

Men's Bible Study
Covenant Cleveland
Fall 2022
Tuesdays at 7:30pm
Ben cell: 601-454-1470

This fall we are discussing Baptism, the Lord's Supper, and Prayer. Each week we will use Scripture and some catechism questions to lead our discussion. Below is our schedule, and attached are the catechism questions for each week. There is no need to read ahead.

- August 2: Introduction to Sacraments
- August 9: Baptism
- August 16: Lord's Supper 1
- August 23: Lord's Supper 2
- August 30: Conclusion to Sacraments
- September 6: NO MEETING
- September 13: Introduction to Prayer 1
- September 20: Introduction to Prayer 2
- September 26: Lord's Prayer 1
- October 4: Lord's Prayer 2
- October 11: Lord's Prayer 3

August 2: Introduction to Sacraments

Larger Catechism 154: What are the outward means whereby Christ communicates to us the benefits of his mediation? The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the Word, sacraments, and prayer; all which are made effectual to the elect for their salvation.

Larger Catechism 161: How do the sacraments become effectual means of salvation? The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy Ghost, and the blessing of Christ, by whom they are instituted.

Larger Catechism 162: What is a sacrament? A sacrament is a holy ordinance instituted by Christ in his church, to signify, seal, and exhibit unto those that are within the covenant of grace, the benefits of his mediation; to strengthen and increase their faith, and all other graces; to oblige them to obedience; to testify and cherish their love and communion one with another; and to distinguish them from those that are without.

Larger Catechism 163: What are the parts of a sacrament? The parts of a sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified.

Larger Catechism 164: How many sacraments has Christ instituted in his church under the New Testament? Under the New Testament Christ has instituted in his church only two sacraments, Baptism and the Lord's Supper.

August 9: Baptism

Larger Catechism 165: What is Baptism? Baptism is a sacrament of the New Testament, wherein Christ has ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's.

Larger Catechism 166: Unto whom is Baptism to be administered? Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him, but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized.

Larger Catechism 167: How is our Baptism to be improved by us? The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others; by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein; by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements; by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace; and by endeavoring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names to Christ; and to walk in brotherly love, as being baptized by the same Spirit into one body.

August 16: Lord's Supper 1

Larger Catechism 168: What is the Lord's Supper? The Lord's Supper is a sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace; have their union and communion with him confirmed; testify and renew their thankfulness, and engagement to God, and their mutual love and fellowship each with other, as members of the same mystical body.

Larger Catechism 169: How has Christ appointed bread and wine to be given and received in the sacrament of the Lord's Supper? Christ has appointed the ministers of his Word, in the administration of this sacrament of the Lord's Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.

Larger Catechism 170: How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein? As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper, and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.

August 23: Lord's Supper 2

Larger Catechism 171: How are they that receive the sacrament of the Lord's Supper to prepare themselves before they come unto it? They that receive the sacrament of the Lord's Supper are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins and wants; of the truth and measure of their knowledge, faith, repentance; love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer.

Larger Catechism 172: May one who doubts of his being in Christ, or of his due preparation, come to the Lord's Supper? One who doubts of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account has it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity: in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labor to have his doubts resolved; and, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.

Larger Catechism 173: May any who profess the faith, and desire to come to the Lord's Supper, be kept from it? Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may and ought to be kept from that sacrament, by the power which Christ has left in his church, until they receive instruction, and manifest their reformation.

Larger Catechism 174: What is required of them that receive the sacrament of the Lord's Supper in the time of the administration of it? It is required of them that receive the sacrament of the Lord's Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently observe the sacramental elements and actions, heedfully discern the Lord's body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces; in judging themselves, and sorrowing for sin; in earnest hungering and thirsting after Christ, feeding on him by faith, receiving of his fulness, trusting in his merits, rejoicing in his love, giving thanks for his grace; in renewing of their covenant with God, and love to all the saints.

Larger Catechism 175: What is the duty of Christians, after they have received the sacrament of the Lord's Supper? The duty of Christians, after they have received the sacrament of the Lord's Supper, is seriously to consider: How they have behaved themselves therein, and with: What success; if they find quickening and comfort, to bless God for it, beg the continuance of it, watch against relapses, fulfil their vows, and encourage themselves to a frequent attendance on that ordinance: but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament; in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time: but, if they see they have failed in either, they are to be humbled, and to attend upon it afterwards with more care and diligence.

August 30: Conclusion to Sacraments

Larger Catechism 176: Wherein do the sacraments of Baptism and the Lord's Supper agree? The sacraments of Baptism and the Lord's Supper agree, in that the author of both is God; the spiritual part of both is Christ and his benefits; both are seals of the same covenant, are to be dispensed by ministers of the gospel, and by none other; and to be continued in the church of Christ until his second coming.

Larger Catechism 176: Wherein do the sacraments of Baptism and the Lord's Supper differ? The sacraments of Baptism and the Lord's Supper differ, in that Baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants; whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.

September 13: Introduction to Prayer 1

Larger Catechism 178: What is prayer? Prayer is an offering up of our desires unto God, in the name of Christ, by the help of his Spirit; with confession of our sins, and thankful acknowledgment of his mercies.

Larger Catechism 179: Are we to pray unto God only? God only being able to search the hearts, hear the requests, pardon the sins, and fulfil the desires of all; and only to be believed in, and worshiped with religious worship; prayer, which is a special part thereof, is to be made by all to him alone, and to none other.

Larger Catechism 180: What is it to pray in the name of Christ? To pray in the name of Christ is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake; not by bare mentioning of his name, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.

Larger Catechism 181: Why are we to pray in the name of Christ? The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a mediator; and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone, we are to pray in no other name but his only.

September 20: Introduction to Prayer 2

Larger Catechism 182: How does the Spirit help us to pray? We not knowing what to pray for as we ought, the Spirit helps our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty.

Larger Catechism 183: For whom are we to pray? We are to pray for the whole church of Christ upon earth; for magistrates, and ministers; for ourselves, our brethren, yea, our enemies; and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those that are known to have sinned the sin unto death.

Larger Catechism 184: For what things are we to pray? We are to pray for all things tending to the glory of God, the welfare of the church, our own or others good; but not for anything that is unlawful.

September 26: Lord's Prayer 1

Larger Catechism 186: What rule has God given for our direction in the duty of prayer? The whole Word of God is of use to direct us in the duty of prayer; but the special rule of direction is that form of prayer which our Savior Christ taught his disciples, commonly called the Lord's Prayer.

Larger Catechism 187: How is the Lord's Prayer to be used? The Lord's Prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.

Larger Catechism 188: Of how many parts does the Lord's Prayer consist? The Lord's Prayer consists of three parts; a preface, petitions, and a conclusion.

Larger Catechism 189: What does the preface of the Lord's Prayer teach us? The preface of the Lord's Prayer (contained in these words, Our Father which art in heaven), teaches us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein; with reverence, and all other childlike dispositions, heavenly affections, and due apprehensions of his sovereign power, majesty, and gracious condescension: as also, to pray with and for others.

Larger Catechism 190: What do we pray for in the first petition? In the first petition (which is, Hallowed be thy name), acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright, we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him, his titles, attributes, ordinances, Word, works, and: Whatsoever he is pleased to make himself known by; and to glorify him in thought, word, and deed: that he would prevent and remove atheism, ignorance, idolatry, profaneness, and: Whatsoever is dishonorable to him; and, by his overruling providence, direct and dispose of all things to his own glory.

October 4: Lord's Prayer 2

Larger Catechism 191: What do we pray for in the second petition? In the second petition (which is, Thy kingdom come), acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray, that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fulness of the Gentiles brought in; the church furnished with all gospel officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted: that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him forever: and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.

Larger Catechism 192: What do we pray for in the third petition? In the third petition (which is, Thy will be done in earth, as it is in heaven), acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God, but prone to rebel against his Word, to repine and murmur against his providence, and wholly inclined to do the will of the flesh, and of the devil: we pray, that God would by his Spirit take away from ourselves and others all blindness, weakness, indisposedness, and perverseness of heart; and by his grace make us able and willing to know, do, and submit to his will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the angels do in heaven.

Larger Catechism 193: What do we pray for in the fourth petition? In the fourth petition (which is, Give us this day our daily bread), acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them; but prone to desire, get, and use them unlawfully: we pray for ourselves and others, that both they

and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them; and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them; and be kept from all things that are contrary to our temporal support and comfort.

October 11: Lord's Prayer 3

Larger Catechism 194: What do we pray for in the fifth petition? In the fifth petition (which is, Forgive us our debts, as we forgive our debtors), acknowledging, that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God; and that neither we, nor any other creature, can make the least satisfaction for that debt: we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin, accept us in his Beloved; continue his favor and grace to us, pardon our daily failings, and fill us with peace and joy, in giving us daily more and more assurance of forgiveness; which we are rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offenses.

Larger Catechism 195: What do we pray for in the sixth petition? In the sixth petition (which is, And lead us not into temptation, but deliver us from evil), acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations; that Satan, the world, and the flesh, are ready powerfully to draw us aside, and ensnare us; and that we, even after the pardon of our sins, by reason of our corruption, weakness, and want of watchfulness, are not only subject to be tempted, and forward to expose ourselves unto temptations, but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them; and worthy to be left under the power of them: we pray, that God would so overrule the world and all in it, subdue the flesh, and restrain Satan, order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin; or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation: or when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof: that our sanctification and salvation may be perfected, Satan trodden under our feet, and we fully freed from sin, temptation, and all evil, forever.

Larger Catechism 196: What does the conclusion of the Lord's Prayer teach us? The conclusion of the Lord's Prayer (which is, For thine is the kingdom, and the power, and the glory, forever. Amen.), teaches us to enforce our petitions with arguments, which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God; and with our prayers to join praises, ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency; in regard whereof, as he is able and willing to help us, so we by faith are emboldened to plead with him that he would, and quietly to rely upon him, that he will fulfil our requests. And, to testify this our desire and assurance, we say, Amen.