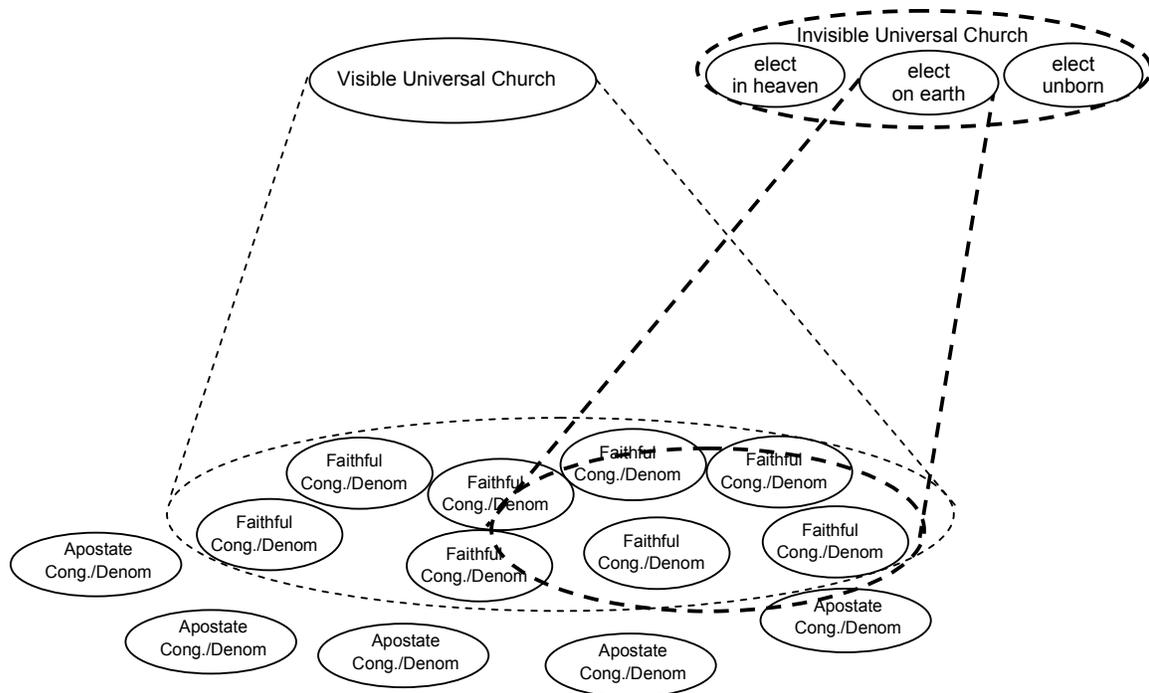


WCF 25: OF THE CHURCH

Introduction

The Greek word translated ‘church’ is *ejkkłhsiva* (*ekklêsia*), which means “call-out ones.” The call of God is twofold—the external call or preaching for all, and the internal effectual call of the Holy Spirit for the elect. Therefore the church may be viewed from two angles: visible and invisible. The invisible church comprises all the elect. The visible church, on the other hand, comprises genuine believers and false professors, just like a field with wheat and tares.



On the Church Invisible

25.1 The catholic or universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fullness of Him that filleth all in all.¹

¹Eph 1:10, 22–23; 5:23, 27, 32; Col 1:18.

- The head of the Church Universal is Christ: “For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body” (Eph 5:23).
- The body of Christ is the Church: “And hath put all things under his feet, and gave him to be the head over all things to the church, *which is his body*, the fullness of him that filleth all in all” (Eph 1:22–23; cf. Col 1:18). The “all things” in this verse probably include angels and all intelligent beings capable of submission. These two verses may be paraphrased: “He hath put all things under His feet and gave Him to be head over all things for the sake of the Church, which is His body....”
- The members of this body is the elect throughout the ages: “That in the dispensation of the fullness of times he might gather together in one [head] all things in Christ, both which are in heaven, and which are on earth; even in him” (Eph 1:10). Since this

verse has to do with redemption in Christ, “all things” would refer to all the elect throughout the ages (v. 4; see Charles Hodges’ commentary). Since it is impossible to tell if a person is elect or not, the Church comprising the elect is said to be *Invisible*.

On the Church Visible

25.2 *The visible Church, which is also catholic or universal under the Gospel, (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion,¹ and of their children;² and is the kingdom of the Lord Jesus Christ,³ the house and family of God,⁴ out of which there is no ordinary possibility of salvation.⁵*

¹1 Cor 1:2; 12:12–13; Ps 2:8; Rev 7:9; Rom 15:9–12; ²1 Cor 7:14; Acts 2:39; Ezk 16:20–21; Rom 11:16; Gen 3:15; 17:7; ³Mt 13:47; Isa 9:7; ⁴Eph 2:19; 3:15; ⁵Acts 2:47.

- Most of us tend to think of the visible Church as being synonymous with ‘local Church,’ but we notice that our Confession is not here referring to the local church (which is addressed in 25.4). It is rather, speaking about the visible Church as a whole, or the sum total of all the genuine local churches. So defined, the visible Church consists of:

- a. “All those throughout the world that profess the true religion.” Notice that the members are no more the elect but those who profess true religion. Notice also the “proof-text”:

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (1 Cor 12:12–13).

This verse suggests that membership in the Church is by spirit-baptism (which is regeneration). This means that a *true* member of the Church is regenerate and indwelt by the Holy Spirit. However, it is impossible for us to know with certainty the spiritual condition of fellow men, though we may be persuaded by their credible profession of faith that they are genuine believers (Heb 6:9–10). Thus, spirit-baptism cannot be used to affirm one’s membership in the visible church. Spirit-baptism makes one a member of the Church *militant*—the congregation of the righteous or the elect of God *on earth*.

Why then is this verse used here? The answer lies in the fact that water-baptism points to spirit-baptism (cf. Mk 1:8); and water-baptism is to visible church membership as Spirit-baptism is to invisible church membership. An elect person is a member of the invisible Church, but his membership is ratified only by spirit-baptism. So, similarly, one who professes faith becomes a member of the visible church, but his membership is ratified only upon water-baptism (see table below).

It is for this reason that the church cannot accord the privileges of a church member to a person who professes faith until he or she is baptised. Conversely, the church must treat every legitimately baptised person as a Christian. Members of the church who sin scandalously and refuse to repent should be excommunicated from the church, by which the church declares that they were baptised in error. Otherwise, all baptised members in the church are to be treated as believers, only

that covenant infants should not be admitted to the Lord’s Table until they publicly confess their faith in the Lord.

| | Membership Criterion | Ratification of Membership | | |
|-------------------------|----------------------|----------------------------|----------------------|----------------|
| | | Theol. terms | OT terms | NT terms |
| Church Invisible | Election | Regeneration | Heart-Circumcision | Spirit Baptism |
| Church Visible | Profession of Faith | Sacrament of membership | Fleshly-Circumcision | Water Baptism |

- b. The children of those who profess true religion. The apostle Peter had in mind the Abrahamic Covenant when he said:

“For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:39).

This becomes very clear when we compare what he says with what the apostle Paul says in Galatians 3:14—

“That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith” (Gal 3:14).

The Abrahamic Covenant required children of the members of the Old Covenant Church to be circumcised so as to be included into the covenant community:

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.... This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.... And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant” (Gen 17:7, 10, 14).

Why should children be included in the covenant community? Because God does not only view the church organically, but the family organically as well. That is why the children in a Christian family, or a family with one Christian parent, are considered covenantally holy (1 Cor 7:14). That is why God considers the children born to covenant families as having been borne unto him (Ezk 16:20–21). This is what Paul means when he says: *“If the root be holy, so are the branches”* (Rom 11:16).

Note that according to our Confession, the children of a professor of faith may be said to be the members of the visible church. Indeed, it should be carefully noted that we baptise infants of believers because they are covenant children. We do not make them covenant children by baptism. But again, the ratification of membership and the privileges of church membership (e.g., church discipline, etc.) are accorded only upon baptism.

- The visible church is also known in the Scriptures as “the kingdom of heaven” or “the kingdom of God” or, in other words, “the kingdom of the Lord Jesus Christ”: *“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of*

every kind” (Mt 13:47; cf. Isa 9:7). In this kingdom, there are also bad fishes which are cast away (Mt 13:48). The existence of false professors in the visible church, however, does not therefore make the visible church unholy or any less important than the church invisible. Paul obviously believes that there are false professors in the Church of Corinth, for he wrote:

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” (2 Cor 13:5).

Yet, his letter is addressed “unto the church of God which is at Corinth” (2 Cor 1:1) and he greets them with: “Grace be to you and peace from God our Father, and from the Lord Jesus Christ” (2 Cor 1:2). In other words, he wrote to them as an assembly of Christians, though the possibility of false believers in the church existed.

To put it in another way, a local congregation must be regarded organically as a Christian church if it exhibits the marks of a true church—even though it is possible that majority of the members may be unregenerate. Indeed, even the unregenerated members are considered covenantally holy, just as an unbelieving member of a family, in which either the father or mother is a believer, is considered covenantally holy (1 Cor 7:14). The only difference is that in the case of a family, membership is automatic, whereas in the case of a church, membership is by baptism (or circumcision in the old covenant).

The reality of covenantal concept explains why in the Parable of the Vine and Branches, one who is considered a branch can be cast out and burned if he is unfruitful (Jn 15:6). Such a person is a branch of Christ covenantally.

- The visible church may also known as “the house and family of God”: “Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God” (Eph 2:19).
- Notice the last phrase in our Confession: “out of which there is no ordinary possibility of salvation.” The Roman Catholic Church claims that salvation may only be found in the Roman Catholic Church. The *WCF* denies this claim but makes it clear that ordinarily, a person may not expect to be saved unless he is joined to the visible Church universal by way of a local branch, which of course, must profess true religion.
- Notice that the parenthesis “not confined to one nation, as before under the law.” This clearly suggests that the *WCF* sees the nation of Israel as the Church (or Church under-age) in the Old Covenant. It is not as nation, qua nation, that Israel was beloved of the Lord, but as the church or a covenant body. Thus the Jews wandering in the desert was called “the church in the wilderness” (Acts 7:38).

*25.3 Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by His own presence and Spirit, according to His promise, make them effectual thereunto.*¹

¹1 Cor 12:28; Eph 4:11–13; Mt 28:19–20; Isa 59:21.

The reason why there is ordinarily no salvation outside the visible Church is that the catholic visible Church has been entrusted “the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world.” This is achieved by way of spiritual gifts as well as by the power and authority of Christ, which makes the exercise of the gifts and duties of the church effectual:

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost” (Mt 28:18–19; cf. 1 Cor 12:28; Eph 4:11–13).

On the True Member-Churches of the Visible Catholic Church

25.4 This catholic Church hath been sometimes more, sometimes less visible.¹ And particular churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.²

¹Rom 11:3–4; Rev 12:6, 14; ²Rev 2; 3; 1 Cor 5:6–7.

- The catholic (i.e. universal) Church has existed since the beginning, though sometimes it is not very visible. Elijah thought that he was the only one left of the true Church in Israel, but the Lord rebuked him and told him that He had reserved for Himself 7,000 men who had not bowed their knees to Baal (1 Kgs 19:10, 18; cf. Rom 11:3–4).

The same may be said of the true Church during the Medieval Ages, for only a remnant had remained faithful to Christ and professed true religion. As a body, the Waldenses would have been part of the visible catholic Church. The visible catholic Church was at times driven into hiding just as the woman in Revelation 12:

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.... And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent” (Rev 12:6, 14).

- The current paragraph of our Confession speaks not only about the visibility of the catholic Church, but also of the purity of the Church. The purity of the Church may be measured according to the marks of the particular or local churches which are part of it.

Reformed theologians are not all agreed on the number and nature of these marks. Calvin and his immediate successors held that there are only two such marks:

- (a) that “the Word of God [be] purely preached and heard”; and
- (b) that “the sacraments [be] administered according to Christ’s institution” (*ICR* 4.1.9; c.f. *the Genevan Confession* (1536), art. 18; Francis Turretin, *Institute of Elenctic Theology*, 18.12).

The *Belgic Confession of Faith* (1561), on the other hand, includes a third mark: “if church discipline is exercised in punishing of sin” (*BCF* 29).

Interestingly, though Calvin affirmed the importance of discipline (*ICR* 4.12.1), he had denied, albeit rather weakly, that a failure to enact discipline is sufficient ground

to classify a church as being false and so requires separation by faithful members (see *ICR* 4.1.15).

- Our Confession differs slightly from Calvin too, by adding as the third mark, the purity of public worship. Moreover, if you examine the “proof-texts” carefully, you will notice that 1 Corinthians 5:6–7 has to do with Church discipline and not just about administration of the sacraments. The Apostle Paul was rebuking the Corinthian church for condoning the sin of incest in the church:

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us” (1 Cor 5:6–7).

Indeed, very few Reformed theologians today will deny that the proper administration of church discipline is a mark of a true church, while only some churches,—that are still holding firmly on the Regulative Principle according to the *WCF*,—will emphasise biblical worship as an essential mark of a true church. But perhaps the best way for us to look at doctrine, sacrament and discipline as defining the being of the church, whereas worship as defining the well-being of the church.

- That said, it is important for us to note carefully, how our Confession, unlike the Belgic Confession (Article 29) does not give the impression that it is always easy to distinguish a true church from a false church. Instead, it speaks of how we may subjectively assess the degree of purity of a church depending on how closely it fulfils the criteria set down. Our Confession does affirm (in the next paragraph) that it is possible for a church to become so degenerated that it ceases to be a true church of Christ. From such churches all faithful believers should flee, though from churches which adhere to the marks, “no man has a right to separate himself” (*BCF* 29). However, it must be admitted that in so far as there is an element of subjectivity, true believers should not be prevented or discouraged if they desire to leave a church (for a purer church), where the legitimacy or being of the church of their membership is in question because of false doctrine, flippant administration of the sacraments or neglect of church discipline, or even where biblical worship is not observed.
- Furthermore, in regard to preaching, note how our Confession is careful to state that the doctrine of the Gospel must be both taught and embraced. This means that a church in which the doctrine is taught, but in which none of the members embrace the doctrine may be regarded as a false church. The Church of Sardis was regarded as “dead” (Rev 3:1), but it remained a true branch because there remained a few who had “not defiled their garments” (Rev 3:4). But if these are removed and the church would not repent, the Lord would soon visit in judgement (Rev 3:3).

25.5 The purest churches under heaven are subject both to mixture and error;¹ and some have so degenerated as to become no churches of Christ, but synagogues of Satan.² Nevertheless, there shall be always a Church on earth to worship God according to His will.³

¹1 Cor 13:12; Rev 2; 3; Mt 13:24–30, 47; ²Rev 18:2; Rom 11:18–22; ³Mt 16:18; Ps 72:17; 102:28; Mt 28:19–20.

- Because of the corruption of sin, it is necessary that even the purest churches on earth are subject to both mixture and error. As long as truth prevails and there are genuine believers in it, we can be quite sure that these mixture and error do not destroy the essence of a church. But a church can so degenerate that it becomes no more a Church of Christ but synagogues of Satan. This was what happened to the Church of the Old Covenant, namely Israel (cf. Rom 11:18–22). This is also what happened to the Roman Catholic church:

“And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies” (Rev 18:2–3).

This has also happened to some of the large denominations in the United States and United Kingdom such as the Presbyterian Church of USA (in the assessment of the late Dr. John H. Gerstner).

- Nevertheless, there will always be a Church on earth to worship God according to His will. This is the promise of Christ: “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it” (Mt 16:18; cf. Mt 28:19–20). Like the burning bush, she is subjected to trials and persecutions, but is not consumed.

On the Pope of the Roman Catholic Church

25.6 There is no other head of the Church but the Lord Jesus Christ:¹ nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God.²

¹Col 1:18; Eph 1:22; 2Mt 23:8–10; ²Thes 2:3–4, 8–9; Rev 13:6.

- This paragraph explicates what the “proof-text” in the previous paragraph hinted, namely, that the Church of Rome is now a synagogue of Satan. As such, the pope cannot be the head of the church as claimed by the Roman Catholic church. The head of the Church, rather, is Christ and Christ alone: “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence” (Col 1:18; cf. Eph 1:22). Indeed, it is precisely for the reason that the pope has claimed supremacy that our Confession firmly identifies the Pope as the Antichrist. For the Greek ‘*ajntiv*’ as in *ajntivcristo*” (*antichristos*, cf. 1 Jn 2:18) does not only signify opposition, but standing in place of. Who, but the Pope stands in place of Christ to oppose Christ?

This identification is typically Reformed and was and is held by the best Reformed theologians—especially, those who have worked on historical theology. An excellent article by Maurice Roberts on this subject, entitled “Francis Turretine on the Antichrist,” was published in the Aug/Sep 1991 issue of *The Banner of Truth Magazine*. We may summarise the salient arguments with the follow extracts:

a. *2 Thessalonians 2:3–12*

The Antichrist or 'Man of Sin' cannot be a term referring to one single person but must refer to an office or succession of persons in office in the visible church. Paul expressly declares that Antichrist's beginning, or first manifestations, were in his own day (2 Th 2:7: "doth already work") whereas his eventual destruction would not occur till the second coming of Christ (2 Th 2:8: "whom the Lord shall destroy with the brightness of His coming").

[1 Jn 2:18 teaches us] that Antichrist was to emerge in "the last time," or New Testament times, but not that his coming was to be postponed to the very *end* of those times. The entire gospel age is meant by "the last time."

[Accordingly, there is in 2 Th 2:3–12] a revelation made of an arch-enemy of Christ who would emerge in the course of history. The full revelation of this mysterious man of lawlessness was in Paul's day held by the presence and power of the Roman empire [2 Thes 2:7—"he who now letteth will let, until he be taken out of the way"] But the mystery was "already at work" and, once Imperial Rome fell in the fifth century AD, the antichristian force at work in the church would mature and grow. So the Antichrist (the term is used synonymously with the "man of sin") is not a figure to be looked for at the end of the Christian dispensation but rather a mysterious process of spiritual evil concentrated in the church-office which we know as the Papacy.

This unscriptural office would attach to itself blasphemously arrogant powers and, under the guise of love to Christ, would act as His enemy and substitute. The term "Antichrist" bears the twofold sense of one who is against Christ and one who is His ape or vicar.

In the light of the evidence given by Paul in this passage of Scripture, the way to identify this Antichrist is to search in the annals of church history to see what, if any, figure has ever emerged in the Christian church who might correspond with this description. As a matter of fact, the one ecclesiastical institution which appears exactly to fit the evidence is that of the Papacy.

This phenomenon is the key which fits every lock in the passage. The Papacy arose just when the Roman Empire collapsed. The mystery of its pretensions to power and authority grew and developed after AD 410 till, by the later Middle Ages and the time of Hilderbrand, popes were claiming to be God's sole vice-regents on earth with power to open and shut heaven itself, to make and unmake laws, to demand worship of mankind and to perform 'miracles.' All these claims were made by the Papacy in the name of Christ and on the assertion of His express authority. The corruption of the lives of many popes is well known and their violent persecutions of God's people is a thing very fully documented in the annals of the past.

It therefore follows that we must make the identification to which Paul's epistle leads us. The Antichrist of this passage is the Papacy. Nor can we expect the Papacy to be entirely abolished till the second coming of Christ at the end of time.

We might add to the comment, from the point of view of this twentieth century, that the popes who have arisen since Turretine's time have not withdrawn their extravagant claims one iota but have in various ways added to them, notably by the dogma of papal infallibility brought in by Pius IX in 1870.

b. *Revelation 17*

This chapter adds in various ways to the identification of the Antichrist given by Paul in the above-discussed passage. It refers to a “mystery Babylon” full of filthiness and spiritual fornication whose influence would infect the whole earth. Though gorgeously arrayed in gold and scarlet with precious stones and pearls, its whole inward character is one of blasphemy, of abominations before God, and wicked cruelty. An extraordinary mark of identification of this mystery is given in that she is said to have her seat at a place where there are “seven mountains” (v. 9). It is notorious that the only city on earth to fit that description is Rome, where the Papacy has always had its seat and from which their church takes its very name. This mysterious agency describes here by John in Revelation 17 has the power to intoxicate the nations. This well accords with the fascination which Catholicism exerts over mankind and is exerting at the present time. For as alcoholic drink robs men of their reason, so does ecumenical propaganda rob church leaders of their ability to see the errors of Catholic doctrine or to remember Rome’s cruel treatment in the past.

c. *1 Timothy 4:1–3*

This apostolic prophecy describes certain forms which the antichristian apostasy would take on. These include a departure from the original faith of Christ and the introduction into the church of unscriptural and therefore devilish doctrines, such as forbidding to marry and the command not to eat meats. Every one of these marks can be found in the Papacy.

d. *Revelation 13:11ff*

This apocalyptic beast is said to look like a lamb but to speak like a dragon. He supersedes the first beast but is like him in tyranny and is more subtle in that he appears harmless, while all the time he deceives and enslaves men’s soul to error. He has power to put to death all who refuse to receive his mark in their hands and heads and he bears the mystery number of 666. The first beast mentioned in the chapter is evidently intended to represent the persecuting power of the Roman Empire. The second beast is taken by many writers to be Rome ecclesiastical. It exercises the persecuting power of pagan Rome but has the outward appearance of innocence.

e. To the Catholic objection to the fact that Antichrist will deny Christ (a thing, they say, not done by the Papacy), we answer that the Antichrist referred to by the Scriptures would not deny Christ openly, as a professed enemy, but would deny Him nonetheless as a professed friend of Christ. To this effect is the telling comment of Augustine of Hippo: “Antichrist is the more deceitful in that he professes Jesus Christ with the mouth but denies Him by his actions.” This the popes do because they arrogate to themselves the three offices of Christ, bury the gospel under their own traditions, and destroy Christ’s redemptive work by their own masses, merits, purgatory and indulgences. Furthermore, the Papacy has substituted idolatrous worship for the pure worship and ordinances of the New Testament, as Daniel 11:31 prophesied that he would; for Antiochus Epiphanes in Old Testament times was a type and figure of the Antichrist who was to come.

WORKSHEET #19: Of the Church

1. Introduction:

Draw from memory (without looking at the notes) a diagram to depict (a) the Visible Universal Church; (b) the Invisible Universal Church; (c) true particular or local churches; and (d) false local churches. Remember to reflect the fact that not all in the visible church are in the invisible church, and also the fact that in extraordinary circumstances, some members of false churches could be in the universal church by the grace of God.

2. On the Church Invisible:

- a. T / F — The universal Church is the catholic Church.
- b. T / F — The catholic Church is a false Church.
- c. T / F — The invisible Church alone is universal.
- d. T / F — The invisible Church may be known as the Church triumphant.
- e. T / F — Membership in the invisible Church is entered into by regeneration and profession of faith.
- f. T / F — Membership in the invisible Church is entered into by birth.

3. On the Church Visible:

- a. T / F — The visible Church refers to the local Church.
- b. T / F — According to our Confession, a person becomes a member in the visible Church only after baptism.
- c. Explain the relationship between spirit-baptism and water-baptism as it relates to Church membership.
- d. What is the role of infant baptism in a local Church?
- e. James and Robert are communicant members in Reformed Church. One day they had a serious quarrel, and James suspected that Robert was not a genuine believer because of his behaviour. After some time, James approached Robert for reconciliation. But Robert was not only abusive but refused to reconcile with him even after mediation by a mutual friend. This appeared to confirm James' suspicion that Robert is an unregenerate man. He decided to write a letter to Robert to inform him that he was bringing up their case to the Board of Elders. His letter to Robert begin with the word "My dear brother-in-Christ Robert,...." In his letter to the Board of Elders, he also referred to Robert as his "beloved brother-in-Christ." Is there some thing wrong with the way James addressed Robert in his two letters? Explain.
- f. T / F — The *WCF* teaches that no one who is a member in the Roman Catholic church or the Mormon church may be saved.

4. On the True Member-Churches of the Visible Catholic Church:

- a. What are the four marks of true branch of the visible Church indicated in the *WCF*?
- b. T / F — The *WCF* teaches that there will always be a perfectly pure church on earth for His saints to worship in.
- c. What does the *WCF* call a particular church that has degenerated in error until it can no more be regarded as a Christian Church? Why do you think this designation is very apt?

5. On the Pope and the Roman Catholic Church:

- a. According to the *WCF*, the head of a particular church is the pastor.
- b. What does the word 'antichrist' mean when it is used in Scripture?
- c. T / F — The Antichrist will only appear shortly before Christ's second coming.
- d. T / F — The *WCF* can be reconciled with the view that the Antichrist will be "a great Dictator, full of charisma and devilish cunning [who] will arise out of [the] European Union or rather the NATO nations."
- e. Who is the Antichrist according to the *WCF*? Why?