

THE
Christadelphian Instructor

QUESTIONS AND ANSWERS

ON

THE SYSTEM OF TRUTH REVEALED IN THE
HOLY SCRIPTURES,

WITH

Proof-Texts in full appended to nearly every answer.

ALSO

*An Appendix containing 100 Questions and Answers
suited to the capacity of children under eight.*

THE INSTRUCTOR MAY BE USED AS

A CATECHISM IN SUNDAY SCHOOLS, OR IN
THE PRIVATE TUITION OF CHILDREN.

It may be also found of service to the general work of
disseminating a knowledge of the truth among
such as have "ears to hear."

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BIRMINGHAM :

C. C. WALKER, 21, HENDON ROAD, SPARKHILL.

1924.

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A Word Before Beginning.

THIS little catechetical instructor has been desired for years by those who have put away the theologies of the day on coming to an understanding of the Holy Scriptures. They have desired it as a help in the instruction of families and schools, for which ordinary catechisms have become to them worse than useless. It has not been possible to comply with their wishes till now, nor perhaps even now to the full extent. The *Instructor* supplied may come short of what is wanted, but it is at least a step in the direction of their wishes.

It is an attempt to present a complete outline of the system of truth contained in the Bible, in a form suited to juvenile instruction. This is done on the Bible plan rather than the one usually observed in such publications. The Bible plan is an historic one. Revelation has been a work of history and not of disquisition. While communicating principles, commandments, promises, and prophecies by inspiration, it has done all this in connection with the record of national events; and the promises, purposes, and principles so associated cannot be fully apprehended apart from those national events. The work of revelation is, in brief, the history of the Jewish race from the call of Abraham to the resurrection of Christ in their midst. This history is, therefore, made a prominent feature in the *Instructor*.

It is considered of great importance now-a-days to drill children thoroughly in the knowledge of modern history—especially the history of the English kings. All historical knowledge is valuable, but none of it can be compared to the knowledge of Bible history, which is the history of God's purpose with the earth so far as it has yet been carried out. It is of great importance to everyone to be thoroughly acquainted with the elements of this history.

The *Instructor* is compiled on the plan of questions and answers. Each answer is followed by "proof," so that the learner may become acquainted with the grounds upon which the answer is to be accepted as true. The proofs appended to

the purely historical answers are mostly confined to reference; as they are too extensive for quotation. In all cases where it is important the children should be acquainted with the very words of Scripture—(as justifying disputed or unrecognised truth)—the passages are quoted in full.

The answers are divided into sections, so as to somewhat lighten and simplify the contents as a whole; but the division is not according to any very strict method of classification. The whole of the answers were first written as a natural and progressive unfolding of truth, and the section headings introduced afterwards to take off the heaviness of so much solid matter. It is easier to learn in sections than otherwise. Experience seems to prove that the best way to use such a book, is to get the children to commit the answers to memory—not too many at a time. Three answers per Sunday would make a sufficient lesson, and would take the scholar over the whole of the contents in three years. This applies to the body of the *Instructor*, and not to the simple questions supplied in the appendix for young children.

It would be a good plan to have the scholars over 8 and under 12 years of age to learn the answers without the proofs, and all over 12 to learn the proofs as well as the answers.

As for those under 8, more simple answers would be needed. An attempt to provide such, without proofs, will be found at the end (see appendix).

The *Instructor* would chiefly be serviceable in schools, but it would also be suitable for use in a family where a school was not within reach. It may also be found serviceable for some who are not children. The study of it might be a useful preliminary to that examination which in our age is necessary before the obedience to the truth in baptism. The suggestion may hurt some whose prejudices are not on the side of wisdom. It may have something useful in it for all that.

There is no need to prove the usefulness, the wisdom, and the duty of instructing our children in the ways of God. Even if Paul had not said, "Bring up your children in the nurture and admonition of the Lord," common sense and benevolence would have dictated such a thing.

The instruction of children is not so easy or so interesting as the instruction of grown persons. On the other hand, it is a work in which those can take part who may not be fitted for adult work. It is pre-eminently a work of patience and faith.

Results are not so quickly visible, but they are more certain and lasting if the right plan is adopted. It is a work requiring kindness and disinterested perseverance to a greater degree than any other class of work in the truth.

Wise parents will recognise the obligation of privately doing their utmost to instil the principles of scriptural wisdom into the minds and hearts of their children. At the same time they will not despise the help afforded by a Sunday School, which, while finding a field of useful work in the truth for such as are anxious to do something, and yet who might not be able to do anything else effectually, is a great aid to the private efforts made by parents.

The children are benefited by coming together. They receive a stimulus wanting in mere home effort ; and have their minds enlarged by the more extended aspects in which things appear to them in association than when confined to the family circle.

THE CONDUCT OF SUNDAY SCHOOLS.

The Sunday School should be conducted under the recognition and with the co-operation of the ecclesia. It should not be left to the enterprise of individuals. It is not a part of the ecclesia, but it is a form of work belonging to it, and should have all the advantage that may arise from sympathy, help, and co-operation. The practical arrangement of the work, however, would be wisely left in the hands of the teacher, subject to a power of appeal to the ecclesia in case of need.

To work effectually, a school should have a superintendent and a secretary :—

A *superintendent*, to regulate the working of things while the school is assembled.

A *secretary*, to keep a register of the names of the scholars, a record of all that is done, and to attend to such things as require to be looked after between times, such as the procuring of books and tickets, the arranging of out-of-door matters in general:

Where a school is small (say, under 20), one brother could conveniently combine both functions.

The scholars should consist mainly of the children of the brethren and sisters, but the school should be open to any child willing to come.

Classes.—The children should be divided into classes according to their ages : 1st, Infants, all children under 4 ; 2nd, from 4 to 6 ; 3rd, from 6 to 8 ; 4th, from 8 to 10 ; 5th, from 10 to 12 ; 6th, from 12 to 16 ; all above 16 should be formed into a senior class. Where a school is small, it would not be possible to observe so close a division.

It is found best for the sexes to be separated in class, but not in school : *i.e.*, the classes to be divided into boys' and girls' classes, but to be taught in the same room within view of each other.

Teachers.—A Teacher is wanted for each class, and the teacher should steadily take the same class from Sunday to Sunday. There is a loss of interest to the children, and power to the teachers, with frequent changes. As a rule, the boys' classes should have male teachers, and the girls' female teachers. But sometimes the boy's classes are more advantageously taught by female than by male teachers. And sometimes a sister makes even a better superintendent than a brother.

Class Books.—Each teacher should have a class book, containing the names of the scholars in his class, entered and ruled in such a way as to admit of the number of marks made by each scholar being entered opposite his or her name Sunday by Sunday.

Meeting of teachers.—It is an advantage for the teachers to meet occasionally during the week and talk over affairs connected with the school. In some cases, a weekly meeting for the collective review of the *lesson* has been found a benefit : but this, to be interesting, requires a good leading superintendent or teacher.

Working of the School.—The following has been found by experience a workable mode of conducting the school :—

1. The distribution of small punctuality tickets to those present at the hour of commencing.
2. The singing of a hymn.
3. A brief thanksgiving by the Superintendent.
4. CLASS WORK : conducted as follows :—
 - a. The reading of the Bible Selection for the day, verse by verse, round the class.

- b. Remarks by teacher explanatory of anything in the reading calling for comment, interspersed by questions by teacher to the class, or questions by class to teacher.
 - c. Hearing the lessons learnt during the week, scholar by scholar. (In future, this might be three answers from the *Instructor*.)
 - d. At a signal from the Superintendent (touching a bell a little before closing time) the teachers to enter the marks made by each scholar in the class book, according to some method like the following: for attendance, 1; for punctual attendance, 1; for good behaviour during school, 1; for saying lesson, 1; for saying lesson without help or mistake, 1; for giving the best answers to questions put, 1; for bringing Bible and hymn book, 1. (In entering these marks, the teacher should be sternly just. Some teachers, from mistaken kindness, enter all alike, and thus the very object of entering the marks is lost.)
 - e. At another signal from the Superintendent, class work to cease.
5. Singing of a hymn.
 6. Closing thanksgiving by Superintendent.

During School.—It should be a fixed rule that no child should be allowed to leave the room during class work. If this is not adhered to, there will be great interference with the work of the school, which will tell unfavourably on general discipline and efficiency.

Bad Boys.—Badly behaved boys should be reported by the teachers to the Superintendent, and three times reprovved before the school, and then, if there is no improvement, they should be expelled. An incurable boy may interfere with the profitability of a whole school.

Quarterly Address.—It is an advantage to the school to have one Sunday in thirteen occupied by an address from some brother who may have the knack of interesting children. It breaks the monotony of school work, and introduces an agreeable and profitable variety.

Prizes.—Once in twelve months, the marks in the class books should be added up, and prizes awarded to those making the

highest number of marks—1st, 2nd, and 3rd—the prizes to be distributed at a tea meeting of the whole school, held at a convenient time—(Midsummer is a good time).

Written Examination.—Once in the year, a Sunday should be devoted to the answering of written or printed questions based upon the Scripture readings of the previous twelve months. Of course, no one should be permitted to see the questions beforehand. The name of the scholar not to be written on the paper, but his or her register number only. Then the answers should be examined by some competent scrutineer, and a prize awarded in each class to the highest number of marks, provided the writer of the answers has made two-thirds of the highest number of class marks attainable in his or her class. These prizes might be distributed at the same meeting as the class prizes.

Bible Reading.—It is also found to work well in some schools to give a prize to all boys and girls reading the Bible every day by the *Bible Companion*.

Funds.—A school conducted on such a plan involves some expense. In some ecclesias, this is liberally covered by a second collection (after the ordinary weekly collection) once in six weeks.

R.R.

THE CHRISTADELPHIAN INSTRUCTOR.

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 who is in heaven, the same is my brother, and sister, and mother” (Matt. xii. 50). “Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants” (John xv. 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 vi. 29). “This is his commandment that we 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 iii. 23).

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. ii. 11). " Go tell **MY BRETHREN** that they go into Galilee, and there shall they see me " (Matt. xxviii. 10). " Behold my mother and **MY BRETHREN**, for whosoever shall do the will of God, the same is my brother, and sister, and mother " (Mark iii. 34). " . . . His son, that he might be the first-born among many brethren " (Rom. viii. 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 the truth, in fulfilment 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.—" They shall turn away their ears from the truth, and shall be turned unto fables " (2 Tim. iv. 3). " Of your own selves shall men arise, speaking perverse things " (Acts xx. 30). " Many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of " (2 Pet. ii. 2). " The darkness shall cover the earth, and gross darkness the people " (Isaiah lx. 2). " A covering cast over all people ; a veil spread over all nations " (Isaiah xxv. 8) ; " all nations drunk (spiritually) " ; " all nations deceived " (Rev. xvii. 2 : xviii. 23).

CONCERNING THE SCRIPTURES.

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.

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faith that is in Christ Jesus" (2 Tim. iii. 15). "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). "The entrance of Thy word giveth light: it giveth understanding unto the simple" (Ps. cxix. 130). "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. xvi. 26). "Thy word is a lamp unto my feet and a light unto my path" (Psa. cxix. 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. iii. 16). "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1). "Which things we speak, not in words which man's wisdom teacheth but which the Holy Spirit teacheth" (1 Cor. ii. 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 Spirit" (2 Pet. i. 21). "Thy word is truth" (Jno. xvii. 17). "Thou testifiedst against them by Thy Spirit in Thy prophets" (Neh. ix. 30). "The things that I write unto you are the commandments of the Lord" (1 Cor. xiv. 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, Habakkuk, 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 1,600 years before Christ, and finished by Malachi a little over 1,200 years afterwards. (Before Christ 400). The New Testament was written during the lifetime of the Apostles, after the resurrection and ascension of Christ, over 1,800 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, 1st Samuel, 2nd Samuel, 1st Kings, 2nd Kings, 1st Chronicles, 2nd Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. **NEW TESTAMENT** :—Matthew, Mark, Luke, John, Acts, Romans, 1st Corinthians, 2nd Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st Thessalonians, 2nd Thessalonians, 1st Timothy, 2nd Timothy, Titus, Philemon, Hebrews, James, 1st Peter, 2nd Peter, 1st John, 2nd John, 3rd 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.

CONCERNING GOD.

13.—What does the Bible reveal concerning God ?

ANSWER : That there is only one God, the Father of all, even of the Lord Jesus Christ (and, therefore, the common idea that there are three Gods is unscriptural).

PROOF.—“ There is ONE GOD, and one mediator between God and man, the man Christ Jesus ” (1 Tim. ii. 5). “ Hear, O Israel, the Lord our God is one Lord ” (Deut. vi. 4). “ I am the Lord : and there is none else. There is no God beside me ” (Isa. xlv. 5). “ To us there is but *one God*, the FATHER, of whom are all things ” (1 Cor. viii. 6). “ Blessed be God, even the Father of our Lord Jesus Christ ” (2 Cor. i. 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 offences, 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 the 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.—Ex. xx. 6 ; Psa. ciii. 8-18 ; Heb. xii. 29 ; Ex. iv. 24 ; Hab. i. 13 ; Psa. v. 5-6 ; Rev. xv. 3 ; Jer. x. 10-13 ; Deut. xxxii. 4 ; 1 Jno. iv. 7, 8, 16 ; Heb. x. 30-31 ; Deut. xxxii.

39; Hos. xiv. 4, 6; Deut. xxxii. 21, 23; 1 Tim. i. 17; Mal. iii. 6; Psa. cxlv. 3; cxlvii. 5; Gen. xiv. 19; Psa. cxv. 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 should not see him ? saith the Lord. Do not I fill heaven and earth ? saith the Lord " (Jer. xxiii. 24). " All things are naked and open to the eyes of Him with whom we have to do " (Heb. iv. 13). " Lord, thou hast searched me and known me. Thou knowest my downsitting and my uprising : thou understandest my thought afar off. . . . There is not a word in my tongue, but lo, thou knowest it altogether " (Psa. cxxxix. 1-4).

CONCERNING THE SPIRIT OF GOD.

16.—In what way is God everywhere present if He dwells 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 " (Psa. civ. 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 (*sheol*, the grave) behold Thou art there " (Psa. cxxxix. 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 " (Job xxxiii. 4) " By His Spirit He hath garnished the heavens " (Job xxvi. 13). " Thou sendest forth Thy Spirit, they are created " (Psa. civ. 30). " By the word of the Lord, the heavens were made " (Psa. xxxiii. 6). " Thou hast made

heaven and earth by Thy great power" (Jer. xxxii. 17). In the beginning, "The Spirit of God moved upon the face of the waters" (Gen. i. 2). "In Him we live and move and have our being" (Acts xvii. 28). "If He gather unto Himself His Spirit and His breath, all flesh should perish together, and man should turn again to the dust" (Job xxxiv. 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: "The Lord God and His Spirit hath sent me" (Isa. xlvi. 16). "My Spirit shall not always strive with man" (Gen. vi. 3). "Do not I fill heaven and earth, saith the Lord;" "Whither shall I flee from thy Spirit" (Jer. xxiii. 24; Psa. cxxxix. 7). "God is Spirit" (Jno. iv. 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.—"Thou God seest me" (Gen. xvi. 13). "Neither is there any creature that is not manifest in His sight" (Heb. iv. 13). "The darkness hideth not from thee. . . . The darkness and the light are both alike unto thee" (Psa. cxxxix. 12). "A discerner of the thoughts and intents of the heart" (Heb. iv. 12).

CONCERNING THE SPIRITUAL BODY.

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 substance and immortal in life.

PROOF.—“ There is a spiritual body. Howbeit that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual ” (1 Cor. xv. 44-46). “ That which is born of the Spirit is spirit ” (Jno. iii. 6). “ He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you ” (Rom. viii. 11). “ As we have borne the image of the earthy, we shall also bear the image of the heavenly ” (1 Cor. xv. 49). “ This corruptible must put on incorruption. This mortal must put on immortality ” (1 Cor. xv. 53). “ He shall change our vile body that it may be fashioned like unto His own glorious body ” (Phil. iii. 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. xv. 51). “ *This same Jesus* shall so come in like manner as ye have seen him go ” (Acts i. 10). “ Behold my hands and my feet, that it is I myself ” (Luke xxiv. 39). “ We shall be like him ” (1 Jno. iii. 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 for ever. A mortal body is weak ; a spiritual body is strong. A mortal body is corruptible, lustreless, and dishonourable, 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 xx. 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. xv. 42). "They shall not hunger or thirst any more, for the Lamb who is in the midst of the throne shall feed them and shall lead them to living fountains of water" (Rev. vii. 16). "Have I not seen Jesus Christ our Lord? . . . I saw in the way a light from heaven above the brightness of the sun shining round about me" (1 Cor. ix. 1; Acts xxvi. 13). "His face did shine as the sun, and his raiment was white as the light" (Matt. xvii. 2). "His countenance was as the lightning, and his raiment white as snow" (Matt. xxviii. 3). "They shall run and not be weary; they shall walk and not faint" (Isaiah xl. 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" (Dan. xii. 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, into the likeness of the body of their glorious judge.

PROOF.—"We (the accepted) shall all be changed" (1 Cor. xv. 51). "We must all appear before the judgment seat of Christ that we may receive in body according to that we have done, whether good or bad" (2 Cor. v. 10). "He that soweth to the spirit shall of the spirit reap life everlasting" (Gal. vi. 8). "He that raised up Christ shall also quicken your mortal body by His spirit that dwelleth in you . . . if so be that we suffer with him that we may be also glorified together" (Rom. viii. 11-17). "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting con-

tempt" (Dan. xii. 2). "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name. . . . Then will I profess unto them, I never knew you. Depart from me, ye that work iniquity" (Matt. vii. 22). "He that soweth to his flesh shall of the flesh reap corruption" (Gal. vi. 8). "And these shall go away into everlasting punishment" (Matt. xxv. 46). "They shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power when He shall come" (2 Thess. i. 8).

CONCERNING ANGELS.

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 to the voice of His Word" (Ps. ~~103~~¹⁰⁴ 20). "Thou madest him (man) a little lower than the angels" (Heb. ii. 7). "There came two angels to Sodom at even" (Gen. xix. 1). "The man (*i.e.*, angel) Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly about the time of the evening oblation, and he informed me and talked with me and said . . . at the beginning of thy supplication the commandment came forth, and I am come to show thee" (Dan. ix. 21-3). "The angel Gabriel was sent from God unto a city of Galilee called Nazareth" (Luke i. 26). "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, peace on earth, and goodwill to men" (Luke ii. 9-14). "The Son of Man shall come in His glory and all the holy angels with Him" (Matt. xxv. 31). "And I beheld and 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. v. 11).

25.—What is the nature of the Angels?

ANSWER: They are spiritual bodies, and like men in their form and aspect.

PROOF.—"He maketh His angels spirits" (Psa. civ. 4). "Some have entertained angels unawares" (Heb. xiii. 2).

"The angel of the Lord appeared . . . Manoah said, Art thou the man? . . . And 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" (Jude xiii. 3, 11, 16, 20, 21).
 "The angel of the Lord descended from heaven . . . a young man clothed in a long white garment" (Matt. xxviii. 2; Mark xvi. 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.—"Those who shall be accounted worthy of that world and of the resurrection of the dead neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels" (Luke xx. 35).

27.—Have angels ever been seen upon the 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.—Gen. xviii. 1; Gen. xix. 1; Gen. xxxii. 24 in connection with Hos. xii. 4; Gen. xxxii. 1; Ex. xvi. 19-24; Num. xxii. 22; Jud. vi. 11; xiii. 3-16; 2 Sam. xxiv. 16; Dan. ix. 21; x. 7-12; 2 Kings xix. 35; Luke i. 11-26; ii. 9; Matt. xxviii. 2; Luke xxiv. 4; Acts i. 10; v. 19; xii. 7-11; Rev. i. 1; xxii. 16.

28.—Have the angels names ?

ANSWER : Yes, such as Gabriel ; but the name by which they are commonly described in the Bible is simply angel. Sometimes, they are spoken of as God.

PROOF.—"The angel Gabriel" (Luke i. 26). "Michael the archangel" (Jude 9). "And he (the angel) said, Wherefore is it that thou dost ask after *my name* ?" Jacob, referring to this angel, said, "I have seen God face to face" (Gen. xxxii. 29-30). Jacob again says : "The angel of the Lord spake unto me . . . I am the God of Bethel" (Gen. xxxi. 13). "The angel of the Lord appeared unto Moses . . . He said, I am the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. iii. 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 to 26. "Behold I send an angel before thee . . . My name is in him" (Ex. xxiii. 20-21).

CONCERNING MAN.

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.—"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" (or creature) (Gen. ii. 7). "In the Image of God made He him" (Gen. i. 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. iii. 19). "He knoweth our frame : He remembereth that we are dust" (Psa. ciii. 14). "I (Abraham) have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. xviii. 27).

31.—Is man an immortal being ?

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

PROOF.—“ Man dieth and wasteth away ” (Job xiv. 10).
 “ Shall mortal man be more just than God ” (Job iv. 17).
 “ That which befalleth the sons of men befalleth beasts. Even one thing befalleth them. As the one dieth, so dieth the other . . . all are of the dust and all turn to dust again ” (Ecc. iii. 19-20). “ What man is he that liveth and shall not see death ? Shall he deliver his soul from the hand of the grave ? ” (Psa. lxxxix. 48).

32.—Has man an immortal part that lives in death, as held by nearly every religious system on 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.—“ The serpent said unto the woman, Ye shall not surely die ” (Gen. ii. 4). “ The Gentiles shall come unto Thee from the ends of the earth, and shall say. Surely our Fathers have inherited lies ” (Jer. xvi. 19). “ The blessed and only potentate . . . only hath immortality ” (1 Tim. vi. 16). “ The King eternal, immortal, invisible, the only wise God ” (1 Tim. i. 17). “ To them who by a patient continuance in well doing, seek for glory, honour and immortality (God will reward) eternal life ” (Rom. ii. 7). “ Jesus Christ hath abolished death and hath brought life and immortality to light through the Gospel ” (2 Tim. i. 10). “ In hope of eternal life, which God that cannot lie promised before the world began ” (Tit. i. 2). “ This is the promise that he hath promised us, even eternal life ” (1 Jno. ii. 25).

33.—May not man's life be immortal though his body is mortal ?

ANSWER : Man's life is not 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.—"With Thee is the fountain of life" (Psa. xxxvi. 9). "God giveth unto all life and breath and all things" (Acts xvii. 25). "In His hand is the soul of every living thing and the breath of all mankind" (Job xii. 10). "The dust shall return to the earth as it was, and the spirit shall return to God who gave it" (Ecc. xii. 7). If God "gather unto Himself His spirit and His breath, all flesh should perish together and man should turn again unto dust" (Job xxxiv. 14). "Cease ye from man whose breath is in his nostrils" (Isa. ii. 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.—"The living know that they shall die, but the dead know not anything" (Ecc. ix. 5). "In death there is no remembrance of Thee" (Ps. vi. 5). "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" (Ecc. ix. 10). "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psa. cxlvi. 3-4). "The grave cannot praise Thee: death cannot celebrate Thee. They that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee" (Isa. xxxviii. 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 x. 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.—"The wages of sin is death" (Rom. vi. 23). "By one man sin entered into the world, and death by sin, and so

death passed upon all men" (Rom. v. 12). "Because thou hast eaten of the tree which I commanded thee not to eat . . . dust thou art and unto dust shalt thou return" (Gen. iii. 19). "In Adam all die" (1 Cor. xv. 22). "By the offence of one, judgment came upon all men to condemnation" (Rom. v. 18). "All have sinned and come short of the glory of God" (Rom. iii. 23). "We have the sentence of death in ourselves" (2 Cor. i. 9). "This mortal"—that is, deathful (1 Cor. xv. 53). "This body of death" (Rom. vii. 24). "Our mortal flesh" (2 Cor. iv. 11).

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 destruction. O, death, I will be thy plague; O, grave, I will be thy destruction" (Hos. xiii. 14). "He will swallow up death in victory" (Isa. xxv. 8). "There shall be no more death, neither sorrow nor crying" (Rev. xxi. 4). "The last enemy, death, shall be destroyed" (1 Cor. xv. 26). "Behold the Lamb of God, that taketh away the sin of the world" (Jno. i. 29). "He hath abolished death, and brought life and immortality to light" (2 Tim. i. 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.—"As by one man's disobedience, many were made sinners, so, by the obedience of one, shall many be made righteous" (Rom. v. 19). "The righteousness of God without the law is manifested. . . . even the righteousness which is of God by faith" (Rom. iii. 21). "Know ye not that the unrighteous shall not inherit the Kingdom of God" (1 Cor. vi. 9). "If the righteous shall scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. iv. 18). "Be not deceived: whatsoever a man soweth that shall he also reap" (Gal. iv. 8). "Except your

righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 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.—"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" (Isaiah lix. 16). "By the righteousness of one (Jesus) the free gift came upon all men unto justification of life" (Rom. v. 18). "Christ Jesus—who, of God, is made unto us wisdom and righteousness and sanctification and redemption" (1 Cor. i. 30). "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 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.—"God commandeth all men everywhere to repent" (Acts xvii. 30). "Through this man is preached unto you the forgiveness of sin" (Acts xiii. 38). "Let the wicked forsake his way and the unrighteous man his thought, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon" (Isaiah lv. 7). "Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of your sins"

(Acts ii. 38). "There is none other name under heaven given among men whereby we must be saved" (Acts iv. 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.—"Being justified (or cleansed from past sin) by faith, we have peace with God through our Lord Jesus Christ" (Romans v. 1). "But let him that thinketh he standeth, take heed lest he fall" (1 Cor. x. 12). "For if ye live after the flesh, ye shall die" (Rom. viii. 13). "If after they have escaped the pollutions of the world, . . . they are again entangled therein and overcome, the latter end is worse with them than the beginning" (2 Peter ii. 20). "Ye see, then, how that by works a man is justified and not by faith only" (James ii. 24). "Do the first works : . . . I will give to everyone of you according to your works" (Rev. ii. 5, 23).

CONCERNING CHRIST.

41.—Who was Jesus Christ ?

ANSWER : Jesus Christ was the Son of God.

PROOF.—"This is my beloved Son, in whom I am well pleased" (Matt. iii. 17). "I am the Son of God" (John x. 36). "Thou art the Son of God" (John i. 49). "Truly this man was the Son of God" (Mark xv. 39). "I saw and bare record that this was the Son of God" (John i. 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.—"Jesus Christ ; a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you" (Acts ii. 22). "There is one mediato

between God and man, the man Christ Jesus " (1 Tim. ii. 5). " Through this man is preached unto you the forgiveness of sins " (Acts xiii. 38). " In all things it behoved him to be made like unto his brethren " (Heb. ii. 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 us all.

PROOF.—" Fear not (Joseph) to take unto thee thy wife, for that which is conceived in her is of the Holy Spirit " (Matt. i. 20). " The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee ; and therefore that holy thing that shall be born of thee shall be called the Son of God " (Luke i. 35). " Jesus Christ, the Son of David, the Son of Abraham " (Matt. i. 1). " God sent forth His Son, made of a woman " (Gal. iv. 4). " He was found in fashion as a man " (Phil. ii. 8). " Touched with the feeling of our infirmities, was in all points tempted like as we are, yet without sin " (Heb. iv. 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 as the children were partakers of flesh and blood, he also himself likewise took part of the same " (Heb. ii. 14). " I came down from heaven " (Jno. vi. 38). " He was filled with wisdom and the grace of God was upon him " (Luke ii. 40). " 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 " (Jno. i. 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 x. 30). “ He that hath seen me hath seen the Father . . . the Father dwelleth in me ” (Jno. xiv. 9-10). “ God was in Christ, reconciling the world unto himself ” (2 Cor. v. 19). Even “ He who was manifest in the flesh ” (1 Tim. iii. 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 to 45, also the following : “ I am one that beareth witness, and the Father that sent me beareth witness of me ” (Jno. viii. 18). “ I am in the Father, and the Father in me ” (John xiv. 1). “ My Father is greater than I ” (Jno. xiv. 28). “ The head of Christ is God ” (1 Cor. xi. 3). “ 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. xv. 28).

CONCERNING THE NAME OF CHRIST.

47.—Why was Jesus Christ called by that name ?

ANSWER : To show who he was and what was his mission.

PROOF.—“ Thou shalt call his name Jesus : for he shall save his people from their sins ” (Matt. i. 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.—“ They shall call his name Emmanuel, which, being interpreted, is God with us ” (Matt. i. 23). “ The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His ANOINTED ” (Psa. ii. 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 iv. 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 (Moses) take the anointing oil and pour it upon his (Aaron's) head and anoint him . . . and the priests' office shall be theirs for a perpetual statute ” (Lev. xxix. 7-9). “ Thou (Samuel) shalt anoint him (Saul) to be captain over my people Israel. Then Samuel took a vial of oil and poured it over his head ” (1 Sam. ix. 15 ; x. 1). “ 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 . . . Thou shalt anoint unto me him whom I name unto thee ” (1 Sam. xvi. 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.—“ God anointed Jesus of Nazareth with the Holy Spirit and with power : and he went about doing good ” (Acts x. 38). “ When all the people were baptised, it came to pass that Jesus also being baptised and praying, the heaven was opened, and the Holy Spirit descended in a bodily shape like a dove upon him ” (Luke iii. 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.—“ He (Jesus) shall save his people from their sins ” (Matt. i. 21).

CONCERNING THE DEATH OF CHRIST.

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.—“ God, for Christ's sake hath forgiven you ” (Eph. iv. 32). “ In whom we have redemption through his blood, even the forgiveness of sins ” (Col. i. 14). “ Your sins are forgiven you for his name's sake ” (1 Jno. ii. 12). “ God having raised up His Son Jesus, sent him to bless you, in turning away every one of you from his iniquities ” (Acts iii. 26).

53.—Why, for Christ's sake, does God forgive ?

ANSWER : Because of what has been accomplished in him.

PROOF.—"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" (Is. liii. 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.—"In that he died, he died unto sin once" (Rom. vi. 10). "His own self bare our sins in his own body on the tree" (1 Pet. ii. 24). "What the law could not do in that it was weak through the flesh, God (hath done) sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rom. viii. 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 at this time His righteousness that He might be just, and the justifier of him that believeth in Jesus" (Rom. iii. 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 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 hath the power of death, that is, the devil (or sin in the flesh)" (Heb. ii. 14). "He put away sin by the sacrifice of himself" (Heb. ix. 26). "He was made of the seed of David according to the flesh" (Rom. i. 3). "Death hath no more dominion

over him ; for in that he died, he died unto sin once " (Rom. vi. 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.—" He was holy, harmless, undefiled, separate from sinners " (Heb. vii. 26). " He was tempted in all points like as we are, yet without sin " (Heb. iv. 15). " Which of you convinceth me of sin ? " (Jno. viii. 46). " This is my beloved son in whom I am well pleased " (Matt. iii. 17). " In him is no sin " (1 Jno. iii. 5). " It was not possible that he should be holden of it (death) . . . neither wilt thou suffer thine Holy One to see corruption " (Acts ii. 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 hath 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.—Heb. ii. 14 : ix. 26 ; Rom. vi. 23 ; James i. 14-15 ; Jas. iv. 7 ; Heb. xii. 4 ; Jno. xiii. 2 : vi. 70 ; Acts v. 3-9 ; Eph. ii. 2 ; 1 Tim. v. 14-15 : i. 20 ; Matt. xvi. 23 ; Mark viii. 33 ; Luke iv. 8 ; 1 Thess. ii. 18 ; Rev. ii. 12-13 ; 1 Pet. v. 8 ; Rev. ii. 10 ; Rom. xvi. 20 ; Rev. xii. 3, 17 : xvii. 9, 12 : xx. 2.

CONCERNING THE WAY OF SALVATION.

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 iv. 12). “ I am the way, the truth, and the life ; no man cometh unto the Father, but by me ” (Jno. xiv. 6). “ If ye believe not that I am he, ye shall die in your sins ” (Jno. viii. 24). “ Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you ” (Jno. vi. 53). “ Without me ye can do nothing ” (Jno. xv. 5). “ 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 ” (Rph. ii. 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.—Abraham believed God, and it was counted to him for righteousness . . . to us also it shall be imputed if we

believe on Him that raised up Jesus our Lord from the dead " (Rom. iv. 3, 24). " Being justified by faith, we have peace with God through our Lord Jesus Christ " (Rom. v. 1). " The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe " (Rom. iii. 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.—" Faith without works is dead. Was not Abraham our father justified by works when he had offered Isaac his son on the altar ? Seest thou how faith wrought with his works, and by works was faith made perfect " (James ii. 20-22). " Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven " (Matt. vii. 21). " I will give to every one of you according to your works " (Luke vi. 46 ; Rev. ii. 23). " Teach them to observe all things whatsoever I have commanded " (Matt. xxviii. 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.—" He commanded them to be baptised in the name of the Lord " (Acts x. 48). " Arise and be baptised, and wash away thy sins, calling on the name of the Lord " (Acts xxii. 16). " Repent and be baptised every one of you in the name of Jesus Christ " (Acts ii. 38). " He that believeth and is baptised shall be saved " (Mark xvi. 16).

62.—What is baptism ?

ANSWER : Burial in water.

PROOF.—" Can any man forbid water that these should not be baptised ? " (Acts x. 47). " We are buried with him by baptism into death " (Rom. vi. 14). " Buried with him by baptism, wherein also ye are risen with him " (Col. ii. 12). " Planted together in the likeness of his death " (Rom. vi. 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 his sins.

PROOF.—"As many of you as have been baptised into Christ have put on Christ" (Gal. iii. 27). "Ye have been baptised into Jesus Christ" (Rom. vi. 3). "Be baptised every one of you in the name of Jesus Christ, for the remission of your sins" (Acts ii. 38). "Arise and be baptised and wash away thy sins" (Acts xxii. 16). "Baptism doth also now save us" (1 Peter iii. 21).

**CONCERNING THE COMMANDMENTS OF
CHRIST.**

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.—"I have received of the Lord that which I also 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. xi. 23-25). "On the first day of the week . . . the disciples came together to break bread" (Acts xx. 7). "Not forsaking the assembling of ourselves together" (Heb. x. 25). "Upon the first day of the week" (1 Cor. xvi. 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 sympathise with men in their joys and sorrows ; (5) to love even our enemies, blessing those who curse us, doing good to those that 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, just, pure, lovely, and of good report.

PROOF.—(1)—Matt. xxii. 37 ; Luke iv. 26. (2)—Matt. vii. 12. (3)—Jno. xiii. 34. (4)—Rom. xii. 15. (5)—Luke vi. 27-28 ; 1 Peter iii. 9 ; Matt. v. 44. (6)—Tit. iii. 1 ; Matt. vi. 42 ; Rom. xii. 13. (7)—1 Tim. vi. 1-2. (8)—Luke xviii. 1 ; Eph. v. 20. (9)—Eph. iv. 24. (10)—Phil. ii. 15. (11)—Luke xiv. 11-13 ; Phil. iv. 4 ; 1 Thess. v. 8-10. (12)—Phil. iv. 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)—Matt. xxiii. 11; Jno. xiii. 13-17. (2)—Rom. xii. 17. (3)—Rom. xii. 20. (4)—Matt. vi. 1-4. (5)—1 Tim. vi. 8. (6)—1 Pet. iii. 9. (7)—Jas. iv. 11; Matt. vii. 1; Phil. ii. 14. (8)—Eph. iv. 31; 1 Pet. ii. 1. (9)—Rom. xii. 2, 16. (10)—Rom. xiii. 7-8. (11)—Matt. xviii. 15; Jas. v. 19-20. (12)—Eph. v. 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 who do His commandments, that they may have right to the tree of life and may enter in through the gates into the city” (Rev. xxii. 14). “Everyone that heareth these sayings of mine and doeth them not shall be likened unto a foolish man that built his house upon the sand. And the rains descended and the floods came and the winds blew, and beat upon that house and it fell, and great was the fall of it” (Matt. vii. 26). “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 Pet. ii. 21).

69.—Is there forgiveness for those who, having submitted to the Gospel, may fall 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, should'st mark iniquity, Lord who should stand ? But there is forgiveness with thee ” (Psa. cxxx. 3-4). “ If we walk in the light . . . the blood of Jesus Christ cleanseth us from all sin ” (1 Jno. i 7). “ If any man sin, we have an advocate with the Father, Jesus Christ the righteous ” (1 Jno. ii. 1). “ If we confess our sins, he is faithful and just to forgive us our sins ” (1 Jno. i. 9). “ He ever liveth to make intercession for us ” (Heb. vii. 25 ; Rom. viii. 34). “ If we forgive not men their trespasses, neither will your Father forgive your trespasses ” (Matt. vi. 15). “ I pray not for the world ” (Jno. xvii. 9).

CONCERNING FAITH AND THE GOSPEL.

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.—“ Faith is the conviction of things hoped for, the assurance of things not seen ” (Heb. xi. 1). “ Faith cometh by hearing . . . the Word of God ” (Rom. x. 17). “ He (Abraham) staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God ” (Rom. iv. 20). “ Abraham believed God and . . . faith was reckoned to Abraham for righteousness ” (Rom. iv. 3, 9).

71.—What is it that we are invited to believe or place confidence in before our baptism ?

ANSWER : In the gospel.

PROOF.—“ Preach the gospel to every creature. He that believeth and is baptised shall be saved ” (Mark xvi. 16). “ The gospel is the power of God unto salvation to every one that believeth ” (Rom. i. 16). “ It hath pleased God by the foolishness of preaching to save them that believe ” (1 Cor. i. 21).

72.—What is the gospel ?

ANSWER : The word "gospel" means good news of 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.—"Jesus went throughout every city and village preaching and showing the glad tidings of the Kingdom of God" (Luke viii. 1). "And he said unto them, I must preach the Kingdom of God to other cities also, for therefore am I sent" (Luke iv. 43). "They believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ" (Acts viii. 12). "I (Paul) have gone preaching the Kingdom of God" (Acts xx. 25). "Paul dwelt two whole years in his own hired house, preaching the Kingdom of God, and teaching those things that concern the Lord Jesus Christ" (Acts xxviii. 30).

CONCERNING THE KINGDOM OF GOD.

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 . . . it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 44). "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations" (Hag. ii. 22). "There was given unto him (the Son of Man) a kingdom, glory and dominion, that all peoples, nations, and languages should serve him" (Dan. vii. 13-14). "And the Lord shall be king over all the earth. In that day there shall be one Lord and his name one" (Zech. xiv. 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 His Christ, and He shall reign for ever and ever" (Rev. xi. 15).

74.—Who will be King in the Kingdom of God ?

ANSWER : Jesus Christ.

PROOF.—“ These all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus ” (Acts xvii. 7). “ God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained ” (Acts xvii. 31). “ The Lord shall reign over them in Mount Zion from henceforth, even for ever ” (Micah iv. 7). “ His Christ ; he shall reign for ever ” (Rev. xi. 15). “ Yet have I set my king on my holy hill of Zion ” (Psa. ii. 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 reign with him ” (2 Tim. ii. 12). “ Thou hast made us unto our God kings and priests, and we shall reign on the earth ” (Rev. v. 10). “ Behold a king shall reign in righteousness, and princes shall rule in judgment ” (Isa. xxxii. 1). “ Come ye blessed of my Father, inherit the kingdom ” (Matt. xxv. 34).

76.—Who are they that will reign with Christ in the Kingdom of God ?

ANSWER : The saints.

PROOF.—“ The time came that the saints possessed the kingdom ” (Dan. vii. 22). “ The saints of the Most High shall take the Kingdom, and possess the Kingdom for ever ” (Dan. vii. 18). “ Do ye not know that the saints shall judge the world ? ” (1 Cor. vi. 2). “ To execute vengeance upon the heathen, and punishments upon the people . . . this honour have all his saints ” (Psa. cxlix. 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 ” (Rom. i. 7). “ Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus,

called to be saints" (1 Cor. i. 2). "Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 14). "To the saints which are at Ephesus, and to the faithful in Christ Jesus . . . in whom ye also trusted after that ye heard the word of truth, the gospel of your salvation" (Eph. i. 1, 13).

78.—Did God ever have a kingdom on earth before?

ANSWER: Yes; the Kingdom of Israel was the Kingdom of God.

PROOF.—"The Kingdom is the Lord's, and he is the Governor among the nations" (Psalm xxii. 28). "When Israel went out of Egypt . . . Judah was his sanctuary and Israel his dominion" (Psalm cxiv. 1-2). "And now ye think to withstand the Kingdom of the Lord in the hands of the Sons of David" (2 Chron. xiii. 8). Then "Solomon sat on the throne of the Lord as King instead of David his father" (1 Chron. xxix. 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.—"Wilt thou at this time restore again the Kingdom to Israel" (Acts i. 6). "I will restore thy judges as at the first, and thy counsellors as at the beginning" (Isa. i. 26). "In that day I will raise up the tabernacle of David that is fallen and close up the breaches thereof. I will raise up his ruins and I will build it as in the days of old" (Am. ix. 11). "In the regeneration (restoration) when the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 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.—“ The desolate land shall be tilled . . . and they shall say, This land that was desolate is become like the garden of Eden ” (Ezek. xxxvi. 34). “ Thou shalt no more be termed Forsaken, neither shall thy land any more be called Desolate ” (Isa. lxii. 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 ” (Is. lx. 15). “ They shall build up the old wastes and raise up the former desolations, and they shall repair the waste cities, the desolations of many generations ” (Is. lxi. 4). “ They shall look upon me whom they have pierced ” (Zech. xii. 10). “ The law shall go forth from Zion, and the word of the Lord from Jerusalem ” (Mic. iv. 1).

81.—Will the Kingdom be composed of the same nation that it formerly consisted of, namely, the Jews who are now 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.—“ He shall *assemble the outcasts of Israel, and gather together the dispersed of Judah* from the four corners of the earth ” (Isaiah xi. 12). “ *He that scattered Israel WILL GATHER HIM, and keep him as a shepherd doth his flock* ” (Jer. xxxi. 10). “ Behold, I will *save my people from the east country, and from the west country*; And I will bring them, *and they shall dwell in the midst of Jerusalem*; and they shall be my people, and I will be their God, in truth and in righteousness ” (Zech. viii. 7). “ *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. xxxvii. 21-22).

CONCERNING ABRAHAM, ISAAC, AND JACOB,

82.—Who was Abraham ?

ANSWER : Originally he was a dweller in the land of the Chaldeans, on the eastern side of the river Euphrates, but when he was 75 years old, he left his friends and removed to Canaan.

PROOF.—" I took your father Abraham from the other side of the flood (the Euphrates) and led him throughout all the land of Canaan " (Josh. xxiv. 3). " Thou art the Lord, the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham " (Neh. ix. 7). " Then came he out of the land of the Chaldeans and dwelt in Charran, and from thence, when his father was dead, he removed him into this land wherein ye now dwell " (Acts vii. 4).

83.—Why did Abraham remove to Canaan ?

ANSWER : Because God commanded him to do so.

PROOF.—" The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country and from thy kindred, and come into the land that I will shew thee " (Acts vii. 2-3; Gen. xii. 1).

84.—Why did God command Abraham to remove to Canaan ?

ANSWER : Because of the purpose God had formed concerning him and all the earth.

PROOF.—" I called him (Abraham) alone and blessed him and increased him. For the Lord shall comfort Zion. . . . The isles shall wait upon me and on mine arm shall they trust " (Isaiah li. 2-5). " This people—(the seed of Abraham, my friend)—have I formed for myself: they shall shew forth all my praise " (Is. xliii. 21 : xli. 8).

85.—What was the purpose God had formed ?

ANSWER : To make of Abraham a great nation for the glory of God and the blessing of all mankind at last.

PROOF.—“ I will make of thee (Abraham) a great nation . . . that in thee shall all families of the earth be blessed ” (Gen. xii. 2-3). “ As truly as I live all the earth shall be filled with the glory of the Lord (Num. xiv. 14). “ I have sworn by myself—the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow and every tongue confess ” (Isa. xlv. 23).

86.—Did God make known this purpose to any one else than Abraham ?

ANSWER : Yes, to Abraham’s son, Isaac, and to Isaac’s son, Jacob.

PROOF.—“ The Lord appeared unto Isaac and said . . . in thy seed shall all the families of the earth be blessed ” (Gen. xxvi. 4). “ In thee (Jacob) and in thy seed shall all the families of the earth be blessed ” (Gen. xxviii. 14). “ Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob ” (Psa. cv. 9). “ By faith he (Abraham) sojourned in the land of promise, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise ” (Heb. xi. 8-9).

87.—How did God lay the foundation of His work with Abraham, Isaac, and Jacob ?

ANSWER : He made a covenant with them to give them the land of Canaan, wherein they were strangers, for an everlasting possession.

PROOF.—“ All the land which thou (Abraham) seest, to thee will I give it and to thy seed for ever ” (Gen. xiii. 14). “ In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the

river of Egypt unto the great river Euphrates" (Gen. xv. 18). "And confirmed the same unto Jacob for a law, and unto Israel for an everlasting covenant, saying, unto thee will I give the land of Canaan, the lot of your inheritance" (Ps. cv. 10, 11). "Unto thee (Isaac) and unto thy seed will I give all these countries" (Gen. xxvi. 2-4). "The land whereon thou (Jacob) liest, to thee will I give it and to thy seed" (Gen. xxviii. 13-14).

88.—Did Abraham, Isaac, and Jacob receive possession of the land of Canaan thus promised to them?

ANSWER: No; they were strangers in the land of promise during their lifetime and died (and were all three buried at Hebron) without receiving it.

PROOF.—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13-15, 39, 40). "And he (God) gave him (Abraham) none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession" (Acts vii. 5). "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. xi. 8-9).

89.—Will God fulfil His promise to Abraham, Isaac, and Jacob, by giving them the land of Canaan, wherein they dwelt as strangers during their mortal days?

ANSWER: God will certainly fulfil His promise. He will raise Abraham, Isaac, and Jacob from the dead, and give them possession of the land, when, the Kingdom of God having been established there, it will have become a heavenly country.

PROOF.—"Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Mic. vii. 20). "As touching the

dead that they rise, have ye not read in the book of Moses how in the bush God spake unto him, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob" (Mark xii. 26). "Ye shall see Abraham, Isaac, and Jacob and all the prophets in the kingdom of God" (Luke xiii. 28). "Many shall come from the east, and from the west, and shall sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven" (Matt. viii. 11). "They desired a better country (than the one from which they came out), that is, an heavenly" (Heb. xi. 16).

CONCERNING ISRAEL'S DELIVERANCE FROM EGYPT.

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.*—Gen. xxxv. to Gen. l.; also Ex. i. and ii.

91.—How long were they in Egypt?

ANSWER: Between two and three hundred years.

PROOF.—Gen. xv. 16; Gal. iii. 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 iii. to xiv.

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

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 to take them back again into Egypt.

PROOF.—Exodus, chap. xiv.

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.—Ex. xiv.

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.—“All that the Lord your God did for you in Egypt before your eyes : Unto thee it was showed that thou mightest know that the Lord He is God : there is none else beside Him ” (Deut. iv. 34-35). “ He saved them for His name’s sake, that He might make His mighty power to be known ” (Psa. cvi. 8). “ In the day that I lifted up mine hand unto them to bring them forth of the land of Egypt ; . . . 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. xx. 6-9). “ I have hardened Pharaoh’s heart and the heart of his servants that I might show these my signs before him . . . that ye might know that I am the Lord ” (Ex. x. 1-2). “ In very deed, for this cause have I raised thee (Pharaoh)

up for to show in thee my power and that my name may be declared throughout all the earth" (Ex. ix. 16). "To the end thou mayest know that I am the Lord in the midst of the earth" (Ex. viii. 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 shewed 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.—Ex. xix. 20; Deut. iv. 10-14; v. 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" (Ex. xix. 9). "I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth" (Deut. iv. 10).

98.—What did God say in the hearing of the children of Israel?

ANSWER: He recited the ten commandments.

PROOF.—"The Lord spake to you out of the midst of the fire. Ye heard the voice of words . . . and He declared unto you His covenant, which he commanded you to perform, even ten commandments" (Deut. iv. 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.—“ He wrote them the ten commandments) upon two tables of stone. And the Lord commanded me at that time to teach you statutes of judgment that ye might do them in the land whither ye go over to possess it ” (Deut. iv. 13-14).

CONCERNING THE FIRST COVENANT.

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.—“ Moses came and told the people all the words of the Lord and all the judgments, and 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 it in the audience of all the people, and they said, All that the Lord hath said, we will 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. xxiv. 3-8 ; also Heb. ix. 19-21).

101.—What is this covenant called in the Scriptures ?

ANSWER : It is called the first, or the old, covenant.

PROOF.—“ If that first covenant had been faultless, then should no place have been sought for the second. He saith

Behold the days come that I will make a new covenant with the house of Israel In that he saith a new covenant, he hath made the first, old " (Heb. viii. 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 88 ?

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.—Gal. iii. 17-19 ; Rom. xv. 8 ; Luke xxvii. 20 ; 1 Cor. xi. 24-26.

CONCERNING ISRAEL IN THE WILDERNESS.

- 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 xiii. 1-20 ; Deut. i. 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.—Num. xiii. 31-33 ; xiv. 1-10 ; Deut. i. 22-23.

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.—Num. xiv. 10-35 ; Deut. i. 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. ii. and iii.

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.—Lev. xviii. 24, 28 : xx. 23 ; Deut. ix. 4.

CONCERNING RIGHT AND WRONG.

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.

PROOF.—“ What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it ” (Deut.

xii. 32). "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 lambs" (1 Sam. xv. 22). "Sin is the transgression of the law" (1 John iii. 4). "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. v. 19).

109.—Since God had said, "Thou shalt not kill," was it not wicked 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.

PROOF.—"Thou shalt smite them (the Canaanites) and utterly destroy them. Thou shalt make no covenant with them or show mercy unto them . . . thou shalt save nothing alive that breatheth" (Deut. vii. 2: xx. 16). "To everything, there is a season and a time . . . a time to kill and a time to heal" (Ecc. iii. 1-3). "Cursed is he that doeth the work of the Lord deceitfully: cursed is he that keepeth back his sword from blood" (when the Lord commands—see 1 Sam. xv. 1-3, 9, 23, 33) (Jer. xlviii. 10). "He doeth according to His will in the armies of heaven and among the inhabitants of the earth. None can stay His hand or say unto Him, what doest thou" (Dan. iv. 35). "Whatsoever the Lord pleased, that did he in heaven and in earth" (Psalm cxxxv. 6).

CONCERNING ISRAEL UNDER THE JUDGES.

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 xviii. 1-10; Psa. cv. 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.—Josh. ii. 6-13 ; Psa. cvi. 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.—Josh. ii. 14-15 ; Psa. cvi. 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. ii. 16-23 ; Acts xiii. 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, Ibzan, 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 Samuel i.-iii.

CONCERNING ISRAEL BECOMING A KINGDOM.

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.—1 Sam. viii. 1-5.

116.—Did Samuel comply with their wishes ?

ANSWER : God told Samuel to do as they wished : and Samuel anointed Saul, son of Kish, of the tribe of Benjamin, to be their king.

PROOF.—1 Sam. viii. 6-9 : ix. and x.

117.—Did Saul prove a good king ?

ANSWER : No ; he several times disobeyed God in important things that he had been commanded to do.

PROOF.—1 Sam. xiii. 13 : xv. 19 ; 1 Chron. x. 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.—1 Sam. xiii. 13-14 : xv. 26-29 : xxviii. 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.—1 Sam. xiii. 14 ; Acts xiii. 22 ; 1 Kings xv. 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. Their names were : Solomon, Rehoboam, Abijah, 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.

CONCERNING THE DIVISION OF THE KINGDOM INTO TWO PARTS.

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.—1 Kings iv. 1 : xi. 11-13 : xii. 1-19.

122.—Of what ten tribes did the new kingdom consist ?

ANSWER : Of the tribes of Ephraim, Manasseh, Issachar, Zebulon, Naphtali, Asher, Dan, Gad, Simeon, and Reuben.

PROOF.—1 Kings xi. 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 book of the Kings and the prophet Hosea, etc.

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.—1 Kings xii. 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.—2 Chron. xi. 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.

CONCERNING THE COVENANT MADE WITH DAVID.

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.—" He hath made with me an everlasting covenant, ordered in all things and sure ; for this is my salvation and all my desire, though He make it not to grow " (in my lifetime) (2 Sam. xxiii. 5). " The Lord hath sworn in truth

unto David : He will not turn from it. Of the fruit of thy body will I set on thy throne " (Psalm cxxxii. 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 " (Psalm ~~lxxxix.~~ 3, 4, 34, 37). " Thine house and thy Kingdom shall be established for ever before thee : thy throne shall be established for ever " (2 Sam. vii. 16).

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129.—Has the covenant made with David been fulfilled ?

ANSWER : It was fulfilled typically in Solomon ; but its real fulfilment 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.—" The Lord hath performed the word he spake, and I (Solomon) am risen up in the room of David my father and sit on the throne of Israel " (1 Kings viii. 20 . " David being a prophet, and knowing that God had sworn with an oath unto him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ; he, seeing this before, spake of the resurrection of Christ " (Acts ii. 29-30). " Jesus Christ, the Son of David, the Son of Abraham " (Matt. i. 1). " The Lord God shall give unto him the throne of his father David ; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end " (Luke ~~ix.~~ 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 on the throne of his glory " (Matt. xxv. 31). " Of the increase of his government and peace, there shall be no end. On the throne of David and his kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever " (Isaiah ix. 7). " He shall execute judgment and righteousness in the land. In those days shall Judah be saved and Jerusalem shall dwell safely " (Jer. xxxiii.

15, 16). "The Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (Isaiah xxiv. 23). "At that time they shall call Jerusalem the throne of the Lord" (Jer. iii. 17). "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah ii. 3). "There was given unto him (the Son of Man) dominion and glory, and a kingdom that all peoples, nations, and languages, should serve him. His dominion is an everlasting dominion, and his kingdom that which shall not be destroyed" (Daniel vii. 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 upon the earth before.

PROOF.—"This same Jesus shall so come in like manner as ye have seen him go" (Acts i: 10). "He (God) shall send Jesus Christ whom the heavens must receive until the times of the restitution of all things that God hath spoken" (Acts iii. 20). "To them that look for him shall he appear the second time" (Heb. ix. 28). "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel. He shall come to be glorified in his saints and to be admired in all them that believe" (2 Thess. i. 7-10). "We shall see him as he is" (1 Jno. iii. 2). "Every eye shall see him" (Rev. i. 7).

CONCERNING RESURRECTION, RESPONSIBILITY, AND JUDGMENT.

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.—"Jesus Christ shall judge the living and the dead at his appearing" (2 Tim. iv. 1). "Many of them that sleep in the dust of the earth shall awake" (Dan. xii. 2). "And shall come forth, they that have done good to the resurrection of life and they that have done evil to the resurrection of condemnation" (Jno. v. 29). "We shall not all sleep. . . . We who are alive and remain shall be caught away together with him in the clouds" (1 Cor. xv. 50; 1 Thess. iv. 17). "We must all appear before the judgment seat of Christ that every one may receive the things in body according to that he hath done, whether good or bad" (2 Cor. v. 10). "We shall all stand before the judgment seat of Christ." "Every one of us must give account of himself unto God" (Rom. xiv. 10, 12).

133.—Who are responsible to judgment?

ANSWER: All who know the truth, whether they submit to it or refuse.

PROOF.—"He that believeth not shall be condemned" (Mark xvi. 16). "To the one (them that are saved) we are a savour of life unto life, and to the other (them that perish) a savour of death unto death" (2 Cor. ii. 15-16). "The judgment of God is according to truth against them who commit such things. . . . Unto them that are contentious and do not obey the truth, but obey unrighteousness (shall be), indignation and wrath, tribulation and anguish upon every soul of man that doeth evil. . . . in the day when God shall judge the secrets of men by Christ Jesus" (Rom. ii. 2, 8, 9, 16). "This is the condemnation that light is come into the world, and men loved the darkness rather than light, because their deeds were evil" (Jno. iii. 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" (Jno. xii. 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.—"If ye were blind, ye should have no sin" (Jno. ix. 41). "Man that is in honour and understandeth not, is

like the beasts that perish" (Psa. xlix. 24). "Where no law is there is no transgression" (Rom. iv. 15). "Sin is not imputed when there is no law" (Rom. v. 13). "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin" (Jno. xv. 22). "The darkness shall cover the earth, and gross darkness the people" (Isa. lx. 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.—"They shall go to the generation of their fathers; they shall never see light" (Psa. xlix. 19). "They shall sleep a perpetual sleep and not wake" (Jer. li. 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. xxvi. 14). "Free among the dead, like the slain that lie in the grave, whom thou rememberest no more" (Psa. lxxxviii. 5). "Death hath passed upon all men" (Rom. v. 12). "Having the understanding darkened, alienated from the life of God through the ignorance that is in them" (Eph. iv. 18).

136.—What will the righteous among the responsible receive ?

ANSWER : Immortality of nature. Their mortal bodies will be changed in a moment by the power of the Spirit of God.

PROOF.—"He shall change our vile body, that it may be fashioned like unto His own glorious body" (Phil. iii. 21). "We shall all be changed in a moment, in the twinkling of an eye. . . . This mortal must put on immortality" (1 Cor. xv. 53). "Earnestly desiring to be clothed upon with our house, which is from heaven, that mortality may be swallowed up of life" (2 Cor. v. 2). "He shall quicken your mortal body by His Spirit that dwelleth in you" (Rom. viii. 11). "He shall render eternal life to them who, by a patient continuance in well doing, seek for glory and honour and immortality" (Rom. ii. 7). "He that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. vi. 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.—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41). "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the Kingdom of God, and ye yourselves thrust out" (Luke xiii. 28). "Some to shame and everlasting contempt" (Dan. xii. 2). "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" (Luke xii. 47-48). "Whosoever was not found written in the book of life was cast into the lake of fire . . . which is the second death" (Rev. xx. 15; xxi. 8). "He that soweth to his flesh shall of the flesh reap corruption." "The end of these things is death" (Gal. vi. 8; Rom. vi. 21).

CONCERNING CHRIST AS THE VANQUISHER OF THE GENTILES AND THE RESTORER OF ISRAEL.

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.—"The kings of the earth and their armies gathered together to make war against him" (Rev. xix. 19). "The Lamb shall overcome them; for he is Lord of Lords, and King of Kings, and they that are with him are called chosen and faithful" (Rev. xvii. 14). "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" (Isaiah lxiii. 3-4). "In righteousness doth he judge and make war" (Rev. xix. 11). "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. ii. 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 judgments 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 " (Ezekiel xxxix. 21-25). "He that scattered Israel will gather him and keep him as a shepherd his flock " (Jer. xxxi. 10). "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth " (Is. xi. 12). "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 will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all " (Ezek. xxxvii. 21-22).

140.—Will all 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.—"I will bring you out from the people ; and will gather you out of the countries wherein ye are scattered . . . and I will bring you into the wilderness of the people, and there will I plead with you face to face like as I pleaded with your fathers in the wilderness of the land of Egypt ; so will I plead with you, saith the Lord God. And I will cause you to pass under the rod and will bring you into the bond of the covenant ; and I will purge out from amongst 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 " (Ezek. xx. 34, 38 ; see also Mal. iii. 5, and Is. i. 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 ” (Is. lx. 21). “ I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers when I took them by the hand to bring them out of the land of Egypt. . . . I will put My laws in their inward parts and write it in their hearts, 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 even to the greatest of them : for I will forgive their iniquity and I will remember their sins no more ” (Jer. xxxi. 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. xl. to xlviii. ; Haggai ii. 9 ; Isaiah lx. 7, 13 ; Zechariah xiv. 16, 19 ; Ezek. xxxvi. 35 ; Micah iv. 1, 3.

CONCERNING OTHER NATIONS DURING THE REIGN OF CHRIST.

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.—“All peoples, nations, and languages shall serve him” (Dan. vii. 14). “The nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted” (Isa. lx. 12). “I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes” (Zeph. iii. 20). “Ten men shall take hold, out of all the 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. viii. 23).

144.—How long will this ruling of all nations by Christ and his people last?

ANSWER: One thousand years.

PROOF.—“They lived and reigned with Christ a thousand years” (Rev. xx. 4, 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, and the sinner being an hundred years old shall be accursed” (Isa. lxxv. 20). “Neither shall they (the Levitical servants of the temple in the age to come) take for their wives a widow . . . and they shall come at no dead person to defile themselves, but for (dead) father or for mother, or for son, or for daughter, for brother or for sister, that hath had no husband, for them they may defile themselves” (Ezek. xlv. 22, 25).

CONCERNING THE END OF THE THOUSAND YEARS.

146.—Will the kingdom come to an end at the close of the thousand years?

ANSWER: The kingdom will never end: but it will undergo a change at the close of the millennium.

PROOF.—"Of his kingdom there shall be no end" (Luke i. 33), "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. xv. 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. xv. 26). "There shall be no more death, neither sorrow nor crying" (Rev. xxi. 4). "Then cometh the end when He shall have delivered up the Kingdom unto God, even the Father, when he shall have put down all authority and power; for he must reign till he hath put all enemies under his feet" (1 Cor. xv. 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.—"Behold I make all things new. . . . I will give unto him that is athirst of the fountain of the water of life freely. . . . But the fearful and unbelieving, etc., shall have their part in the lake that burneth with fire and brimstone, which is the second death" (Rev. xxi. 6-8). "All the wicked will God destroy" (Psa. cxlv. 20). "He putteth away all the wicked of the earth like dross" (Psa. cxix. 119). "Death and hell were cast into the lake of fire which is the second death" (Rev. xx. 14).

149.—Will it be possible for those who live as mortal men during the reign of Christ 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. xv. 26). "The leaves of the (symbolic) tree were for the healing of the nations" (Rev. xxii. 2). "Another book was opened which is the book of life, and the dead were judged out of those things that were written in the books" (Rev. xx. 12). "They (who enter into life at the coming of Christ) were redeemed from among men, being the first fruits unto God and unto the Lamb" (Rev. xiv. 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.—"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 . . . The Lord God giveth them light and they shall reign for ever and ever" (Rev. xxii. 3-5). "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14). "The earth he hath established for ever" (Psa. lxxviii. 69). "I will give thee (Christ) the uttermost parts of the earth for thy possession" (Psa. ii. 8). "The meek shall inherit the earth, and shall delight themselves in the abundance of peace . . . their inheritance shall be for ever" (Psa. xxxvii. 11-18). "The kingdoms of this world are become the kingdoms of our Lord and His Christ, and he shall reign for ever and ever" (Rev. xi. 15).

QUESTIONS

FOR

Children Under Eight.

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 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 the 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 thy 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.—Over 1,900 years.

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, the land of Palestine.

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, Zebulon, 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 then ?

ANSWER.—Moses led the Israelites into a desert place among great and high mountains, called Sinai ; and there God showed 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. Last of all, 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 baptized 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.