

# AN EVANGELICAL CATECHISM WITH SCRIPTURE PROOFS

REVISED BY TOM BARNES

Professing Christians who have been in Evangelical churches any time at all will think it odd that anyone is encouraging the use of a catechism. There is not only a prejudice against such tools, but a great deal of misunderstanding. Many conclude, “Catechetical instruction is one of those religious hoops to jump through in cold, sterile congregations!”<sup>1</sup> Like any tool, a catechism can be misused and sometimes is. However, this does not negate their helpfulness if utilized properly—namely to ground a person in the basics of the gospel and the Scriptures.

The lack of biblical and theological understanding among the Church today is well documented.<sup>2</sup> Part of this stems from a misunderstanding of grace, one which suggests we exercise easy belief (mere mental assent) in Jesus Christ as Savior and then try to stay away from study as far as we can, lest we become legalistic and/or make our Christianity something less than a relationship. It is almost as if the less we know, the more we can claim, “Hey, it’s all about a relationship with Jesus!” The lack of biblical literacy also stems from the fact that the contemporary Church has made little use of theologically-substantive training materials that can aid believers to grow in the grace and knowledge of Jesus Christ. Catechisms are just such a tool, which were designed to root and ground children, new saints, and inquiring unbelievers in the basics of the faith and the gospel. In fact, since it was so common in the early church for those who had professed faith in Jesus Christ eventually to turn away from their profession, catechisms were developed to help the person “decide if he still wanted to submit to Christian baptism and gave the church opportunity to discern (as far as human observation can do this) the genuineness of his, or her, conversion.... This use of catechisms served as a safeguard for the purity of the church.”<sup>3</sup>

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<sup>1</sup> Tom J. Nettles, Teaching Truth, Training Hearts: The Study Of Catechisms In Baptist Life (Amityville, NY: Calvary Press, 1998), 15, draws attention to the reality many evangelicals are suspicious of catechisms.

<sup>2</sup>For example, David Wells, No Place For Truth (Grand Rapids: Eerdmans, 1993), 4, wrote: “I have watched with growing disbelief as the evangelical Church has cheerfully plunged into astounding theological illiteracy.”

<sup>3</sup> Nettles, Teaching Truth, 16.

The term catechism is taken from the Greek word *katecheo*, which means “teach” or “instruct”. To catechize “simply means to teach Biblical truth in an orderly way. Generally this is done with questions and answers accompanied by Biblical support and explanation.”<sup>4</sup> Catechetical instruction is not something done only in Roman Catholic or cold liberal churches. In fact, it was one of the factors which enabled the Reformation of the 16<sup>th</sup>-17<sup>th</sup> centuries to remain on solid footing and to spread successfully.<sup>5</sup>

Because the Westminster Shorter Catechism (1647) is the most well-known catechism among Evangelical believers, because it is so biblically-sound, and because of its brevity in relation to some other options, I have used it as the starting point. I have kept the same order of questions, as well as the same number of questions and answers. The changes I have made include: (1) In those questions dealing with baptism and the Lord’s Supper I have followed the original Baptist Catechism (sometimes called Keach’s Catechism), as well as the revision of that catechism by John Piper. (2) I have modernized some of the language to make it more accessible. (3) In a few places I have borrowed from John Piper’s revision to increase accuracy and clarity. (4) I have put some of my own choices (as well as Piper’s) for scriptural proofs with the answers.

I have titled this revision “An Evangelical Catechism” since it primarily sets forth the gospel (or evangel), that word of truth (Ephesians 1:13), which forms the core of the Scriptures. It should also be known it is Baptist in doctrine to match the convictions of our own congregation for whom it is primarily written.

My prayer is that God will use this instrument in your life, the life of your children, and the lives of those whom you are discipling that He, His Word, and the truth of the gospel, will be opened up in new and fresh ways for your delight in Him and for His glory.

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<sup>4</sup> John Piper, A Baptism Catechism (Desiring God Ministries), 1. He lists Acts 18:25; 1 Corinthians 14:19; Galatians 6:6 which all use the verb *katecheo* to speak of biblical instruction.

<sup>5</sup> Nettles, Teaching Truth, 17.

**Q. 1. What is the ultimate purpose of mankind?**

A. Mankind's ultimate purpose is to glorify God by enjoying him forever.<sup>6</sup> Psalms 16:9-11; 34:8; 37:4; 73:25-26; Proverbs 3:9; Isaiah 43:7; John 14:13; 16:24; 1 Corinthians 6:13, 20; 10:31

**Q. 2. What standard has God given to teach us how we may glorify and enjoy him?**

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only standard to teach us how we may glorify and enjoy him. See Acts 17:10-11; 2 Timothy 3:16-17

**Q. 3. What do the Scriptures mainly teach?**

A. The Scriptures mainly teach what man is to believe concerning God and what duty God requires of man.<sup>7</sup> John 20:31; Acts 24:14; 2 Corinthians 10:11; 2 Timothy 3:16-17

**Q. 4. What is God?**

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.<sup>8</sup> Exodus 34:6-7; Numbers 23:19; Pss. 89:14; 91:2; John 4:24; James 1:17; Rev. 4:8

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

A. There is but one only, the living and true God. Deuteronomy 6:4; Jeremiah 10:10; Isaiah 46:9

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

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

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<sup>6</sup> The Westminster Shorter Catechism #1 asks, "What is the chief end of man? The answer: "Man's chief end is to glorify God and enjoy him forever." I am indebted to John Piper for coming to the understanding we glorify God "by enjoying him forever."

<sup>7</sup> I have followed John Piper, A Baptist Catechism (Desiring God Ministries), revised, #7, in using "mainly" instead of "principally".

<sup>8</sup> Question and Answer #1 in The Baptist Catechism (sometimes called Keach's Catechism), is appropriate to mention in connection with this one: "Who is the first and chiefest being? God is the first and chiefest being."

glory. Genesis 1:26; Matthew 28:19-20; Acts 5:3, 4; Titus 2:13

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

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory he has foreordained<sup>9</sup> whatever comes to pass. Psalm 115:3; Isaiah 46:9-10; Daniel 4:35; Ephesians 1:11; Romans 11:36

**Q. 8. How does God carry out his decrees?**

A. God carries out his decrees in the works of creation and providence. Genesis 1:1; 50:20; Proverbs 16:9; Matthew 5:45; 6:26; Acts 2:23; Romans 11:36

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

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good. Genesis 1:1-31; Hebrews 11:3

**Q. 10. How did God create mankind?**

A. God created mankind male and female, after his own image, in knowledge, righteousness, and holiness, with dominion<sup>10</sup> over the creatures. Genesis 1:26-28; Psalm 8:5-8; Ephesians 4:22-24; Colossians 3:10

**Q. 11. What are God's works of providence?<sup>11</sup>**

A. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions. Genesis 50:20; Psalm 103:19; Romans 8:28; Ephesians 1:11; Colossians 1:17; Hebrews 1:3

**Q. 12. What special act of providence did God exercise towards man in the**


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<sup>9</sup> Foreordain means to "appoint [or determine] beforehand" (Webster's, 1828 edition). The Bible teaches that God's absolute sovereignty (He is the king over all and He does foreordain all that comes to pass) is compatible with man's responsibility and freedom. No one coerces man to sin; no one coerces him to repent, trust in Jesus Christ as Savior, and to act in obedience out of faith, for he does what he desires to do.

<sup>10</sup> Dominion is "authority; the power of governing and controlling." (Webster's Dictionary, 1828 edition)

<sup>11</sup> Webster's (1828 edition) defines providence as "the care and [directing oversight] which God exercises over his creatures."

**condition wherein he was created?**

A. When God had created man, he made a covenant with him that he should live and enjoy all the benefits of the creation, but that he would die if he forsook the obedience that comes from faith. God commanded him not to eat of the tree of knowledge of good and evil, and thus forsake his childlike dependence upon God for all things.<sup>12</sup> Genesis 2:15-17; Matthew 7:7-11; Romans 1:5; 5:12; Galatians 5:6

**Q. 13. Did our first parents continue in the glad obedience for which they were created?**

A. No. Desiring to be like God, our first parents forsook the obedience of faith, ate of the forbidden tree, sinned against God, and fell from the innocence in which they were created.<sup>13</sup> Genesis 3:1-7; Ecclesiastes 7:29; Romans 5:12

**Q. 14. What is sin?**

A. Sin is when a person does not conform unto or when they go beyond the law of God,<sup>14</sup> which teaches we are to act in perfect holiness from a heart of faith to the glory of God. Matthew 5:48; Romans 1:5; 3:23; 1 Corinthians 10:31; 1 John 3:4

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

A. The sin whereby our first parents fell from the condition wherein they were created was their eating the forbidden fruit. Genesis 2:16-17; 3:1-13

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

A. Because the covenant God made with Adam was not only for himself, but also for all his descendants; all mankind, descending from him, sinned in him, and fell with him in his first sin. Romans 5:12-19; 1 Corinthians 15:21-22

**Q. 17. Into what condition did the fall bring all mankind?**

A. The fall brought mankind into a condition of sin and misery. Psalm 51:5; Romans 5:18-19; 7:18; Isaiah 53:6; 64:6; John 3:36; Ephesians 2:1-3; 1

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<sup>12</sup> This entire answer is taken from A Baptist Catechism, #16, revised by John Piper (Desiring God Ministries).

<sup>13</sup> This question and answer are taken from Piper, A Baptist Catechism, #17.

<sup>14</sup> The rest of the answer, from this point on, is from Piper, A Baptist Catechism, #18.

Corinthians 2:14

**Q. 18. What is the sinfulness of that condition into which all mankind fell?**

A. The sinfulness of that condition into which mankind fell includes the guilt of Adam's first sin, the lack of original righteousness, and the corruption of our whole nature (which is commonly called original sin), together with all actual sins which come from this nature. Romans 3:10; 5:19; Ephesians 2:1; Isaiah 53:6; Psalm 51:5; Matthew 15:19

**Q. 19. What is the misery of that condition into which all mankind fell?**

A. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever. Genesis 3:8, 24; Ephesians 2:3; Galatians 3:10; Romans 6:23; Matthew 25:41-46; Psalm 9:17

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

A. God, out of his mere good pleasure, from all eternity, having chosen a people to everlasting life, did enter into a covenant of grace to deliver them out of the condition of sin and misery, and to bring them into a condition of salvation by a Redeemer.<sup>15</sup> Deuteronomy 7:7-8; Ephesians 1:3-4; 2 Thessalonians 2:13; Romans 5:21; 8:29-30; 9:11-12; Acts 13:48

**Q. 21. Who is the Redeemer of God's elect?<sup>16</sup>**

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man and so was and continues to be God and man in two distinct natures, and one person forever. John 1:1-18; 14:6; Acts 4:12; Colossians 2:9; 1 John 4:2; Hebrews 7:24-25

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

A. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul. He was conceived by the power of the Holy Spirit in the womb

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<sup>15</sup> The wording of this question and answer are dependant upon Piper, Baptist Catechism, #24. "Redeem" means "to purchase" or "buy back". It is used in Scripture to refer to the act of salvation by Jesus Christ (e.g. Titus 2:14). This is why Jesus Christ is called a Redeemer.

<sup>16</sup> "God's elect" refers to the people whom He chose unto salvation (see the previous question and answer, #20).

of the virgin Mary, and born of her, yet without sin. Hebrews 2:14; 4:14; 7:26; Matthew 26:38; John 1:14; 12:27; Luke 1:31, 35; 2:52; Colossians 2:9

**Q. 23. What offices<sup>17</sup> does Christ perform as our Redeemer?**

A. Christ, as our Redeemer, performs the offices of a prophet, a priest, and a king, both in his condition of humiliation and exaltation. Acts 3:22; Hebrews 5:6; Psalm 2:6

**Q. 24. How does Christ perform the office of a prophet?**

A. Christ performs the office of a prophet in revealing to us, by his Word and Spirit, the will of God for our salvation. John 1:1, 18; 14:26; 15:15; 16:12-15; Hebrews 1:1-2

**Q. 25. How does Christ perform the office of a priest?**

A. Christ performs the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice and to reconcile us to God, and in making continual intercession for us.<sup>18</sup> Romans 8:34; Ephesians 5:2; Hebrews 2:17; 7:25; 9:28; 1 Peter 2:24

**Q. 26. How does Christ perform the office of a king?**

A. Christ performs 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. Psalm 110:1-12; Isaiah 25:3; Matthew 2:6; Luke 1:32-33; 1 Corinthians 15:25

**Q. 27. What do we mean by Christ's humiliation?**

A. By Christ's humiliation we mean he was born, and that in a low condition, that he was made under the law, that he underwent the miseries of this life, the wrath of God, and the cursed death of the cross; that he was buried, and that he continued under the power of death for a time. Luke 2:7; Galatians 4:4; Isaiah

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<sup>17</sup> "Office" here refers to "a particular duty, charge or trust conferred by...God." (Webster's, 1828 edition).

<sup>18</sup> We often refer to this biblical teaching as Penal Substitutionary Atonement. Atonement means Jesus died to accomplish forgiveness of sins for sinners and to remove God's wrath from us. Substitutionary means Jesus died in the place of sinners. Penal means he paid the penalty due for sinners. Though it is true that the death of Jesus provides an example for us of God's love and of how we are to love others (e.g. Ephesians 5:1-2; 1 Peter 2:21-25; 1 John 3:16), it is more than this. By His death and resurrection He accomplished salvation for His elect (1 Corinthians 15:1-4).

53:3; Luke 22:44; Matthew 12:40; 27:46; Philippians 2:8; Mark 15:45-46

**Q. 28. What do we mean by Christ's exaltation?**

A. By Christ's exaltation we mean that he rose again from the dead on the third day, that he ascended up into heaven, that he sat down at the right hand of God the Father, and that he will come again to judge the world at the last day. 1 Corinthians 15:4; Acts 1:11; 17:31

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

A. We are made partakers of the redemption purchased by Christ by the effective<sup>19</sup> application of it to us by his Holy Spirit. John 3:5, 6; Titus 3:5-6

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

A. The Spirit applies to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effective calling. John 3:8; 6:63-65; Acts 16:14; Ephesians 2:8; Philippians 1:29; 1 John 5:1

**Q. 31. What is effective calling?**

A. Effective calling is the work of God's Spirit whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he does persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.<sup>20</sup> Ezekiel 36:26; John 6:44-45; 16:8-11; Acts 2:37; Romans 8:30; 2 Timothy 1:9

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

A. They that are effectively called do in this life partake of justification, adoption, and sanctification, and the several benefits that in this life do either accompany or flow from them. Romans 3:21; 5:1; 8:15-17; 1 Corinthians 1:30; 1 John 3:1-2; 2 Thessalonians 2:13

**Q. 33. What is justification?**

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<sup>19</sup> The word "effective" in the catechism denotes "producing...the effect desired or intended; or having adequate power or force to produce the effect." (Webster's, 1828 edition)

<sup>20</sup> Effective call is not the same as the general call of an invitation to accept the gospel, which may be rejected (Matthew 22:14). The former accomplishes its intended purpose among God's elect.

A. Justification is an act of God's free grace by which he pardons all our sins and accepts us as righteous in his sight, only for the righteousness of Christ imputed<sup>21</sup> to us, and received by faith alone. Romans 3:24; 5:19; 2 Corinthians 5:21; Galatians 2:16; Ephesians 1:7; Philippians 3:9

**Q. 34. What is adoption?**

A. Adoption is an act of God's free grace by which we are received into the company of God's children and have a right to all the privileges of his sons.<sup>22</sup> John 1:12; Romans 8:15-17; 1 John 3:1-2

**Q. 35. What is sanctification?**

A. Sanctification is the work of God's free grace by which we are renewed in the whole person after the image of God, and are enabled more and more to die unto sin, and live unto righteousness. Romans 6:11; Ephesians 4:22-24; Colossians 3:5; 2 Thessalonians 2:13

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

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification are: assurance of God's love, peace of conscience, fellowship with Christ, joy in the Holy Spirit, increase of grace, the privilege of prayer, and perseverance therein to the end.<sup>23</sup> Proverbs 4:18; John 15:7; Romans 5:1-5; 14:17; 1 Corinthians 1:9; 2 Corinthians 13:14; 1 Peter 1:5

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

A. The souls of believers are at their death made perfect in holiness and immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves until the resurrection. Job 19:26; Isaiah 57:2; Luke 23:43; 2 Corinthians 5:8; Philippians 1:23; 1 Thessalonians 4:13-16; Hebrews 12:23

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

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<sup>21</sup>Impute means "to charge; to attribute; to set to the account of [someone]." (Webster's, 1828 edition) Christ's righteousness is credited to us. So, even while we are still sinners, yet God declares us righteous.

<sup>22</sup> This answer is from Piper, Baptist Catechism, #38.

<sup>23</sup>This answer and Scripture proofs are taken from Piper, Baptist Catechism, #40.

A. At the resurrection, believers, being raised up in 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. Matthew 10:32; 1 Corinthians 15:42-43; Philippians 3:20-21; 1 Thessalonians 4:17; 1 John 3:2<sup>24</sup>

**Q. 39. What is the duty that God requires of man?**

A. The duty God requires of man is obedience to his revealed will, an obedience which comes from faith.<sup>25</sup> Deuteronomy 10:12-13; Micah 6:8; Romans 1:5; 2 Thessalonians 1:11

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

A. The rule that God at first revealed to man for his obedience was the moral law. Exodus 18:16; Romans 2:14-15; 5:13-14

**Q. 41. Where is the obedience of faith given in summary form?**

A. A summary form of the obedience of faith is given in the Ten Commandments. Exodus 34:28; Deuteronomy 10:4; Matthew 19:17; Romans 9:32; Hebrews 3:18-19

**Q. 42. What is the sum of the Ten Commandments?**

A. 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. Matthew 22:37-40; Mark 12:28-33

**Q. 43. What is the preface to the Ten Commandments?**

A. The preface to the ten commandments is in these words, *I am the LORD your*

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<sup>24</sup> The Baptist Catechism (sometimes called Keach's Catechism) inserts two questions and answers at this point. #42: **Q:** But what shall be done to the wicked at their death? **A:** The souls of the wicked shall, at their death, be cast into the torments of hell, and their bodies lie in their graves, till the resurrection and judgment of the great day (Luke 16:23, 24; Acts 2:24; Jude 5, 7; 1 Pet. 3:19; Ps. 49:14).

#43: **Q:** What shall be done to the wicked at the day of judgment? **A:** At the day of judgment the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels for ever (John 5:28, 29; Mt. 25:41, 46; 2 Thes. 1:8, 9).

<sup>25</sup> This last clause is taken from Piper, Baptist Catechism, #45.

*God, who brought you out of the land of Egypt, out of the house of slavery.*<sup>26</sup>  
Exodus 20:2

**Q. 44. What does the preface to the Ten Commandments teach us?**

A. The preface to the Ten Commandments teaches us that because God is the LORD, and our gracious Redeemer, his commandments are for our good and he does not will for us to depend on ourselves in keeping them, but to trust his grace and power.<sup>27</sup> Deuteronomy 10:13, 16; 30:6

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

A. The first commandment is, *You shall have no other gods before me.* Exodus 20:3

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

A. The first commandment requires us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly. Deuteronomy 26:17; Joshua 24:15; 1 Chronicles 28:9; Psalm 29:2; Matthew 4:10

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

A. The first commandment forbids 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. Joshua 24:27; Psalms 14:1; 81:10, 11; Romans 1:20-21, 25

**Q. 48. What are we especially taught by these words *before me* in the first commandment?**

A. These words *before me* in the first commandment teach us, that God, who sees all things, takes notice of, and is much displeased with the sin of having any other God. Deuteronomy 30:17-18; Psalms 44:20-21; 90:8; 139:1-24; Romans 1:18-23

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

A. The second commandment is, *You shall not make for yourself a carved 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. 5 You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the*

<sup>26</sup> All Scripture quotations are from *The Holy Bible, English Standard Version.*

<sup>27</sup>This answer is taken from Piper, Baptist Catechism, #50.

*iniquity of the fathers on the children to the third and the fourth generation of those who hate me, 6but showing steadfast love to thousands of those who love me and keep my commandments.* Exodus 20:4-6

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

A. The second commandment requires the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God has appointed in his Word. Deuteronomy 10:12-13; 12:32; 32:46; Matthew 28:20; Acts 2:42

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

A. The second commandment forbids the worshipping of God by images, or any other way that draws the heart away from his glory rather than toward his glory.<sup>28</sup> Deuteronomy 4:15-16; Romans 1:22-23; 1 Corinthians 10:31; Colossians 2:18-19; 3:17

**Q. 52. What are the reasons added to the second commandment?**

A. The reasons added to the second commandment are God's holy jealousy for his name, and the zeal he has for his own worship.<sup>29</sup> Exodus 20:4-6; 34:14; 1 Corinthians 10:22

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

A. The third commandment is, *You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.* Exodus 20:7

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

A. The third commandment requires the holy and reverent use of God's names, titles, attributes, ordinances, Word, and works. Deuteronomy 28:58-59; 32:1-4; Psalms 29:2; 111:9; 138:2; Ecclesiastes 5:1-2; Matthew 6:9; Revelation 4:8; 15:3, 4

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

A. The third commandment forbids all profaning or abusing of anything by which God makes himself known. Exodus 20:7; Leviticus 19:12; 20:3; Isaiah

<sup>28</sup> This answer and the Scripture proofs are taken from Piper, Baptist Catechism, #57.

<sup>29</sup> This answer and the Scripture proofs are taken from Piper, Baptist Catechism, #58.

52:5; Malachi 1:6, 7; Matthew 5:34-37

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

A. 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 permit them to escape his righteous judgment. Exodus 20:7; Deuteronomy 28:58-59; Malachi 2:2

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

A. The fourth commandment is, *"Remember the Sabbath day, to keep it holy. 9Six days you shall labor, and do all your work, 10but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. 11For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.* Exodus 20:8-11

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

A. The fourth commandment requires the keeping holy to God such set times as he has appointed in his Word; expressly one whole day in seven to be a holy Sabbath to himself. Leviticus 19:30; Deuteronomy 5:12

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

A. 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.<sup>30</sup> Genesis 2:3; John 20:19; Acts 20:7; 1 Corinthians 16:1-2; Revelation

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<sup>30</sup> We must approach the Sabbath with care as New Covenant believers during this age of the New Testament Church. On the one hand, it still holds true that each person is best served by a day dedicated to worship and rest. Likewise, assembling together to hear the Word of God, worship, and encourage one another is crucial (Acts 2:42; Hebrews 10:24). The pattern of the early Church was to assemble together on the first day of the week as a remembrance of the Lord Jesus Christ being raised on the first day. On the other hand, the call to have a particular day of the week as a Sabbath does not hold the same weight as it did for Old Covenant believers (see Colossians 2:16-17). This leaves freedom for pastoral staff who work on Sundays, as an example, to dedicate another day as a Sabbath. Additionally, there may be some who have to work on Sunday mornings and need to assemble on Saturday nights and have yet another day to rest. The key is regular, weekly assembling together under God's Word, along

1:10

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

A. One day in seven should be especially devoted to corporate worship and other spiritual exercises that restore the soul's rest in God and zeal for His name. It should provide physical refreshment and fit one for a week of devoted service to Christ.<sup>31</sup> Leviticus 23:3; Isaiah 58:13-14; Matthew 12:1-14; Mark 2:27; Romans 14:5-6

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

A. The fourth commandment forbids dishonoring the Lord's Day by actions or thoughts that divert the soul from spiritual refreshment, or deprive the body of renewed energy or distract the mind from its special Sabbath focus on the Lord.<sup>32</sup> Nehemiah 13:15-17; Jeremiah 17:21; Ezekiel 22:26; Mark 2:23-28; Acts 20:7; Romans 14:5-6

**Q. 62. What are the reasons attached to the fourth commandment?**

A. The reasons attached to the fourth commandment are: God's creating the world in six days, his resting on the seventh, and his blessing the Sabbath day.<sup>33</sup> Genesis 2:2-3; Exodus 20:9-11; 31:16-17

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with rest and dedicated focus upon God. For most, these will come together on Sunday.

<sup>31</sup> This answer and the Scripture proofs are taken from Piper, Baptist Catechism, #66.

<sup>32</sup> This answer and the Scripture proofs are taken from Piper, Baptist Catechism, #67. Christians must see that though rare situations may arise when they cannot assemble together on the Lord's Day (or one day a week), frequent times of forsaking the assembling of ourselves together with other believers reflects a sinful negligence (Hebrews 10:24). Church attendance does not cause one to be a believer. Yet, continued negligence of such assembling may indicate one is not in the faith (2 Corinthians 13:5; 1 John 2:19).

<sup>33</sup> This answer and the Scripture proofs are taken from Piper, Baptist Catechism, #68.

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

A. The fifth commandment is, *Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.* Exodus 20:12

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

A. The fifth commandment requires us to preserve the honor and perform the duties belonging to everyone in their several places and relations as those who are in authority, those who are subordinate, or those who are peers. Leviticus 19:32; Romans 12:10; 13:1; Ephesians 5:21-6:9; Colossians 3:19-22; 1 Thessalonians 5:12; Hebrews 13:7, 17; 1 Peter 2:13-17

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

A. The fifth commandment forbids the neglecting of, or doing anything against, the honor and duty that belongs to everyone in their several places and relations. Proverbs 30:17; Romans 13:7, 8

**Q. 66. What is the reason added to the fifth commandment?**

A. The reason added to the fifth commandment is a promise of long life and prosperity (as long as it serves for God's glory and their own good) to all who keep this commandment. Exodus 20:20; Ephesians 6:2-3

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

A. The sixth commandment is, *You shall not murder.* Exodus 20:13

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

A. The sixth commandment requires all lawful endeavors to preserve our own life and the life of others. Psalm 82:3-4; Proverbs 24:11, 12; Acts 16:28; Ephesians 5:29-30

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

A. The sixth commandment forbids the taking away of our own life, or the life of our neighbor unjustly, or whatever acts or thoughts tend toward this loss. Genesis 4:10-11; 9:6; Matthew 5:21-26

**Q. 70. Which is the seventh commandment?**

A. The seventh commandment is, *You shall not commit adultery.* Exodus 20:14

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

A. The seventh commandment requires the preservation of our own and our

neighbor's chastity,<sup>34</sup> in heart, speech, and behavior. Matthew 5:28; 1 Corinthians 6:12-20; 7:2; 1 Thessalonians 4:3-8; 2 Timothy 2:22; 1 Peter 3:2

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

A. The seventh commandment forbids all unchaste thoughts, words, and actions. Job 31:1; Matthew 5:28-32; Romans 13:13; Ephesians 5:3-4; Colossians 4:6

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

A. The eighth commandment is, *You shall not steal.* Exodus 20:15

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

A. The eighth commandment requires the lawful obtaining and furthering the wealth and outward possessions of ourselves and others. Leviticus 19:11; 25:35; Deuteronomy 15:10; 22:1-4; Proverbs 27:23; Ephesians 4:28

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

A. The eighth commandment forbids whatever does or may unjustly hinder our own or our neighbor's wealth or outward possessions. Malachi 3:8; Ephesians 4:28; Romans 13:7

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

A. The ninth commandment is, *You shall not bear false witness against your neighbor.* Exodus 20:16

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

A. The ninth commandment requires the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing. Leviticus 19:11; Proverbs 14:5, 25; Acts 25:10; 3 John 12

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

A. The ninth commandment forbids whatever is detrimental to truth or harmful to our own or our neighbor's good name. Deuteronomy 5:20; 2 Corinthians 8:20-21; Ephesians 4:25

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


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<sup>34</sup> Chastity is not a word we use much today. However, it has been kept in the catechism here since it communicates accurately and fully in one word what is necessary. Chastity refers to: "Purity of the body; freedom from all unlawful [commission of sexual activity]. Before marriage, [it refers to] purity from all [commission of sexual activity]; after marriage, fidelity to the marriage bed.

A. The tenth commandment is, *You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's.* Exodus 20:17

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

A. The tenth commandment requires full contentment with our own condition, with a right and loving attitude toward our neighbor and all that is his. Leviticus 19:18; Romans 12:15; 1 Corinthians 13:4-7; 1 Timothy 6:6; Hebrews 13:5

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

A. The tenth commandment forbids all discontentment with our own condition, envying or being grieved at the good of our neighbor, and all unbiblical affections for anything that is his. 1 Corinthians 10:10; Galatians 5:26; Philippians 2:14-15; Colossians 3:5; James 5:9

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

A. No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but daily breaks them in thought, word, and deed.<sup>35</sup> Genesis 6:5; Ecclesiastes 7:20; Romans 3:10-23; James 3:2, 8; 1 John 1:8

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

A. Some sins in themselves and by reason of several aggravations are more heinous in the sight of God than others.<sup>36</sup> Ezekiel 8:13; John 19:11; 1 John 5:16

**Q. 84. What does every sin deserve?**

A. Every sin deserves God's wrath and curse, both in this life and in the life to come. Psalm 11:6; Proverbs 3:33; Galatians 3:10; Ephesians 5:6; Revelation 21:8

**Q. 85. What does God require of us that we may escape his wrath and**

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<sup>35</sup> Piper, Baptist Catechism, #89, adds after this question and answer the following: "What then is the purpose of the law since the fall? The purpose of the law, since the fall, is to reveal the perfect righteousness of God, that his people may know the path of faith that leads to life, and that the ungodly may be convicted of their sin, restrained from evil, and brought to Christ for salvation."

<sup>36</sup>Heinous means more offensive, monstrous, that which is flagrant. An aggravation refer to "The act of making worse, used of evils, natural or moral." (Both from Webster's, 1828 edition)

**curse, due to us for sin?**

A. To escape the wrath and curse of God, due to us for sin, God requires of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicates to us the benefits of redemption.<sup>37</sup> Proverbs 2:1-6; Isaiah 55:2-3; Acts 20:21; 16:30-31; 17:30

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

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel. John 1:12; 6:35; Galatians 2:15-16, 20; Philippians 3:9; Hebrews 10:39

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

A. Repentance unto life is a saving grace whereby a sinner, out of a true sense of his sin and grasp of the mercy of God in Christ and because he's grieved at and hates his sin, turns from it unto God with full purpose of and endeavor after new obedience. Jeremiah 31:18-19; Joel 2:13; Acts 2:37; Romans 6:18; 2 Corinthians 7:10, 11

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

A. The outward and ordinary means whereby Christ communicates to us the benefits of redemption are his ordinances, especially the Word, baptism, the Lord's Supper, and prayer; all which means are made effective to the elect for salvation.<sup>38</sup> Acts 2:41-42; 14:1; Romans 10:17; 1 Corinthians 3:5; James 1:18

**Q. 89. How is the Word made effective for salvation?**

A. The Spirit of God makes the reading and especially the preaching of the Word an effective means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation. Psalm 19:7; 119:11, 18; Romans 1:16; 1 Thessalonians 1:6; 1 Peter 2:1-2

**Q. 90. How is the Word to be read and heard that it may become effective for salvation?**

A. That the Word may become effective for salvation we must give attention to

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<sup>37</sup> "Communicates," as will be seen in the next few questions, speaks both of "making known" and "imparting".

<sup>38</sup>This answer is taken from The Baptist Catechism (sometimes known as Keach's Catechism), #93.

it with diligence, preparation, and prayer; receive it with faith and love; treasure it up in our hearts; and practice it in our lives. Psalm 119:111; Proverbs 8:34; 1 Timothy 4:13; 2 Timothy 2:15; Hebrews 2:1, 3; 4:2; James 1:21-25; 1 Peter 2:1-2

**Q. 91. How do baptism and the Lord's Supper become effective means of salvation?**

A. Baptism and the Lord's Supper become effective means of salvation, not for any virtue in them, or in the one who administers them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.<sup>39</sup> Matthew 3:11; 28:19; 1 Corinthians 3:6, 7; 12:8; 1 Peter 3:21

**Q. 92. What is baptism?**

A. Baptism is an ordinance of the New Testament instituted by Jesus Christ, to be unto the party baptized a sign of his fellowship with him, in his death, burial, and resurrection; of his being ingrafted into him; of remission of sins; and of his giving up himself unto God through Jesus Christ to live and walk in newness of life.<sup>40</sup> Mark 1:4; Acts 2:38; Romans 6:3-5; Galatians 3:27; Colossians 2:12

**Q. 93. To whom is baptism administered?**

A. Baptism is administered to all those who actually profess repentance towards God, faith in and obedience to our Lord Jesus Christ, and to none other.<sup>41</sup> Matthew 3:6; Acts 2:38; 8:12, 36, 37, 38; 10:47, 48

**Q. 94. Are the infants of such as are professing believers to be baptized?**

A. The infants of such as are professing believers are not to be baptized, because there is neither command nor example in the Holy Scriptures, or certain consequence from them to baptize such.<sup>42</sup> Exodus 23:13; Proverbs 30:6; Luke 3:7, 8

**Q. 95. How is Baptism rightly administered and what is the duty of such as are rightly baptized?**

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<sup>39</sup> This question and answer are taken from Keach's Catechism, #96.

<sup>40</sup> This question and answer are taken from Keach's Catechism, #97.

<sup>41</sup> This question and answer are taken from Keach's Catechism, #98.

<sup>42</sup> This question and answer are taken from Keach's Catechism, #99.

A. Baptism is rightly administered by immersion. It is the duty of such who are rightly baptized to give up themselves to some particular and orderly church of Jesus Christ, that they may walk fully in all the commandments and ordinances of the Lord.<sup>43</sup> Matthew 2:16; 28:19-20; Luke 1:6; John 3:23; 4:1; Acts 2:41-42; 5:13-14; 8:38; 9:26; Romans 6:4; Colossians 1:28; 2:12; Hebrews 10:24; 1 Peter 2:5

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

A. The Lord's Supper is a holy ordinance of the Church. By eating bread and drinking the cup according to Christ's appointment we show forth his death. Those who eat and drink in a worthy manner partake of Christ's body and blood, not physically, but spiritually in that by faith they are nourished with the benefits he purchased, and grow in grace.<sup>44</sup> 1 Corinthians 10:16; 11:23-26

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

A. It is required of those who would worthily (that is, suitably) partake of the Lord's Supper, that they examine themselves—of their knowledge, that they discern the Lord's body, their faith, that they feed upon him; and their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.<sup>45</sup> 1 Corinthians 5:8; 11:27-31; 2 Corinthians 13:5

**Q. 98. What is prayer?**

A. 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—all unto His glory. Psalms 10:17; 50:15; 145:19; Matthew 6:9-13; John 14:12-14; 15:7; Philippians 1:9-11; 4:6; 1 John 1:9; 5:14

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

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<sup>43</sup> This question and answer are taken from Keach's Catechism, #'s 100 and 101.

<sup>44</sup> This answer is taken from Piper, Baptist Catechism, #107. Keach's Catechism, #103, adds this question and answer next: **Q.** Who are the proper subjects of this ordinance? **A.** They who have been baptized upon a personal profession of their faith in Jesus Christ, and repentance from dead works (Acts 2:41, 42).

<sup>45</sup> This answer is taken from Piper, Baptist Catechism, #108.

A. The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer that Christ taught his disciples, commonly called the Lord's Prayer. Matthew 6:9-13; 2 Timothy 3:16-17

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

A. The preface of the Lord's Prayer, which is, *Our Father in heaven*, teaches 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. Matthew 6:9; 7:7-11; Luke 11:13; Acts 12:5; Romans 8:15; Ephesians 6:10, 18; 1 Timothy 2:1-3; Hebrews 4:16; James 4:7-8

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

A. In the first petition, which is, *hallowed be your name*, we pray that God would enable us and others to glorify him in all of life, and that he would dispose all things to his own glory.<sup>46</sup> Matthew 6:9; 1 Corinthians 10:31; Philippians 1:9-11; Colossians 1:9-13; Revelation 4:11

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

A. In the second petition, which is, *your 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. Psalm 68:1-18; Matthew 6:10; 9:37-38; Romans 10:1; 2 Thessalonians 3:1; Revelation 22:20

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

A. In the third petition, which is, *Your 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. Psalms 25:4-5; 103:20-21; 119:26; Matthew 6:10; Philippians 1:9-11; Colossians 1:9-13

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

A. In the fourth petition, which is, *give us this day our daily bread*, we pray that

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<sup>46</sup> "Hallowed" means "be set apart," i.e. may God's name (His reputation) be shown to be holy and glorious. The word "dispose" means "move toward, bring in the direction of, or bring to a certain end." It was John Calvin who said that the entire world is a theater in which God makes himself known and glorifies himself (cf. Psalm 19:1). This first petition is asking God to work in the world such that his angels and his elect would see with great joy and delight how God is declaring His glory in all and that God would receive glory in and through all he does.

of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them. Proverbs 30:8-9; Matthew 6:11, 25-34; 1 Timothy 4:4-5; 6:6-8

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

A. In the fifth petition, which is, *and forgive us our debts, as we also have forgiven 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. Psalm 51:1, 3, 7; Matthew 6:12; 18:35; Mark 11:25

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

A. 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. Psalms 19:13; 119:10, 29, 33-40; Matthew 6:13; 26:41; John 17:15; 1 Corinthians 10:13

**Q. 107. What does the conclusion of the Lord's Prayer teach us?**

A. The conclusion of the Lord's Prayer, which is, *for yours is the kingdom, and the power, and the glory, forever. Amen*, teaches 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.<sup>47</sup> 1 Chronicles 29:11-13; Daniel 9:18-19; Matthew 6:13; 1 Corinthians 14:16; Philippians 4:6; Revelation 22:20

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<sup>47</sup> Though this conclusion is a very biblical way of praying and is recited when people pray the Lord's Prayer (and therefore I have included here), it is not found in the best manuscripts and is most likely not part of Matthew's original text.