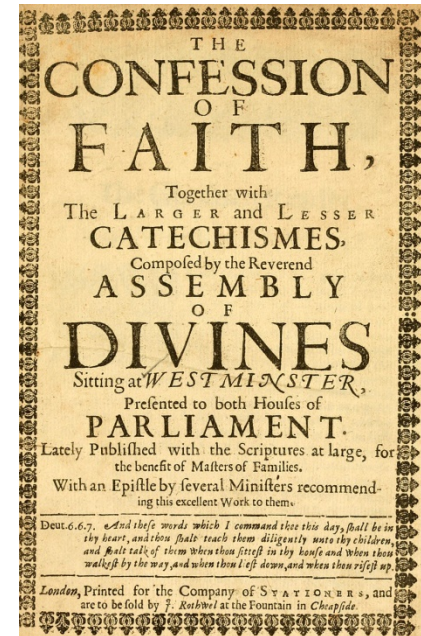


The Westminster Larger Catechism

Lesson 1: Introduction



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

Introduction

- What is the Larger Catechism
- History of standards
- Westminster Assembly
- Studies of the Larger Catechism

Introduction

- PCA Constitution
 - Westminster Confession
 - Form of Government
 - Westminster Larger & Smaller Catechisms
 - Rules of Discipline
 - Book of Church Order
 - Directory for Worship
 - All subject & subordinate to Scripture
- 2014 Westminster Confession
- Spring 2017 Nicene Creed
- 2018 Westminster Larger Catechism

Introduction

- What is a Catechism?
- Creed
 - Short statement of belief
 - Frequently used whole in liturgies
- Confession
 - Longer statement of belief
 - Frequently used in portions in liturgies
- Catechism
 - Much longer statement of beliefs
 - Designed for Christian education & discipleship
 - Often in Q&A format

Introduction

- Creeds, Confessions, & Catechisms are NOT primary standards
 - Bible is ONLY primary standard
- They are NOT new revelations
 - Can only succinctly restate what's derived from Scripture
- They can, have, and do err
 - Creations of man

Introduction

- Reasons to not have written Standards?
- “Isn’t Scripture enough?”
- “No creed but the Bible!”
- “No creed but Jesus!”
- “Who are they/you to tell me what to believe or how to interpret Scripture?!”
- “It doesn’t matter what you believe just as long as you’re sincere” (Charles Schulz)

Introduction

- Definition of Creed...
 - If you believe something, you have a creed
 - What's wrong with writing it down?
- Christianity says to be saved you need Faith
 - Does it matter who/what you have faith in?
 - Does it matter what we believe about Jesus?
 - Mormons, Muslims, and even the demons believe in a Jesus

Introduction

- Standards keep us grounded in the historic faith
 - And from rediscovering old heresies
- Standards provide an unchanging foundation for our faith
 - Our context changes with time
 - Scripture doesn't change
 - God doesn't change
 - His Truths don't change

Introduction

- Authority
 - Ultimately, Scripture illuminated by Spirit
 - But...Teachers matter
 - Whether in-person, hearing, or reading
- Many have claimed not to need teachers
 - Joseph Smith (Mormons)
 - Charles Taze Russell (Jehovah's Witnesses)
 - William Miller (Adventists)
 - Often leads to errors, if not heresy

History

- Confessions & Catechisms made common by Protestant Reformers
- 1529, wrote 2 Catechisms
 - Large Catechism for pastors and teachers
 - Small Catechism to be memorized by laity
 - German vernacular
 - Q&A to aid understanding rather than rote
 - Trinity not doctrine to be learned, but persons to be known
- 1530, Luther & Melanchthon compose Augsburg Confession
 - Defend faith before Charles V & Imperial Diet



History

- 1536, Farel & Calvin prepare confession of faith and articles of church government
 - Required subscription by all citizens or excommunication
 - City council accepts in 1537
 - Reluctant to enforce subscription
- 1542, Calvin publishes *Catechism of the Church of Geneva*
 - Modified catechism from earlier stay in Geneva
 - Arranged pedagogically as Law, Faith, Prayer
 - Rearranged theologically as Faith, Law, Prayer



History

- Anglican *Forty-Two Articles* by Cranmer
 - Amalgam of Catholic, Lutheran, & Reformed
 - Issued by Royal Mandate June 1553
 - Just before Edward VI's death
 - Without approval by Church Convocation
- *Thirty-Nine Articles*
 - Passed by Church Convocation in 1563
 - Based on Cranmer & Edward's *42 Articles*
 - Elizabeth approved *38 Articles*
 - Removed anti-Catholic article to not offend Catholics
 - Re-introduced in 1571 after Pope excommunicated Elizabeth
 - Not complete statement of faith or confession
 - Position of English relative to Catholics & Protestants

History

- 1566 Council of Trent
 - Catholic response to Reformation
- *Roman Catechism*
 - Summary of all doctrine & theology
 - Created in response to Protestant catechisms
 - Intended for priests not laity
 - Official manual of popular instruction
 - Ordered by topic
 - Apostles' Creed, Sacraments, Ten Commandments, Lord's Prayer
 - Not in Q&A format like Protestant catechisms

Reformed Confessions

- Reformed became known for written statements of faith
 - Zwingli's Sixty-Seven Articles (1523)
 - Ten Theses of Berne (1528)
 - East Friesland Confession
 - Tetrapolitan Confession (1530)
 - Synodical Declaration of Bern (1532)
 - 1st Confession of Basel (1534)
 - 1st Helvetic/2nd Basel Confession (1536)
 - Lausanne Articles (1536)
 - Geneva Confession (1536)
 - Zurich Consensus (1549)
 - Forty-Two Articles (1553)
 - Emden Catechism (1554)
 - Confession of the English at Geneva (1556)
 - French Confession of Faith (1559)
 - Confession of the Christian Faith (1559)
 - Scots Confession (1560)
 - 2nd Helvetic Confession (1562)
 - Erlauthal Confession (1562)
 - Hungarian Confession (1562)
 - Heidelberg Catechism (1563)
 - Belgic Confession (1566)
 - Sendomir Consensus (1570)
 - Wittenberg Catechism (1571)
 - Confession of Nassau (1578)
 - Harmony of the Confessions of Faith (1581)
 - Bremen Consensus (1595)
 - Lambeth Articles (1595)
 - Sigismund Confession (1614)
 - Irish Articles (1615)
 - Canons of Dordt (1619)
 - 1644 Baptist Confession of Faith
 - Westminster Confession of Faith (1646)
 - Cambridge Platform (1648)
 - Westminster Shorter Catechism (1649)
 - Westminster Larger Catechism (1649)
 - Savoy Declaration (1658)
 - Helvetic Consensus (1675)
 - Keach's Catechism (1677)
 - 1689 Baptist Confession of Faith
 - Saybrook Platform (1708)

Reformed Standards

- Heidelberg Catechism
 - Commissioned Elector Frederick III of Palatinate
 - Officially Lutheran—Reformed not allowed under Peace of Augsburg
 - Written in 1563 in Heidelberg
 - Mostly by Zacharius Ursinus (1534-1583)
 - Aided by Caspar Olevianus (1536-1587)
 - Defended by Frederick at 1566 Diet of Augsburg
 - Each statement based on biblical source texts
 - Defendable as Bible based not Reformed theology
 - 3 main parts—patterned after book of Romans
 - The Misery of Man
 - The Redemption (or Deliverance) of Man
 - The Gratitude Due from Man (for such a deliverance)

Reformed Standards

- Heidelberg Catechism
 - 129 Q&As divided into 52 sections
 - Designed to be taught each of 52 Sundays of year
 - Approved by Dutch Synods 1568-1586
 - Translated to Dutch in 1563
 - Elders & deacons required to subscribe & adhere
 - Ministers required to preach on section each Sunday to increase theological knowledge of laity
 - Used as basis for Westminster Shorter Catechism
 - Used today by denominations of Dutch & German Reformed descent (among others)
 - CRC, RCA, UCC, RCUS, PC(USA)

Reformed Standards

- Belgic Confession
 - Written by Guido de Brès
 - Walloon (French) born in southern Netherlands 1522
 - Raised Catholic, converted in mid-1540s
 - Fled persecution to Edwardian England
 - Fled England to Geneva—Studied under Calvin & Beza
 - 1559, returned to Netherlands as Reformed pastor
 - 1567, executed by Inquisition
 - Written in 1562, revised at 1566 Synod of Antwerp
 - Adopted by Dutch Churches over next 15 years
 - 37 Articles in traditional Reformed order
 - God—Theology (1-11)
 - Christ—Christology (16-21)
 - Church—Ecclesiology (27-36)
 - Used in same churches as Heidelberg

Westminster Assembly

- 1641-42 attempts to call national assembly of theologians opposed by King
- 1643, Parliament called assembly on own
 - Named 121 ministers as members
 - 30 observers from Parliament
 - 6 commissioners from Scottish Kirk
 - Under control of Parliament
 - Could only debate approved topics
 - Members not allowed to state disagreements with majority
 - Could share proceedings only in writing with Parliament
 - Convened July 1643
 - Took vow, to not maintain *any Matters of Doctrine, but what I think, in my conscience, to be truth*

Westminster Assembly

- First considered revising *39 Articles*
 - But, required all doctrines proven from Scripture
 - Hung up on whether to require binding by Apostles', Nicene, & Athanasian Creeds
- Church Government
 - Quarter of full sessions debated government
 - Majority supported presbyterianism
 - Some favored presbyterianism with reduced role for bishops
 - Small group of congregationalists
 - Became influential after army's victory under Cromwell

Westminster Assembly

- Theology
 - Strongly Reformed view of predestination, redemption, salvation, & God's decrees
 - God eternally chose elect & non-elect
 - Christ died to particularly save only the elect
 - Strong view of inspiration & inerrancy of Scripture
 - Knowledge of God available through nature
 - But, Scripture necessary for saving knowledge
 - Interpreted God's dealings with man through Covenant Theology framework
 - Developed ideas of Covenant of Works broken by Adam & Covenant of Grace brought by Christ
 - Strongly opposed to Catholicism, Arminianism, & antinomianism

Westminster Assembly

- Westminster Standards
 - Group of documents written by Assembly
- *Directory for Public Worship*
 - Handbook of pastoral practices
 - Detailed section on preaching
 - Worship is centered on reading of Scripture
 - Only mandates of Scripture allowed in public worship
 - Regulatory principle
 - Replaced *Book of Common Prayer*
 - 1645, Approved by Parliament
 - Used sporadically by English churches
 - 1645, adopted by Kirk with some minor changes

Westminster Assembly

- *The Form of Presbyterial Church Government*
 - Four church offices
 - **Pastors** are *ministers of the gospel*
 - **Teachers/doctors** *doth more excel in exposition of scripture, in teaching sound doctrine and convincing gainsayers than he doth in application*
 - **Elders** govern church
 - **Deacons** *take special care in distributing to the necessities of the poor*
 - Church divided into congregations with 1+ pastor moderating a congregational assembly of elders
 - Presbytery of ministers & elders over congregations
 - Synods have oversight over presbyteries
 - Ministers ordained by presbytery, must be 24 yrs old, pass comprehensive examination

Westminster Assembly

- *Westminster Confession of Faith*
 - Systematic exposition of Reformed theology
 - Scripture
 - Attributes of Triune God
 - Total depravity of man
 - Covenant theology, work of Christ, redemption/salvation
 - Law, liberty, worship, government, & marriage
 - Nature of the Church
 - Written August-December 1646
 - April 1648, Scripture citations provided to Parliament
 - 1647, adopted by Kirk
 - 1658, modified by Congregationalists as Savoy Declaration
 - 1689, modified by Baptists as 2nd London Confession

Westminster Assembly

- *Westminster Shorter & Longer Catechisms*
 - Larger Catechism to assist ministers in teaching Reformed faith to congregations
 - Shorter Catechism based on Larger Catechism for teaching the faith to children
 - In Q&A format
 - Followed flow of Heidelberg confession
 - God as Creator
 - State of man
 - Christ the Redeemer
 - Ten Commandments
 - Sacraments
 - Lord's Prayer
 - Systematic exposition of Reformed theology
 - Written 1646-47
 - April 1649, Scripture citations provided to Parliament
 - 1648, adopted by Kirk

Larger Catechism

- Distinctives of WLC
 - Focus on doctrine of the Church
 - 26 of 196 questions use word “Church”
 - Intended to be “more exact and comprehensive”
 - A mature summary of faith
 - Confession generally states basics of doctrine...
 - WLC focuses more on specifics of doctrine
 - Details practical aspects of doctrine
- Not just what we should believe...
- But, why and how

Larger Catechism

- Two main parts of WLC
 - What Man Ought to Believe
 - Foundational doctrines & Who God is (Q1-11)
 - God's decrees, creation, & providence (Q12-20)
 - God's Covenants with man (Q21-35)
 - Works & Grace
 - Mediator of the Covenants & His works (Q36-56)
 - Christ
 - Benefits of the Mediator's work (Q57-90)
 - What Duty God Requires of Man

Larger Catechism

- Two main parts of WLC
 - What Man Ought to Believe
 - What Duty God Requires of Man
 - Obedience to God's revealed will (Q91-99)
 - God's will with direct reference to Himself (Q100-121)
 - Ten Commandments—Commandments 1-4
 - God's will in our duty to Others (Q122-149)
 - Ten Commandments—Commandments 5-10
 - Our lost condition, repentance, faith, and use of the Word (Q150-160)
 - Sacraments (Q161-177)
 - Prayer (Q178-196)
 - Lord's Prayer

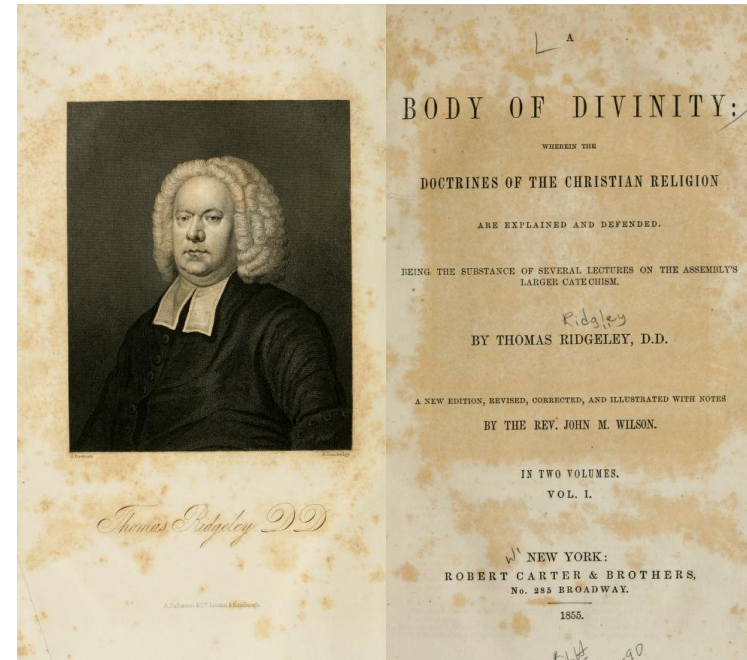
Larger Catechism

- Larger Catechism is least studied part of Westminster Standards
 - Many studies available for Westminster Confession of Faith & Shorter Catechism
 - Also many studies for Heidelberg Catechism, Belgic Confession, & Canons of Dort (TULIP)

*In the later history of the Westminster formularies, the Larger Catechism has taken a somewhat secondary place
--B.B. Warfield, 1906*

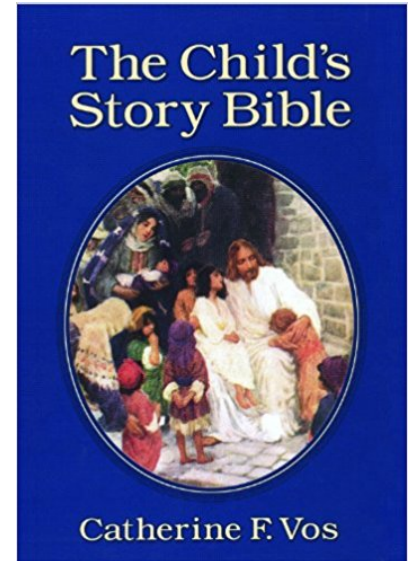
Larger Catechism

- 1731, 1st study of WLC by Thomas Ridgley
 - *Body of Divinity*
 - Taken from his lectures at Aberdeen as part of his doctor of divinity studies
 - Published as 2 or 4 volumes—2200+ pages
 - Considered very difficult read
 - Heterodox doctrine
 - Questions original sin
 - Socinian—Christ may not be preexistent
 - Sabellian—Father, Son, & Holy Spirit modes of 1 God



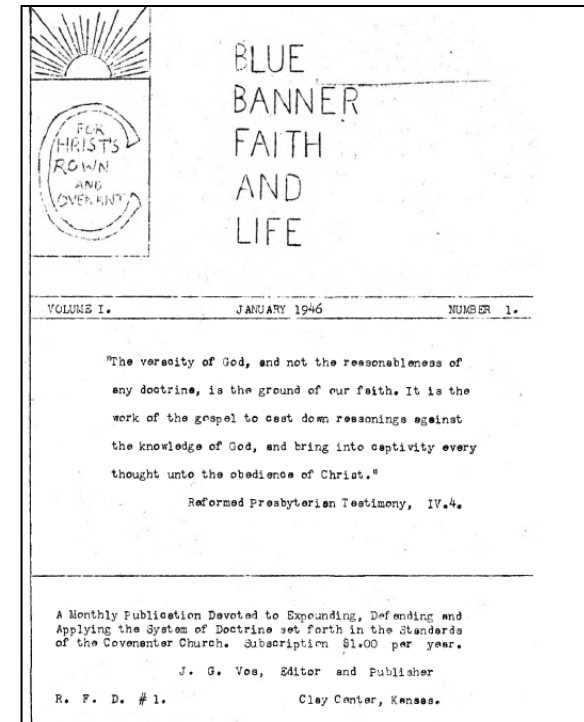
Larger Catechism

- Johannes G. Vos
 - Son of Geerhardus Vos
 - Prominent Dutch Reformed theologian
 - Last of the great Princeton Theologians
 - Son of Catherine Smith Vos
 - Author of *The Child's Story Bible*
 - 1930, went to China as missionary
 - 1941, wounded & expelled by Japanese
 - Became pastor in Reformed Presbyterian Church of North America (RPCNA)
 - Found church “at a low level of awareness of true biblical Christianity”



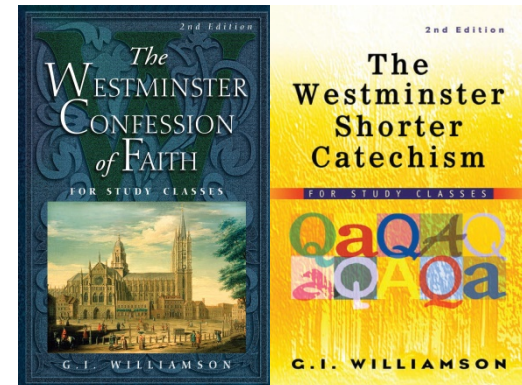
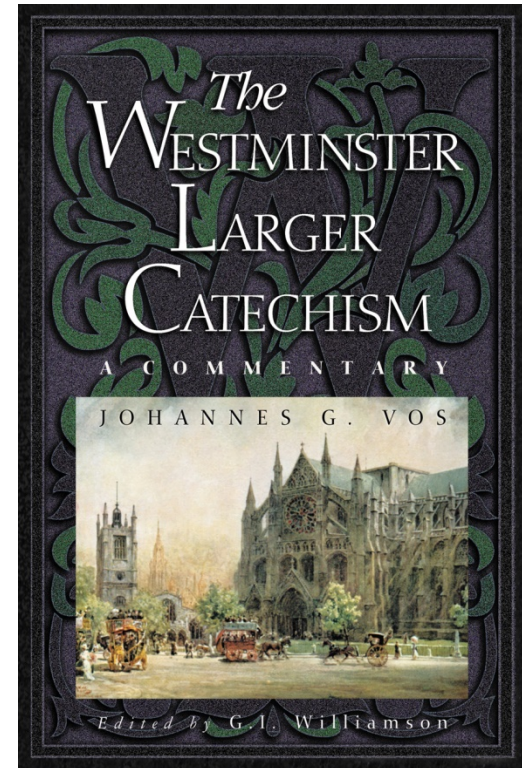
Larger Catechism

- Johannes G. Vos
 - 1946, started quarterly newsletter *Blue Banner Faith and Life*
 - Weekly lessons on WLC
 - January 1946-August 1949
 - Detailed Scripture references
 - Q&A's for each Catechism Q&A
 - Addresses meaning of Catechism, reasons behind it, & practical applications



Larger Catechism

- 2002, Vos's WLC studies republished in book form
 - Part of set on Westminster Standards
- Our study based on this
 - Catechism Q&A
 - Scripture references
 - Vos's Q&A for discussion
 - Edited for length
 - We're not taking 3.5 years
 - Edited for relevance
 - 1940s anti-Communist & anti-Japanese
- <https://bluebanner.org/download/faithandlife>



Larger Catechism

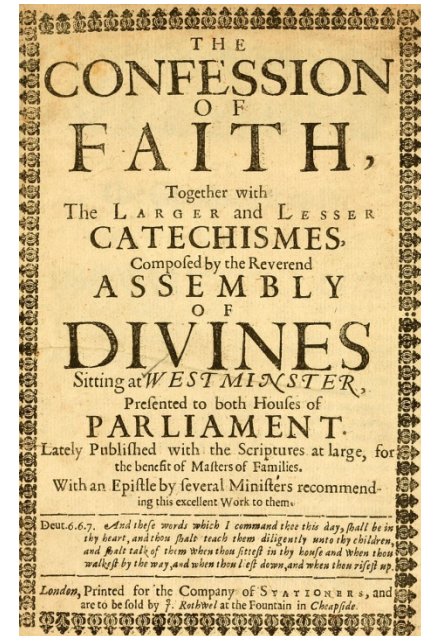
- Next week:
 - The purpose of man
 - Who is God
 - The Word of God

The Westminster Larger Catechism

Lesson 1: Introduction



Presbyterian Catechising
John Phillip 1847



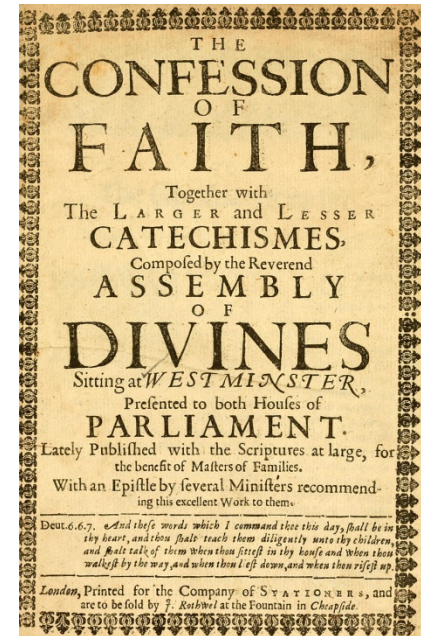
1658 edition of the Westminster
Standards

The Westminster Larger Catechism

Lesson 2: The Purpose of Life, the Existence of God, & the Word of God



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

Larger Catechism

- This week Questions 1-5:
 - The purpose of man
 - Who is God
 - The Word of God

WLC Q1

Q. What is the chief and highest end of man?

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

WLC Q1

- **Scripture References:**

- **Revelation 4:11**

- All things created for God's pleasure

- **Romans 11:36**

- All things exist for God

- **1 Corinthians 10:31**

- It is our duty to glorify God in all we do

- **Psalms 73:24-28**

- God teaches us how to glorify him, and that we shall enjoy him in glory

- **John 17:21-24**

- Our supreme destiny is the enjoyment of God in glory

- **1 Cor 6:20; Ps 86:9,12; Ps 16:5–11; Rev 21:3–4**

WLC Q1

- **Why does 1st question start with man?**
 - Heidelberg starts with work of Christ
 - Belgic, Helvetic, & WCF start with God and Scripture
 - Luther starts with 10 Commandments
 - Man is ultimately a sinful, self-centered creature
 - Created by God with a purpose
 - If we are to understand anything else
 - We must understand that purpose
 - We must understand our place relative to God
- **What is the meaning of the word “end” in this question?**
 - The purpose for which something exists

WLC Q1

- **What is wrong with Man's chief and highest end being to seek**
 - Happiness or
 - **The greatest good of the greatest number?**
 - Makes purpose of human life something within man himself
 - Man's real happiness results from his recognizing and seeking his true end, namely to glorify and enjoy God his Creator
 - Essentially the same as the pagan idea that "man is the measure of all things"—even some churches have absorbed this pagan viewpoint and talk about God being "a democratic God"

WLC Q1

- **Why does the Catechism place glorifying God before enjoying God?**
 - Because the most important element in the purpose of human life is glorifying God
 - Enjoying God is strictly subordinate to glorifying God
 - In our religious life, we should always place the chief emphasis on glorifying God
 - The person who does this will truly enjoy God, both here and hereafter
 - Enjoying God apart from glorifying God supposes God exists for man not man for God
 - Enjoying God more than glorifying God results in falsely mystical or emotional type of religion

WLC Q1

- **Why can we never attain true happiness apart from glorifying God?**
 - True happiness depends on consciously serving the purpose for which we were created
 - To glorify God and
 - To enjoy him

You have created us for Yourself, O God, and our heart is restless until it finds repose in You
—Augustine, *Confessions*

WLC Q2

Q. How doth it appear that there is a God?

A. The very light of nature in man, and the works of God, declare plainly that there is a God; but his Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation.

WLC Q2

- **Scripture References:**

- **Romans 1:18,20**

- God revealed by the light of nature and by his works

- **Romans 2:14-16**

- The law of God revealed in the human heart

- Psalm 19:1-5

- God revealed by the heavens

- Acts 17:28

- Human life totally dependent on God

- **1 Corinthians 2:9,10; 1:20–21**

- Natural revelation inadequate; need special revelation

- 2 Timothy 3:15-17

- Holy Scripture's sufficient revelation for salvation

- Isaiah 59:21

- God's word and Spirit given to his covenant people; unlike natural revelation which is given to all mankind

WLC Q2

- **What is meant by “light of nature in man”?**
 - The natural revelation of God in the human heart and mind common to all mankind
 - Knowledge of God by nature
 - Consciousness of the moral law in their own hearts (Romans 2:14-16)
 - To believe in God is natural to mankind; only “the fool” says in his heart that there is no God (Psalm 14:1, 53:1)
- **What is meant by “the works of God”?**
 - God’s natural revelation outside of human nature
 - Includes the whole realm of nature
 - All creatures, and all God's works in human history
 - All bear witness to the invisible God who created, preserves and controls them all

WLC Q2

- **What are the principal differences between God's natural revelation and his revelation in the form of Holy Scripture?**
 - The former is given to all men; the latter is limited to those whom the Bible reaches
 - The former is sufficient to leave men without excuse; the latter is sufficient for salvation
 - Holy Scripture is clearer and more definite than his natural revelation
 - Holy Scripture imparts many truths about God and his will which cannot be known from natural revelation

WLC Q2

- **In order that God's revelation may make us wise unto salvation, what is needed besides the Bible itself?**
 - True faith (2 Timothy 3:15, Hebrews 4:2) which is a gift of God (Ephesians 2 :5; Acts 16:14) wrought in the heart of a sinner by the Holy Spirit (Ephesians 1:17-19)
 - Illumination of the mind by the Holy Spirit, so that the sinner can understand and appropriate the truth unto his salvation
 - Holy Spirit does not reveal any truth in addition to what is revealed in the Bible, but enables sinner to see and believe the truth revealed in the Bible

WLC Q3

Q. What is the Word of God?

A. The Holy Scriptures of the Old and New Testament are the Word of God, the only rule of faith and obedience.

WLC Q3

- **Scripture References:**

- 2 Timothy 3:15-17

- Scripture a complete and perfect rule of faith and life
 - All Scripture is divinely inspired

- 2 Peter 1:19-21

- Scriptures not of human origin, but product of Holy Spirit

- Ephesians 2:20

- Apostles and prophets form Church's foundation

- Revelation 22:18,19

- Scripture, being of divine origin, character and authority, may not be added to or subtracted from

- Isaiah 8:20

- Scripture the standard of faith and obedience

WLC Q3

- **Scripture References:**

- Luke 16:29-31

- No new revelation could supersede Scripture

- Galatians 1:8,9

- Anything contrary to Scripture to be rejected, no matter how appealing it may be

- 2 Pet 3:2,15–16; Matt 19:4–5; Gen 2:24; Deut 4:2

WLC Q3

- **Why are Scriptures called “holy”?**
 - Revelation of a holy God
 - Set forth holy teaching
 - When accepted with true faith lead to holy life
- **In what senses is it not true that the Bible “contains” the word of God?**
 - The word of God does not form only a part of the Bible, the rest being merely words of men
 - Distinction between actual written words of the Bible, and the word of God “contained” in them
 - If Bible’s written words are not actually word of God, then the Bible cannot be infallible

WLC Q3

- **Why are the Scriptures our only rule of faith and obedience?**
 - As the written word of God they are unique and infallible
 - Does not rule out subordinate standards such as Westminster
 - Don't present additions to Scripture, but systematic summary of what Scripture teaches
 - Legitimate rule of faith and obedience only inasmuch as it is faithful to Scriptures—possesses no inherent authority of its own

WLC Q3

- **What is wrong with saying conscience as our guide for faith and conduct?**
 - Conscience cannot tell a person what to believe, how to live, or what is right and wrong
 - Can only tell whether acting according to what already believed
 - Can only indicate whether conduct is in accordance with beliefs; cannot tell whether beliefs are true or not
 - Therefore conscience cannot be the rule for faith and life

WLC Q3

- **Is the NT more fully or more truly the word of God than the OT?**
 - No. NT itself shows that Christ and his apostles regarded OT as fully the word of God, and taught this high view consistently
- **Are Christ's words, sometimes in red, more truly the word of God?**
 - Whole Bible, from Genesis to Revelation, is the word of Christ
 - OT is Christ's word through Moses and the prophets; NT is Christ's word through the apostles and evangelists
 - See 2 Sam 23:1,2; 1 Cor 14:37; Rev 1:1, 22:16

WLC Q4

Q. How doth it appear that the Scriptures are the Word of God?

A. The Scriptures manifest themselves to be the Word of God, by their majesty and purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation: but the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very Word of God.

WLC Q4

- **Scripture References:**

- Hosea 8:12, **1 Corinthians 2:6,7,13**, Psalm 119:18,129
 - The majesty of the Scriptures
- Psalm 12:6. Psalm 119:140
 - The purity of the Scriptures
- Luke 24:27, Acts 10:43, **Acts 26:22**
 - The consent of all the parts of the Scriptures
- Romans 3:19,27, Rom. 16:25–27, 2 Cor. 3:6–11
 - The scope of the Scriptures as a whole
- Acts 18:28, Hebrews 4:12, James 1:18, Psalm 19:7-9, Romans 15:4, Acts 20:32, John 20:31
 - Power of Scriptures to convert sinners and edify saints
- **John 16:13,14**, 1 John 2:20, 27, John 20:31
 - The witness of the Holy Spirit in the heart

WLC Q4

- **Why do we believe that the Scriptures are entirely free from errors?**
 - The Bible itself claims to be free from errors
 - Apparent errors are matter of our experience as finders
 - Must accept Bible's teaching about itself just as we accept the Bible's teaching about other matters
 - Unless proved that the Bible really contains errors that exist in genuine text of original Hebrew/Greek
 - If that could be proved, the trustworthiness on all subjects would thereby be destroyed
 - If we trust the Bible in what it says about God and man, sin and salvation, we must also trust the Bible in what it says about its own infallibility

WLC Q4

- **What is meant by “the consent of all the parts” of the Scriptures?**
 - There are no real contradictions in the Bible
 - All parts form a unity, harmonious whole
 - Not merely a collection of separate writings with diverse ideas and viewpoints
 - Beautiful harmony is evidence that behind the human writers there was a divine Author, the Spirit of God, controlling them all so that a harmonious whole would be produced

WLC Q4

- **What is the “scope” of the Bible as a whole**
 - To give all glory to God
 - Contrary to the spirit of paganism, ancient and modern, which is to give all glory to men
- **Why must a book which gives all glory to God be genuine?**
 - Only God could have had a motive for writing it
 - Wicked men would not condemn wickedness and give all glory to a holy, sin-hating God
 - Good men could not write a book and represent it falsely as the word of God

WLC Q4

- **What is needed to give us full conviction, or certainty, that the Bible is God's word?**
 - Almighty work of God the Holy Spirit in our hearts
 - *But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (1 Corinthians 2:14)*
 - Evidences may lead to conviction that the Bible is the word of God
 - But the work of the Holy Spirit bearing witness by the word in the heart results in full conviction or certainty that the Bible is the word of God

WLC Q4

- **Why are intelligence and education not enough to enable a person to believe with certainty that the Bible is the word of God?**
 - Ordinary evidence sufficient to convince neutral, unprejudiced inquirer Bible is the word of God
 - But... there are no neutral, unprejudiced inquirers
 - Sinful human heart has strong prejudice against God and the truth of God
 - Without special work of Holy Spirit in hearts, would not be a single true Christian believer

WLC Q5

Q. What do the Scriptures principally teach?

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

WLC Q5

- **Scripture References:**

- 2 Timothy 1:13-14

- Gen. 1:1; Ex 34:5–7; Ps. 48:1; John 20:31; 2 Tim. 3:15-17; Deut. 10:12–13; Acts 16:30–31

WLC Q5

- **What are the two principal parts of the teaching of the Bible?**
 - A message of truth to be believed
 - A message of duty to be obeyed
- **Why is belief mentioned before duty?**
 - Root must come before the fruit
 - *As a man thinks in his heart, so he is* (Prov 23:7)
 - Belief is the root and determiner of life
 - Truth to be believed must be set forth before duties to be performed can be considered

WLC Q5

- **What is wrong with the slogan:**
“Christianity is not a doctrine but a life”?
 - One of the subtle half-truths of our day
 - Would be correct to say: “Christianity is not only a doctrine but also a life”
 - Not a question of “either ... or” but of “both ... and”
 - Sets doctrine and life in opposition to each other
 - Perverse tendency and characteristic of the anti-doctrinal prejudice of our day
 - Christianity is both system of doctrine and life
 - Doctrine and life are organically related
 - Life cannot exist and grow apart from doctrine

WLC Q5

- **Which is more important in the Christian life, belief or conduct? Or should we say that both are equally important?**

- Which is the more important part of a building, the foundation or the roof?

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment” (Matthew 22:37,38)

- Since loving God with all the mind is required in the first and great commandment, nothing is more important than belief of the truth
- Of equal importance in its own sphere is adorning the truth by a godly and consistent life

Larger Catechism

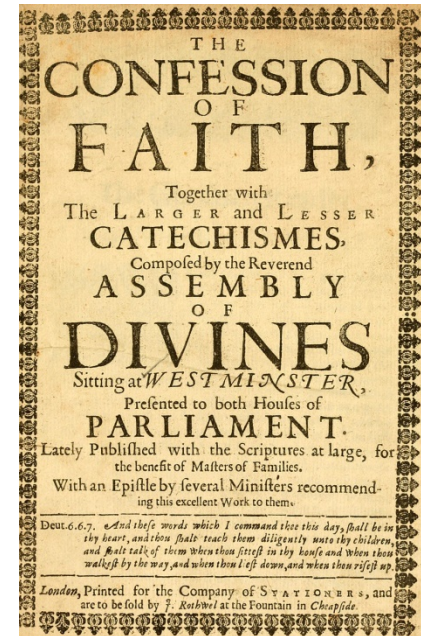
- Next week:
 - What man ought to believe concerning God
 - Who is God
 - Trinity

The Westminster Larger Catechism

Lesson 2: The Purpose of Life, the Existence of God, & the Word of God



Presbyterian Catechising
John Phillip 1847



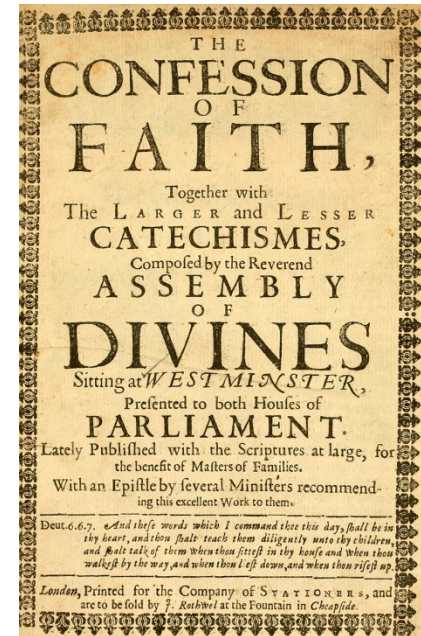
1658 edition of the Westminster
Standards

The Westminster Larger Catechism

Lesson 3: God



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

WLC Q6

Q. What do the Scriptures make known of God?

A. The Scriptures make known what God is, the persons in the Godhead, his decrees, and the execution of his decrees.

WLC Q6

- **Scripture References:**

- Hebrews 11:6, **John 4:24**
 - What God is
- 1 John 5:7, 2 Corinthians 13:14
 - The persons in the Godhead
- Acts 15:14, 15, 18
 - God's decrees
- **Acts 4:27-28**
 - The execution of God's decrees
- Ex. 34:6–7; Isa. 40:18, 21–23, 25, 28;
Matt. 3:16–17; Deut. 6:4–6; 1 Cor. 8:4, 6;
Matt. 28:19–20; Isa. 46:9–10

WLC Q6

- **What are the four parts into which we may divide what the Bible reveals about God?**
 - Information about God himself
 - The being of God, or what God is
 - The persons in the Godhead, or what the Bible reveals about the Father, the Son and the Holy Spirit
 - Information about God's works
 - God's decrees, or the plans God made in eternity before the universe existed
 - Execution of God's decrees, or the carrying out of his plans by creation and providence

WLC Q6

- **Why does the Bible nowhere present an argument to prove that God exists?**
 - Assumes existence of God, and tells of His nature, character and work
 - Revelation in nature and human heart, makes it natural to believe in existence of God
 - Assuming existence of God as the Bible does
 - Unlocks countless mysteries of nature & human life
 - Otherwise, universe, human life, our own souls, are buried in unfathomable darkness and mystery
 - Makes every fact in the universe become argument for God's existence
 - No facts better explained by denying God's existence than by assuming God's existence

WLC Q6

- **What does the Bible have to say about the character of atheists?**
 - “The fool has said in his heart, There is no God” (Psalm 53:1)
 - Denier of God’s existence is foolish because he insists on denying the greatest of all facts
 - In Bible “fool” involves the idea of moral perversity as well as that of intellectual weakness
 - Suppose person denied country’s existence and claimed owes no obligations since denies existence
 - Would be regarded as lacking common sense and incapable of being a good citizen of his country
 - Even more absurd is atheist who owes his very life to God and yet denies that God exists and disclaims all responsibility to God

WLC Q7

Q. What is God?

A. God is a Spirit, in and of himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, every where present, almighty, knowing all things, most wise, most holy, most just, most merciful and gracious, longsuffering, and abundant in goodness and truth.

WLC Q7

- **Scripture References:**

- God is a Spirit: John 4:24
- God is infinite: Exodus 3:14; Job 11:7-9
- God's glory: Acts 7:2
- God's blessedness: 1 Tim. 6:15
- God's perfection: Matthew 5:48
- God's sufficiency: Genesis 17:1
- God is unchangeable: Malachi 3:6; **James 1:17**
- God is eternal: Psalm 90:1-2
- God is incomprehensible: 1 Kings 8:27
- God is everywhere: Psalm 139:7-10
- God is almighty: Revelation 4:8

WLC Q7

- **Scripture References:**

- God knows all things: Hebrews 4:13; Psalm 139:1-4; Psalm 147:5
- God's wisdom: Romans 16:27
- God's holiness: Isaiah 6:3; **Rev. 15:4**
- God's justice: Deuteronomy 32:4
- God is merciful, etc.: **Exodus 34:6**

- Ps. 145:3; Rom. 11:33–36; Deut. 33:27; Matt. 19:26; 1 Pet. 1:15–16; Isa. 6:3; Deut. 32:4; Rom. 3:5, 26; Ps. 117:2

WLC Q7

- **What is meant by “God is a Spirit”?**
 - God is a being who has no material body.
- **Why “God is a Spirit” vs “God is Spirit”?**
 - God is not the only spirit that exists
 - Angels and demons also spirits
 - Because God is a Person
 - Latter implies disbelief in individuality & personality
- **Why instinctively ask “Who made God”?**
 - As created beings naturally tend to assume that all other beings must have been created, too
 - Created God not really God, but only a creature
 - Would have to think of another God who created him

WLC Q7

- **What is the meaning of “infinite”?**
 - Without limits, boundless; cannot be measured
- **In what respects is God infinite?**
 - His being (existence), glory, blessedness, perfection
- **Why does the God being infinite baffle us?**
 - Finite cannot comprehend the infinite
 - Cannot know all truth about God, or fully know any single part of the truth about God
 - If we could comprehend God, and understand how he can be infinite, we would be infinite, too, and equal with God

WLC Q7

- **What do we mean by saying that God is eternal?**
 - God never had a beginning
 - God will never have an end
 - God is above distinctions of time
 - Past, present and future all equally present to God
- **How is God incomprehensible?**
 - Whole created universe cannot “comprehend” or contain God
 - Although God “fills all in all”, and is everywhere in the created universe, whole universe cannot “contain” him—there is more beyond

WLC Q7

- **If God is unchangeable, how does God “repent” or changing his mind? E.g., Nineveh (Jonah 3:10)**
 - God himself never changes
 - God's creatures change, changing relation between them and God
 - In the case of Nineveh, for example, God did not really change his mind.
 - Ninevites changed; turned from wicked ways
 - Jonah's preaching, Ninevites' turning, & God's “repenting” all a part of God's original plan
 - When God “changes” his mind according to plan, He does not really change his mind at all, but only changes his dealings with his creatures

WLC Q7

- **Is there anything an almighty God can't do?**
 - From Bible:
 - Cannot lie (Tit 1:2) or deny himself (2 Tim 2:13)
 - Cannot deny his own nature by being unrighteous
 - Cannot deny his rational nature
 - Cannot create square circle, or make $2+2=5$
 - Otherwise absolutely nothing God cannot do
- **Why is God knowing all things important?**
 - Otherwise, Bible's prophecies impossible
 - Nothing can be concealed from God,
 - We can be sure that all the wickedness of men will be dealt with in the Day of Judgment

WLC Q7

- **How is God “most holy”?**
 - God is high above all created beings
 - God is infinitely removed from all sin and sinful beings unless atonement has been made
- **How is God “most just”?**
 - It is God's nature to deal with creatures exactly according to relation to His moral law

WLC Q7

- **What is “merciful” vs “gracious”?**
 - Grace—undeserved favor from God to creatures, regardless of sinfulness
 - Covenant of Works with Adam, since God was not obliged to do it
 - Mercy—undeserved favor extended to sinful, ill-deserving creatures
 - Covenant of Grace shows both the grace and the mercy of God
- **What is meant by God is “long-suffering”?**
 - Mercifully often waits long before judgment on sin, giving the sinner time to repent

WLC Q7

- **What is meaning of God's goodness?**
 - More general than “grace” or “mercy”
 - sometimes called “benevolence”
 - Provision for general welfare of all creatures
 - Not only angels and men, but all creation
 - E.g., millions of tons of coal underground for use of mankind, making human life possible in cold climates
- **What is meant by God's attribute of truth?**
 - Knowledge is perfectly and wholly true and exact
 - Wisdom wholly unbiased by prejudice or passion
 - Justice and goodness are perfectly true to his own nature or character

WLC Q8

Q. Are there more Gods than one?

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

- **Scripture References:**

- Deuteronomy 6:4

- The unity of God set forth in the Old Testament

- 1 Corinthians 8:4-6

- There is only one true God and all others are false

- **Jeremiah 10:10-12**

- The true God is Creator and Ruler over all

- Isa. 45:21–22; Isa. 44:6; John 17:3;

- 1 Thess. 1:9; 1 John 5:20

WLC Q8

- **What do we call the system of religion which believes in only one God?**
 - Monotheism
- **What is the opposite of Monotheism?**
 - Polytheism, or belief in many gods

WLC Q8

- **What idea of the development of religion is commonly held by evolutionists?**
 - Religion developed gradually
 - Animism (belief in spirits) > polytheism > monotheism
 - Plainly contrary to Bible
 - Mankind at the creation worshipped only one God
 - Fall and sinful corruption of human heart brought belief in many gods. See Romans 1:21-23
 - Contrary to the known history of religions
 - History generally shows monotheism first which later degenerated into polytheism
 - True of most known societies' histories

WLC Q8

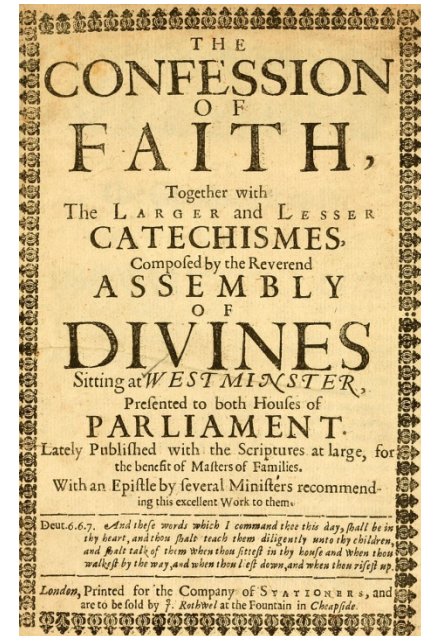
- **What is the difference between polytheism and idolatry?**
 - Polytheism is belief in many gods
 - Idolatry is worship of any god with images/pictures
 - Actually worshipping the image or picture itself, or
 - More rational form of worshipping the god by means of the image or picture; using idol as aid to worship
 - Worshipping the true God by means of pictures or images is idolatry but not polytheism
 - Catholics draw subtle distinction between worship due God alone and honor given Mary & saints
 - Many Catholics cannot grasp such a distinction and give divine honor to Mary and saints
 - Therefore practically polytheists as well as idolaters

The Westminster Larger Catechism

Lesson 3: God



Presbyterian Catechising
John Phillip 1847



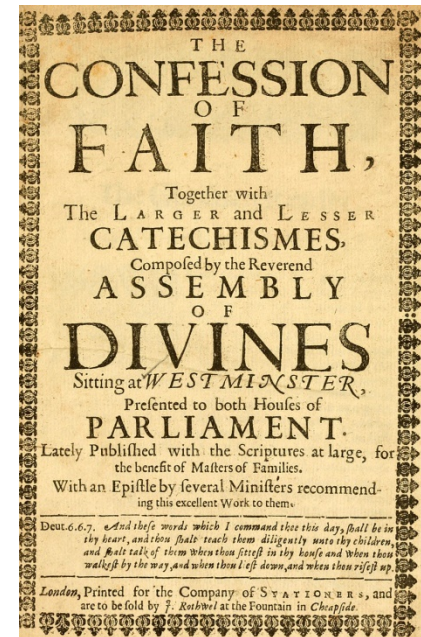
1658 edition of the Westminster
Standards

The Westminster Larger Catechism

Lesson 4: God: the Trinity and His Decrees



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

WLC Q9

Q. How many persons are there in the Godhead?

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.

WLC Q9

- **Scripture References:**

- Matt 28:19, 2 Cor 13:14
 - Names of three divine persons mentioned together
- 1 Cor. 8:6
 - The Father declared to be God
- John 10:30; John 1:1; 1 John 5:20 (last part)
 - The Son declared to be God
- **Acts 5:3,4**
 - The Holy Spirit declared to be God
- 1 Cor 8:4; Exodus 20:3
 - Though there are 3 persons yet there is only 1 God
- Matthew 11:27; **Hebrews 1:3**
 - The divine persons the same in substance:
- John 1:18; **15:26**
 - The divine persons differ in their personal properties
- Matt. 3:16–17; Gen. 1:1–3; John 17:5; Ps. 45:6; Heb. 1:8–9; Acts 5:3–4; Rom. 9:5; Col. 2:9

WLC Q9

- **Why is the doctrine of the Trinity a stumbling block to many people?**
 - A mystery which human reason cannot explain
- **Is it contrary to reason?**
 - Not contrary to reason, but above human reason
- **Does Trinity doctrine contradict itself?**
 - God is 1 in one sense, and 3 in a different sense
 - ONE in substance and THREE in persons
 - Mystery baffles human mind, but not contradictory
 - Contradictory if God is both 1 & 3 in same sense
 - Absurdity, not found in any Christian creed

WLC Q9

- **What illustrations have been proposed to help understand the Trinity?**
 - Water, ice and steam; fire, light and heat; many similar comparisons
- **Why are all these illustrations without value for explaining the Trinity?**
 - Trinity is divine mystery; no parallels in nature
 - Not revealed in nature, only in Scripture
 - Illustrations of physical distinctions not relations between persons
 - Persons in Godhead are the same God, yet distinct persons, at one and the same time

WLC Q9

- **What phrase is very important as test of real belief in doctrine of the Trinity?**
 - “The same in substance”
 - Many say believe in “divinity of Christ”, but not that Christ is same in substance with the Father
- **What is the practical importance of the doctrine of the Trinity?**
 - Christianity stands or falls with the Trinity
 - Plan of Salvation is covenant between the persons of the Trinity
 - Abandoning doctrine of the Trinity abandons Bible’s teaching about Plan of Salvation

WLC Q10

Q. What are the personal properties of the three persons in the Godhead?

A. It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son from all eternity.

WLC Q10

- **Scripture References:**

- **Hebrews 1:5-6, 8**

- The Father begets the Son

- **John 1:14, 18; 3:16**

- The Son is begotten by the Father

- **John 15:26; Galatians 4:6**

- The Holy Spirit proceeds from the Father and the Son

- **John 17:5, 24**

- These personal properties existed from all eternity

WLC Q10

- **What is the meaning of the word “begets” in speaking of the Trinity?**
 - To cause; to produce
 - Relation between God the Father & God the Son
 - Does not mean God fathered Christ in the same way we might have a child

Human procreation does in fact take place in time and in space.

Human fathers are both older and separate from their children.

Begetting does involve division and separation. Not so, however, with God. The Arians have forgotten who the subject of the discussion actually is: The character of the parent determines the character of the offspring —Athanasius, Against the Arians 2.34-35

WLC Q10

- **How does Hebrews 1:5-8 show the Son is not a created being, but eternally begotten by the Father?**
 - “This day” in verse 5 does not imply that before that time the Son did not exist; rather day of eternity, as shown by verse 8 , which calls the Son “God” and states that his throne is “for ever and ever”
 - If the Son had ever had a beginning, he would not be called “God”

WLC Q10

- **In speaking of the three persons in the Godhead, why do we always name Father 1st, Son 2nd, and Holy Spirit 3rd?**
 - Bible speaks of
 - Father sending and operating through the Son and the Holy Spirit
 - Son as sending and working through Holy Spirit
 - Order is never reversed
 - Never speaks of Son working through Father
 - nor of Holy Spirit sending or working through Son

WLC Q10

- **What should be our attitude toward these truths of the Trinity?**
 - Should accept them with a reverent attitude
 - Realize they are divine mysteries far beyond our power to explain or comprehend

WLC Q11

Q. How doth it appear that the Son and the Holy Ghost are God equal with the Father?

A. The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names, attributes, works, and worship, as are proper to God only.

WLC Q11

- **Scripture References:**

- 1 John 5:20, Isaiah 6:3-8 with John 12:41
 - Divine names ascribed to the Son
- Acts 5:3-4 ,Isaiah 6:8 with Acts 28:25
 - Divine names ascribed to the Holy Spirit
- John 1:1; Isaiah 9:6; John 2:24,25
 - Divine attributes ascribed to the Son
- 1 Corinthians 2:10-11
 - Divine attributes ascribed to the Holy Spirit
- John 1:3; Colossians 1:16
 - Divine works ascribed to the Son
- Genesis 1:2
 - Divine works ascribed to the Holy Spirit
- Matthew 28:19; 2 Corinthians 13:14
 - Divine worship ascribed to Son and Holy Spirit

WLC Q11

- **How many Gods are there?**
 - Only 1—This is consistent teaching of entire Bible
- **How many distinct persons does the Bible speak of as divine?**
 - Three: Father, Son, and Holy Spirit
- **What is the only conclusion that can logically be drawn from these facts?**
 - There is only 1 God, who exists in 3 distinct persons
 - Each is God and equal with others

WLC Q12

Q. What are the decrees of God?

A. God's decrees are the wise, free, and holy acts of the counsel of his will, whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men.

WLC Q12

- **Scripture References:**

- Ephesians 1:11

- God, who works all things according to the counsel of his own will, predestinates men according to his own purpose

- Romans 11:33

- God's plans and purposes cannot be explained or discovered by men

- **Romans 9:14-15,18**

- God's decrees do not make God the author of sin; God's decrees are according to the counsel of his own will; God's decrees are free from constraint from any source outside of himself

WLC Q12

- **Scripture References:**

- **Ephesians 1:4**

- God's decrees, including those concerning the eternal destiny of men, were made in eternity, before the creation of the world

- **Romans 9:22-23**

- God has predestinated some men to wrath and others to glory

- **Psalms 33:11**

- God's plans and purposes are unchangeable

- **Isa 45:6–7; Isa 14:24; Acts 2:23; Acts 4:27–28**

WLC Q12

- **When was God's plan made?**
 - In eternity, or before the creation of the world
- **What is meant by God's decrees are “wise”, “free”, and “holy”?**
 - In perfect harmony with His own perfect wisdom, directing the right means to attain right ends
 - Not constrained or influenced by anything outside of God's own nature
 - In perfect harmony with his own perfect holiness, and therefore utterly free from sin

WLC Q12

- **What is aim or purpose of God's decrees?**
 - The manifestation of his own glory
- **Is it selfish or wrong for God to seek his own glory above all else?**
 - No, for God is the Author of all things, and all things exist for his glory
 - It would be selfish and sinful for human beings to seek their own glory above all else
 - Since God is highest being, it is proper that God should seek his own glory

WLC Q12

- **Are God's decrees arbitrary decisions, like the heathen ideas of “fate” or “luck”?**
 - God's decrees are not “arbitrary”
 - Framed according to the counsel of his will
 - Behind God's decrees is the mind and heart of the infinite, personal God; totally unlike “fate” or “luck”
- **What is difference between foreordination and predestination?**
 - Foreordination is all God's decrees concerning anything that comes to pass in created universe
 - Predestination concerns God's decrees concerning eternal destiny of angels and men

WLC Q13

Q. What hath God especially decreed concerning angels and men?

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory; and in Christ hath chosen some men to eternal life, and the means thereof: and also, according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth or withholdeth favor as he pleaseth,) hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice.

WLC Q13

- **Scripture References:**

- 1 Timothy 5:21

- Angels elected to eternal glory

- Ephesians 1:4-6; 2 Thess. 2:13-14

- Men chosen in Christ to eternal life

- Romans 9:17-18,21-22; Matthew 11:25-26;

- 2 Timothy 2:20; Jude 4; 1 Peter 2:8

- The rest of mankind passed by

- Eph 2:10; 1 Pet 1:2

WLC Q13

- **What is difference between God's election of angels and men?**
 - Angels elected to glory;
 - Angles elected out of *mere love* & for *praise of His glorious grace*
 - *Mere* because God under no obligation to elect
 - No salvation—simply elected & prevented from sin
 - Men elected to eternal life
 - Redeemed from sin through atonement of Christ
 - Clothed with Christ's righteousness
 - Men also elected to the *means thereof*
 - Those elected to eternal life **WILL** hear the Gospel, repent of sin, believe on Jesus Christ—without fail

WLC Q13

- **What is reason for his passing some by and not choosing them to eternal life?**
 - Grounded in God's sovereignty
 - Not based on person's character, works, or life
 - Proceeds from God's own supreme authority
 - Reasons are God's secret unrevealed counsel
- **What is the reason for also ordaining them to dishonor and wrath?**
 - They receive deserved punishment for their sins
 - Not based on pure sovereignty of God, but proceeds from God's attribute of perfect justice.
 - Deserved punishment as sinners not because passed by
 - In hell wicked will recognize deserved punishment & God dealt with them strictly according to justice

WLC Q13

- **How would we answer: “If I’m predestinated to receive eternal life, then I’ll receive it no matter whether I believe in Christ or not. So why become a Christian”?**
 - Based on a misunderstanding of election
 - God does not elect persons to eternal life apart from the means thereof
 - When elected to eternal life, also foreordained to believe in Christ as his Savior

WLC Q13

- **How answer: “It’s not fair for God to elect one to eternal life & pass by another”?**
 - Assumes God is obligated to treat all with equal favor and do for all whatever he does for any
 - Denies sovereignty of God
 - Assumes God is responsible to us for his decisions, or
 - There is some higher law or power to which God is responsible and by which he must be judged

WLC Q13

- **The Truth of God and election**

- God is sovereign & responsible to no one but himself
- God is under no obligation to elect any to eternal life
 - Would be perfectly just to leave all to perish in their sins
- If God elects some to eternal life, he is under no obligation to elect all
 - Electing some is matter of grace; cannot be claimed as right by any that are “passed by”
- Bible represents God as dealing with men unequally, giving to some what he withholds from others
 - This is not “unfair” because there’s no injustice involved
 - No one has basis for claim that God has treated him unjustly

WLC Q14

Q. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will.

WLC Q14

- **Scripture References:**

- **Ephesians 1:11**

- Additional Scripture references will come under following questions dealing with God's works of creation and providence.

- Rev 4:11; Isa 40:12–31; Ps. 148:8; Dan 4:35; Acts 4:24–28

WLC Q14

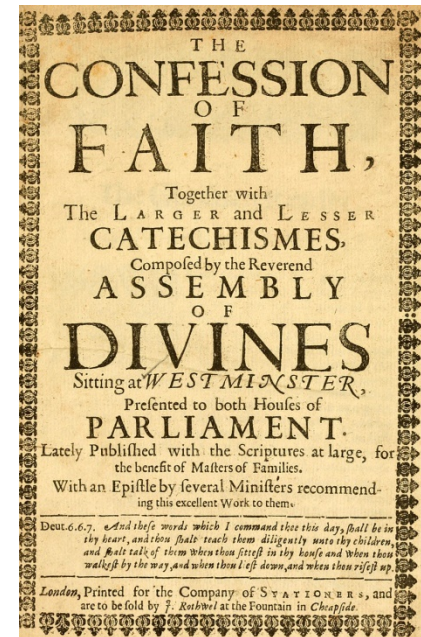
- **What kind of foreknowledge does God have of all things?**
 - Infallible foreknowledge
 - Foreknowledge is inclusive, exact, and detailed
- **What is meant by God's will is free?**
 - God acted according to his own nature, without constraint from any source outside God himself
- **What is meant by God's will is “immutable”?**
 - God's purposes cannot be changed by “chance” or by any of his creatures
 - What God has decreed will surely come to pass

The Westminster Larger Catechism

Lesson 4: God: the Trinity and His Decrees



Presbyterian Catechising
John Phillip 1847



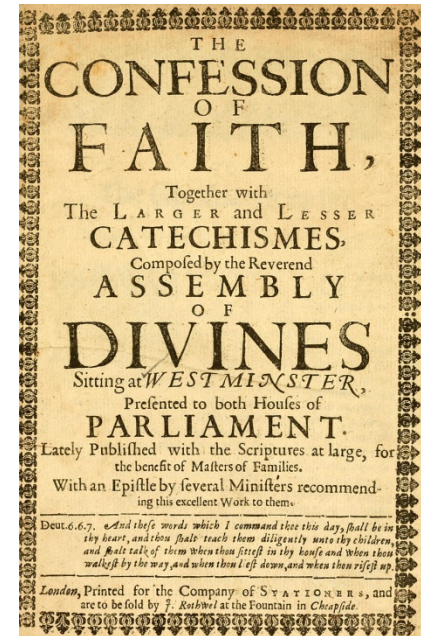
1658 edition of the Westminster
Standards

The Westminster Larger Catechism

Lesson 5: Creation & Providence



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

WLC Q15

Q. What is the work of creation?

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himself, within the space of six days, and all very good.

WLC Q15

- **Scripture References:**

- Genesis 1:1 and entire 1st chapter of Genesis
 - The account of the work of creation
- **Hebrews 11:3**
 - The universe created out of nothing; not formed from pre-existing materials
- **Proverbs 16:4**
 - God made all things for himself
- **Revelation 4:11**
 - All things created by God, for his own pleasure

WLC Q15

- **What truth is in words “in the beginning”?**
 - The world or universe is not eternal
 - It did not always exist, it had a beginning
 - God is eternal, always existed, never had beginning
- **What is importance of Bible 1st 3 words?**
 - Prove that the universe had a beginning
 - Therefore the universe did not exist of itself
 - Therefore the universe owes its existence to God
 - Therefore the universe is dependent on God
 - Therefore all attempts of men or nations to live independently of God are foolish, wicked, and doomed to failure in the end

WLC Q15

- **What does Creation show of God's nature?**
 - God is absolutely independent of the world
 - Almighty being, with infinite, supernatural power
- **What was the aim of God's creation work?**
 - To manifest his own perfection and glory
- **What was the character of the created universe as it came from the hand of God?**
 - It was "all very good"
 - Wholly free from evil of any kind
 - Evil which exists today is therefore abnormal and alien to the universe as God created

WLC Q15

- **What is the meaning of the phrase "in the space of six days"?**
 - Most natural meaning is 6 literal days of 24 hours
 - But, many orthodox students of the Bible hold that the expression means 6 "ages" or periods of time
 - "Day" sometimes used to designate long period of time; one day is said to be with the Lord as a thousand years, and a thousand years as one day, etc.
 - Various views held since time of Church Fathers
- **When was the world created?**
 - We can only say "In the beginning", as Bible tells
 - We are not told when the "beginning" was

WLC Q15

- **How old is the human race?**
 - The Bible does not tell us
 - Genealogies prove it is at least 6,000 years old
 - Leaves room for any reasonable antiquity...
 - Not millions of years old, but some thousands of years
- **Why does the Bible not tell us exact date of creation and exact age of human race?**
 - If we needed to know these things, God would have revealed them
 - Since he has not done so, these are matters which we do not really need to know
 - Bible was not written to satisfy our curiosity, but to show us the way of salvation

WLC Q16

Q. How did God create angels?

A. God created all the angels spirits, immortal, holy, excelling in knowledge, mighty in power, to execute his commandments, and to praise his name, yet subject to change.

WLC Q16

- **Scripture References:**

- **Colossians 1:16**

- All the angels created by God

- Psalm 104:4; **Hebrews 1:7**

- The angels are spirits

- Matthew 22:30

- The angels are immortal

- Jude 6

- The angels were created holy

- 2 Samuel 14:17; Matthew 24:36

- The knowledge of the angels

- 2 Thess 1:7

- The angels' power

- Psalm 103:20; **Hebrews 1:14**

- The functions of the angels

- 2 Peter 2:4; Jude 6

- The angels created subject to change

WLC Q16

- **Why is it important to believe that all the angels were created by God?**
 - If any were not created by God, they would be divine, existing from eternity as God did
- **What important difference is there between angels and human beings?**
 - Angels are spirits without bodies
 - Man is composite being consisting of body and soul, mysteriously united in a single personality

WLC Q16

- **What other important difference is there between the angels and the human race?**
 - Angels are simply great host of individual beings
 - Not organically related to each other
 - Human race is an organic unity, related by organic ties as posterity of a single first ancestor
 - Adam has no counterpart among the angels

WLC Q16

- **What is wrong with sentiment expressed in an old hymn which says: "I want to be an angel, and with the angels stand"?**
 - Based upon a misunderstanding of the Bible teaching about eternal destiny of redeemed
 - We can never be angels
 - We would not be satisfied or happy if we could
 - Human soul is not complete and self-sufficient apart from the human body
 - Jesus said resurrected redeemed will neither marry nor be given in marriage like angels
 - Very different from affirming that the redeemed will become angels

WLC Q17

Q. How did God create man?

A. After God had made all other creatures, he created man male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man, endued them with living, reasonable, and immortal souls; made them after his own image, in knowledge, righteousness, and holiness; having the law of God written in their hearts, and power to fulfill it, and dominion over the creatures; yet subject to fall.

WLC Q17

- **Scripture References:**

- Gen. 1:27
 - Mankind created male and female
- Gen. 2:7
 - Adam's body made of dust
- Gen. 2:22
 - Eve made of Adam's rib
- Gen. 2:7
 - Mankind created with living souls
- Job 35:11
 - Mankind created with intelligent souls
- Eccl 12:7; **Matt 10:28**; Luke 23:43
 - Mankind created with immortal souls
- Gen 1:27
 - Created in God's image

WLC Q17

- **Scripture References:**

- Col. 3:10

- God's image includes knowledge

- Eph. 4:24

- God's image includes righteousness and holiness

- Rom 2:14-15

- Mankind created with the moral law written on their hearts

- Eccl. 7:29

- Mankind created with power to fulfil God's law

- Gen. 1:26; Psalm 8:6-8

- Mankind given dominion over the creatures

- Gen. 3:6; Rom. 5:12

- Mankind created subject to possibility of a fall into sin

WLC Q17

- **What is importance of Adam's body being made out of dust from the ground?**
 - Physical body composed of the same chemical elements rest of creation
 - We are not some special semi-divine stuff
- **Why did God make Eve from Adam's rib instead of dust from the ground?**
 - Necessary for organic unity of the human race
 - Eve's body derived from Adam's, not created separately from the lifeless elements
 - Otherwise human race must have 2 origins not 1

WLC Q17

- **Does *image of God* involve physical resemblance to God?**
 - Wholly impossible since God is pure Spirit
 - Mormonism teaches something like this
- **Then what does it involve?**
 - Knowledge, righteousness and holiness
 - Rational nature, moral nature, and spiritual nature
 - Mind, conscience, capacity for knowing & loving God
- **Does mankind still have "image of God"?**
 - Remains, but not perfect as at creation
 - Marred and broken because of our fall into sin

WLC Q17

- **What does man was created “with dominion over the creatures” mean?**
 - Divine commission, given to man at creation, as
 - Includes whole relationship of man to world of nature, including science, invention and art
 - “Creatures” not only animals, birds, and fishes;
 - Means all created things in this world below man
- **What element of perfection was lacking in the condition of mankind at the creation?**
 - “Subject to fall”--possible for man to fall in to sin
 - Condition at creation not the highest possible
 - Highest condition will be state of glory when no longer possible for redeemed to sin

WLC Q17

- **What serious error, contrary to the doctrine of creation, is prevalent today?**
 - Evolution denies man was special creation of God
 - Descended from animals due to natural selection (=no God) acting on random variations
- **What should we think of the theory of human evolution?**
 - Even from scientific perspective lacks conclusive validity
 - Series of astronomically unlikely events
 - Clearly contrary to teaching of the Bible
 - Mankind unquestionably special creation of God, wholly apart from rest of creation

WLC Q18

Q. What are God's works of providence?

A. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures; ordering them, and all their actions, to his own glory

WLC Q18

- **Scripture References:**

- Psalm 145:17

- God's providence is holy

- Psalm 104:24; Isaiah 28:29

- God's providence is wise

- **Hebrews 1:3**

- God's providence is powerful

- Matthew 10:29-31

- God governs all his creatures

- **Genesis 45:7-8**

- God controls the actions of his creatures

- **Romans 11:36; Isaiah 63:14**

- God controls all things for his own glory

WLC Q18

- **What is relation of all created things to God?**
 - Totally dependent on God for their existence
 - No created thing can ever be independent of God
- **What would happen if God's providence were withdrawn or suspended?**
 - Entire universe, and the human race, would instantly cease to exist
 - God's providence sustains entire created universe in existence from moment to moment

WLC Q18

- **If providence controls actions of men, does this destroy human free will?**
 - God does not force men to act against their will
 - Orders lives and hearts that they voluntarily, without constraint, always do exactly what God has foreordained that they are to do
- **If even the sinful acts are controlled, does this make God responsible for their sins?**
 - Sin of their own free will, not forced by God
- **How can God foreordain sinful acts of men, and yet not be responsible for sin?**
 - Mystery which we cannot wholly understand
 - However the Bible plainly teaches that it is so

WLC Q19

Q. What is God's providence towards the angels?

A. God by his providence permitted some of the angels, willfully and irrecoverably, to fall into sin and damnation, limiting and ordering that, and all their sins, to his own glory; and established the rest in holiness and happiness; employing them all, at his pleasure, in the administrations of his power, mercy, and justice.

WLC Q19

- **Scripture References:**

- Jude 6; 2 Peter 2:4

- God permitted some of the angels to fall into sin

- **Hebrews 2:16**

- God provided no way of salvation for the angels that sinned

- John 8:44

- These angels sinned willfully

- Job 1:12; Matthew 8:31

- God limited their sins for his own glory

- **1 Timothy 5:21**; Mark 8:38; Hebrews 12:22

- God established the rest of the angels in holiness and happiness

- Psalm 104:4; 2 Kings 19:35; **Hebrews 1:14**

- God employs the angels as his servants

WLC Q19

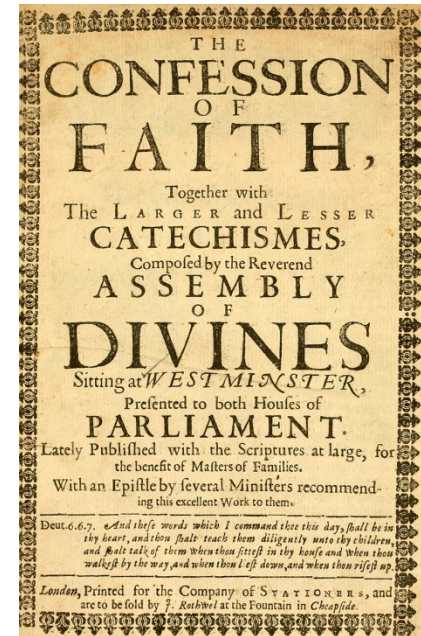
- **What was great difference between fall of wicked angels and men into sin?**
 - Sin of 1 man brought fall of whole race
 - Each fallen angel fell by his own act
 - Not related race, organically connected with each other
 - Large number of separate unrelated individuals
 - Only some part of the angels fell into sin
- **What is angels relation to Christ?**
 - Christ is higher than the angels
 - They are only God's servants, Christ is God's Son
 - Angels worshipped Christ, indicating He is higher
 - Angels created beings; Christ is their divine Creator

The Westminster Larger Catechism

Lesson 5: Creation & Providence



Presbyterian Catechising
John Phillip 1847



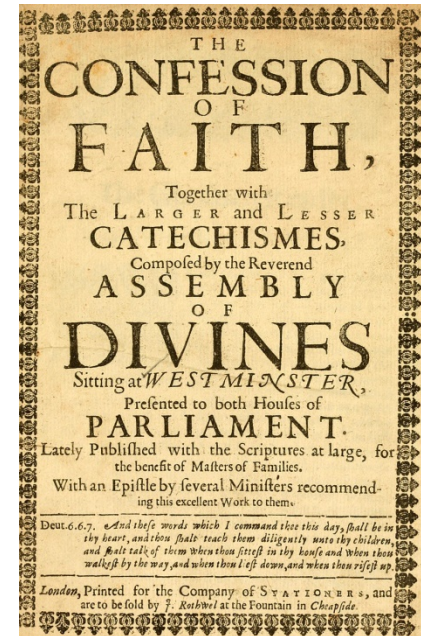
1658 edition of the Westminster
Standards

The Westminster Larger Catechism

Lesson 6: Covenant of Works



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

WLC Q20

Q. What was the providence of God toward man in the estate in which he was created?

A. The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth; putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with himself; instituting the Sabbath; entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, of which the tree of life was a pledge; and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.

WLC Q20

- **Scripture References:**

- Genesis 2:8, 15-16
 - Man placed in paradise, etc.
- Genesis 1:28
 - The creatures placed under man's dominion
- **Genesis 2:18**
 - Marriage ordained for man's help
- Genesis 1:28; 3:8
 - Man originally enjoyed communion with God
- Genesis 2:3
 - The Sabbath instituted
- Galatians 3:12; Romans 10:5; **Romans 5:14**
 - The covenant of works instituted
- Genesis 2:9, 17
 - The trees of life and the knowledge of good and evil

WLC Q20

- **How did God provide for physical, social, and spiritual welfare of man before Fall?**
 - Physical:
 - Provided man with a home, the Garden of Eden
 - Provided man with wholesome work in the garden
 - Provided food suitable for the human race
 - Placed the creatures under man's dominion
 - Social
 - Instituted marriage, thus establishing home & family
 - Fundamental social institution of the human race
 - Spiritual
 - By affording man communion with God
 - By instituting the weekly sabbath
 - Established covenant of works/life between God & man

WLC Q20

- **Why was it a covenant of life & works?**
 - Could have attained eternal life, by obeying God
 - Could attain eternal life by works, that is, by perfect obedience to the will of God
- **Who were parties to covenant of works?**
 - God, who established the covenant
 - Adam, head & representative of entire human race
- **What was condition of the covenant?**
 - Perfect obedience to God's revealed will

WLC Q20

- **Why did God command not to eat fruit of the tree of the knowledge of good & evil?**
 - Sheer, arbitrary test of obedience to will of God
- **What would have been the result if Adam and Eve had obeyed God?**
 - Would have received right to eat of the tree of life
 - Would have received eternal life
 - Would have become impossible for them ever to commit any sin or to die

WLC Q20

- **What was the meaning of death as the penalty of the covenant of works?**
 - Physical death of the body
 - Spiritual death, or alienation from God
 - Eternal death; Bible calls “hell” or “second death”
- **If Adam and Eve had obeyed God perfectly, how long would they have lived?**
 - They and all their descendants would have lived for ever without dying

WLC Q20

- **How should we answer: not fair for God to make Adam representative of all men?**
 - Sinful men no right to decide what's fair for God
 - Creator God has right to do as pleases with creatures
- **Why is covenant of works very important to us as Christians?**
 - Parallel to the way of salvation through Christ
 - As 1st Adam brought sin and death, Christ, the 2nd Adam, brings righteousness and eternal life
 - Adam was representative in covenant of works; Christ is representative in the covenant of grace
 - Those who reject covenant of works have no right to claim blessings of covenant of grace
 - Two are parallel, and stand or fall together

WLC Q21

Q. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God in eating the forbidden fruit; and thereby fell from the estate of innocence wherein they were created.

WLC Q21

- **Scripture References:**

- Genesis 3:6-8, 13

- The historical account of the fall of the human race

- Ecclesiastes 7:29

- Mankind created upright, but later fell into sin

- 2 Cor. 11:3

- The fall took place through the temptation of Satan

- Romans 5:12-21

- The fall was a definite event involving 1 particular agent

- 1 Timothy 2:14

- Eve was deceived, but Adam sinned without being deceived

WLC Q21

- **Why was it possible for Adam and Eve to sin against God?**
 - God left them to the freedom of their own will
 - Almighty God could have prevented fall into sin
 - God in his wisdom chose to not prevent the fall
- **What was difference between Adam's sin and Eve's?**
 - Eve deceived by Satan, and thereupon sinned
 - Adam wasn't deceived, but disobeyed God anyway
 - Adam's sin was far worse
 - Sin thru deceit is still sin; sin in full knowledge far worse

WLC Q21

- **What was result of their sin?**
 - Immediately realized alienated from God
 - No longer enjoyed communion with God
 - Became afraid of God and tried to escape
 - Conscience told them they had sinned

WLC Q21

- **What should be our attitude toward the mystery of the origin of sin in man?**
 - Accept what Bible teaches about it in simple faith
 - Recognize origin of evil in man is insoluble mystery
 - Bible clearly teaches:
 - First parents were sinless from the hand of God
 - Sin entered from outside source: temptation of Satan
 - Satan tempted Eve through morally indifferent desires
 - Not sinful in themselves, but sinful by disobedience to direct command of God
 - Adam's temptation from Eve, who had already sinned
 - Though psychological problem is insoluble, there is not the slightest doubt that man, though created holy, was tempted by Satan and fell into an estate of sin

WLC Q21

- **What false interpretation of the Bible account of the fall is popular today?**
 - Mythical interpretation holds
 - Fall is not historical facts
 - Ancient story to explain sin and death in the world
 - Adam and Eve not historical persons, nor was there a literal trees of life or knowledge of good and evil
 - All product of poetic fancy; beautiful story, but untrue
 - In book of history, naturally understood as historical
 - Christ called historical, Adam & Eve actual persons
 - If fall not fact, Paul's argument in Romans 5:12-21 is meaningless and worthless

WLC Q22

Q. Did all mankind fall in that first transgression?

A. The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

WLC Q22

- **Scripture References:**

- **Acts 17:26**

- The organic unity of the human race; all made “of one blood”, therefore all the children of Adam

- **Genesis 2:16,17, compared to Romans 5:12-21**

- Adam constituted by God the federal head or representative of the human race, so that his act was determinative for all

- **1 Corinthians 15:21-22**

- Adam, like Christ, a federal head or “public person”

WLC Q22

- **To what official position was Adam appointed in covenant of works?**
 - “Head” or representative of human race
 - Undergo testing or proving of the covenant of works for the whole human race
- **What is meaning “all mankind descending from him by ordinary generation”?**
 - All mankind except Jesus Christ
 - Christ from Adam, but not by ordinary generation
 - Born of Virgin Mary by no human father.
 - All but Christ sinned and fell with Adam in his sin
 - Sin of 1st Adam brought ruin of all but 2nd Adam

WLC Q22

- **Why is Adam's 1st sin specially mentioned?**
 - Only Adam's 1st sin affected entire human race as breach of covenant of works
 - Only 1st sin of Adam is imputed or reckoned to the whole human race on account of the covenant of works
 - Rest of Adam's later sins committed by him as individual person, not as "head" of human race
 - Later sins of Adam have nothing to do with us today; therefore the Bible does not even mention them

WLC Q22

- **How answer person who objects to Adam, as the representative of mankind, bringing sin and suffering on all of us?**
 - Bible teaches God deals with man by representation, both in covenant of works and covenant of grace
 - If objected we did not choose Adam as representative
 - Decisions of lawful representatives binding whether those represented chose the representatives or not
 - Congress affects millions too young to vote
 - Child does not choose its own parents
 - God chose him; who could make a wiser, better or more righteous appointment than God
 - To object denies sovereignty of God and sets us up as wiser and more righteous than God

WLC Q23

Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

WLC Q23

- **Scripture References:**

- Romans 5:12

- Death the consequence of sin

- Romans 6:23

- Death the penalty of sin

- Romans 3:23

- Sin is universal in the human race

- **Genesis 3:17-19**

- Curse on the world of nature because of human sin

WLC Q23

- **What do we call the estate of mankind before the fall?**
 - Innocency or original righteousness
- **Why is sin mentioned before misery in describing estate into which mankind fell?**
 - Sin came first
 - Misery followed afterwards as the result of sin
 - Sin is cause of misery; misery is effect of sin

WLC Q23

- **Which causes the most concern to the human race, misery or sin?**
 - Except for Christians, man is very much concerned about misery or sufferings
 - Very little concerned about its sins
 - Even Christians often more concerned about misery of condition than about their sin

WLC Q23

- **What is the basic error of many non-Christian religions, systems of Philosophy, and human plans for world-betterment?**
 - Try to relieve sufferings without providing a way of deliverance from sin, the cause of suffering
 - All schemes of betterment not founded on redemption from sin through Christ are foredoomed to failure
 - Permanent relief cannot be obtained by treating symptoms only while ignoring the cause of the trouble

WLC Q23

Christianity teaches that, contra fatalism, suffering is overwhelming; contra Buddhism, suffering is real; contra karma, suffering is often unfair; but contra secularism, suffering is meaningful. There is a purpose to it, and if faced rightly, it can drive us like a nail deep into the love of God and into more stability and spiritual power than you can imagine. --Tim Keller

WLC Q24

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.

WLC Q24

- **Scripture References:**

- 1 John 3:4

- Sin is defined as transgression of the law

- Galatians 3:10-12

- Want of conformity is sin, as well as positive transgression

- Romans 3:20

- Sin impressed on the mind and conscience by the law of God

- Romans 5:13

- Apart from law there could be no sin imputed to men

- James 4:17

- The mere failure to do good is sin

WLC Q24

- **What is difference between sin and crime?**
 - Sin is violation of the law of God
 - Crime is violation of the law of the state
- **May the same act be both crime and sin?**
 - Yes. For example, murder, theft, or perjury
- **May an act be a sin but not a crime?**
 - Hating one's brother is sin against God, but not violation of the law of the state
 - State has no jurisdiction over men's thoughts

WLC Q24

- **May an act be a crime but not a sin?**
 - Anytime a state forbids what Scripture requires, or requires what Scripture forbids
- **To what creatures has God given laws?**
 - Reasonable or rational creatures: angels & men
- **What 2 kinds of sin does Catechism speak of?**
 - Negative sin, or want of conformity to God's laws
 - Positive sin, or transgression of God's laws

WLC Q24

- **What must a person do to be a sinner?**
 - Nothing
 - Even if never transgressed God's laws, still would have sinful want of conformity to God's holy law
- **What summary of God's law especially stresses the positive sin of transgression?**
 - Ten Commandments (Exodus 20: 1-17), eight of which begin with "Thou shalt not . . ."

WLC Q24

- **What summary of God's law stresses the negative sin of want of conformity?**

- Moral law as summarized by Jesus:

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like unto it, You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets.—Matthew 22:37-39

- **Why is definition of sin as “voluntary transgression of known law” inadequate?**

- Omits two forms of sin

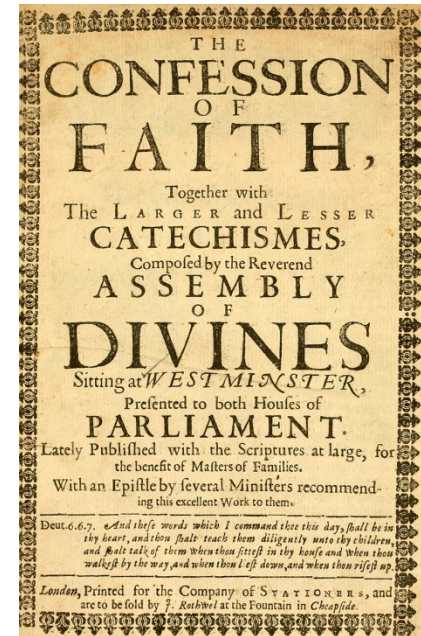
- Original sin, or the sin of nature with which we are born
 - Negative sin of want of conformity to God's laws

The Westminster Larger Catechism

Lesson 6: Covenant of Works



Presbyterian Catechising
John Phillip 1847



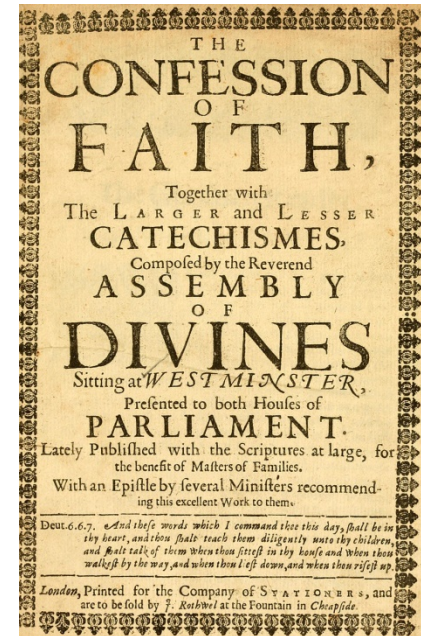
1658 edition of the Westminster
Standards

The Westminster Larger Catechism

Lesson 7: Covenant of Works



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

WLC Q25

Q. Wherein consisteth the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called original sin, and from which do proceed all actual transgressions.

WLC Q25

- **Scripture References:**

- **Romans 5:12, 19**

- The guilt of Adam's first sin imputed to all mankind

- Romans 3:10-19

- Mankind universally and totally depraved in sin

- **Ephesians 2:1-3**

- Mankind dead in sin and unable to please God

- Romans 5:6

- Mankind spiritually without strength and ungodly

- Romans 8:7-8

- Mankind at enmity with God and cannot please God

WLC Q25

- **Scripture References:**

- Genesis 6:5

- Mankind sinful in imagination and thoughts as well as in deeds

- James 1:14-15

- Original sin the source of actual transgressions

- **Matthew 15:19**

- Sinful deeds proceed from a corrupt and sinful heart

WLC Q25

- **What are the two principal kinds of sin?**
 - Original sin—sin of nature we are born with
 - Transgressions—sin of practice we do ourselves
- **Besides the guilt of Adam's sin, and loss of original righteousness, what other evil resulted from the fall?**
 - Man's nature was corrupted so that he became depraved in heart and loved to sin

WLC Q25

- **What is extent of the corruption of nature that resulted from the fall?**
 - Complete or total—sometimes called *total depravity*
- **Does total corruption of nature mean the unsaved person cannot do anything good?**
 - By common grace, can do good in civil sphere
 - May save another from drowning, at risk of his own life
 - Can do nothing spiritually good, or truly good and pleasing in God's sight
 - Never has right motive to love, serve and please God
 - Even the “good” works of the unsaved person are spoiled and corrupted by sin

WLC Q25

- **What practical lesson may we learn from doctrines of original sin & total depravity?**
 - Sins in outward life proceed from sin in the heart
 - Reform of outward life without spiritual cleansing of the heart cannot lead to a truly good life
- **Can we save ourselves from condition of original sin and total depravity?**
 - Change in nature is beyond our own power
 - Not merely sick, but dead in trespasses and sins
 - Spiritually helpless and unable to save ourselves
 - Can reform outward life to some extent, but cannot give ourselves new heart
 - May change his conduct in some respects, but cannot raise ourselves spiritually from the dead

WLC Q26

Q. How is original sin conveyed from our first parents unto their posterity?

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.

WLC Q26

- **Scripture References:**

- Psalm 51:5

- We are conceived and born in a sinful condition

- Job 14:4

- Our first parents being sinful, their posterity must be sinful too

- Job 15:14

- All mankind are born with a sinful nature

- John 3:6

- Natural generation produces only sinful human nature; the new birth produces a new nature

WLC Q26

- **What has been imputed to us because of Adam's covenant relationship to us?**
 - Guilt of first sin imputed to all posterity but Christ
- **What was effect of Adam's 1st sin on himself?**
 - God withdrew life-giving influences of Holy Spirit
 - Judicial penalty for violation of covenant of works
 - Result was, inevitably, moral and physical death

WLC Q26

- **How is this effect of Adam's first sin on himself paralleled in his descendants?**
 - Born with imputed guilt of first sin reckoned to us
 - Morally and spiritually dead
 - Deprived of life-giving operations of Holy Spirit
 - Death working in physical body from birth
 - Return to dust, delayed by God's common grace, yet cannot be permanently prevented
- **What is the effect of our beginning our existence morally and spiritually dead?**
 - Personal sin and actual transgressions inevitably follow in the course of time

WLC Q26

- **What system of doctrine denies the Bible teaching on original sin?**
 - Pelagianism
 - After Pelagius, British monk who lived in 4th century
 - Denied we are born with sinful nature
 - Infants born without sin, sinful only by imitating sins
 - Human will sufficient to live sinless life
 - After long controversy condemned as heresy
 - 4th Ecumenical council at Ephesus in 431
 - Doctrine of original sin was defended by Augustine
 - During Middle Ages, modified form, semi-Pelagianism, became dominant
 - Beginning of faith is free will; increase is by grace

WLC Q27

Q. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God, his displeasure and curse; so as we are by nature children of wrath, bond slaves to Satan, and justly liable to all punishments in this world, and that which is to come.

WLC Q27

- **Scripture References:**

- Genesis 3:8-10, 24

- By the fall mankind lost communion with God

- Ephesians 2:2-3

- By nature we are the children of wrath

- 2 Timothy 2:26

- By nature we are bond slaves to Satan

- Genesis 2:17; Lamentations 3:39; Romans 6:23

- Because of the fall we are liable to God's punishments in this world

- Matthew 25:41, 46; Jude 7

- Because of the fall we are liable to God's punishments in the world to come

WLC Q27

- **What was 1st misery the fall brought upon the men and when?**
 - Loss of communion with God
 - Immediately after they sinned
- **How did they know?**
 - Conscience defiled by sin, caused them to realize that a barrier had come between them and God
- **Can unsaved have communion with God?**
 - Only by Christ's work of reconciliation can barrier between God and man be removed so they can have communion with God

WLC Q27

- **How were God's displeasure and curse visited upon Adam and Eve?**
 - Life-long labor as means of existence,
 - Life of greatly increased suffering
 - Expelled from Garden & access to tree of life
 - Perpetual conflict with Satan and kingdom of evil
- **What is meant by saying that we are by nature children of wrath?**
 - Taken from Ephesians 2:3
 - Born with nature which is sinful and object of God's wrath
 - His righteous displeasure against sin

WLC Q27

- **What is meant by unsaved is Satan's slave?**
 - God has justly permitted Satan to have a certain power or dominion over all unsaved people
 - Not spiritually free, in bondage to sin and Satan
 - Christian may be influenced or tempted by Satan
 - But liberated from slavery by the Son of God
- **What does sinners are “justly liable to all punishments” mean?**
 - Sin involves guilt—renders sinner liable to penalties
 - Not mere misfortune or calamity calling forth God's pity
 - Not mere disease which needs to be cured
 - Not mere moral pollution which needs to be cleansed;
 - Guilt deserves punishment & needs to be forgiven

WLC Q27

- **What is the modern “liberal” attitude toward the doctrines in this question?**
 - Denies every one of the truths in Question 27
 - Modern “liberalism”:
 - All are children of God by nature, & can have communion by simply realizing he’s already a child of God
 - Speaks only of love of God, objects to ideas of his displeasure and curse
 - Follows Pelagius and denies that born with a nature that is the object of divine wrath because of sinfulness
 - Rejects personal devil, and therefore cannot accept idea that we are bond slaves to Satan
 - Defines sin in human or social terms, and rejects sin is guilt before God which deserves divine punishment

WLC Q28

Q. What are the punishments of sin in this world?

A. The punishments of sin in this world are either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections; or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments; together with death itself.

WLC Q28

- **Scripture References:**

- Ephesians 4:18

- Blindness of heart and mind as a punishment for sin

- **Romans 1:28**

- A reprobate mind a punishment for sin

- 2 Thessalonians 2:11

- Strong delusions sent by God as punishment for sin

- Romans 2:5

- Hardness and an impenitent heart

- Isaiah 33:14; Genesis 4:13; Matthew 27:4

- Horrors of conscience one of God's ways of punishing sin

- **Romans 1:26**

- Sinners punished by being given over to vile passions

WLC Q28

- **Scripture References:**

- Genesis 3:17

- God's curse upon the world of nature a penalty for human sin

- Deuteronomy 28:15-68

- All calamities, sufferings and evils are punishments for sin

- Romans 6:21, 23

- Death itself is the wages, or penalty, of sin

WLC Q28

- **What is the spiritual state of the unsaved?**
 - Spiritual deadness or “blindness of mind”
- **Is unsaved responsible for his own blindness of mind?**
 - Blindness is itself punishment for previous sin
- **What is the meaning of the expression “a reprobate sense”?**
 - Full and willing abandonment to sin, with little or no restraint

WLC Q28

- **What is meant by “hardness of heart”?**
 - Condition of moral and spiritual indifference
 - Conscience is no longer sensitive and active
 - Not affected by calls to repentance or gospel invitations
- **Give some Bible examples of people who were given over to “hardness of heart”.**
 - Pharaoh Exodus 14:4, etc.
 - King Saul 1 Samuel 16:14, etc.
 - Judas Iscariot John 13:26, 27

WLC Q28

- **What is meant by “horror of conscience”?**
 - Hardened sinners becoming greatly afraid of punishments of sin
 - Even though quite complacent about sinfulness of sin
 - Not troubled by offending God, but terrified at God’s judgments they know will overtake them
- **How does Paul in Romans 1:28 explain the presence of vile & gross sins in the world?**
 - “Vile affections” are result of God abandoning people to their own sinful nature and tendencies

WLC Q29

Q. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever.

WLC Q29

- **Scripture References:**

- 2 Thess. 1:9

- Everlasting separation from the presence of God

- Mark 9:44-48

- Grievous torments in soul and body

- Luke 16:24

- The torment of hell-fire

- Revelation 14:9-12

- The torments of hell without intermission

- Matthew 5:29-30

- Hell involves bodily suffering

- Matthew 25:41, 46

- The punishment of hell equally eternal with the bliss of heaven

WLC Q29

- **What heresies deny eternal punishment for sin?**
 - Annihilationism
 - For unsaved death ends their existence, or
 - After suffering a certain duration of punishment for sin they will be annihilated and cease to exist
 - Universalism
 - All human souls will finally be saved
 - Restorationism
 - After death wicked will have a “second chance” to accept salvation, and thus will be saved

WLC Q29

- **How can we answer “eternal” in NT means “age-long”, & punishment not really forever?**
 - Matthew 25:46 *And these will go away into **eternal** punishment, but the righteous into **eternal** life.*
 - Same Greek adjective used to describe both ends
 - If punishment of hell is not really forever, then neither will the blessedness of heaven be forever
- **What is main punishment in world to come?**
 - “Everlasting separation from the comfortable presence of God”
 - Presence of God will make heaven place of blessedness
 - Separation from God will make hell a place of woe

WLC Q29

- **Do punishments of hell include the body as well as the soul?**
 - Matthew 5:29-30 *For it is more profitable for you that one of your members perish, than for your whole body to be cast into hell*
 - Revelation 20:13-15, *The sea gave up the dead who were in it ... And anyone not found written in the Book of Life was cast into the lake of fire.*
 - Dead in the sea must mean bodies, not souls
 - Matthew 10:28, *And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.*

WLC Q29

- **Is God too loving to send any to hell?**
 - God is love, but not nothing but love
 - Love is only one among God's attributes
 - God is also a God of absolute justice
 - God's attribute of absolute justice finds expression in the eternal punishment of sinners
- **Is hell contrary to “spirit of Christ”?**
 - No right to define “spirit of Christ” according to our own imaginations, ideas or preferences
 - More about hell in the teachings of Christ than rest of the Bible

WLC Q29

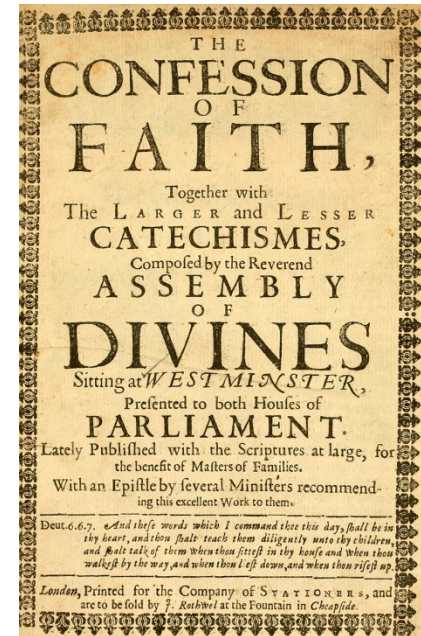
- **What do many modern false religions say about hell?**
 - There is no hell
 - Nothing Satan would rather men believe than that there is no hell
- **Is it a mistake to urge the fear of hell as a motive for believing on Christ as Savior?**
 - Fear of hell is not the only or highest motive
 - But Bible presents this motive repeatedly, especially in teachings of Jesus himself
 - May be used by Holy Spirit to drive unsaved person to Christ

The Westminster Larger Catechism

Lesson 7: Covenant of Works



Presbyterian Catechising
John Phillip 1847



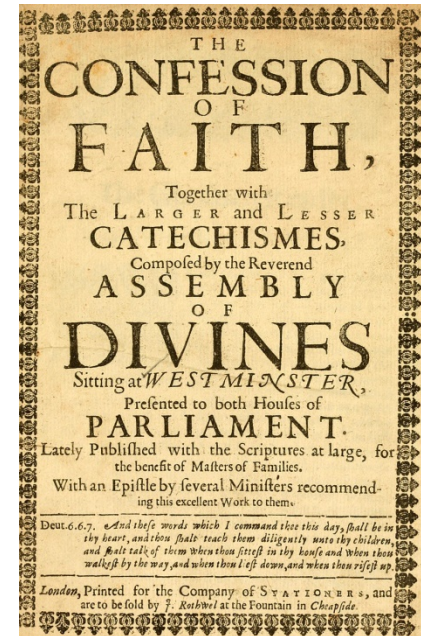
1658 edition of the Westminster
Standards

The Westminster Larger Catechism

Lesson 8: Covenant of Grace



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

WLC Q30

Q. Does God leave all mankind to perish in the estate of sin and misery?

A. God does not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first covenant, commonly called the covenant of works; but of his mere love and mercy delivers his elect out of it, and brings them into an estate of salvation by the second covenant, commonly called the covenant of grace.

WLC Q30

- **Scripture References:**

- **1 Thess. 5:9**

- God appointed his elect to obtain salvation by Christ

- Galatians 3:10-12

- Mankind in sin and misery because of the breach of the Covenant of Works

- **Titus 3:4-7**

- Elect saved from sin by God's kindness, love & mercy

- **Galatians 3:21**

- No hope of salvation on the basis of our own works

- Romans 3:20-22

- Salvation by works being impossible, God provided another way, by righteousness of a Substitute

WLC Q30

- **Why did God not leave all men to perish in their sin and misery?**
 - Because of his mere love and mercy
 - God was not under any obligation to save any
 - Because of love & mercy, he saved some
- **What part of the human race does God save out of their sin and misery?**
 - His elect--those whom he has chosen from all eternity to be the heirs of salvation and eternal life

WLC Q30

- **Is it unfair or unjust for God to save only his elect, and pass by the rest?**
 - No. It is not unfair or unjust because God does not owe salvation to anyone
 - All have sinned against him, forfeiting all rights, and God owes them nothing but judgment
 - When God chooses to save some, this is not a matter of obligation, but a free gift
 - Unequal to save some and pass by others; but not unjust, because under no obligation to save any

WLC Q30

- **How can we know whether we are among the elect?**
 - No shortcut to assurance that we are of the elect
 - Can never find out by prying into God's secret plans and purposes not revealed to us
 - Only way is to believe on Christ as our Savior, repent of our sins, and faithfully use the means of grace God has appointed
 - Sooner or later, can come to a full assurance, or certainty, of personal salvation, and rightly conclude we are indeed among the elect of God

WLC Q31

Q. With whom was the covenant of grace made?

A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.

WLC Q31

- **Scripture References:**

- **Galatians 3:16**

- Covenant of Grace made with Christ, Abraham's seed

- **Romans 5:15-21**

- Christ the second Adam

- **Isaiah 53:10-11**

- The elect, as Christ's "seed", represented by Christ in the Covenant of Grace

WLC Q31

- **Who were parties of Covenant of Works?**
 - God made the covenant
 - Adam as representative of all his descendants
- **Why is Christ called “the second Adam”?**
 - In Covenant of Grace, Christ takes the place that Adam had in the Covenant of Works
- **Whom did Christ represent in Covenant of Grace?**
 - He represented “all the elect”

WLC Q31

- **Why is it wrong to say that Christ represented the whole human race?**
 - Christ's own words contradict such a view
 - John 17:9, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."
 - If Christ represented the whole human race, then the whole human race will be saved
 - Bible teaches only part of human race will be saved
 - If Christ represented everyone, does not really save anyone, only gives "chance" to be saved
 - "Up to each person to take it or leave it"
 - Very common belief today, but the Bible is against it
 - Christ didn't suffer & die to give anybody "chance" to be saved; suffered & died to accomplish salvation of elect

WLC Q31

- **When was the Covenant of Grace made?**
 - In eternity, before the creation of the world, between God the Father and God the Son
- **When was the Covenant of Grace first revealed to the human race?**
 - Immediately after the fall, in God's words to the serpent—Genesis 3:15
 - God promised “the seed of the woman”, Christ, would finally destroy the serpent, Satan and Satan's kingdom
 - Covenant of Grace made before Covenant of Works, but revealed to mankind after Covenant of Works had been broken

WLC Q32

Q. How is the grace of God manifested in the second covenant?

A. The grace of God is manifested in the second covenant, in that he freely provides and offers to sinners a Mediator, and life and salvation by him; and requiring faith as the condition to interest them in him, promises and gives his Holy Spirit to all his elect, to work in them that faith, with all other saving graces; and to enable them unto all holy obedience, as the evidence of the truth of their faith and thankfulness to God, and as the way which he has appointed them to salvation.

WLC Q32

- **Scripture References:**

- Genesis 3:15

- A Redeemer from sin promised

- Isaiah 42:6

- Christ promised “for a covenant of the people”

- John 6:27

- Christ appointed by God the Father to give men eternal life

- 1 John 5:11-12

- Eternal life given in the Son of God

- John 3:16

- Faith required as the condition of interest in Christ

- John 1:12

- Faith in Christ needed to become children of God

WLC Q32

- **Scripture References:**

- Proverbs 1:23

- God's Holy Spirit promised to his elect

- 2 Cor. 4:13

- Faith wrought in the elect by the Holy Spirit

- Galatians 5:22-23

- Various graces wrought in the elect by the Spirit

- Ezekiel 36:27

- The elect enabled unto obedience by the Holy Spirit

- James 2:18, 22

- Good works of the elect an evidence of their faith

- 2 Cor. 5:14-15

- By a good life elect show their thankfulness to God

- Ephesians 2:10

- Christian's good works foreordained by God

WLC Q32

- **What is the meaning of the word “grace” when we speak of “the grace of God”?**
 - His love and favor given to those who deserve his wrath and curse because of sin
- **How has God offered and provided a Mediator to his people?**
 - Freely offered & provided a Mediator as a free gift
- **What is meaning of the word “Mediator”?**
 - Person who reconciles parties at enmity with each other

WLC Q32

- **Why was it necessary for sinners to have a Mediator in order to be saved?**
 - Sinners could not reconcile themselves to God
- **What does Christ, our Mediator, provide?**
 - Salvation from sin, and eternal life, to those who receive him
- **What condition is attached to Covenant of Grace?**
 - Faith in Jesus Christ

WLC Q32

- **What is question's meaning of “interest”?**
 - Making sure that they will share in the benefits provided by the Mediator
- **How do we get faith in Jesus Christ?**
 - Saving faith in Jesus Christ is a gift of God
 - We do not have it of ourselves, or by nature
 - No one can really believe on Christ unless God has given him the gift of faith
- **How does God give us gift of faith in Christ?**
 - By the special work of the Holy Spirit in our hearts

WLC Q32

- **What other things does the Holy Spirit work in our hearts and lives besides faith?**
 - “All other saving graces”, including repentance, and sanctification with all that it includes
- **What is the result of this work of the Holy Spirit in our hearts?**
 - Made able to obey the law of God
 - Could not do of ourselves because of sinful & helpless condition by nature

WLC Q32

- **Why should a Christian want to obey the law of God?**
 - Evidence of truth of faith & thankfulness to God
 - It is “way which God has appointed to salvation”
 - Does not mean obeying God’s law is any part of the ground of our salvation
 - Being saved from sin unto righteousness, obedience is the way God has appointed for a saved person to walk
 - Person who is really saved will want to forsake sin and follow righteousness more and more

WLC Q33

Q. Was the covenant of grace always administered after one and the same manner?

A. The covenant of grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New.

WLC Q33

- **Scripture References:**

- 2 Cor. 3:6-9

- The old and new dispensations of the Covenant of Grace contrasted

WLC Q33

- **When did Covenant of Works end as a way by which men could attain eternal life?**
 - When our first parents ate the forbidden fruit
 - Unsaved sinners still under curse of broken covenant
 - Can't attain eternal life by Covenant of Works today
- **When did Covenant of Grace begin as way for sinners to receive eternal life?**
 - Immediately after fall, when first parents were driven from Eden: Genesis 3:15
 - Did not begin when Christ was crucified
 - Bible clearly teaches God's people in all ages after fall were saved by grace and in no other way

WLC Q33

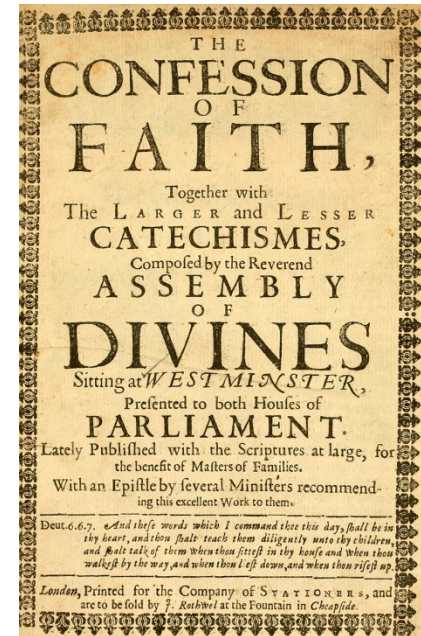
- **Are or were Jews saved by works rather than grace?**
 - Very common to hold Jews were saved by works, but Christians are saved by grace
 - Covenant of Works, as a way of gaining eternal life, did not end until Calvary
 - Catechism teaches unity of Old and New Testament in one Covenant of Grace
 - Since Fall only 1 way of salvation—Covenant of Grace
 - Entirely wrong & harmful to set OT & NT against each other as if they taught different ways of salvation
 - Both Testaments teach 1 & the same way of salvation

The Westminster Larger Catechism

Lesson 8: Covenant of Grace



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

WLC Q34

Q. How was the covenant of grace administered under the Old Testament?

A. The covenant of grace was administered under the Old Testament, by promises, prophecies, sacrifices, circumcision, the Passover, and other types and ordinances, which did all foreshadow Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah, by whom they then had full remission of sin, and eternal salvation.

WLC Q34

- **Scripture References:**

- Romans 15:8

- Christ a minister of the Old Testament dispensation

- Acts 3:20, 24

- Christ the true message of the Old Testament

- Hebrews 10:1

- The law had a shadow of good things to come

- Romans 4:11

- Abraham saved by imputed righteousness by faith

- 1 Cor. 5:7

- Christ the true meaning of the Passover

- Hebrews 11:13

- OT saints saw & embraced promises of gospel of Christ

- Galatians 3:7-9, 14

- Abraham's gospel faith essentially same as NT believers

WLC Q34

- **How did the Passover and other sacrifices point forward to Christ?**
 - By slaying of the lamb, and shedding its blood,
 - Without shedding of blood there is no remission of sin
 - Redeemer must suffer & die as substitute for sinners
- **What is meant by the word “types”?**
 - Kind of specimen or sample of something, given beforehand, in a smaller way or on a lower plane
 - David is a type of Christ the conquering King
 - Solomon is a type of Christ reigning in eternal peace
 - Melchizedek is a type of Christ as High Priest
 - Moses is a type of Christ as Prophet
 - and so on

WLC Q34

- **What is the difference between a “type” and a “symbol”?**
 - Symbol is arbitrary sign used to denote something else
 - In anointing ceremony of OT, oil is symbol of Holy Spirit
 - In Lord’s Supper, bread & wine symbols of Christ’s body and blood
 - 7 is symbol for perfection, 10 is symbol for completeness; 666 is symbol for the Beast
 - Type has real similarity or connection between the type and the antitype (the fulfillment of the type)
 - Obvious resemblance between Melchizedek and Christ, and Moses and Christ, in the matters typified
 - No obvious similarity between oil & Holy Spirit, or rainbow and God’s promise not to destroy earth again by flood

WLC Q34

- **What was purpose of sacrifices, types, ordinances, etc., of Old Testament?**
 - To point forward to Christ, the coming Redeemer
 - Does not mean every ordinance, etc., pointed directly to Christ himself
 - All types, ordinances. etc., pointed forward to some aspect of way of salvation through Christ
 - For example, the disease of leprosy is plainly treated in the Old Testament as a symbol of sin
 - Rules & regulations concerning leprosy, its uncleanness, etc., intended to emphasize vileness & sinfulness of sin
 - Show people their need of divine deliverance from it
 - In this way rules about leprosy pointed forward to Christ

WLC Q34

- **What benefits did Old Testament believers receive from Christ?**
 - Full remission of sin, and eternal life, right then
 - Error to teach that the OT saints did not receive full remission of sin until Christ was crucified
 - Hebrews 11:39, 40 teaches OT saints did not receive full completion of their redemption
 - Must wait for resurrection of body until end times, when Old and New Testament believers receive it together
 - Received full remission of sins when they believed
 - Did not necessarily receive same degree of assurance in their own minds as New Testament believers receive
 - Remission of sins in God's sight, is one thing; assurance in believer's mind, is another matter

WLC Q35

Q. How is the covenant of grace administered under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administered in the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper; in which grace and salvation are held forth in more fulness, evidence, and efficacy, to all nations.

WLC Q35

- **Scripture References:**

- Mark 16:15; Matthew 28:19-20

- Under the New Testament, the Covenant of Grace is to be administered throughout all nations, with baptism in the name of the Triune God

- 1 Cor. 11:23-25

- The Lord's Supper a New Testament ordinance of the Covenant of Grace

- 2 Cor. 3:6-9

- How New Testament administration excels the Old Testament administration of the Covenant of Grace

- Hebrews 8:6, 10-11

- The superiority of the New Testament administration over the Old Testament administration of the Covenant of Grace

WLC Q35

- **What other name used for “New Testament”?**
 - “New Covenant”
 - Same Greek word translated either “Testament” or “Covenant”, depending on context
- **What is relation of the New Testament or New Covenant to Covenant of Grace?**
 - “NT” is new dispensation of Covenant of Grace
 - 2nd dispensation under which the Covenant of Grace has been administered
 - 1st dispensation began immediately after Fall, and ended when Christ was crucified
 - 2nd dispensation began at Calvary and will continue until Judgment Day

WLC Q35

- **Why does Catechism speak of Christ as “the substance”?**
 - In contrast to “promises, prophecies, sacrifices, types, ordinances”, etc., in OT
 - Christ is substance, or reality, while OT types, sacrifices, etc., were only shadows pointing forward to Christ

WLC Q35

- **What are the main differences between the ordinances of NT and OT?**
 - Ordinances of NR are fewer than OT
 - Preaching Word, baptism and Lord's Supper
 - Ordinances of NT simpler than OT
 - Elaborate Passover ritual vs simplicity of Lord's Supper
 - Ordinances of the NT more spiritual than OT
 - OT appeal to the senses of sight, hearing, smell, etc
 - In NT people of God have come to spiritual maturity
 - Ordinances of NT more effectual than OT
 - OT effectual to worshippers who had faith
 - NT ordinances more effectual with "grace and salvation ... held forth in more fullness, evidence, and efficacy"
 - Ordinances of NT more universal than OT
 - OT limited to Israel; NT administered to "all nations"

WLC Q35

- **What is main point of similarity between the ordinances of the OT and NT?**
 - Both are dispensations or administrations of one and the same Covenant of Grace
 - Both hold forth same “grace and salvation”
 - Essential meaning of both is exactly the same
 - Differ only in external details and appearances
 - Real meaning and nature of both is identical
 - King David worshipped God by types and sacrifices
 - Received exactly same salvation as we receive through preaching of Word, baptism, and Lord’s Supper

WLC Q35

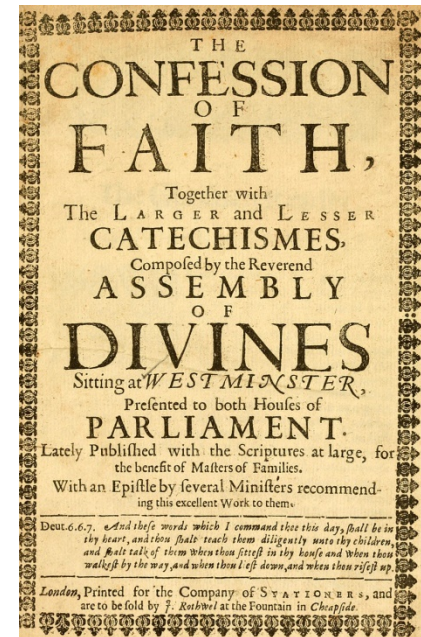
- **How many dispensations in Bible?**
 - *Dispensation* = period of time where God deals with man by some specific principle
 - Popular *Scofield Reference Bible* taught 7 distinct and different dispensations—Dispensationalism
 - Biblically, at most 3 dispensations, 1 of Covenant of Works and 2 of Covenant of Grace
 - 1st dispensation (Covenant of Works) from creation of man until Fall
 - 2nd dispensation (Old Testament) from Fall until crucifixion of Christ
 - 3rd dispensation (New Testament) from crucifixion of Christ until end of the world

The Westminster Larger Catechism

Lesson 8: Covenant of Grace



Presbyterian Catechising
John Phillip 1847



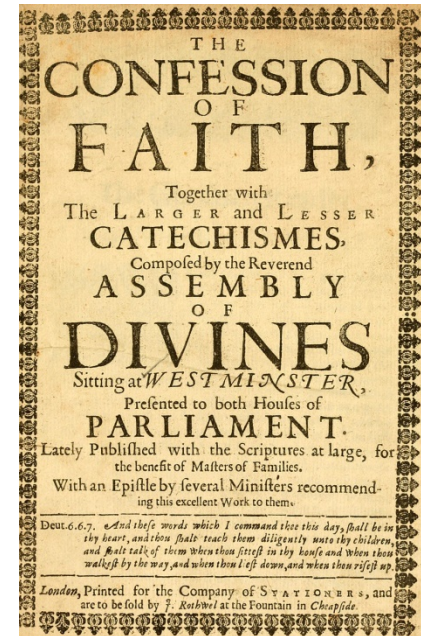
1658 edition of the Westminster
Standards

The Westminster Larger Catechism

Lesson 9: Mediator of the Covenant of Grace



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

WLC Q36

Q. Who is the Mediator of the covenant of grace?

A. The only Mediator of the covenant of grace is the Lord Jesus Christ, who, being the eternal Son of God, of one substance and equal with the Father, in the fulness of time became man, and so was and continues to be God and man, in two entire distinct natures, and one person, forever.

WLC Q36

- **Scripture References:**

- 1 Timothy 2:5

- Christ the only Mediator between God and men

- John 1:1

- The eternal and true deity of Christ

- John 1:14; John 10:30; Phil. 2:6

- Christ equal with God the Father

- Galatians 4:4

- In the fullness of time the Son of God became man

- Luke 1:35; Romans 9:5; Colossians 2:9

- Christ's divine and human natures united in one divine person

- Hebrews 7:24-25

- Christ will continue as God and man forever

WLC Q36

- **What does Christ is eternal Son of God mean?**
 - He has always been the Son of God, the second person of divine Trinity, from all eternity
 - Did not become Son of God when he became man, nor at any time in history of created universe
- **What is meant by Christ is of one substance with the Father?**
 - There is only one God
 - Christ is this one God just as truly as the Father is
 - Not 3 Gods, but 1 God who exists in 3 persons
 - Christ not like God; he is God, the only God there is
 - Not part of fullness of Godhead bodily, but all fullness of the Godhead bodily (Col. 2:9)

WLC Q36

- **What does Christ is equal with Father mean?**
 - So far as his nature is concerned, Christ is not subordinate to the Father in any way
 - By self-humiliation, during his life on earth, subordinate to the Father in position, as a servant
 - In nature he was, and is, fully equal with God the Father
- **When did eternal Son of God become man?**
 - At “fullness of time” or “fullness of the time”
 - Time appointed by God in counsels of eternity
 - Time when all the age long preparations for Christ’s incarnation had been completed

WLC Q36

- **What is importance of “entire” here?**
 - Christ fully God & fully man, on earth & in heaven
 - No element lacking from either his deity or humanity
 - Has both human body and soul; and divine Spirit
 - Often wrongly said as divine Spirit & human body
 - Such Christ would not be fully human
 - Christ must also not be thought of as less than fully God
- **What is importance of “distinct” here?**
 - Christ’s 2 natures while mysteriously united in 1 divine person, are not mixed, blended or confused
 - Each remains distinct and retains its separate identity
 - Christ is not a being halfway between God and man
 - Both God and man at the same time
 - He is as truly God as if he were not man at all, and
 - He is as truly man as if he were not God at all

WLC Q37

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

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance, and born of her, yet without sin.

WLC Q37

- **Scripture References:**

- John 1:14

- The Son of God became man, with a human body

- **Matthew 26:38**

- Christ possessed a human soul, capable of sorrow

- Luke 1:27, 31, 42; Galatians 4:4

- Christ born of the Virgin Mary

- **Hebrews 4:15; 7:26**

- Christ was and is without sin

WLC Q37

- **What does the Bible teach about Christ's human body?**
 - Christ's human body was and is real
 - Not a mere illusion or appearance, but a real body made of material substance, just as our body is
 - Some in early Church held Christ's body was not real, but only imaginary, or an illusion
 - Said seemed to have body, but denied it could be real
- **Besides his human body, what element of human nature did Christ take to himself?**
 - He took human soul, without which he could not be a truly human being

WLC Q37

- **What is meant by a reasonable soul?**
 - “Reasonable” means rational, having the power to think and reason
- **How was Christ’s birth an exception to the ordinary birth of human beings?**
 - Christ had no human father
 - Miraculously conceived by power of the Holy Spirit, and born of the Virgin Mary
 - Holy Spirit’s power wrought a supernatural work, and Jesus, contrary to the laws of nature, was born of a virgin, without a human father

WLC Q37

- **How should we answer: virgin birth is taught in only 2 Gospels, and therefore we need not believe it?**
 - If it were in only 1 verse of 1 Gospel, we would be bound to believe it on the authority of God's Word
 - Matthew & Luke, only Gospels that record Jesus' birth, both affirm he was born of Virgin Mary
 - Other Gospels do not speak of Jesus' birth, infancy or childhood at all—cannot expect them to present the truth that he was born of the Virgin Mary

WLC Q37

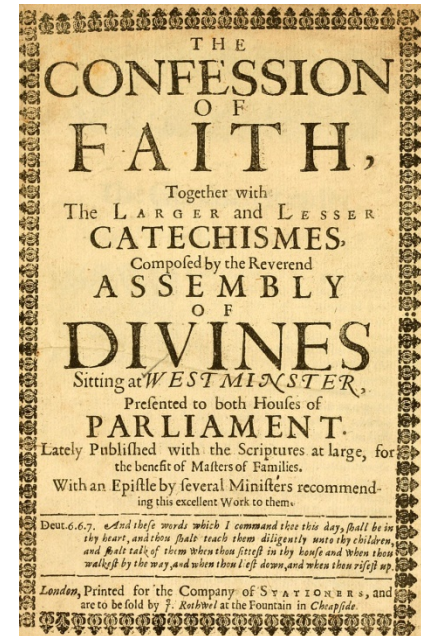
- **Although Jesus partook of human nature as our own what great difference existed between his human nature and ours?**
 - Our human nature is sinful
 - We are born in sin with sinful heart & desire to commit sin
 - Jesus was born, by the miracle-working power of the Holy Spirit, with a sinless human nature
 - He was born without the stain of original sin and he never committed actual transgressions.
 - Special miracle, by almighty power of God
 - Cannot doubt Mary was sinful, although saved by grace
 - Only by supernatural power of God could Jesus be born with a perfectly sinless heart and nature

The Westminster Larger Catechism

Lesson 9: Mediator of the Covenant of Grace



Presbyterian Catechising
John Phillip 1847



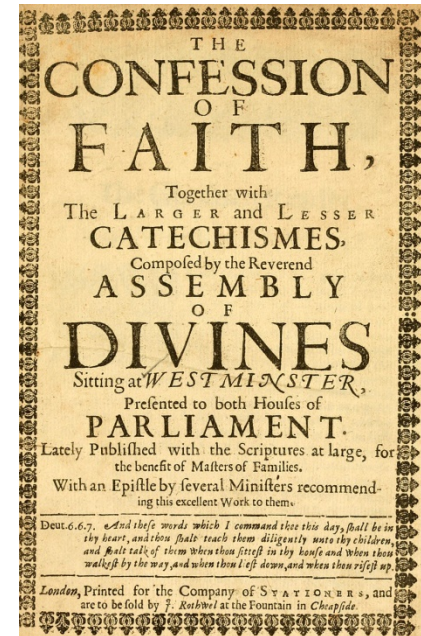
1658 edition of the Westminster
Standards

The Westminster Larger Catechism

Lesson 10: Mediator of the Covenant of Grace



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

WLC Q38

Q. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience, and intercession; and to satisfy God's justice, procure his favor, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.

WLC Q38

- **Scripture References:**

- Acts 2:24-25; Romans 1:4 compared with Romans 4:25; Hebrews 9:14
 - Mediator must be God to keep the human nature from sinking under the wrath of God and power of death
- **Acts 20:28**; Hebrews 9:14; Hebrews 7:25-28
 - Mediator must be God in order to give worth and efficacy to his sufferings, obedience and intercession
- Romans 3:24-26
 - Mediator must be God in order to satisfy God's justice
- Ephesians 1:6; Matthew 3:17
 - Mediator must be God in order to procure God's favor
- Titus 2:13-14
 - Mediator must be God to purchase a peculiar people

WLC Q38

- **Scripture References:**

- Galatians 4:6

- Mediator must be God to give his Spirit to his purchased people

- Luke 1:68-69, 71, 74

- Mediator must be God in order to conquer all the enemies of his purchased people

- Hebrews 5:8-9; **Hebrews 9:11-15**

- Mediator must be God in order to bring his purchased people to everlasting salvation

WLC Q38

- **Why could not ordinary human being, act as Mediator & save human race from sin?**
 - All ordinary human beings are themselves sinners
 - Disqualified for the work of saving others from sin.
 - Those in need of salvation cannot gain others' salvation
- **Why could not God, by a miracle, provide a sinless human being to act as Mediator?**
 - Even sinless man would not have been able to endure the wrath and curse of God as Christ did
 - Necessary that Mediator be God to sustain and support human nature in temptations & sufferings

WLC Q38

- **How could Christ, who was only one man, “give his life a ransom for many” and bear the penalty for the sins of many people?**
 - If Christ had been only a man—even sinless—could have acted as substitute for only one other
 - Would need as many Saviors as sinners
 - One life could, perhaps, if God were willing to consent to such an arrangement, be substituted for one life
 - Because Christ was not only man, but truly divine
 - Became true substitute of all the people of God
 - Divine nature gave infinite value to human nature
 - Could suffer and die for many people at the same time

WLC Q38

- **When Jesus was tempted by the devil, was it possible for him to commit sin?**
 - Since Christ was truly God, must conclude it was actually impossible for him to commit sin
 - But Bible teaches he experienced real temptation
 - How temptation could be real, while impossible for him to sin, is mystery we cannot hope to understand
- **How does Christ as truly God, guarantee the success of the plan of salvation?**
 - If Christ were only human, possible for him to fail by yielding to temptation and falling into sin
 - Because Christ is truly divine, he was & is almighty
 - Success is a certainty, since he can neither fail in his work, nor fall into sin

WLC Q39

Q. Why was it requisite that the Mediator should be man?

A. It was requisite that the Mediator should be man, that he might advance our nature, perform obedience to the law, suffer and make intercession for us in our nature, have a fellow feeling of our infirmities; that we might receive the adoption of sons, and have comfort and access with boldness unto the throne of grace.

WLC Q39

- **Scripture References:**

- **Hebrews 2:16**

- Christ took not the nature of angels but human nature

- Galatians 4:4

- Mediator must be man that he might be under the law

- Hebrews 2:14; **Hebrews 7:24-25**

- Mediator must be man that he might suffer and make intercession for us in our nature

- **Hebrews 4:15**

- Mediator must be man to experience fellow-feeling of our infirmities

- Galatians 4:5

- Mediator must be man that we might receive adoption

- Hebrews 4:16

- Mediator must be man so we might have access to throne of grace

WLC Q39

- **Why could Gabriel or other angel not be Mediator to save the human race from sin?**
 - Angels are not members of the human race
 - Do not possess human nature
 - None could be 2nd Adam to undo wrong of 1st Adam
- **Why was it necessary Mediator “partake of flesh & blood”, & possess human nature?**
 - Mediator must act as representative of mankind
 - Must first of all be a member of the human race
 - Since sin and ruin came by man, redemption must come by man too (1 Cor. 15:21)

WLC Q39

- **Why must Mediator be obedient to law?**
 - Adam & posterity broke & lived in violation of law
 - Necessary that 2nd Adam keep law of God perfectly
 - God himself is not under the law; he is Lawgiver
 - Christ had to be truly human to be truly under law
 - Succeed where Adam failed, meeting condition of Covenant of Works, perfect obedience to law of God
- **Why was it necessary for Mediator to be truly human in order to be our High Priest?**
 - True priest must sympathize with sufferings and troubles of men because he has experienced suffering and trouble himself (Hebrews 5:1-2)

WLC Q39

- **But cannot God himself sympathize with our human sufferings?**
 - Sympathize literally means “suffer with” someone
 - God knows all about our human sufferings, and has pity or compassion on them
 - Suffering implies limitation and change; therefore an infinite and unchangeable being cannot suffer
 - As infinite Being, God himself cannot suffer, and cannot really sympathize with our sufferings
 - God has sympathy *for* but not *with* our human sufferings
 - Only way God could experience human sufferings was by becoming human, as he did
 - God experienced human sufferings, not in his own nature, but in his adopted human nature

WLC Q40

Q. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person.

WLC Q40

- **Scripture References:**

- **Matthew 1:21, 23**

- Mediator both God and man in one person

- **Matthew 3:17; Hebrews 9:14**

- Works of each of the Mediator's two natures accepted by God for us as the works of the whole person

- **1 Peter 2:6**

- Mediator and his work, as a whole, to be relied on by us for our salvation

WLC Q40

- **Why not provide 2 Mediators, 1 divine & 1 human, to accomplish salvation from sin?**
 - Relation between works of two natures required that these two natures be united in one person
 - Divine Mediator could not experience suffering except through a human nature
 - Human Mediator could not endure the required suffering, except as sustained by a divine nature
 - Necessary, not only that the Mediator be God and man but both natures be united in one person, that his work might be a unity

WLC Q40

- **What work of divine nature was part of work of accomplishing our salvation?**
 - Through his divine nature Christ offered himself as sacrifice to God for the sins of his people
 - His divine nature gave value and efficacy to the sacrifice and sufferings of his human nature
- **What work of human nature was a part of the work of accomplishing our salvation?**
 - Christ's obedience to the law, and of all his sufferings, and especially of his death
 - Works of his human nature, as essential parts of the work of accomplishing our salvation

WLC Q40

- **How can we explain Scripture texts in which what is proper to one of Christ's natures is referred to the other nature?**
 - Unity of Christ's person affords the true explanation of such texts
 - For example, Acts 20:28, “the church of God, which he has purchased with his own blood”.
 - Blood, part of Christ's human nature, associated with the name God, which belongs to his divine nature
 - John 6:62, “What and if you shall see the Son of man ascend up where he was before?”
 - Title associated with human nature, “Son of man,” connected with eternal pre-existence in heaven of divine nature
 - Unity of Christ's person permits reference to either nature in terms which strictly apply to the other nature

WLC Q41

Q. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saves his people from their sins.

WLC Q41

- **Scripture References:**

- **Matthew 1:21**

- The divine command to name the child of Mary “Jesus,” and the reason for this name

WLC Q41

- **Is “Jesus” a personal name or a title?**
 - Jesus is the personal name of our Savior
- **What is literal meaning of name “Jesus”?**
 - Greek form of Hebrew name “Joshua” or “Jehoshua”, meaning “Yahweh is salvation”
Ἰησοῦς / ἸΗΣΟΥΣ / יְהוֹשֻׁעַ
- **Who decided that our Savior should be named “Jesus”?**
 - God himself, announced to Joseph by an angel of the Lord who appeared to him in a dream

WLC Q41

- **What great truths are in the statement “he shall save his people from their sins”?**
 - Salvation from sin is accomplished by divinely-provided Redeemer
 - Not something which we can do ourselves
 - Our Redeemer actually saves people from sins
 - Does not merely give “chance” or “offer” of salvation
 - He actually and fully saves them
 - Includes his doing all that is necessary to guarantee that they shall be finally saved
 - Saves a particular body of human beings, the elect of God: “his people”
 - Not sent into the world to save everybody, nor to try to save everybody but to save “his people”

WLC Q42

Q. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure; and so set apart, and fully furnished with all authority and ability, to execute the offices of prophet, priest, and king of his church, in the estate both of his humiliation and exaltation.

WLC Q42

- **Scripture References:**

- John 3:34

- Holy Spirit given to our Savior above measure

- Psalm 45:7

- Savior given the Holy Spirit above his fellows

- John 6:27

- Savior “sealed” by God the Father, that is, set apart for his redemptive work

- **Matthew 28:18-20**

- Savior furnished by God the Father with all authority and ability to carry out his appointed work to the end

- Acts 3:21-22

- Savior raised up by God the Father to be a prophet

WLC Q42

- **Scripture References:**

- Luke 4:18, 21

- The work of Christ as a prophet

- Hebrews 5:5-7; Hebrews 4:14-15

- Savior called by the Father to be a high priest; and his priestly work for his people

- Psalm 2:6; Matthew 21:5; Isaiah 9:6-7

- Savior made a king by God the Father; and the glories of his kingly office

- **Phil. 2:8-11**

- Christ executes his offices both in his estate of humiliation and in his estate of exaltation

WLC Q42

- **Is “Christ” a name or a title?**
 - Title which accompanies personal name “Jesus”
 - Brought out by the use of definite article with “Christ” in some places,
 - Matthew 16:16. “You are the Christ, the Son of the living God.”
 - **What is the literal meaning of “Christ”?**
 - From Greek word *Christos* which means *Anointed*
 - Translation of Hebrew *Messiah* which means *Anointed*
 - Christ, Messiah, or Anointed One is a matter of language and not of meaning
 - Psalm 2:2, “the rulers take counsel together, against the Lord and against his **anointed** ...”, could be **Messiah** or **Christ**
- Χριστος / ΧΡΙΣΤΟΣ (christos) / מָשִׁיחַ (masiyah)

WLC Q42

- **What is the basic idea of title “Christ”?**
 - OT kings & priests were anointed with oil to set them apart to their special offices
 - Symbol of Holy Spirit who would enter their hearts and equip them with ability and wisdom for their duties
 - Anointing set a person apart to a special office, with a symbol of the Holy Spirit’s work in that person’s life
 - OT kings & priests were types or shadows pointing forward to Jesus, true & final king & priest

WLC Q43

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

A. Christ executes the office of a prophet, in his revealing to the church, in all ages, by his Spirit and Word, in divers ways of administration, the whole will of God, in all things concerning their edification and salvation.

WLC Q43

- **Scripture References:**

- John 1:18

- Christ as prophet is the great revealer of the Father

- 1 Peter 1:10-12

- Spirit of Christ revealed divine truth to OT prophets

- Hebrews 1:1-2

- Christ as prophet brings final revelation of God to men

- John 15:15

- Christ revealed truth from the Father to the apostles

- Acts 20:32

- The edifying nature of Christ's prophetic work

- Ephesians 4:11-13

- Christ's prophetic work builds up the Church

- John 20:31

- Christ's words recorded in Scripture in order that by his work as prophet men might believe and have life

WLC Q43

- **What is the true meaning of “prophet”?**
 - God’s representative in speaking to men, God’s spokesman, God’s mouthpiece
- **Why do we usually think of a prophet as one who foretells the future?**
 - Many OT prophets received revelations from God which contained predictions of future events
 - However many of the messages of the prophets concerned their own times only
 - Meaning of “prophet” is not foreteller of future, but deliverer of message from God to the people

WLC Q43

- **In what period of history did Christ execute the office of a prophet?**
 - “In all ages”
- **How was Christ a prophet in OT period?**
 - By His Spirit, revealing his truth through prophets, Psalmists and other writers of the OT Scriptures

WLC Q43

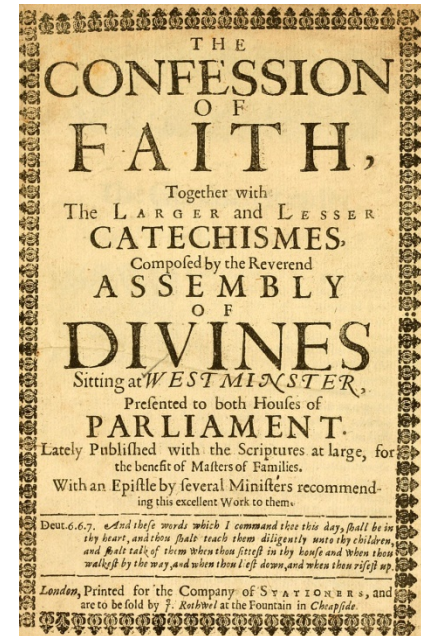
- **How was He a prophet during earthly ministry?**
 - By preaching to the people of the Jews
 - By teaching and preaching to His own disciples, who believed on Him
 - By training and instructing the Apostles, who would be his official witnesses after His ascension
- **How is Christ a prophet today?**
 - Through his written Word, the Holy Bible
 - By his Holy Spirit, whom he has sent
 - Illuminates our hearts and minds so we can receive and understand the truth revealed in the Scriptures

The Westminster Larger Catechism

Lesson 10: Mediator of the Covenant of Grace



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards

WLC Q44

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

A. Christ executes the office of a priest, in his once offering himself a sacrifice without spot to God, to be a reconciliation for the sins of his people; and in making continual intercession for them.

WLC Q44

- **Scripture References:**

- Hebrews 9:14

- Christ executes the office of a priest in offering himself as a sacrifice to God

- **Hebrews 9:28**

- Christ offered once for the sins of many

- Hebrews 2:17

- Christ offered himself in order to reconcile his people to God

- Hebrews 7:25

- Christ as priest makes continual intercession for his people

- **Hebrews 5:1-4**

- Qualifications & function of office of priesthood

WLC Q44

- **What is difference between prophet & priest?**
 - Prophet is God's representative speaking to men
 - Priest is men's representative in approaching God
- **What are the qualifications for the office of priesthood (Hebrews 5:1-2,4)?**
 - Must be a member of the human race,
 - Angel could not represent men before God
 - Must be able to sympathize with ignorant & erring, because he himself is "compassed with infirmity"
 - Must not take the office on himself, but must be called to it by God, as Aaron was

WLC Q44

- **What are functions of office of priesthood?**
 - Must represent men in things pertaining to God
 - Must offer gifts and sacrifices for sins
 - Must make intercession for the people
- **How did Christ possess the qualifications for the priestly office?**
 - By His Incarnation He became a human being
 - Underwent miseries and sufferings of human life
 - “A man of sorrows and acquainted with grief”
 - Able to sympathize with the ignorant and erring
 - Did not take priestly office upon himself, but was called by God

WLC Q44

- **How does Christ exercise the functions of the priestly office?**
 - As 2nd Adam & Mediator of Covenant of Grace
 - Representative of all the elect people of God
 - Acts as representative of men in things pertaining to God
 - Laid down His own life as sacrifice for sins of His people
 - Fulfilled the sacrificial function of the priestly office
 - Made intercession for his people while still on earth (John 17)
 - Continues to make intercession for his people as He ministers at the right hand of God the Father in heaven

WLC Q44

- **What is the relative importance of Christ's priestly office?**
 - Central and supremely important one of His three offices of prophet, priest and king
 - While whole of Christ's saving work is a unity, and no part of it is non-essential...
 - His work as priest is the very heart and center of His work as our Redeemer

WLC Q45

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

A. Christ executes the office of a king, in calling out of the world a people to himself, and giving them officers, laws, and censures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory, and their good; and also in taking vengeance on the rest, who know not God, and obey not the gospel.

WLC Q45

- **Scripture References:**

- Acts 15:14-16; Isa 55:4-5; Gen 49:10; Psa 110:3
 - Christ executes the office of a king in calling out of the world a people to himself
- Eph 4:11-12; 1 Cor 12:28
 - Christ executes office of king in giving his people officers
- Isa 33:22
 - Christ executes the office of king in giving his people laws
- Mat 18:17-18; 1 Cor 5:4-5
 - Christ executes the office of a king in giving his people the censures of church discipline
- Acts 5:31
 - Christ executes the office of a king in bestowing saving grace upon his elect
- Rev 22:12; Rev 2:10
 - Christ executes office of king in rewarding elect for obedience

WLC Q45

- **Scripture References:**

- Rev. 3:19

- Christ executes office of king in correcting elect for sins

- Isa 63:9

- Christ executes the office of a king in supporting his people in their temptations and sufferings

- 1 Cor 15:25; Psa 110:1-2

- Christ executes the office of a king in restraining and overcoming the enemies of his people

- Rom 14:10-11

- Christ executes office of king by powerfully ordering all things for his own glory

- Rom 8:28

- Christ executes the office of a king by powerfully ordering all things for the good of his elect

- 2 Thess 1:8-9; Psa 2:8-9

- Christ executes office of king in taking vengeance on enemies, who know not God, and obey not the gospel

WLC Q45

- **Into what 3 spheres does Catechism divide the exercise of Christ's kingly office?**
 - Visible Church
 - Invisible Church
 - The world
- **Which is most important of these spheres?**
 - Invisible Church, or body of the elect,
 - It is for benefit of invisible Church Christ exercises His kingly office in the visible Church, and the world

WLC Q45

- **What elements are included in Christ's kingly rule in the visible Church?**
 - Calling out of the world a people who shall be members of the visible Church
 - Giving them officers, as appointed in the Scriptures, and as realized in actual life
 - Giving them laws and censures, by which he visibly governs them
 - Structure of church government and discipline

WLC Q45

- **What elements are included in Christ's kingly rule in the invisible Church?**
 - Bestowing saving grace upon his elect
 - By work of Holy Spirit in their hearts and lives, resulting in their being united to Christ in their effectual calling
 - Rewarding the obedience of his people
 - Now by his providence, and at Judgment Day by supernatural power
 - Correcting His people for their sins, in his providential discipline during the present life
 - Preserving and supporting his elect under all their temptations and sufferings
 - That they are never overwhelmed with troubles, but are always kept from despair

WLC Q45

- **What elements are included in Christ's kingly rule in the world or the universe?**
 - Restraining & overcoming all enemies of his elect
 - Powerfully ordering all things to his own glory, and his people's good
 - Even the evil deeds of wicked men are made to work out for the true benefit of the elect
 - Taking vengeance on the wicked, who know not God, nor obey the gospel
 - Partly during the present life, by Christ's providential dispensations
 - Chiefly at the Judgment Day at the end of the world

WLC Q45

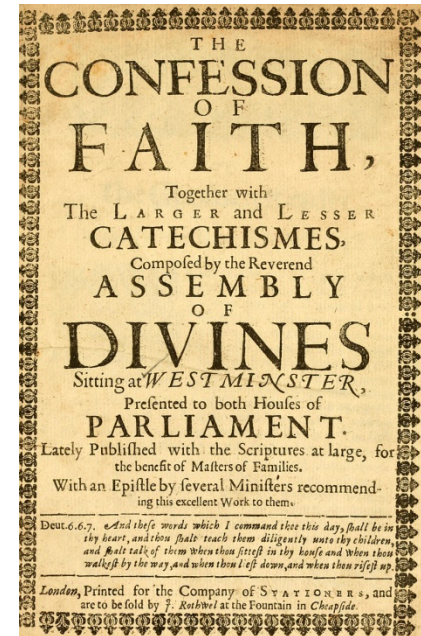
- **Is Christ reigning over nations today?**
 - Nations are living in neglect of, or in rebellion against, Christ's kingly reign
 - He is reigning over them and accomplishing his purposes in spite of their neglect and rebellion

The Westminster Larger Catechism

Lesson 10: Mediator of the Covenant of Grace



Presbyterian Catechising
John Phillip 1847



1658 edition of the Westminster
Standards