

# **The Christadelphian Instructor — Contents**

**Robert Roberts**



**1886**

**Exported from Wikisource on June 14, 2022**

## Contents

- [Commencement of Instructor](#)
- [Concerning The Scriptures](#)
- [Concerning God](#)
- [Concerning The Spirit of God](#)
- [Concerning the Spiritual Body.](#)
- [Concerning Angels](#)
- [Concerning Man](#)
- [Concerning Christ](#)
- [Concerning the Name of Christ](#)
- [Concerning the Death of Christ](#)
- [Concerning the Way of Salvation](#)
- [Concerning the Commandments of Christ](#)
- [Concerning Faith and the Gospel](#)
- [Concerning the Kingdom of God](#)
- [Concerning Abraham, Isaac and Jacob](#)
- [Concerning Israel's Deliverance from Egypt](#)
- [Concerning the First Covenant](#)
- [Concerning Israel in the Wilderness](#)
- [Concerning Right and Wrong](#)
- [Concerning Israel Under The Judges](#)
- [Concerning Israel Becoming a Kingdom](#)
- [Concerning the Division of the Kingdom Into Two Parts](#)
- [Concerning the Covenant Made With David](#)
- [Concerning Resurrection, Responsibility and Judgment](#)

- [Concerning Christ as the Vanquisher of the Gentiles and the Restorer of Israel](#)
- [Concerning Other Nations During the Reign of Christ](#)
- [Concerning The End of the Thousand Years](#)
- [Questions for Children Under 8](#)



This work was published before January 1, 1927, and is in the [public domain](#) worldwide because the author died at least 100 years ago.

1. What is the meaning of "Christadelphian"? Answer: It means brother or relative of Christ. It is the name of Christ and the Greek word for brother put into one.

2. Who is a brother or relative of Christ? Answer: He who performs the will of God.

Proof:

Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. (Matt. 12:50).

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; (John 15:14-15).

3. What is it the will of God that we should do? Answer: That we believe in His Son Jesus Christ and keep His commandments.

Proof:

This is the work of God, that ye believe on him whom he hath sent. (John 6:29).

And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him. (1 John 3:23-24).

4. Who is it that has given the name "Christ's Brethren" to those who do the will of God? Answer: It is Christ himself who has done so.

Proof:

He is not ashamed to call them BRETHREN, saying, I will declare Thy name unto my brethren (Heb. 2:11-12).

Go tell my BRETHREN that they go into Galilee, and there shall they see me. (Matt. 28:10).

Behold my mother and my BRETHREN (Mark 3:34).

...his Son, that he might be the firstborn among many BRETHREN (Rom. 8:29).

5. Why are the brethren of Christ called Christadelphian in our day instead of Christian? Answer: Because multitudes are called Christian who do not believe the truth concerning Christ or obey his commandments. It has become, in fact, the name for a system of fable, and error that has risen up in the world in the place of truth, in fulfillment of the predictions of the apostles. Therefore, to be known as a "Christian" is not to be known as a believer of the truth.

Proof:

And they shall turn away their ears from the truth, and shall be turned unto fables. (2 Tim. 4:4).

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (Acts 20:30).

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. (2 Peter 2:2).

For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. (Isaiah 60:2).

And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. (Isaiah 25:7).

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. (Rev. 17:2).

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. (Rev. 18:23).

6. Where can we learn the will of God and the truth concerning Christ? Answer: In the Holy Scriptures, which are known in our day as the Bible.

Proof:

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. (2 Tim. 3:15).

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. (Romans 15:4).

The entrance of thy words giveth light; it giveth understanding unto the simple. (Psa. 119:130).

But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: (Rom. 16:26).

Thy word is a lamp unto my feet, and a light unto my path. (Psa. 119:105).

7. What is the Bible? Answer: It is a book written by the power of inspiration working in prophets and apostles who lived in Israel a long time ago. They lived at different times, and each wrote his part independently of the others; but one



Spirit moved them all, and enabled them to make known to men the mind of God in history, precept and prophecy, so that the Bible though composed of many books and parts, is the one Word of God.

Proof:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (2 Tim. 3:16).

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, (Heb. 1:1).

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. (1 Cor. 2:13).

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1:21).

Sanctify them through thy truth: thy word is truth. (John 17:17).

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. (1 Cor. 14:37).

8. What are the names of the men principally employed by the Spirit of God in the writing of the Bible? Answer: Moses, Joshua, Samuel, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, Malachi, Matthew, Mark, Luke, John, Paul, James, Jude and Peter

9. Into what parts is the Bible divided? Answer: Into two parts; the Old and New Testaments. But in the days of Christ, the Scriptures were known as "Moses, the Prophets, and the Psalms." The Old Testament was written by Moses and the Prophets, who came after him. The New Testament was written by the Apostles.

10. Over what period of time does the composition of the Bible extend? Answer: The Old Testament was begun by Moses about 1450 [1,600] years before Christ, and finished by Malachi a little over 1,000 [1200] years afterwards. (Before Christ 397.) The New Testament was written during the lifetime of the Apostles, after the resurrection and ascension of Christ, over 1,800 [1900] years ago.

11. Of how many books is the Bible composed: and what are their names in order? Answer: The Bible is composed of sixty-six books arranged in the following order of names.

OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1

Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Michah, Nahum, Habakkuk, Zepheniah, Haggai, Zechariah, Malachi.

NEW TESTAMENT: Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Phillipians, Collosians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

12. What does the Bible, in its several books, reveal to us?  
Answer: The Bible, given by inspiration of God, reveals to us the Truth concerning God and concerning man.

13. What does the Bible reveal concerning God? Answer: That there is only one God, the father of all, even of our Lord Jesus Christ (and, therefore, the common idea that there are three Gods is un-scriptural).

Proof:

For there is one God, and one mediator between God and men, the man Christ Jesus; (1 Tim. 2:5).

Hear, O Israel: The LORD our God is one LORD: (Deut. 6:4).

I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: (Isa. 45:5).

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (1 Cor. 8:6).

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; (2 Cor. 1:3).

14. What does the Bible reveal concerning the character of God? Answer: That He is kind, yet inflexible in the requirements of His law; loving and compassionate, yet terrible as a destroying fire against the rebellious and the

guilty; forgiving towards offenses, yet jealous of the dignity, the glory, and supremacy of His Name. He is holy, and cannot look upon sin. He is wise, and cannot tolerate fools. He is true and faithful, and will destroy all that is false and perfidious. He is just and true and perfect -- at once the fountain of love and vengeance; the author of life and death; the source of reviving mercy and consuming fire. He is eternal, unchangeable, unsearchable, infinite, glorious in power and majesty -- the King immortal, the Possessor of heaven and earth, to whom alone is glory due.

Proof:

And shewing mercy unto thousands of them that love me, and keep my commandments. (Ex. 20:6).

The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the LORD is from

everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them. (Psa. 103:8-18).

For our God is a consuming fire. (Heb. 12:29).

And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. (Ex. 4:24).

Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? (Hab. 1:13).

The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man. (Psa. 5:5-6).

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. (Rev. 15:3).

But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the

heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. (Jer. 10:10-13).

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. (Deut. 32:4).

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. (1 John 4:7-8).

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. (1 John 4:16).

For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. (Heb. 10:30-31).

See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there

any that can deliver out of my hand. (Deut. 32:39).

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. (Hosea 14:4).

His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. (Hosea 14:6).

They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. (Deut. 32:21).

I will heap mischiefs upon them; I will spend mine arrows upon them. (Deut. 32:23).

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. (1 Tim. 1:17).

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. (Mal. 3:6).

Great is the LORD, and greatly to be praised; and his greatness is unsearchable. (Psa. 145:3).

Great is our Lord, and of great power: his understanding is infinite. (Psa. 147:5).



And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: (Gen. 14:19).

Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. (Psa. 115:1).

15. Is God confined to heaven though dwelling there? Answer: No. He is everywhere present and nothing can be hid from His knowledge.

Proof:

Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. (Jer. 23:24).

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. (Heb. 4:13).

O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. (Psa. 139:1-4).

16. In what way is God everywhere present if He dwell in heaven? Answer: God is everywhere present by His spirit which proceeds from Him, and which fills all space.

Proof:

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. (Psa. 104:30).

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. (Psa. 139:7-8).

17. What is the Spirit of God?

Answer: It is His invisible power or energy breathed forth from His presence, and of like nature with His Glorious Person. By this, heaven and earth have been made and are preserved in being from moment to moment. In this we live and move and have our being in Him.

Proof:

The Spirit of God hath made me, and the breath of the Almighty hath given me life. (Job 33:4).

By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. (Job 26:13).

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. (Psa. 104:30).

By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. (Psa. 33:6).

Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: (Jer. 32:17).

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. (Gen. 1:2).

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (Acts 17:28).

If he set his heart upon man, if he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust. (Job 34:14-15).

18. Is God separate and different from the Spirit of God?

Answer: No. God and His Spirit cannot be separated. They are both one. The sun and the light that comes from the sun are both one. So God, and the Spirit that comes from God, are both one. God is the centre and glorious substantial form of the Spirit that fills heaven and earth.

Proof:

The passages quoted in answers 14 to 17, also the following:

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me. (Isa. 48:16).

And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. (Gen. 6:3).

Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. (Jer. 23:24).

Whither shall I go from thy spirit? or whither shall I flee from thy presence? (Psa. 139:7).

God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:24).

19. Do these things teach you any lesson concerning your conduct? Answer: Yes. They teach me that I am always in the presence of God though I do not feel it, and that He always sees me (even when it is dark) though I cannot see Him. Nothing can happen without His knowing it. Even my

inmost thoughts and intentions He can discern, though I should seek to keep them secret.

Proof:

And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? (Gen. 16:13).

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. (Heb. 4:13).

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. (Psa. 139:12).

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (Heb. 4:12)

20. What is a Spiritual Body? Answer: It is a body made in the glorious nature of the Spirit of God, and therefore incorruptible in life.

Proof:

...there is a spiritual body... Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. (1 Cor. 15:44-46).

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (John 3:6).

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Romans 8:11).

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. (1 Cor. 15:49).

For this corruptible must put on incorruption, and this mortal must put on immortality. (1 Cor. 15:53).

Grace to you, and peace, from God our Father and the Lord Jesus Christ. (Phil. 3:21).

21. Is a spiritual body like a mortal body? Answer: It is like it in shape, but not in nature.

Proof:

...we shall all be changed... this mortal must put on immortality. (1 Cor. 15:51-53).

...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11).

Behold my hands and my feet, that it is I myself. (Luke 24:39).

...we shall be like him (1 John 3:2).

22. What is the difference of nature between a spiritual body and a mortal body?

Answer: A mortal body grows old, decays and dies; whereas a spiritual body lasts forever. A mortal body is weak; a spiritual body is strong. A mortal body is corruptible, lustreless, and dishonorable, whereas a spiritual body is incorruptible, bright, and glorious. Even the clothes worn by a spiritual body can become as white as snow and as shining as the sun.

Proof:

Neither can they die any more (Luke 20:36).

It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: (1 Cor. 15:42-43).

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters (Rev. 7:16-17).

have I not seen Jesus Christ our Lord? (1 Cor. 9:1) ...I saw in the way a light from heaven, above the brightness of the sun, shining round about me (Acts 26:13).

... his face did shine as the sun, and his raiment was white as the light. (Matt. 17:2).

...they shall run, and not be weary; and they shall walk, and not faint. (Isaiah 40:31).

...they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (Daniel 12:3).

23. Shall we ever have our mortal bodies changed into spiritual bodies?

Answer: All will experience this glorious change who believe, love, and obey the truth steadfastly to the end. They will rise from the dead at the coming of Christ, and appear before him to be judged, along with all others who are at



that time brought to judgment. When he has separated them from the unfaithful, the unfaithful will be dismissed from his presence to shame, corruption, and death, while they , the accepted, will be changed in a moment: all in one company, in the likeness of the body of their glorious judge.

Proof:

...We [the accepted] shall all be changed, (1 Cor. 15:51).

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (2 Cor. 5:10).

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. 6:8).

...he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you... if so be that we suffer with him, that we may be also glorified together. (Romans 8:11-17).

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Dan. 12:2).

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? ... And then will I profess unto

them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:22-23).

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. 6:8).

And these shall go away into everlasting punishment: but the righteous into life eternal. (Matt. 25:46).

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; (1 Thess. 1:9).

24. What are angels? Answer: They are glorious beings sent by God on various errands throughout the universe?

Proof:

Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. (Psa. 103:20).

Thou madest him (man) a little lower than the angels (Heb. 2:7).

And there came two angels to Sodom at even; (Gen. 19:1).

... the man (i.e., angel) Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; (Dan. 9:21-23).

... the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, (Luke 1:26).

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: ... And suddenly there was with the angel a multitude of the heavenly host

praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. (Luke 2:9-14).

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: (Matt. 25:31).

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; (Rev. 5:11).

25. What is the nature of the angels? Answer: They are spiritual bodies, and like men in their form and aspect.

Proof:

Who maketh his angels spirits; his ministers a flaming fire: (Psa. 104:4).

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. (Heb. 13:2).

And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. (Judges 13:3).

...the angel of the LORD ... Manoah knew not that he was an angel of the LORD ... the angel of the LORD ascended

in the flame of the altar... Then Manoah knew that he was an angel of the LORD. (Judges 13:3,11,16,20-21).

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. (Matt. 28:2).

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. (Mark 16:5).

26. Are the angels, then, of the same nature as we shall become if we are saved at the resurrection? Answer: Yes, exactly the same. The promise to us is that we shall become equal to them, and die no more.

Proof:

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; (Luke 20:35-36).

27. Have angels ever been seen upon earth?

Answer: Yes, many a time. Three appeared to Abraham; two visited Sodom; one wrestled with Jacob, to whom also a host appeared; one led the Israelites out of Egypt; one withstood Balaam; one appeared to Gideon; one to Manoah, one to David; one to Daniel; one destroyed Sennacherib's

army; one appeared to the father of John the Baptist; one to the mother of Jesus, one to the shepherds; a multitude sang on the plains of Bethlehem. They appeared also at the resurrection of Christ and at various times to the Apostles after Christ's ascension.

Proof:

And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; (Gen. 18:1).

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; (Gen. 19:1).

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. (Gen. 32:24) in connection with:

Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; (Hos. 12:4).

And Jacob went on his way, and the angels of God met him. (Gen. 32:1).

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the

cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, (Ex. 14:19-24).

And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. (Num. 22:22).

And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. (Judges 6:11).

And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not:

but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: (Judges 13:3-6).

And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. (2 Sam. 24:16).

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. (Dan. 9:21).

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice



of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. (Dan. 10:7-12).

And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. (2 Kings 19:35).

And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of

the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, (Luke 1:11-26).

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. (Luke 2:9).

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. (Matt. 28:2).

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: (Luke 24:4).

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; (Acts 1:10).

But the angel of the Lord by night opened the prison doors, and brought them forth, and said, (Acts 5:19).

And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath

sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. (Acts 12:7-11).

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: (Rev. 1:1).

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. (Rev. 22:16).

28. Have the angels names? Answer: Yes, such as Gabriel; but the name by which they are more commonly described in the Bible is simply angel. Sometimes they are spoken of as God.

Proof:

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, (Luke 1:26).

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. (Jude 9).

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after

my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (Gen. 32:29-30).

I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. (Gen. 31:13).

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. (Exod. 3:2-6).

29. Why are the angels spoken of as if they were God? Answer: Because they come on God's business and work by His power, and are of His nature. His name is in them.

Proof:

See passages proving answers 24-26.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. (Exod. 23:20-21).

30. What does the Bible reveal concerning man? Answer: The Bible reveals that man is a living soul or creature, originally made of the dust of the ground, in the image of God.

Proof:

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (creature) (Gen. 2:7).

... in the image of God created he him; (Gen. 1:27).

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. (Gen. 3:19).

For he knoweth our frame; he remembereth that we are dust. (Psa. 103:14).

... I (Abraham) have taken upon me to speak unto the Lord, which am but dust and ashes: (Gen. 18:27).

31. Is man an immortal being?

Answer: No; he is mortal. He dies and returns to the dust.

Proof:

But man dieth, and wasteth away: (Job 14:10).

Shall mortal man be more just than God? (Job 4:17).

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; ... all are of the dust, and all turn to dust again. (Ecc. 3:19-20).

What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. (Psa. 89:48).

32. Has man an immortal part that lives in death, as held by nearly every religious system earth? Answer: No: that doctrine is one of the many religious lies that have come to be regarded as truth. Man is wholly mortal. God only has immortality. Immortality is something a man has to seek for; it is a matter of promise and hope.

Proof:

And the serpent said unto the woman, Ye shall not surely die: (Gen. 3:4).

O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. (Jer. 16:19).



Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. (1 Tim. 6:16).

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. (1 Tim. 1:17).

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: (Rom. 2:7).

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: (2 Tim. 1:10).

In hope of eternal life, which God, that cannot lie, promised before the world began; (Titus 1:2).

And this is the promise that he hath promised us, even eternal life. (1 John 2:25).

33. May not man's life be immortal though his body is mortal? Answer: Man's life is not in himself. It is the power of God by which he lives, and which returns to God when man dies. If God were to gather it all to Himself, man would perish from the universe.

Proof:

For with thee is the fountain of life: in thy light shall we see light. (Psa. 36:9).

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; (Acts 17:25).

In whose hand is the soul of every living thing, and the breath of all mankind. (Job 12:10).

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. (Ecc. 12:7).

If he set his heart upon man, if he gather unto himself his spirit and his breath; (Job 34:14).

Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? (Isa. 2:22).

34. Has man, then, no conscious existence in death?  
Answer: Man has no existence of any kind in death. He is dead -- entirely dead for the time being, and knows no more than if he had never been born.

Proof:

For the living know that they shall die: but the dead know not any thing... (Ecc. 9:5).

For in death there is no remembrance of thee: (Psa. 6:5).

... there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. (Ecc. 9:10).

... His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. (Psa. 146:3-4).

For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. (Isa. 38:18-19).

... Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave. (Job 10:18-19).

35. Why is man in his present mortal and evil state? Answer: Man is mortal because of sin. It is God's law that sinners must die. Adam, our first father, sinned and was sentenced to death before he had any children. Death began with him, and came to us through him. We receive the nature that he had after he was condemned to die. We thus inherit his sentence of death. Besides this, we are all sinners ourselves.

Proof:

For the wages of sin is death; (Rom. 6:23).

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, (Rom. 5:12).

...Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: for dust thou art, and unto dust shalt thou return. (Gen. 3:17-19).

For as in Adam all die. (1 Cor. 15:22).

Therefore as by the offence of one judgment came upon all men to condemnation; (Rom. 5:18).

For all have sinned, and come short of the glory of God; (Rom. 3:23).

But we had the sentence of death in ourselves (2 Cor. 1:9).

36. Does God intend that the human race shall always be subject to its present evil state?

Answer: No: he purposes to take away sin from the earth altogether, and to cause death to cease.

Proof:

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O

grave, I will be thy destruction: repentance shall be hid from mine eyes. (Hosea 13:14).

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. (Isa. 25:8).

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Rev. 21:4).

The last enemy that shall be destroyed is death. (1 Cor. 15:26).

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. (John 1:29).

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: (2 Tim. 1:10).

37. Will God bring about this great change without any reference to whether men please Him or not?

Answer: No: the work will be thoroughly done in righteousness. As death came by sin, so life will come by

obedience.

Proof:

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (Rom. 5:19).

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (Rom. 3:21-22).

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, (1 Cor. 6:9).

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (1 Peter 4:18).

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (Gal. 6:7).

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Matt. 5:20).

38. The Scriptures declare that "there is none righteous, no not one." How then can salvation come, if it is to depend on righteousness? Answer: The state of man, left to himself, is what the Scriptures describe. But God has not left man to himself. He has interposed in his affairs, and opened a way of righteousness in which He invites men to walk. God has brought righteousness near through Jesus Christ and asks men to lay hold of it by faith in him.

Proof:

And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. (Isa. 59:16).

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one (Jesus) the free gift came upon all men unto justification of life. (Rom. 5:18).

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: (1 Cor.1:30).

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. (Rom. 10:3-4).

39. How can men who have been sinners lay hold on the righteousness of God in Christ? Answer: Because God calls on them to repent, and offers to forgive their sins if they believe in Jesus and put on his name.

Proof:

And the times of this ignorance God winked at; but now commandeth all men every where to repent: (Acts 17:30).

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: (Acts 13:38).

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isa. 55:7).

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38).

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12).

40. Are such saved by faith in Christ alone? Answer: No. Faith justifies from all past sins, and ensures peace with



God: but works are requisite to retain His favour and secure acceptance at the last.

Proof:

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Rom. 5:1).

Wherefore let him that thinketh he standeth take heed lest he fall. (1 Cor. 10:12).

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Rom. 8:13).

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. (2 Peter 2:20).

Ye see then how that by works a man is justified, and not by faith only. (James 2:24).

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. And I will kill her children with death; and all the churches shall know that I am he which

searcheth the reins and hearts: and I will give unto every one of you according to your works. (Rev. 2:5,23).

41. Who was Jesus Christ? Answer: Jesus Christ was the Son of God.

Proof:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:17).

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? (John 10:36).

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. (John 1:49).

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. (Mark 15:39).

And I saw, and bare record that this is the Son of God. (John 1:34).

42. Was Jesus Christ a man, as well as the Son of God?

Answer: Yes, he was a man also, made in all things like unto ourselves, yet without sin.

Proof:

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: (Acts 2:22).

For there is one God, and one mediator between God and men, the man Christ Jesus; (1 Tim. 2:5).

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: (Acts 13:38).

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (Heb. 2:17).

43. How was Jesus Christ both man and the Son of God?  
Answer: Because he was begotten of a human virgin-mother by the power of the Spirit of God, and not by a human father. Mary, a damsel descended from David, and betrothed to Joseph, also a descendant of David, was his mother; and God was his father. So that on his father's side he was the Son of God, and on his mother's side he was the son of David, and, therefore, a man partaking of David's nature, which was the nature common to all.

Proof:

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (Matt. 1:20).

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (Luke 1:35).

The book of the generation of Jesus Christ, the son of David, the son of Abraham. (Matt. 1:1).

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, (Gal. 4:4).

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Philip. 2:8).

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. (Heb. 4:15).

44. Was Jesus both divine and human then? Answer: He was human as to the substance of which he was made; but divine as to the source from which he came; the Spirit from which he derived his wisdom; and the pattern of the character which he possessed.

Proof:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; (Heb. 2:14).

For I came down from heaven, not to do mine own will, but the will of him that sent me. (John 6:38).

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. (Luke 2:40).

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:14).

45. Was there a connection between Jesus and the Father that does not exist between God and other men? Answer: Yes. Jesus and the Father were one by the Spirit, which, proceeding from the Father, embraced them both. God was thus in Christ, and Christ was thus the manifestation of God: which things cannot be said of any other man.

Proof:

I and my Father are one. (John 10:30).

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen

me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. (John 14:9-10).

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (2 Cor. 5:19).

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1 Tim. 3:16).

46. Was Jesus a God co-equally and co-eternally distinct from the Father, as Trinitarianism teaches? Answer: The man Christ Jesus, begotten of the Father and endowed immeasurably with His spirit, was distinct from the Father, though one with Him in the sense expressed in the last answer. But as to co-equality and co-eternity, these are ideas that owe their existence to the speculations and disputations of Church theologians in the third and fourth centuries. They do not belong to the New Testament system of doctrine concerning Christ. This system teaches that the divinity in Christ was the Father who fills heaven and earth by His Spirit. Christ disowned co-equality with the Father; and co-eternity is impossible in a son.

Proof:

The passages quoted under answers 41-45, also the following:

I am one that bear witness of myself, and the Father that sent me beareth witness of me. (John 8:18).

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. (John 14:11).

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. (John 14:28).

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. (1 Cor. 11:3).

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. (1 Cor. 15:28).



47. Why was Jesus Christ called by that name? Answer: To show who he was and what was his mission.

Proof:

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (Matt. 1:21).

48. In what way does his name show this? Answer: First by Jesus, which is a name of Hebrew origin, signifying God shall save; and then by Christ, which is a Greek word, meaning anointed.

Proof:

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matt. 1:23).

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, (Psa. 2:2).

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, (Acts 4:27).

49. What is anointing? Answer: It is the ceremony by which kings and priests were by divine appointment consecrated to their office. It consisted in putting holy oil on their heads.

Proof:

Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. (Ex. 29:7-9).

To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. (1 Sam. 9:16).

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance? (1 Sam. 10:1).

And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul

hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. (1 Sam. 16:1-3).

50. Was Christ anointed with oil? Answer: No: he was anointed with that of which the oil of ancient custom was but a type. He was anointed with the Spirit of God at his baptism in the Jordan.

Proof:

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (Acts 10:38).

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. (Luke 3:21-22).

51. Then the man bearing the name of Jesus Christ would be pointed out by that name as the man through whom God, by the anointing Spirit, would save men -- from what? Answer: From their sins.

Proof:

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (Matt. 1:21).

52. In what way does God save men from their sins by Christ? Answer: He forgives them for Christ's sake, and by the power of His teaching, He turns men away from their sins, and leads them to righteousness.

Proof:

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Eph. 4:32).

In whom we have redemption through his blood, even the forgiveness of sins: (Col. 1:14).

I write unto you, little children, because your sins are forgiven you for his name's sake. (1 John 2:12).

Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. (Acts 3:26).

53. Why, for Christ's sake, does God forgive? Answer: Because of what has been accomplished in him.

Proof:

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with

the transgressors; and he bare the sin of many, and made intercession for the transgressors. (Isaiah 53.12).

54. What has been accomplished in Christ? Answer: Sin has been condemned in his death on the cross, and the righteousness of God has been declared and exhibited to all the world in the shedding of his blood.

Proof:

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. (Rom. 6:10).

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (1 Peter 2:24).

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (Rom. 8:3).

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (Rom. 3:25-26).

55. How could sin be condemned in Christ who was sinless? and how could the righteousness of God be

declared in the blood-shedding of a righteous man? Answer: Because being born of Adam's condemned race, and partaking of their condemned nature, Christ was made subject, equally with them, to the consequences of Adam's transgression. Therefore his public execution was a public exhibition of what was due to man from God. It pleased God to require this before inviting man to reconciliation through the man in whom this vindication should take place.

Proof:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; (Heb. 2:14).

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. (Heb. 9:26).

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; (Rom. 1:3).

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. (Rom. 6:9-10).

56. Where did Jesus differ in this matter from other men?

Answer: Where Jesus in this matter differed from other men was, in the spotlessness of his personal character, on account of which the Father was well-pleased. Jesus required no forgiveness. It was this that opened the way for his resurrection. For had he been a sinner as other men, death must have held the power over him that it had over them. But God raised him from the dead after sin had been condemned in his crucifixion, and being raised from the dead, 'Death hath no more dominion over him'. 'He ever liveth to make intercession for us, and is able to save to the uttermost all those who come unto God by him.' In this way he has become the righteousness of God to us.

Proof:

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; (Heb. 7:26).

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. (Heb. 4:15).

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? (John 8:46).

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:17).



And ye know that he was manifested to take away our sins; and in him is no sin. (1 John 3:5).

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (Acts 2:24-27).

57. What are we to understand by the statement of Paul quoted in proof of the answer to Question 55 that Jesus died that through death he might destroy him that had the power of death, that is, the devil? Who is this devil? Answer: The devil, or Satan, is the Bible name for sin in its various forms among men. Christ took away sin by the sacrifice of himself. Sin is the death-power. There is no such being as the personal immortal devil of popular religious belief. The belief in such a being is due to the misunderstanding of certain figures and symbols in the Bible. The Bible devil has many shapes; but all these have their origin in the insubordination of flesh and blood to divine law. He presents himself in our own feelings, and in the persons of those who would draw us into wrong ways. In his largest shape, he exists in the present political constitution of things upon the earth.

Proof:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; (Heb. 2:14).

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. (Heb. 9:26).

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Rom. 6:23).

But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. (James 1:14-15).

Submit yourselves therefore to God. Resist the devil, and he will flee from you. (James 4:7).

Ye have not yet resisted unto blood, striving against sin. (Heb. 12:4).

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; (John 13:2).

Jesus answered them, Have not I chosen you twelve, and one of you is a devil? (John 6:70).

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. (Acts 5:3-9).

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: (Eph. 2:2).

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. (1 Tim. 4:14-15).

Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. (1 Tim. 1:20).

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. (Matt. 16:23).

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. (Mark 8:33).

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Luke 4:8).

Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. (1 Thess. 2:18).

And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. (Rev. 2:12-13).

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: (1 Peter 5:8).

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. (Rev. 2:10).

But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: (Rom. 2:10).

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. (Rom. 16:20).

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. (Rev. 12:3).

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. (Rev. 12:17).

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. (Rev. 17:9).

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. (Rev. 17:12).

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, (Rev. 20:2). [Media:Example.ogg](#)

58. Is it possible for us to be saved apart from this work of Christ? Answer: No: God has provided no other way of salvation for man than Jesus Christ.

Proof:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12).

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6).

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. (John 8:24).

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (John 6:53).

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. (John 15:5).

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (Eph. 2:12).

59. In what way are we brought into connection with the work of salvation accomplished in Christ?

Answer: By faith in it. Our faith is counted for righteousness.

Proof:

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. (Rom. 4:3).

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; (Rom. 4:24).

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Rom. 5:1).

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (Rom. 3:22).

60. Is faith by itself enough to secure for us the benefit of the work of Christ? Answer: No; there must be obedience, or "works" also.

Proof:

But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when



he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? (James 2:20-22).

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21).

And why call ye me, Lord, Lord, and do not the things which I say? (Luke 6:46).

And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. (Rev. 2:23).

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Matt. 28:20).

61. What "works" are those who believe commanded to do? Answer: There are many things they have been commanded to do. First, they are commanded to be baptised.

Proof:

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. (Acts 10:48).

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. (Acts 22:16).

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38).

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:16).

62. What is baptism? Answer: Burial in water.

Proof:

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (Acts 10:47).

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. 6:4).

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. (Col. 2:12).

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: (Rom. 6:5).

63. What does baptism do for us?

Answer: It is the act that God has appointed, by which a believer puts on Christ and receives the remission of sins.

Proof:

For as many of you as have been baptized into Christ have put on Christ. (Gal. 3:27).

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (Rom. 6:3).

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38).

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. (Acts 22:16).

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: (1 Peter 3:21).

64. What other commandments has Christ delivered for our observance? Answer: He has commanded us to assemble ourselves together on every first day of the week to break bread and drink wine in remembrance of him.

Proof:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (1 Cor. 11:23-25).

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. (Acts 20:7).

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. (Heb. 10:25).

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. (1 Cor. 16:2).

65. Are there other commandments that we must obey?  
Answer: Yes; many. Some of these commandments tell us what we are to do, and others tell us what we are not to do.

66. Recite a few of the things we are to do. Answer: (1) We are to love God and Christ; (2) to do to men as we would that they should do to us; (3) to love one another; (4) to sympathize with men in their joys and sorrows; (5) to love even our enemies, blessing those who curse us, doing good to those who hate us, and praying for those who badly use us; (6) we are to be ready to every good work; to give to those who ask, to relieve the afflicted; (7) to be faithful even to bad masters; (8) to pray always and in everything give thanks; (9) to speak the truth always; (10) to be blameless and harmless; (11) to be humble, brave, joyful, courteous, and manly; (12) to follow after whatsoever things are true, honest, pure, just, lovely, and of good report.

Proof:

(1) Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (Matt. 22:37).

(2) But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. (Luke 4:26).

(3) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matt. 7:12).

(4) Rejoice with them that do rejoice, and weep with them that weep. (Rom. 12:15).

(5) But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. (Luke 6:27-28).

Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. (1 Peter 3:9).

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (Matt.5:44).

(6) Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, (Titus 3:1).

Give to him that asketh thee, and from him that would borrow of thee turn not thou away. (Matt. 5:42).

Distributing to the necessity of saints; given to hospitality. (Rom. 12:13).

(7) Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. (1 Tim. 6:1-2).

(8) And he spake a parable unto them to this end, that men ought always to pray, and not to faint; (Luke 18:1).

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; (Eph. 5:20).

(9) Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (Eph. 4:25).

(10) And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: (Phil. 2:15).

(11) For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: (Luke 14:11-13).

I thank my God, making mention of thee always in my prayers, (Phil. 4:4).

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. (1 Thess. 5:8-10).

(12) I thank my God, making mention of thee always in my prayers, (Phil. 4:8).

67. Can you enumerate some of the things we are not to do? Answer: (1) We are not to be masterful and lordly. (2) We are not to return evil for evil. (3) We are not to avenge ourselves, but rather give place to wrath and suffer ourselves to be defrauded. (4) We are not to do our alms before men, or to let our left hand know what our right hand doeth. (5) We are not to labour to be rich or to love the world. (6) We are not to return cursing for cursing or railing for railing, but contrariwise, blessing. (7) We are not to grudge, judge, complain, or condemn. (8) We are not to give way to anger, wrath, bitterness, or evil speaking. (9) We are not to conform to the world or to be ambitious after high things. (10) We are not to be slack in paying our debts. (11) We are not to backbite or speak of other men's sins until we have spoken to themselves first. (12) We are not to be guilty of adultery, fornication, uncleanness, drunkenness,



covetousness, wrath, strife, sedition, hatred, emulation, boasting, vain glory, envy, jesting, or foolish talking.

Proof:

(1) But he that is greatest among you shall be your servant. (Matt. 23:11).

Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. (John 13:13-17).

(2) Recompense to no man evil for evil. Provide things honest in the sight of all men. (Rom. 12:17).

(3) Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. (Rom. 12:20).

(4) Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But

when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. (Matt. 6:1-4).

(5) And having food and raiment let us be therewith content. (1 Tim. 6:8).

(6) Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. (1 Peter 3:9).

(7) Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. (James 4:11).

Judge not, that ye be not judged. (Matt. 7:1).

And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: (Phil. 2:14).

(8) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: (Eph. 4:31).

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, (1 Peter 2:1).

(9) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (rom. 12:2).

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. (Rom. 12:16).

(10) Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. (Rom. 13:7-8).

(11) Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. (Matt. 18:15).

Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. (James 5:19-20).

(12) But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. (Eph. 5:3-4).

68. Will the gospel save us if we are disobedient to those commandments? Answer: No; our belief of the Gospel and baptism will only be to our condemnation if we live in disobedience of the commandments of Christ. Only those who do His commandments will at last be among the blessed.

Proof:

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Rev. 22:14).

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: (Matt. 7:26).

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. (2 Peter 2:21).

69. Is there forgiveness for those who, having submitted to the Gospel, may fail in rendering a perfect obedience to the commandments of Christ? Answer: Yes; if there were not, no flesh could be saved. But forgiveness is conditional, on our confessing and forsaking our sins; and also on our being forgiving to others; and forgiveness is only granted at the

intercession of Christ. If we are unforgiving, or if he refuse to intercede, there is no hope for us.

Proof:

If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. (Psa. 130:3-4).

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:7).

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: (1 John 2:1).

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9).

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Heb. 7:25).

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (Rom. 8:34).

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (Mat. 6:15).

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. (John 17:9).

70. You have said that our faith is counted to us for righteousness when we obey the truth in baptism. What is faith? Answer: It is the act of the mind by which we believe or have confidence in professions or promises that may be made.

Proof:

Now faith is the substance of things hoped for, the evidence of things not seen. (Heb. 11:1).

So then faith cometh by hearing, and hearing by the word of God. (Rom. 10:17).

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; (Rom. 4:20).

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. (Rom. 4:3).

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. (Rom. 4:9).

71. What is it that we are invited to believe or place confidence in before our baptism? Answer: In the gospel.

Proof:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:16).

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Rom. 1:16).

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. (1 Cor. 1:21).

72. What is the gospel? Answer: The word "gospel" means good news or glad tidings; and the glad tidings announced by Christ and the Apostles are the things concerning the Kingdom of God and the name of Jesus Christ.

Proof:

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, (Luke 8:1).

And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. (Luke 4:43).

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. (Acts 8:12).



And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. (Acts 20:25).

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, (Acts 28:30)

73. What is the Kingdom of God? Answer: It is a kingdom that God will set up on earth which will overthrow and take possession of all others.

Proof:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Dan. 2:44).

And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. (Hag. 2:22).

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Dan. 7:13-14).

And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. (Zech. 14:9).

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (Rev. 11:15).

74. Who will be King in the Kingdom of God? Answer: Jesus Christ.

Proof:

Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. (Acts 17:7).

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Acts 17:31).

And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. (Micah 4:7).

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (Rev. 11:15).

Yet have I set my king upon my holy hill of Zion. (Psa. 2:6).

75. Will Christ reign alone in the Kingdom of God, or will others reign with him? Answer: Others will reign with him.

Proof:

If we suffer, we shall also reign with him: if we deny him, he also will deny us: (2 Tim. 2:12).

And hast made us unto our God kings and priests: and we shall reign on the earth. (Rev. 5:10).

Behold, a king shall reign in righteousness, and princes shall rule in judgment. (Isa. 32:1).

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: (Matt. 25:34).

76. Who are they that will reign with Christ in the Kingdom of God? Answer: The saints.

Proof:

Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. (Dan. 7:22).

But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. (Dan. 7:18).

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? (1 Cor. 6:2).

To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD. (Psa. 149:7-9).

77. Who are the saints? Answer: Those who believe and obey the Gospel.

Proof:

To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. (Rom. 1:7).

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: (1 Cor.1:2).

Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. (2 Thess. 2:14).

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: (Eph. 1:1).

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (Eph. 1:13).

78. Did God ever have a kingdom on earth before? Answer: Yes; the Kingdom of Israel was the Kingdom of God.

Proof:

For the kingdom is the LORD'S: and he is the governor among the nations. (Psa. 22:28).

When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. (Psa. 114:1-2).

And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods. (2 Chron. 13:8).

Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. (1 Chron. 29:23).

79. Will the Kingdom of God, in which Christ and the Saints will reign, have any relation to the Divine Kingdom of Israel that existed in the past? Answer: The Kingdom of God, in which Christ and the Saints will reign, will be the Kingdom of Israel restored.

Proof:

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? (Acts 1:6).

And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. (Isa. 1:26).

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: (Amos 9:11).

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matt. 19:28).

80. Will the restored Kingdom of Israel occupy the same land that it was established in before? Answer: Yes: it will

be re-established in the very land where David reigned and where Christ was crucified.

Proof:

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. (Ezek. 36:34).

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. (Isa. 62:4).

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. (Isa. 60:15).

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. (Isa. 61:4).

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. (Zech. 12:10).

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of



the mountains, and it shall be exalted above the hills; and people shall flow unto it. (Micah 4:1).

81. Will the Kingdom be composed of the same nation that it formerly consisted of, namely, the Jews who are not scattered? Answer: Yes. The Jews, the descendants of Abraham now dispersed in all the countries of the world, will be gathered to their own land, and made there a great and righteous nation.

Proof:

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. (Isa. 11:12).

Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. (Jer. 31:10).

Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; (Zech 8:7).

And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them

one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: (Ezek. 37:21-22).

90. After having established His covenant with Abraham, Isaac, and Jacob, what next did God do in preparation for the carrying out of His purpose? Answer: He sent Jacob's family down into Egypt, where, in process of time, they grew numerous, and were enslaved by Pharaoh, who used them as makers of brick for the building of cities.

Proof: (Where the proofs consist only of references, it will not be needful to trouble the scholar with committing to memory the parts referred to.)

Gen. chapters 35-50; also Exodus chapters 1 and 2.

91. How long were they in Egypt? Answer: Between two and three hundred years.

Proof:

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. (Gen. 15:16).

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. (Gal. 3:17).

92. How did they get away from Egypt? Answer: God sent Moses to Pharaoh to demand their release, and when Pharaoh refused to let them go, God sent plagues into the

land, one after another, to the number of ten, and at the last, Pharaoh was glad to let them go.

Proof:

Exodus chapters 3 to 14

93. Did they go straight to the land of promise? Answer: No; God led them to the west side of the Red Sea, where they were brought into great danger; for Pharaoh, hearing that they were in a place where they could not get away, came out with a great army to catch them, and take them back again into Egypt.

Proof:

Exodus chapter 14

94. What did God do to release His people from the strait they were in? Answer: He opened a way in the sea for Israel to pass through. Israel got safely to the other side, and when the Egyptians followed them, God brought the sea upon the Egyptians and drowned them all.

Proof:

Exodus chapter 14

95. For what purpose did God perform all these wonderful works? Answer: That He might make His existence and

power known to Israel and to all the earth.

Proof:

Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. (Deut. 4:34-35).

Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. (Psa. 106:8).

In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight

I made myself known unto them, in bringing them forth out of the land of Egypt. (Ezek. 20:6-9).

And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD. (Ex. 10:1-2).

And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. (Ex. 9:16).

And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. (Ex. 8:22).

96. When Israel had crossed the Red Sea, what did God next do with them? Answer: He led them to the wilderness of Sinai among great and barren mountains, and showed His presence in a visible manner before them by descending to the top of Sinai in the midst of dense cloud, smoke, and earthquake; and speaking to them with a loud voice which they all heard.

Proof:

And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. (Ex. 19:20).

Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. (Deut. 4:10-14).

But ye that did cleave unto the LORD your God are alive every one of you this day. (Deut. 4:4).

97. Why did He do that? Answer: That the people might believe in Moses as the prophet of God, and be prepared to obey the law which he purposed to give them through him.

Proof:

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. (Ex. 19:9).

Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. (Deut. 4:10).

98. What did God say in the hearing of the children of Israel? Answer: He recited the ten commandments.

Proof:

And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. (Deut. 4:12-13).

99. Did he deliver a law to them besides the ten commandments? Answer: Yes, He spoke to Moses many other things which Moses spoke to the people.

Proof:



And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. (Deut. 4:13-14).

100. Did God make a covenant with the people about these things? Answer: Yes; God offered to bless them with many blessings if they would obey the law that He would give them, and the people promised to do all that the Lord would command. Then the Lord gave the law, and Moses wrote it in a book, and read it to the people. He then sprinkled the book and the people with the blood of sacrifices, and thus a covenant was established between God and the people.

Proof:

And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD ... And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. (Ex. 24:3-8).

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto

you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. (Heb. 9:19-21).

101. What is this covenant called in the Scriptures? Answer: It is called the first, or the old, covenant.

Proof:

For if that first covenant had been faultless, then should no place have been sought for the second ... Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel ... In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (Heb. 8:7-13).

102. Why is it called the first or the old covenant, seeing there was a covenant before it, namely, the covenant made with Abraham, spoken of in Question 86? Answer: Because, although the covenant of the law of Moses was the last to be given, it was the first to come into force, and was the law of Israel's national life for many hundreds of years before the confirmation of the covenant made with Abraham by the shedding of the blood of Christ.

Proof:

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law,

it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. (Gal. 3:17-19).

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: (Rom. 15:8).

And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (1 Cor. 11:24-26).

103. What happened after the giving of the law to Israel, and the establishment in their midst of all things pertaining to it? Answer: God commanded Israel to march and enter the land of Canaan and subdue the nations that were there.

Proof:

Numbers 13:1-20

And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged. (Deut. 1:19-21).

104. Did they do as they were commanded? Answer: They meant to do it, but when they heard that the nations of Canaan were strong, they were afraid, and made up their minds not to go, but to kill Moses and set up another captain over them who would lead them back into Egypt.

Proof:

But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And

they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. (Num. 13:31-33).

Numbers 14:1-10; Deut. 1:22-33

105. What did God do to them for this disobedience? Answer: Having showed His glory visibly in the camp to protect Moses, He ordered the whole congregation to go back into the wilderness, and there to remain for 40 years till the whole of the men over 20 years of age were dead.

Proof:

Numbers 14:10-35; Deut. 1:34-40

106. What happened at the end of forty years? Answer: At the end of the forty years, the Israelites came to Canaan from the east side of the river Jordan. When the nations on that side had been conquered, Moses died: and then the children of Israel crossed the Jordan and attacked the nations of Canaan.

Proof:

## Deut. chapters 2 and 3

107. Was it wicked for Israel to make war upon the Canaanitish nations? Answer: No. The Canaanitish nations were sunk in wickedness, and God had commanded Israel to execute judgment upon them. It would have been wickedness if they had not done it.

Proof:

Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: (Lev. 18:24).

That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. (Lev. 18:28).

And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. (Lev. 20:23).

Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. (Deut. 9:4).

108. What is wickedness? and what is righteousness?  
Answer: That is wicked which God forbids: and that is righteous which God commands -- whatever it is.

Proofs:

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (Deut. 12:32).

And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (1 Sam. 15:22).

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (1 John 3:4).

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (Rom. 5:19).

109. Since God had said, "Thou shalt not kill", was it not wicked for Israel to kill the Canaanites? Answer: No; because God commanded Israel to kill the Canaanites. There is a time to kill and a time to keep alive. God knows the one time and the other, and when He commands, man has nothing to do but obey. God can do as He pleases. None can call Him in question.



Proofs:

And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: (Deut. 7:2).

Circumcise therefore the foreskin of your heart, and be no more stiffnecked. (Deut. 10:16).

To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; (Ecc. 3:1-3).

(When the Lord commands -- see 1 Sam. 15:3, 9, 23, 33)

Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood. (Jer. 48:10).

And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? (Dan. 4:35).

Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places. (Psa. 135:6).

110. When Israel, under Joshua, had destroyed the seven nations of Canaan, what did they do with their land? Answer: They divided it amongst themselves by lot, and settled down in it to live in it according to the laws God had given them by Moses.

Proof:

Joshua 18:1-10

And he brought forth his people with joy, and his chosen with gladness: And gave them the lands of the heathen: and they inherited the labour of the people; That they might observe his statutes, and keep his laws. Praise ye the LORD. (Psa. 105:43-45).

111. Did they continue obedient to those laws? Answer: Yes, so long as Joshua was alive and the old men who outlived him. After that, they turned away from the law of Moses, and began to do as the Canaanites did who lived near them. They forsook the worship of God and worshipped idols.

Proof:

Joshua 2:6-18; Psa. 106:34-39

112. What was the consequence of their turning away from the law of Moses? Answer: God brought them into great

trouble by allowing the neighbouring nations to get the upper hand of them, and drive them out of their houses, and take possession of their goods and lands.

Proof:

And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. (Josh. 2:14-15).

Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand. Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. (Psa. 106:40-43).

113. Did these troubles destroy Israel? Answer: No. When they got into trouble, they repented of their disobedience, and cried to God; and time after time, during a period of 450 years, God raised them up judges who delivered them.

Proof:

Josh. 2:16-23; Acts 13:19-20

114. Can you name the judges He so raised up? Answer: After Joshua, Othniel, Ehud, Deborah and Barak, Gideon, Abimelech, Tola, Jair, Jephthah, Ibsan, Elon, Abdon, Samson, Eli, and Samuel. These judges, though coming one after the other, did not all succeed each other in an unbroken line. There were intervals during which Israel was oppressed by neighbouring kings.

Proof:

The book of Judges and 1 Sam. chapters 1-3

115. What change took place in the days of the last of these judges? Answer: Israel desired a king that they might be like the other nations. They came to Samuel and asked him to appoint them a king.

Proof:

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. (1 Sam. 8:1-5).

116. Did Samuel comply with their wishes? Answer: Go told Samuel to do as they wished: and Samuel anointed Saul, son of Kish, of the tribe of Benjamin, to be their king.

Proof::

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not

reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. (1 Sam. 8:6-9).

## Chapters 9 and 10

117. Did Saul prove a good king? Answer: No; he several times disobeyed God in important matters that he had been commanded to do.

Proof:

And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. (1 Sam. 13:13).

Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? (1 Sam. 15:19).

So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; (1 Chron. 10:13).

118. What was the consequence of Saul's disobedience?  
Answer: God rejected him from being king, and appointed David, the son of Jesse, of the tribe of Judah, in his place.

Proof:

And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee. (1 Sam. 13:13-14).

And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. (1 Sam. 15:26-29).

Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become

thine enemy? And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. (1 Sam. 28:16-18).

119. Was David a good king? Answer: Yes; he was a man after God's own heart. All his life, he did what was right in the eyes of the LORD, except in one or two things in which he erred, but God forgave him.

Proof:

But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee. (1 Sam. 13:14).

And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. (Acts 13:22).

Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. (1 Kings 15:5).



120. How many kings came after him in succession, sitting upon his throne? and what were their names? Answer: There were twenty kings after David, all lineally descended from him, and sitting on his throne. The names were: Solomon, Rehoboam, Abija, Asa, Jehoshaphat, Joram, Ahaziah, Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

Proof:

The books of the Kings and Chronicles

121. Did the kings, whom we have just enumerated, reign over the twelve tribes of Israel, as David did?

Answer: Solomon did so; but after his death, as a punishment of his sins, ten tribes revolted from the government of David's house, and set up a king of their own, -- one Jeroboam, the son of Nebat, who established a separate Kingdom in the northern part of Palestine, consisting of the ten tribes.

Proof:

So king Solomon was king over all Israel. (1 Kings 4:1).

Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen. (1 Kings 11:11-13).

1 Kings 12:1-19

122. Of what ten tribes did the new kingdom consist?  
Answer: Of the tribes of Ephraim, Manasseh, Issachar, Zebulun, Naphtali, Asher, Dan, Gad, Simeon, and Reuben.

Proof:

1 Kings 11:29-35; and various scattered allusions.

123. What was the new kingdom called? Answer: The Kingdom of Israel. It was also frequently spoken of by the prophets as "Ephraim" from the leading tribe.

Proof:

The books of the Kings.

124. Was the new kingdom ruled by the law of Moses as when David and Solomon reigned? Answer: No. Jeroboam abandoned the law of Moses and led the ten tribes into idolatry, from which they never departed.

Proof:

And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in

Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. (1 Kings 12:26-30).

125. How many kings reigned over the kingdom of the ten tribes, and what were their names? Answer: The kings who reigned after Jeroboam were 18 in number: Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Joram, Jehu, Jehoahaz, Joash, Jeroboam, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea.

Proof:

The books of the Kings.

126. Of what tribes did the kingdom of David consist after the revolt of the ten tribes? Answer: Of Benjamin and Judah.

Proof:

And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side. (2 Chron. 11:12).

127. By what name was the kingdom of David's successors known, and how long did it last? Answer: The Kingdom of David was known as the Kingdom of Judah. It lasted 393 years after the revolt of the ten tribes. It was then overthrown by Nebuchadnezzar, king of Babylon, who took the people away into Babylon, where they remained in

captivity for seventy years. There was then a restoration under Ezra and Nehemiah, in consequence of a decree of Cyrus, king of Persia, who had overthrown the kingdom of Babylon. But the kingdom of David was never restored. In about 540 years after the return from Babylon, Christ was born. In seventy years after that, the Jewish state was broken up by the Romans, and since then, it has been "trodden down of the Gentiles".

Proof:

The books of Chronicles, Ezra, Nehemiah, Matthew and Luke.

128. Did God make a Covenant with David concerning the everlasting continuance of his Kingdom? Answer: Yes; He promised to give him a son who should sit on His throne for ever, and set up a Kingdom in Israel that should have no end; and that David should see it with his eyes, and have a place therein.

Proof:

Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow. (2 Sam. 23:5).

The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. (Psa. 132:11).

I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah. (Psa. 89:3-4).

My covenant will I not break, nor alter the thing that is gone out of my lips. (Psa. 89:34).

It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. (Psa. 89:37).

129. Has the covenant made with David been fulfilled?  
Answer: It was fulfilled typically in Solomon; but its real fulfillment is to be in Christ, who was born in David's line and declared to be, not only the Son of God, but the Son of David and heir to David's throne.

Proof:

And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel. (1 Kings 8:20).

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; (Acts 2:29-30).

The book of the generation of Jesus Christ, the son of David, the son of Abraham. (Matt. 1:1).

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: (Luke 1:32).

130. Will Christ, then, yet occupy the throne of David?  
Answer: He will. At his second coming, he will sit on his

throne, and reign in Jerusalem as king of the Jews and ruler of all mankind.

Proof:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: (Matt. 25:31).

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. (Isa. 9:7).

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. (Jer. 33:15-16).

Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. (Isa. 24:23).

At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk



any more after the imagination of their evil heart. (Jer. 3:17).

And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. (Isa. 2:3).

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. (Dan. 6:14).

131. Is Christ coming to the earth a second time? Answer: Yes; he will return as really as he went away; and when he comes, men will see him as really as when he was on the earth before.

Proof:

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; (Acts 1:10).

And he shall send Jesus Christ, which before was preached unto you: (Acts 3:20).

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time

without sin unto salvation. (Heb. 9:28).

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (1 John 3:2).

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. (Rev. 1:7).

132. What will Christ do first when he returns?

Answer: He will assemble all those who are responsible to judgment, living or dead. The dead he will bring from their graves; the living he will gather by his angels. They must all appear before his judgment seat, that they may receive through the body according to what they have done in this present life.

Proof:

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; (2 Tim. 4:1).

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Dan. 12:2).

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:29).

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. (1 Cor. 15:50).

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air:

and so shall we ever be with the Lord. (1 Thess. 4:17).

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (2 Cor. 5:10).

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. (Rom. 14:10).

So then every one of us shall give account of himself to God. (Rom. 14:12).

133. Who are responsible to judgment? Answer: All who know the truth, whether they submit to it or refuse.

Proof:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:16).

For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? (2 Cor. 2:15-16).

But we are sure that the judgment of God is according to truth against them which commit such things. (Rom. 2:2).

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; (Rom. 2:8-9).

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. (Rom. 2:16).

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (John 3:19).

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. (John 12:48).

134. Are there some that are not responsible? Answer: Yes, many. It is the light that makes responsible; but darkness covers the earth; and where there is darkness, sin is not imputed.

Proof:

Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. (John 9:41).

Man that is in honour, and understandeth not, is like the beasts that perish. (Psa. 49:20).

Because the law worketh wrath: for where no law is, there is no transgression. (Rom. 4:15).

(For until the law sin was in the world: but sin is not imputed when there is no law. (Rom. 5:13).

If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. (John 15:22).

For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. (Isa. 60:2).

135. What becomes of those who are not responsible? Answer: They die and pass out of memory, as if they had never been.

Proof:

He shall go to the generation of his fathers; they shall never see light. (Psa. 49:19).

And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts. (Jer. 51:57).

They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. (Isa. 26:14).

Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. (Psa. 88:5).

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (Rom. 5:12).

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: (Eph. 4:18).

136. What will those among the responsible receive, of whom the Lord approves? Answer: Immortality of nature. Their mortal bodies will be changed in a moment by the power of the Spirit of God.

Proof:

Grace to you, and peace, from God our Father and the Lord Jesus Christ. (Phil. 3:21).

For this corruptible must put on incorruption, and this mortal must put on immortality. (1 Cor. 15:53).

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: (2 Cor. 5:2).

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall

also quicken your mortal bodies by his Spirit that dwelleth in you. (Rom. 8:11).

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: (Rom. 2:7).

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. 6:8).

137. What will become of those whom He rejects? Answer: They will depart from his presence with shame and vexation, to suffer according as the Judge shall think they deserve, and at last to be devoured by the second death.

Proof:

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: (Matt. 25:41).

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. (Luke 13:28).

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Dan. 12:2).



And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. (Luke 12:47-48).

And whosoever was not found written in the book of life was cast into the lake of fire. (Rev. 20:15).

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. (Rev. 21:8).

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. 6:8).

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. (Rom. 6:21).

138. When Christ has judged those who appear before Him, what next will he do? Answer: He will make war upon the nations of the earth and subdue them.

Proof:

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. (Rev. 19:19).

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. (Rev. 17:14).

I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. (Isa. 63:3-4).

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. (Psa. 2:9).

139. When the nations are overthrown, what will he do next? Answer: He will gather the Jews from their dispersion among all the nations and re-establish them in their own land.

Proof:

And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them ... Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; (Ezek. 39:21-25).

Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. (Jer. 31:10).

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. (Isa. 11:12).

And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: (Ezek. 37:21-22).

140. Will all the Jews be restored? Answer: They will all be gathered from Gentile lands: but they will not all enter the land: the disobedient are to be destroyed from the midst of them, as it was when they came out of Egypt under Moses.

Proof:

And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. (Ezek. 20:34).

And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD. (Ezek. 20:38).

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. (Mal. 3:5).

And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the

beginning: afterward thou shalt be called, The city of righteousness, the faithful city. (Isa. 1:25-26).

141. Will the Jews be a righteous nation in the day of their restoration? Answer: Yes, a new covenant will be made with them under which all their sins will be forgiven, and the law of God will be written in their hearts and minds. All will know and love God, from the least to the greatest.

Proof:

Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. (Isa. 60:21).

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: (Jer. 31:31).

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. (Jer. 31:34).

142. Will there be a new Temple in their midst in that happy day? Answer: Yes; such a temple as has never been seen upon the earth for size and magnificence. The land will be turned into a Paradise, and the temple will stand in the centre of the land in a section of country dedicated wholly

to the Lord. To this, all nations will regularly journey, to learn the way of God and worship before Him.

Proof:

Ezek. chapters 40 to 48

The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts. (Hag. 2:9).

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. (Isa. 60:7).

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. (Isa. 60:13).

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. (Zech. 14:16).

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. (Zech. 14:19).

And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. (Ezek. 36:35).

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. (Micah 4:1).

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (Micah 4:3).

143. In what relation will the nations of the earth stand to Israel and their glorious King? Answer: The nations of the earth will all be subject to Christ, and do honour to the Jews, of whose blessedness they will share.

Proof:

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Dan. 7:14).

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. (Isa. 60:12).

At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD. (Zeph. 3:20).

Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. (Zech. 8:23).



144. How long will this ruling of all nations by Christ and his people last? Answer: One thousand years.

Proof:

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. (Rev. 20:4).

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev. 20:6).

145. Will the nations be mortal or immortal during that time? Answer: None will be immortal but Christ and his brethren -- the saints. There will be death among men generally as now, only life will be greatly prolonged, and will be a blessed and happy state.

Proof:

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. (Isa. 65:20).

Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. (Ezek. 44:22).

And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. (Ezek. 44:25).

146. Will the Kingdom come to an end at the close of the thousand years? Answer: The kingdom will never end: but will undergo a change at the close of the millenium.

Proof:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Luke 1:33).

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. (1 Cor. 15:28).

147. What will be the nature of the change that will take place then? Answer: The nature of the change in its detail has not been revealed: but we know that death will then cease upon earth, and that Christ will deliver up the Kingdom to the Father, that God may be all in all.

Proof:

The last enemy that shall be destroyed is death. (1 Cor. 15:26).

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Rev. 21:4).

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. (1 Cor. 15:24-25).

148. How will the cessation of death be brought about at the end of the thousand years? Answer: By all men being made immortal who have come into harmony with God during the reign of Christ. As for those who remain out of harmony with Him, they will be destroyed.

Proof:

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. (Rev. 21:6).

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. (Rev. 21:8).

The LORD preserveth all them that love him: but all the wicked will he destroy. (Psa. 145:20).

Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. (Psa. 119:119).

And death and hell were cast into the lake of fire. This is the second death. (Rev. 20:14).

149. Will those who live as mortal men during the reign of Christ have it in their power to become immortal at the end of the thousand years? Answer: Yes; if they please God, they will enter into life at the end of the thousand years, just as those do who enter into life at the beginning of that period. If they die before that time, they will then be raised and glorified. If they are alive, they will be changed. Their number will be much greater than the number of those who become immortal at the beginning of the thousand years. They will be the harvest, while those accepted at the coming of Christ will be but the first-fruits.

Proof:

The last enemy that shall be destroyed is death. (1 Cor. 15:26).

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. (Rev. 22:2).

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of

those things which were written in the books, according to their works. (Rev. 20:12).

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. (Rev. 14:4).

150. When death is thus abolished from the earth, will the earth be destroyed? Answer: No; the earth will endure for ever, filled with the glory of God and His deathless rejoicing people.

Proof:

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. (Rev. 22:3-5).

For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. (Hab. 2:14).

And he built his sanctuary like high palaces, like the earth which he hath established for ever. (Psa. 78:69).

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (Psa. 2:8).

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken. A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the LORD upholdeth the righteous. The LORD knoweth the days of the upright: and their inheritance shall be for ever. (Psa. 37:11-18). And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (Rev. 11:15).

1. Who made all things?

Answer: God

2. Where is God?

Answer: In heaven

3. Is He anywhere else?

Answer: Yes: He is everywhere.

4. How can God be everywhere if He is in heaven?

Answer: By His Spirit: His Spirit fills heaven and earth.

5. What is His Spirit?

Answer: His invisible power of which all things are made.

6. What is God Himself?

Answer: He is a being of glorious spirit substance.

7. What is He called?

Answer: The Father

8. Why is He called the Father?



Answer: Because all things are of Him and from Him. He made them all.

9. Is the Father separate from the Spirit?

Answer: No: they are both one, like a fire and its warmth, or the sun and its light.

10. Can the Father see us, although He is in heaven?

Answer: Yes. He can both see us and hear us. His Spirit is everywhere; and all things are in it, so that He knows everything that happens. Nothing can be hid from His eyes.

11. Does He know even our thoughts?

Answer: Yes, He knows the very thoughts of our hearts, even if we say nothing about them.

12. What does this teach us?

Answer: To be very careful of what we do or say or think.

13. Does God desire us to act in a particular way?

Answer: Yes. He desires us to obey Him.

14. Has He told us what to do?

Answer: Yes.

15. Where?

Answer: In the Bible.

16. What is the Bible?

Answer: It is a book written by a number of men who were inspired by the Holy Spirit what to say.

17. What do we learn from the Bible?

Answer: We learn what God has done and said in the past: what He wishes us to do now: and what He intends to do with us in the days that are to come.

18. What has God done in the past?

Answer: He made man upon the earth.

19. How long ago?

Answer: About 6,000 years

20. What was the name of the first man and woman?

Answer: Adam and Eve.

21. Where did God put them when He had made them?

Answer: In a beautiful garden in Eden, where there were many fruit trees.

22. What did He tell them they might do?

Answer: He said they might eat of all the trees but one that stood in the midst of the garden: they were not to touch that.

23. Were they obedient?

Answer: No: they ate of the tree in the midst of the garden.

24. What was the consequence of their disobedience?

Answer: They were sentenced to die, and they were driven out of the beautiful garden, to get their living by labour.

25. Are we under this sentence?

Answer: Yes, because we are their children. We have come from them. It was a sentence that cursed their bodies, and we have the same bodies.

26. What did God say to Adam?

Answer: "Dust thou art, and unto dust shalt thou return."

27. Had God made Adam of the dust?

Answer: Yes: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

28. Is it true what people say that God breathed into Adam an immortal soul that cannot die?

Answer: No; that is not true. Man is mortal because of sin.

29. What is sin?

Answer: Disobedience of the law of God.

30. Does man die?

Answer: Yes; man dies and returns to the dust, and the spirit returns to God who gave it.

31. What is the spirit that returns to God?

Answer: It is the life-power of God, without which we could not be living beings. It is not we, but the power by which we are.

32. When God takes life away, can we live any longer or think any more?

Answer: No; we become dead, and unable to know or think anything, until we are made over again at the resurrection.

33. Is it true that when we die, we go to heaven or hell?

Answer: No; that is one of the many fables taught to the people in this day of darkness. It is the resurrection we have

to look to.

34. What is the resurrection?

Answer: The raising to life again of people that have died.

35. Is there going to be a resurrection?

Answer: Yes: God has promised to bring again His people from the grave.

36. Who are His people?

Answer: Those who know and love Him; who believe His promises and obey His commandments.

37. Will none but His people rise from the dead?

Answer: The unjust will rise as well as the just.

38. Will all people rise that have ever died?

Answer: No: those only will rise from the dead who are responsible.

39. Who are those that are responsible?

Answer: Those who know the will of God, whether they do it or not.

40. What will become of those who are not responsible?

Answer: They will never be seen or heard of any more. When they die, they pass away as if they had never lived.

41. What will be done to those with whom God is well pleased at the resurrection?

Answer: They will be changed. Their corruptible bodies will become incorruptible. They will no longer be mortal beings but immortal. It will not be possible for them to die any more.

42. What will become of those with whom God is not well pleased?

Answer: They will be driven away in shame and disgrace, to suffer evil, long or short as God may see to be just; and then to die again.

43. Who will do this great work of raising the dead and judging them?

Answer: God.

44. But will God do it himself or through another.

Answer: Through another.

45. Through whom?

Answer: Through Jesus Christ.

46. Who is Jesus Christ?

Answer: God's own Son.

47. When was He born?

Answer: A long time ago.

48. How long?

Answer: Nearly 1900 [2000] years ago.

49. Where?

Answer: At Bethlehem.

50. Where is Bethlehem?

Answer: In the Holy Land.

51. Where is the Holy Land?

Answer: At the east end of the Mediterranean Sea, in the land of the Turks. [modern day Israel]

52. Why is it called the Holy Land?

Answer: Because God chose it and promised it to the fathers.

53. Who are the fathers?

Answer: Abraham, Isaac and Jacob

54. How long ago did they live?

Answer: About 3,700 years ago.

55. Did they live in the Holy Land?

Answer: Yes; but Abraham was not there at first. He lived before that, in the land of the Chaldeans, further to the east.

56. What made him come to the Holy Land?

Answer: Because God told him.

57. What promise did God give to Abraham when he came to the Holy Land?

Answer: That God would make a great nation of him.

58. Anything else?

Answer: That God would bless all the families of the earth in him and in his seed.

59. Anything else?

Answer: That God would give him the Holy Land for an everlasting possession.

60. Have those promises been fulfilled?



Answer: Only part.

61. What part?

Answer: Abraham became a great nation, and some blessedness has come to some part of man through Christ, His seed; but Abraham will become a greater nation yet, and blessedness untold will yet come to all men through Him.

62. Has Abraham yet possessed the land as an everlasting inheritance?

Answer: No; Abraham is dead; and while he was alive, he was a stranger in the land of promise.

63. Will God fulfil His promise about this?

Answer: Yes; God's promise cannot fail. Abraham, Isaac, and Jacob will rise from the dead and possess the land, when Christ reigns in power and great glory.

64. Who was Isaac?

Answer: Son of Abraham.

65. Who was Jacob?

Answer: Son of Isaac.

66. How many sons had Jacob?

Answer: Twelve

67. What were their names?

Answer: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, and Asher.

68. What became of them?

Answer: They went down to Egypt, and there they multiplied till they became a numerous race.

69. Did the Egyptians treat them well?

Answer: No; Pharaoh, the king of Egypt made them slaves.

70. How long were they in Egypt?

Answer: Between two and three hundred years.

71. Did God deliver them?

Answer: Yes.

72. In what way?

Answer: He sent Moses to plague the Egyptians and bring the Israelites out of their land.

73. Why were they called Israelites?

Answer: Because Israel was a name that God gave to Jacob their father, meaning a Prince of God.

74. How many plagues were there?

Answer: Ten great and dreadful plagues.

75. What happened when Moses brought them out?

Answer: The Egyptians chased them with soldiers and came near catching them and bringing them back.

76. What did God do to prevent the Egyptians catching the Israelites?

Answer: He opened the Red Sea for the Israelites to pass through, and when the Israelites had done so, the Egyptians followed them into the path in the sea, and the sea then came back upon the Egyptians and drowned them all.

77. Why did God perform all these mighty deeds?

Answer: To show His power to the Israelites and all the world, that Israel and all the world might know that He was God, the Creator of heaven and earth.

78. When the Egyptian army was all drowned, what happened to them?

Answer: Moses led the Israelites into a desert place among great and high mountains, called Sinai; and there God shewed Himself to them in fire, and cloud, and smoke, and tempest, and delivered to them a beautiful law to keep.

79. How did so many people get food in a desert place?

Answer: God rained manna from heaven every night, and the people went out every morning and gathered it in baskets.

80. How long were they in the wilderness?

Answer: Forty years.

81. Where did they go to then?

Answer: To the land of promise. Joshua was their captain after Moses died, and under Joshua they marched into the land of Canaan and put all the wicked Canaanites to the sword, and dwelt in the land in their place.

82. Did the Israelites keep the law that God gave them?

Answer: For a short time. Then they became disobedient, and God punished them by letting the surrounding nations come and drive them out. At last, they were entirely driven away, and are now scattered in all the lands of the earth.

83. Are there any of these scattered Israelites in our country?

Answer: Yes; they are called Jews. Nobody loves them but those who love God. Those who love God love the Jews for God's sake.

84. Why are they called Jews?

Answer: It is a name they got when their nation was divided into two parts. One part consisted of ten tribes, and became broken up and lost. The other part consisted principally of the tribe of Judah, and this part continued 800 years longer than the other. From Judah they were called Ju-s, or as it is now spelt, Jews.

85. Will the Jews always be scattered?

Answer: No; God will gather them again into their own land when Christ returns, and make them a great and a blessed nation with Abraham, Isaac, and Jacob, and all the prophets in their midst.

86. Was it before the Jewish nation was broken up and scattered, that Jesus Christ was born in their midst at Bethlehem?

Answer: Yes, just before; seventy years before.

87. How old was Jesus when he showed himself to the Jewish nation?

Answer: About thirty years of age.

88. What did he do among them?

Answer: He went about preaching the Gospel of the Kingdom, and healing the sick and raising the dead.

89. How long did he do this?

Answer: Three years and a half.

90. What did the Jews do to him at the end of that time?

Answer: They killed him by nailing him to a cross.

91. Why did they kill him?

Answer: Because the great men among them did not like him finding fault with them.

92. Why did God let them kill him?

Answer: Because Christ had to die for our sins that God might forgive us and admit us through Christ to life everlasting.

93. Did God let him remain dead?

Answer: No; God raised him from the dead at the end of three days.

94. Where did he go after he rose from the dead?

Answer: He stayed in the Holy Land about six weeks, seeing his disciples now and again, and at the end of that time, God took him up to heaven where he has been ever since.

95. What is Christ doing now?

Answer: He is a high priest to make intercession for the sins of all those who have believed on him and have put on his name.

96. How do believers put on his name?

Answer: By being immersed in water.

97. Will Christ always remain where he is now?

Answer: No, he is coming back to the earth again, to raise the dead, and set up his glorious kingdom in the promised land, and bring mankind into blessedness throughout the whole earth.

98. Will it be a happy age when Christ reigns?

Answer: Very; Christ will be king, his people will be kings and priests with him, dying no more. All the people will be well, and have no trouble and no care. Every one will have plenty, and be happily occupied in doing the will of God. At last from all the obedient, death itself will be taken away, and there will be no more curse, and no more pain and no more tears.

99. What must you do to have a place among such blessed people?

Answer: I must do as God wants me to do.

100. What does He want you to do?

Answer: To believe the truth, to be baptised for the forgiveness of my sins, to break bread every first day of the week in remembrance of Christ: to pray and to read the Bible daily; to give thanks to God in everything; to speak the truth always; to be kind to every one; to do good even to those who hate me; never to return evil for evil; never to speak harsh words back for harsh words spoken; to be gentle and merciful; to be honest and faithful; to be patient and kind-spoken; to be wise and forgiving; to do to all men as I would that they should do to me; not to keep company with evil men, but to join with the good in doing the will of Christ, and waiting for his coming again to set up the glorious Kingdom.





# About this digital edition

This e-book comes from the online library [Wikisource](#)<sup>[1]</sup>. This multilingual digital library, built by volunteers, is committed to developing a free accessible collection of publications of every kind: novels, poems, magazines, letters...

We distribute our books for free, starting from works not copyrighted or published under a free license. You are free to use our e-books for any purpose (including commercial exploitation), under the terms of the [Creative Commons Attribution-ShareAlike 3.0 Unported](#)<sup>[2]</sup> license or, at your choice, those of the [GNU FDL](#)<sup>[3]</sup>.

Wikisource is constantly looking for new members. During the transcription and proofreading of this book, it's possible that we made some errors. You can report them at [this page](#)<sup>[4]</sup>.

The following users contributed to this book:

- Woofboy
- Billinghamurst
- Levana Taylor
- Midnightdreary
- CandalBot
- Rocket000

- Boris23
  - KABALINI
  - Bromskloss
  - Tene~commonswiki
  - AzaToth
  - Bender235
  - PatríciaR
- 

1. [↑ https://en.wikisource.org](https://en.wikisource.org)
2. [↑ https://www.creativecommons.org/licenses/by-sa/3.0](https://www.creativecommons.org/licenses/by-sa/3.0)
3. [↑ https://www.gnu.org/copyleft/fdl.html](https://www.gnu.org/copyleft/fdl.html)
4. [↑ https://en.wikisource.org/wiki/Wikisource:Scriptorium](https://en.wikisource.org/wiki/Wikisource:Scriptorium)