

# Confessions of the Faith

Fellowship Church

Fall 2022  
Taught by Tim Jacobs

## All Handouts

(With Answers)

### Description

Jesus asked his disciples, “Who do you say that I am?” Peter confessed, “You are the Christ, the Son of the living God” (Matthew 16:13–17). Christians throughout history have adopted this question-answer format to summarize statements of faith in writings known as creeds, confessions, or catechisms. They were written to guide the health of local churches and to answer challenges and heresies given by the world. In this class, we will use our rich, historic tradition to learn more about God, the life of the church, and principles that guide daily devotion.

### Schedule

#### Early Church History

- |   |        |
|---|--------|
| 1. Introduction: Why are Confessions Important?     | Aug 7  |
| 2. Biblical Creeds & Other Early Creeds (50–325 AD) | Aug 14 |
| 3. Seven Ecumenical Councils (325–787 AD)           | Aug 21 |
| 4. Nicene Creed (381 AD)                            | Aug 28 |
| 5. Chalcedonian Definition (451 AD)                 | Sept 4 |

#### Reformation

- |   |         |
|---|---------|
| 6. Early Reformation Confessions (1517–1620 AD)                     | Sept 11 |
| 7. Canons of Dort (1618–19) & Five Points of Calvinism (T.U.L.I.P.) | Sept 18 |
| 8. Westminster Catechisms (1647 AD)                                 | Sept 25 |

#### Baptist History

- |  |        |
|--|--------|
| 9. The Southern Baptist Convention (SBC) by Chase Porter | Oct 2  |
| 10. Second London Baptist Confession of 1689             | Oct 9  |
| 11. Baptist Faith & Message 2000                         | Oct 16 |

#### Conclusion

- |                                       |        |
|---------------------------------------|--------|
| 12. Modern Confessions & Their Future | Oct 23 |
|---------------------------------------|--------|



## WEEK I: Introduction

### Creedal Statements in/and The Bible

The early church (and still us today) needed to have quick, memorable declarations of orthodox belief for teaching, rebuking, baptism, and evangelism. There is biblical evidence that this began among the Apostles before and while they wrote the New Testament, or tracing even back to the Old Testament.

Matthew 16:13, 16

**"Who do people say that the Son of Man is?"**

You are the Christ, the Son of the living God.

Westminster Shorter Catechism

**What is the Chief end of man? (Q.1)**

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

Nicene Creed

*We believe in one God,  
the Father Almighty,  
Maker of heaven and earth,  
and of all things visible and invisible.  
And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten, not made,  
being of one substance with the Father,  
by whom all things were made...*

**Who is the Redeemer of God's elect? (Q.21)**

The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

1 Corinthians 8:6

*There is one God, the Father,  
from whom are all things  
and for whom we exist,  
and one Lord, Jesus Christ,  
through whom are all things  
and through whom we exist.*

Colossians 1:15-17

*He is the image of the invisible God,  
the firstborn of all creation.  
For by him all things were created,  
in heaven and on earth,  
visible and invisible...*

The Shema (Deut 6:4-5)

*Hear, O Israel: The Lord our God, the Lord is one.  
You shall love the Lord your God  
with all your heart and with all your soul and with all your might...*

## Timeline

### ❖ Old Testament Period ❖

c. 2000 BC	Abraham
c. 1400–1200	Moses, Pentateuch written (first five books of Old Testament)
c. 1000	King David
586–538	Babylonian Exile
c. 500–400	Book of Malachi written (Last book of OT)
c. 250–200	Septuagint: Greek translation of Hebrew OT

### ❖ New Testament Period ❖

c. 6–4 BC	Birth of Jesus
AD 30–36	Death & Resurrection of Jesus
mid-40's	Epistle of James (possibly the first book of New Testament)
<b>48–49</b>	<b>Jerusalem Council (Acts 15)</b>
<b>c. 50–100</b>	<b>Didache</b> (First catechism or handbook summarizing Christian beliefs)
95–96	Revelation written by John
<b>107</b>	<b>Creedal formulas in Ignatius' letter to Smyrna church against heretics</b>
c. 100–150	Oldest extant manuscripts of NT (<100 years of originals)

### ❖ Councils, Creeds, & Canonizing the New Testament ❖

c. 130	Aristides' <i>Apology</i> (aka. apologetics) (may contain fragments of Apostle's Creed)
140–150	Marcion's heretical NT incites Christians to establish NT canon.
155–200	Tertullian coins the word "Trinity"
c. 170–80	Irenaeus's list (23 of 27 NT books) & Muratorian Fragment (22 of 27 NT books)
200–50	Creeds of Tertullian, Origen, Cyprian against gnostic heretics
303–306	Emperor Diocletian's persecution burns NT, inciting Christian to canonize NT.
c. 320	Eusebius lists 22 NT books + 5 "disputed"
325	Council #1: Creed of Nicaea (1st Ecumenical Council, Council of Nicaea)
<b>340</b>	<b>Apostle's Creed</b> (Earliest c. 120, Latest c. 710).
354–430	Augustine of Hippo
<b>367</b>	<b>Athanasius writes the first list of the 27 books of the NT</b>
<b>381</b>	<b>Council #2: Nicene Creed</b> (revision of 325 creed) (Council of Constantinople).
<b>381</b>	<b>Athanasian Creed</b>
386	Augustine Converts to Christianity
<b>397</b>	<b>Council of Carthage canonizes 27 books</b>
c. 400	Vulgate: Jerome translates the Bible into Latin
431	Council #3: Council of Ephesus
<b>451</b>	<b>Council #4: Chalcedonian Definition</b> of Christ's 2 natures (Council of Chalcedon).
553–787	Council #5: 2nd Council of Constantinople
680–81	Council #6: 3rd Council of Constantinople
787	Council #7: 2nd Council of Nicaea.
1054	<b>Great Schism: Roman Catholicism &amp; Greek Orthodoxy split</b>

❖ *Reformation Confessions & Catechisms* ❖

- 1517 **Reformation Begins:** Martin Luther nails 95 Theses to All Saints' Church in Wittenberg, Germany on the Eve of All Saint's Day (Oct 31), the traditional celebration of Christ's victory over death.
- 1530 **Augsburg Confession** by Philip Melancthon, friend of Luther
- 1561 **Belgic Confession** by the Dutch Reformed Church
- 1563 **39 Articles of Religion** in English Reformation by Church of England for the *Book of Common Prayer*.
- 1563 Heidelberg Catechism in Germany
- 1619 Canons of Dort in the Netherlands
- 1646–7** **Westminster Confession**, Larger Catechism, Shorter Catechism in England
- 1658 Savoy Declaration (revision of Westminster Confession)

❖ *Baptist Confessions* ❖

- 1611 Thomas Helwys Declaration of Faith
- 1644 First London Baptist Confession (Revision of Westminster Catechism)
- 1689** **Second London Baptist Confession by Calvinist Baptists**
- 1742 **Philadelphia Confession** (copy of 2nd London Confession, adding allowance for singing hymns & made laying on of hands in baptism optional).
- 1814 Baptist Triennial Convention Founded
- 1833 **New Hampshire Confession** (Based on Philadelphia Confession, intentionally milder, later adopted by Southwestern Baptist Theological Seminary).
- 1832 American Baptist Home Mission Societies (ABHMS) founded by Triennial.
- 1834 A Treatise on the Faith of the Freewill Baptist (Arminian)
- 1845 **Southern Baptist Convention (SBC) founded** by splitting off from Triennial.
- 1858 **The Abstract of Principles**, founding of Southern Baptist Theological Seminary
- 1862–65 Civil War
- 1925 **Baptist Faith and Message** by the SBC, revised 1925, 1963, 2000
- 2000** **Baptist Faith and Message 2000**

❖ *Other Modern Confessions* ❖

- 1978 Chicago Statement on Biblical Inerrancy
- 1986 A Baptist Catechism by John Piper (revision of 2nd London Confession)
- 1988 Danvers Statement by the Council on Biblical Manhood and Womanhood (CBMW)
- 2005 The Gospel Coalition (TGC) Confessional Statement
- 2012 New City Catechism
- 2017 Nashville Statement on Biblical Sexuality by CBMW

## Creeds, Confessions, & Catechisms

### 1. What are Creeds, Confessions, and Catechisms?

- Creeds, confessions, and catechisms are SUMMARIES of Biblical DOCTRINE.

### 2. Why are they Important?

- They are “inward facing” to teach DOCTRINE for the HEALTH of the church.
- They are “outward facing” for EVANGELISM & APOLOGETICS.

### 3. How are they created?

- Christians in history use them to answer HERESIES, which are beliefs contrary to CORE DOCTRINES.

### 4. How do they help theology develop?

- They CLARIFY our INTERPRETATION of the Bible.
- They often use truths DISCOVERED by the world because of GENERAL REVELATION, the doctrine that all TRUTH is God’s TRUTH, no matter where it is found.

### 5. Can you think of beliefs that are hostile to the church today?

## 6. What's the difference between creeds, confessions, and catechisms?

**Creed:** (Latin *credo*, “I believe”; sometimes called a symbol). A creed is a short, memorable, often poetic summary of Christian beliefs for the purpose of recitation by a congregation or person being baptized as a declaration of orthodox faith.

**Confession:** A statement of faith. It may be a short sentence, but is usually a detailed, comprehensive list of doctrines with explanations, proof texts, or arguments. For example, the Baptist Faith and Message 2000.

**Catechism:** (Greek *katēkhízō*, “To teach orally”) Similar to a confession, a catechism takes the form of question and answer for the purpose of teaching. Catechisms are often taught to children and converts as they are catechized and taught to memorize doctrine. For example, the first question of the Westminster Shorter Catechism is “What is the chief end of man?” answered, “To glorify God and enjoy him forever.”

### From *A Baptist Catechism* by John Piper

#### I. What is a catechism?

In 1 Corinthians 14:19 Paul says, "In the church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue." In Galatians 6:6 he says, "Let him who is taught the word share all good things with him who teaches." Acts 18:25 says that Apollos "has been instructed in the way of the Lord."

In each of these verses the Greek word for "instruct" or "teach" is *katecheo*. From this word we get our English word "catechize". It simply means to teach Biblical truth in an orderly way. Generally this is done with questions and answers accompanied by Biblical support and explanation.

## 7. Do we still use these today?

Yes, and we follow in their tradition. Compare our church's website's "What We Believe" page with opening lines of famous creeds below. Compare Didache to "Two Ways to Live" track.

### Apostle's Creed (AD 340)

*I believe in God the Father almighty,  
maker of heaven and earth,  
and in Jesus Christ,  
his only Son, our Lord...*

### Nicene Creed (AD 381)

*We believe in one God,  
the Father Almighty,  
Maker of heaven and earth,  
and of all things visible and invisible.  
And in one Lord Jesus Christ,  
the only-begotten Son of God...*

### Didache (c. 50 AD) begins:

*There are two Ways, one of Life and one of Death, and there is a great difference between the two Ways. The way of life, then, is this: First, you shall love God who made you; second, love your neighbor as yourself, and do not do to another what you would not want done to you.*



**FELLOWSHIP  
CHURCH**

## OUR MISSION

WE EXIST TO GLORIFY GOD BY GIVING TRUTH IN LOVE TO OUR WORLD: LOVING GOD, LOVING ONE ANOTHER, LOVING OUR NEIGHBOR.

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## BELIEFS

- We believe the Bible is the inspired Word of God, His full written revelation, and our only rule of faith and practice.
- We believe in the unity and trinity of the Godhead.
- We believe that God the Father – the first person of the Trinity – is sovereign in all things.
- We believe that Jesus Christ is God’s only begotten Son, the sole mediator. We further teach His Pre-existence, His incarnation, His virgin birth, His sinless life, His atonement, His bodily resurrection from the grave, His personal, visible return from heaven.
- We believe the Holy Spirit, His personality and His activity in regeneration, sanctification, and preservation.
- We believe that man was created in the image of God, that he sinned in Adam and that he is now a sinner by nature and by choice.
- We believe that salvation is by grace through faith in Jesus Christ apart from human merit, works or ceremonies. Those who are in Christ are kept by God’s power and are eternally secure in Him.
- We believe that the church is the spiritual body of which Christ is the head and that there is a two-fold aspect of the church, the universal and the local. Also that the ordinances of the local church are two in number: baptism – the immersion of the believer in water following salvation, and the Lord’s Supper – a memorial of the atoning death of Christ until He comes.
- We believe the resurrection of the human body; the everlasting existence of all men either in heaven or hell; divine judgments, rewards and punishments.
- We believe that legitimate sexual relations are exercised solely within marriage. Hence, sexual activities, such as, but not limited to, adultery, fornication, incest, homosexuality, and bestiality are inconsistent with the teachings of the Bible and the Church. Further, lascivious behavior, the creation and/or distribution and/or viewing of pornography, and efforts to alter one’s gender, are incompatible with the biblical witness. This church recognizes marriage as exclusively the legal union of one man and one woman.

As a member of the Southern Baptist Convention, Fellowship Church is also in agreement with the **Baptist Faith & Message 2000**.

## WEEK 2: Biblical Creeds & Early Creeds

### Creedal Formulas in the Bible

The Bible itself encourages us to memorize certain key texts by presenting them in a mnemonic way. These creedal and confessional formulas may represent Old Testament texts, sayings memorized by the early church, or may form the basis of future creeds and confessions. To see their mnemonic structure, it is best to contrast these passages with their contexts.

#### Questions for each passage:

1. How does the style change from its context?
2. What are some key doctrines in the text?
3. Why are these doctrines of central importance to the gospel?
4. How does this encourage us in our daily walk?

- **“Jesus is Lord” Confession** Acts 8:16; Ro 1:3–4; **10:9**; 1 Cor 6:11; 8:6; **12:3**; 19:5; **Phil 2:11**.
- Greatest Commandments Mark 12:29–31
- **Gospel of John, Preface** **John 1:1–18**
- **Gospel Summary** **Ephesians 2:1–10**
- Jesus is Human & Divine Philippians 2:5–11
- **The Preeminence of Christ** **Colossians 1:15–20**
- Gospel Tradition Colossians 2:8–15
- **Paul’s Confessional Creed** **1 Timothy 3:16**
- The Supremacy of Gods’ Son Hebrews 1:1–4
- “In accordance with the Scriptures” 1 Cor 15:3–4

#### Other Mnemonic Passages

##### Beatitudes

(Matt 5:2–11)

##### Lord’s Prayer

(Matt 6:9–13)

##### The Way of Love

(1 Cor 13)

### The Need for Creeds

- An original purpose for creeds was for use in BAPTISM (Matthew 28:19).
- Reciting basic orthodoxy ensures that new members are legitimate BELIEVERS.
- It also protects the church against HERESY.
- How does our church do this?

## Proto-Apostle's Creed

These are not creeds, but they are formulas that influence later creeds.

**Ignatius of Antioch** (died c. 110 AD) and his friend Polycarp (69 – 155 AD) were disciples of the Apostle John. He converted at a young age, served as Bishop of Antioch, and was martyred. Compare the following with the Apostle's Creed.

### *Epistle to Trallionos, ch. 9*

Be deaf, therefore, when anyone would speak to you apart from (at variance with) Jesus Christ:  
 the Son of God  
 who was descended from the family of David,  
 born of Mary,  
 who truly was born  
 both of God and of the Virgin...  
 truly took a body; for the Word  
 became flesh and dwelt among us without sin...  
 ate and drank truly,  
 truly suffered persecution under Pontius Pilate,  
 was truly crucified and died...  
 who was also truly raised from the dead,  
 his Father raising him up...  
 and after having spent forty days with the  
 Apostles,  
 was received up to the Father,  
 and sits on his right hand,  
 waiting till his enemies are put under his feet.

**Irenaeus** (c. 130 – 202 AD) listened to the preaching of Polycarp and the Apostle John. He was a Greek bishop in Lyon, France (Gaul).

### *Against Heresies, I.10 §1*

The Church... has received from the Apostles and their disciples the faith:

In one God, the Father Almighty  
 who made the heaven and the earth,  
 and the seas, and all that is in them;  
 and in one Christ Jesus, the Son of God,  
 who became flesh for our salvation;  
 and in the Holy Ghost,  
 who through the prophets preached the  
 dispensations and the advent,  
 and birth from the Virgin,  
 and the passion [crucifixion],  
 and the resurrection from the dead, and the  
 bodily assumption into heaven of the beloved  
 Christ Jesus, our Lord,  
 and his appearing from heaven in the glory of  
 the Father...

**Tertullian** (c. 155 AD – 220 AD) coined the term “Trinity” and wrote extensively against heresies.

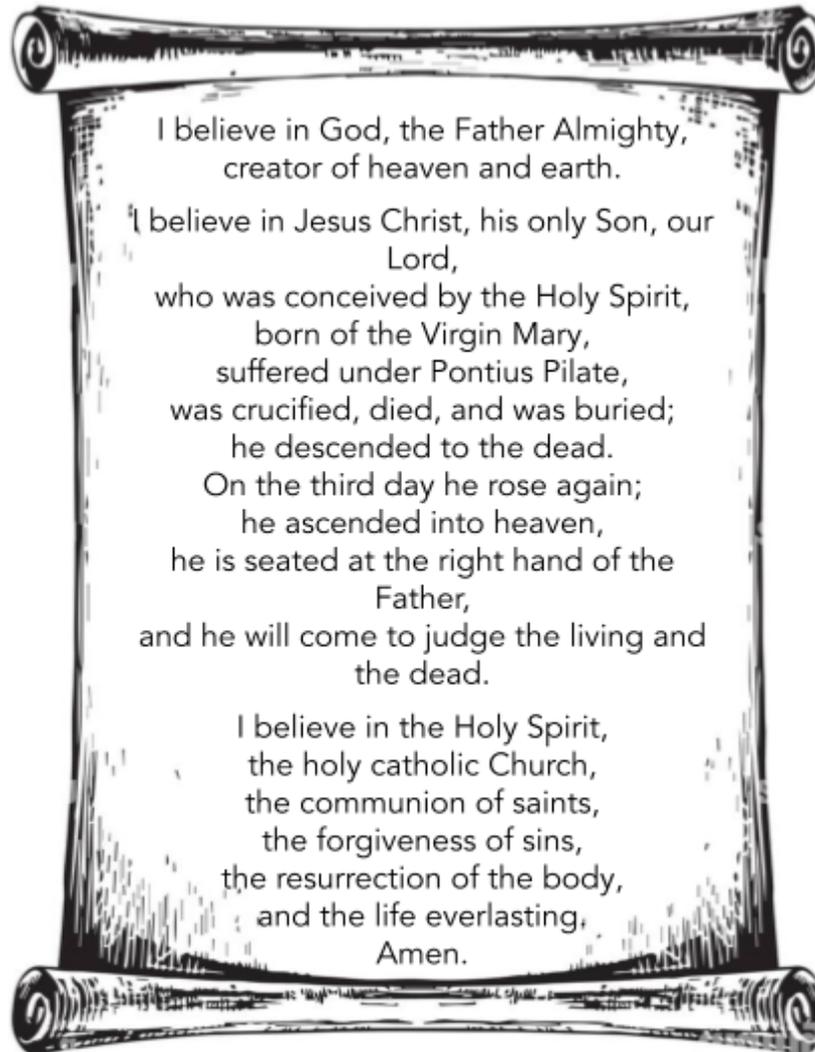
### *De Virginibus Velandis, ch. 1*

The Rule of Faith is altogether one, sole, immovable, and irreformable—namely to believe:

in one God Almighty,  
 the Maker of the world;  
 and his Son, Jesus Christ,  
 born of the virgin Mary,  
 crucified under Pontius Pilate,  
 on the third day raised again from the dead,  
 received in the heavens...

**Influence of Apostle's Creed:** Notice how Ignatius shows slight similarity with the Apostle's Creed and Irenaeus & Tertullian show more? This dates the beginning of the development of the Apostle's Creed to the late 1st century or early 2nd century.

☞ *Apostle's Creed* ☞  
(c. 120, 340, 710)



### Harrowing of Hell

*\*catholic = universal*

“Descended into Hell” is often given instead of “descended to the dead.” **The Harrowing of Hell** is a false doctrine that Jesus evangelized in Hell between his crucifixion and resurrection.

- Ephesians 4:9, “In saying, ‘He ascended,’ what does it mean but that he had also descended into the lower regions, the earth.” \*Greek *katotata* can mean death, hell, or grave, depending on context.
  - *ESV Study Bible*: In the incarnation, Christ descended from Heaven to Earth, not Hell.
- 1 Peter 4:6, “the gospel was preached even to those who are dead.”
  - *ESV Study Bible*: “Given the immediate context ‘those who are dead’ refers to Christians whom ‘the gospel was preached’ when they were alive but who have since died.”
- 1 Peter 3:19–20, “He went and proclaimed to the spirits in prison, because they formerly did not obey.”
  - *ESV Study Bible*: Some say Christ offered a second chance of salvation to those in hell. This interpretation contradicts other Scripture (cf. Luke 16:26; Heb. 9:27) and the rest of 1 Peter. This most likely refers to either Noah’s ministry (mentioned in context) or Christ’s triumph.

**Conclusion:** Calvin said “descended to the dead” means our punishment is put on Christ. The supremacy of *Sola Scriptura* keeps tradition in check. We can safely say the Apostle’s Creed with this in mind.

## Apostle's Creed & the Gospel

- The Apostle's Creed is a tool. What is an example of a similar tool we use in church?
  - It is like a good HYMN as opposed to a bad one that leads us astray.
- How is the Apostle's Creed worshipful and not just academic?
  - Like the above example, we use it to tell God we KNOW Him, BELIEVE Him, and we LOVE Him.
- How does the Apostle's Creed preach the gospel?
  - It proclaims how Jesus accomplished salvation through His DEATH, BURIAL, & RESURRECTION, as well as the final JUDGMENT.
  - It explains how the Holy Spirit applies salvation to individuals through FORGIVENESS of sins, His work in the CHURCH and eventual RESURRECTION and ETERNAL LIFE of believers.
- What are some ways the Apostle's Creed can help us today?
  - As an act of WORSHIP and PRAYER.
  - To remind us of TRINITARIAN THEOLOGY and its importance.
  - To present the GOSPEL to each other and to the world.

**Conclusion:** We may have difficulty presenting the gospel to a friend, defining the Trinity, or explaining what the most essential doctrines of Christianity are. The Apostle's Creed is an all-in-one, one-stop-shop covering a lot of ground in a single poem.

☞ Athanasian Creed ☞

**Introduction:** The Athanasian Creed foreshadows the transition from creeds to more detailed confessions. This creed explains in detail the nature of the Trinity and Christ's two natures.

**Background:** *This creed is named after Athanasius (A.D. 293-373), the champion of orthodoxy against Arian attacks on the doctrine of the trinity. Although Athanasius did not write this creed and it is improperly named after him, the name persists because until the seventeenth century it was commonly ascribed to him... Apart from the opening and closing sentences, this creed consists of two parts, the first setting forth the orthodox doctrine of the trinity, and the second dealing chiefly with the incarnation and the two-natures doctrine.* (Christian Reformed Church, [crcna.org](http://crcna.org))



Whoever desires to be saved should above all  
hold to the catholic faith.

Anyone who does not keep it whole and unbroken  
will doubtless perish eternally.

Now this is the catholic faith:

That we worship one God in trinity and the  
trinity in unity,  
neither blending their persons  
nor dividing their essence.

For the person of the Father is a distinct  
person,  
the person of the Son is another,  
and that of the Holy Spirit still another.  
But the divinity of the Father, Son, and Holy  
Spirit is one,  
their glory equal, their majesty coeternal.

What quality the Father has, the Son has, and  
the Holy Spirit has.

The Father is uncreated,  
the Son is uncreated,  
the Holy Spirit is uncreated.

The Father is immeasurable,  
the Son is immeasurable,  
the Holy Spirit is immeasurable.

The Father is eternal,  
the Son is eternal,  
the Holy Spirit is eternal.

The Father was neither made nor created nor  
begotten from anyone.

And yet there are not three eternal beings;  
there is but one eternal being.

So too there are not three uncreated or  
immeasurable beings;  
there is but one uncreated and  
immeasurable being.

Similarly, the Father is almighty,  
the Son is almighty,  
the Holy Spirit is almighty.

Yet there are not three almighty beings;  
there is but one almighty being.

Thus the Father is God,  
the Son is God,  
the Holy Spirit is God.

Yet there are not three gods;  
there is but one God.

Thus the Father is Lord,  
the Son is Lord,  
the Holy Spirit is Lord.

Yet there are not three lords;  
there is but one Lord.

Just as Christian truth compels us  
to confess each person individually  
as both God and Lord,  
so catholic religion forbids us  
to say that there are three gods or lords.

Although he is God and human,  
yet Christ is not two, but one.



The Son was neither made nor created;  
he was begotten from the Father alone.  
The Holy Spirit was neither made nor created  
nor begotten;  
he proceeds from the Father and the Son.

Accordingly there is one Father, not three  
fathers;  
there is one Son, not three sons;  
there is one Holy Spirit, not three holy spirits.

Nothing in this trinity is before or after,  
nothing is greater or smaller;  
in their entirety the three persons  
are coeternal and coequal with each other.

So in everything, as was said earlier,  
we must worship their trinity in their unity  
and their unity in their trinity.

Anyone then who desires to be saved  
should think thus about the trinity.

But it is necessary for eternal salvation  
that one also believe in the incarnation  
of our Lord Jesus Christ faithfully.

Now this is the true faith:

That we believe and confess  
that our Lord Jesus Christ, God's Son,  
is both God and human, equally.

He is God from the essence of the Father,  
begotten before time;  
and he is human from the essence of his  
mother,  
born in time;  
completely God, completely human,  
with a rational soul and human flesh;  
equal to the Father as regards divinity,  
less than the Father as regards humanity.

He is one, however,  
not by his divinity being turned into flesh,  
but by God's taking humanity to himself.  
He is one,  
certainly not by the blending of his essence,  
but by the unity of his person.  
For just as one human is both rational soul and  
flesh,  
so too the one Christ is both God and human.

He suffered for our salvation;  
he descended to hell;  
he arose from the dead;  
he ascended to heaven;  
he is seated at the Father's right hand;  
from there he will come to judge the living and  
the dead.

At his coming all people will arise bodily  
and give an accounting of their own deeds.  
Those who have done good will enter eternal  
life,  
and those who have done evil will enter eternal  
fire.

This is the catholic faith:  
one cannot be saved without believing it firmly  
and faithfully.

## WEEK 3: Seven Ecumenical Councils

### Recap

#### Week 1: Introduction: Why are Confessions Important? (Aug 7)

##### 1. What are Creeds, Confessions & Catechisms?

- **Creed:** A short, memorable, poetic, often memorized summary of core Christian doctrines.
- **Confession:** A statement of faith, usually a detailed, extensive list of doctrines.
- **Catechism:** A question-answer list of doctrines, used for teaching children & converts.

##### 2. Why are they important?

- They are “inward facing” to teach doctrine for the health of the church.
- They are “outward facing” for evangelism & apologetics.

##### 3. How are they created?

- Christians in history used them to answer heresies, which are beliefs contrary to core doctrines.

##### 4. How do they help theology develop?

- They clarify our interpretation of the Bible.

#### Resources (Available at [tljacobs.com/confessions](http://tljacobs.com/confessions))

- “Confessions: Old or New?” by Bobby Jamieson, *9 Marks*.
- “Confessions: Thick or Thin?” by Jonathan Leeman, *9 Marks*.

#### Week 2: Biblical Creeds & Other Early Creeds (Aug 14)

- **Creedal Formulas in the Bible:** The Bible uses poetic creed-like style to encourage us to memorize certain passages of key doctrines. This may show use of creeds by the early church.
  - Ex: Preface to John (Jn 1:1–18); Gospel Summary (Eph 2:1–10); Paul’s Creed (1 Tim 3:16).
- **Need for Creeds**
  - Creeds were used in baptisms (Matt 28:19), to teach orthodoxy, and protect against heresy.
- **How does the Apostle’s Creed preach the gospel?**
  - It says Jesus *accomplished* salvation through his death, burial, & resurrection.
  - It says the Holy Spirit *applies* salvation to individuals through forgiveness of sins, His work in the church and eventual resurrection and eternal life of believers.
- **What are some ways the Apostle’s Creed can help us today?**
  - (1) For worship and prayer. (2) To remind us of trinitarian theology. (3) To present the gospel.
- **Harrowing of Hell** is a false doctrine based on a misinterpretation that Jesus preached in Hell.

#### Resources (Available at [tljacobs.com/confessions](http://tljacobs.com/confessions))

- “Creeds and Confessions 101” by Crossway.
- “The Value and Role of Creeds and Confessions” by Carl Trueman, *The Gospel Coalition*.

#### Today’s Resources (Available at [tljacobs.com/confessions](http://tljacobs.com/confessions))

- “The Work of the Trinity in Salvation” by Crossway.
- “The Value of the Seven Ecumenical Councils” by Matthew Hoskin, *The Davenant Institute*.
- “Quick Guide to Christian Denominations” by Trevin Wax, *The Gospel Coalition*.

## The Gospel at Stake

Note: Answers to fill-in-the-blank are always online at [www.tljacobs.com/confessions](http://www.tljacobs.com/confessions).

- **What is the gospel?**
- **What are heresies?**
  - Denial of ESSENTIAL DOCTRINES about the Trinity or the gospel.

### What is Gnosticism?

It was a group of heresies in the 2nd & 3rd centuries that generally believed the following beliefs. (Examples: Gospel of Thomas, Gospel of Mary Magdalene, Gospel of Judas, Manichaeism).

- DUALISM, the belief in two equal & opposite divine entities or forces of Good & Evil.
- The visible universe is THE SOURCE OF EVIL, created by A LESSER GOD.
- The FALL was when Human spirits or “divine sparks” were TRAPPED in bodies.
- Salvation is ESCAPE from bodies achieved by secret KNOWLEDGE.
- Jesus was a MESSENGER, and not God.
- Gnosticism prioritized PRIVATE knowledge over DIVINE revelation & tradition.
- **What are some ways Gnosticism is contrary to the gospel?**

**Conclusion:** Gnosticism & later heresies claimed to be Christian but denied essential doctrines about the Trinity and the gospel. Early Christians used Scripture to argue against heresies using Creeds & Councils.

For example, the first line of the **Nicene Creed** fights gnosticism: “We believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible.”

## Economy of Salvation (Ephesians 1:3–14)

- What is the Economy of Salvation (also called Divine Economy)?
  - God's self-revelation of the work of the TRINITY in SALVATION.
- **Father:** What is the Father's role in salvation? (Ephesians 1:3–6)
  - ELECTION means he CHOSE US to be ADOPTED.
- **Son:** What is the Son's role in salvation? (Ephesians 1:7–12)
  - Jesus is our REDEEMER through his BLOOD for the FORGIVENESS of sins.
  - Jesus ACHIEVES salvation by his death, burial, and resurrection.
  - He makes FORGIVENESS and UNION with God possible.
- **Holy Spirit:** What is the Holy Spirit's role in salvation? (Ephesians 1:13–14).
  - He is the GUARANTEE of our INHERITANCE.
  - The Spirit APPLIES salvation to us through
    - REGENERATION,
    - SANCTIFICATION,
    - RESURRECTION,and GLORIFICATION.

## Trinity Issues are Gospel Issues

- God's revelation of the Trinity and of the gospel are linked. You cannot have one without the other.
- Both are foreshadowed in the Old Testament, but neither is fully developed until both are revealed.
- This is why we baptize "the name of the Father and of the Son and of the Holy Spirit" (Matt 28:19).
- **The Doctrine of the Trinity** is of gospel importance. We need to understand the Trinity to understand the gospel, and misunderstanding one means misunderstanding the other.

## What are Councils? (*Sola Scriptura* & Tradition)

**Councils** were gatherings of church leaders to refute heresies, which challenged essential Christian doctrines about the Trinity and the gospel. In response, the church used reason and revelation to clarify precise orthodox biblical doctrines.

### What Authority do these Councils Have?

#### **Westminster Confession, Chapter 31, article 4**

*All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both.*

**Sola Scriptura:** All authority for doctrine comes from the Scriptures alone. This doctrine was articulated in the Reformation. Just as with preaching on Sunday, Councils only have authority insofar as they accurately reflect Scripture. That being said, they represent the cumulative wisdom of thousands of Christians meditating on the Scriptures for thousands of years, so they are not to be treated lightly.

**Tradition** is not authoritative to invent doctrine (as in Roman Catholicism and Eastern Orthodoxy), but it is a valuable teacher. Many heresies and cults have come from denying the claims of Councils and Creeds. To question one of the Councils is a serious and dangerous thing. All Protestants agree with the doctrinal decrees of Councils 1–6, even if disagreeing on smaller points. The seventh Council is usually rejected or reinterpreted by Protestants.

## Seven Ecumenical Councils

### 1. First Council of Nicaea (325 AD)

**Heresy:**

- Arianism (The Son and Holy Spirit were created and inferior to the Father).
- Modalism / Sabellianism (The three persons of the Trinity are not eternally distinct persons but only three modes, aspects, or offices of a single divine person).

**Affirmations:**

- Jesus is fully God, is the same substance with the Father.
- Jesus is eternally begotten of the Father, not created.

**Adopted:**

- Nicene Creed

### 2. First Council of Constantinople (381 AD)

**Heresies:** Arianism (again), Modalism (again)

- Apollinarianism (Christ had a human body and soul but no human rational mind, the Divine Logos taking the place of this. Jesus was neither fully man nor fully God but a hybrid).
- Macedonianism (Denied the full personhood and divinity of the Holy Spirit, who was said to be created by the Son).

**Affirmations:**

- The Holy Spirit is fully divine, distinct from Father and Son, having the same substance.

**Adopted:**

- Nicene Creed (expanded to include more on the Holy Spirit)

### 3. Council of Ephesus (431 AD)

**Heresies:** Modalism (again)

- Nestorianism (Jesus was born a man & later became God. He existed as two persons, not one person with two natures. God did not die on the Cross, only the man Jesus).
- Pelagianism (Humanity is basically good, unaffected by the Fall. Denies imputation of Adam's sin, original sin, total depravity, and substitutionary atonement. Man has libertarian free will to obey God and earn eternal salvation on his own choice).

**Affirmations:**

- Jesus is one, united person at once God and man.
- The virgin Mary is named *theotokos* (God-bearer), referring to Jesus' being divine even at birth.

### 4. Council of Chalcedon (451 AD)

**Heresy:** Modalism (again), Nestorianism (again)

- Monophysitism (esp. its Eutychianism form; Christ had a single divine nature, no human nature).

**Affirmations:**

- Jesus has two unmixed, distinct natures in one person (divine & human) that are united in one person (*hypostatic union*) "without confusion, change, division or separation."
- Jesus is "truly God and truly Man; the Self-same of a rational soul and body; co-essential with the Father according to the Godhead, the Self-same co-essential with us according to the Manhood."

**Adopted:** Chalcedonian Definition/Creed

*5. Second Council of Constantinople (553 AD)*

**Heresy:** Arianism (again), Nestorianism (again), Monophysitism (again).

**Affirmations:**

- Hypostatic union fully and formally embraced.
- Jesus' double "birth" of eternal procession from the Father and temporal birth in the incarnation.

*6. Third Council of Constantinople (680 AD)*

**Heresy:**

- Monothelitism (Christ had only a divine will, not a human will)

**Good Affirmations:**

- Christ has two distinct wills and two operations that do not contradict, are indivisible, inconvertible, inseparable, without any fusion.

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*7. Second Council of Nicaea (787 AD)*

**Issue:**

- Iconoclasm (Condemning the veneration of icons)
- Council of Hieria (754): Condemns the veneration of icons; claims to be the 7th ecumenical council, though this claim is rarely recognized.

**Good Affirmations:**

- It is not a violation of the second commandment to create images of Christ.

**Bad Affirmations:**

- Veneration and use of icons in worship is acceptable.

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*The Great Schism (1054 AD)*

Growing cultural, theological, and political differences split **Roman Catholicism** (following a single Pope) and **Eastern Orthodoxy** (following a plurality of Patriarchs). Along with **Protestantism** (Reformation, 1517 AD), these form the three orthodox (non-heretical) branches of Christianity.

# WEEK 4: Nicene Creed

## Recap

### Week 1: Introduction: Why are Confessions Important? (Aug 7)

- **Creed:** A short, memorable, poetic, often memorized summary of core Christian doctrines.
- **Confession:** A statement of faith, usually a detailed, extensive list of doctrines.
- **Catechism:** A question-answer list of doctrines, used for teaching children & converts.
- ★ They are “inward facing” to teach doctrine for the health of the church.
- ★ They are “outward facing” for evangelism & apologetics.
- **Resource:** “Confessions: Old or New?” by Bobby Jamieson, *9 Marks*.
- **Resource:** “Confessions: Thick or Thin?” by Jonathan Leeman, *9 Marks*.

### Week 2: Biblical Creeds & Other Early Creeds (Aug 14)

- Bible’s **Creedal Formulas** show early church use of creeds (e.g. Jn 1; Eph 2:1–10; 1 Tim 3:16).
- **Need for Creeds:** Used in baptisms (Mt 28:19) & to teach orthodoxy against heresy.
- **Apostle’s Creed & Gospel:** Jesus *accomplished* salvation through his death, & Holy Spirit *applies* salvation to people by forgiveness, sanctification, work in the church, & resurrection in eternal life.
- Apostle’s Creed may be used for worship, prayer, evangelism, & trinitarian theology.
- **Resource:** “Creeds and Confessions 101” by Crossway.
- **Resource:** “The Value and Role of Creeds and Confessions” by Carl Trueman, *The Gospel Coalition*.

### Week 3: Seven Ecumenical Councils (Aug 21)

- **Divine Economy of Salvation:** God’s self-revelation of the work of the Trinity in salvation.
- **Father:** Election means he chose us to be adopted (Eph 1:3–6).
- **Son:** *Achieves* salvation through death, burial, resurrection (Eph 1:7–12)
- **Holy Spirit:** *Applies* salvation in regeneration, sanctification, & resurrection (Eph 1:13–14).
- **Trinity is a Gospel Issue:** Trinity is revealed *through* the gospel. We know each by the other.
- **Sola Scriptura:** The Scripture is the only authority for doctrine.
- **Seven Councils:** Cumulative wisdom of thousands of Christians clarifying the doctrine of the Trinity.

325 AD 1. Nicaea	381 AD 2. Constantinople	431 AD 3. Ephesus	451 AD 4. Chalcedon	553 AD 5. Constantinople	787 AD 6. Constantinople	787 AD 7. Nicaea
Arianism, Modalism	Apollinarianism, Macedonianism	Nestorianism, Pelagianism	Monophysitism	Arianism, etc.	Monothelitism	Iconoclasm
Nicene Creed	Nicene Creed (expanded)	Theotokos, Jesus=God b4 birth	Chalcedonian Definition	Jesus’ eternal procession	Christ has two wills	Veneration of icons

- **Resource:** “The Value and Role of Creeds and Confessions” by Carl Trueman, *The Gospel Coalition*.
- **Resource:** “The Work of the Trinity in Salvation” by Crossway.
- **Resource:** “The Value of the Seven Ecumenical Councils” by Hoskin, *The Davenant Institute*.
- **Resource:** “Quick Guide to Christian Denominations” by Trevin Wax, *The Gospel Coalition*.

## Nicene Heresies

### Why is it helpful to study heresies?

Helps us discover & sharpen our beliefs.

Getting the Trinity wrong is getting gospel wrong.

#### *First Council of Nicaea (325 AD)*

- **Arianism:** The Son and Holy Spirit are created and inferior to God.  
*Explanation:* “Begotten” (John 3:16) sounds like “created” because human begetting is creating.
- **Modalism / Sabellianism:** The three persons of the Trinity are not eternally distinct persons but only three modes, aspects, or office of a single divine person.  
*Explanation:* In monotheism, there is only one God, so Jesus seems like only a manifestation & not a distinct person.
- **Nicene Creed** is written.

#### *First Council of Constantinople (381 AD)*

- **Apollinarianism:** Christ had a body and soul but no human rational mind. Jesus was neither fully God nor fully man but a hybrid.  
*Explanation:* “Begetting” seems to create, but Jesus must be divine. So he becomes a hybrid.
- **Macedonianism:** Denies the full personhood and divinity of the Holy Spirit, who is said to be created by the Son.  
*Explanation:* If the Spirit is a separate person, it seems He must be a separate entity.
- **Nicene Creed** revised & expanded to include more on the Holy Spirit.

### Trinity issues are gospel issues. How do these heresies undermine the gospel?

Jesus & HS must be fully God to save us.

Macedonianism: God's self-revelation isn't how he is in himself. God becomes unknowable.

### Heroes

**St. Athanasius of Alexandria (c. 296–373):** Defended the Trinity and deity of Christ against the vastly popular Arianism. So great was his opposition that a common phrase arose: “Athanasius *contra mundum*,” (“Athanasius against the world.”) It is largely because of him that Nicaea took place.

**Cappadocian Fathers:** Basil the Great (d. 379), his younger brother Gregory of Nyssa (d. 394), and Basil’s closest friend, Gregory of Nazianzus (d. 390). They coined the most important word in Trinitarian theology and the classic trinitarian formula: God is *homoousion* (“one substance”) and three *hypostases* (“persons”). They defended “eternal begetting” of the Son and “eternal procession” of the Holy Spirit.

**St. Nichola of Myra (270–343):** Attended the Council of Nicaea and thus had a hand in composing the Nicene Creed. During the Council, he was so upset at Arius that he slapped him. Nicholas was famous for forsaking his family’s fortune and giving it to the poor. One story says he secretly tossed money in a poor man’s window that landed in his three daughters’ stockings. The money was to pay their dowry and secure a stable life, keeping them out of destitution and prostitution.

## Eternal God

**The Divine Economy of Salvation** (last week) is God’s revelation of the Trinity in the work of salvation.

This work is IN TIME, but it points to God as he is in himself.

God is ETERNAL, meaning he is outside of time, not absent, but ever present.

How does God reveal himself?

1. NEGATIVE **Theology** (*Apophatic, via negativa*): God is described as *not* limited or *not* like us in some way, e.g. *infinite*, *uncreated*, *changeless*. Even some of our apparently positive claims are conceptually negative, e.g. divine simplicity (God is not made of parts), eternal (*timeless*), transcendent (*incomprehensible*).

2. POSITIVE **Theology** (*kataphatic*): God reveals a few positive claims about himself, e.g. monotheism, Jesus is begotten, Jesus is God.

3. ANALOGICAL **Theology** (*analogia*): God and humans are similar, but also different.

- We are too limited to comprehend God fully, so he gives us analogies. “For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord” (Isa 55:8).
- Analogy ≈ triangulation.
- Often, even positive revelation requires analogy to understand it.

**What similarities and differences are there between God and man in these analogies?**

- God’s ears, nostrils, breath, voice (Psalm 18)
- Body of Christ (1 Cor 12).
- Only-begotten Son (John 1:14, 3:16; 1 John 4:9)

SIMILAR: SUBMIT TO AUTHORITY, INHERITANCE, SAME ESSENCE, SENT FORTH.

DIFFERENT: UNCREATED, ETERNAL, NOT SEPARATE SUBSTANCE.

**What is eternal Begetting?<sup>1</sup>**

“For God so loved the world, that He gave His **only begotten** [μονογενῆ, *monogenē*] Son, that whoever believes in Him shall not perish, but have eternal life” (John 3:16, NASB 1995) (cf. Jn 1:14; 1 Jn 4:9)

- “Only begotten” (Greek μονογενῆ, *monogenē*) *might* be translated “one of a kind” or “only” (ESV). Modern translators try to avoid the Arian controversy (Jesus was created), but this also ends up avoiding an essential attribute of the Trinity. No matter the translation, “Son” necessitates eternal sending (begetting), submission, inheritance, & that he is of the same divine essence.

<sup>1</sup> See [bible-researcher.com/only-begotten.html](http://bible-researcher.com/only-begotten.html) & [christianstudylibrary.org/article/monogenes-%E2%80%99Only-begotten%E2%80%9D-or-%E2%80%9Cone-kind%E2%80%9D](http://christianstudylibrary.org/article/monogenes-%E2%80%99Only-begotten%E2%80%9D-or-%E2%80%9Cone-kind%E2%80%9D).

**Trinitarian Formula**  
**God is One Substance & Three Persons**  
*(homoousion) (hypostases)*



**Nicene Vocabulary**

- **Substance** (*ousia; homoousios*, “of one substance”): An individual being; a subject; an indivisible whole. E.g. Peter, James, & John are three substances. God is one substance, one monotheistic entity.
- **Essence**: A nature common to many individuals that defines what kind of things they are. E.g. Peter, James, and John have the same human nature or essence. God is the one and only being/substance with divine essence, so his essence and substance are not distinct as they are in humans.
  - Greek uses the same word *ousia* for both *substance* and *essence*. Context determines meaning.
- **Person** (*hypostasis*): An individual of a kind. For the humans Peter, James, and John, they are three persons. For God, God’s substance and essence are not distinct, so three persons are still within a single substance while being eternally distinct.

**Psychological Analogy:** Your mind begets thoughts, but those thoughts are still within your mind and *are* your mind. Thinking begets something distinct without creating a new substance. Likewise, the Father eternally begets the Son, and the Holy Spirit proceeds from both, all within the divine substance.

	Divine Economy of Salvation (Persons roles in salvation)	Eternal Monological Formulation (Psychological Analogy)	
Father	<u>PROVIDENCE</u> <u>ELECTION</u>	<u>UNBEGOTTEN</u>	<u>AUTHORITY</u>
Son	<u>REDEMPTION</u>	<u>ETERNALLY</u> <u>BEGOTTEN</u>	<u>MIND / LOGOS</u> <u>SUBMISSION</u>
Holy Spirit	<u>REGENERATION</u> <u>SANCTIFICATION</u>	<u>ETERNAL</u> <u>PROCESSION</u>	<u>REAL</u> <u>PERSONIFICATION OF</u> <u>LOVE BETWEEN</u> <u>FATHER &amp; SON</u>

\*See Athanasian Creed as well.



♥ Nicene Creed ♥

We believe in one God,  
the Father Almighty,  
Maker of heaven and earth,  
of all things visible and invisible.

And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten from the Father before all ages,  
God from God, Light from Light, true God from true God,  
begotten, not made;  
of the same substance as the Father.  
Through him all things were made.

For us and for our salvation  
he came down from heaven;  
he became incarnate by the Holy Spirit and the virgin Mary,  
and was made human.  
He was crucified for us under Pontius Pilate;  
he suffered and was buried.  
The third day he rose again, according to the Scriptures.  
He ascended to heaven  
and is seated at the right hand of the Father.  
He will come again with glory  
to judge the living and the dead.  
His kingdom will never end.

And we believe in the Holy Spirit,  
the Lord, the giver of life.  
He proceeds from the Father and the Son,  
and with the Father and the Son is worshiped and glorified.  
He spoke through the prophets.

We believe in one holy catholic and apostolic church.  
We affirm one baptism for the forgiveness of sins.  
We look forward to the resurrection of the dead,  
and to life in the world to come. Amen.



# WEEK 5: Chalcedonian Definition (451 AD)

## Recap

### Week 1: Introduction: Why are Confessions Important? (Aug 7)

- **Creed:** A short, memorable, poetic, often memorized summary of core Christian doctrines.
- **Confession:** A statement of faith, usually a detailed, extensive list of doctrines.
- **Catechism:** A question-answer list of doctrines, used for teaching children & converts.
- ★ They are “inward facing” to teach doctrine for the health of the church.
- ★ They are “outward facing” for evangelism & apologetics.

### Week 2: Biblical Creeds & Other Early Creeds (Aug 14)

- Bible’s **Creedal Formulas** show early church use of creeds (e.g. Jn 1; Eph 2:1–10; 1 Tim 3:16).
- **Need for Creeds:** Used in baptisms (Mt 28:19) & to teach orthodoxy against heresy.
- **Apostle’s Creed & Gospel:** Jesus *accomplished* salvation through his death, & Holy Spirit *applies* salvation to people by forgiveness, sanctification, work in the church, & resurrection in eternal life.
- Apostle’s Creed may be used for worship, prayer, evangelism, & trinitarian theology.

### Weeks 3–4: Seven Councils (Aug 21) & Nicene Creed (Aug 28)

- **Trinity issues are Gospel Issues:** Trinity is revealed *through* the gospel. We know each by the other.
- **Sola Scriptura:** The Scripture is the only authority for doctrine.
- **Seven Councils:** Cumulative wisdom of thousands of Christians clarifying the doctrine of the Trinity.

325 AD 1. Nicaea	381 AD 2. Constantinople	431 AD 3. Ephesus	451 AD 4. Chalcedon	553 AD 5. Constantinople	787 AD 6. Constantinople	787 AD 7. Nicaea
Arianism (Jesus is created), Modalism (Trinity is 3 roles or modes)	Apollinarianism (Jesus hybrid & not fully God or man), Macedonianism (HS isn’t God)	Nestorianism (Jesus became God after birth & was 2 persons), Pelagianism (No Depravity)	Monophysitism (Jesus has no human nature)	Arianism, etc.	Monothelitism (Jesus had no human will)	Iconoclasm (Denial of icons)  <i>*Protestants deny veneration of icons</i>
Nicene Creed	Nicene Creed (expanded)	Theotokos, Jesus=God b4 birth	Chalcedonian Definition	Jesus’ eternal procession	Christ has two wills	Veneration of icons

- **Bible Reveals God** negatively (e.g. *infinite*), positively (e.g. *begotten*), analogically (e.g. *God’s hands*).
- **Nicene Vocabulary:** Substance (individual being), essence (kind of being, e.g. human or divine nature), Person (individual of a kind with relationships). For God, substance = essence since he is one of a kind.
- **Nicene Trinitarian Formula:** God is one substance and three persons.

	Divine Economy Of Salvation (God’s work in time) (Eph 1:3–14)	Eternal God / Psychological Analogy (God as he is in himself)
Father	Providence, Election	Unbegotten Authority
Son	Achieves salvation: Redemption	Eternally Begotten Mind / Logos, Submission
Holy Spirit	Applies salvation: Regeneration, Sanctification, Resurrection	Eternal Procession Real Personification Of Love Between Father & Son

**Resources** (find more at [www.tljacobs.com/confessions](http://www.tljacobs.com/confessions))

- **Grab a Nicene Creed bookmark!**
- “Creeds and Confessions 101” by Crossway.
- “The Value and Role of Creeds and Confessions” by Carl Trueman, *The Gospel Coalition*.
- “The Work of the Trinity in Salvation” by Crossway.
- “Why Must Jesus Be both Human and Divine?” by Erik Raymond, *The Gospel Coalition*.



## Pre & Post-Nicene Heresies

What is the Nicene trinitarian formula?

- God is one SUBSTANCE and three PERSONS.  
*homoousios* *hypostasis*

What does it mean for Christ to be “of the same substance as the Father” and “made human”?

- Was Jesus created? (Arianism, 1st Council of Nicaea)
- Is he a hybrid? (Apollinarianism, 1st & 2nd Council of Constantinople)
- Is he two persons in one? (Nestorianism, Council of Ephesus)
- Does he have only divine nature? (Monophysitism, Council of Chalcedon)
- Does he have only one divine will or two wills? (Monothelitism, 3rd Council of Constantinople)

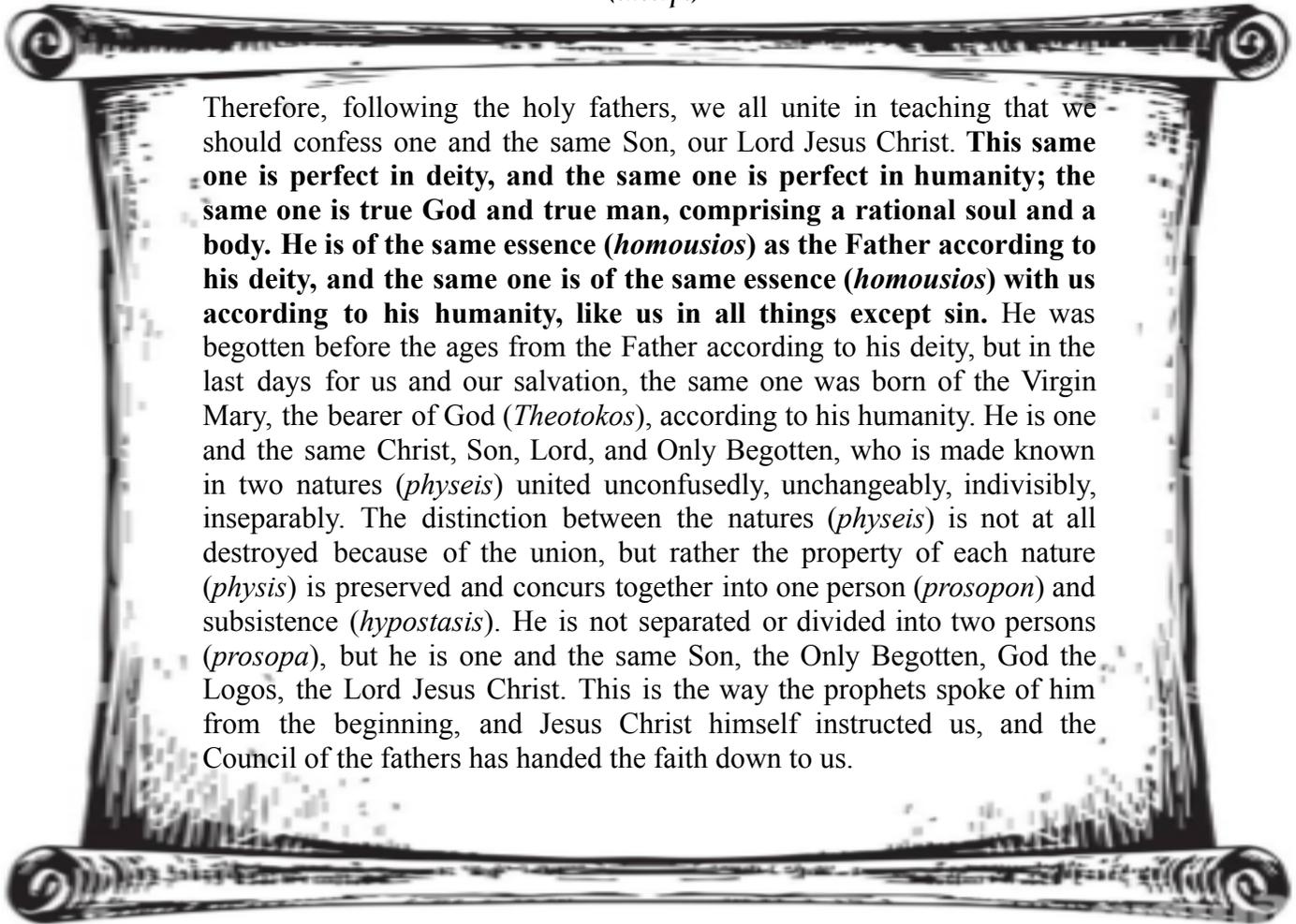
What we need is commentary explaining the Nicene Creed further.

In general, everything before Nicaea built up to it, and everything afterwards defended and explained it.

Comments by Donald Fairbairn at *Credo Mag* ([credomag.com/?p=38412](http://credomag.com/?p=38412))

- **What is a “Definition”?**  
“A definition is a commentary on a creed, designed to give more terminological precision to the content of that creed.”
- **What is the goal of the Chalcedonian Definition?**  
“The Chalcedonian Definition seeks to affirm that the Son, who is fully equal to the Father, has genuinely become fully human without ceasing to be divine, in order to accomplish our salvation.”
- **What does the Chalcedonian Definition discuss?**  
“The Chalcedonian Definition is actually about five pages long... It includes the full text of two different version of the Nicene Creed [original (325 AD) & expanded (381 AD)]... It includes descriptions of heresies... Then the Definition concludes with a paragraph that gives specificity and terminological precision to the church’s articulation of the incarnate Christ. This paragraph is usually regarded mistakenly as being the entire definition...”

♥ Chalcedonian Definition ♥  
(excerpt)



**Councils of Ephesus (431 AD) & Chalcedon (451 AD):**

- Christ has two NATURES : DIVINE & HUMAN .
- **Hypostatic Union** means he is one UNITED person (*hypostasis*),  
even though his natures and wills are DISTINCT and UNMIXED .

**Chalcedonian Definition in bold above.**

## Christ & Covenant (Christ's Two Natures)

### Why must Jesus be both human and divine?

- Jesus fulfills BOTH SIDES of the COVENANT by having both NATURES.

### What is the difference between a covenant and a contract?

- **Covenant:** A RELATIONSHIP established for a COMMON GOOD. Each party must fulfill their PROMISES & RESPONSIBILITIES even if the other doesn't. It is broken at DEATH.

- **Contract:** An AGREEMENT between parties to use each other as means for individual gain.

If one party fails, the contract is VOID.

## Humanity

The human side of the Old Covenant required us to OBEDIENCE. Christ fulfills this in two ways.

- “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (Matthew 5:17).

### 1. We were meant to obey, but we didn't, so Christ takes our PUNISHMENT.

➤ JUSTICE requires CAPITAL punishment for a CAPITAL crime.

- “Without the shedding of blood there is no forgiveness of sins” (Heb 9:22).

➤ **Penal Substitutionary Atonement:** Christ was our SUBSTITUTE.

Disobeying an infinite God requires an infinite punishment. Christ could satisfy (propitiate) this only by being *both* human and divine.

- “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21)

### 2. We were meant to obey, but we didn't, so Christ OBEYED for us.

- “As one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous” (Romans 5:18–19).

### **Q: Why must he be a true and righteous man? (Heidelberg Catechism, Question 16)**

A: He must be a true man because the justice of God requires that the same human nature which has sinned should pay for sin. He must be a righteous man because one who himself is a sinner he cannot pay for others.

### **Q: Why must he also be true God? (Heidelberg Catechism, Question 17)**

A: So that, by the power of his divinity, he might bear the weight of God's anger in his humanity and earn for us and restore to us righteousness and life.

## Divinity

### Christ must be divine . . .

#### 1. To gain VICTORY over death in the resurrection.

- “For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his” (Romans 6:5).

#### 2. To fulfill God’s side of the covenant, promising three things to Abraham’s OFFSPRING.

- “And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant” (Gen 17:7).
- “Now the promises were made to Abraham and to his offspring. It does not say, ‘And to offsprings,’ referring to many, but referring to one, ‘And to your offspring,’ who is Christ” (Gal 3:16).

#### A. LAND

- “The Lord said to Abram, ‘...all the land that you see I will give to you and to your offspring forever’” (Gen 13:14–15).
- “Blessed are the meek, for they shall inherit the earth” (Matt 5:5).
- “...they desire a better country, that is, a heavenly one” (Hebrews 11:16).
- “...he may grant you to be strengthened ... so that Christ may dwell in your hearts through faith” (Eph 3:16–17).

#### B. MANY OFFSPRING (NATION). (see verses below).

#### C. BLESSING TO ALL NATIONS

- “I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed” (Gen 22:17–18).
- “Know then that it is those of faith who are the sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed” (Gal 3:7–8).

## Conclusion

- Christ had to be human to (1) obey the Old Covenant for us and (2) take our punishment.
- Christ had to be divine to (1) be victorious over death in resurrection and (1) fulfill God’s Old Covenant promises.

Old Covenant → created Israel as the people of God.

New Covenant → created the Church as the people of God (aka. “New Israel,” kingdom of God).

- “Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah... For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts” (Jer 31:31–33).
- “Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant” (Heb 9:15).

# WEEK 6: Early Reformation Confessions

(1517–1620 AD)

## Recap

### Weeks 1–2: Intro (Aug 7) & Early Creeds (Aug 14)

- **Creed:** A short, memorable, poetic, often memorized summary of core Christian doctrines.
- **Confession:** A statement of faith, usually a detailed, extensive list of doctrines.
- **Catechism:** A question-answer list of doctrines, used for teaching children & converts.
  - ★ They are “inward facing” to teach doctrine for the health of the church.
  - ★ They are “outward facing” for evangelism & apologetics.
- **Bible’s Creedal Formulas** show early church use of creeds (e.g. Jn 1; Eph 2:1–10; 1 Tim 3:16).
- **Need for Creeds:** Used in baptisms (Mt 28:19) & to teach orthodoxy against heresy.
- **Apostle’s Creed & Gospel:** Jesus *accomplished* salvation through his death, & Holy Spirit *applies* salvation to people by forgiveness, sanctification, work in the church, & resurrection in eternal life.

### Weeks 3–5: Seven Councils (Aug 21) & Nicene Creed (Aug 28) & Chalcedon (Sept 4)

- **Trinity issues are Gospel Issues:** Trinity is revealed *through* the gospel. We know each by the other.
- **Sola Scriptura:** The Scripture is the only authority for doctrine.
- **Seven Councils:** Cumulative wisdom of thousands of Christians clarifying the doctrine of the Trinity.

325 AD 1. Nicaea	381 AD 2. Constantinople	431 AD 3. Ephesus	451 AD 4. Chalcedon	553 AD 5. Constantinople	787 AD 6. Constantinople	787 AD 7. Nicaea
Arianism (Jesus is created), Modalism (Trinity is 3 roles or modes)	Apollinarianism (Jesus hybrid & not fully God or man), Macedonianism (HS isn’t God)	Nestorianism (Jesus became God after birth & was 2 persons), Pelagianism (No Depravity)	Monophysitism (Jesus has no human nature)	Arianism, etc.	Monothelitism (Jesus had no human will)	Iconoclasm (Denial of icons)  <i>*Protestants deny veneration of icons</i>
Nicene Creed	Nicene Creed (expanded)	Theotokos, Jesus=God b4 birth	Chalcedonian Definition	Jesus’ eternal procession	Christ has two wills	Veneration of icons

- **Bible Reveals God** negatively (e.g. *infinite*), positively (e.g. *begotten*), analogically (e.g. God’s hands).
- **Nicene Vocabulary:** Substance (individual being), essence (kind of being, e.g. human or divine nature), Person (individual of a kind with relationships). For God, substance = essence since he is one of a kind.
- **Nicene Trinitarian Formula:** God is one substance and three persons.
- **Chalcedonian Definition:** Christ has two distinct natures (divine & human), required to fulfill both sides of the covenant. Without both, salvation is impossible.
- **Penal Substitutionary Atonement:** Christ was our substitute who took our punishment & in exchange gave us his righteousness. “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21).

	Divine Economy Of Salvation (God’s work in time) (Eph 1:3–14)	Eternal God / Psychological Analogy (God as he is in himself)	
Father	Providence, Election	Unbegotten	Authority
Son	<i>Achieves</i> salvation: Redemption	Eternally Begotten	Mind / Logos, Submission
Holy Spirit	<i>Applies</i> salvation: Regeneration, Sanctification, Resurrection	Eternal Procession	Real Personification Of Love Between Father & Son

➤ **Grab a Nicene Creed bookmark!**



## History

❖ *Pre-Schism (Weeks 1–5)*

4 BC–100 AD	New Testament Period
100–300	Early creeds & debates with heresies.
325–787	Seven Ecumenical Councils
1054	<b>Great Schism:</b> Roman Catholicism & Greek Orthodoxy split

❖ *Medieval Period* ❖  
(& *first Reformers*)

313	Edict of Milan (Constantine orders Christianity official religion of Roman Empire)
476	Fall of Rome
1095	Indulgences begin (buy your way out of Purgatory)
1096	University of Oxford founded
b. 1140	<b>Peter Waldo</b> funds translation of the Bible into common languages
b. 1225	Thomas Aquinas advocates <i>systematic</i> theology & literal interpretation of Scripture
b. 1328	<b>John Wycliffe</b> defends <i>Sola Scriptura</i> & trans. the Bible into English
b. 1370	<b>Jan Hus</b> opposes papacy
b. 1484	<b>Ulrich Zwingli</b> says Baptism is a symbol, not a sacrament
1453	Conquest of Constantinople by the Turks
1492	Christopher Columbus's first voyage to Americas

❖ *Protestant Reformation* ❖  
(& *first Baptists*)

1517	Martin Luther's <i>Ninety-Five Theses</i>
1530	<b>Augsburg Confession</b> by Philip Melancthon, friend of Luther
1534	Church of England breaks from Roman Catholicism by edict of Henry VIII
d. 1536	<b>William Tyndale</b> translates part of the Bible into English & martyred
1536	John Calvin's <i>Institutes of the Christian Religion</i> (1st ed)
1553–58	Queen Mary temporarily returns England to Catholicism & persecutes Protestants
1555	Latimer, Ridley, & Cranmer burned at the stake in Oxford for Protestantism
1561	<b>Belgic Confession</b> by the Dutch Reformed Church
1563	39 Articles (English Reformation, Church of England) for <i>Book of Common Prayer</i> .
1563	<b>Heidelberg Catechism</b> in Germany
1609	<b>Baptists:</b> First baptist church (Amsterdam) founded by English Separatist John Smyth
1619	<b>Canons of Dort</b> in the Netherlands
1638	Roger Williams established the first <b>Baptist</b> congregation in N. American colonies
<b>1646–7</b>	<b>Westminster Confession</b> , Larger Catechism, & Shorter Catechism in England
1646	<b>First London Baptist Confession</b> (Revision of Westminster Catechism)
1658	Savoy Declaration (revision of Westminster)
1689	<b>Second London Baptist Confession</b>

## The Protestant Reformation (1517– c. 1600)

### Why did it happen?

The Reformation began as an attempt to REFORM the Roman Catholic Church, but their rejection of reform transformed it into revolution.

### What's wrong with Roman Catholicism?

Before the Great Schism between Roman Catholicism and Eastern Orthodoxy in 1054 AD, the Seven Councils focused on gospel issues through answering trinitarian heresies with the development of trinitarian orthodoxy. The Medieval Period saw much healthy growth in theology, but eventually the Catholic Church grew more and more distant from Scripture. The Catholic Church also became increasingly political and involved in the manipulation of kings and nations.

Some Catholic doctrines: Tradition above Bible, Progressive Justification (based on works), Sacraments, salvific Eucharist, salvific baptism, veneration of saints, Purgatory, Papacy, and many more.

### How did the Reformation start?

Precursors: There were several precursors to the Protestant Reformation, including the efforts of Peter Waldo (b. 1140), John Wycliffe (b. 1328), and later William Tyndale (b. 1494) to translate the Bible into common languages, as well as Jan Huss, Ulrich Zwingli, and others who defended Sola Scriptura (Scripture Alone) or opposed the papacy.

#### **Martin Luther's 95 Theses (1517):**

Martin Luther was an Augustinian monk and professor of theology at the University of Wittenberg. His comparison between church doctrines and Scripture lead him to post 95 grievances calling for reform on All Saints' Church on the eve of All Saints' Day (Halloween), a two-day festival celebrating Christ's victory over death for all saints. These grievances were copied and spread like wildfire. The church denounced them, so reform became protest, igniting the flame of the Reformation that quickly spread to other nations as people broke away from Catholicism.

### What do Protestants believe?

Before the Great Schism between East & West in 1054, Councils defended the gospel by defending the Trinity. Reformers defended the gospel by defending grace over works. The key distinctives of Protestantism can be summarized by five mottos called Sola's. The Reformation was also characterized by what would become known as the Five Points of Calvinism, also sometimes referred to as Reformed Theology or the Reformed tradition.

Reformed Confessions & Catechisms<sup>2</sup>*Augsburg Confession (1530)*

The Augsburg Confession is the most significant confession of the early Reformation period. ...[It was] assembled chiefly by **Melanchthon** [with help from his friend **Martin Luther**].... This confession [defended Lutheranism] to the reigning Holy Roman Emperor, Charles V. ...The general order of the **Apostles' Creed** is followed... Typical of the Reformation period, not only are [Roman Catholic] errors described but groups of opponents are named and denounced as well... The confession cleverly exploits disagreements within the Roman tradition itself... The Augsburg Confession remains one of the doctrinal standards for confessional Lutherans...

*Belgic Confession (1561)*

The Belgic Confession was produced in 1561 during an intense time of confession writing—almost fifty Reformed confessions and catechisms in twenty years. The confession stands out for its doctrinal warmth and its author's courage. It was written by **Guido de Bres**... [who] was a one-time **student of John Calvin**... to persuade the Spanish king, Philip II... that Protestants should not be persecuted... Within a few years de Bres paid for his faith with his life. ...The Belgic Confession begin[s] with the doctrine of God and man's knowledge of God, [and] the authority and sufficiency of the Scriptures...

*39 Articles of Religion of the Church of England (1562)*

...They [were originally drafted] by Archbishop **Thomas Cranmer** in 1552... [and] finalized after the conclusion of the **Council of Trent** [Catholic counter-reformation]... [They] offer a careful balance of continuity with, and criticism of, the old [Roman Catholic] faith. ...[It] requires Anglicans to affirm the Nicene Creed, the Athanasian Creed, “and that which is commonly called the **Apostles' Creed**.” ...The English church would remain hierarchical and episcopal, and that many of its ceremonies would maintain continuity with the medieval church, [but] clear statements about sin and justification signal the English church's move from Roman Catholic to Reformed sympathies...

*Heidelberg Catechism (1563)*

[Drafted primarily by **Zacharias Ursinus**] ...When the Synod of Dort approved the catechism in 1619, it was assured a special place among churches in the continental Reformed tradition. The preface... frames the discussion of the faith in terms of gospel comfort in the face of sin and suffering... [The catechism] speak[s] of our sin and the misery that accompanies a failure to keep God's law.... [It] employs the **Apostles' Creed** to introduce our triune God and then trace the plan of salvation...

<sup>2</sup> “Creeds and Confessions 101” by Crossway <<https://www.crossway.org/articles/creeds-and-confessions-101>>

## Five Solas

The five *solas* of the Reformation distinguish Protestantism from Catholicism & Eastern Orthodoxy.

### 1. *Sola Scriptura* • Scripture Alone

“*Sola Scriptura* is the belief that because Scripture is God’s inspired Word, it is the only

INERRANT, SUFFICIENT, and final AUTHORITY for the church... That cannot be said of church tradition, councils, or church leaders, as important as they all may be.”<sup>3</sup>

- “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” (2 Tim. 3:16–17).

All knowledge must be filtered through the Scripture and cannot contradict it. This does *NOT* mean

Scripture is the only source of wisdom. It AFFIRMS, COMPLETES, and CORRECTS.

natural reason (preaching, tradition & doctrinal development, General Revelation, Natural Theology, Natural Law, & Common Grace).

- ☞ **Belgic Confession, Article 2:** “We know God by two means: First, by the creation, preservation, and government of the universe... Second, God makes himself known to us more clearly by his holy and divine Word...”
- ☞ **Belgic Confession, Article 5:** “We receive all these books and these only as holy and canonical, for the regulating, founding, and establishing of our faith... not so much because the church receives and approves them as such but above all because the Holy Spirit testifies in our hearts that they are from God, and also because they prove themselves to be from God.”

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<sup>3</sup> All quotes in this section are taken from “The Five Solas” by Matthew Barrett, *The Gospel Coalition* <<https://www.thegospelcoalition.org/essay/the-five-solas/>>

## 2. *Solus Christus* • Christ Alone

“*Solus Christus* is the assertion that Christ alone is the basis on which the ungodly are JUSTIFIED in God’s sight.”

- “But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life” (Titus 3:4–7).
- **Penal Substitutionary Atonement:** (See last week’s lesson) “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21).
- ☞ **Belgic Confession, Article 20:** “...So God made known his justice toward his Son, who was charged with our sin, and he poured out his goodness and mercy on us... giving to us his Son to die... and raising him to life for our justification...”
- ☞ **Articles of Religion #18:** “For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.”

## 3. *Sola Fide* • Faith Alone

“*Sola fide* maintains that the believer receives the REDEMPTION Christ has accomplished only through faith.”

- “Yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ” (Gal 2:16).
- ☞ **Augsburg Confession, Article 6:** “For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.”
- ☞ **Heidelberg Catechism, Q 61:** “Why do you say that through faith alone your are righteous?”  
“Not because I please God by the worthiness of my faith. It is because only Christ’s satisfaction, righteousness, and holiness make me righteous before God, and because I can accept this righteousness and make it mine in no other way than through faith” (see 1 Cor 1:30–31; Ro 10:10; 1 Jn 5:10–12).

#### 4. *Sola Gratia* • Grace Alone

“*Sola gratia* proclaims that all of our SALVATION, from beginning to end, is by grace and grace alone.”

- “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast” (Eph 2:8–9).
- ☞ **Augsburg Confession, Article 4:** “men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ’s sake, through faith”
- ☞ **Heidelberg Catechism, Q 22:** “What is true faith?” “True faith is... a sure knowledge by which I hold as true all that God has revealed to us in Scripture... which the Holy Spirit creates in me by the gospel... forgiveness of sins, eternal righteousness, and salvation. These are gifts of sheer grace, granted solely by Christ’s merit.”

#### 5. *Soli Deo Gloria* • Glory to God Alone

“Because of these things, the Reformers held fast to the phrase *soli Deo gloria*, that only God receives glory for our SALVATION.” In other words, all that God does (including saving us) and all that we

do are both ultimately for God’s glory. Anything else is idolatry.

- “For you were bought with a price. So glorify God in your body” (1 Cor 6:20).
- “So, whether you eat or drink, or whatever you do, do all to the glory of God” (1 Cor 10:31).
- “let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven” (Matt 5:16).
- “Everyone who is called by my name, whom I created for my glory...” (Isa 43:7)
- ☞ **Belgic Confession, Article 23:** “‘justified by grace as a gift...’ ...giving all glory to God, humbling ourselves, and recognizing ourselves as we are; not claiming a thing for ourselves or our merits...”
- ☞ **Heidelberg Catechism, Q 91:** “What are good works?” “Only those which are done out of true faith, conform to God’s law, and are done for God’s glory...”
- ☞ **Westminster Shorter Catechism, Q1:** “What is the chief end of man?” “The chief end of man is to glorify God and enjoy him forever.”

## WEEK 7: Canons of Dort & Five Points of Calvinism

### Recap Weeks 1–5

- **Creeds** (doctrinal poems), **Confessions** (statements of faith), **Catechisms** (Q&A statements), & **Councils** (debates of orthodoxy & heresy) serve the health of the church & we still rely on them today.
  - ★ **Inward Facing:** to teach & guard right doctrine (orthodoxy) for the health of the church.
  - ★ **Outward Facing:** for evangelism & apologetics.
- **Trinity issues are Gospel Issues:** Trinity is revealed *through* the gospel. Compromising the Trinity compromises the gospel.
- **Divine Economy of Salvation:** Father elects, Son *achieves* salvation & Spirit *applies* it to us by grace.
- **Nicene Trinitarian Formula:** God is one substance (being) and three persons.
- **Chalcedonian Definition:** Christ has two distinct natures (divine & human) in order to fulfill both sides of the covenant. Without both, salvation is impossible.
- **Penal Substitutionary Atonement:** Christ was our substitute for punishment. “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21).

### Week 6: Reformation (1517 ff.)

- **Reformation:** Effort to reform Roman Catholicism turned into revolution & birthed **Protestantism**. Gospel debates shift from Trinity to grace & work.
- **Martin Luther:** Reformation took off in 1517 when he wrote *The 95 Theses*.
- **Sola Scriptura:** Scripture alone is the inerrant, sufficient, and authoritative word of God, while it affirms, completes, and corrects natural reason.
- **Solas ...Christus, ...Gratia, & ...Fide:** We are justified by Christ alone (*solus Christus*), by grace alone (*sola gratia*), through faith alone (*sola fide*), and not by works that we have done (Eph 2:8–10).
- **Soli Deo Gloria:** To God alone be all glory for our salvation & for all our works (Eph 2:1–10).

### Take Home

- Nicene Creed bookmark
- *The Simple Truth of G.R.A.C.E.* by Walter Price\

### Articles

- “Creeds and Confessions 101” by Crossway
- “The Work of the Trinity in Salvation” by Crossway

Find more online at [www.tljacobs.com/confessions](http://www.tljacobs.com/confessions)

## Synod of Dort (1618–19)<sup>4</sup>

Of all the confessions of the Reformation, The Canons of Dort exhibited the largest national diversity with twenty-six representatives to the Synod of Dort from eight nations. Their purpose was not to write a comprehensive statement of doctrines, like the Belgic Confession or Heidelberg Catechism, but to specifically address five points of doctrine.

After the death of **Jacobus Arminius** (1560–1609), his followers, known as **Arminians**, wrote the Remonstrance of 1610, which contained five articles of disagreement with the theology of the influential reformer John Calvin (1509–1564) in his *Institutes of the Christian Religion*. In response the Synod wrote the Canons of Dort to answer these five articles.

### What does Arminianism teach?

1. People have **limited depravity** or affect from ORIGINAL SIN, & God gives **Prevenient Grace** to all people, enabling them to trust in God by THEIR OWN effort.
2. God's **election**, or predestination, is based on OUR foreseen faith.
3. Christ **atoned** for *all* sinners, and WE apply it to ourselves by our own free choice.
4. People may resist God's **grace** and DECLINE his gift.
5. People may lose their salvation, which means their salvation does not PERSEVERE.

### What do the Canons of Dort Teach? (T.U.L.I.P. or G.R.A.C.E.)

\*Aka., *The Five Points of Calvinism* or *Reformed Theology* (RT). RT is present in most Reformation confessions, and the upcoming London Confession. It is also taught in most seminaries today.

### Is Calvinism the Gospel?

Early in church history, the gospel was defended by defending Trinitarianism. In the Reformation, it was defended by defending grace over works. Calvinism's purpose is to reaffirm the gospel presented in the Bible and defended by Christian throughout history. It reaffirms:

- **Trinitarian Divine Economy of Salvation:** The Father elects, the Son *achieves* salvation & Spirit *applies* it to us by grace. We do not choose ourselves, achieve it ourselves, or apply it to ourselves.
- **Solas:** Salvation is by Christ alone (*solus Christus*), by grace alone (*sola gratia*), through faith alone (*sola fide*), and not by works that we have done.

### Resources

- "What We Believe About the Five Points of Calvinism" by John Piper, Desiring God
- TULIP lessons by John Piper (Especially lesson 1)
- "Five Points of Calvinism" by Barry Cooper, Ligonier Ministries

<sup>4</sup> See "The Canons of Dort," Christian Reformed Church <https://www.crcna.org/welcome/beliefs/confessions/canons-dort> & "Creeds and Confessions 101," Crossway <https://www.crossway.org/articles/creeds-and-confessions-101/#canons>.

**T.U.L.I.P.**

(Five Points of Calvinism)

**T**otal Depravity

People are not as bad as they could be, thanks to **Common Grace**, but sin affects every part of us in some way. People do not have the ability on their own effort to put their trust in God. We have total rebellion. God must change their our hearts first (**Regeneration**), and only God has the power to change hearts.

- “All have sinned and fall short of the glory of God” (Ro 3:23).
- “None is righteous, no, not one... no one seeks for God. All have returned aside; together they have become worthless; no one does good, not even one” (Ro 3:10–12).
- “For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.” (Ro 7:18).
- “But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness” (Ro 6:17–18).
- “And you were dead in your trespasses and sins, in which you formerly walked...” (Eph 2:1).

## U nconditional Election

God predestines people to salvation not based on a person's trust but on Christ's act of death and resurrection. Nothing people do makes God choose them. The choice is God's

- "In him [Christ] also we have been chosen, having been predestined according to His purpose who works all things after the counsel of His will" (Eph 1:11).
- "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved" (Eph 1:3–6).
- "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day" (John 6:44).
- "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father" (John 6:65).

### Why did God choose us?

- "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast" (Eph 2:4–9).

### If some are elect and others aren't, what's the point of evangelism?

God saves ordains the end (salvation) and the means (evangelism).

- "How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?" (Ro 10:14–15).

### If some are elected and others aren't, doesn't that mean people go to Hell against their will?

People go where they want, but we all want Hell until God changes our hearts.

- Read Romans 9:14–23.

## Limited Atonement

Christ atones for those who are saved, not those who are not saved.

Rationale: If Christ atoned for all, but some still go to Hell, then Christ's atonement was ineffective. If Christ's atonement is given to all (Arminian prevenient grace), then it is only made effective by our choice. Instead, Christ's atonement *achieves* salvation. It does not just make it *possible*. Salvation is *applied* to us by the Holy Spirit, not by our own free choice (see Divine Economy of Salvation). Therefore, the limited number of people who are saved are those whose sins have been atoned for.

Conclusion: Salvation is caused by Christ, not our choice.

- “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him” (2 Cor 5:21).
- “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast” (Eph 2:8–9).

### Do Calvinists water down John 3:16?

- “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

“No, because John 3:16 affirms that God loved the world so that anyone who believes will be saved by the death of his Son. Both Calvinists and Arminians affirm this: All who believe will be saved by the atonement of Jesus” (John Pper)<sup>5</sup>

### Why is it limited instead of *unlimited*?

Both Calvinists and Arminians limit atonement, for not all go to heaven. Arminians limit its effectiveness and reduce it to an offer. Calvinists say it is not an offer but a cause of salvation for those who believe, for not all are saved.

Unlimited atonement would be either universalism or ineffective atonement.

“Calvinists believe that the death of Christ accomplished or purchased something more than Arminians believe it did, namely, the effectual grace to believe and come to Christ... The ‘limitation’ is in the conscious design or intention of the atonement by God. Calvinists believe that God really means to accomplish, through the atonement, the conversion of a definite (limited) group of people, not just hold out the opportunity to all people to believe.” (John Piper).

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<sup>5</sup> “TULIP: Introduction,” by John Piper <<https://www.desiringgod.org/messages/tulip-introduction-session-1>>

## *I*rrresistible Grace

We all resist God until he overcomes our resistance and changes our hearts.

- “And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh” (Ezekiel 36:26).
- “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast” (Eph 2:8–9).
- “I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers... My covenant which they broke... But this is the covenant which I will make with the house of Israel after those days... I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people” (Jer 31:31–33).
- Read Romans 9:14–23.

## *P*erseverance of the Saints

“They, whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved” (Westminster Confession 17.1). “This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father” (17.2).

- “But you do not believe because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one” (John 10:26–30).
- “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?” (Ro 8:28–32).

### **What about those who appear to fall away?**

- “They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us” (1 John 2:19)

## WEEK 8: Westminster Catechisms

(1647 AD)

### Recap Weeks 1–5

- **Creeds** (doctrinal poems), **Confessions** (statements of faith), **Catechisms** (Q&A statements), & **Councils** (debates of orthodoxy & heresy) serve the health of the church & we still rely on them today.
  - ★ **Inward Facing:** to teach & guard right doctrine (orthodoxy) for the health of the church.
  - ★ **Outward Facing:** for evangelism & apologetics.
- **Trinity issues are Gospel Issues:** Trinity is revealed *through* the gospel. Compromising the Trinity compromises the gospel.
- **Divine Economy of Salvation:** Father elects, Son *achieves* salvation & Spirit *applies* it to us by grace.
- **Nicene Trinitarian Formula:** God is one substance (being) and three persons.
- **Chalcedonian Definition:** Christ has two distinct natures (divine & human) in order to fulfill both sides of the covenant. Without both, salvation is impossible.
- **Penal Substitutionary Atonement:** Christ was our substitute for punishment. “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21).

### Week 6 & 7: Reformation (1517 ff.) & T.U.L.I.P.

- **Reformation:** Effort to reform Roman Catholicism turned into revolution & birthed **Protestantism**. Gospel debates shift from Trinity to grace & work.
- **Martin Luther:** Reformation took off in 1517 when he wrote *The 95 Theses*.
- **Sola Scriptura:** Scripture alone is the inerrant, sufficient, and authoritative word of God, while it affirms, completes, and corrects natural reason.
- **Solas ...Christus, ...Gratia, & ...Fide:** We are justified by Christ alone (*solus Christus*), by grace alone (*sola gratia*), through faith alone (*sola fide*), and not by works that we have done (Eph 2:8–10).
- **Soli Deo Gloria:** To God alone be all glory for our salvation & for all our works (Eph 2:1–10).
- **Five Points of Calvinism (T.U.L.I.P.):** **T**otal Depravity, **U**nconditional Election, **L**imited Atonement, **I**rresistible Grace, **P**erseverance of the Saints (See Eph 1:1–11, 2:1–10, Ro 9:14–23, 10:14–15).

### Take Home

- Nicene Creed bookmark
- *The Simple Truth of G.R.A.C.E.* by Walter Price

Find resources online at [www.tljacobs.com/confessions](http://www.tljacobs.com/confessions)

## History of the English Reformation<sup>6</sup>

**The Church of England** broke from Catholicism in the English Reformation initiated by **King Henry VIII** (1509 – 1547), contemporary of Martin Luther and John Calvin. Henry VIII broke from Roman Catholicism in order to divorce his wife. Unjust as this motive is, it freed England to follow the Reformation, but it also began persecuting Catholics. The reign of his son **Edward VI** (1547 – 1553) sustained the fledgling reformation and saw Archbishop Cranmer write the Book of Common Prayer and the **Thirty-Nine Articles**, helping establish a Protestant state. Since Edward's half sister Mary Tudor was Catholic, Edward named his 17-year old cousin Jane Grey queen successor, but her nine-day reign was cut short when Mary and her supporters executed her.

**Mary I** (Bloody Mary, 1553 – 1558) attempted to purge England of Protestants in a bitter blood bath. Latimer, Ridley, and Archbishop Cranmer were burnt at the stake in Oxford. When her half-sister **Elizabeth I** (1558–1603) reigned, she returned England to Protestantism permanently. She was learned, popular with the people, and astute and picking competent leaders. Shakespeare was at his peak under Elizabeth's reign. Mary's son **James I** (1603–1625) reigned next. His defense of Protestantism prompted the Catholic Guy Fawkes and the Gunpowder Plot to attempt to blow up Parliament, though they failed. More a scholar than a man of action, he commissioned the Authorized Version or **King James Version of the Bible** to be translated (1611). But, Puritans saw this and other state actions as government overreach dictating religious practice and limitation on religious liberty, not unlike the pope. So, many Puritans became Pilgrims sailing for the American colonies on the Mayflower while other Puritans stayed within the Church of England to reform it further.

**Charles I** (1625 – 1649), James's son, believed he ruled by divine right, so his tensions with Parliament, advocate of the people, caused a four-year civil war in which the king was executed and the monarchy was replaced by the Commonwealth with Puritan **Oliver Cromwell** (1653 – 1658) as Lord Protector. The **Westminster Assembly** by the Church of England took place at this time (1643 – 53). Immediately prior, and also in response to persecution, reformed Baptists created the **First London Baptist Confession** (1644) to distinguish themselves from semi-Pelagian Arminians and Anabaptists while signaling their solidarity with reformed Anglicans and Presbyterians.

Cromwell's son Richard succeeded him for nine months, but his lack of military prowess saw the quick return of the monarchy under **Charles II** (1660 – 1685), son of Charles I, who was a weak king reigned during the Great Plague (1665) and the Great Fire of London (1666). His brother **James II** (1685 – 1688) was Catholic and reinstated Protestant persecution, though not on the scale of Mary. He was chased away by Parliament and the people. James' daughter **Mary II** was Protestant, so she and his son-in-law **William III** were invited to reign jointly (1689 – 1702). Mary's sister **Anne** reigned next (1702 – 1714) and unified England and Scotland into the United Kingdom of Great Britain. Successive rulers continued to struggle with state dictated religion, tyrannical tendencies, and the need for continued puritan reformation.

<sup>6</sup> "Kings and Queens of England," <https://www.historic-uk.com/HistoryUK/KingsQueensofBritain/>

## Westminster Assembly (1643–53)

In response to the bloody civil war under Charles I, Reformed pastor-theologians meeting in Westminster Abbey sought a more religious stability than Queen Elizabeth provided. Their work provided lasting stability for the Church of England and Scottish Presbyterianism by producing a collection of documents known as...

### **The Westminster Standards:**

- Westminster Confession of Faith
- Westminster Larger Catechism
- Westminster Shorter Catechism
- Directory of Public Worship
- Form of Church Government.

**The Westminster Confession** remains the dominant confession of Reformed (Calvinist) Christianity to this day. It influences almost all later Protestant confessions and catechisms, including the London Baptist Confession, which is a Baptist revision of Westminster. The Confession has similarities with the Thirty-Nine Articles and follows the longstanding general structure of the Apostles' Creed.

Two prominent modifications evident in later confessions outside of the Church of England include replacing Paedobaptism (infant baptism) with believer's baptism, and denying that civil magistrates have a duty to enforce religion and guide church synods and councils.

**The Westminster Catechisms** are companion texts to the Confession. They provide a comprehensive Reformed Protestant theology in a question and answer format. Of these three documents, the **Larger Catechism** is the most detailed and developed. The **Shorter Catechism** was based on the Larger with a more condensed and personal focus made easier to memorize or use as a quick reference guide.

Westminster Shorter Catechism<sup>7</sup>Study Questions

- What continues or reforms past theology?
- What needs more reform? (aka. What do you disagree with?)

## INTRODUCTION

**1. What is the chief end of man?**

Man's chief end is to glorify God, and to enjoy him for ever.

*1 Cor. 10:31; Rom. 11:36; Ps. 73:25-28.*

**2. What rule hath God given to direct us how we may glorify and enjoy him?**

The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

*2 Tim. 3:16; Eph. 2:20; 1 John 1:3-4.*

**3. What do the Scriptures principally teach?**

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

*2 Tim. 1:13; 2 Tim. 3:16.*

## DOCTRINE OF GOD

**4. What is God?**

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

*John 4:24; Job 11:7-9; Ps. 90:2; Jas. 1:17; Ex. 3:14; Ps. 147:5; Rev. 4:8; 15:4; Ex. 34:6-7.*

**5. Are there more Gods than one?**

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

*Deut. 6:4; Jer. 10:10.*

**6. How many persons are there in the Godhead?**

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

*1 John 5:7; Matt. 28:19.*

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

The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

*Eph. 1:4,11; Rom. 9:22-23.*

**8. How doth God execute his decrees?**

God executeth his decrees in the works of creation and providence.

*Ps. 148:8; Is40:26; Dan. 4:35; Acts 4:24-28, Rev. 4:11*

<sup>7</sup> Text & Scripture references taken from <https://www.lochravenpca.org/wsc-outline/>

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

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

*Gen. 1; Heb. 11:3.*

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

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

*Gen. 1:26-28; Col. 3:10; Eph. 4:24.*

**11. What are God's works of providence?**

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

*Ps. 145:17; Ps. 104:24; Is28:29; Heb. 1:3; Ps. 103:19; Matt. 10:29-31.*

**12. What special act of providence did God exercise toward man in the estate wherein he was created?**

When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

*Gal. 3:12; Gen. 2:17.*

SIN

**13. Did our first parents continue in the estate wherein they were created?**

Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

*Gen. 3:6-8, 13; Ecc. 7:29.*

**14. What is sin?**

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

*1 John 3:4.*

**15. What was the sin whereby our first parents fell from the estate wherein they were created?**

The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

*Gen. 3:6, 12.*

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

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

*Gen. 2:16-17; Rom. 5:12; 1 Cor. 15:21-22.*

**17. Into what estate did the fall bring mankind?**

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

*Rom. 5:12.*

**18. Wherein consists the sinfulness of that estate whereinto man fell?**

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

*Rom. 5:12, 19; Rom. 5:10-20; Eph. 2:1-3; Jas. 1:14-15; Matt. 15:19.*

**19. What is the misery of that estate whereinto man fell?**

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

*Gen. 3:8, 10, 24; Eph. 2:2-3; Gal. 3:10; Lam. 3:39; Rom. 6:23; Matt. 25:41, 46.*

## ELECTION

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

God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

*Eph. 1:4; Rom. 3:20-22; Gal. 3:21-22.*

**21. Who is the Redeemer of God's elect?**

The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

*1 Tim. 2:5-6; John 1:14; Gal. 4:4; Rom. 9:5; Luke 1:35; Col. 2:9; Heb. 7:24-25.*

## CHRIST

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

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, and born of her, yet without sin.

*Heb. 2:14, 16; Heb. 10:5; Matt. 26:38; Luke 1:27, 31, 35, 42; Gal. 4:4; Heb. 4:15; Heb. 7:26.*

**23. What offices doth Christ execute as our Redeemer?**

Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

*Acts 3:21-22; Heb. 12:25 with 2 Cor. 13:3; Heb. 5:5-7; Heb. 7:25; Ps. 2:6; Is9:6-7; Matt. 21:5; Ps. 2:8-11.*

**24. How doth Christ execute the office of a prophet?**

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

*John 1:18; 1 Pet. 1:10-12; John 15:15; John 20:31.*

**25. How doth Christ execute the office of a priest?**

Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us.

*Heb. 9:14, 28; Heb. 2:17; Heb. 7:24-25.*

**26. How doth Christ execute the office of a king?**

Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

*Acts 15:14-16; Is33:22; Is32:1-2; 1 Cor. 15:25.*

**27. Wherein did Christ's humiliation consist?**

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

*Luke 2:7; Gal. 4:4; Heb. 12:2-3; Is53:2-3; Luke 22:44; Matt. 27:46; Phil. 2:8; 1 Cor. 15:3-4; Acts 2:24-27, 31.*

**28. Wherein consisteth Christ's exaltation?**

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

*1 Cor. 15:4; Mark 16:19; Eph. 1:20; Acts 1:11; Acts 17:31.*

## SALVATION

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

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

*John 1:11-12; Titus 3:5-6.*

**30. How doth the Spirit apply to us the redemption purchased by Christ?**

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

*Eph. 1:13-14; John 6:37, 39; Eph. 2:8; Eph. 3:17; 1 Cor. 1:9.*

**31. What is effectual calling?**

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

*2 Tim. 1:9; 2 Thess. 2:13-14; Acts 2:37; Acts 26:18; Ezek. 36:26-27; John 6:44-45; Phil. 2:13.*

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

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

*Rom. 8:30; Eph. 1:5; 1 Cor. 1:26, 30.*

**33. What is justification?**

Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

*Rom. 3:24-25; Rom. 4:6-8; 2 Cor. 5:19, 21; Rom. 5:17-19; Gal. 2:16; Phil. 3:9.*

**34. What is adoption?**

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

*1 John 3:1; John 1:12; Rom. 8:17.*

**35. What is sanctification?**

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

*2 Thess. 2:13; Eph. 4:23-24; Rom. 6:4, 6; Rom. 8:1.*

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

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

*Rom. 5:1-2, 5; Rom. 14:17; Prov. 4:18; 1 John 5:13; 1 Pet. 1:5.*

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

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

*Heb. 12:23; 2 Cor. 5:1, 6, 8; Phil. 1:23; Luke 23:43; 1 Thess. 4:14; Is57:2;*

*Job 19:26-27.*

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

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

*1 Cor. 15:43; Matt. 25:23; Matt. 10:32; 1 John 3:2; 1 Cor. 13:12; 1 Thess. 4:17-18.*

**TEN COMMANDMENTS • MORAL DUTY****39. What is the duty which God requireth of man?**

The duty which God requireth of man, is obedience to his revealed will.

*Mic. 6:8; 1 Sam. 15:22.*

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

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

*Rom. 2:14-15; Rom. 10:5.*

**41. Where is the moral law summarily comprehended?**

The moral law is summarily comprehended in the ten commandments.

*Deut. 10:4; Matt. 19:17.*

**42. What is the sum of the ten commandments?**

The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

*Matt. 22:37-40.*

**43. What is the preface to the ten commandments?**

The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. — *Ex. 20:2.*

**44. What doth the preface to the ten commandments teach us?**

The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

*Luke 1:74-75; 1 Pet. 1:15-19.*

## TEN COMMANDMENTS

**45. Which is the first commandment?**

The first commandment is, Thou shalt have no other gods before me.

*Ex. 20:3.*

**46. What is required in the first commandment?**

The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

*1 Chr 28:9; Deut. 26:17; Matt. 4:10; Ps. 29:2.*

**47. What is forbidden in the first commandment?**

The first commandment forbiddeth the denying, or not worshipping and glorifying, the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

*Ps. 14:1; Rom. 1:21; Ps. 81:10-11; Rom. 1:25-26.*

**48. What are we specially taught by these words, before me,” in the first commandment?**

These words, before me,” in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

*Ezek. 8:5-18; Ps. 44:20-21.*

**49. Which is the second commandment?**

The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.

*Ex. 20:4-6.*

**50. What is required in the second commandment?**

The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his Word.

*Deut. 32:46; Matt. 28:20; Acts 2:42.*

**51. What is forbidden in the second commandment?**

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

*Deut. 4:15-19; Ex. 32:5, 8; Deut. 12:31-32.*

**52. What are the reasons annexed to the second commandment?**

The reasons annexed to the second commandment are, God’s sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

*Ps. 95:2-3, 6; Ps. 45:11; Ex. 34:13-14.*

**53. Which is the third commandment?**

The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

*Ex. 20:7.*

**54. What is required in the third commandment?**

The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

*Matt. 6:9; Deut. 28:58; Ps. 68:4; Rev. 15:3-4; Mal. 1:11, 14; Ps. 138:1-2; Job 36:24.*

**55. What is forbidden in the third commandment?**

The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

*Mal. 1:6-7, 12; Mal. 2:2; Mal. 3:14.*

**56. What is the reason annexed to the third commandment?**

The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

*1 Sam. 2:12, 17, 22, 29; 1 Sam. 3:13; Deut. 28:58-59.*

**57. Which is the fourth commandment?**

The fourth commandment is, Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

*Ex. 20:8-11.*

**58. What is required in the fourth?**

The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath to himself.

*Deut. 5:12-14.*

**59. Which day of the seven hath God appointed to be the weekly Sabbath?**

From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

*Gen. 2:2-3; 1 Cor. 16:1-2; Acts 20:7.*

**60. How is the Sabbath to be sanctified?**

The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

*Ex. 20:8, 10; Ex. 16:25-28; Neh. 13:15-19, 21-22; Luke 4:16; Acts 20:7; Ps. 92 title; Isa. 66:23; Matt. 12:1-13.*

**61. What is forbidden in the fourth commandment?**

The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

*Ezek. 22:26; Amos 8:5; Mal. 1:13; Acts 20:7, 9; Ezek. 23:38; Jer. 17:24-26; Isa. 58:13.*

**62. What are the reasons annexed to the fourth commandment?**

The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

*Ex. 20:9, 11.*

**63. Which is the fifth commandment?**

The fifth commandment is, Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

*Ex. 20:12.*

**64. What is required in the fifth commandment?**

The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

*Eph. 5:21; 1 Pet. 2:17; Rom. 12:10.*

**65. What is forbidden in the fifth commandment?**

The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.

*Matt. 15:4-6; Ezek. 34:2-4; Rom. 13:8.*

**66. What is the reason annexed to the fifth commandment?**

The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.

*Deut. 5:16; Eph. 6:2-3.*

**67. Which is the sixth commandment?**

The sixth commandment is, Thou shalt not kill.

*Ex. 20:13.*

**68. What is required in the sixth commandment?**

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

*Eph. 5:28-29; 1 Kings 18:4.*

**69. What is forbidden in the sixth commandment?**

The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

*Acts 16:28; Gen. 9:6.*

**70. What is the seventh commandment?**

The seventh commandment is, Thou shalt not commit adultery.

*Ex. 20:14.*

**71. What is required in the seventh commandment?**

The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behaviour.

*1 Cor. 7:2-3, 5, 34, 36; Col. 4:6; 1 Pet. 3:2.*

**72. What is forbidden in the seventh commandment?**

The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

*Matt. 15:19; Matt. 5:28; Eph. 5:3-4.*

**73. Which is the eighth commandment?**

The eighth commandment is, Thou shalt not steal.

*Ex. 20:15.*

**74. What is required in the eighth commandment?**

The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

*Gen. 30:30; 1 Tim. 5:8; Lev. 25:35; Deut. 22:1-5; Ex. 23:4-5; Gen. 47:14, 20.*

**75. What is forbidden in the eighth commandment?**

The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor's, wealth, or outward estate.

*Prov. 21:17; Prov. 23:20-21; Prov. 28:19; Eph. 4:28.*

**76. Which is the ninth commandment?**

The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

*Ex. 20:16.*

**77. What is required in the ninth commandment?**

The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness bearing.

*Zech. 8:16; 3 John 1:12; Prov. 14:5, 25.*

**78. What is forbidden in the ninth commandment?**

The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

*1 Sam. 17:28; Lev. 19:16; Ps. 15:3.*

**79. Which is the tenth commandment?**

The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

*Ex. 20:17.*

**80. What is required in the tenth commandment?**

The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

*Heb. 13:5; 1 Tim. 6:6; Job 31:29; Rom. 12:15; 1 Tim. 1:5; 1 Cor. 13:4-7.*

**81. What is forbidden in the tenth commandment?**

The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

*1 Kings 21:4; Esther 5:13; 1 Cor. 10:10; Gal. 5:26; Jas. 3:14, 16; Rom. 7:7-8; Rom. 13:9; Deut. 5:21.*

## TEN COMMANDMENTS • CONCLUSION

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

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

*Ecc. 7:20; 1 John 1:8, 10; Gal. 5:17; Gen. 6:5; Gen. 8:21; Rom. 3:9-21; Jas. 3:2-13.*

**83. Are all transgressions of the law equally heinous?**

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

*Ezek. 8:6, 13, 15; 1 John 5:16; Ps. 78:17, 32, 56.*

**84. What doth every sin deserve?**

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

*Eph. 5:6; Gal. 3:10; Lam. 3:39; Matt. 25:41.*

## FAITH &amp; REPENTANCE

**85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?**

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

*Acts 20:21; Prov. 2:1-5; Prov. 8:33-36; Isa. 55:3.*

**86. What is faith in Jesus Christ?**

Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

*Heb. 10:39; John 1:12; Isa. 26:3-4; Phil. 3:9; Gal. 2:16.*

**87. What is repentance unto life?**

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

*Acts 11:18; Acts 2:37-38; Joel 2:12; Jer. 3:22; Jer. 31:18-19; Ezek. 36:31; 2 Cor. 7:11; Isa. 1:16-17.*

## MEANS OF GRACE • BIBLE

**88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?**

The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, Sacraments, and prayer; all which are made effectual to the elect for salvation.

*Matt. 28:19-20; Acts 2:42, 46-47.*

**89. How is the Word made effectual to salvation?**

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

*Neh. 8:8; 1 Cor. 14:24-25; Acts 26:18; Ps. 19:8; Acts 20:32; Rom. 15:4; 2 Tim. 3:15-17; Rom. 10:13-17; Rom. 1:16.*

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

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

*Prov. 8:34; 1 Pet. 2:1-2; Ps. 119:18; Heb. 4:2; 2 Thess. 2:10; Ps. 119:11; Luke 8:15; Jas. 1:25.*

## MEANS OF GRACE • BAPTISM &amp; COMMUNION

**91. How do the Sacraments become effectual means of salvation?**

The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

*1 Pet. 3:21; Matt. 3:11; 1 Cor. 3:6-7; 1 Cor. 12:13.*

**92. What is a Sacrament?**

A Sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

*Gen. 17:7, 10; Ex. 12; 1 Cor. 11:23, 26.*

**93. Which are the Sacraments of the New Testament?**

The Sacraments of the New Testament are Baptism, and the Lord's Supper.

*Matt. 28:19; Matt. 26:26-28.*

**94. What is Baptism?**

Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

*Matt. 28:19; Rom. 6:4; Gal. 3:27.*

**95. To whom is Baptism to be administered?**

Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible Church are to be baptized.

*Acts 8:36-37; Acts 2:38-39; Gen. 17:10 with Col. 2:11-12; 1 Cor. 7:14.*

**96. What is the Lord's Supper?**

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

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

**97. What is required to the worthy receiving of the Lord's Supper?**

It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

*1 Cor. 11:28-29; 2 Cor. 13:5; 1 Cor. 11:31; 1 Cor. 10:16-17; 1 Cor. 5:7-8.*

## MEANS OF GRACE • PRAYER

**98. What is prayer?**

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

*Ps. 62:8; 1 John 5:14; John 16:23; Ps. 32:5-6; Dan. 9:4; Phil. 4:6.*

**99. What rule hath God given for our direction in prayer?**

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

*1 John 5:14; Matt. 6:9-13 with Luke 11:2-4.*

**100. What doth the preface of the Lord's Prayer teach us?**

The preface of the Lord's Prayer, which is, "Our Father which art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

*Matt. 6:9; Rom. 8:15; Luke 11:13; Acts 12:5; 1 Tim. 2:1-2.*

**101. What do we pray for in the first petition?**

In the first petition, which is, "Hallowed be thy name," we pray, that God would enable us, and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

*Matt. 6:9; Ps. 67:2-3; Ps. 83.*

**102. What do we pray for in the second petition?**

In the second petition, which is, "Thy kingdom come," we pray, that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

*Matt. 6:10; Ps. 68:1, 18; Rev. 12:10-11; 2 Thess. 3:1; Rom. 10:1; John 17:9,20; Rev. 22:20.*

**103. What do we pray for in the third petition?**

In the third petition, which is, "Thy will be done in earth as it is in heaven," we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

*Matt. 6:10; Ps. 67; Ps. 119:36; Matt. 26:39; 2 Sam. 15:25; Job. 1:21; Ps. 103:20-21.*

**104. What do we pray for in the fourth petition?**

In the fourth petition, which is, "Give us this day our daily bread," we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

*Matt. 6:11; Prov. 30:8-9; Gen. 28:20; 1 Tim. 4:4-5.*

**105. What do we pray for in the fifth petition?**

In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray, that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

*Matt. 6:12; Ps. 51:1-2, 7, 9; Dan. 9:17-19; Luke 11:4; Matt. 18:35.*

**106. What do we pray for in the sixth petition?**

In the sixth petition, which is, “And lead us not into temptation, but deliver us from evil,” we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

*Matt. 6:12; Matt. 26:41; 2 Cor. 12:7-8.*

**107. What doth the conclusion of the Lord’s Prayer teach us?**

The conclusion of the Lord’s Prayer, which is, “For thine is the kingdom, and the power, and the glory, for ever. Amen,” teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen.

*Matt. 6:13; Dan. 9:4-9, 16-19; 1 Chr 29:10-13; 1 Cor. 14:16; Rev. 22:20-21.*

# WEEK 9: Southern Baptist Convention Taught by Chase Porter

## What Is the Southern Baptist Convention? An Introduction to the Denomination

### Why Is It Called Southern Baptist

Well, because it started in the southern United States (specifically, Augusta, GA, on May 8, 1845). Some have adopted an approved alternate name: Great Commission Baptists.

### What Is It?

Article III – “The Convention shall consist of messengers who are members of Baptist churches in **cooperation** (emphasis mine) with the Convention.”

### Why Does It Exist?

Article II – “It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the Kingdom of God.”

### How Does a Church Join It?

Article III, Section 1, Subsection 1 lays out five criteria:

- “Has a faith and practice which closely identifies with the Convention’s adopted statement of faith” (currently the 2000 edition of the Baptist Faith and Message)
- Formal approval of intention to cooperate with convention
- Giving to the Cooperative Program, Executive Committee, or a specific convention entity in the past fiscal year
- “Does not act in a manner inconsistent with [SBC] beliefs regarding sexual abuse.”
- “Does not act to affirm, approve, or endorse discriminatory behavior” (ethnicity)

The Credentials Committee is tasked with ensuring that SBC churches are in good standing.

### What Authority Does Convention Have over Member Churches?

Outside of fellowshiping or disfellowshipping churches through the Credentials Committee, the Convention possesses no authority over member churches. Article IV: “While independent and sovereign in its own sphere, the Convention does not claim and will never attempt to exercise any authority over any other Baptist body, whether church, auxiliary organizations, associations, or convention.”

What does this mean, practically speaking? Every Southern Baptist church is autonomous. The Convention has no authority over any decision a local church makes, theological, legal, employment, or otherwise. Churches can be disfellowshipped, but that’s it.

So, What Does It Do?

The work of the Convention happens through a host of different entities and institutions.

- Southern Baptist Convention – meets annually, votes on policies
- Executive Committee – runs the day-to-day operations throughout the year
- The Ethics and Religious Liberty Commission – public policy
- GuideStone Financial Resources – financial planning (retirement, insurance, investments)
- The International Mission Board – international missions
- Lifeway Christian Resources – publishing/educational materials
- The North American Mission Board – missions throughout North America
- Theological seminaries – higher education (Gateway, Midwestern, New Orleans, Southeastern, Southern, Southwestern, New Orleans, Midwestern, Gateway)
- Women’s Missionary Union (an auxiliary entity)

How Are These Entities Financed?

Primarily, the Cooperative Program. Think of it as the general budget for everything. Churches give to it, and then the money is distributed throughout the Convention. Gifts can also be made to the Executive Committee, who will distribute resources as needed, or straight to the individual entities. There are two special missions’ offerings each year: Lottie Moon Christmas Offering (IMB), and Annie Armstrong Easter Offering (NAMB).

How Are These Entities Run?

Every year, the Convention elects a president (who traditionally serves two one-year terms consecutively). The president then nominates a Committee on Committees. The Committee on Committees then nominates a Committee on Nominations (among other committees). The Committee on Nominations then nominates trustee boards that govern each of the individual entities. Note: all these nominations are approved by the Convention. Each entity has a president that is chosen by the respective trustees.

Convention President → Committee on Committees → Committee on Nominations →

Trustee Boards → Entity Presidents

How Do Local Churches Participate in Convention Governance?

Through messengers to annual meeting: between two and twelve, based on giving to Convention

What About State and Local Organizations?

California Southern Baptist Convention (associated with California Baptist University and Baptist Foundation of California) and Inland Empire Baptist Association

# WEEK 10: 2nd London Baptist Confession

(1689 AD)

## Recap

### Weeks 1–5: Early Church

- **Creeds** (doctrinal poems), **Confessions** (statements of faith), **Catechisms** (Q&A statements), & **Councils** (debates of orthodoxy & heresy) serve the health of the church & we still rely on them today.
  - ★ **Inward Facing:** to teach & guard right doctrine (orthodoxy) for the health of the church.
  - ★ **Outward Facing:** for evangelism & apologetics.
- **Trinity issues are Gospel Issues:** Trinity is revealed *through* the gospel. Compromising the Trinity compromises the gospel.
- **Divine Economy of Salvation:** Father elects, Son *achieves* salvation & Spirit *applies* it to us by grace.
- **Nicene Trinitarian Formula:** God is one substance (being) and three persons.
- **Chalcedonian Definition:** Christ has two distinct natures (divine & human) in order to fulfill both sides of the covenant. Without both, salvation is impossible.
- **Penal Substitutionary Atonement:** Christ was our substitute for punishment. “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21).

### Week 6–8: Reformation

- **Reformation (1517):** Martin Luther’s effort to reform Roman Catholicism turned into revolution & birthed **Protestantism**. Gospel debates shift from Trinity to grace & work.
- **Sola Scriptura:** Scripture alone is the inerrant, sufficient, and authoritative word of God, while it affirms, completes, and corrects natural reason.
- **5 Solas:** We are justified by Christ alone (*solus Christus*), by grace alone (*sola gratia*), through faith alone (*sola fide*), and not works; and all for God’s glory alone (*solus Deo Gloria*) (Eph 2:1–10).
- **Five Points of Calvinism (T.U.L.I.P.):** **T**otal Depravity, **U**nconditional Election, **L**imited Atonement, **I**rresistible Grace, **P**erseverance of the Saints (See Eph 1:1–11, 2:1–10, Ro 9:14–23, 10:14–15).
- **Westminster Confession & Catechisms**, written by the Church of England, are still used today and influence later Reformed & Baptist confessions.

### Weeks 9–12: Baptist History (Looking Ahead)

9. Second London Baptist Confession of 1689	Oct 2
10. Baptist Faith & Message 2000	Oct 9
11. The Southern Baptist Convention	Oct 16
<i>Special Event:</i> I’ll be giving a free online Davenant Fellow’s Lecture (Thurs, Oct 20)	
12. Conclusion: Modern Confessions & Their Future	Oct 23

### Resources ([www.tljacobs.com/confessions](http://www.tljacobs.com/confessions))

- “Baptist History & The World Missions Movement,” Capitol Hill Baptist Church.
- “Commentary on The Second London Baptist Confession (1689)” by Tim Jacobs.
- [Theopedia.com](http://Theopedia.com)
- *The Baptist Story: From English Sect to Global Movement* by Dr. Anthony L. Chute (Calbaptist), Dr. Nathan A. Finn, Michael A. G. Haykin (Southern Seminary)

## Baptist History

### ❖ Reformation → Baptists ❖

- 1517 Martin Luther's *Ninety-Five Theses*
- 1534 Church of England breaks from Roman Catholicism by edict of Henry VIII
- 1553–58 Queen Mary temporarily returns England to Catholicism & persecutes Protestants
- 1563 39 Articles (English Reformation, Church of England) for *Book of Common Prayer*.
- 1609 First General Baptist church (Amsterdam) founded by English Separatist John Smyth
- 1612 Thomas Helwys's **Declaration of Faith**. He took several people back to England to found the first Baptist church in England.
- 1619 **Canons of Dort**, clarifying the Five Points of Calvinism.
- 1638 Roger Williams established the first Baptist congregation in N. American colonies
- 1644 **First London Baptist Confession** by Particular Baptist churches (Dissenters).
- 1646–7 Westminster Confession**, Larger Catechism, & Shorter Catechism in England
- 1653 John Bunyan, author of *Pilgrim's Progress* is baptized & becomes a Particular Baptist.
- 1658 Savoy Declaration (revision of Westminster)

### ❖ Baptist Confessions ❖

- 1689 Second London Baptist Confession** (based on 1st London, Westminster, Savoy)
- 1742 **Philadelphia Confession** (copy of 2nd London Confession, adding allowance for singing hymns & made laying on of hands in baptism optional).
- c. 1750–1800 Rise & fall of “Hyper-Calvinism,” overcome by the modern missions movement.
- 1792 William Carey (Particular Baptist), Andrew Fuller, & friends organize the Baptist Missionary Society (England).
- 1810–12 Adoniram Judson & Luther Rice sent as missionaries by the newly formed American Board of Commissioners of Foreign Missions.
- 1814 Baptist **Triennial** Convention Founded by Luther Rice & Others (aka General Missionary Convention of the Baptists Denomination in the United States for Foreign Missions).
- 1833 **New Hampshire Confession** (Based on Philadelphia Confession, intentionally milder, later adopted by Southwestern Baptist Theological Seminary).
- 1832 American Baptist Home Mission Societies (ABHMS) founded by Triennial.
- 1834 A Treatise on the Faith of the Freewill Baptist (Arminian)
- 1845 **Southern Baptist Convention (SBC) founded** by splitting off from Triennial.
- 1850 Charles Spurgeon is baptized
- 1858 **The Abstract of Principles**, founding of Southern Baptist Theological Seminary
- 1862–65 American Civil War
- 1925 **Baptist Faith and Message** by the SBC, revised 1925, 1963, 2000
- 2000 Baptist Faith and Message 2000**

## London Confession Background

### Short Description:

Written by evangelical Puritan Separatists, “**The First London Baptist Confession** (1646) was written to distinguish **Calvinistic Particular Baptists** from **Arminian General Baptists** and continental **Anabaptists**. The better known ‘**Second London Confession**,’ published anonymously in 1677, was republished in 1689 with endorsement upon the issuance of the Act of Toleration when William and Mary assumed England's throne.”<sup>8</sup> This Second Baptist Confession of 1689 was a revision of the Savoy Declaration, itself a revision of the Westminster Confession.

- **General Baptists:** They adopt Arminianism and *general* atonement. Suffering from doctrinal ambiguity, they became virtually extinct by 1800.
- **Particular Baptists:** They adopt Calvinism and *limited* atonement (aka Calvinistic Baptist, Reformed Baptist).

### History:

“With the demise of the monarchy [during the English Civil War of 1642–51, and during the Commonwealth between Charles I and Charles II], the **Westminster Confession** was officially declared the statement of faith for both the Church of England (Anglican) and Church of Scotland (Presbyterian). The smaller Congregationalists created their own version of the Westminster Confession in 1658 called the **Savoy Declaration**. The original 1644 [**First London**] **Baptist Confession**, while similar in theology, was nowhere near as expansive as these two English Confessions, and it became clear that another [second] Baptist confession be written.”<sup>9</sup>

“After the execution of Charles I, Scottish Presbyterians and English Anglicans and Congregationalists, despite sharing a common theology, were divided over the place of the monarchy – the former supported it while the latter were opposed to it. Oliver Cromwell, a Congregationalist, ruled England as Lord Protector until his death in 1658. The Monarchy, under Charles II, was restored in 1660. Relations between Scotland and England, as well as their respective Puritans, continued to be abrasive as laws were passed regulating worship. In 1662, the *Act of Uniformity* made it illegal to use anything but the new Anglican Prayer Book in all Anglican, Presbyterian, Congregationalist and Baptist churches in England. Moreover, the Anglican church had dispensed with the Westminster Confession and had returned to the Thirty-Nine Articles as their confession of faith”<sup>9</sup>

“The result was that, with the restoration of the Monarchy, English Baptists everywhere were suffering persecution for their faith. In 1677 a much larger group of Particular Baptists met together for the purpose of creating a more detailed confession of faith. The process was modeled on the Westminster Confession, which was being used by many Particular Baptist churches despite the differences in church government and mode of baptism.”

Due to persecution, the **Second London Confession** of 1677 was held in secrecy and not widely adopted by Particular Baptists. In 1689, *The Toleration Act* enabled religious freedom. 100 Particular Baptist churches met in London to endorse the Confession.

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<sup>8</sup> <https://www.theopedia.com/first-london-baptist-confession>

<sup>9</sup> <https://www.theopedia.com/london-baptist-confession-of-1689>

## Second London Confession<sup>10</sup>

(Excerpts)

### 1.1 — The Holy Scriptures

1. The Holy Scriptures are the only sufficient, certain, and infallible standard of all saving knowledge, faith, and obedience.<sup>1</sup> The light of nature and the works of creation and providence so clearly demonstrate the goodness, wisdom, and power of God that people are left without excuse; however, these demonstrations are not sufficient to give the knowledge of God and his will that is necessary for salvation.<sup>2</sup> Therefore, the Lord was pleased at different times and in various ways to reveal himself and to declare his will to his church.<sup>3</sup> To preserve and propagate the truth better and to establish and comfort the church with greater certainty against the corruption of the flesh and the malice of Satan and the world, the Lord put this revelation completely in writing. Therefore, the Holy Scriptures are absolutely necessary, because God's former ways of revealing his will to his people have now ceased.<sup>4</sup>

<sup>1</sup>2 Timothy 3:15–17; Isaiah 8:20; Luke 16:29, 31; Ephesians 2:20. <sup>2</sup>Romans 1:19–21; Romans 2:14,15; Psalm 19:1–3.

<sup>3</sup>Hebrews 1:1. <sup>4</sup>Proverbs 22:19–21; Romans 15:4; 2 Peter 1:19, 20.

### Key Points

- \* **Sola Scriptura:** Scripture is the *only* standard of all saving knowledge.
- \* **Sufficiency of Scripture:** Scripture is *sufficient* for saving knowledge and the foundations of Christian wisdom.
- \* **Natural Theology:** By natural reason, all people have limited knowledge of God that their wills actively suppress, leaving people without excuse (Romans 1:19–20).
- \* **Natural Law:** All people are also held accountable because all know by conscience the basic tenants of the moral law and do not fulfill them (Romans 2:14, 15).

### 2.1 — God and the Holy Trinity

The Lord our God is one, the only living and true God.<sup>1</sup> He is self-existent<sup>2</sup> and infinite in being and perfection. His essence cannot be understood by anyone but him.<sup>3</sup> He is a perfectly pure spirit.<sup>4</sup> He is invisible and has no body, parts, or changeable emotions. He alone has immortality, dwelling in light that no one can approach.<sup>5</sup> He is unchangeable,<sup>6</sup> immense,<sup>7</sup> eternal,<sup>8</sup> incomprehensible, almighty,<sup>9</sup> in every way infinite, absolutely holy,<sup>10</sup> perfectly wise, wholly free, completely absolute. He works all things according to the counsel of his own unchangeable and completely righteous will<sup>11</sup> for his own glory.<sup>12</sup> He is most loving, gracious, merciful, and patient. He overflows with goodness and truth, forgiving iniquity, transgression, and sin. He rewards those who seek him diligently.<sup>13</sup> At the same time, he is perfectly just and terrifying in his judgments.<sup>14</sup> He hates all sin<sup>15</sup> and will certainly not clear the guilty.<sup>16</sup>

<sup>1</sup>1 Corinthians 8:4, 6; Deuteronomy 6:4. <sup>2</sup>Jeremiah 10:10; Isaiah 48:12. <sup>3</sup>Exodus 3:14. <sup>4</sup>John 4:24. <sup>5</sup>1 Timothy 1:17; Deuteronomy 4:15, 16. <sup>6</sup>Malachi 3:6. <sup>7</sup>1 Kings 8:27; Jeremiah 23:23. <sup>8</sup>Psalm 90:2. <sup>9</sup>Genesis 17:1. <sup>10</sup>Isaiah 6:3. <sup>11</sup>Psalm 115:3; Isaiah 46:10. <sup>12</sup>Proverbs 16:4; Romans 11:36. <sup>13</sup>Exodus 34:6, 7; Hebrews 11:6. <sup>14</sup>Nehemiah 9:32, 33. <sup>15</sup>Psalm 5:5, 6. <sup>16</sup>Exodus 34:7; Nahum 1:2, 3.

- \* **Nicene Creed:** Clear continuation of traditional orthodox doctrine.
- \* **Classical Theism & Attributes:** unchangeable (immutable), eternal, etc.
- \* **Soli Deo Gloria:** To God Alone be the Glory for all he and we do.

<sup>10</sup> All quotes taken from *The 1689 Baptist Confession of Faith in Modern English*

<https://founders.org/library/1689-confession/>.

## 16.4 — Of Good Works

4. Those who attain the greatest heights of obedience possible in this life are far from being able to merit reward by going beyond duty<sup>a</sup> or to do more than God requires. Instead, they fall short of much that is their duty to do.<sup>13</sup>

<sup>a</sup> supererogate

<sup>13</sup>Job 9:2, 3; Galatians 5:17; Luke 17:10.

- \* **Against Supererogation:** Supererogation is the Catholic doctrine that there are two levels of morality, our normal duty and doing more than God requires. By contrast, Total Depravity sees us all called to the same standard and anything short of perfection is sin.

## 19.1 & 2— Law of God

God gave Adam a law of comprehensive obedience written in his heart and a specific precept not to eat the fruit of the tree of the knowledge of good and evil.<sup>1</sup> By these God obligated him and all his descendants to personal, total, exact, and perpetual obedience.<sup>2</sup> God promised life if Adam fulfilled it and threatened death if he broke it, and he gave Adam the power and ability to keep it.<sup>3</sup>

<sup>1</sup>Genesis 1:27; Ecclesiastes 7:29. <sup>2</sup>Romans 10:5. <sup>3</sup>Galatians 3:10, 12.

The same law that was first written in the human heart continued to be a perfect rule of righteousness after the fall.<sup>4</sup> It was delivered by God on Mount Sinai in ten commandments and was written in two tables. The first four commandments contain our duty to God and the other six our duty to humanity.<sup>5</sup>

<sup>4</sup>Romans 2:14, 15. <sup>5</sup>Deuteronomy 10:4.

- \* **Natural Law**
- \* **Belgic Confession, Article 2:** “We know God by two means: First, by the creation, preservation, and government of the universe... Second, God makes himself known to us more clearly by his holy and divine Word...”

## 29.1–4 — Baptism

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ. To those baptized it is a sign of their fellowship with him in his death and resurrection, of their being grafted into him,<sup>1</sup> of remission of sins,<sup>2</sup> and of submitting themselves to God through Jesus Christ to live and walk in newness of life.<sup>3</sup>

<sup>1</sup>Romans 6:3–5; Colossians 2:12; Galatians 3:27. <sup>2</sup>Mark 1:4; Acts 22:16. <sup>3</sup>Romans 6:4.

2. Those who personally profess repentance toward God and faith in and obedience to our Lord Jesus Christ are the only proper subjects of this ordinance.<sup>4</sup>

<sup>4</sup>Mark 16:16; Acts 8:36, 37; Acts 2:41; Acts 8:12; Acts 18:8.

3. The outward element to be used in this ordinance is water, in which the individual is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit.<sup>5</sup>

<sup>5</sup>Matthew 28:19, 20; Acts 8:38.

4. Immersion, or dipping of the person in water, is necessary for this ordinance to be administered properly.<sup>6</sup>

<sup>6</sup>Matthew 3:16; John 3:23.

- \* **Credobaptism by Immersion:** As Baptists, we believe in believer’s baptism (credobaptism). It should be done not by sprinkling but by immersion to image Christ’s death, burial, & resurrection.

### 30.7 & 8 — Lord's Supper

Worthy recipients who outwardly partake of the visible elements in this ordinance also by faith inwardly receive and feed on Christ crucified and all the benefits of his death. They do so really and truly, yet not physically and bodily but spiritually. The body and blood of Christ are not present bodily or physically in the ordinance but spiritually to the faith of believers, just as the elements themselves are present to their outward senses.<sup>11</sup>

<sup>11</sup>1 Corinthians 10:16; 11:23–26.

All ignorant and ungodly people are unfit to enjoy communion with Christ and are thus unworthy of the Lord's table. As long as they remain in this condition, they cannot partake of these holy mysteries or be admitted to the Lord's table without committing a great sin against Christ.<sup>12</sup> All those who receive the supper unworthily are guilty of the body and blood of the Lord, eating and drinking judgment on themselves.<sup>13</sup>

<sup>12</sup>2 Corinthians 6:14, 15. <sup>13</sup>1 Corinthians 11:29; Matthew 7:6.

- \* **Symbolic:** The Lord's Supper is not the real presence of Christ in the elements.
- \* **"Worthy Manner":** Christ makes us worthy, not our attitude. Though we should still have a proper attitude.

## Articles for Reconsideration

### 10.3 — Elect Infant Mortality

3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit,<sup>10</sup> who works when and where and how he pleases.<sup>11</sup> The same is true of every elect person who is incapable of being outwardly called by the ministry of the Word.

<sup>10</sup>John 3:3, 5, 6. <sup>11</sup>John 3:8.

- \* **Age of Accountability:** Instead, we generally believe that all those who die before the "age of accountability," also called "the age of reason," go to Heaven because they have not the rational capacity to know God or reject him according to the accountability in Romans 1 & 2. The same applies for the mentally impaired.

### 22.1 — Regulative Principle

The light of nature demonstrates that there is a God who has lordship and sovereignty over all. He is just and good and does good to everyone. Therefore, he should be feared, loved, praised, called on, trusted in, and served—with all the heart and all the soul and all the strength.<sup>1</sup> But the acceptable way to worship the true God is instituted by him,<sup>2</sup> and it is delimited by his own revealed will. Thus, he may not be worshiped according to human imagination or inventions or the suggestions of Satan, nor through any visible representations, nor in any other way that is not prescribed in the Holy Scriptures.<sup>3</sup>

<sup>1</sup>Jeremiah 10:7; Mark 12:33. <sup>2</sup>Deuteronomy 12:32. <sup>3</sup>Exodus 20:4–6.

- \* **The Regulative Principle** says we may only worship in ways explicitly prescribed in Scripture. Instead, we believe that the Scripture allows and encourages us to create new songs and customs (non-authoritative) by employing our imagination ruled by wisdom. Thus, we allow hymns and electric guitars.

## WEEK 11: Baptist Faith & Message

### ❖ Baptist Confessions ❖

1644	First London Baptist Confession
<b>1646–7</b>	<b>Westminster Confession</b> (Anglican & Presbyterian)
1658	Savoy Declaration (revision of Westminster)
<b>1689</b>	<b>Second London Baptist Confession</b> (based on 1st London, Westminster, Savoy)
1742	<b>Philadelphia Confession</b> (copy of 2nd London Confession, adding allowance for singing hymns & made laying on of hands in baptism optional).
c. 1750–1800's	Rise & fall of “Hyper-Calvinism,” overcome by the modern missions movement.
1792	William Carey (Particular Baptist), Andrew Fuller, & friends organize the Baptist Missionary Society (England).
1810–12	Adoniram Judson & Luther Rice sent as missionaries by the newly formed American Board of Commissioners of Foreign Missions.
1814	<b>Triennial Convention</b> founded by Luther Rice & Others (aka General Missionary Convention of the Baptists Denomination in the United States for Foreign Missions).
1833	<b>New Hampshire Confession</b> adopted by Triennial (Based on Philadelphia Confession, later adopted by Southwestern Baptist Theological Seminary). In response to the Anti-mission Society Movement & Free Will Baptists.
1832	American Baptist Home Mission Societies (ABHMS) founded by Triennial.
1834	A Treatise on the Faith of the Freewill Baptist (Arminian)
1845	<b>Southern Baptist Convention (SBC)</b> founded by splitting off from Triennial.
1850	Charles Spurgeon is baptized
1858	<b>The Abstract of Principles</b> , founding of Southern Baptist Theological Seminary
1862–65	American Civil War
1925	<b>Baptist Faith and Message</b> by the SBC, revised 1925, 1963, 2000.
<b>2000</b>	<b>Baptist Faith and Message 2000</b> . Prompted by the “Conservative Resurgence.”

### Announcements

- Next week (last week): Modern Confessions & Their Future
- Oct 20 at 5:00–6:30pm (online) • Tim Jacobs Fellows Lecture on “Duty or Virtue: Which Does the Church Need More?” • Register for free (go to [tljacobs.com](http://tljacobs.com) for details).

### Resources

- **Take Home:** The Baptist Faith and Message 2000
- The Baptist Faith and Message 2000 ([bfm.sbc.net](http://bfm.sbc.net) & on Fellowship website)
  - Comparison chart of BFM 1925, 1963, 2000 ([bfm.sbc.net/comparison-chart](http://bfm.sbc.net/comparison-chart))
- *An Exposition on the Baptist Faith and Message* edited by R. Albert Mohler, Jr. (SBTS)
- New Hampshire Confession
- “The Noble New Hampshire Confession” by Tom Nettles (SBTS)

## Genealogy of BFM

Westminster → 2nd London → Philadelphia Confession → New Hampshire Confession → BFM

### **Is the SBC General Baptist or Particular Baptist?**

The SBC arises out of the Particular Baptists (aka. Reformed Baptist, Calvinist Baptist) but is now neither. General Baptists, as an organized body more or less fizzled out or became liberal in many parts of the country. Typically, Baptists who don't call themselves Calvinist are still 3- or 4- point Calvinists.

### **Why do our confessions keep getting revised?**

As was the same with ancient heresies and creeds, new false teachings demand answers, and we clarify our doctrine in response. We also sometimes realize that we've been too narrow on a certain matter (like Sabbath) and broaden our confession to allow for difference of conscience within reasonable limits.

### **Are they getting stronger or weaker?**

### **Note on New Hampshire Confession (1833)**

It was written in response to the Anti-mission Society Movement & Free Will Baptists. Tom Nettles (Professor of Historical Theology at The Southern Baptist Theological Seminary) writes:

“Some historians have viewed this confession as a capitulation to the Free Will movement. This, combined with the revivalism of the age, had worn away the sharp edges of their Calvinistic persuasion. William Lumpkin surmised that this combination had ‘produced a revolt against the rigid theological system of some Calvinistic Baptists. The New Hampshire Convention thus sought to restate its Calvinism in very moderate tones.’ William J. McGlothlin wrote that ‘it is doubtful if it ought to be called Calvinistic, since it is non-committal on every point of difference between the Calvinistic and Arminian systems.’

“My personal investigation of the theology and historical context does not yield the same judgment. I view this confession as fundamentally loyal to the Calvinistic tradition. They did not capitulate to doctrines viewed as inconsistent with the historically expressed biblical faith of Baptists. It employs, however, phrases and carefully constructed ideas that stress the existence in the Calvinistic doctrines concepts that were not explored sufficiently by the Primitives on the one hand, or were misrepresented by the Arminians on the other...”<sup>11</sup>

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<sup>11</sup>Tom Nettles, “The Noble New Hampshire Confession” [founders.org/2018/06/19/the-noble-new-hampshire-confession/](https://founders.org/2018/06/19/the-noble-new-hampshire-confession/)

## Comparisons

### I. Scripture

#### **BFM 1963<sup>12</sup>**

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

#### **BFM 2000**

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

### II. God

#### **2nd London Confession**

The Lord our God is one, the only living and true God. He is self-existent and infinite in being and perfection. His essence cannot be understood by anyone but him. He is a perfectly pure spirit. He is invisible and has no body, parts, or changeable emotions. He alone has immortality, dwelling in light that no one can approach. He is unchangeable, immense, eternal, incomprehensible, almighty, in every way infinite, absolutely holy, perfectly wise, wholly free, completely absolute. He works all things according to the counsel of his own unchangeable and completely righteous will for his own glory. He is most loving, gracious, merciful, and patient. He overflows with goodness and truth, forgiving iniquity, transgression, and sin. He rewards those who seek him diligently. At the same time, he is perfectly just and terrifying in his judgments. He hates all sin and will certainly not clear the guilty...

#### **BFM 2000**

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being...

<sup>12</sup> Comparison chart of BFM 1925, 1963, 2000 [bfm.sbc.net/comparison-chart/](http://bfm.sbc.net/comparison-chart/)

**VIII. Lord's Day**

**BFM 1963<sup>13</sup>**

**BFM 2000**

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted.

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

**VI. The Church**

**BFM 1963<sup>14</sup>**

**BFM 2000**

A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a congregation, members are equally responsible. Its Scriptural officers are pastors and deacons.

The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

<sup>13</sup> Comparison chart of BFM 1925, 1963, 2000 [bfm.sbc.net/comparison-chart/](http://bfm.sbc.net/comparison-chart/)

<sup>14</sup> Comparison chart of BFM 1925, 1963, 2000 [bfm.sbc.net/comparison-chart/](http://bfm.sbc.net/comparison-chart/)



## WEEK 12: Modern Confessions & Their Future

### Recap

#### Weeks 1–5: Early Church

- **Creeds** (doctrinal poems), **Confessions** (statements of faith), **Catechisms** (Q&A statements), & **Councils** (debates of orthodoxy & heresy) serve the health of the church & we still rely on them today.
  - ★ **Inward Facing:** to teach & guard right doctrine (orthodoxy) for the health of the church.
  - ★ **Outward Facing:** for evangelism & apologetics.
- **Bible's Creedal Formulas** show early church use of creeds, like the “Jesus is Lord” confession (e.g. Ro 10:9; Jn 1; Eph 2:1–10; 1 Tim 3:16).
- **Trinity issues are Gospel Issues:** Trinity is revealed *through* the gospel. Compromising the Trinity compromises the gospel.
- **Divine Economy of Salvation:** Father *elects*, Son *achieves* salvation & Spirit *applies* it to us by grace.
- **Nicene Trinitarian Formula:** God is one substance (being) and three persons.
- **Chalcedonian Definition:** Christ has two distinct natures (divine & human) in order to fulfill both sides of the covenant. Without both, salvation is impossible.
- **Penal Substitutionary Atonement:** Christ was our substitute for punishment. “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21).

#### Week 6–8: Reformation

- **Reformation (1517):** Martin Luther’s effort to reform Roman Catholicism turned into revolution & birthed **Protestantism**. Gospel debates shift from Trinity to grace & work.
- **Sola Scriptura:** Scripture alone is the inerrant, sufficient, and authoritative word of God, while it affirms, clarifies, completes, and corrects natural reason.
- **5 Solas:** We are justified by Christ alone (*solus Christus*), by grace alone (*sola gratia*), through faith alone (*sola fide*), and not works; and all for God’s glory alone (*solus Deo Gloria*) (Eph 2:1–10).
- **Five Points of Calvinism (T.U.L.I.P.):** **T**otal Depravity, **U**nconditional Election, **L**imited Atonement, **I**rresistible Grace, **P**erseverance of the Saints (See Eph 1:1–11, 2:1–10, Ro 9:14–23, 10:14–15).
- **Westminster Confession & Catechisms**, written by the Church of England, are still used today and influence later Reformed & Baptist confessions.

#### Weeks 9–12: Baptist History

- **History/Genealogy of Baptist Faith & Message:** Westminster (Anglican, 1646) → [1st Baptist church (Amsterdam, 1609)] → 1st & 2nd London Confessions (1644, 1689) → Philadelphia Confession (1742) → [Triennial Convention (1814)] → New Hampshire Confession (1833) → [SBC split from Triennial (1845)] → [Southern Seminary (1858–9)] → BFM (1925, 1963, 2000).
- **Why do our confessions keep getting revised?** Like always, new creeds & confessions are created to clarify doctrine against new heresies & false teachings.

Resources ([www.tljacobs.com/confessions](http://www.tljacobs.com/confessions))

- “Confessions: Old or New?” by Bobby Jamieson, 9 Marks

## Modern Statements

### *The Chicago Statement on Biblical Inerrancy (1978)*

“The following Statement affirms this inerrancy of Scripture afresh, making clear our understanding of it and warning against its denial. We are persuaded that to deny it is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claims of God's own Word which marks true Christian faith... This Statement consists of three parts: a Summary Statement, Articles of Affirmation and Denial, and an accompanying Exposition.”

### *Danvers Statement (1988)*

“The Danvers Statement summarizes the need for the Council on Biblical Manhood and Womanhood (CBMW) and serves as an overview of our core beliefs. This statement was prepared by several evangelical leaders at a CBMW meeting in Danvers, Massachusetts, in December of 1987. It was first published in final form by the CBMW in Wheaton, Illinois in November of 1988... moved by the preceding observations and by the hope that the noble Biblical vision of sexual complementarity may yet win the mind and heart of Christ's church, we engage to pursue the following purposes...”

The Danvers Statement was a precursor to The Nashville Statement (also published by CBMW).

### *The Nashville Statement (2017)*

“This secular spirit of our age presents a great challenge to the Christian church... We are persuaded that faithfulness in our generation means declaring once again the true story of the world and of our place in it—particularly as male and female... We believe that God's design for his creation and his way of salvation serve to bring him the greatest glory and bring us the greatest good... [Article 1] We affirm that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church.”

### *Other Statements of Faith*

- The Baptist Catechism (1677) by Benjamin Keach) published to accompany 2nd London Confession).
  - A Baptist Catechism (1986) by John Piper (revision of The Baptist Catechism).
- The Cambridge Declaration (1996) by R.C. Sproul & Michael Horton (reaffirmation of the five Solas).
- Confessional Statement of The Gospel Coalition (2005) by Timothy Keller & D. A. Carson.
- New City Catechism (2012) by Timothy Keller (available as mobile app).

...and many, many denominational, church, and institutional statements of faith.

## Old vs. New Confessions

### 1. Why study old confessions & statements of faith?

- a. They have stood THE TEST OF TIME & are still TRUE & IMPORTANT.
- b. Strength in NUMBERS & a sign of UNITY.
- c. Sometimes ROUGH EDGES are good.
- d. Straying from historic orthodoxy is DANGEROUS.

### 2. What are some difficulties with old statements?

- a. Difficult LANGUAGE & dense THEOLOGY.

### 3. What are some dangers of new statements?

- a. Robust theology being WATERED down.
- b. Losing UNITY with past & present Christians.
- c. (RE-) introducing HERESIES.
- d. Theological ANARCHY due to a breakdown of ACCOUNTABILITY.

### 4. What are some advantages of new statements?

- a. Address new HERESIES.
- b. Continue to CLARIFY theology (e.g. Chicago Statement, Nashville Statement).

### 5. What has our purpose been in this course?

- a. **Inward Facing:** to TEACH & PROTECT doctrine for the health of the church.
- b. **Outward Facing:** to present God accurately to the world (EVANGELISM & APOLOGETICS).

### 6. What have you learned? What are your take-aways?

### 7. How has this class changed how you will think about history or theology in the future?

# Confessions of the Faith

Fellowship Church

Fall 2022

## Description

Jesus asked his disciples, “Who do you say that I am?” Peter confessed, “You are the Christ, the Son of the living God” (Matthew 16:13–17). Christians throughout history have adopted this question-answer format to summarize statements of faith in writings known as creeds, confessions, or catechisms. They were written to guide the health of local churches and to answer challenges and heresies given by the world. In this class, we will use our rich, historic tradition to learn more about God, the life of the church, and principles that guide daily devotion.

## Schedule

### Early Church History

- |  |        |
|--|--------|
| 13. Introduction: Why are Confessions Important?     | Aug 7  |
| 14. Biblical Creeds & Other Early Creeds (50–325 AD) | Aug 14 |
| 15. Seven Ecumenical Councils (325–787 AD)           | Aug 21 |
| 16. Nicene Creed (381 AD)                            | Aug 28 |
| 17. Chalcedonian Definition (451 AD)                 | Sept 4 |

### Reformation

- |  |         |
|--|---------|
| 18. Early Reformation Confessions (1517–1620 AD)                     | Sept 11 |
| 19. Canons of Dort (1618–19) & Five Points of Calvinism (T.U.L.I.P.) | Sept 18 |
| 20. Westminster Catechisms (1647 AD)                                 | Sept 25 |

### Baptist History

- |   |        |
|---|--------|
| 21. The Southern Baptist Convention (SBC) by Chase Porter | Oct 2  |
| 22. Second London Baptist Confession of 1689              | Oct 9  |
| 23. Baptist Faith & Message 2000                          | Oct 16 |

### Conclusion

- |                                       |        |
|---------------------------------------|--------|
| 24. Modern Confessions & Their Future | Oct 23 |
|---------------------------------------|--------|

Find all handouts & resources at  
[www.tljacobs.com/confessions](http://www.tljacobs.com/confessions)



## PREAMBLE

*"Know that the LORD Himself is God; It is He who has made us, and not we ourselves..."—Psalm 100:3*

Evangelical Christians at the dawn of the twenty-first century find themselves living in a period of historic transition. As Western culture has become increasingly post-Christian, it has embarked upon a massive revision of what it means to be a human being. By and large the spirit of our age no longer discerns or delights in the beauty of God's design for human life. Many deny that God created human beings for his glory, and that his good purposes for us include our personal and physical design as male and female. It is common to think that human identity as male and female is not part of God's beautiful plan, but is, rather, an expression of an individual's autonomous preferences. The pathway to full and lasting joy through God's good design for his creatures is thus replaced by the path of shortsighted alternatives that, sooner or later, ruin human life and dishonor God.

This secular spirit of our age presents a great challenge to the Christian church. Will the church of the Lord Jesus Christ lose her biblical conviction, clarity, and courage, and blend into the spirit of the age? Or will she hold fast to the word of life, draw courage from Jesus, and unashamedly proclaim his way as the way of life? Will she maintain her clear, counter-cultural witness to a world that seems bent on ruin?

We are persuaded that faithfulness in our generation means declaring once again the true story of the world and of our place in it—particularly as male and female. Christian Scripture teaches that there is but one God who alone is Creator and Lord of all. To him alone, every person owes glad-hearted thanksgiving, heart-felt praise, and total allegiance. This is the path not only of glorifying God, but of knowing ourselves. To forget our Creator is to forget who we are, for he made us for himself. And we cannot know ourselves truly without truly knowing him who made us. We did not make ourselves. We are not our own. Our true identity, as male and female persons, is given by God. It is not only foolish, but hopeless, to try to make ourselves what God did not create us to be.

We believe that God's design for his creation and his way of salvation serve to bring him the greatest glory and bring us the greatest good. God's good plan provides us with the greatest freedom. Jesus said he came that we might have life and have it in overflowing measure. He is for us and not against us. Therefore, in the hope of serving Christ's church and witnessing publicly to the good purposes of God for human sexuality revealed in Christian Scripture, we offer the following affirmations and denials.

The mission of the Council on Biblical Manhood and Womanhood is to set forth the teachings of the Bible about the complementary differences between men and women, created equally in the image of God, because these teachings are essential for obedience to Scripture and for the health of the family and the church.

THE COUNCIL ON BIBLICAL  
MANHOOD AND WOMANHOOD



# NASHVILLE

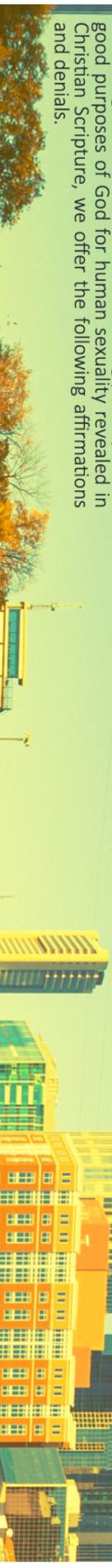
## STATEMENT

A COALITION FOR BIBLICAL SEXUALITY

CBMW EXECUTIVE OFFICE  
2825 LEXINGTON ROAD  
LOUISVILLE, KY 40280

CBMWOFFICE@CBMW.ORG

**WWW.CBMW.ORG**



### Article 1

**WE AFFIRM** that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church.

**WE DENY** that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

### Article 2

**WE AFFIRM** that God's revealed will for all people is chastity outside of marriage and fidelity within marriage. **WE DENY** that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

### Article 3

**WE AFFIRM** that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female.

**WE DENY** that the divinely ordained differences between male and female render them unequal in dignity or worth.

### Article 4

**WE AFFIRM** that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing. **WE DENY** that such differences are a result of the Fall or are a tragedy to be overcome.

### Article 5

**WE AFFIRM** that the differences between male and female reproductive structures are integral to God's design for self-conception as male or female.

**WE DENY** that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

### Article 6

**WE AFFIRM** that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about "eunuchs who were born that way from their mother's womb." With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known.

**WE DENY** that ambiguities related to a person's biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

### Article 7

**WE AFFIRM** that self-conception as male or female should be defined by God's holy purposes in creation and redemption as revealed in Scripture.

**WE DENY** that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

### Article 8

**WE AFFIRM** that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life.

**WE DENY** that sexual attraction for the same sex is part of the natural goodness of God's original creation, or that it puts a person outside the hope of the gospel.

### Article 9

**WE AFFIRM** that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality—a distortion that includes both heterosexual and homosexual immorality.

**WE DENY** that an enduring pattern of desire for sexual immorality justifies sexually immoral behavior.

### Article 10

**WE AFFIRM** that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness.

**WE DENY** that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.



## THE COUNCIL ON BIBLICAL MANHOOD AND WOMANHOOD

### Article 11

**WE AFFIRM** our duty to speak the truth in love at all times, including when we speak to or about one another as male or female.

**WE DENY** any obligation to speak in such ways that dishonor God's design of his image-bearers as male and female.

### Article 12

**WE AFFIRM** that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.

**WE DENY** that the grace of God in Christ is insufficient to forgive all sexual sins and to give power for holiness to every believer who feels drawn into sexual sin.

### Article 13

**WE AFFIRM** that the grace of God in Christ enables sinners to forsake transgender self-conceptions and by divine forbearance to accept the God-ordained link between one's biological sex and one's self-conception as male or female.

**WE DENY** that the grace of God in Christ sanctions self-conceptions that are at odds with God's revealed will.

### Article 14

**WE AFFIRM** that Christ Jesus has come into the world to save sinners and that through Christ's death and resurrection, forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Savior, Lord, and supreme treasure.

**WE DENY** that the Lord's arm is too short to save or that any sinner is beyond his reach.

### Scripture References\*

Gen. 1:26-28; 2:15-25; 3:1-24; Ex. 20:14, 17; Lev. 18:22; 20:13; Dt. 5:18, 21; 22:5; Jdg. 19:22; 2 Sam. 11:1-12:15; Job 31:1; Ps. 51:1-19; Prov. 5:1-23; 6:20-35; 7:1-27; Isa. 59:1; Mal. 2:14; Mt. 5:27-30; 19:4-6, 8-9, 12; Acts 15:20, 29; Rom. 1:26-27, 32; 1 Cor. 6:9-11, 18-20; 7:1-7; 2 Cor. 5:17; Gal. 5:24; Eph. 4:15, 20-24; 5:31-32; Col. 3:5; 1 Thess. 4:3-8; 1 Tim. 1:9-10, 15; 2 Tim. 2:22; Titus 2:11-12; Heb. 13:4; Jas. 1:14-15; 1 Pet. 2:11; Jude 7

\*Scripture texts are not part of the original document but have been added subsequently for reference

