

## **A Systematic Study of God's Word Based Upon the London Confession of Faith of 1689**

The following lessons were based in large part upon the London Confession of Faith of 1689. Because this document stresses the fundamental points of Bible truth concerning salvation and the nature of the church, and has been received by the church for over three hundred years, we have taken the liberty of copying much of the document. Some of the words have been changed where it was thought that it might be more clear with a different word, and on a few occasions different scriptural references were inserted. Also, questions have been added at the end of most Bible lessons. As with any human writing, all thoughts, beliefs, and convictions must be measured by the truthful and infallible word of God, the Bible (Acts 17:11).

### **Lesson 1 The Holy Scriptures**

1. The Holy Scriptures are the only certain, true and unmistakable rule of all spiritual knowledge and obedience (2 Timothy 3:15-17; John 17:17). The knowledge of God is revealed in creation and teaches us about the goodness, wisdom, and power of God (Romans 1:19-21; Psalm 19:1-3) so that men have no excuse for their rejection of His existence; yet creation and providence cannot teach us all things concerning God's will for the salvation of His people (Hebrews 1:1). For example, the virgin birth of Christ, the resurrection and return of Christ, the intercessory work of Christ.
2. The authority of the Bible for which it should be believed depends fully upon the Divine Author who is God (2 Timothy 3:16; 2 Peter 1:19-21). The Bible therefore is to be received because it is the word of God (1 Thessalonians 2:13). God used holy men to record His will perfectly by inclining their hearts and directing their minds to insure a perfect record. This is the doctrine of the inspiration of the Bible (2 Timothy 3:16; 2 Samuel 23:2)
3. Our full conviction and assurance that the Bible has divine authority and has no errors is from the inward work of the Holy Spirit bearing witness by and with His word in our hearts (John 16:13-14; 1 Corinthians 2:10-12; 1 John 2:20, 27). The Bible gives many evidences of being God's word, but the supreme assurance is through the working of God's Spirit to convince us of this truth.
4. The supreme judge by which all questions, statements of faith, and controversies are to be decided by is the Bible. The Bible is our authority and not the traditions, ideas,

councils of men, or opinions of men (Matthew 22:29; Ephesians 2:20; Acts 28:23).

Questions:

(Beside each answer, write down the Bible verses that proves your answer is correct)

1. Is the Bible the only rule and standard of faith? (Yes) or (No)
2. Does the Bible have mistakes and errors? (Yes) or (No)
3. Can a person know about God's existence through creation? (Yes) or (No)
4. Can creation teach us how God saves His children and what God's will is for the Church and our lives?  
(Yes) or (No)
5. By what or whose authority should the Bible be believed?
6. Where does my full assurance come from that teaches me that the Bible is God's word?
7. Should my statement of faith be based and founded upon man's opinion or upon the Holy Bible?
8. If I have a dream or vision that is different and conflicts with the Bible's teaching, should I believe the Bible or my dream or revelation? (Galatians 1:8-9; 1 John 4:1).

## **Bible Lesson 2**

### **God and the Holy Trinity**

1. The Lord our God is the only living and true God (Deuteronomy 6:4). God's subsistence is in and of Himself (Exodus 3:14) and He cannot change (Malachi 3:6), cannot be measured because He is incomprehensible (1 Kings 8:27), eternal (Psalm 90:2), almighty (Genesis 17:1), holy (Isaiah 6:3), most wise (1 Timothy 1:17), most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin (Proverbs 16:4; Romans 11:36), the rewarder of them that diligently seek Him, most just (Exodus 34:6-7; Hebrews 11:6), and righteous in His judgments (Nehemiah 9:32-33), hating all sin (Psalm 5:5-6), and will by no means clear the guilty (Exodus 34:7; Nahum 1:2-3).

2. God is sovereign and is completely in control of all creatures and events, and He works all things according to His own will and purpose (Psalm 115:3; Isaiah 46:10) for His own glory (Revelation 5:12-14). His dominion is over all creatures, to do by them, for them, and upon them whatsoever He pleases (Daniel 4:25, 34-35).

3. God having all life (John 5:26), glory (Psalm 148:3), goodness (Psalm 119:68) and blessedness in Himself, is alone all sufficient, not standing in need of any creature that He has made (Romans 11:33-36; Job 23:2-3). He is infinite and independent of the creature so that nothing is uncertain or left to chance (Colossians 1:17; Hebrews 1:3).

4. In the divine and infinite Being there are three persons (1 John 5:7; Matthew 28:19; 2 Corinthians 13:14), the Father, the Word or Son, and the Holy Spirit. Each person in the Trinity is one in power and eternity, having the whole divine essence and nature (Exodus 3:14; John 14:11; 1 Corinthians 8:6). All three Persons in the Godhead are responsible for the salvation of His children. The Father elected a people to save before the foundation of the world, the Son redeemed the people chosen by God, and the Holy Spirit sanctifies the chosen and redeemed people (1 Peter 1:2).

### **Questions**

1. The God who has revealed Himself in the Bible is the only living and true God. (True) or (False).
2. Can God change? (Yes) or (No)
3. God is almighty. (True) or (False)
4. God is eternal. (True) or (False)

5. Is God sovereign and in control of all things? (Yes) or (No)
6. Does God derive or receive life from His creatures or is He the giver of all life?
7. Are all three Persons in the Trinity or Godhead participate and are involved in the salvation of God's people? (Yes) or (No).

## **Bible Lesson 3**

### **Creation**

1. In the beginning it pleased God the Father, Son, and Holy Spirit to create the world (John 1:2-3; Hebrews 1:2; ). God created the world for the manifestation of the glory of His eternal power, wisdom, and goodness (Romans 1:20). God's creation includes the visible and invisible or men and angels. God created the world in the space of six days and all was very good (Colossians 1:16; Genesis 1:31).

2. After God had made all other creatures, He created male and female (Genesis 1:27) with immortal souls (Genesis 2:7) and making them able to serve Him for which they were created. They were created in true holiness and in the image of God (Genesis 1:26-27).

3. They received a law from God not to eat of the tree of the knowledge of good and evil, with a threat of punishment if they violated the commandment (Genesis 2:16-17). In their original condition they had the ability to obey God and enjoy God's communion and dominion over the creatures (Genesis 1:28). In their original condition they enjoyed freedom of their own will, which was subject to change (Genesis 3:6).

#### Questions

1. Why did God create the world?
2. Did God create all things?
3. How many days did God create the world in?
4. What was different about the man and woman that God created from all other creation?
5. What did God's law prohibit Adam and Eve from eating?
6. What was the threat of punishment if they disobeyed God?
7. What did Adam and Eve enjoy in their original condition?

## **Bible Lesson 4**

### **The Fall of Man, Sin, and its Results**

1. God created man holy and perfect, and gave him a righteous law, which had been unto life had he kept it (Genesis 2:16-17) and threatened death upon the violation thereof, yet he did not abide in this condition. Satan used the deceptiveness of the serpent to seduce Eve. Then Adam sinned willfully and transgressed the law of their creation and the command given by God by eating of the forbidden fruit (Genesis 3:6).

2. Our first parents, by this sin, fell from their original righteousness and communion with God. Adam by God's appointment was the representative of all men, and when he sinned his guilt was imputed or charged to the human race (Romans 5:12-21; 1 Corinthians 15:21-22).

3. The sinful nature Adam and Eve received because of their sin has also been given and passed down to all men descending from them. All of Adam and Eve's posterity are conceived in sin (Psalms 51:5; 58:3), by nature the children of wrath (Ephesians 2:3), and subject to death (Romans 6:23) unless delivered by Jesus Christ (Hebrews 2:14-15).

4. All men are therefore sinners by nature (Romans 3:23). Man's nature is inclined toward evil and he is dead in trespasses and sins (Ephesians 2:1). All the faculties of his soul and body are defiled because of sin (Titus 1:15; Genesis 6:5; Jeremiah 17:9; Romans 3:10-18). There is no part of man that has not been touched by sin.

5. In the horrible condition man is in by nature he is unable to save himself from the bondage and penalty of sin. Because he is dead in sin he cannot see God's kingdom (John 3:3), come to Christ for salvation (John 6:44), believe on Jesus (John 10:26), or understand spiritual truth (I Corinthians 2:14).

#### **Questions**

1. Did Adam and Eve continue in their original righteousness?
2. Was Adam a representative for all human beings?
3. Has Adam's sinful nature been given to or passed down to every child at birth?
4. If man is dead in sin, can he do anything to save himself from this condition?
5. Can he repent or believe the gospel while he is dead in sin?

## **Bible Lesson 5**

### **The Will Of God**

1. Sovereign---“What God sovereignly purposes or wills shall come to pass.” --- God will always accomplish His purposes, either effectively through His power or by permitting the actions of His creation.---(Always accomplished and fulfilled ; never stopped). God’s permission of sin or purpose not to intervene does not mean His approval.

Bible References:

Daniel 4:35; John 6:39-40; Ephesians 1:5, 11; Romans 9:18; 2 Peter 3:9; 1 Corinthians 12:11; James 4:13-15 (future events); Luke 22:42; Acts 21:14; Matt 7:9-10 (submitting our desires to God will); 1 Peter 3:17; 4:19 (hardships, trials)

2. Commanding---God’s rule that He has commanded His creatures to live by, duties which He enjoins upon us, revealed through His word (not always accomplished and fulfilled ability to prevent by disobedience)

Bible References:

Matthew 7:21; John 7:17; Romans 12:2; Eph 5:17; 1 Thessalonians 4:3; 5:18; 1 Peter 2:13-15

Questions

1. Will God’s sovereign will always come to pass?
2. List some areas that refer to God’s sovereign will?
3. Does God command obedience from His creation?
4. Are God’s commandments to His creation always obeyed?
5. What is the difference between God’s sovereign will and His commanding will?

## **Bible Lesson 6**

### **Particular Redemption**

1. It pleased God in his eternal purpose to ordain Jesus Christ to be the mediator between God and men (Isaiah 42:1; 1 Peter 1:19-20). Jesus Christ, the second person in the Godhead, in the fullness of time was born of a virgin (Galatians 4:4; Luke 1:27, 31, 35) for the purpose of dying upon the cross for God's people (Philippians 2:8). As the mediator between God and men, Jesus suffered the punishment that was due God's children, remained dead for three days, arose from the dead, and ascended back to heaven (1 Corinthians 15:3-4; Acts 1:9-11). Jesus is now sitting at the right hand of God making intercession for His people (Romans 8:34) and shall return to judge men and angels at the end of the world (Acts 10:42).

2. Jesus Christ by His death did purchase and secure the salvation of the elect that God gave Him (Matthew 1:21; John 10:11, 14; John 17:2; 1 Peter 3:18; Romans 8:33). Those for whom the death of Christ was designed and for whom redemption was made are called sheep (John 10:11), His people (Matthew 1:21), the church (Ephesians 5:25), those given to Christ by God (John 17:2), and friends (John 15:13). The death of Christ was made and is applied to the elect only and none else (Matthew 20:28).

3. When the Bible refers to "all men," "every man," "the world," and the "whole world" in reference to redemption, it is describing a people out of every nation (Revelation 5:9) and not every individual person. It is describing "all men without distinction" and not "all men without exception." The Bible is teaching that God's elect are from every nation and not based upon race, color, or nationality. Often these expressions are used without speaking of every individual person in the world. (Luke 2:1; John 1:10; 17:9; Romans 1:8; 1 John 5:19; Matthew 10:22; Luke 2:10; John 12:32).

#### Questions

1. Who is the only mediator between God and men?
2. For whom did Jesus die?
3. Was Christ's death powerful enough to save all those for whom it was designed for?
4. Was Christ's death for the elect only?
5. What are the expressions "all men," "every man," "the world," "the whole world" teaching about Christ's redemption?

## **Bible Lesson 7**

### **Effectual Calling**

1. The doctrine of effectual calling teaches that God calls all of His elect that has been predestinated to eternal life out of a state of death in sin, and He gives them eternal and spiritual life (John 5:25; Ephesians 2:1; Romans 8:30). It also means to be born again (John 3:3-8) or regenerated (Titus 3:5). Through this call the elect of God are drawn and joined to Jesus Christ in spiritual union (John 6:37-40, 54-58); they have their minds spiritually enlightened to understand things of Jesus Christ (2 Corinthians 4:6; Ephesians 1:17-18); their heart of stone is removed and there is given to them a heart of flesh (Ezekiel 36:27); God renews their wills and by His almighty power inclines them to that which is good by His free grace (Psalm 110:3).

2. This effectual call is of God's free and special grace alone (2 Timothy 1:9; Ephesians 2:8) and not from any power in the person working with God's special grace. The person is completely passive and not active in the reception of spiritual life because the person is dead in sins until he is made alive by God (1 Corinthians 2:12; John 6:44; Ephesians 2:5).

3. Only those who have been made effectually called to life by God can receive Jesus Christ (John 1:12-13) or believe the gospel spiritually (1 John 5:1). It is the power of God that causes a person to believe, and it is the same power that raised Jesus from the dead (Ephesians 1:19). The gospel is to be preached to every creature (Mark 16:15). The response to the gospel of Jesus Christ will manifest a person's heart. A person who hears and believes the gospel of Jesus Christ is not condemned, but a person who hears the gospel of Jesus Christ and rejects it is condemned (John 3:18, 36). Through the gospel the elect are made disciples of Jesus Christ (Matthew 28:19, 20), are brought to believe in Jesus (Romans 10:17), and receive assurance that they are ordained to eternal life (Acts 13:48).

### Questions

1. What does effectual calling teach or describe?
2. Is man made alive by the effectual call? Yes or No
3. Will all of the elect of God be effectually called? Yes or No
4. Can or does the sinner help or cooperate with God in the effectual call? Yes or No
5. Can a person who is not born again believe spiritually in Jesus Christ? Yes or No
6. Why do some people believe the gospel and others reject the gospel?

## **Bible Lesson 8**

### **Free Will**

1. God has given to man that liberty and freedom of choosing that is neither forced or determined to do good or evil (Matthew 17:12; James 1:14; Deuteronomy 30:19).
2. Man in his original righteousness had the freedom and power to choose and to do that which was good and well-pleasing to God (Ecclesiastes 7:20), but was subject to change, so that he might fall from it (Genesis 3:6).
3. Man, by his fall into a state of sin, has lost all his ability of his will to do any spiritual good that accompanies salvation (Romans 5:6; 8:7). So as a natural man he is dead in sin and unable by his own strength to save himself (Ephesians 2:1, 5; Titus 3:3-5; John 6:44).
4. When God regenerates a sinner, He frees him from his bondage under sin (Colossians 1:13), and by grace enables him freely to will and to do that which is spiritually good (Philippians 2:13). Yet, because of the sin nature that remains, he does not perfectly will that which is good, but also that which is evil (Romans 7:15, 18, 19, 21, 23).
5. The will of man is made perfect and unchangeably good in the state of glory in heaven (Ephesians 4:13; Hebrews 12:23).

#### Questions

1. Did God create man with a will in creation?
2. What happened to man's will after he sinned?
3. Can man obey and please God after he is born again?
4. Can man disobey God after he is born again?
5. When will man's will be perfect?

## **Bible Lesson 9**

### **Preservation in Grace**

The teaching that no child of God will totally and finally fall from grace has been called preservation of the saints, perseverance in grace, and eternal security. Listed below are some of the points that describe this biblical doctrine.

1. Those that are chosen to salvation by the Father, redeemed by Christ Jesus, and called effectually by the Spirit, can neither totally nor finally fall from the state of grace (John 10:28-29; Philippians 1:6), but shall continue or persevere in grace until the end and be eternally saved (1 Corinthians 1:8).
2. This preservation in grace depends not upon the free will or actions of the saved, but upon the decree of election (Romans 8:30), the unchangeable nature of God's love (Romans 8:35-39), the intercession of Jesus Christ (Romans 8:34), the Spirit of God within them (1 John 3:9), the nature of the covenant of grace (Jeremiah 32:40), and the power of God to guard them (1 Peter 1:5).
3. Though the elect may through the temptation of Satan, the world, and the old nature fall into sin (Matthew 26:70-74) and experience God's chastisement (Hebrews 12:5-11), yet by God's grace they shall be renewed (Luke 22:32, 61-62; Psalm 37:24) and preserved through faith unto the end (1 Thessalonians 5:23).

#### Questions:

1. Can the elect of God fall totally and completely away from God? Yes or No
2. Shall the child of God continue in grace until the end? Yes or No
3. Does our eternal security depend upon our free will or actions? Yes or No
4. What are some reasons that the elect will be preserved and persevere in grace?
5. Can the elect sin and bring chastisement from God upon themselves? Yes or No

## **Bible Lesson 10**

### **Sanctification**

Sanctification is the work of God's grace that begins when we are born again and continues until our death. It is the Spirit of God working within a child of God to make the person holy and righteous.

1. They who are effectually called and regenerated, are sanctified personally through God's Spirit dwelling within them (Romans 6:5-6; 1 Peter 1:22) and through His word (John 17:17). In sanctification the power of sin is destroyed and the lusts are weakened and mortified (Galatians 5:24), and they are strengthened in all saving graces (Colossians 1:11).
2. Sanctification is throughout the whole man (1 Thessalonians 5:23), yet is not perfect in this life (Galatians 5:17; 1 Peter 2:11) because there is a continual battle, the flesh against the spirit.
3. In this battle, through the continual supply of grace from God's Spirit, the new man or regenerate man does overcome (Romans 6:14). The saints can grow in grace and follow after the commandments of God (2 Corinthians 3:18) as the Bible teaches (2 Corinthians 7:1).

#### Questions

1. What is sanctification?
2. Is sanctification perfect in this life?
3. How are God's people sanctified?
4. Does the grace of God brake the power of sin in the life of those born again?

## **Bible Lesson 11**

### **Good Works**

1. Good works are only such as God hath commanded in His word (Micah 6:8; Hebrews 13:21). These good works done in obedience to God's commandments are the fruit and evidence of true faith (James 2:18, 22). By their good works believers manifest their thankfulness (Psalm 116:12, 13), strengthen their assurance (1 John 2:3, 5; 2 Peter 1::5-11), edify their brethren ( Matthew 5:16), and glorify God (1 Timothy 6:1; 1 Peter 2:15; Philippians 1:11).

2. The ability to do good works is by the Spirit of Christ (John 15:4-5). God has saved us in order to perform good works (Ephesians 2:10). God influences us by His Holy Spirit to will and to do of His good pleasure (2 Corinthians 3:5; Philippians 2:13). Yet we are to be diligent in following good works and to perform the commandments of God (Philippians 2:12).

3. We cannot by our best works merit God's favor or pardon (Romans 3:20), but when we have done all we can, we have done only our duty and are unprofitable servants (Luke 17:10).

#### Questions

1. How do we know what good works are?
2. Do good works reveal true faith?
3. Where does the ability to do good works come from?
4. Can our good works contribute to our salvation?
5. Are we to participate in doing good works?
6. Did God create or quicken us to perform good works?

## **Bible Lesson 12**

### **The Church**

1. All persons, throughout the world, professing the faith of the gospel and obedience to God are and may be called visible saints (1 Corinthians 1:2; Acts 11:26). It is of such persons that local congregations or churches are to be made up of (Romans 1:7; Ephesians 1:20-22; Revelation chapters 2-3).
2. The purest churches under heaven are subject to error, and some have so erred as to become synagogues of Satan and become no churches of Christ (Revelation 2:9; 3:9). Nevertheless, Christ will always have His church in this world unto the end thereof, of such as believe in Him and make profession of His name (Ephesians 3:21).
3. The Lord Jesus is the Head of the church and all power for the establishment, order, and government is given to Him alone (Colossians 1:18; Matthew 28:18-20).
4. Christ carries out His power by calling disciples out of the world to Himself through the ministry of the word to walk before Him in all obedience (Matthew 28:19, 20; Ephesians 4:11, 12).
5. The members of these churches agree to walk together according to Christ by being subject to one another in obedience to the gospel (Acts 2:41, 42; 2 Corinthians 9:13).
6. To each church Christ has given authority which is needful for order and discipline (Matthew 18:17, 18; 1 Corinthians 5:4-5; 2 Corinthians 2:6-8). Also, each church consists of officers (pastors and deacons) and member (Philippians 1:1; Acts 20:17, 28). The officers called elders or bishops and deacons are fitted by the Holy Spirit and chosen by each local congregation (Acts 14:23; 6:5).
7. The work of pastors include the ministry of the word and prayer (Acts 6:4) and watching over the souls of the congregation as they that must give an account unto God (Hebrews 13:17). The churches have the responsibility to give all due respect and to give to them of all their good things according to their ability (1 Timothy 5:17, 18; Galatians 6:6, 7). This is required by the order of our Lord Jesus who hath ordained that they that preach the gospel should live of the gospel (1 Corinthians 9:6, 14).
8. All believers are bound to join themselves to a local church when they have the opportunity. All that are admitted into the church are also under the government of the church according to the rule of Christ (1 Thessalonians 5:14; 2 Thessalonians 3:6, 14, 15).

9. All the members of the church are bound to pray continually for the good and prosperity of all the churches of Christ (Ephesians 6:18; Psalm 122:6) and to worship with the church when gathered together (Hebrews 10:25).

## **Bible Lesson 13**

### **Baptism**

1. Baptism is an ordinance of the New Testament church ordained by Jesus Christ, as a sign of fellowship between the believer and the death and resurrection of Jesus Christ (Romans 6:3-5; Colossians 2:12; Galatians 3:27); of the believer being grafted into Jesus; of remission of sins (Mark 1:4; Acts 22:16); and the believers commitment to live and walk in newness of life (Romans 6:4).
  
2. Those who profess repentance toward God and faith in Jesus Christ are the only proper subjects of baptism (Mark 16:16; Acts 2:41; 8:12, 13; 8:36, 37; 18:8).
  
3. Immersion or dipping of the person in water in the name of the Father, and of the Son, and of the Holy Ghost is necessary for this ordinance to be obeyed (Matthew 28:19, 20; 3:16; Acts 8:38; John 3:23)

## **Bible Lesson 14**

### **The Lord's Supper**

1. The supper of the Lord Jesus was given by Him the same night He was betrayed, and is to be observed in His churches unto the end of the world for the remembrance of His death. The Lord's supper confirms the faith of believers, produces spiritual nourishment, and encourages their duties which they owe to Christ (1 Corinthians 11:23-26). It is also a pledge of their communion with Christ and with fellow believers (1 Corinthians 10: 16, 17, 21).
  
2. In this ordinance Christ is not offered up to His Father, nor any real sacrifice made for the remission of sin but only a memorial of Jesus' offering upon the cross which was once for all (Hebrews 9:25, 26, 28).
  
3. The outward elements of this ordinance are unleavened bread and wine (Matthew 26:26-29).
  
4. Only those that have been baptized are able to partake of the elements in this ordinance. All that are not baptized are unfit to enjoy the communion ordinance and are not to be admitted or allowed to partake of the elements (2 Corinthians 6:14, 15; 1 Corinthians 11:29; Matthew 7:6).

**Bible Lesson 15**  
**Christ's Return and the Final Judgment**

1. God has appointed a day in which He will judge the world by Jesus Christ (Acts 17:31). On the last day all men and angels will be judged (1 Corinthians 6:3; Jude 6) and will appear before Christ to give an account of their thoughts, words, and deeds (II Corinthians 5:10; Ecclesiastes 12:14; Matthew 12:36; Romans 14:10, 12; Matthew 25:31-46).
2. The purpose of God for appointing a day of judgment is for the revelation of the glory of his mercy in the eternal salvation of the elect, and of His justice in the eternal damnation of the reprobate (Romans 9:22, 23).
3. After the final judgment the righteous will go into life eternal to receive their everlasting inheritance (Matthew 25:34; 2 Timothy 4:8). The wicked who know not God and obey not the gospel shall be cast into eternal torment and punished with everlasting destruction (Matthew 25:46; 2 Thessalonians 1:7-10; Mark 9:48).
4. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter men from sin (2 Corinthians 5:11) and for the comfort of the godly in their adversity (2 Thessalonians 1:5-7), so will He have that day unknown to men to make them always watchful (Mark 13:35, 37).

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