfulness, strengthen their ^eassurance, edify their ^fbrethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify ^gGod, whose workmanship they are, created in Christ Jesus ^hthereunto, that having their fruit unto holiness they may have the end ⁱeternal life.

(^c Jam 2:18,22; ^d Psa 116:12-13; ^e 1Jo 2:3,5; 2Pe 1:5-11; ^f Mat 5:16;
^g 1Ti 6:1; 1Pe 2:15; Phi 1:11; ^h Eph 2:10; ⁱ Rom 6:22)

3 Their ability to do good works is not at all of themselves, but wholly from the Spirit ^kof Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary and ^lactual influence of the same Holy Spirit, to work in them to will and to do of his good pleasure; yet they are not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in ^mstirring up the grace of God that is in them.

(^k Joh 15:4-5; ^l 2Co 3:5; Phi 2:13; ^m Phi 2:12; Heb 6:11-12; Isa 64:7)

4 They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that ⁿthey fall short of much which in duty they are bound to do. (ⁿJob 9:2-3; Gal 5:17; Luk 17:10)

5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our ^oformer sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from his

^rSpirit, and as they are wrought by us they are defiled ^qand mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

(^o Rom 3:20; Eph 2:8-9; Rom 4:6; ^p Gal 5:22-23; ^q Isa 64:6; Psa 143:2)

6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in ^rhim; not as though they were in this life wholly unblameable and unreprouable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is ^ssincere, although accompanied with many weaknesses and imperfections.

(^r Eph 1:6; 1Pe 2:5; ^s Mat 25:21,23; Heb 6:10)

7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and ^tothers; yet because they proceed not from a heart purified by ^ufaith, nor are done in a right manner according to the ^xword, nor to a right end, the ^yglory of God, they are therefore sinful, and cannot please God, nor make a man meet to receive grace from ^zGod, and yet their neglect of them is more sinful and ^adispleasing to God.

(²Ki 10:30; 1Ki 21:27,29; ^u Gen 4:5; Heb 11:4,6; ^x 1Co 13:1; ^y Mat 6:2,5;
^zAmo 5:21-22; Rom 9:16; Ti 3:5; ^aJob 21:14-15; Mat 25:41-43)

Study Questions, LBC Ch. 16: Good Works

First please read the preceding text.

Response

1. What constitutes a good work in the sight of God?
2. List seven manifestations of good works.
3. What is the relationship between human responsibility and divine enablement?
4. Can Christians gather up so many good works that they can be distributed to others in the divine economy?
5. Why can men never earn the merits of Christ for salvation?
6. In what manner and on what basis are the good works of the elect acceptable to God?
7. Give three reasons why the works of the unregenerate are unacceptable to God.
8. *Optional:* What phrases in the *London Confession of Faith* are supported by the following Scriptures? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]
 - a. James 2:18 (Paragraph 2)

- b. Rom. 3:20 (Paragraph 5)

Reflection

9. Why is it so difficult for people to accept the concept of a salvation of free grace apart from meritorious works?
10. Should believers unite with and financially support organizations that promote good works as a social action?

LBC Chapter 17: Of the Perseverance of the Saints

1 Those whom God hath accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, ^abut shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from ^bthem, yet he is still the same, ^cand they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.

(^aJoh 10:28-29; Phi 1:6; 2Ti 2:19; 1Jo 2:19;
^bPsa 89:31-32; 1Co 11:32; ^cMal 3:6)

2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of ^delection, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ ^eand union with him, the ^foath of God, the abiding of his Spirit, and the ^gseed of God within them, and the nature of the ^hcovenant of grace; from all which ariseth also the certainty and infallibility thereof.

(^dRom 8:30; 9:11,16; ^eRom 5:9-10; Joh 14:19;
^fHeb 6:17-18; ^g1Jo 3:9; ^hJer 32:40)

3 And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous ⁱsins, and for a time continue therein, whereby they incur ^kGod's displeasure and grieve his Holy Spirit, come to have their graces and ^lcomforts impaired, have their hearts hardened, and

their consciences wounded, ^m hurt and scandalize others, and bring temporal judgments ⁿ upon themselves, yet shall they renew their ^o repentance and be preserved through faith in Christ Jesus to the end.

(^l Mat 26:70,72,74; ^k Isa 64:5,9; Eph 4:30; ^l Psa 51:10,12;
^m Psa 32:3-4; ⁿ 2Sa 12:14; ^o Luk 22:32,61-62)

Study Questions, LBC Ch. 17:

The Perseverance of the Saints

First please read the preceding text.

Response

11. Provide four arguments for the certain “perseverance of the saints,” which teaches that they shall surely and finally be saved.
12. In what is the ground or root for the security of the believer? Does it have anything to do with his free will?
13. List eight tragic results when a saint sins.
14. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

John 10:28-29 (Paragraph 1)

Reflection

15. In order to communicate the doctrine of the *security of the believer*, is there better language to use other than “once saved, always saved?”
16. Does the doctrine of the security of the believer encourage sin or holiness?
17. What are the doctrinal and practical implications of rejecting the doctrine of the perseverance of the saints?

LBC Chapter 18: Of the Assurance of Grace and Salvation

1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, “which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly

assured ^b that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ^c ashamed.

(^a Job 8:13-14; Mat 7:22-23; ^b 1Jo 2:3; 3:14,18-19,21,24; 5:13; ^c Rom 5:2,5)

2 This certainty is not a bare conjectural and probable persuasion grounded upon ^d a fallible hope, but an infallible assurance of faith founded on the blood and righteousness of Christ ^e revealed in the Gospel; and also upon the inward ^f evidence of those graces of the Spirit unto which promises are made, and on the testimony of the ^g Spirit of adoption, witnessing with our spirits that we are the children of God; and, as a fruit thereof, keeping the heart both ^h humble and holy.

(^d Heb 6:11,19; ^e Heb 6:17-18; ^f 2Pe 1:4-5,10-11; ^g Rom 8:15-16; ^h 1Jo 3:1-3)

3 This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be ⁱ partaker of it; yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, ^k attain thereunto: and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper ^l fruits of this assurance; so far is it ^m from inclining men to looseness.

(ⁱ Isa 50:10; Psa 88; 77:1-12; ^k 1Jo 4:13; Heb 6:11-12;
^l Rom 5:1-2,5; 14:17; Psa 119:32; ^m Rom 6:1-2; Ti 2:11-12,14)

4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as ⁿ by negligence in preserving of it, by ^o falling into some special sin which woundeth the conscience and grieveth the Spirit; by some sudden or ^p vehement temptation, by God's withdrawing the ^q light of his countenance, and suffering even such as fear him to walk in darkness and to have no light, yet are they never destitute of the ^r seed of God and life ^s of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be ^t revived, and by the which, in the meantime, they are ^u preserved from utter despair.

(ⁿ Song 5:2-3,6; ^o Psa 51:8,12,14; ^p Psa 116:11; 77:7-8; 31:22; ^q Psa 30:7;
^r 1Jo 3:9; ^s Luk 22:32; ^t Psa 42:5,11; ^u Lam 3:26-31)

Study Questions, LBC Ch. 18:

The Assurance of Grace and Salvation

First please read the preceding text.

Response

18. Distinguish between a true and false salvation.

19. List three foundations of faith giving assurance of salvation.
20. When the Holy spirit reveals assurance to a true believer, what responsibility does he have regarding his salvation?
21. In what ways may the believer have assurance of salvation undermined?
22. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]
1 John 2:3 (Paragraph 1)

Reflection

23. Do some people have false assurance of salvation? Why?
24. When a person articulates his assurance of salvation, can it lead to arrogance? How?

Lesson 9: The Law and the Saint, Part I

LBC Chapter 19: Of the Law of God

1 God gave to Adam a law of universal obedience ^awritten in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil; by which he bound him and all his posterity to personal, entire, exact, and perpetual ^bobedience; promised life upon the fulfilling, and ^cthreatened death upon the breach of it, and endued him with power and ability to keep it. (^aGen 1:27; Ecc 7:29; ^bRom 10:5; ^cGal 3:10,12)

2 The same law that was first written in the heart of man ^dcontinued to be a perfect rule of righteousness after the fall, and was delivered by God upon Mount Sinai, in ^eten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.

(^dRom 2:14-15; ^eDeu 10:4)

3 Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, ^fprefiguring Christ, his graces, actions, sufferings, and benefits;

and partly holding forth divers instructions ^gof moral duties, all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end, ^habrogated and taken away.

(^h Heb 10:1; Col 2:17; ^g 1Co 5:7; ^h Col 2:14,16-17; Eph 2:14,16)

4 To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general ⁱequity only being of modern use. (ⁱ 1Co 9:8-10)

5 The moral law doth for ever bind all, ^kas well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the ^lauthority of God the Creator, who gave it; neither doth Christ in the Gospel any way dissolve, ^mbut much strengthen this obligation. (^k Rom 13:8-10; Jam 2:8,10-12; ^l Jam 2:10-11; ^m Mat 5:17-19; Rom 3:31)

6 Although true believers be not under the law as a covenant of works, ⁿto be thereby justified or condemned, yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; ^odiscovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin; together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being ^punder the law and not under grace.

(ⁿ Rom 6:14; Gal 2:16; Rom 8:1; 10:4; ^o Rom 3:20; 7:7; etc.;

^p Rom 6:12-14; 1Pe 3:8-13)

7 Neither are the aforementioned uses of the law ^qcontrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing ^rand enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done. (^q Gal 3:21; ^r Eze 36:27)

Study Questions, LBC Ch. 19: The Law of God

First please read chapter 19 in the London Confession of Faith.

Response

1. What agreement did God make with Adam and his posterity?
2. Is the agreement that God made with Adam still binding upon men?
3. In addition to the moral law, what was God pleased to give to Israel?
4. Are the ceremonial and judicial laws of the Mosaic Law still binding upon believers today?
5. What is the purpose and usage of the moral law within the church?
6. Are true believers under the moral law as a covenant of works?
7. Are the provisions of the moral law incompatible with the grace of the Gospel?
8. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

James 2:10-12 (Paragraph 5)

Reflection

9. Is there a better term than “moral law” for what was written in Adam’s heart at creation? Is the term valid?
10. Many religious words and concepts have been introduced into the Christian vocabulary that are not derived from the Scriptures (i.e. “rapture,” “trinity,” “moral law,” “covenant of works,” etc.). What should be said about this practice?

LBC Chapter 20: Of the Gospel, and Of the Extent of the Grace Thereof

1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, ^a the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise the ^bgospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.

(^aGen 3:15; ^bRev 13:8)

2 This promise of Christ, and salvation by him, is revealed only by ^cthe Word of God; neither do the works of creation or providence, with the light of

nature, ^dmake discovery of Christ, or of grace by him, so much as in a general or obscure way; much less that men destitute of the revelation of Him by the promise or gospel, ^eshould be enabled thereby to attain saving faith or repentance. (^cRom 1:17; ^dRom 10:14-15,17; ^ePro 29:18; Isa 25:7; 60:2-3)

3 The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the ^fsovereign will and good pleasure of God; not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did ^gmake, or can do so; and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

(^fPsa 147:20; Act 16:7; ^gRom 1:18-32)

4 Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable ^hwork of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life; without which no other means will effect ⁱtheir conversion unto God.

(^hPsa 110:3; 1Co 2:14; Eph 1:19-20; ⁱJoh 6:44; 2Co 4:4,6)

Study Questions, LBC Ch. 20:

The Gospel and Its Influence

First please read the preceding text.

Response

11. Once the covenant of works was broken by sin and made unprofitable for life, what did God do?
12. Can men come to knowledge of salvation by the works of creation or acts of divine providence?
13. Can the good works of men be united with gospel promises to form a basis for the salvation of the soul?
14. What work of the Holy Spirit is essential to salvation in the soul of a person?
15. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Psa. 110:3 (Paragraph 4)

Reflection

16. If individuals are elected to salvation, predestined, and called, why send missionaries to foreign fields and why evangelize?
17. When engaged in evangelism, is it wrong to tell people: "God loves you and has a wonderful plan for your life?" Why?
18. How does the Gospel have power to transform lives and society? What is the evidence?

LBC Chapter 21: Of Christian Liberty and Liberty of Conscience

1 The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and ^acurse of the law, and in their being delivered from this present evil ^bworld, bondage to ^cSatan, and dominion ^dof sin, from the ^eevil of afflictions, the fear and sting ^fof death, the victory of the grave, and ^geverlasting damnation: as also in their ^hfree access to God, and their yielding obedience unto Him, not out of slavish fear, ⁱbut a child-like love and willing mind. All which were common also to believers under the law ^kfor the substance of them; but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the ^lfree Spirit of God, than believers under the law did ordinarily partake of.

(^a Gal 3:13; ^b Gal 1:4; ^c Act 26:18; ^d Rom 8:3; ^e Rom 8:28; ^f 1Co 15:54-57;
^g 2Th 1:10; ^h Rom 8:15; ⁱ Luk 1:73-75; 1Jo 4:18;
^k Gal 3:9,14; ^l Joh 7:38-39; Heb 10:19-21)

2 God alone is ^mLord of the conscience, and hath left it free from the doctrines and commandments of men ⁿwhich are in any thing contrary to his word, or not contained in it. So that to believe such doctrines, or obey such commands out of conscience, ^ois to betray true liberty of conscience; and the requiring of an ^pimplicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

(^m Jam 4:12; Rom 14:4; ⁿAct 4:19,29; 1Co 7:23; Mat 15:9;
^o Col 2:20,22-23; ^p1Co 3:5; 2Co 1:24)

3 They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel ^qto their own destruction, so they wholly destroy ^rthe end of Christian liberty, which is, that being delivered out of the hands of all our enemies,

we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives. (^oRom 6:1-2; ^rGal 5:13; 2Pe 2:18,21)

Study Questions, LBC Ch. 21:

Christian Liberty and Liberty of Conscience

First please read the preceding text.

Response

19. List ten freedoms that belong to the believer.
20. a. How is the conscience set free?
b. How may the conscience be enslaved?
21. How may the conscience be violated and the Gospel perverted?
22. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Gal. 3:14 (Paragraph 1)

Reflection

23. How can the church teach an essential unity of believers and corporate responsibilities, without becoming legalistic?
24. How can a person be holy without becoming legalistic?
25. What would be some useful standards for believers?

Lesson 10: The Law and the Saint, Part II

LBC Chapter 22: Of Religious Worship and the Sabbath Day

1 The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart

and all the soul, ^aand with all the might. But the acceptable way of worshipping the true God, is ^binstituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or ^cany other way not prescribed in the Holy Scriptures.

(^aJer 10:7; Mar 12:33; ^bDeu 12:32; ^cExo 20:4-6)

2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him ^dalone; not to angels, saints, or any other ^ecreatures; and since the fall, not without a ^fmediator, nor in the mediation of any other but ^gChrist alone.

(^dMat 4:9-10; Joh 4:23; Mat 28:19; ^eRom 1:25; Col 2:18; Rev 19:10; ^fJoh 14:6; ^g1Ti 2:5)

3 Prayer, with thanksgiving, being one part of natural worship, is by God required of ^hall men. But that it may be accepted, it is to be made in the ⁱname of the Son, by the help ^kof the Spirit, according to ^lhis will; with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a ^mknown tongue.

(^hPsa 95:1-7; 65:2; ⁱJoh 14:13-14; ^kRom 8:26; ^l1Jo 5:14; ^m1Co 14:16-17)

4 Prayer is to be made for things lawful, and for all sorts of men living, ⁿor that shall live hereafter; but not ^ofor the dead, nor for those of whom it may be known that they have sinned ^pthe sin unto death.

(ⁿ1Ti 2:1-2; 2Sa 7:29; ^o2Sa 12:21-23; ^p1Jo 5:16)

5 The ^qreading of the Scriptures, preaching, and ^rhearing the Word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to ^sthe Lord; as also the administration ^tof baptism, and ^uthe Lord's supper, are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, ^xwith fastings, and thanksgivings, upon ^yspecial occasions, ought to be used in an holy and religious manner.

(^q1Ti 4:13; ^r2Ti 4:2; Luk 8:18; ^sCol 3:16; Eph 5:19; ^tMat 28:19-20; ^u1Co 11:26; ^xEst 4:16; Joel 2:12; ^yExo 15:1-19, Psa 107)

6 Neither prayer nor any other part of religious worship, is now under the gospel, tied unto, or made more acceptable by any place in which it is ^zperformed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth; as in ^aprivate families ^bdaily, and ^cin secret each one by himself; so more solemnly in the public assemblies, which are not carelessly nor wilfully to be ^dneglected or forsaken, when God by his word or providence calleth thereunto.

(^cJoh 4:21; Mal 1:11; 1Ti 2:8; ^aActs 10:2; ^bMat 6:11; Psa 55:17; ^cMat 6:6; ^dHeb 10:25; Act 2:42)

7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven for a ^esabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, ^fwhich is called the Lord's day: and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished. (^eExo 20:8; ^f1Co 16:1-2; Act 20:7; Rev 1:10)

8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy ^grest all day, from their own works, words and thoughts, about their worldly employment and recreations, but are also taken up the whole time in the public and private exercises of his worship, and in the duties ^hof necessity and mercy. (^gIsa 58:13; Neh 13:15-22; ^hMat 12:1-13)

Study Questions, LBC Ch. 22:

Worship and the Sabbath Day

First please read the preceding text.

Response

1. a. What does the light of nature reveal about God?
b. What are man's responsibilities toward God?
2. Who alone is to be worshipped?
3. Describe that form of praying which is acceptable to God.
4. While much freedom is allowed in praying, what two divine prohibitions have been placed upon this spiritual activity?
5. List various acts associated with religious worship of God.
6. Where is God to be worshipped?
7. Describe the meaning of the "Christian Sabbath."
8. How can the Christian Sabbath be kept holy?
9. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Matt. 4:9 (Paragraph 2)

Reflection

10. Is the keeping of a “Sabbath” binding upon believers since the days of the apostles?
11. *Making It Personal*: Do you believe that there is a special “sacred time” binding upon all believers for worship? Why?

LBC Chapter 23: Of Lawful Oaths and Vows

1 A lawful oath is a part of religious worship, ^awherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he sweareth, ^band to judge him according to the truth or falseness thereof.

(^aExo 20:7; Deu 10:20; Jer 4:2; ^b2Ch 6:22-23)

2 The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be ^cabhorred; yet as in matter of weight and moment, for confirmation of truth, ^dand ending all strife, an oath is warranted by the word of God; so a lawful oath being imposed ^eby lawful authority in such matters, ought to be taken.

(^cMat 5:34,37; Jam 5:12; ^dHeb 6:16, 2Co 1:23; ^eNeh 13:25)

3 Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the ^fLord is provoked, and for them this land mourns. (^fLev 19:12; Jer 23:10)

4 An oath is to be taken in the plain and ^gcommon sense of the words, without equivocation or mental reservation. (^gPsa 24:4)

5 A vow, which is not to be made to any creature, but to God alone, ^his to be made and performed with all religious care and faithfulness; but popish monastical vows ⁱof perpetual single life, professed ^kpoverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious ^land sinful snares, in which no Christian may entangle himself.

(^hPsa 76:11; Gen 28:20-22; ⁱ1Co 7:2,9; ^kEph 4:28; ^lMat 19:11)

Study Questions, LBC Ch. 23: Lawful Oaths and Vows

First please read the preceding text.

Response

12. What is a lawful oath?
13. Is it wrong to invoke the name of God when taking an oath?
14. Describe the proper attitude of the one taking a religious oath.
15. What three factors should characterize an oath?
16. Provide examples of vows that Christians should not take.

Reflection

17. How is the name of the Lord being profaned in today's society? What can be done to protect the Lord's name from being used in vain?
18. Are those religious groups more right than wrong when they refuse to take oaths of any sort?

LBC Chapter 24: Of the Civil Magistrate

1 God, the supreme Lord and King of all the world, hath ordained civil^a magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers. (^aRom 13:1-4)

2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain^b justice and peace, according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament^c wage war upon just and necessary occasions.

(^b2Sa 23:3; Psa 82:3-4; ^cLuk 3:14)

3 Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath,^d but for conscience sake; and we ought to make supplications and prayers for kings and all that are in authority,^e that under them we may live a quiet and peaceable life, in all godliness and honesty.

(^dRom 13:5-7; 1Pe 2:17; ^e1Ti 2:1,2)

Study Questions, LBC Ch. 24: The Civil Magistrate

First please read the preceding text.

Response

19. Has God ordained civil magistrates, and if so, what role has He provided them?
20. Should Christians be directly involved in the political affairs of a nation?
21. List two responsibilities Christians have towards magistrates.
22. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Rom. 13:1-4 (Paragraph 1)

Reflection

23. What observations do you have about the various attempts to merge Christianity into politics?
24. How can Christians be *in* the world, and not be *of* the world?

Lesson 11: The Church and the Saints

LBC Chapter 25: Of Marriage

1 Marriage is to be between one man and one woman; ^aneither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time. (^aGen 2:24; Mal 2:15; Mat 19:5-6)

2 Marriage was ordained for the mutual help ^bof husband and wife, ^cfor the increase of mankind with a legitimate issue, and the ^dpreventing of uncleanness. (^bGen 2:18; ^cGen 1:28; ^d1Co 7:2,9)

3 It is lawful for ^eall sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of Christians ^fto marry in the Lord; and therefore such as profess the true religion, should not marry with infi-

dels, ^gor idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

(^e Heb 13:4; 1Ti 4:3; ^f 1Co 7:39; ^g Neh 13:25-27)

4 Marriage ought not to be within the degrees of consanguinity ^hor affinity, forbidden in the Word; nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, ⁱso as those persons may live together as man and wife. (^h Lev 18; ⁱ Mar 6:18; 1Co 5:1)

Study Questions, LBC Ch. 25: Marriage

First please read the preceding text.

Response

1. What boundaries has God placed on the institution of marriage?
2. List three reasons why God has ordained marriage.
3. Whom may a Christian not marry?
4. What does God have to say about incestuous relationships?
5. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Matt. 19:5-6 (Paragraph 1)

Reflection

6. What safeguards can parents take to protect teenagers from sex outside of marriage?
7. What can be done to strengthen marriages?

LBC Chapter 26: Of the Church

1 The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole ^anumber of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that filleth all in all. (^a Heb 12:23; Col 1:18; Eph 1:10,22-23; 5:23,27,32)

2 All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversa-

tion, ^bare and may be called visible saints; ^cand of such ought all particular congregations to be constituted. (^b1Co 1:2; Act 11:26; ^cRom 1:7; Eph 1:20-22)

3 The purest churches under heaven are subject ^dto mixture and error; and some have so degenerated as to become ^eno churches of Christ, but synagogues of Satan; nevertheless Christ always hath had, and ever shall have a ^fkingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

(^d1Co 5; Rev 2-3; ^eRev 18:2; 2Th 2:11-12; ^fMat 16:18; Psa 72:17; 102:28; Rev 12:17)

4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, ^gall power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner; neither can the Pope of Rome in any sense be head thereof, but is ^hthat anti-christ, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

(^gCol 1:18; Mat 28:18-20; Eph 4:11-12; ^h2Th 2:2-9)

5 In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, ⁱthose that are given unto him by his Father, that they may walk before him in all the ^kways of obedience, which he prescribeth to them in his word. Those thus called, he commandeth to walk together in particular societies, or ^lchurches, for their mutual edification, and the due performance of that public worship, which he requireth of them in the world.

(ⁱJoh 10:16; ^kJoh 12:32; Mat 28:20; ^lMat 18:15-20)

6 The members of these churches are ^msaints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ; and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, ⁿin professed subjection to the ordinances of the Gospel.

(^mRom 1:7; 1Co 1:2; ⁿAct 2:41-42; 5:13-14; 2Co 9:13)

7 To each of these churches thus gathered, according to his mind declared in his word, he hath given all that ^opower and authority, which is in any way needful for their carrying on that order in worship and discipline, which he hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

(^oMat 18:17,18; 1Co 5:4,5; 5:13; 2Co 2:6-8)

8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered),

for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are ^pbishops or elders, and deacons. (^pAct 20:17,28; Phi 1:1)

9 The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common ^qsuffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands of the ^reldership of the church, if there be any before constituted therein; and of a deacon ^sthat he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands. (^qAct 14:23; ^r1Ti 4:14; ^sAct 6:3,5-6)

10 The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word and prayer, ^twith watching for their souls, as they that must give an account to Him; it is incumbent on the churches to whom they minister, not only to give them all due respect, ^ubut also to communicate to them of all their good things according to their ability, so as they may have a comfortable supply, without being themselves ^xentangled in secular affairs; and may also be capable of exercising ^yhospitality towards others; and this is required by the ^zlaw of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

(^uAct 6:4; Heb 13:17; ^v1Ti 5:17-18; Gal 6:6-7; ^x2Ti 2:4; ^y1Ti 3:2; ^z1Co 9:6-14)

11 Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the word, by way of office, yet the work of preaching the word is not so peculiarly confined to them but that others also ^qgifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it. (^qAct 11:19-21; 1Pe 4:10-11)

12 As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also ^bunder the censures and government thereof, according to the rule of Christ. (^b1Th 5:14; 2Th 3:6,14-15)

13 No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, ^cin the further proceeding of the church. (^cMat 18:15-17; Eph 4:2-3)

14 As each church, and all the members of it, are bound to ^dpray continually for the good and prosperity of all the churches of Christ, in all places, and upon all occasions to further every one within the bounds of their places and

callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold ^ecommunion among themselves, for their peace, increase of love, and mutual edification.

(^dEph 6:18; Psa 122:6; ^eRom 16:1-2; 3Jo 8-10)

15 In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, ^fand give their advice in or about that matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or ^gto impose their determination on the churches or officers. (^fAct 15:2,4,6,22-23,25; ^g2Co 1:24; 1Jo 4:1)

Study Questions, LBC Ch. 26: The Church

First please read the preceding text.

Response

8. Describe the “invisible church.”
9. Who may be called “visible” saints?
10. Will the true church ever become apostate?
11. Why is the Pope of the Roman Catholic Church considered by many to be an expression of antichrist?
12. Is church membership in a local assembly important?
13. What obligation do church members have to one another?
14. List two functions that characterize the local assembly.
15. What are the two offices for church leadership, and how are they to be placed into positions of authority?
16. Describe the manner in which church leaders are to be set aside for spiritual leadership.
17.
 - a. What are the duties of the pastor toward his congregation?
 - b. What are the duties of the people toward their pastor?
18. Who may preach the Word?
19. Is membership in a local assembly optional?

20. Is it right for a person to withdraw himself from the local assembly because of a personal offense?
21. Should local churches enter into fellowships with one another?
22. When local churches of like mind and faith converse with one another, what is to be the nature of their fellowship?
23. *Optional:* What phrases in the *London Confession of Faith* are supported by each of the following Scriptures? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]
 - a. Eph. 1:22-23 (Paragraph 1)
 - b. Col. 1:18 (Paragraph 4)

Reflection

24. How has the “electronic church” media changed people’s attitudes toward the local assembly?
25. What style of worship do you feel most comfortable with: traditional, contemporary, or liturgical? Why?

LBC Chapter 27: Of the Communion of Saints

1 All saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made thereby one person with him, have ^afellowship in his graces, sufferings, death, resurrection, and glory; and, being united to one another in love, they ^bhave communion in each others gifts and graces, and are obliged to the performance of such duties, public and private, in an orderly way, ^cas do conduce to their mutual good, both in the inward and outward man.

(^a 1Jo 1:3; Joh 1:16; Phi 3:10; Rom 6:5-6; ^b Eph 4:15-16; 1Co 12:7; 3:21-23;
^c 1Th 5:11,14; Rom 1:12; 1Jo 3:17-18; Gal 6:10)

2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services ^das tend to their mutual edification; as also in relieving each other in ^eoutward things according to their several abilities, and necessities; which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in ^ffamilies, or ^gchurches, yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or ^hinfringe the title or propriety which each man hath in his goods and possessions.

(^d Heb 10:24-25; 3:12-13; ^e Act 11:29-30; ^f Eph 6:4;
^g 1Co 12:14-27; ^h Act 5:4; Eph 4:28)

Study Questions, LBC Ch. 27: Communion of Saints

First please read the preceding text.

Response

26. As a general principle, do believers have an obligation to other believers?
27. Specifically, what are some obligations believers have toward one another?
28. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Eph. 4:15-16 (Paragraph 1)

Reflection

29. To what degree should a local church be ecumenical?
30. What practical ways can a local assembly reach out to others of like faith and mind?

Lesson 12: The Ordinances

LBC Chapter 28: Of Baptism and the Lord's Supper

1 Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in his church ^ato the end of the world. (^a Mat 28:19-20; 1Co 11:26)

2 These holy appointments are to be administered by those only who are qualified and thereunto called, according ^bto the commission of Christ.

(^b Mat 28:19; 1Co 4:1)

Study Questions, LBC Ch. 28:

Baptism and the Lord's Supper

First please read the preceding text.

Response

1. What are two biblical ordinances appointed by Christ?
2. Who should administer the holy ordinances?

Reflection

3. Should communion be open to all professing Christians, regardless of church affiliation and doctrinal beliefs, or closed (i.e., open only to members of the local assembly)?
4. Does it matter what *form* the elements (“bread” and “wine”) of communion are in?

LBC Chapter 29: Of Baptism

1 Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him, in his death^a and resurrection; of his being engrafted into him; of ^bremission of sins; and of ^cgiving up into God, through Jesus Christ, to live and walk in newness of life. (^aRom 6:3-5; Col 2:12; Gal 3:27; ^bMar 1:4; Act 22:16; ^cRom 6:4)

2 Those who do actually profess ^drepentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance. (^dMar 16:16; Act 8:36-37; 2:41; 8:12; 18:8)

3 The outward element to be used in this ordinance ^eis water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit. (^eMat 28:19-20; Act 8:38)

4 Immersion, or dipping of the person ^fin water, is necessary to the due administration of this ordinance. (^fMat 3:16; Joh 3:23)

Study Questions, LBC Ch. 29: Baptism

First please read the preceding text.

Response

5. What does baptism signify?
6. Who should be allowed to partake of the biblical ordinances?

7. What are the proper words to be said at Christian baptism?⁸
8. Identify the proper mode of baptism according to this confession.
9. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Rom. 6:3-5 (Paragraph 1)

Reflection

10. What should a Baptist say to a person who firmly believes that his baptism as an infant is valid?
11. Should Christians be baptized forwards or backwards, or does it matter?

LBC Chapter 30: Of the Lord's Supper

1 The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of himself in his death, ^aconfirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe to him; ^band to be a bond and pledge of their communion with him, and with each other.

(^a1Co 11:23-26; ^b1Co 10:16-17,21)

2 In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that ^cone offering up of himself by himself upon the cross, once for all; and a spiritual oblation of all ^dpossible praise unto God for the same. So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

(^cHeb 9:25-26,28; ^d1Co 11:24; Mat 26:26-27)

3 The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, ^eand, they communicating also themselves, to give both to the communicants. (^e1Co 11:23-26, etc.)

4 The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, ^fare all contrary to the nature of this ordinance, and to the institution of Christ. (^fMat 26:26-28; 15:9; Exo 20:4-5)

5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the ^gbody and blood of Christ, albeit, in substance and nature, they still remain truly and only ^hbread and wine, as they were before. (^g 1Co 11:27; ^h1Co 11:26,28)

6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture ⁱalone, but even to common sense and reason, overthroweth the ^knature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries. (ⁱAct 3:21; Luk 24:6,39; ^k 1Co 11:24-25)

7 Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, ^land all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

(^l 1Co 10:16; 11:23-26)

8 All ignorant and ungodly persons, as they are unfit to enjoy communion ^mwith Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, ⁿor be admitted thereunto; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves. (^m 2Co 6:14-15; ⁿ 1Co 11:29; Mat 7:6)

Study Questions, LBC Ch. 30: The Lord's Supper

First please read the preceding text.

Response

12. List five reasons why Christ instituted the Lord's Supper.
13. Is Christ sacrificed afresh when the Communion meal is observed?
14. How is the Lord's Supper to be administered and to whom?
15. Should one or both of the elements be denied to God's people?
16. Are the elements of the Lord's Supper literally transformed into his body and blood?
17. Why is the doctrine of transubstantiation unacceptable?

18. How is Christ remembered and received through observance of the Last Supper?
19. Should some people not partake of the Lord's Supper?
20. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]
1 Cor. 11:23-26 (Paragraph 1)

Reflection

21. At the Last Supper (when Jesus instituted the Passover meal to be a memorial to remember His death until He returns), was Judas Iscariot present? Is there any significance to this?
22. How often should communion be taken: weekly, monthly, quarterly, once a year?

Lesson 13: Eternity

LBC Chapter 31: Of the State of Man after Death and Of the Resurrection

1 The bodies of men after death return to dust, ^aand see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately ^breturn to God who gave them. The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light ^cand glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to ^dthe judgment of the great day; besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

(^a Gen 3:19; Act 13:36; ^b Ecc 12:7; ^c Luk 23:43; 2Co 5:1,6,8;
Phi 1:23; Heb 12:3; ^d Jude 6-7; 1Pe 3:19; Luk 16:23-24)

2 At the last day, such of the saints as are found alive, shall not sleep, but be ^echanged; and all the dead shall be raised up with the selfsame bodies, and ^fnone other; although with different ^gqualities, which shall be united again to their souls forever. (^e 1Co 15:51-52; 1Th 4:17; ^f Job 19:26-27; ^g 1Co 15:42-43)

3 The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, ^hand be made conformable to his own glorious body. (^h Act 24:15; Joh 5:28-29; Phi 3:21)

Study Questions, LBC Ch. 31: The State of Man after Death, and the Resurrection of the Dead

First please read the preceding text.

Response

1. a. Where do the souls of the righteous go after death?
b. Where do the souls of the wicked go after death?
2. Can the Christian look forward to a bodily resurrection from the dead?
3. In the resurrection from the dead, what happens to the bodies of the just and the unjust?
4. *Optional:* What phrase in the *London Confession of Faith* is supported by the following Scripture? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]

Eccles. 12:7 (Paragraph 1)

Reflection

5. What should the Christian's response be to someone who believes in reincarnation?
6. Should it be permissible, as a form of therapy, to write letters to a loved one who has died?

LBC Chapter 32: Of the Last Judgment

1 God hath appointed a day wherein he will judge the world in righteousness, by ^aJesus Christ; to whom all power and judgment is given of the Father; in which day, not only the ^bapostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, ^cto give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

(^a Act 17:31; Joh 5:22,27; ^b 1Co 6:3; Jude 6; ^c 2Co 5:10;
Ecc 12:14; Mat 12:36; Rom 14:10,12; Mat 25:32-46)

2 The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; ^dand of his justice, in the

eternal damnation of the reprobate, who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence ^eof the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast aside into everlasting torments, and ^fpunished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

(^dRom 9:22-23; ^eMat 25:21,34; 2Ti 4:8; ^fMat 25:46; Mar 9:48; 2Th 1:7-10)

3 As Christ would have us to be certainly persuaded that there shall be a day of judgment, both ^gto deter all men from sin, and for the greater ^hconsolation of the godly in their adversity, so will he have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the i Lord will come, and may ever be prepared to say, ^kCome Lord Jesus; come quickly. Amen.

(^g2Co 5:10-11; ^h2Th 1:5-7; ⁱMar 13:35-37; Luk 12:35-40; ^kRev 22:20)

Study Questions, LBC Ch. 32: The Last Judgment

First please read the preceding text.

Response

7. Describe what will happen at the last judgment.
8. Following the Last Judgment, what shall happen to the righteous and to the wicked?
9. Contrast the attitude of the righteous with the unrighteous in regard to the Last Judgment.
10. *Optional:* What phrases in the *London Confession of Faith* are supported by each of the following Scriptures? (The number in parentheses refers to the paragraph number in the *Confession*.)
[Use Lesson 1 question 14 as an example if needed.]
 - a. Matt. 12:36 (Paragraph 1)
 - b. Rom. 14:12 (Paragraph 1)
 - c. Matt. 25:46 (Paragraph 2)

Reflection

11. How can Christians live joyfully yet seriously in light of the judgment to come?

Making It Personal:

12. What does the coming judgment mean to you personally?
13. What does being a “God fearing person” mean to you?

14. Take some time to review all the lessons in this study of the *London Confession of Faith*. What new understanding have you gained about the following:
 - a. God's Word
 - b. God
 - c. Sin
 - d. Jesus Christ
 - e. The Holy Spirit
 - f. Salvation
 - g. Sanctification
 - h. Assurance
 - i. The Law
 - j. The church
 - k. Baptism
 - l. Judgment for sin

15. Please again look over your notes from this study of the *London Confession of Faith*. What new understanding have you gained about your own spiritual relationship to the Lord Jesus Christ, and changes in your own heart through the work of the Holy Spirit?

*Thank you for taking this course.
Please write now for your next course.
May you be encouraged to continue
your studies of God's Word.*

Appendix: Detailed Course Instructions

1. Procedure for Taking the Course

- a. The reading material for this course consists of the reading text printed at the beginning of each lesson of this study guide.
- b. Before beginning to read, please pray for God's enabling to learn spiritually.
- c. Before you begin a lesson, please read the reading text completely.
- d. After reading the text, answer the related questions in this study guide. The lessons in this course are "open book," which often enhances learning by removing unnecessary pressure. In addition, some questions ask for a *personal response*, where the answer will not be found in the reading material. In this case, we ask only for your honesty and best effort.
- e. The questions are designed to be carefully thought through. Several of the questions are sensitive; they have to do with your heart relationship with God. So please do not rush or you will be defeating the purpose of the course! Answer all of the questions as honestly as you can. The answers are confidential.
- f. Do not go to the next question until you have answered the previous one.

2. Answer pages

Try to be concise and as clear as possible in your answers. Please write or type your answers on regular 8.5 x 11 inch (A4 metric) paper, or on the preprinted answer sheets if provided. Please write clearly and neatly, and if possible print.

3. Supplies

Paper, pen, and Bible are needed to complete your assignments. The King James Version is quoted, but you may use another version if you do not have a KJV.

4. Completion of Assignments

- a. If taking this course with a local coordinator, please follow their instructions.
- b. If you are taking this course as **individual independent study** (non-graded), we recommend that you save your answer sheets for future reference. *(Please skip the below instructions numbered 5 and 6).*

5. Only if Correspondent Study

- a. Three months are allotted for the completion of this course. You may be granted an extension by contacting your course coordinator.
- b. Mail your answer sheets (and not the study guide) to your course coordinator after completing lessons 1 to 6, and again after the whole course. Your lessons will be reviewed and returned as soon as possible, by regular mail. *Please make sure you write your name, student ID, course title, and lesson number on each answer sheet. (See sample page 2.) Headings should be in the following format:*

Your name student ID course LBC lesson number

6. Written Feedback (only if correspondent study)

Spiritual success is not measured by high grades, but by growth in a holy life and Christ-likeness, to God's glory. Therefore, the prime motivation in taking this course is to see God change our lives. There are no letter or number grades such as "A" or "100" to be earned. The grader will offer comments or suggestions from Scripture in response to your answers. Some answers will have no comments because the answer is correct or is of a personal nature.

Notes