

Endorsements

Jim Orrick has provided a fantastic resource for the church. A thorough knowledge of sound doctrine is the foundation upon which believers grow in faith, hope, and love to God and men. Orrick explains the Catechism accurately according to Scripture, making this resource a valuable tool for use in family worship, Sunday school classes, and discipleship classes. Catechisms are a time-tested method of instruction in biblical orthodoxy for children, new converts, and all Christians who would benefit from being refreshed in the essential teachings of the faith once and for all delivered to the saints. I am very thankful for this important work and hope it gets a wide reading.

Tom Hicks

Pastor, First Baptist Church, Clinton, LA

*Author, **What Is a Reformed Baptist?***

Charles Spurgeon said of John Bunyan, “Prick him anywhere—his blood is Bible; the very essence of the Bible flows from him.” I can justly say, “Prick Orrick anywhere; his blood is bible.” Bible verses—fitly chosen for glorious subjects—flow from the pen of the author abundantly, naturally, and fittingly as he gives exposition to the economic answers that constitute the Baptist Catechism. Jim also understands how rightly to use simple vocabulary, transparent syntax, apt analogy, and memorable illustration in service of truth (right now, I am thinking about the difference between a dead snake and a living snake!) His commentary elucidates the depth of meaning contained in the Catechism so that the overall coherence and rich fullness of this historic document serves as a trustworthy guide to biblical understanding and transformation of life through the renewing of the mind. Elders and other teachers in each local church should read this book and use it to teach the Baptist Catechism to the whole congregation, not just children and young people.

Tom J. Nettles

**Retired Professor of Historical Theology,
The Southern Baptist Theological Seminary**

Jim Orrick has always had an astounding ability to plumb profound theological depths and present them with beautiful clarity and lasting impact. That has never been more evident than in his commentary on the Baptist Catechism. The faithful explanation of each phrase in this proven instrument of discipleship will be an invaluable resource to students, pastors, and families who use the Catechism as a tool for learning, training, or devotion. Readers will be especially blessed to see

how he applies the Catechism's expression of biblical truth to contemporary issues. What a marvelous blend of theology, history, and doxology!

Hershael W. York
Victor & Louise Lester Professor of Preaching
Dean of the School of Theology,
The Southern Baptist Theological Seminary

My long-time friend and ministry colleague Jim Scott Orrick has made another rich contribution to our Baptist tradition with this unique commentary on the Baptist Catechism. With his typical expressions of scriptural wisdom and homespun wit, he has made learning the precious truths of our faith both edifying and entertaining (in the true sense of the word and in a Godly sort of way). His method of explaining, expounding, expanding, and illustrating every phrase of every answer to every question will hook your interest and, like a sherpa, lead you into a clearer understanding of what we believe, a deeper appreciation for it, and a firmer resolution to live it out. If the Catechism were a sporting event, Orrick would be the play-by-play announcer, color commentator, and “breaking it down” analyst all in one voice. And his manner of speaking and writing is “popular” in the sense of being accessible and acceptable to the masses—both the scholar and the layman, the mature and the novice, “from the least of these to the greatest.” As Mark exclaimed about Jesus’s commentary, you will say also of Orrick’s, “And the common people heard him gladly.” This is not only a book for doctrinal learning but also an invaluable resource for personal growth in grace; for use in family worship, church and group studies, and counseling; and as a guide for practicing what we believe.

Dave Parks
Lay Pastor, Buck Run Baptist Church,
Frankfort, KY

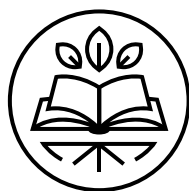
We are living in an exciting age when many are rediscovering historic documents of the Christian faith, such as the Baptist Catechism. Jim Scott Orrick has already made a significant contribution by creatively employing music to bring the wisdom of the Baptist Catechism to a wider audience, enabling families to engage with its teachings in a memorable way. I hope that many more will make use of this valuable exposition as Orrick explains the biblical and theological background of each of the questions and answers. Fathers would especially do well to utilize this work as they seek to incorporate the tool of catechesis into family worship. I hope many fathers bless their children by making full use of this wonderful resource.

Sam Waldron
President, Covenant Baptist Theological Seminary

Like Orrick, I was introduced to the Baptist Catechism by Thomas Nettles. Since then, there's not been a sermon I've preached that hasn't been informed by the Catechism. It has also shaped how I disciple. In fact, I don't know of a greater discipleship tool. In this regard, for fifteen years, I watched my colleague Orrick disciple countless students with the Catechism. Now, for the first time, a commentary on the Catechism has been written. Orrick was the one to write it. I couldn't be more excited about it. It offers explanation (along with illustrations and applications) for all 114 questions and answers to the Catechism. It is written for pastors, teachers, fathers leading family worship, and all Christians. And it's written by someone who has invested his life in mastering the material and being mastered by it. This is a resource I will use for the rest of my ministry.

Brian Payne
Senior Pastor, Lakeview Baptist Church,
Auburn, AL

A
Commentary
ON THE
BAPTIST
CATECHISM



JIM SCOTT ORRICK

Foreword by Tom Nettles



FOUNDERS
MINISTRIES

A Commentary on the Baptist Catechism

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Dedicated to
THOMAS J. NETTLES



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Foreword

Charles Spurgeon said of John Bunyan, “Prick him anywhere—his blood is Bibline, the very essence of the Bible flows from him.” I can justly say, “Prick Orrick anywhere; his blood is bibline.” Bible verses—fitly chosen for glorious subjects—flow from the pen of the author abundantly, naturally, and fittingly as he gives exposition to the economic answers that constitute the Baptist Catechism. The explanations of the catechetical propositions are loaded with apt quotes from Scripture, creating a double reinforcement for Bible knowledge. Not only is the summary statement on Scripture truth as contained in the Catechism given, but the words of Scripture themselves flow into the doctrinal exposition. This method is, naturally for such a book, exactly the way it should be, but the literary coherence of Orrick’s expositional treatment highlights the beauty, clarity, and power of the Bible. The effect is both aesthetically pleasing and spiritually invigorating.

A passage in which Orrick demonstrates that God’s decrees necessarily include the immanent means to accomplish them shows how seamlessly doctrinal proposition, biblical support, and confidence in the analogy of faith operate instructively throughout this exposition.

God not only planned to save His chosen people, but He also planned the means by which it would be accomplished and applied to us. The Holy Spirit must sanctify us. We must be called, and we must believe the truth. “But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through

sanctification by the Spirit and belief in the truth. To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ” (2 Thess. 2:13–14). We know that we are elect if we have been called. “Confirm your calling and election” (2 Peter 1:10). Even God’s chosen people must be born again. “Unless one is born again he cannot see the kingdom of God. Unless one is born of water and the Spirit, he cannot enter the kingdom of God” (John 3:3, 5). See Ezekiel 36:25–28 for an explanation of this scripture. (p. 64)

This Spirit-driven passion for Scripture serves well both writer and reader of this book. In explaining the answer “All men are not only permitted but commanded and exhorted to read, hear, and understand the Holy Scriptures,” Orrick shows the utility of the Catechism as a servant to Scripture. The Catechism is not inspired; Scripture alone is the writing of the Holy Spirit. The Catechism has no intrinsic authority; Scripture alone is authoritative. Instead, Orrick locates the Catechism’s value as an aid in comprehending Scripture. He calls it a “written summary of the essentials of Christian faith and practice” (p. 37). Orrick’s discussion of God’s execution of His decrees provides an opportunity for affirming the final and abiding authority of Scripture. Observing how in certain historical periods the miraculous accompanied revelatory material, Orrick writes, “The revelation that He sent through Moses, the prophets, and Jesus has been preserved in the Bible, and now the Holy Spirit authenticates the Bible in a way that renders miraculous authentication unnecessary. The Bible itself is a standing testimony to God’s supernatural providence” (p. 77). The one who will not believe Scripture will not believe under the influence of a miracle. The revelation of Scripture has been authenticated in Moses, the prophets, the words and works of Jesus, and the preaching and subsequent writing of the apostles. The present work of the Spirit in effectual calling, discussed in detail in the exposition, gives existential authentication to its saving and instructive power.

Foreword

Because of its absolute necessity for knowledge, conversion, growth in holiness, and meaningful Christian engagement with the world, Orrick gives space and energy to encouraging Christians to store the Word in mind and heart. “Memorizing Scripture is an excellent way to lay up the Word in our hearts,” he instructs, and he includes a plain Scripture example: “I have stored up your word in my heart, that I might not sin against you’ (Ps. 119:11).” He then explains, “Almost anyone can memorize Scripture if he puts time and effort into it. God reveals many precious truths to those who prayerfully memorize His Word.” The unexceptionable necessity of this he sets forth with simplicity. “When the Holy Spirit guides us in our everyday lives, He uses the Scripture that we have laid up in our hearts. When the Holy Spirit comes to bake a cake at your house, He uses the ingredients that you have stored in your cupboard.”

Although the Catechism expounds on Scripture truth, it does not function like a commentary. It does not give a verse-by-verse explanation of context, syntax, lexical derivative of words, and flow of argument, but derives doctrines from the analogy of faith, giving rise to coherent summaries of truth by comparing and integrating Scripture with Scripture. Short pithy answers that assume the non-contradictory nature of Scripture on any given biblical subject, summarized and condensed into memorable answers, lay the groundwork for eventual theological enlargement.

A catechism serves in a middle capacity between biblical exegesis and systematic theology. A catechism partners with a confession of faith to provide organized raw material for large and detailed discussions of biblical doctrines. The catechism provides an organized set of affirmations on biblical genre—God, creation, providence, sin, Scripture, Jesus, redemption, parts of salvation, church, and consummation. A confession of faith increases the detail on these subjects either largely or briefly. A systematic theology argues this biblical development more expansively, sets a framework for internal coherence of ideas from the matured and received canon of Scripture, gives critique of other theological approaches, and engages

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issues of philosophy and world view. Jim Orrick's exposition dips into each of these disciplines and prepares the reader for a profitable interaction with the world of theological discussion. His exposition, in fact, constitutes a systematic theology in itself. It illustrates how one moves from memory of accurate answers to expansive reflection on the truth encapsulated in the Catechism's concise but pregnant propositions. Jim's exposition brings to full term and delivery that which has been conceived in the Baptist Catechism.

The accessibility of doctrine is greatly enhanced by the illustrative power of Jim Orrick's artistic imagination. While the provenance of illustrations is varied, they are not random. Friends, children, hunting, nature, poetry, books, crafts, music—all these enter into the way that Jim helps the reader engage some of the fine, but critical, theological points of the discussion. The difference between chickens and cows, the response to a dead snake as opposed to a live snake, the trail of a slug, classical art, classical music, cutting wood, mixing paint, humor, inventing, the ontology of musical chords—all help explain the theology of the Catechism. I think in this approach to integrated theology, biblical exposition, and illustration, the author has absorbed a style he observes in Scripture. In writing of the glory of God, Orrick encourages the reader to develop the habit of discerning the divine glory in all of His works—creation, providence, revelation, and redemption—and enforces it with this observation: “In Psalm 104 the psalmist praises God for the way He displays His glory in a variety of common, everyday phenomena like springs, grass, trees, and wild animals.”

A sample of how commonplace objects and observations are used with picturesque literary technique to give clarity to the most powerful theological points—God made all things for His own glory—is seen in Orrick's response to hearing a mockingbird.

Nothing in the whole universe is better or more delightful than God, so when He makes His glory obvious, he is making that which is best readily available to us. Furthermore, seeing

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God's glory and praising Him for the ways He displays His glory is what we were made for, and that is what makes us most happy. As I write these words, I can hear a mockingbird singing outside my window. No other bird in Kentucky can make all the sounds that are coming from that mockingbird. Is it a burden for that mockingbird to sing like that? No! It was designed to sing like that. I fancy that he is happiest when he is sitting on the topmost branch of that hedge apple tree where he is sitting right now, singing like only he can sing. Similarly, you and I were made to see God's glory and to rejoice in seeing it, and we are happiest when we are living like that. "The whole earth is full of his glory" (Isa. 6:3).

Exegetical clarity escapes the pen of some writers of theological excurses. That tragedy makes no appearance in Orrick's construction of the exposition. His citations of Scripture in conjunction with doctrinal assertions are so clearly relevant that the presence of the verse in an apt context serves as a profound interpretive moment. In the instances where he pursues a more discursive interpretation, his meaning successfully dodges obtuseness and basks in the clear light of the plain meaning of the text. After all, the effectual knowledge of God's Word is the goal of the Catechism and of this exposition of it. Orrick's clarity manifests a deftness in knowledge of how literary meanings are constructed and discerned and how that meaning is successfully transferred from interpreter to the searching reader. He plays the part of Philip responding to the query, "How can I, unless someone guides me?" (Acts 8:31). Orrick understands that "God has given us the Bible so that we might know Him and that we might please Him. Since the Bible focuses on these two primary concerns, the Catechism also focuses on them."

Not only is this exposition a lesson in biblical authority, biblical interpretation, and theological coherence, but it is also founded on a clear grasp of historical theology. Orrick shows his cordial commitment to the church's grasp of the deep doctrines of orthodoxy in the early church's teaching of

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the Trinity and the person of Christ as God and man in one person. He embraces the Augustinian biblical understanding of human depravity and God's operation of grace. He understands and wholeheartedly operates exegetically in light of the Reformation emphases on *sola scriptura*, justification by faith, the finality and effectuality of the work of Christ in redemption, and the work of the Holy Spirit in the new birth and sanctification. His application of these truths to the church has given him clear understanding of a historically Baptist ecclesiology. He has undertaken this stewardship of interpreting this historic pedagogical tool for doctrine and piety with a deep sense of duty before God and responsibility toward his readers.

In pursuit of that goal, Jim effectively employs his skill in how rightly to use simple vocabulary, transparent syntax, apt analogy, and memorable illustration in service of truth. His commentary elucidates the depth of meaning contained in the Catechism so that the overall coherence and rich fullness of this historic document serves as trustworthy guide to biblical understanding and transformation of life through the renewing of the mind. Elders and other teachers in each local church should read this book and use it to teach the Baptist Catechism to the whole congregation, not just children and young people.

—Thomas J. Nettles



Introduction

In the 1600s, some people were spreading false rumors about the Baptists, and a lot of people thought that the rumors were true. They thought that the Baptists were like a cult that taught heresy. The Baptists wanted to be forthright about what they believed, so they issued a confession of faith that demonstrated that they held to doctrines that were Biblical and in harmony with the historic, orthodox Christian faith. The Baptist Confession of 1689 was based on the widely respected Westminster Confession of Faith.

At about the same time, the Baptists also published a catechism that, for the most part, was a word-for-word reproduction of the Westminster Shorter Catechism. The Shorter Catechism has 107 questions and answers, and the Baptist Catechism has 114. The two catechisms share 100 questions and answers in common. The Baptists made a slight revision of the beginning of the Shorter Catechism, and they revised the questions and answers having to do with the Lord's Supper and baptism. Other than that, the two catechisms are virtually the same.

Dr. Thomas J. Nettles introduced me to the Baptist Catechism when I took his class on Baptist Confessions and Catechisms in the mid-1980s. I immediately saw the brilliance of the catechetical method of teaching the basics of the faith, and I set about committing the Catechism to memory right away. It enriched my own understanding of the truth and consequently began to influence my teaching and preaching. I soon made the Catechism the basis for my discipleship endeavors, and I have led many, many young

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men through a study of the Catechism. When the Lord blessed me with a family, memorizing and discussing the Catechism became a significant part of our family worship. I have encouraged the churches I have pastored to use the Catechism in Sunday School classes and in classes designed to introduce new believers to the basics of Christianity. I have seen the Lord use the Catechism to lead new Christians to stand firmly on the teachings of God's Word, and I have seen mature believers become more assured of the truth and better able to speak of the truth with confidence. I recently taught the Catechism to a group of overseas students who risked their lives to hear the teaching. As of this writing, I am going through the Catechism with my church on Wednesday nights.

As you might guess even from reading this introduction, I have not written for scholars. I have written for pastors and teachers and fathers leading family worship, and for new Christians. Years ago, I set the entire Baptist Catechism to music. Through the years, many kind people have expressed their appreciation for the recording of *The Baptist Catechism Set to Music*. Sometimes they send me videos of very young children singing the Catechism answers. The music makes memorizing the Catechism much easier for most people, and I encourage you to take advantage of this tool. The recording is available on various streaming services.

As far as I know, this is the first commentary on the Baptist Catechism, and I am incredibly honored to have been the one to attempt it. In 1752, Benjamin Beddome published *A Scriptural Exposition of the Baptist Catechism by Way of Question and Answer*, which is very useful, but as the title indicates, it consists entirely of questions with scriptural answers. John Flavel followed the same format in his work on the Westminster Shorter Catechism. I have in my library several expositions of the Shorter Catechism: those by John Flavel, Thomas Watson, Thomas Vincent, Thomas Boston, and Alexander Whyte come to mind, but I have rarely consulted any of them in writing this book. I found that I had so much to say that I did not have space to include comments from others. Consequently, there are very few footnotes in this commentary. I did consult Beddome quite

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often, but I do not think I quote him at all. Other than Beddome, the book that I used most often to prompt my own thoughts was *The System of Theology contained in the Westminster Shorter Catechism: Opened and Explained* by A. A. Hodge and J. Aspinwall Hodge, published 1888, which I quote several times throughout the book.

I am writing these words on the morning when I think I have just completed my final edit before turning in the manuscript. Writing the book has been a huge undertaking, and I feel some relief that it is done, but I also feel a little sad that it is over. I am so indebted to the teaching of the Catechism, and I appreciate the way the Lord has used it to help me know and enjoy Him. After all these years, the Baptist Catechism feels like an old friend.

I wrote all the outlines for the sections of this book as I was preparing to teach the Catechism to Chinese students. The research and study that I did in preparation for those lessons laid the foundation for this book, and I'm not sure that I would ever have written the book without that head start on the project. I will not be more specific, but thank you to all of you who have a part in that ministry.

My wife, Carol, has ardently urged me to write this book. Thank you for the encouragement.

Thanks to Thomas J. Nettles, who introduced me to the Baptist Catechism and who has been a good friend for many years. This book is dedicated to him.



Outline of the Baptist Catechism

The Baptist Catechism is divided into two main sections that can be further divided into five subsections: Section one consists of questions 1–43 and teaches what man ought to believe concerning God. Section two begins with question 44 and extends to the end of the Catechism. It teaches the duty that God requires of man. The material can be broken down as follows:

1. Foundations: Questions 1–6
2. What we are to believe: Questions 7–43
3. The duty required of us: Questions 44–86
4. Our need for salvation: Questions 87–89
5. The means and conditions of salvation: Questions 90–114
 - a. Internal means—Faith and Repentance: Questions 90–92
 - b. Outward means—The Word, the ordinances, and prayer: Questions 93–114

Questions 1–6

FOUNDATIONS





Question 1. Who is the first and chiefest being?

Answer. God is the first and chiefest being.

The Baptist Catechism begins with God.

As mentioned in the introduction, the Baptist Catechism is nearly identical with the Westminster Shorter Catechism. One of the most obvious differences between the two is that the first question of the two catechisms is different. The Westminster Shorter Catechism begins with what may be the most well-known catechism question and answer in the world: “What is the chief end of man?” Answer: “The chief end of man is to glorify God and to enjoy him forever.” Why is this question and answer so well known? Well, there are a couple reasons. One, there are a lot of people who begin to memorize the Shorter Catechism who get no further than the first question! Two, it is a really delightful and foundational truth and deserves to be carefully considered and observed. When a person deliberately orders his life so that he will glorify God and enjoy Him forever, he will live his life well.

I sometimes see in antique stores some rusty old tool that I cannot identify. Often there is a label that states the price of the item and identifies what it was used for. I think that many people today have forgotten the worth of human life and have no idea what humans were made for. For those who have forgotten, and for any curious angelic observers, humans have a tag that identifies our worth and what we were made for: “Made in the image of God” and “To glorify God and to enjoy Him forever.”

Why would the Baptists bypass such a classic opening question and opt for “Who is the first and chiefest being?” The Baptists were making plain a

Question 1. *Who is the first and chiefest being?*

fundamental truth that the authors of the Shorter Catechism assumed could be taken for granted. Namely, all truth is founded in God and His character, and therefore any summary of Christian teaching must begin with God.

Like the Bible, the Baptist Catechism does not attempt to prove that there is a God. God's existence probably cannot be proven to satisfy someone who has become a skeptic, and His existence does not need to be proven to satisfy a person who is willing to believe the truth. We do not need to convince a newborn baby that there is oxygen in the air and that she needs to breathe it. She was designed to breathe it. She may grow up to be a stubborn person who denies that oxygen exists, but as long as she lives, she lives breathing—and being kept alive by—the very thing that she denies. God is more essential to life than air. “In him we live and move and have our being” (Acts 17:28). God's existence may not be recognized by a skeptic, but to the seeing eye, we live in a world that is bursting with God. If we cannot see evidence of His existence, it is our own fault. As an insightful poet observed, “’Tis ye, ’tis your estranged faces that miss the many-splendored thing.”¹

Just as we cannot live without God, we cannot know anything without God. The fact that we can think at all is because of God. Jesus is “the true light, which gives light to everyone” (John 1:9). If, as the theory of evolution would have us believe, our capacity to think is nothing more than the result of the random movement of atoms, it does not make sense that we would trust our reason to be a reliable guide for perceiving reality. A young man in a church that I pastored was a great intellectual and had read a whole library full of books. For years he remained a non-Christian, holding back from committing himself to Christ while insisting that he had to have reasonable proof that Christianity was true. One day, it dawned on him that he could not prove that reason itself was trustworthy; he had simply taken it on faith that reason was reliable. He suddenly realized that he was lost on a shoreless sea and had no compass. He told me later, “I

1. Francis Thompson, “In No Strange Land,” *A Treasury of Great Poems*, ed. Louis Untermeyer (Galahad Books, 1955), 1008. A poem well worth committing to memory.

had to take something by faith, so, I decided that I would believe that the Bible was a reliable guide to truth.” I asked him, “And it was shortly after you accepted the Bible that you became a Christian?” He answered, “It was virtually simultaneous. You see, I knew what the Bible said about Christ.”

God is the first being.

“Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: ‘I am the first and I am the last; besides me there is no god’” (Isa. 44:6).

There was a time when only God existed. No one created God; He simply always exists. He is eternal. One of His names is “I AM.” No one else in the universe can legitimately call himself “I AM,” because everyone other than God is dependent on someone else for his existence. Only God is self-existent. If you cannot understand this, do not worry; no one can. Many of the most important ideas in the universe are not like riddles that we must decipher; they are revelations that we are to believe. God’s eternity is one of those essential truths that has been revealed, and we believe it because God has said it. When you become convinced that something is true because someone has said that it is true, that is faith.

Since God is the first being, it follows that God has created everything that now exists, including us. Because God created us, He knows how we were made to live, and He has every right to tell us what to do. We are like a character in a novel or a play or a video game: our entire world has been created by the author or designer. He has designed our world, and He has designed us to live according to the rules He has implemented. God has given us all the tools we use to know anything in this world of His that He has created. He has given us His Word. He has given the capacity for reason, along with a desire to know. We did not write the play, and we did not cast the characters or design the set. It is not our place to criticize all that. It is our responsibility to play the part and fill the role that has been assigned to us.

Question 1. Who is the first and chiefest being?

Not only is God first in time, but He is also first in excellence. A great athlete may be considered the Greatest of All Time, and he becomes a standard of excellence in his sport. In moral excellence, God is the Greatest of All Time, and no one else can challenge His greatness. He is the standard of what is good. Jesus said, “No one is good except God alone” (Mark 10:18). All other good persons or good things are simply reflecting the goodness of God. Being perfectly good, there is no possibility of His making a mistake or doing anything wrong. “Shall not the Judge of all the earth do what is just?” (Gen. 18:25). He is true, and He always speaks the truth. He is perfectly holy. Because He is first in excellence, He is worthy of our praise, and we owe Him all duty and honor.

In fact, praising God is the natural response of a spiritually healthy person. When a physically healthy and hungry person smells freshly baked cinnamon rolls, he wants to eat one! (Or, in my case, four or five.) But a sick person who has lost his sense of smell remains unaffected by the aroma. Inability to smell is one of the first indications that you may have been infected with COVID-19. Inability to sense the delight and desirableness of God is a sure indication that you have been infected with the sin virus!

God is the chiefest being.

“For you, O LORD, are most high over all the earth; you are exalted far above all gods” (Ps. 97:9). In many cultures throughout history, groups of people have looked to one man in their group as their most important and influential leader. He is their chief. The chief enforces the rules of the tribe, and sometimes he even develops the rules. One of the responsibilities of the president of the United States is that he is Commander in Chief of the armed forces. There are many officers in the various branches of the military, but only the president is Commander in Chief.

Above all the beings that God has created, God is the chiefest being. Angels may have great powers, but God is their chief. Demons may try to undermine God’s influence or even wish that they could overthrow

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God Himself, but He is the chiefest being, and His rule and reign remain unmoved. No human, no matter how great, can compete with God. He is the chiefest being. “His dominion is an everlasting dominion, and his kingdom endures from generation to generation; all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, ‘What have you done?’” (Dan. 4:34–35).