

**Revivals And Church History :: CATECHISM FOR YOUNG CHILDREN****CATECHISM FOR YOUNG CHILDREN - posted by sermonindex (), on: 2011/11/28 20:52**

Q. 1. Who made you?

A. God.

Q. 2. What else did God make?

A. God made all things.

Q. 3. Why did God make you and all things ?

A. For his own glory.

Q. 4. How can you glorify God?

A. By loving him and doing what he commands.

Q. 5. Why ought you to glorify God?

A. Because he made me and takes care of me.

Q. 6. Are there more gods than one?

A. There is only one God.

Q. 7. In how many persons does this one God exist?

A. In three persons.

Q. 8. What are they?

A. The Father, the Son, and the Holy Ghost.

Q. 9. What is God?

A. God is a Spirit, and has not a body like men.

Q. 10. Where is God?

A. God is everywhere.

Q. 11. Can you see God?

A. No; I cannot see God, but he always sees me.

Q. 12. Does God know all things?

A. Yes; nothing can be hid from God.

Q. 13. Can God do all things?

A. Yes; God can do all his holy will.

Q. 14. Where do you learn how to love and obey God?

A. In the Bible alone.

Q. 15. Who wrote the Bible?

A. Holy men who were taught by the Holy Spirit.

Q. 16. Who were our first parents?

A. Adam and Eve.

Q. 17. Of what were our first parents made?

A. God made the body of Adam out of the ground, and formed Eve from the body of Adam.

Q. 18. What did God give Adam and Eve besides bodies?

A. He gave them souls that could never die.

Q. 19. Have you a soul as well as a body?

A. Yes; I have a soul that can never die.

Q. 20. How do you know that you have a soul?

A. Because the Bible tells me so.

Q. 21. In what condition did God make Adam and Eve?

A. He made them holy and happy.

Q. 22. What is a covenant?

A. An agreement between two or more persons.

Q. 23. What covenant did God make with Adam?

A. The covenant of works.

Q. 24. What was Adam bound to do by the covenant of works?

A. To obey God perfectly.

Q. 25. What did God promise in the covenant of works?

A. To reward Adam with life if he obeyed him.

Q. 26. What did God threaten in the covenant of works?

A. To punish Adam with death if he disobeyed.

Q. 27. Did Adam keep the covenant of works?

A. No; he sinned against God.

Q. 28. What is Sin?

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

Q. 29. What is meant by want of conformity?

A. Not being or doing what God requires.

Q. 30. What is meant by transgression?

A. Doing what God forbids.

Q. 31. What was the sin of our first parents?

A. Eating the forbidden fruit.

Q. 32. Who tempted them to this sin?

A. The devil tempted Eve, and she gave the fruit to Adam.

Q. 33. What befell our first parents when they had sinned?

A. Instead of being holy and happy, they became sinful and miserable.

Q. 34. Did Adam act for himself alone in the covenant of works?

A. No; he represented all his posterity.

Q. 35. What effect had the sin of Adam on all mankind?

A. All mankind are born in a state of sin and misery.

Q. 36. What is that sinful nature which we inherit from Adam called?

A. Original sin.

Q. 37. What does every sin deserve?

A. The wrath and curse of God.

Q. 38. Can any one go to heaven with this sinful nature?

A. No; our hearts must be changed before we can be fit for heaven.

Q. 39. What is a change of heart called?

A. Regeneration.

Q. 40. Who can change a sinner's heart?

A. The Holy Spirit alone.

Q. 41. Can any one be saved through the covenant of works?

A. None can be saved through the covenant of works.

Q. 42. Why can none be saved through the covenant of works?

A. Because all have broken it, and are condemned by it

Q. 43. With whom did God the Father make the covenant of grace?

A. With Christ, his eternal Son.

Q. 44. Whom did Christ represent in the covenant of grace?

A. His elect people.

Q. 45. What did Christ undertake in the covenant of grace?

A. To keep the whole law for his people, and to suffer the punishment due to their sins.

Q. 46. Did our Lord Jesus Christ ever commit the least sin?

A. No; he was holy, harmless, and undefiled.

Q. 47. How could the Son of God suffer?

A. Christ, the Son of God, became man that he might obey and suffer in our nature.

Q. 48. What is meant by the Atonement?

A. Christ's satisfying divine justice, by his sufferings and death, in the place of sinners.

Q. 49. What did God the Father undertake in the covenant of grace?

A. To justify and sanctify those for whom Christ should die.

Q. 50. What is justification?

A. It is God's forgiving sinners, and treating them as if they had never sinned.

Q. 51. What is sanctification?

A. It is God's making sinners holy in heart and conduct.

Q. 52. For whom did Christ obey and suffer?

A. For those whom the Father had given him.

Q. 53. What kind of life did Christ live on earth?

A. A life of poverty and suffering.

Q. 54. What kind of death did Christ die?

A. The painful and shameful death of the cross.

Q. 55. Who will be saved?

A. Only those who repent of sin, believe in Christ, and lead holy lives.

Q. 56. What is it to repent?

A. To be sorry for sin, and to hate and forsake it because it is displeasing to God.

Q. 57. What is it to believe or have faith in Christ?

A. To trust in Christ alone for salvation.

Q. 58. Can you repent and believe in Christ by your own power?

A. No; I can do nothing good without the help of God's Holy Spirit.

Q. 59. How can you get the help of the Holy Spirit?

A. God has told us that we must pray to him for the Holy Spirit.

Q. 60. How long ago is it since Christ died?

A. More than nineteen hundred years.

Q. 61. How were pious persons saved before the coming of Christ?

A. By believing in a Savior to come.

Q. 62. How did they show their faith?

A. By offering sacrifices on God's altar.

Q. 63. What did these sacrifices represent?

A. Christ, the Lamb of God, who was to die for sinners.

Q. 64. What offices has Christ?

A. Christ has three offices.

Q. 65. What are they?

A. The offices of a prophet, of a priest, and of a king.

Q. 66. How is Christ a prophet?

A. Because he teaches us the will of God.

Q. 67. How is Christ a priest?

A. Because he died for our sins and pleads with God for us.

Q. 68. How is Christ a king?

A. Because he rules over us and defends us.

Q. 69. Why do you need Christ as a prophet?

A. Because I am ignorant.

Q. 70. Why do you need Christ as a priest?

A. Because I am guilty.

Q. 71. Why do you need Christ as a king?

A. Because I am weak and helpless.

Q. 72. How many commandments did God give on Mount Sinai?

A. Ten commandments.

Q. 73. What are the ten commandments sometimes called?

A. The Decalogue.

Q. 74. What do the first four commandments teach?

A. Our duty to God.

Q. 75. What do the last six commandments teach?

A. Our duty to our fellow men.

Q. 76. What is the sum of the ten commandments?

A. To love God with all my heart, and my neighbor as myself.

Q. 77. Who is your neighbor? A. All my fellow men are my neighbors.

Q. 78. Is God pleased with those who love and obey him?

A. Yes; he says, "I love them that love me."

Q. 79. Is God displeased with those who do not love and obey him?

A. Yes; "God is angry with the wicked every day."

Q. 80. What is the first commandment?

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

Q. 81. What does the first commandment teach us?

A. To worship God alone.

Q. 82. What is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any things 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.

Q. 83. What does the second commandment teach us?

A. To worship God in a proper manner, and to avoid idolatry.

Q. 84. What is the third commandment?

A. 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.

Q. 85. What does the third commandment teach me?

A. To reverence God's name, word, and works.

Q. 86. What is the fourth commandment?

A. 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, nor thy manservant, nor thy maidservant, 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.

Q. 87. What does the fourth commandment teach us?

A. To keep the Sabbath holy.

Q. 88. What day of the week is the Christian Sabbath?

A. The first day of the week, called the Lord's day.

Q. 89. Why is it called the Lord's day?

A. Because on that day Christ rose from the dead.

Q. 90. How should the Sabbath be spent?

A. In prayer and praise, in hearing and reading God's Word, and in doing good to our fellow men.

Q. 91. What is the fifth commandment?

A. 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.

Q. 92. What does the fifth commandment teach me?

A. To love and obey our parents and teachers.

Q. 93. What is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.

Q. 94. What does the sixth commandment teach us?

A. To avoid angry passions.

Q. 95. What is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

Q. 96. What does the seventh commandment teach us?

A. To be pure in heart, language, and conduct.

Q. 97. What is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.

Q. 98. What does the eighth commandment teach us?

A. To be honest and industrious.

Q. 99. What is the ninth commandment?

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

Q. 100. What does the ninth commandment teach us?

A. To tell the truth.

Q. 101. What is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Q. 102. What does the tenth commandment teach us?

A. To be content with our lot.

Q. 103. Can any man keep these ten commandments perfectly?

A. No mere man, since the fall of Adam, ever did or can keep the ten commandments perfectly.

Q. 104. Of what use are the ten commandments to us?

A. They teach us our duty, and show our need of a Savior.

Q. 105. What is prayer?

A. Prayer is asking God for things which he has promised to give.

Q. 106. In whose name should we pray?

A. Only in the name of Christ.

Q. 107. What has Christ given us to teach us how to pray?

A. The Lord's Prayer.

Q. 108. Repeat the Lord's Prayer.

A. Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Q. 109. How many petitions are there in The Lord's Prayer?

A. Six.

Q. 110. What is the first petition?

A. "Hallowed be thy name."

Q. 111. What do we pray for in the first petition?

A. That God's name may be honored by us and all men.

Q. 112. What is the second petition?

A. "Thy kingdom come."

Q. 113. What do we pray for in the second petition?

A. That the gospel may be preached in all the world, and believed and obeyed by us and all men.

Q. 114. What is the third petition?

A. "Thy will be done in earth, as it is in heaven."

Q. 115. What do we pray for in the third petition?

A. That men on earth may serve God as the angels do in heaven.

Q. 116. What is the fourth petition?

A. "Give us this day our daily bread."

Q. 117. What do we pray for in the fourth petition?

A. That God would give us all things needful for our bodies and souls.

Q. 118. What is the fifth petition?

A. "And forgive us our debts, as we forgive our debtors."

Q. 119. What do we pray for in the fifth petition?

A. That God would pardon our sins for Christ's sake, and enable us to forgive those who have injured us.

Q. 120. What is the sixth petition?

A. "And lead us not into temptation, but deliver us from evil."

Q. 121. What do we pray for in the sixth petition?

A. That God would keep us from sin.

Q. 122. How many sacraments are there?

A. Two.

Q. 123. What are they?

A. Baptism and the Lord's Supper.

Q. 124. Who appointed these sacraments?

A. The Lord Jesus Christ.

Q. 125. Why did Christ appoint these sacraments?

A. To distinguish his disciples from the world, and to comfort and strengthen them.

Q. 126. What sign is used in baptism?

A. The washing with water.

Q. 127. What does this signify?

A. That we are cleansed from sin by the blood of Christ.

Q. 128. In whose name are we baptized?

A. In the name of the Father, and of the Son, and of the Holy Ghost.

Q. 129. Who are to be baptized?

A. Believers and their children.

Q. 130. Why should infants be baptized?

A. Because they have a sinful nature and need a Savior.

Q. 131. Does Christ care for little children?

A. Yes; for he says, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Q. 132. To what does your baptism bind you?

A. To be a true follower of Christ.

Q. 133. What is the Lord's Supper?

A. The eating of bread and drinking of wine in remembrance of the sufferings and death of Christ.

Q. 134. What does the bread represent?

A. The body of Christ, broken for our sins.

Q. 135. What does the wine represent?

A. The blood of Christ, shed for our salvation.

Q. 136. Who should partake of the Lord's Supper?

A. Only those who repent of their sins, believe in Christ for salvation, and love their fellow men.

Q. 137. Did Christ remain in the tomb after his crucifixion?

A. No; he rose from the tomb on the third day after his death.

Q. 138. Where is Christ now?

A. In heaven, interceding for sinners.

Q. 139. Will he come again?

A. Yes; at the last day Christ will come to judge the world.

Q. 140. What becomes of men at death?

A. The body returns to dust, and the soul goes into the world of spirits.

Q. 141. Will the bodies of the dead be raised to life again?

A. Yes; "The trumpet shall sound, and the dead shall be raised."

Q. 142. What will become of the wicked in the day of judgment?

A. They shall be cast into hell.

Q. 143. What is hell?

A. A place of dreadful and endless torment.

Q. 144. What will become of the righteous?

A. They shall be taken to heaven.

Q. 145. What is heaven?

A. A glorious and happy place, where the righteous shall be forever with the Lord.

Re: CATECHISM FOR YOUNG CHILDREN - posted by sermonindex (), on: 2011/11/28 20:53

This catechism could be used for adults in our day also.

Re: - posted by rickyearle, on: 2011/11/28 22:10

Hi Greg,

Do you believe these things:

Q. 129. Who are to be baptized?

A. Believers and their children.

Q. 130. Why should infants be baptized?

A. Because they have a sinful nature and need a Savior.

I adamantly reject both of these. Believers only in the Lord Jesus Christ are to be baptized.

Re: - posted by rickyearle, on: 2011/11/28 23:24

Q. 55. Who will be saved?

A. Only those who repent of sin, believe in Christ, and lead holy lives.

I humbly ask this of Q55: this says to me that one can be saved by Jesus then go to hell and be damned because they lead an "unholy" life. What is the standard of this holy life? How can one ever know if he will be "holy" enough to be saved, how can one have assurance that he will ever be saved? How can anyone reading my words now, boldly say they will be saved at the final day of their life claiming that they will live a holy life unto their death?

Was there a different precedent for salvation between the OT and NT? Because there are numerous men and women who did not live "holy lives" who are in heaven right now.

Q. 56. What is it to repent?

A. To be sorry for sin, and to hate and forsake it because it is displeasing to God.

If this is the definition of repentance than one had better fully explain ALL sins against God in their gospel presentation, which I never see once in the bible.

This seems like work of the flesh as opposed to faith in the risen Christ because one is a wretched sinner in need of his grace.

**I see this as summarizing Sermon Index. I do not understand how you can have one group of preachers who believe in salvation by faith alone, which clings to the belief of "eternal life" which means you receive life from Christ which will never end - AND THEN - on the other hand you have the other group of preachers who believe it is not "eternal life" but rather life which could end depending upon you and how you live your life.

Those two groups are preaching two different gospels. One is correct, and one is incorrect. OR BOTH are incorrect. They cannot both be correct (and acceptable)

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any preach any other gospel unto you than that ye have received, let him be accursed." Galatians 1:8-9

100% I believe that the New Testament speaks clearly on the fact of salvation being "eternal life" and "everlasting life" which Jesus gives to those who believe in him. This belief encompasses believing everything written of Christ, that he lived a sinless life, his birth of a virgin fulfilling prophecy, his death of the cross, and his resurrection by the power of God. And that if a man will humble himself, realize he is a wretched hell-deserving sinner who trusts in what Jesus Christ did for him, he will be saved from eternal death and given "eternal life".

Only a broken, contrite, thankful man will believe the above.

Jesus Christ said, "And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

Jesus said that. How do you interpret that, those that believe you can lose your salvation? Please I beg you, for this is the gospel.

Re: CATECHISM FOR YOUNG CHILDREN - posted by jochbaptist (), on: 2011/11/29 5:46

catechism, originally oral instruction in RELIGION, later written instruction. Catechisms are usually written in the form of questions and answers.

Blessings

Joch

Re: CATECHISM FOR YOUNG CHILDREN - posted by jochbaptist (), on: 2011/11/29 6:07

catechist (k t -k st). n. A person who catechizes, especially one who instructs catechumens in preparation for ADMISSION INTO A CHRISTIAN CHURCH ??????????????

Re: , on: 2011/11/29 6:46

Hmm... interesting questions about this particular catechism.

Krispy

Re: - posted by roadsign (), on: 2011/11/29 7:02

Rick, I appreciate reading your objections, for example:

Quote:

----- Q. 55. Who will be saved?

A. Only those who repent of sin, believe in Christ, and lead holy lives.

Perhaps we should ask: Why is it that the Reformers, who fought so hard and lost so many lives to defend "justification by faith" would suggest (though not intentionally, of course) that salvation is mostly about what the individual does or does not do.

You see nothing in this Answer about what Christ does, or about the ongoing work of the Spirit. This answer instead focuses us on what WE do. And so in real life habits, "holiness" becomes a form of legalistic righteousness.

Having been reformed, I've experienced the effects of this faulty understanding – most distressingly, in myself; and it took the work of the Spirit to expose it. I admit, this is a constant battle of faith - a temptation, really.

Why is the tendency to rely on self so powerful that no wing of Christianity, no confessional creed can uproot it from the

heart?

Diane

Re: - posted by rnieman, on: 2011/11/29 7:38

Rickyearle wrote: "***I see this as summarizing Sermon Index. I do not understand how you can have one group of preachers who believe in salvation by faith alone, which clings to the belief of "eternal life" which means you receive life from Christ which will never end - AND THEN - on the other hand you have the other group of preachers who believe it is not "eternal life" but rather life which could end depending upon you and how you live your life. "

AND

"100% I believe that the New Testament speaks clearly on the fact of salvation being "eternal life" and "everlasting life" which Jesus gives to those who believe in him. This belief encompasses believing everything written of Christ, that he lived a sinless life, his birth of a virgin fulfilling prophecy, his death of the cross, and his resurrection by the power of God. And that if a man will humble himself, realize he is a wretched hell deserving sinner who trusts in what Jesus Christ did for him he will be saved from eternal death and given "eternal life".

I agree eternal life is eternal as long as we abide in the vine.

Question Ricky: What is the purpose of the warning passages in scripture from apostasy(falling away)?

thanks, russ

Re: - posted by MaryJane, on: 2011/11/29 8:47

I know someone else asked this but I would like to dig deeper and understand...

Q. 130. Why should infants be baptized?

A. Because they have a sinful nature and need a Savior.

It is my understanding that an infant has neither the maturity nor understanding that he/she needs a savior or that they have a sinful nature so what would baptizing them accomplish? A person must see that because they are a sinner they need a savior before they can confess and seek God's gift of salvation. A baby can not do that. Could someone give scripture that tells us to baptize an infant even though they can not confess their sins or see their need for JESUS?

I guess what I am trying to understand here is this: since an infant is unable to confess their sins or seek to surrender their life to JESUS what does baptizing them do???

God Bless
mj

Re: - posted by sermonindex (), on: 2011/11/29 8:54

Ricky,

I agree towards the 2 questions about infant or child baptism. I would amend these. But the rest I feel is biblical at this point.

Quote:
-----**I see this as summarizing Sermon Index. I do not understand how you can have one group of preachers who believe in salvation by faith alone, which clings to the belief of "eternal life" which means you receive life from Christ which will never end - AND THEN - on the other hand you have the other group of preachers who believe it is not "eternal life" but rather life which could end depending upon you and how you live your life.

Those two groups are preaching two different gospels. One is correct, and one is incorrect. OR BOTH are incorrect. They cannot both be correct (and

acceptable)

I would consider both things to be true dear brother. John Bunyan in pilgrims progress did not try to explain away verses that were men could lose their salvation but added them as warnings on the narrow way.

Keith Daniel answered this question in his sermon at the last sermonindex conference:

The War With the Most Casualties: The War Between The Saints by Keith Daniel

<https://www.sermonindex.net/modules/mydownloads/singlefile.php?lid=23016&commentView=itemComments>

Tim conway also does an excellent job in these 2 messages to address the idea of losing one's salvation:

How Christians Save Christians by Tim Conway

<https://www.sermonindex.net/modules/myvideo/photo.php?lid=2693>

A God Sent Message Of Warning by Tim Conway

<https://www.sermonindex.net/modules/myvideo/photo.php?lid=2699>

I hope these sermons will help you see more clearly how both views can co-exist and are both biblical.

A good helpful book is: "The Crown and Glory of Christianity, or, HOLINESS, the Only Way to Happiness" by Thomas Brooks: http://www.gracegems.org/Brooks/crown_and_glory_of_christianity.htm

Re: CATECHISM FOR YOUNG CHILDREN - posted by dietolive, on: 2011/11/29 10:35

Now this is a great catechism. The wording is similar and the answers are even stronger than the 1855 Methodist Episcopal Church catechism I use for my children.

I don't think I would change anything very much. It is apostolical; refreshingly free from so much of the "reactionism" that has poisoned the Church since the Reformation.

Regarding Salvation:

We are saved by Grace through Faith; our Good Works attesting to our Salvation. This is the simple Apostolic Faith. Both extremes are excluded: Not only an erring "salvation by works" is excluded, but also an over-reacting "salvation by faith alone" is excluded.

Regarding Infant Baptism:

Regarding the baptism of believer's children, that is something I have had to consider for some time from the Scriptures and the history of the doctrine as it has been held in the Church.

I have the highest respect for and I see the point of my (ana)Baptist Brothers. There are several Scriptures that seem to indicate that believers were baptized and no mention is made of their children being baptized with them.

Yet, I then see that the apostle baptized whole families of believers, in the context of a day when the whole family came into covenant along with a believing parent. I see that Jesus implied that little children are already in the Kingdom of Heaven, and that Paul also said the children of believer's are "holy." I also see that Paul laid much less stress on physical Baptism, as compared to "preaching" and "believing the Gospel."

Yet, the (ana)Baptist system is so simply; could it not be true? Don't baptize anyone unless you are convinced he believes.

At one time, I was tempted to just accept this simple definition..., but then I read again in several places that the apostle baptized "whole families." I cannot in good conscience dispose of these verses by saying "but there is no mention of infants", for mathematically, it is just as likely that there were little children present as not.

Then I consider the ubiquitous existence of infant baptism so early in the record of the early Church... The evidence is all too overwhelming for me to say it can never be done. Therefore, in the end, I cannot condemn the practice of infant baptism, nor will I condemn my brothers in Christ who yet condemn me for my position. I have baptized believer's only, and I have baptized the little children of believers as well.

Believer's baptism is certainly normative. Yet, when I am confronted with believer's who are "addicted to the ministry" of the Gospel, and they request it, I cannot but follow (what appears to me to be) the apostolic practice and baptize their family members as well.

God bless the Reader, and may His peace be with you, whatever your persuasion may be in this case.

Doug

Re: - posted by sermonindex (), on: 2011/11/29 11:15

Thank you for the recommendation dear brother. There is a tremendous PDF version for free download here: <http://www.archive.org/details/catechismmethod00churgoog>

It is beautifully illustrated also.

Re: rickyearle - posted by dietolive, on: 2011/11/29 16:01

Dear Brother,

You ask:

"I humbly ask this of Q55: this says to me that one can be saved by Jesus then go to hell and be damned because they lead an "unholy" life. What is the standard of this holy life?"

The Law of Christ, as expounded by Himself and His holy apostles.

You ask:

How can one ever know if he will be "holy" enough to be saved, how can one have assurance that he will ever be saved?"

By the two-fold witness of our own spirit, and of God's Spirit, whereby we cry, "Abba Father."

You ask:

"How can anyone reading my words now, boldly say they will be saved at the final day of their life claiming that they will live a holy life unto their death?"

We cannot boldly say anything about ourselves, yet we have this living hope in our God: that He who has begun a good work in us will complete it, and will save us to the uttermost, provided we keep the blessed Gospel in memory, and believe in it to the end.

You say:

"Was there a different precedent for salvation between the OT and NT? Because there are numerous men and women who did not live "holy lives" who are in heaven right now."

No, this essential has remained unchanged between the Covenants: All must repent and believe. And so it was with all the O.T. saints of old. Before death, they repented of their sins, and believed in God, just as our Lord commands us through the mouth of the prophet Ezekiel:

"When a RIGHTEOUS MAN turneth away from his righteousness, and committeth iniquity, and dieth in them ; for his iniquity that he hath done shall he DIE.

Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall SAVE his soul alive.

Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Ezekiel 18:26

You write:

"If this is the definition of repentance than one had better fully explain ALL sins against God in their gospel presentation, which I never see once in the bible."

No dear Brother, one does not. Recall, if you will, the story our Lord gave of the Publican and the Pharisee. You will remember that the Pharisee went to prayer telling the Lord all the good works he did, but the publican simply smote his breast and said "Lord, be merciful to me, a sinner." In that one sentence, he repented of all that he knew was wrong, and our Lord Himself tells us that his repentance was complete, for He said that it was the Publican, and not the proud Pharisee, that went away "justified."

You write:

"Those two groups are preaching two different gospels. One is correct, and one is incorrect. OR BOTH are incorrect. They cannot both be correct (and acceptable)"

Actually, it is far safer to stick to Scripture, and let it define our terms, no? Please read I Corinthians 15:1-8. This is the Gospel wherein we stand. All who repent and believe in this Gospel are saved, whatever you or I may think of their soteriological theories otherwise.

You write:

"100% I believe that the New Testament speaks clearly on the fact of salvation being "eternal life" and "everlasting life" which Jesus gives to those who believe in him."

We believe likewise, though we affirm that the life that Christ gives us is His, "eternal", life. Our possession of it however, is conditioned on repentance toward God, and faith toward our Lord Jesus Christ.

Like "living" water, dear Brother, that must "keep moving" in order to be "alive", so we must keep believing in order to possess the eternal "zoe" of God.

The manna is another good analogy here, for the ancient Israelites needed to gather every day, or their manna spoiled. Our Lord Jesus is the Bread from Heaven. All who keep "eating His flesh" will keep having His eternal life.

You write:

"Jesus Christ said, "And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

Jesus said that. How do you interpret that, those that believe you can lose your salvation? Please I beg you, for this is the gospel."

Salvation is not some "slippery football in the rain." One does not "lose it." Rather, (if one wishes to use the football analogy), one "throws it away" in the act of deliberate sinning. And until he goes and picks the ball up again, he continues

without possession of it.

You quoted a part of our Lord's teaching in John 10:28. However, as I have heard said, "a text removed from its context becomes a pretext." Please read the context you left out in the verse above:

"My sheep hear my voice, and I know them, and they follow me..." John 10:27

Question: To whom does our Lord give His eternal life?

Answer: To the sheep that are listening and are following Him.

Dear Reader: Are you following Him in all the light you have? Rest assured in the promise of the Saviour if so, and do keep following Him then to the end.

Do be faithful unto death, and our Lord will give you the Crown of Life.

Be well,
Doug

Re: , on: 2011/11/29 16:51

Do not the scriptures teach we live by faith in Jesus and not by sight in our own efforts? In other words do we not live by faith and not by sight?

Blaine Scogin

Re: , on: 2011/11/29 17:29

Matthew 19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Re: CATECHISM FOR YOUNG CHILDREN - posted by savannah, on: 2011/11/29 23:19

Excellent catechism! Thanks for posting it.

John Bunyan a credobaptist, said:

"I will not let water baptism be the rule, the door, the bolt, the bar, or the wall of division between the righteous and the righteous, between Christian and fellow Christian."

John Owen a paedobaptist said (1650):

"Though they (credobaptists) may differ from us in some things of less moment, we are obliged not only to forbear but also to communion with them. For who shall refuse those whom Christ hath received. This and no other is the rule of our evangelical love. To require more is an unwarrantable imposition on their consciences."

For the record, I myself have baptized my children.

Q&A #57 is proof that the catechism is biblical as it teaches salvation by faith alone.

Q. 57. What is it to believe or have faith in Christ?

A. To trust in Christ alone for salvation.

Q&A #51 is proof that the catechism is biblical as it teaches our being holy is God's doing, shedding more light upon Q&A #55 which some have stumbled over.

Q. 51. What is sanctification?

A. It is God's making sinners holy in heart and conduct.

Q&A #43,44,45,49,52 is proof that the catechism is biblical as it teaches unconditional election and particular or definite atonement.

The Q&A's above, along with the Q&A following are also proof that the catechism is biblical as it teaches that Christ's salvation is an eternal salvation and His sheep(people) shall never perish.

Q. 45. What did Christ undertake in the covenant of grace?

A. To keep the whole law for his people, and to suffer the punishment due to their sins.

CORRECTION to one posters Q&A where he states:

"Question: To whom does our Lord give His eternal life?

Answer: To the sheep that are listening and are following Him."

The answer from my LORD'S mouth is:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. John 17:2

And this is the Father's will who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6:39,40

And whoever liveth, and believeth in me, shall never die. Believest thou this? John 11:26

Many readers ought to consider and study Q&A #69

Q. 69. Why do you need Christ as a prophet?

A. Because I am ignorant.

Re: savannah - posted by dietolive, on: 2011/11/30 9:54

Dear Sister,

Thank you for taking the time to correct what I wrote.

May our Lord richly bless you this day :O)

Be well,
Doug

Re: - posted by jochbaptist (), on: 2011/12/1 5:20

My dear Brother Doug

You wrote:

Yet, I then see that the apostle baptized whole families of believers, in the context of a day when the whole family came into covenant along with a believing parent....

I think you are referring to what happened to the household of Cornelius here.

Are you not forgetting that it clearly states that all who were baptised ..

- heard the Word (Acts 10:44)
- the gift of the Holy Spirit was poured on them (Acts 10:44-46)
- were heard speaking with tongues and magnifying God

- were baptised after it was evident they received the Holy Gost. (Acts 10:47)
- were commanded to be baptised by Peter

This does not leave much room for justifying, or condoning Infant baptism, as far as I see it.

Blessings

Joch

Re: - posted by rickyarle, on: 2011/12/1 20:43

Thanks for the comments that everyone wrote in response to what I said. Greg, I have heard:

The War With the Most Casualties: The War Between The Saints by Keith Daniel

<https://www.sermonindex.net/modules/mydownloads/singlefile.php?lid=23016&commentView=itemComments>

before, though I am going to listen to it again twice through. I plan to watch the conway videos on sunday.

I will comment further on some things in due time.

JOHN 10:28 Is the promise, though, of our Lord Jesus Christ which is irrevocable - "And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

"THEY SHALL NEVER PERISH"

God bless,
ricky

Re: jochbaptist - posted by dietolive, on: 2011/12/2 13:22

Hi Brother,

You wrote:

"I think you are referring to what happened to the household of Cornelius here."

No, rather I was thinking of the families of Crispus, Lydia, Stephanas, and the Philippian Jailor.

You wrote:

"This does not leave much room for justifying, or condoning Infant baptism, as far as I see it."

I understand you dear Brother. I once believed as you do too. However, after studying this issue for myself, I was faced with the facts as well as the ambiguities, and I just couldn't justify either judging others who believed differently or continue to divide Christ's Body over this issue anymore.

Even if we yet disagree, I hope you too will at least extend some grace to those (back through the centuries and up until now), who do believe on the Lord Jesus but were baptized as infants.

Thanks for taking the time to write. I appreciate it.

Be well,
Doug

Re: - posted by MaryJane, on: 2011/12/2 13:44

Doug

I know this is perhaps just a little off topic but my issue with baptizing infants is the potential for parents to believe their children are now saved and going to heaven because they had them sprinkled with water. I have seen this happen in my own family. The idea that a child who was baptized as an infant, grows up and lives in complete rebellion to the LORD but is still considered saved is a lie. Sadly, very sadly I have seen this happen so I do really struggle with this. The results can be disastrous.

I realize that there are parents out there who will do their best to raise their children in the LORD but if that child departs and goes their own way it's a lie to let the parent believe the child is saved because as a baby they were baptized.

Anyway just thought I would share as this topic touches very close to home and heart for me.

God bless
mj

Re: MaryJane - posted by dietolive, on: 2011/12/2 14:21

Dear Sister,

You said:

"Anyway just thought I would share as this topic touches very close to home and heart for me."

Oh yes... absolutely Ma'am. I totally understand where you are coming from here. That is definitely a danger. This makes me think though...

If you have seen much of what I write, you will notice that sometimes the concept of "reactionism" comes up. This is what I have in mind when I mention this:

There is a saying: "For every mile of road, there are two miles of ditch." When one studies the history of the Church, and the history of doctrine, one sees a continual struggle between different groups in the opposite ditches. One group, who believes one thing, displeases another group, who then "react" so strongly that they take the opposite position, in the other opposite ditch...

Meanwhile, the ones up on the road, who just try to take the Scriptures literally and at face-value, are attacked by BOTH the opposing groups in the ditches... Ironic and sad, yet instructive, if one thinks about it.

Here is an example of why the concern you mentioned, (and I share with you), must not be allowed to move us from the Scriptures, either off to one side, or the other.

In the Old Covenant, all males were circumcised on the eighth day. We know this is true. Many of them trusted in their circumcision later in life, even though the Law and the Prophets warned them to repent and believe in God for their salvation instead. We know this is also true.

Question: What was the inspired solution? Was it to get rid of the practice? No.

The solution was not stopping circumcising. The solution was the "Sh'ma Israel". And this has not changed. Let all Christian Parents do this and trust in God for their children, whether they baptize them, or not.

"Hear, O Israel!: The LORD our God is one LORD!:

And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart:

And thou SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN, and shalt talk of them WHEN THOU SITTEST IN THINE HOUSE, and WHEN THOU WALKEST BY THE WAY, and WHEN THOU LIEST DOWN, and WHEN THOU RI

SEST UP." Deuteronomy 6:4-7

And who, dear Sister, is sufficient for these things? Either to carry out this monumental task, or to trust God for their little souls? OH GOD, OH GOD! Save our children! And have mercy on us for the multitude of our faults in attempting to raise them for THEE!

May the good Lord bless our children, and save EVERY ONE. Amen

Love in Christ, dear Sister.
Doug

Re: CATECHISM FOR YOUNG CHILDREN - posted by Sree (), on: 2011/12/2 14:38

Did anyone Notice why Brother Greg is posting the Catechism for CHILDREN now? May be there is something happening in his life that is connecting to Children now. I am just positing something randomly!!!!

Re: - posted by jochbaptist (), on: 2011/12/5 8:31

Dough,

Though I feel like I am trying to defend the fact that water is wet, and I do not really have time to enter into an exchange with you on this, it is unfortunately "part of" one of the 6 basic Doctrines and for us to be divided on a basic doctrine is grievous. So I briefly answer this for the sake of someone who might have been affected by your post.

I, for one can not walk in unity with someone who do not submit to a Baptism that follows AFTER saving faith, and done by being fully IMMERSSED UNDER water. Since Baptism encapsulates both the 2nd Basic doctrine, and the first of the 3 Mysteries (Sacraments). "Those (back through the centuries)" had less light on the issue than we now have. Now there is no excuse for being deceived by this lie from Satan.

You wrote:

No, rather I was thinking of the families of Crispus, Lydia, Stephanas, and the Philippian Jailor.

Acts 18:8 And CRISPUS, the chief ruler of the synagogue, BELIEVED on the Lord WITH all his house; and many of the Corinthians hearing believed, and were baptized.

Acts 16:14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard : whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

Acts 16:15. And when she was baptized, and her HOUSEHOLD,

- There is NO proof that I can see, that states that she was married, or had children.

Cor 1:16 And I baptized also the HOUSEHOLD of Stephanas.....

- He was the first fruits of Achaia, another case where (after a sovereign move of the Holy Spirit) a whole household was saved at once after hearing and believing.

Acts 16:31. And they said, Believe on the Lord Jesus Christ, and thou shall be saved, and thy house.

Acts 16:32. And they SPOKE unto him the word of the Lord, AND TO ALL THAT WERE IN HIS HOUSE.

Acts 16:33. And he took them the same hour of the night and washed stripes. And immediately he and all his were baptized.

Acts 16:34. Now when he had brought them into his house, he set food before them; and he rejoiced, having BELIEVED IN GOD WITH ALL HIS HOUSEHOLD.

- no comment.

I'm sorry but I can't say this in any other way.

Joch

Re: jochbaptist - posted by dietolive, on: 2011/12/5 12:16

Dear jochbaptist,

Thank you for taking the time to write again. You are concerned that people could have been swayed by the things I wrote. I understand your concern. I have some more thoughts however...

1. An "argument from silence" is a logical fallacy. Just because very young children aren't mentioned doesn't mean they are not there. It is therefore impossible for your arguments to "prove" anything.

Consider this too if you will:

2. Even though our Lord Jesus said:

"...Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God...

Marvel not that I said unto thee, Ye must be born again." (John 3:3,7)...

NOT EVERYONE has to be born again to see the Kingdom of Heaven! (Not everyone has to be born again to go to Heaven. - added for clarity.)

Can you see how this can be? If you can, then you will also understand the second reason that your arguments cannot possibly "prove" your assertions.

Finally, jochbaptist, if baptism after believing (by immersion-only no less), is so absolutely necessary to your denomination and therefore to yourself, then you must damn not only the early Christians who were made disciples from the time of their birth, but you must also damn me.

Dear Brother, please reconsider.

Be well in the Good Lord,
Doug

Re: - posted by jochbaptist (), on: 2011/12/5 15:07

Hi Doug

I don't want to take this any further.

Thank you for your gracious demeanor through all this. In that area, you are an example to me.

Blessings

Joch

Re: jochbaptist - posted by dietolive, on: 2011/12/5 17:20

Dear Brother,

Quote:

"I don't want to take this any further."

I understand my friend.

You know..., what a GLORIOUS DAY it will be, when the Lord returns and all of the things that have hindered our fellowship will vanish away in the BLINDING GLARE of HIS GLORIOUS FACE...

...unspeakable.

Quote:

"Thank you for your gracious demeanor through all this. In that area, you are an example to me."

Oh no dear Brother, you have been the gracious one. I appreciate you.

Be well today,
Doug