

1,000 Questions and Answers
ON POINTS OF CHRISTIAN DOCTRINE
By DANIEL KAUFFMAN

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BIOGRAPHY OF DANIEL KAUFFMAN

Daniel Kauffman was born on 20 June 1865 in Juniata, Pennsylvania and died on 6 January 1944 near Pamell, Iowa.

He secured the degree of Principal of Pedagogics at the Missouri State University, taught school in Missouri (1883-97), and served as county commissioner (superintendent 1887-97). For a time he conducted a private business college at Garden City, Missouri.

He was married in 1887 to Ota J. Bowlin who died in 1890. There were two children. In 1902 he married Mary C. Shank. There were six children.

Under the preaching of J.S. Coffman he was converted in 1890, and joined the Mennonite Church (MC). He was ordained minister in 1892 and bishop in 1896. His natural gifts as speaker, teacher, writer, and leader contributed to his being an outstanding leader in the Mennonite Church for over 40 years. He was a prime mover in the organization of Mennonite Central Conference, and its first moderator at the age of 33. He was the only man to serve as moderator four times. He also served as moderator of the Missouri-Iowa and the Southwestern Pennsylvania Conferences. Able to transcend all bounds of sectionalism and factionalism, he was a church statesman, serving often as mediator and conciliator.

Kauffman urged the establishment of Hesston College, taught in the Bible School of Alexandria, Virginia, which proved to be the beginning of Eastern Mennonite College, and served one year (1922-23) as president of Goshen College.

Kauffman was a prolific writer at a time when the church was poor in writers. He was the author of books and booklets like: *Manual of Bible Doctrine* (1898), *One Hundred Lessons in Bible Study* (1899), *Bible Doctrines Briefly Stated* (1908), *One Thousand Questions and Answers* (1908), *The Conservative Viewpoint* (1918), *The Devotional Side of Life* (1942), *Mennonite Church History* [jointly with J.S. Hartzler] (1905), *A Talk With Our Boys and Girls* (1906), *The Message and The Message Bearer* (1917's), *The Christian Worker* (Early 1920's), *The Gospel Mirror* (1922), *The Mennonite Church and Current Issues* (1923), *The Way of Salvation* (1920), *Mennonite History* (1927), *Mennonite Cyclopedic Dictionary* (1937), *Life Insurance* (?), *My Vision of The Future* (1939), *Helps for Ministers* [With J.L. Stauffer] (?), *Fifty Years In The Mennonite Church* (1940), etc.

He served as editor and chief writer of *Doctrines of the Bible* (1928). His greatest work was as editor of the *Gospel Witness* (1905-8), and of the *Gospel Herald* (1908-1943).

I. SALVATION

1. What is salvation ?

Salvation is deliverance from sin and its penalty.

2. Who is the Author of Salvation ?

Christ. "And being made perfect, he became the author of eternal salvation" (Hebrews 5:9).

3. To whom is salvation offered?

"Look unto me, and be ye saved, all the ends of the earth: for I am God" (Isaiah 45:22).

4. What are the conditions of salvation?

Faith (John 13:3), repentance (Luke 13:3), obedience (Hebrews 5:9).

5. How is man saved?

"By grace are ye saved through faith; and that not of yourselves, it is the gift of God" (Ephesians 2:8).

6. Have our good deeds anything to do with our salvation?

"Not of works, lest any man should boast" (Ephesians 2:9).

7. Then do we understand that a man may live on in sin, just so he has faith?

"Faith without works is dead" (James 2:20). "How shall we that are dead to sin live any longer therein" (Romans 6:2) ?

8. What is the way of salvation ?

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

9. Is there no other way ?

"There is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

10. How does God look upon the lost ?

He is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

11. How was God's love manifested toward man ?

"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16).

II. FAITH

12. What is Faith ?

"Faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1).

13. How do we get Faith ?

"Faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

14. How does God look upon Faith ?

"Without faith It is impossible to please him" Hebrews 11:6).

15. What does faith do for Its possessor ?

It brings salvation (Ephesians 2:8), answer to prayer (Matthew 9:22), purity (Acts 15:9), justification (Romans 5:1), sanctification (Acts 26:18), guidance (2 Corinthians 5:7), continued life (Galatians 2:20), stability (Acts 16:5), power (Hebrews 11:33), victory (1 John 5:4).

16. What kind of faith brings about these results ?

A "faith which worketh" (Galatians 5:6).

17. What is a dead faith ?

"Faith without works" (James 2:20).

18. Of what is faith a measure ?

Power in service (Romans 12:3, 6).

19. What are the evidences of faith ?

Confession of former sins (Acts 19:18), absence of boasting (Romans 3:27), good works (James 2:18), obedience (Hebrews 11:8), testimony (2 Corinthians 4:13), the overcoming life (1 John 5:4).

20. How may our faith be increased ?

By prayer (Luke 17:5), by the Spirit (1 Corinthians 12:9).

21. What promise have the faithful ?

"Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

III. REPENTANCE

22. What are the necessary elements in repentance ?

Conviction (Acts 2:37), contrition (Luke 22:62), confession (Luke 15:18) forsaking sin (Acts 19:19), restitution (Luke 19:8).

23. Who needs repentance?

“All have sinned and come short of the glory of God” (Romans 3:23).

24. Who are commanded to repent? “Now commandeth all men every where to repent” (Acts 17 :30).

25. What of those who fail to repent of their sins ?

“Except ye repent, ye shall all likewise perish” (Luke 13:3,5).

26. Does God desire that men should repent ?

“He is not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

27. What leads to repentance ?

“The goodness of God leadeth thee to repentance” (Romans 2:4).

28. Is repentance always possible ?

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift . . . if they shall fall away, to renew them again to repentance” (Hebrews 6:4-6).

29. Does this mean that no backslider can be reclaimed ?

“I will heal their backsliding” (Hosea 14-4). It depends upon the former condition of the sinner and the nature of the sin whether backsliding is curable or incurable (1 John 5:16).

30. Is it possible to sin away the day of grace ?

“My spirit shall not a ways strive with man” (Genesis 6:3). “He found no place of repentance, though he sought it carefully with tears” (Hebrews 12:17).

31. Then what should all sinners do ?

“Seek ye the Lord while he may be found” (Isaiah 55:6) .

32. Do the people of God ever need to repent ?

“Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil” (Job 1:8)? . . . “Wherefore I abhor myself, and repent in dust and ashes” (Job 42:8).

33. What promise is held out to the truly penitent ?

“Repent and be baptized . . . and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

34. What are a few examples of spurious repentance found in the Bible ?

Pharaoh (Exodus 9:27), Balaam (Numbers 22:34), Saul (1 Samuel 15:24).

35. Why was their repentance spurious ?

They were all forced or insincere confessions. A simple confession to what others have already found out is not the least sign of repentance.

IV. CONFESSION

36. What importance does the Bible attach to true confession ?

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Romans 10:9).

37. Of what is a confession of Christ an evidence ?

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (1 John 4:15).

38. What is our duty regarding our faults ?

“Confess your faults one to another, and pray one for another” (James 5:16).

39. What duty is connected with confession ?

Restitution (Numbers 6:10).

40. Name some confessions mentioned in the Bible which were unavailing.

Balaam’s (Numbers 22:34), Achan’s (Joshua 7:20), Saul’s (1 Samuel 15:22).

41. What was wrong with these confessions ?

They were simply the acknowledgment of sins which could no longer be hid; not the expressions of penitent hearts.

42. Are forced confessions worth anything ?

Only as a preventative of other sins.

49. Should the Church exact confessions from erring members ?

The Church should try to bring such members to repentance, and accept a confession of sins as an evidence of penitence.

44. What of those who refuse to confess ?

“He that covereth his sins shall not prosper (Proverbs 28:13). No man with hidden sin, unconfessed, can ever hope for divine favor (Joshua 7:10-13).

45. Should all sins be confessed openly ?

All public transgressions, or the knowledge of which is liable to become public, should be confessed before the public. Since there is restitution in confession it should go at least as far as the offense. When private sins are fully repented of and confessed before God, judgment and circumstances should determine as to how much further the confession should extend.

46. How far should the Church bear with offending members who stubbornly refuse to confess their sins?

That depends upon the gravity of the offense or offenses, the nature of the individual, surrounding circumstances, etc. Always give the offender the benefit of the doubt where doubt exists, but never condone sin where it is positively known to exist. The following scriptures throw some light on the subject: (Matthew 18:17; Luke 13:6-10; Galatians 6:1).

47. What confessions should every child of God be ready to make ?

“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Peter 3:15).

V. GODLY SORROW

48. What does godly sorrow do ?

“Godly sorrow worketh repentance unto salvation” (2 Corinthians 7:10).

49. How about worldly sorrow ?

“The sorrow of the world worketh death” (2 Corinthians 7:10).

50. What is the promise to those who sorrow with godly sorrow ?

“Blessed are they that mourn: for they shall be comforted” (Matthew 5:4).

VI. JUSTIFICATION

51. What is the basis of our justification ?

“We conclude that a man is justified by faith, without the deeds of the law” (Romans 3:28).

52. Who are justified?

“All that believe are justified” (Acts 13:39).

53. Is a man justified by the law?

“A man is not justified by the works of the law, but by the faith of Jesus Christ” (Galatians 2:16).

54. How are good works to be considered in justification?

They are to be taken as an evidence of faith. “And why call ye me Lord, Lord, and do not the things which I say” (Luke 6:46)? “Faith without works is dead” (James 2:20). “Ye see then how that by works a man is justified, and not by faith only” (James 2:24).

55. To whom shall we look for justification?

“It is God that justifieth” (Romans 8:33). “Being now justified by his blood, we shall be saved from wrath through him” (Romans 5:9).

56. What of those who seek to justify themselves?

It will not stand the test. (See Luke 10:29; 16:15; 18:9-14).

57. How does Paul describe the state of the justified?

Their faith is imputed to them for righteousness. Read Romans 4:5-8; 8:28-30.

58. Can man in his own strength and goodness attain justification?

No. Read Romans 9:31, 32.

59. How then may he be justified?

Alone through grace (Romans 3:24; 4:16; 5:17-21).

60. What does justification mean for us?

“Who shall lay anything to the charge of God’s elect? It is God that justifieth” (Romans 8:33). “Whom he called, them he also justified: and whom he justified, them he also glorified” (Romans 8:30).

VII. CONVERSION

61. How often is this word found in the Bible? Once (Acts 15:3).

62. What importance does Christ attach to conversion?

“Except ye be converted . . . ye shall not enter into the kingdom of heaven” (Matthew 18:3).

63. What has the Lord to do in our conversion?

“No man can come to me, except the Father which hath sent me draw him” (John 6:44).

64. What are some of the results of conversion? Sins blotted out (Acts 3:19); times of refreshing (Acts 3:19); power in service (Luke 22:32); a pure life (Romans 6:2); love of brethren (1 John 3:14); obedience (Luke 6:46).

65. What is changed in Conversion?

Heart and spirit (Ezekiel 36:26); life (Romans 6:2, 4); affection (Colossians 3:2, 3); service (Romans 6:6).

66. What are some essentials in conversion?

Faith (Acts 16:31); repentance (Acts 3:19); obedience (Matthew 7:21-27); childlike simplicity (Matthew 18:3).

67. Does conversion change a man’s traits of character?

Only so far as these traits of character have been perverted by sin. It does not take away temper, but makes us the masters rather than the slaves of our temper. It does not take away weaknesses, but God gives us grace and power to overcome them. It does not change our talents, but the use of these talents is changed from instruments of darkness to instruments of light. In the case of Paul, for example, it was the same Saul of Tarsus, changed from a servant of Satan to a soldier of Jesus Christ.

68. What is God’s invitation to the unsaved?

“Turn ye, turn ye from your evil ways; for why will ye die?” (Ezekiel 33:11).

69. What encouragement does the Bible give to those who labor for the salvation of the lost?

“He that converteth the sinner from the error his way shall save a soul from death” (James 5:20).

70. What about the man who frequently has a new “experience,” each time claiming that had never been converted before?

The chances are that he needs it again.

71. Is it not true that some people are taken into the church unsaved, and are afterwards converted?

There is no doubt about it. But their “conversion” is not liable to Happen quite so often. The cases are very rare where a man is soundly converted and doesn’t know it.

72. What about those who profess conversion and continue to live in sin as before?

“How shall we, that are dead to sin, live any longer therein” (Romans 6:2)? “Like as Christ was raised from the dead by the glory of the Father even so we also should walk in newness of life” (Romans 6:4).

VIII. CONSECRATION

73. What is the meaning of this word?

To present; to dedicate. (Read Hebrews 7:28 and 10:20.)

74. What did the consecration of priests do for them?

It bound them to the service whereunto they were consecrated and completely separated them from their former vocation.

75. What does consecration do for God’s people?

It binds them to the service of the Lord, and completely separates them from the world.

76. What are we to consecrate?

(1) Ourselves, (2) our members (Romans 6:13), (3) our bodies (Romans 12:1), (4) our possessions (Matthew 19:16-24).

77. Is there such a thing as a person being a Christian without being consecrated?

The Bible is silent on this point. We know of no scriptures leading to this inference.

78. Is there such a thing as a man giving his heart to the Lord, and withholding his money from the support

of the Lord's work?

No (Matthew 19:16-24). All men are liberal with the object of their affections.

79. Is consecration an instantaneous or a progressive work?

Both. We yield ourselves once for all. We yield our members as light dawns upon us, as we grow in grace, and as opportunity affords.

IX. REGENERATION

80. How often is this word found in the Bible?

Twice — Matthew 19:28; Titus 3:5.

81. What is the meaning of the word?

Re — again; **generate** — to create or to beget; **tion** — act of or state of. **Re-genera-tion** act of begetting again.

82. What other name have we for this?

The new birth.

83. What does our Saviour say about the new Birth?

“Except a man be born again, he cannot see the kingdom of God” (John 3:3).

84. What does Paul say on this subject?

“For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature” (Galatians 6:15).

85. What is it to be “a new creature?”

“If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new” (2 Corinthians 5:17).

86. Can any man describe the process of regeneration?

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit” (John 3:8).

87. How does Paul describe the new life?

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Galatians 2:20).

88. Are the children of God born of literal water (John 3:5)?

“Being born again, not of corruptible seed, but of incorruptible, by the word of God” (1 Peter 1:23).

89. In what sense does Paul consider Timothy and others as his spiritual children?

“For in Christ Jesus I have begotten you through the gospel” (1 Corinthians 4:15). Read James 1:18.

90. What effect has the new birth upon the life? “Whosoever is born of God doth not commit sin” (1 John 3:9)

91. Why?

“For his seed remaineth in him: and he cannot sin because he is born of God” (1 John 3:9). “He that committeth sin is of the devil” (1 John 3:8).

92. Does this mean absolute perfection?

No. We never get so far along that we can not consistently pray, “Forgive us our debts, as we forgive our debtors.” It means that they who are born of God seek all the light they can get, live up to all the light they have, and that to them the Lord doth not impute sin, for “the blood of Jesus Christ his Son cleanseth us from all sin” (Romans 4:8; 1 John 1:7).

93. Does it not require a “second work” to fit a man to lead a sinless life?

The Bible is entirely silent on this point. When John said, “Whosoever is born of God doth not commit sin,” he left no room for the much talked about “wilderness life” between regeneration and the “second work.”

94. If man can not explain the process of regeneration, how may he know that he has the new life in him?

He may know this because of faith (John 5:24), love of the brethren (1 John 3:14), and a sinless life (Romans 6:2, 4).

95. Ought a man to believe anything which he can not fully understand?

Select the simplest object you can find. After you have learned all about it, so that it is impossible to know more about it, ask this question again.

95. Can any one who is not a believer in the Christian religion experience regeneration?

“He that hath the Son hath life: and he that hath not the Son of God hath not life” (1 John 5:12).

X. REDEMPTION

97. What was man's condition after the fall?

"Death passed upon all men, for that all have sinned" (Romans 5:12).

98. Could not man have redeemed himself?

"They are all gone out of the way, they are together become unprofitable" (Romans 3:12).

99. Was not the law sufficient to effect our redemption?

"For the law . . . can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Hebrews 10:1).

100. What then must we conclude?

"Redemption is possible alone through Christ" (John 14:6; Acts 4:12).

101. How was this accomplished?

"By his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12).

102. What is now our station?

"Ye are not your own. For ye are bought with a price. Therefore glorify God in your body" (1 Corinthians 6:19, 20).

103. From what were we redeemed?

From all iniquity (Titus 2:14); from the curse of the law (Galatians 3:13).

104. Is redemption for those alone who have lived since Christ?

No. Read Job 19:25; Psalm 19:14; Galatians 4:5, etc.

XI. ADOPTION

105. What does redemption procure for us?

The adoption of sons (Galatians 4:5),

106. Whom shall we thank for this adoption?

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God" (1 John 3:1).

107. What is the condition upon which people are adopted?

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "Wherefore come out from among them, and be ye separate . . . and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:17, 18).

108. Are we adopted because of our own merits?

It is alone through the grace of God that we can claim this honor (Ephesians 1:5-7).

109. What takes place in adoption?

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Hebrews 12:6). (See also Romans 7:24).

110. What is the test of sonship?

"If ye endure chastening, God dealeth with you as with sons" (Hebrews 12:7).

111. What of those who claim to have attained such a high state that they are without chastisement?

"If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Hebrews 12:8)

112. What is the result of chastisement?

"It yieldeth the peaceable fruits of righteousness to them which are exercised thereby" (Hebrews 12:11).

113. What does adoption mean for God's children?

Freedom (Romans 8:15). Eternal inheritance (Romans 8:17).

XII. SANCTIFICATION

114. Is this word defined in the holy scriptures?

It is not.

115. How then may we know what it means?

By the use of the word in the sentence.

116. What is the first instance of it mentioned in the Bible?

Genesis 2:3, "And God blessed the seventh day and sanctified it."

117. What did God do when He sanctified the Sabbath?

He set it apart as a day of rest from natural toil

118. Then does sanctification mean a setting apart?

Yes.

119. Can this definition be generally applied in all Bible references?

Yes.

120. What other things are spoken of as being sanctified?

The tabernacle (Exodus 29:44), the altar (Exodus 29:44) a fast (Joel 2:15), etc., etc.

121. What persons are spoken of as being sanctified?

The firstborn. (Exodus 13:2), the people (Exodus 19:10), the priests (Leviticus 8:30), God (1 Peter 3:15), Christ (John 17:19).

122. What conclusion do we arrive at from these references?

That depends upon the sanctifier and the purpose whereunto persons or things are sanctified as to what the sanctifying or setting apart really means. Since the Sanctification usually spoken of in connection with the children of God means setting apart through the power of God to His service, it becomes a synonym of holiness. Hence, when we speak of true evangelical sanctification, we mean holiness.

123. What Importance does the Bible place upon holiness?

Without it, no man can see the Lord (Hebrews 12:14)

124. Does this mean, no sanctification, no salvation?

Yes.

125. What about the theory of first conversion, then a wilderness experience, and then sanctification?

The Bible is silent on this theory.

126. Does the Bible require a greater degree of consecration for sanctification than for conversion?

No.

127. Is not Christian perfection a result of Sanctification?

Christian perfection is assured as an evidence of the new birth (1 John 3:8, 9).

128. Does not the Bible teach a purified life through the baptism of the Holy Ghost?

The blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:7).

129. Who are mentioned in the work of sanctification?

The Father (John 10:36), Christ (1 Corinthians 1:30), the Holy Ghost (Romans 15:16), the Word (1 Timothy 4:5).

130. What does sanctification procure for us?

A union with Christ (Hebrews 2:11) Christian perfection (Hebrews 10:14); separation from the world (Romans 12:1, 2; 2 Corinthians 6:14-18); purification (2 Timothy 2:21); eternal inheritance (Acts 26:18).

131. May a man be sanctified and still continue in his sins? "He that committeth sin is of the devil" (1 John 3:8).

132. What is said of those who belong to Christ?

"They that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24).

133. What is the Gospel standard of sanctification?

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23).

XIII. ORDINANCES

134. What is an ordinance?

An established rite or ceremony.

135. What of the ordinances of the Old Testament?

They were abolished in Christ (Ephesians 2:15).

136. Does not this refer to all ordinances, whether they belong to the Old or the New?

“Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you” (1 Corinthians 11:2).

137. But the revised version calls this traditions?

Then read 2 Thessalonians 2:15 and 2 Thessalonians 3:6.

138. How may we know when we keep the ordinances?

By keeping all the commandments of the Lord, we know that the ordinances are included.

139. Is it necessary to keep the commandments?

He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him (1 John 2:4).

140. But if I just keep some of them — the most important?

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven (Matthew 5:19).

141. But other people do not keep them.

“What is that to thee? follow thou me”(John 21:22).

142. What blessing is there in keeping them? If ye know these things, happy are ye if ye do them” (John 13:17).

XIV. MARRIAGE

143. When was this ordinance Instituted ?

In the creation.

144. Why was it instituted ?

“It is not good that the man should be alone” (Gen. 2:18).

145. What constitutes the marriage ?

“For this cause shall a man leave father and mother and shall cleave unto his wife; and they twain shall be one flesh” (Matthew 19:5).

146. What injunction was laid on the marriage vow ?

“What therefore God hath joined together, let not man put asunder” (Matthew 19:6).

147. Is divorce therefore unscriptural ?

Yes.

148. Did not Moses sanction divorce ?

Moses permitted it because of the hardness of the hearts of the people, “but from the beginning it was not so” (Matthew 19:8).

149. What did Christ call the putting away of a companion?

Except for the one cause Of fornication, He called it adultery (Matthew 19:9).

150. What does He call marrying divorced persons?

He calls it adultery (Matthew 5:32; 19:9; Mark 10:11; Luke 16:18).

151. What is the proper thing to say of those who are living together as husband and wife while one or both of them have a divorced companion living?

They are living in adultery.

152. Have not the civil authorities the power to grant divorces and authorize re-marriage?

“What therefore God hath joined together let not man put asunder” (Matthew 19:6).

153. How then shall we regard the second alliance?

The same as if no second marriage ceremony has been performed.

154. What about divorced people, anyway?

Let them remain unmarried, or else be reconciled to their former companions (1 Corinthians 7:11).

155. What about plural marriages? Like divorces, they were permitted under Old Testament authority, but under the New It is, “Let every man have his own wife, and every woman have her own husband” (1 Corinthians 7:2).

156. What does a laxness in marriage vows indicate ?

It Indicates a condition of inward decay which is not good.

157. What sin was especially mentioned in God’s indictment against the antediluvians ?

They were loose in the marriage vow (Genesis 6:1-8).

158. What was the cause of the downfall of Samson, of Solomon, and finally of all Israel?
They were loose in the marriage vow.
159. What great sin lies at the root of the decay of all fallen or falling nations ?
Looseness in the marriage vow.
160. Why does this sin so vitally affect the existence and power of nations ?
Because it is connected with the very vitals of moral purity. The very fact that the marriage vow is lightly regarded shows that this moral purity is gone. This gone, the home is destroyed. Destroy the home, and you destroy the nation.
- 161 How may minds of the people be gotten right on the marriage question?
If such a thing is possible, it will be by teaching the sacredness of the marriage vow, and by planting ourselves upon Gospel grounds in that the idea of marriage among divorced persons is entirely banished.
162. What two restrictions did the Israelites have on this question ?
Marriage with heathens (Deuteronomy 7:1-3; Ezra 9:1-3; Nehemiah 13:23-27), and marriage with near relatives (Leviticus 18).
- 163 From what standpoint is marriage with near relatives objectionable ?
It multiplies and intensifies family weaknesses.
164. From what standpoint is marriage with heathen objectionable ?
It leads believers away from God.
165. Was not Ruth converted through the influence of the family among whom she married ?
Yes. Here and there you find a case where a child of God marries a worldly and it ends all right. But where you find one case like that, you find a number that turned out bad. Shall we justify mixed marriages because of Ruth, and close our eyes to the fate of all Israel?
166. Then may it not be well to advise only those who are strong-minded and well established in the faith to marry out in the world, and thus win souls for Christ?
Let all such take a lesson from Samson, the strongest man, and Solomon, the wisest man. Listen to the voice of Nehemiah: "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like unto him, who was beloved of his God, and God made him king over all Israel: nevertheless even he did outlandish women cause to sin." (Nehemiah 13:26)
167. What advice has the New Testament to give?
"Be ye not unequally yoked together with unbelievers" (2 Corinthians 6:14). Marry ". . . only in the Lord" (1 Corinthians 7:39).
168. Then what about those who are already unevenly yoked?
Let them make the most of circumstances. Read answer to this question (1 Corinthians 7:12-14).
169. What is the best safeguard against mixed marriages ?
Avoid the unequal yoke in associations.
170. Would not that be selfishness ?
You may be sociable and friendly with all people without attempting to court all people.
171. At what age should people begin to consider the marriage question ?
When the body is fully matured it is a permission from God to consider the question, all other questions being favorable. [Many scriptural Churches has collectively determined the age of 18 years as a minimum].
172. What are the chief objections to early marriages ?
A lack of sober judgment and interference with physical development.
173. Is it obligatory that all marriageable people marry ?
No. Some of the noblest Christian workers we have ever seen were never married.
174. Would it not be better to marry unbelievers than to remain single all your lives?
Better remain single all your lives than to be tied to someone who is liable to make your life a failure, or your posterity a generation of infidels.
175. How may we know what is the best thing to do ?
Obey God's Word, follow His directions, accept His leadings, and He will lead you into positions where you will be of the highest possible service to Him.

XV. ANOINTING WITH OIL

170. Why call this an ordinance?

It is a Christian ceremony.

177. Is it a command?

It comes to us rather as a divine suggestion

178. If not an absolute command, why observe it?

Anything brought to us through the suggestion of the divine inspiration merits our prayerful consideration.

179. Who should administer it?

The elders of the church (James 5:14).

180. Why not elders of some other church ?

For the same reason that you would not send for them to administer the communion.

181. Does not the oil referred to in James 5:14 mean the "oil of grace?"

Man cannot anoint with the "oil of grace."

182. Is this obligatory upon all sick people?

We believe that if this were an absolute command it would have been given in that form. As it is, we regard it in the same light that we regard the preceding verse.

183. What promise is coupled with the anoint

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:15).

184. Should anyone be anointed who has not faith that these things shall be accomplished?

It can not be the "prayer of faith," unless faith is exercised in these promises.

185. Is it not appropriate to have the anointing just before death?

The Bible is silent on this. The anointing spoken of in James 5:14,15 is for healing and raising up; not an unction of the soul.

186. Is it not every sick man's privilege to be anointed and healed? If this were so, no one would die except because of failure to live up to his Christian privileges.

187. Is there an instance in the Bible to show that the apostles suffered a case of sickness among the faithful to go by without bringing about instant healing?

"Trophimus have I left at Miletum sick" (2 Timothy 4.20).

188. Should small children be anointed?

Not any more than they should be baptized.

189. What evidence have we that only persons who are right before God should be anointed? The Word says, "If he have committed sins, they shall be forgiven him." Only people with the right attitude toward God can have their sins forgiven.

190. Do we conclude from this reference to sins that sin is the cause of the sickness?

Not necessarily. The presence of that word "if" shows that James recognized that a person may be sick without having committed sins.

191. Under what circumstances, then, should a person be anointed? When a person is so sick that it becomes necessary for some power to "raise him up", when he has fully resigned himself to God so that in case he has committed sins he is in shape to have them forgiven; when he has prayerfully considered this question in the light of God's promises, and has full faith that "the prayer of faith shall save the sick, and the Lord shall raise him up"; then it is his privilege to "send for the elders of the church, which privilege should not be neglected.

192. What spirit should pervade all prayers?

"Thy will be done."

XVI. THE HOLY KISS

193. How many times are we commanded to salute one another with an holy kiss? Five times (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; I Thessalonians 5:26; 1 Peter 5:14).

194. Does God intend that this should be practised among believers today?

There is no reason why this should be abolished while the rest of the epistles remain in force.

195. But customs have changed.

No doubt of it; but the Word of God is still the same.

196. Is it right to greet a weak brother ?

Certainly; unless you acknowledge that you do not love him. This is a “kiss of charity”; not a kiss of judgment.

197. Would it not be wise to refrain from keeping this commandment for fear of contracting diseases ? Evidently the Lord did not so consider it, or He would not have inspired the apostles to write the commandment.

198. Should only preachers obey this command? Not unless you consider that the whole Bible is intended for preachers only.

199. Does not this practice lead to hypocritical salutations, as in the case of Judas?

To violate this command on this account would be to add the sin of disobedience to the sin of hypocrisy.

Judas’ sin was not in greeting his Master, but in harboring the iniquity which made the kiss hypocritical. Disobedience is no cure for iniquity. The thing to do is to have the Lord cleanse the heart from all iniquity, and every kiss will then be an holy kiss.

200. Have we any evidence that the holy kiss was practised in apostolic times?

Aside from the commandments themselves, we have an instance recorded in Acts 20:37.

201. What is the holy kiss for?

It is the symbol of love (1 Peter 5:14).

202. Could the greeting of an unworthy brother be considered a holy kiss?

The whole question of its holiness lies with the person who imparts it.

203. What then should be done with unworthy brethren?

Deal with them according to the scriptures bearing on such cases, and let not the right hand of fellowship and kiss of brotherhood be withdrawn from him until he is declared to be “unto thee as a heathen man and a publican.”

204. Is it wrong to greet persons who are not brethren?

There is no scripture against it. It seems to be a matter of privilege. The apparent effect on such a practice should determine the wisdom or unwisdom of exercising the privilege.

XVII. THE CHRISTIAN WOMAN’S DEVOTIONAL COVERING/HEADSHIP VEILING

205. Where do we read about this subject?

In 1 Corinthians 11:2-16.

206. Who should wear it?

“Every woman” (v. 5).

207. When should they wear it?

While praying and prophesying (v.5).

208. Does this mean only when you are attending the public worship of some church which observes its practice?

Not unless that is the only time when you pray or prophesy.

209. Is there a greater reason for wearing during church than family worship?

None whatever. If so, what scripture throws light on the subject?

210. What is the covering for?

“A sign of authority” showing that woman recognizes the position in which God has placed her, and stands side by side with man as his helpmeet in carrying forward the work of the Gospel.

211. Should only married women wear this covering?

Except in times when worldly fashions decree that women’s hair be “shorn or shaven,” all women, married or single, wear the covering which God through nature teaches (vs. 14, 15). All [Christian] women, married or single, should wear the covering which God through revelation teaches (vs. 2-13).

212. Does not Paul say that woman’s hair “is given her for a covering”?

Yes; but not the covering which he was talking about before he brought in that illustration from nature to impress the force of his teaching.

213. What is the difference between the two coverings? The long hair is the sign of the natural relation which exists between man and woman according to nature; the veiling is the sign of the spiritual relation which should exist between them as man and woman in the Lord.

214. Why is the illustration from nature an apt one?

With the exception noted in answering question 211, women universally are obedient in wearing the sign which nature gives, and it is recognized among all classes of women that "if a woman have long hair it is a glory to her." Now let all Christian women be fully as loyal to God by wearing the sign of her spiritual relation to man.

215. What is Paul's conclusion?

Wear both or none (v. 6).

216. Why?

To discard the artificial covering is just the same as is she were shorn or shaven.

217. Does not that teach that the two coverings are one and the same thing?

No. (1) The word "also" in v. 6 decides that point emphatically. (2) The long hair is in no sense a "sign" or "power". (3) The long hair is in no sense a veiling, as the word covering can be rendered. (4) Only women who wear wigs could cover or uncover their heads at will for the devotional season, if the prayer-covering meant the long hair. (5) Under this rendering verses 5 and 6 would make foolish reading. (6) What would have been the use in Paul going to all this trouble in teaching something which women by common consent would have done anyway?

218. At what conclusion do we therefore arrive?

That the Christian woman should always be veiled while praying or prophesying.

219. Would not the hat or bonnet do?

There would be no "sign" or "power" about that

(v. 10). At any rate, it seems strange that people stick to the long hair as the covering as long as they can present the least show of a plausible argument, and then jump past the real covering, and contend that the hat or bonnet will do just as well.

220. What authority had Paul to teach what he did?

"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 8:15).

221. What is meant by v. 16 ?

The churches of God had no such custom as women worshipping with heads uncovered.

222. What about the theory that Paul meant to say that there was no such custom as a prayer covering among the churches of God? Such theory is in direct conflict with v. 5, 6, and 10. Paul was not in the habit of explaining points of Christian doctrine, and winding up by saying that there was nothing in it.

223. Is this a saving ordinance?

Not any more than baptism or the communion.

224. Do not most churches discard this doctrine?

"What is that to thee? Follow thou me" (John 21 :22).

225. Is it right to suffer ourselves to be made a gazing stock?

It is right to obey God, and let our lights shine. If this causes the world to gawk and gaze, the matter rests with them, not with us.

226. Should the covering be worn when people are ashamed of it?

Timid sisters sometimes feel abashed because of the scorn and rudeness of a proud and foolish world. Worldly Sisters are reluctant to wear it because the condition of their hearts is not in keeping with the purpose for which this "sign" is worn. The first need to pray for more grace. The second should pray for conversion. Neither should discard the covering.

227. Is this ordinance intended only for Mennonites and Dunkards? Not unless the whole Bible is intended for them only.

228. What should be the form of this covering?

The Bible does not specify the form. It refers to it as a "veil" and a "sign". It shall therefore be a veiling, recognized as a headship veiling. Being a church ordinance, the church should determine its form. The form now adopted by most churches obeying this command is quite appropriate. The white cap is a veil, shaped for convenience in wearing, and its color is the symbol of purity.

229. Should the covering be worn by women who are not obedient to the principles for which this covering is a sign?

Yes; and get right with God so that their lives are in conformity with the sign.

230. Who first called this an ordinance?

Paul (v. 2) is the first of whom we have any record.

231. How many ordinances are mentioned in 1 Corinthians 11 ?

Two: the headship veiling and the communion.

XVIII. FEET WASHING

232. Who instituted this ordinance?

Christ (John 13:1-17).

239. Do we read of feet washing before this event?

Yes, as a service we read of it in Genesis 18:4; 19:2, and several other places. As a ceremony, it is spoken of in Exodus 30:17-21 and Exodus 40:30-32.

234. What is the difference between feet washing as a service and feet washing as a ceremony?

As a service it was taken up as a voluntary custom without command or punishment for nonobservance. As a ceremony it was instituted by divine authority, and ordered to be observed "that ye die not." {Lev. 8:3}

235. Which of these does the feet washing mentioned in John 13 resemble?

The latter.

236. In what respects?

It was instituted by divine authority and a reward offered for its observance.

237. What conclusion do we therefore arrive at?

That the washing of the saints' feet is a Christian ceremony which all Christians should practice.

238. Does not this simply teach humility, and the duty of Christians to serve one another; such as dusting clothes, blacking shoes, etc.?

This ceremony teaches humility and Christian service in the same way that the communion teaches a memory of the suffering and death of Christ. The symbol must be kept up that the principles for which it stands may not be forgotten.

239. What was Christ's reply when Peter refused to have his feet washed?

"If I wash thee not, thou hast no part with me" (v. 8).

240. Was this an old custom?

No. (1) Christ was serving as the head of the Church, not the host of a social company, and therefore owed them no service. (2) They had no custom of "rising from supper" to wash feet. (3) Had this been an old custom Peter would have known it (v. 7). (4) It was distinctly a ceremony.

241. Was it for cleanliness?

No. (vs. 10, 11).

242. What did Christ say that makes us think that this ceremony is obligatory upon all Christians?

"If I wash thee not, thou hast no part with me" (v. 8). "Ye also ought to wash one another's feet" (v. 14).

"For I have given you an example, that ye should do as I have done to you" (v. 15). "If ye know these things, happy are ye if ye do them (v. 17).

243. "I believe this is a command; but since my Church does not keep it am I not excusable in not keeping it?"

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

244. Are there not some people who observe this command hypocritically?

An abuse of a good thing is no argument against its use. Which is the worst, hypocrisy or disobedience? By the grace of God, we need not be guilty of either.

245. But most of the intelligent people tell us we need not observe this. "We ought to obey God rather than men" (Acts 5:29).

246. How may I know what I ought to do?

Read John 13:1-17, and do what it says.

247. How did Christ remind us of our duty?

"Ye ought to wash one another's feet" (v. 14)

248. Why did He wash His disciples' feet?

"I have given you an example that ye should do as I have done to you" (v. 15).

249. What encouragement is given to the obedient?

"If ye know these things, happy are ye if ye do them" (v. 17).

250. Is the subject ever mentioned in the epistles?

It is mentioned once (1 Timothy 5:10).

251. Is not the fact that it is there mentioned in connection with a number of good works an evidence that it is simply a good work and not a Christian ceremony?

It could not have been simply a good work, or it would not have said "saints' feet." It would have been "strangers feet", "the needy's feet," or some other term showing that it was a general act, and not simply confined to "saints." That word makes it positive that Paul referred to the same Christian ceremony which Christ instituted.

252. What other evidence have we that this command should still be observed? It is one of the "all things" which our Saviour included in the Great Commission.

XIX. THE COMMUNION

253. What is the meaning of the word?

A common union.

254. Of what feast is it the successor?

Of the Jewish passover feast.

255. When and by whom was it instituted?

It was instituted by Christ at the last legal Jewish passover.

256. What is the communion for?

"This do in remembrance of me" (1 Corinthians 11:24) "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).

257. What do the cup and the bread represent?

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ" (1 Corinthians 10:16)?

258. Of what should the cup consist?

Of the fruit of the vine (Mark 14:25).

259. Fermented or unfermented?

The Bible is not silent on this question. "Ye shall put away leaven out of your houses" (Exodus 12:15) "Neither shall there be leaven seen with thee in all thy quarters." (Exodus 13:7) "Thou shalt not offer the blood of my sacrifice with leaven" (Exodus 34:25) "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." (Matthew 16:12) "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Corinthians 5:6-8) "A little leaven leaveneth the whole lump." (Galatians 5:9)

Leaven in the scriptures refers to both yeast and sin. Wine as it is commonly referred to today is fermented by yeast and contains alcohol. In Biblical times 'wine' was a generic term which could refer to both fermented and unfermented drinks. Jesus referred to it as "fruit of the vine" (Matthew 26:29; Mark 14:25; Luke 22:18). All leaven was removed as part of the passover feast this included fermented wine.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Hebrews 4:15). Therefore fermented wine is an unfitting symbol of the blood of Christ.

260. Which seems most appropriate?

Inasmuch as the use of fermented liquids is one of the great curses to men, it seems to us most appropriate to use the unfermented wine.

Is it probable that Christ took an intoxicating liquor, which in all the ages past had been the cause of misery and ruin, and which in all the ages to come would destroy myriads in temporal and eternal destruction; that he took the wine which his own inspired Word declared "wine is the poison of dragons, and the cruel venom of asps whose deadly bite is like a serpent, and whose fatal sting is like an adder" (Deuteronomy 32:33), and made that the symbol of his atonement, saying, "This is the New Testament

in my blood”? (Luke 22:20) But, in “the fruit of the vine,” pure, unfermented, healthful, and life-sustaining, and which the Scriptures called “the pure blood of the grape,” (Deuteronomy 32:14) there was harmony and force in making it the symbol of atoning blood by which we have spiritual life and eternal blessedness.

Leaven, because it was corruption, was forbidden as an offering to God. Exodus 34:25: “Thou shalt not offer the blood of my sacrifice with leaven.” But salt, because it prevents corruption and preserves, is required. Leviticus 2:13: “With all thine offerings thou shalt offer salt.” If leaven was not allowed with the sacrifices, which were the types of the atoning blood of Christ, how much more would it be a violation of the commandment to allow leaven, or that which was fermented, to be the symbol of the blood of atonement? We cannot imagine that our Lord, in disregard of so positive a command, would admit leaven into the element which was to perpetuate the memory of the sacrifice of himself, of which all the other sacrifices were but types.

Our Lord blessed the bread, and for the cup he gave thanks. Each element alike was the occasion of devout blessing and thanksgiving. This cup contained that which the Saviour, just about to suffer, could bless, and which he, for all time, designated as the symbol of his own atoning blood.

261. What should be true of a body of communicants?

“For we being many are one bread and one body: for we are all partakers of that one bread” (1 Corinthians 10:17).

262. What is God’s will concerning communicants?

“Behold Israel after the flesh are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils” (1 Corinthians 10:18-20).

263. What is the main argument presented in this scripture? When we commune with people who are professedly not one with us, we become partakers of their sins.

264. What is the most urgent desire?

“I would not that ye should have fellowship with devils” (1 Corinthians 10:20).

265. What duty therefore devolves upon the Church?

To keep the Lord’s table in order, so that communicants thereat are not in fellowship with devils.

266. What restriction therefore becomes necessary?

To admit to the communion those only who acknowledge the jurisdiction of the Church

267. Is not this passing judgement upon all who are not members of our Church?

It is simply recognizing what already exists. They are not members of the Church, do not pretend to be in harmony with us, and are not subject to our rules and regulations.

268. But what about unworthy members?

Before a communion service is held, the spiritual standing of each member should be ascertained. This is usually done in council or examination meetings.

269. In admitting only members of our own Church to the communion, do we mean to take the position that members of other churches are all unsaved?

No. We simply mean to say that the Gospel unity required in the communion can be maintained only when it is restricted to those who are subject to the jurisdiction of the church.

270. Why not admit worthy members of other churches to the communion?

The first question to ask is, Are they one in faith with us? If so, why are they not one in church fellowship with us? Besides, what would you do with the unworthy members of those same churches? Could you invite some and point the others back without judging? The best way is to let the Word of God do the judging, and extend the invitation to all who can fellowship with us in oneness of faith and practice. This throws the responsibility of communing or not communing upon each individual, not upon the Church.

271. What of members who say that they are in peace when they are not in peace?

The Bible provides for them. “He that eateth and drinketh unworthily, eateth and drinketh damnation to himself” (1 Corinthians 11:29). “Let a man examine himself” (1 Corinthians 11:28), (1) that he may know how to answer the church, (2) that he may be sure that these answers were given in all good conscience toward God.

272. Is it not selfish to exclude all members of other churches?

It may seem so to those who see nothing but sociability in the communion; but they who recognize the communion as constituting “one body and one bread” have another view of it. Is it selfish to insist that applicants for baptism should give evidence of conversion, confess to a oneness in faith with us, and signify a willingness to be submissive to the rules and regulations of the Church? Was Philip selfish when he required the eunuch to “believe with all his heart” before he baptized him? or Christ, when He required self-denial as one of the conditions of discipleship? All restrictions look like selfishness to those who favor world-compromising basis. There is but one kind of church which can consistently advocate open communion, and that is the church which takes in everybody. regardless of what they believe or what they practice.

273. But the communion is the Lord’s table — not a Mennonite table, or Methodist table, or Dunkard table, or the table of any other denomination.

So much greater the necessity for keeping it in order. Why should we be more particular with our own denominational tables than with the Lord’s table? Why invite people to the Lord’s table when we would not tolerate them in the Church

274. There are members in other denominations who say they are in harmony with us.

Let them prove it by taking up church fellowship with us.

275. Someone says, “I commune with the Lord, not with men.” Is that so? Then avoid the appearance of communing with men by participating in public communion. But why do you with one breath denounce the church for being “narrow,” and “selfish” for restricting the communion to it’s own members, and with the next breath declare yourself still more narrow and selfish by restricting the communion to yourself and God?

276. What three scriptures set forth the correct attitude of communicants? (1) “Let a man examine himself, and so let him eat” (1 Corinthians 11:28). (2) “I would not that ye should have fellowship with devils” (1 Corinthians 10:20). (3) “For we being many are one bread and one body” (1 Corinthians 10:18).

277. What conclusion do we draw from these and other texts?

That which is usually called “close communion” is the only kind which bears the Gospel test.

278. Should the communion be accompanied by a full meal?

“If any man hunger, let him eat at home” (1 Corinthians 11:34).

279. Did not Christ and the apostles eat a full meal at the time the communion service was instituted?

That was the Jewish passover.

280. Upon whose authority may this be called the Jewish passover?

Upon the authority of Christ and the apostles (Matthew 26:17-30; Mark 14:12-25; Luke 22:7-20).

281. Does the Bible anywhere mention any teaching of Christ’s or the apostles’ that this meal they ate was something separate?

It does not.

282. Was this eaten in the time of the Jewish passover?

Yes (Matthew 26:17-30; Mark 14:12-25; Luke 22:7-20).

283. Why then does John say that the Jews refused to enter the judgment hall that they should not be defiled that they might eat the passover (John 13:28) ?

The German version will help us to understand this scripture. The word passover is sometimes used as the name for the seven days’ feast of unleavened bread (as in Luke 22:1) and sometimes designates the paschal lamb (as in Luke 22:7). Turning to the German rendering we find two words, “Ostern” is the name of the seven days’ feast of unleavened bread, while “Osterlamm” is the name given to the paschal lamb. Now turn to John 18:28, and see by this whether the passover which the Jews were still expecting to eat was the “Osterlamm” (paschal lamb) or the “Ostern” (seven days’ feast). The narrative, “auf dass sie nicht unrein wuerden, sondern Ostern essen moechten,” makes it clear that it was the remaining six days of the unleavened feast, not the eating of the paschal lamb that was yet in the future. With this light thrown upon the language of John, we find him taking his place in harmony with Matthew, Mark and Luke, instead of contradicting their testimony, as some have supposed.

284. What other evidence have we that only the bread and the cup are to be considered in the communion?

Paul’s instructions to the Corinthians (1 Corinthians 11:20-34) give us light on this subject. After

correcting irregularities (vs.20-22) he tells them what he had “received of the Lord,” in which only the bread and the cup were mentioned: In his further instructions he fails to mention anything else, but sets the full meal at rest by saying, “If any man hunger, let him eat at home.”

285. How often should this ordinance be observed?

There is no Bible command on this subject. “As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come” (1 Corinthians 11:26).

286. What time of day should it be observed? There is no Bible command on this subject. The Jewish passover was observed near the time in which the event which it commemorated occurred. According to the same logic, an appropriate time would be the time of day in which our Saviour suffered on the cross.

287. For whose sake should the communion be observed?

For ourselves (“This do in remembrance of me”), for others (“ye do shew”).

288. Why observe the communion?

(1) Our Saviour commands it.

(2) It renews the memories of the great sacrifice made for our sakes, and our consequent privileges and duties.

(3) It emphasizes the necessity of self-examination.

(4) When observed in the right spirit, it impresses upon those who witness the observance of the ordinance the fact of Christ’s suffering and death.

289. What of those who refrain from communing because it would mean their condemnation?

The fact that they recognize that they are not right with God is in itself enough to condemn them the thing to do is to get right with God and commune to the glory of God and their own edification.

290 Is there not danger that in communing we become partakers of other men’s sins?

When the church has done its duty in the way of making preparations according to scripture each member communes on his own responsibility.

291. What if the Church fails to do her duty, and makes no effort to exclude unworthy communicants?

The whole Church, and each member thereof, becomes responsible for the sins of unworthy communicants.

292. What conclusion therefore should I come to with reference to myself?

When the church has made necessary preparations, let each one examine himself and eat asking no further questions.

293. How look upon the communion?

Look upon it as one of the most blessed privileges in our Christian lives.

XX. BAPTISM

294. Who first taught a believer’s baptism?

John the Baptist (Matthew3:1-6)

295. What was John’s baptism?

The baptism of repentance (Matthew3:7,8; 19:4).

296. Who was John the Baptist?

The forerunner of Christ (Mark 1:2,3); the connecting link between the Levitical and Christ’s priesthood (Luke 1:5,57-64; Leviticus 8).

297. How does John’s work connect Christian baptism with the priestly consecration?

Himself in the line of the priesthood, he, through the administration of water baptism, consecrates Christ to His priestly office, who becomes the Head of a new priesthood (Leviticus 8). Evidently both John and Christ were consecrated about the age when priests were usually consecrated to their priestly office.

298. Was John’s baptism, after Christ’s ministry commenced, valid as a Christian baptism?

We are inclined to think that it was not (See Acts 19;3-5).

299. How many kinds of baptism are spoken of in the Bible?

Four. Water (Matthew3:5), Spirit (1 Corinthians 12:13), fire (Matthew 3:11), suffering (Luke 12:50).

300. Why then does Paul say, “one baptism” (Ephesians 4:5)?

One way of getting into the kingdom of heaven (1 Corinthians 12:13).

301. When was John’s prophecy, recorded in Matthew 3:11, fulfilled ?

On the day of Pentecost is one recorded instance (Acts 2:3, 4).

302. What is the importance of Spirit baptism?

It is essential baptism (1 Corinthians 12:13).

303. Does that come before or after water baptism?

May be before (Acts 10:47), may be after (Acts 8:16). Depends upon the instructions and the condition of the applicants.

304. Is it scriptural to call the first reception of the Holy Ghost “baptism” and each reception thereafter an “infilling”?

The Bible is silent on this question.

305. Shall we look to the baptism of the Holy Ghost for cleansing?

The blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:7).

306. To whom is the Holy Ghost promised?

To all who repent and are baptized in the name of the Lord Jesus (Acts 8:38, 39).

307. How are water baptism and Spirit baptism connected?

Water baptism is the symbol of the Holy Ghost baptism (Matthew 3:11; Acts 1:5).

308. Who administers them?

Man baptizes with water, God baptizes with the Holy Ghost (Matthew 3:11).

309. Why advocate and administer water baptism?

It is commanded (Matthew 28:18-20).

310. May this not have meant Spirit baptism?

Man cannot baptize with the Holy Ghost.

311. Can not a man be saved without being baptized With Water?

Evidently the thief on the cross was (Luke 23:41-43).

312. Is water baptism therefore necessary?

Our Saviour so considered it (Matthew 3:13-15).

313. What evidence have we that the apostles so considered it?

They taught it and practised it.

314. What is the difference between the thief on the cross and someone who rejects baptism because he has already been saved?

We have no Bible promise of salvation to those who reject water baptism. The thief on the cross did not reject baptism, but was powerless to receive it. They who accept Christ, accept all His teachings, including baptism. While salvation is offered upon faith alone, God recognizes no faith which rejects His word.

315. How should we look upon the man who professes full and perfect salvation, and points to this as evidence that water baptism is unnecessary?

Unless he can present unmistakable evidence that he is better than Christ (Matthew 3:13-15), look upon him as an impostor.

316. What is the purpose of water baptism?

It is an act of obedience looking to the fulfilment of all righteousness (Matthew 3:13-15), the answer of a good conscience toward God (1 Peter 3:21). a sign that our sins have been remitted (Acts 2:38; 22:16), and an invitation into the visible body of believers on earth (Matthew 28:19,20; Acts 2:41).

317. Does the Bible throw any light upon the question whether a man may be baptized with water and still unsaved?

Simon the sorcerer was an example (Acts 8:9-23).

318. Is it scriptural to baptize an applicant without receiving him into the church?

As well ask the question whether it is scriptural to administer the communion to a man without communing with him. Water baptism is in itself the reception spoken of.

319. What may we reasonably expect from people when they are baptized?

That they have accepted Jesus as their Saviour (Acts 8:37), repented of their sins (Acts 2:38), forsaken the world with its sinful lusts and follies (Galatians 5:24; Romans 6:2), and with a “good conscience” mean to press on in the work (1 Peter 3:21).

320. What has the Bible to say about infant baptism?

Nothing.

321. Why is infant baptism unscriptural?

(1) Because the Bible does not authorize it

(2) Because children can not meet the scriptural requirements of baptism.

322. Who are fit subjects for baptism?

They who believe (Acts 8:37) and repent (Acts 2:38).

323. Why rebaptize applicants who have been baptized as infants?

Their baptism was not preceded by faith and repentance. They had nothing to do with their baptism; hence are the same as unbaptized persons.

324. Why were the children brought to Christ?

That He should put His hands on them (Matthew 19:13). Before He did even this He said of them, "Of such is the kingdom of heaven." Baptism was not mentioned.

325. What is God's definition for baptism with respect to mode?

Pouring (Matthew 3:11; Acts 1:5; 2:1-21; 10:44-48; 11:15, 16).

326. But this has reference to Spirit baptism.

It is after all the mode which is thus defined. If the baptism with the Holy Spirit is invariably referred to as an outpouring, why should not the baptism with water be the same?

327. Were not the disciples overwhelmed with the Holy Ghost? and did it not fill the house? and were they not therefore immersed (Acts 2:1)

The sound filled the house (v.2), the disciples were filled (not overwhelmed) with the Holy Ghost (v.4), and Peter says that it was the fulfilment of the prophecy which said that the Spirit should be poured upon all flesh (vs. 16, 17).

328. What has the Bible to say about Immersion?

Nothing.

329. Did not Paul refer to baptism as a burial (Romans 6:3, 4)?

(1) Paul's theme was deliverance from sin and the consequent new life.

(2) Water baptism was not under discussion.

(3) It is by the Spirit that we were "baptized into his death" (v.3).

(4) If the word "buried" (v.4) means a literal burial in literal water, then the word "crucified" (v. 6) must mean a literal crucifixion on a literal cross.

330. Was not baptism invariably performed in the water?

In a majority of cases where water baptism is mentioned in Acts, circumstances point toward its having been performed in the house.

331. Was not the baptism of the eunuch a clear case of immersion?

All the evidence that we have is that both went down into the water and both came up out of the water.

From this we conclude that if one was immersed, both were immersed.

332. Does not history clearly prove immersion as the Bible mode?

History clearly proves that some 'immersionists' wrote history. Then there are other historians who favor affusion. But why go to history, when the Bible is plain on the subject?

333. Does the Bible record any instance where one man put another person under the water as religious ceremony?

It does not.

334. Why advocate pouring?

(1) It is God's definition for baptism.

(2) It corresponds to the form of priestly consecration, which it succeeds.

(3) The Bible is silent as to other modes.

(4) It is practicable among all people under all circumstances.

335. What is the main essential in water baptism?

The "good conscience" of which baptism is but the answer (1 Peter 3:21).

336. Which is preferable, baptism in the house or in the water?

In the absence of any Bible command on this subject we see no difference as to place.

337. How look upon water baptism?

As the foremost among outward ordinances to be observed when applicants meet the scriptural requirements.

338. Is it scriptural to require applicants to serve a time of "probation" or "proving" ?

The Bible is not silent on this subject. The practice of the disciples was to baptize them as soon as they gave satisfactory evidences of faith and repentance. Sometimes this lead to problems as with Simon the

Sorcerer (Acts 8:9-24). Verses like: "Proving what is acceptable unto the Lord." (Ephesians 5:9, 10) "Knowing that tribulation worketh patience, and patience, experience; and experience, hope" (Romans 5:3, 4) and others give the church and leadership the discretion to require a time to demonstrate "fruits meet for repentance" (Matthew 3:8).

Life is a continual proving ground for eternity. "that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12:2) "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life" (James 1:12). "That I might know the proof of you, whether ye be obedient in all things" (2 Corinthians 2:9) "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." (2 Corinthians 8:21) "Examine yourselves, whether ye be in the faith; prove your own selves." (2 Corinthians 13:5). These are scriptural commands designed to keep a pure and spotless church.

339. Is it possible to baptize them too soon after confession?

Yes. Give them time to "bring forth fruits meet for repentance."

340. Should there be an age-limit in the baptism of children?

No, but there should be an understanding limit. Some children are talked into joining the church before they are able to recognize and accept real salvation. But when children are old enough to recognize that they are lost without a Saviour, to understand the conditions of salvation and accept the same, and to renounce the sins of the world and accept the blood of Jesus as the atonement for their sins, they are old enough to be baptized. See Romans 7:9 and Ecclesiastes 12:1.

XXI. CHRISTIAN DUTIES

341. What is meant by Christian duties?

Obligations which we owe to self, to our fellow man or to God.

342. What distinction between duties and privileges?

A duty is something we must do to be right; a privilege is something we may or may not do, just as we feel about it.

343. When does a privilege become a duty?

When a failure to exercise it means injury to ourselves or to others.

344. What does a failure to perform some known duty mean for us?

"To him that knoweth to do good, and doeth not, to him it is sin" (James 4:17).

345. Does the obligation of duty in any way interfere with freedom?

The freedom of the Gospel puts us in line with every Christian duty.

346. What are some of the most important Christian duties?

Obedience, self-denial, worship, Christian service, love, humility, meekness, etc.

347. What is the sum total of all duty?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13).

XXII. OBEDIENCE

348. To whom do we owe first obedience?

"We ought to obey God rather than men" (Acts 5:29).

349. Is it not possible to be a child of God without being subject to Him?

"He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him" (1 John 2:4).

350. How does obedience compare with sacrifice "Behold to obey is better than sacrifice" (1 Samuel 15:22).

351. How do we show our love to God?

"If ye love me, keep my commandments" (John 15:14).

352. What is in store for those who obey not the Gospel?

Fiery judgment (2 Thessalonians 1:8; 1 Peter 4:17).

353. What about those who obey in part, and disobey when it is not convenient to obey?

"Ye cannot serve God and mammon" (Matthew 6:24).

354. Do not all people make mistakes?

Yes.

355. Then are all people condemned because they fall short of absolute perfection?

No.

356. How reconcile this with answer to Q. 353?

There is a difference between obedience in heart and erring because of imperfect judgment or understanding, and refusing to obey the Gospel because a rebellious heart prefers something else.

357. What is the attitude of every child of God?

An eagerness to learn the will of God, and desire to do as well as he knows.

358. What are the advantages of living a life of obedience?

It means the aid and the guidance of the superior wisdom of God, keeps us from many a snare and defilement of sin, develops the nobler faculties of the mind and soul, and puts us in line with God's blessings in time and promises for eternity.

359. Has the Bible any promises for those who are only partially obedient?

None whatever.

360. What are the results of only partial obedience?

The same as total disobedience.

361. Name some examples. Nadab and Abihu (Leviticus 10:1, 2). Saul (1 Samuel 15). Ananias and Sapphira (Acts 5:1-11).

362. What does the Bible teach with reference to subjection to governments?

"Let every soul be subject unto the higher powers" (Romans 13:1). "Put them in mind to be subject to principalities and powers, to obey magistrate (Titus 3:1).

363. What about unjust laws? "Submit yourselves to every ordinance of man for the Lord's sake" (1 Peter 2:13).

364. Are there no circumstances under which we should refuse to comply with the demands of our government?

When governments exceed their authority and call upon us to do things contrary to the higher law of God, "we ought to obey God rather than men" (Acts 5:29); but where no such conflict exists, we should never think of disobeying any law, whether just or unjust.

365. What is one of the characteristics of God's children?

They are law-abiding, respecting all rightful authority, no matter where vested.

366. What is the first commandment with promise?

"Children, obey your parents in the Lord... Honour thy father and thy mother" (Ephesians 6:1,2).

367. What about obeying unconverted parents?

The obligation to obey is just as binding as if they were converted, except in cases where they require things contrary to the higher authority of God.

368. When should this subjection end?

At death.

369. What obligations should be respected by all wives?

"To be . . . obedient to their own husbands" (Titus 2:5).

370. What if husbands are unworthy?

No matter.

371. Why this subjection?

"The head of the woman is the man" (1 Corinthians 11:3).

372. What obligation does this bring upon man?

"Husbands, love your wives, even as Christ also loved the Church, and gave himself for it" (Ephesians 5:25).

373. What two things do these scriptures forbid?

Usurping authority on the part of women, overbearing lordly disposition on the part of men.

374. When both husband and wife are obedient to these scriptures, what is the result?

An ideal family.

375. What should be the attitude of all members toward church leaders?

"Obey them which have the rule over you" (Hebrews 13:17).

376. Why this rule?

“Let all things be done decently and in order” (1 Corinthians 14:40).

377. What is the result when this rule is ignored?

Anarchy.

378. What other commandments teach us our proper place?

“Submit yourselves one to another in the fear of God” (Ephesians 5:21).

379. What chapter in the Bible describes the church where this commandment is kept?

The fourth chapter of Ephesians.

380. What shall we say to all these Gospel lights on obedience?

“If ye know these things, happy are ye if ye do them” (John 13:17).

XXIII. SELF-DENIAL

381. What is self-denial?

An, abstinence from things which we would like, for reasons which appeal to us as being right.

382. How did our Saviour teach this subject?

By precept (Matthew 10:38; 16:24; Mark 8:34; Luke 9:23) and by example (Matthew 4:8; 8:20; Philippians 2:5-8).

383. What is the foundation truth in self-denial? “Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it” (Mark 8:35).

384. What importance does our Saviour attach to this subject?

“If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Luke 9:23). “He that taketh not his cross, and followeth after me, is not worthy of me” (Matthew 10:38).

385. Is it a great task to deny ourselves for the sake of the Master?

“My yoke is easy, and my burden is light” (Matthew 11:30). “His commandments are not grievous” (1 John 5:3).

386. What is true of God’s children?

“They that are Christ’s have crucified the flesh with the affections and lusts” (Galatians 5:24).

387. What is the result of gratifying sinful lusts?

“If ye live after the flesh, ye shall die” (Romans 8:13).

388. What duty therefore becomes plain?

“Mortify . . . your members which are upon the earth,” etc. (Colossians 3:3-10).

389. Are sinful things the only things to be denied?

That is but the beginning of self-denial.

390. Does self-denial pay?

“There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, but he shall receive an hundredfold now in this time . . . ; and in the world to come eternal life” (Mark 10:29, 30).

391. Who are the happy, prosperous, useful Christians?

They who practice self-denial.

392. Who are the Church-members whose Christian experience is unsatisfactory?

They who float with the tide.

393. What does the Bible say of such people?

“Woe to them that are at ease in Zion” (Amos 6:1).

394. What is the earnest Christian’s consolation?

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:18).

395. Under what circumstances should we deny ourselves of Christian privileges for the sake of others?

When by leaving friends and home and other Christian privileges we may be more useful in the Master’s service, we should not hesitate to make the sacrifice (Mark 10:29,30).

396. Is this the only way? “It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak” (Romans 14:21).

397. Should we boast of our sacrifices?

“Do not sound a trumpet before thee, as the hypocrites do” (Matthew 6:2).

398. But people will not appreciate what we have done unless we tell them about it. “Thy Father which

seeth in secret himself shall reward thee openly” (Matthew 6:4).

399. What is the Christian’s promise?

“Be thou faithful unto death, and I will give thee a crown of life” (Revelation 2:10).

XXIV. WORSHIP

400. What is worship?

Worship is that attitude in the heart which finds expression in outward acts of praise and prayer and service.

401. Who are to be objects of worship?

God alone (Matthew 4:10).

402. When other objects are worshipped, what do they become?

Idols.

403. Are there other idols besides those made by men’s hands?

Yes (Acts 12:22; Philippians 3:9; Colossians.3:5).

404. Are men compelled to worship God?

Man has the freedom of choice (Joshua 24:15).

405. Is it possible for men, not to worship at all?

It is possible for men not to go through any certain form of worship, but all men are worshippers. God has implanted the principle of worship into every human breast. The heathen lands worship wood and stone, the sun, moon, stars, rivers, cows, snakes, etc., etc. The heathen at home worship gold, dress, friends, self, etc.

406. If man has the privilege of worshipping God or choosing some other object of worship, is he therefore guilty before God if he does not worship Him?

This very freedom of choice fixes upon him the responsibility of his choice. It is therefore a choice between God and heaven, or idolatry and hell.

407. How must we worship God?

In spirit and in truth (John 4:23, 24).

408. Does the worship of all people find favor in the eyes of God?

When wicked men go through the form of worshipping Him, He looks upon It as an abomination (Proverbs 15:8, 9; 21:27; 28:9).

409. What do we infer from these scriptures?

That the wicked should first come as penitent sinners, and seek favor and friendship with God.

410. What encouragement does God give to such people?

“If thou doest well, shalt thou not be accepted” (Genesis 4:7)?

411. Is one place of worship to be preferred above another?

No (John 4:20-24).

412. What has Paul to say about assembling for worship?

He enjoins it (Hebrews 10:25).

413. If one place is as good as another, why not worship at home instead of going to church?

It is not the place, but the congregation which furnishes the encouragement.

414. Will not God honor worship at home as well as in church?

Yes. Would to God there were more real worship in our homes. But if laziness is the reason why we stay at home our worship is not liable to be acceptable either at home or in church.

415. Is it not a sin to drive horses to church Sunday after having worked them hard during the week?

It is a sin, rather, to work them so hard during the week that they cannot consistently be driven to church on Sunday.

416. What about a man worshipping with his head covered?

“Every man praying or prophesying, having his head covered, dishonoureth his head (1 Corinthians 11:4).

417. Is a woman bound by the same rule?

“Every woman that prayeth with her head uncovered, dishonoureth her head” (1 Corinthians 11:4).

418. What are we to judge by this rule?

Take it as it reads, and obey it.

419. Is there danger in giving man the glory which belongs to God?
Yes. If we are not careful we will fall into hero worship, and worship the creature more than the Creator (Romans 1:25).
420. What is the effect of whole-souled service or worship?
It lifts the soul to God, and brings refreshing from on high.

XXV. CHRISTIAN SERVICE

421. How may we express our appreciation to God for what He has done for us?
By giving Him our whole-hearted service (1 Corinthians 10:31).
422. What rule does our Saviour give on this subject?
“Ye cannot serve God and mammon” (Matthew 6:24).
423. What determines whether we are or are not in service of God?
The object of our obedience (Romans 6:16)
424. Does this reference teach us that if we are obedient to the dictates of the world that we are not in the service of the Lord? Yes (James 4:4; 1 John 2:15, 16).
425. What advice is therefore appropriate?
“Yield yourselves unto God . . . and your members as instruments of righteousness unto God” (Romans 6:13).
426. What is true of God’s people?
“They that are Christ’s have crucified the flesh with the affections and lusts” (Galatians 5:24).
427. What two things does Christ want to see in His people?
(1) Peculiarity, (2) zeal (Titus 2:14).
428. What two things are necessary that these conditions may be brought about?
They must (1) be redeemed from all iniquity, (2) purified (Titus 2:14).
429. What else?
“Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).
430. Is sacrifice the most important feature in the Christian service? “Behold, to obey is better than sacrifice” (1 Samuel 15:22).
431. What does our Saviour say on this subject? “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.” Read Matthew 7:21-27.
432. What should be an evidence of devout service?
“In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thessalonians 5:18).
433. What is the value of prayer?
“The effectual fervent prayer of a righteous man availeth much” (James 5:16).
434. How may we be of service in public worship and work?
By regular attendance (Hebrews 10:25), exhortation and singing (Colossians 3:16), study (2 Timothy 2:15), obedience (Hebrews 13:17), prayer (1 Thessalonians 5:17), personal work (Galatians 6:1), financial support (1 Corinthians 16:2), and improving opportunities (Galatians 8:10).
435. How shall we work in restoring the erring?
In the spirit of meekness (Galatians 6:1).
436. How shall we meet those who oppose us?
We should endeavor to instruct them in meekness (2 Timothy 2:25).
437. When we are asked as to our faith, what should be our attitude?
(1) Be ready to give answer to every one; (2) in meekness (1 Peter 3:15).
438. How should our daily walk and conduct be?
In all lowliness and meekness (Ephesians 4:2).
439. What about boasting?
It is excluded by the law of faith (Romans 3:27)
440. What does our Saviour say with reference to the meek?
“Blessed are the meek, for they shall inherit” (Matthew 5:5).

441. When we have done faithful service for many years, should we not feel somewhat elated, and expect that people know us for what we have done?

“So likewise ye, when ye shall have done all those things, which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do” (Luke 17:10).

442. What two commandments, if followed, will keep us straight on the question of popularity?

(1) We should not work for the glory of men unless we expect no higher reward (Matthew 6:2, 4).

(2) We should do all to the glory of God (1 Corinthians 10:31).

443. What consolation has the earnest Christian worker?

“Great is your reward in heaven” (Matthew 5:12).

444. Why do we owe God our whole service?

“Ye are not your own. For ye are bought with a price: therefore glorify God in your body” (1 Corinthians 6:19, 20). “Be not ye the servants of men” (1 Corinthians 7:23).

445. What final words of commendation will more than repay us for all we can do?

“Well done, good and faithful servant” (Matthew 25:23). “Come, ye blessed of my Father, inherit the kingdom” (Matthew 25:34).

XXVI. RESTRICTIONS

446. What do we understand by Bible restrictions?

They are Christian principles, negatively stated.

447. Explain.

One of the things taught in the Gospel is a separation from the world. The negative statement is, “Be not conformed to this world” (Romans 12:2).

448. What commandment expresses the Bible attitude on all restrictions?

“Thou shalt not.”

449. What is the object in these restrictions?

To keep us from sin.

450. How shall we look upon restrictions? In the same way that we look upon a label on a bottle, reading, “Poison! Be careful!”

451. When people are inclined to wish that some of these restrictions were not in the Bible, what does it indicate?

A love for sin.

452. Name the principal restrictions mentioned in the Gospel. Nonconformity to the world, nonresistance, non-swearing of oaths, non-secrecy.

XXVII. NONCONFORMITY TO THE WORLD

453. What text furnishes a name for this restriction? Romans 12:2 “Be not conformed to this world”

454. What is meant by this?

That the people of God should be entirely separate from the world.

455. What does Christ say of His disciples?

“They are not of the world, even as I am not of the world” (John 17:14).

456. What does He say of vain display?

“Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues,” etc. (Mark 12:38,39).

457. What does He say on the question of worldly popularity? “That which is highly esteemed among men is abomination in the sight of God” (Luke 16:15).

458. What advice has Paul to give on this subject? “Be not conformed to this world, but be ye transformed [from the world] by the renewing of your mind” (Romans 12:2).

459. What was the object of Christ’s sacrifice?

To “redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works” (Titus 2:14).

460. How does Peter describe God’s people?

“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people” (1 Peter 2:9).

461. What has James to say with reference to the relation between God and the world?

“Know ye not that the friendship of the world is enmity with God? Whosoever . . . will be a friend of the world is the enemy of God” (James 4:4).

462. Does not this conflict with the love of God, who so fervently loved the world that He sacrificed His only Son (John3:16)?

“World” in that sense meant the sum total of all people. “World” in the sense that James uses the term was the sum total of the ways of the wicked. God so hated the latter that He went to the limit of sacrifice to bring about the salvation of the former (Matthew 1:21; Titus2:14). That should be our attitude toward the world. We should so intensely hate sin and its ways, that we would never encourage the world by walking according to the course of the world (Ephesians2:2), but rather to go to the limit of our power in doing all we can to help in the great work of converting worldlings into soldiers of the cross.

463. Is there scriptural backing for this position?

Yes. Besides what we have already quoted, we have the following: “Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 John2:15, 16).

464. In the light of this strong array of Scripture truth, what duty becomes plain to every believer?

“Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Corinthians 6:17, 18).

465. Inasmuch as we are to be a light unto the world, and yet separated from the world, what statement expresses our true position?

“In the world” (John 17:15), but “not of the world” (John 17:14).

466. How does James define a pure religion?

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (James 1:27).

467. What should be our continual prayer?

That we may be rid of every worldly spot.

468. What are some of these spots? Unbelief, pride, covetousness, intemperance, lust, carnal strife, worldly amusements, fashions, worldly popularity, etc., etc.

469. Is it possible in our own strength to get rid of these spots?

“Without me ye can do nothing” (John 15:5).

470. What light does this throw on the moralist, who aims of his own strength to make himself good enough for heaven?

It makes his case hopeless.

471. Does it excuse the man who refuses to try to live up to the model because he is “too weak anyway”?

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (James 4:17).

472. Then where is our hope?

“I can do all things through Christ, which strengtheneth me” (Philippians4:13).

473. What promise is held out to the faithful?

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

XXVIII. UNBELIEF

474. What are we to believe concerning the Bible?

That “all scripture is given by inspiration of God, and is profitable” (2 Timothy 3:16).

475. And everything short of this is called?

Unbelief.

476. What kept the children of Israel from entering into their rest?

Unbelief (Hebrews 4:6).

“Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief” (Hebrews 4:11).

478. What hindered the work of Christ in His own country?

The unbelief of the people (Mark 6:5, 6).

479. What becomes of the unbelievers?

They who die in their infidelity shall have their part in the lake which burneth with fire and brimstone (Revelation 21:8).

480. Name some modern forms of unbelief.

Universalism, higher criticism, etc.

481. Have we a right, under any circumstances, to doubt the correctness of any part of the Bible, when the testimony of learned men is unanimous that facts prove the contrary?

“Let God be true, and every man a liar” (Romans 3:4) .

482. When is unbelief the most dangerous?

When it hides its identity, and by means of plausible statements leads the unwary away from God.

483. Who first resorted to this to implant unbelief in the heart of man?

Satan (Genesis 3:1-6).

484. What is the Christian’s promise?

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Romans 10:9).

XXIX. PRIDE

485. What is pride?

Pride is that feeling within the heart that shrinks from humiliation, and seeks the exaltation of self.

486. What is the divine command?

“Be not proud” (Jeremiah 13:15).

487. Why?

“An high look, and a proud heart, . . . is sin” (Proverbs 21:4).

488. What does God think of a proud look?

The Lord hates a proud look (Proverbs 6:17).

489. What are some of the evidences of pride? Looks (Proverbs 6:17); vain display (Isaiah 3:16-24); love of applause (Acts 12:21, 22); scorning (Proverbs 21:24); overbearing disposition (Isaiah 3:11) boastful speech (Psalm 12:3; Romans 1:30); strife (Proverbs 13:10; Isaiah 16:6), etc.

490. What are some of the fruits of pride? Contention (Proverbs 13:10); vain display (Isaiah 3: 16-24); drunkenness (Isaiah 28:1); destruction (Proverbs 16:18;29:23).

491. Does the Bible approve of any form of pride?

It does not.

492. Does it not require a certain amount of pride to keep cleanly? It does not. Decency and pride have nothing in common.

493. What evidence have we that God hates all forms of pride?

God’s Word makes no reservations when pride is denounced (Proverbs 16:5), and is completely silent on any kind of justifiable pride.

494. What of people who say they are proud of their children or their possessions, etc.?

They either do not mean what they say, or should repent of that feeling.

495. How then shall we look upon pride?

“Every one that is proud in heart is an abomination to the Lord” (Proverbs 16:5). “God resisteth the proud” (James 4:6).

496. What scriptures give us good advice on this subject?

Jeremiah 13:18; Matthew 11:28-30; Philippians 2:5-8.

XXX. COVETOUSNESS

497. What is covetousness?

A criminal desire to possess something which does not belong to you.

498 What has Christ to say with reference to this sin?

“Take heed, and beware of covetousness” (Luke 12:15).

499. What does the Bible call covetousness?

Idolatry (Ephesians 5:5; Colossians.3:5).

500. What does the Bible say with reference to covetous men?

They have no inheritance in the kingdom of heaven (Ephesians 5:5).

501. What other sins are either synonymous or connected with this sin?

Greediness, stinginess, extortion, selfishness, dishonesty, heartlessness.

502. What are some of the things which people covet?

Riches, honor, pleasure, ease, power.

503. Is it wrong to desire any of these?

It is wrong to desire to rob or defraud others of them that we may have them.

504. Taking all selfishness out of covetousness, what does it become?

Lawful desire.

505. What stands in the way of the Golden Rule and the Gospel admonition to give others preference over ourselves, being universally obeyed?

Covetousness.

506. What causes conflicts between labor and capital?

Covetousness.

507. What makes us smile when we sell things for a high price, and frown and grumble when we must pay high prices for what we buy?

Covetousness.

508. What makes us frown and grumble, when we must sell our things very cheaply, and smile when we can buy things cheaply?

Covetousness.

509. What makes us call low prices reasonable when we buy and “unreasonable” when we sell?

Covetousness.

510. What makes people praise what they sell and magnify the defects of what they buy?

Covetousness.

511. What causes the business world to encroach upon the Sabbath and rob the Lord of the time?

Covetousness.

512. What causes people to engage in business which they know to be wrong, and detrimental to the spiritual interests of themselves and others?

Covetousness.

513. What is the opposite of covetousness?

A self-sacrificing spirit.

514. Where can we find a perfect model of unselfishness?

In Christ (Philippians 2:5-8).

515. What may be done to get the monster sin, covetousness displaced by this spirit of sacrifice?

Study our Model, imitate Him so far as God gives us light and grace, and tell others about the excellence of this Christ-spirit above that of world-selfishness.

516. When can men be led to turn away from the sin of covetousness?

When they are led to see the blessedness of our Saviour’s example, and the horrid abomination of selfishness.

517. What does covetousness do for a man?

It makes him selfish, grasping, avaricious, ambitious and lustful; closes his ears and eyes to the interests of others; robs him of his finer sensibilities; destroys his capacity for happiness, and often leads him into habits which are positively sinful and ruinous, generally for this life, but especially for the world to come.

518. What does the spirit of self-sacrifice do for a man?

It stamps upon him the image of his Maker, leads him into a higher life, makes of him a benefactor of mankind, brings him friends, adds to his happiness because of the consciousness that he is making others happy, to say nothing of the joys and glory to come.

519. What advice is always in order?

“Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12:15).

XXXI. PLEASURE

520. What is pleasure?

It is the delight of the soul.

521. What has the Bible to say on this subject?

It has many references teaching us that it is God's will that His people should be happy.

522. When does pleasure become a sin? When we take pleasure in unrighteousness.

523. What then determines the question as to whether pleasure is uplifting or sinful?

The character of the thing in which we take pleasure.

524. Explain. The psalmist says of the righteous man, "His delight is in the law of the Lord." Here is a genuine delight, a pleasure, helpful, and pleasing in the sight of God. When it comes to the sinful lusts (1 John 2:16), these are not of the Father, and therefore must not be indulged.

525. What has Solomon to say on this subject?

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment" (Ecclesiastes 11:9).

526. What has Paul to say on this subject?

"She that liveth in pleasure is dead while she liveth" (1 Timothy 5:6).

527. What effect have worldly pleasures upon Christian life?

Choke out the Word (Luke 8:14).

528. What is our most striking proof of the truth of this?

(1) The Word of God. (2) The effect of worldly amusements upon those whom we know.

529. What forms of worldly amusement are specified in the Bible?

Church entertainments (Exodus 32:4-6); banquetings, revelings, etc. (1 Peter 4:3, 4), foolish talking and jesting (Ephesians 5:4); carnal feasts (Numbers 25:2, 3); birthday parties (Matthew 14:6-12).

530. What rule should govern us both in attending gatherings and in our conduct while there?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

531. What effect has this rule upon places for worldly amusement?

It separates us from such gatherings, unless we are there on a mission of rescue.

532. Does this not show that we think ourselves above the rest?

"Fear God and keep his commandments" (Ecclesiastes 12:13) Read 2 Corinthians 6:14-17.

533. But we must have some pleasure. Yes; the pleasures which flow from a cheerful exercise of duty in the Christian service are soul-satisfying, spirit uplifting, morally purifying, and helpful to ourselves and to our fellow men. One of the saddest facts today is that there are too many people who believe the devil's claim that there is no pleasure outside of foolishness. This would make heaven a very dry and undesirable place.

534. What does Christ say to His disciples?

"Rejoice, and be exceeding glad: for great is your reward in heaven" (Matthew 5:12).

535. What does Paul say? "Rejoice in the Lord alway and again I say rejoice" (Philippians 4:4).

536. What is the chief distinction between amusements and real, Christian joy?

Worldly amusements make pleasure the chief end sought, and go to the devil's kingdom for their definition of pleasure. Christian joy is the natural fruit of a consciousness of duty well performed.

537. Why should God's people be the most cheerful people on earth?

Because they have the brightest hope and most glorious prospects of any people living; besides having the strong arm of Jesus to lean upon in fighting the battles of life, and the presence of the Holy Comforter to assure them that "there is therefore now no condemnation to them which are in Christ Jesus."

538. What is John's advice to his fellow believers?

"Love not the world, neither the things that are in the world" (1 John 2:15).

539. If we will see to a faithful performance of duty, what can we be assured of?

God will see that we will have an abundance of joy.

XXXII. DRESS

540. Why mention this in the class of Christian doctrines?

Because the Bible has some pointed teaching on this subject.

541. Then is it a fact that there is religion in the

No. But it is a fact that religion in the heart has something to do with the form of the clothes.

542. What proof have we for the truth of this assertion?

The Bible references giving instructions as to what kind of clothing to wear, and what not to wear.

543. Since this is after all a question of heart religion, would it not be best to get and to keep the heart right, and let the clothes question take care of itself?

Then Paul and Peter's epistles (1 Timothy 2:9, 10; 1 Peter 3:3, 4) ought to have been revised before being allowed to go into print as God's inspired Word. Clothes which are not according to the instruction of the Bible ought to be considered evidence that the heart of the person wearing them is not right, and needs doctoring.

544. What evidence had God and Isaiah that the daughters of Zion were "haughty" (Isaiah 3:16)?

Their apparel.

545. How did God reveal His attitude on this subject?

He condemned them in severe terms (Isaiah 3:16-24).

546. What are especially forbidden as wearing apparel?

Gold, pearls, costly array (1 Timothy 2:9, 10; 1 Peter 3:3, 4)

547. What should be the real adornment?

"The ornament of a meek and quiet spirit" (1 Peter 3:4).

548. What rule does Paul lay down on the dress question?

(1) Dress in "modest apparel" (1 Timothy 2:9).

(2) Avoid vain display in ornamentation, such as the wearing of jewelry, fussing up the hair, and costly clothing (1 Timothy 2:10)

(3) Dress in a way which becometh people professing godliness (1 Timothy 2:10).

(4) Avoid conforming to the world (Romans 12:2; Ephesians 2:2).

549. What is meant by "modest apparel"?

Clothes which are neat, plain, simple, serviceable; which serve their purpose in covering the body, without in any way obscuring "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

550. What might be considered "immodest apparel"?

The kind of clothing denounced in Isaiah 3:16-24, and forbidden in 1 Timothy 2:9, 10 and 1 Peter 3:3, 4.

Answered from a modern standpoint, it is the clothing which after worldly patterns is made to give prominence to and advertise certain parts of the human form by means of extra padding, peculiar cuts and thin fabrics which leave the semi-nude chests and undergarments exposed to the gaze of the public.

551. What are some objections to the people of God following worldly fashions?

(1) It is decidedly conforming to the world which is unscriptural (Romans 12:2; Ephesians 2:2; James 1 :27).

(2) It violates the principle of separation from the world as emphasized in 2 Corinthians 6:14, 17; James 4:4; and 1 John 2:15, 16.

(3) Since we know that worldly fashions have their origin in the most wicked cities on earth, that their foundation is not modesty and godliness but lust and pride, that they disregard laws of health, decency and comfort, and that they are changeable and expensive, it is not consistent for the people of God to leave the instruction of God's Word, sacrifice the spirit of simplicity and humility, and give preference to the perverted tastes and erratic customs of a sinful world.

552. What is the difference between following the fashions of the world and the fashions of the Church?

If the Church sets her fashion from 1 Timothy 2:9, 10 and 1 Peter 3:3, 4, the difference is this: One forbidden, the other is commanded.

553. Should not the clothing be so simple and of such a character that it attracts the least possible attention?

Yes.

554. Then would it not be better to fall in with the customs of the world, so as not to attract any attention?

There is a difference between sensational display and simply letting your light shine. The inference contained in the question would force Christian people to surrender every doctrine of the Bible.

555. Is it not a positive injury to the cause of Christ for His people to be made a gazing stock before the world?

That depends upon what they do which makes them a gazing stock. If their life is so notoriously reckless or inconsistent that people look at them in open-eyed wonder, astonished because people professing godliness can do such things, then it is a positive injury. But if they are simply true to the teaching of God's Word,

humble Christians letting their light shine, the more the world gazes at them the more that God is glorified in their lives. It is impossible for a man to live the kind of life he ought to live without attracting attention. The Bible distinctly teaches that God's people are peculiar (Titus 2:14; 1 Peter 2:9), that we are to let our lights shine (Matthew 5:16); that we are not to fashion ourselves according to our former lusts (1 Peter 1:14); that we are not to conform to this world (Romans 12:2). From these and other references, it can readily be seen how vain is the argument often used that we must avoid peculiarity in dress, when the Bible distinctly teaches peculiarity as a duty.

556. Have not they who submit to the world in form of dress a greater influence over the world than those who maintain the Gospel order of simplicity and peculiarity?

Sometimes! but it isn't the soul-saving kind of influence. A good illustration is found in the case of Abraham and Lot. Lot was a first-rate, good fellow in Sodom until it came to the real test, when it was found that Abraham had more influence even than Lot. This idea of conforming to the world for the sake of influence is a makeshift to justify us in our worldliness, is robbing the Church of power and closing the eyes of the world to the real teaching of the Gospel and therefore to its own sinfulness. For the sake of real, uplifting, soul-awakening influence, rather than dress like the world, dress as men and women professing godliness.

557. But some people worship their plain clothes.

It is just as true that some people worship their Church, others their piety, and others their Bible. If this is a good reason for donning the uniform of the world, we have a good reason for discarding the entire Bible.

558. Some people who profess to be plain are prouder than others who make no pretensions to plainness.

And when they are, they are just as much out of place as are those professing the kingdom of God and wearing the uniform of the world.

559. What causes some people to retain a few marks of plainness and at the same time wear costly silks, puffs, and superfluities?

There is a desire, whether admitted or not, to please both the world and the Lord.

560. Might they not just as well throw away all pretensions to plainness?

That is the worldly way of settling it. The Gospel way is to work for a humble heart and modest apparel.

561. Is not the fact that the great majority of people reject plainness in apparel proof that there is nothing in it?

One verse from the Bible weighs more than all the opinions of all the world. If majority rule settles all questions, then Noah and his family were out of place in the ark, Elijah ought to have joined the prophets of Baal, Christ ought to have accepted the devil's proposition to rule the world, and we should all turn heathen forthwith. Nay, verily; "let God be true, but every man a liar."

562. If all the money which is spent today for superfluities and for jewelry would be saved for other purposes, what might be accomplished with it?

It would carry the Gospel within the hearing of every intelligent being on the face of the globe.

563 How then must we look upon this waste of money?

It is robbing God.

564. Is wasting money for ornamentation in clothing any worse than wasting it for other purposes?

They are all sinful. Some day we must account for our stewardship.

565. There is a saying, "When you are in Rome, do as the Romans do." Is it right therefore to wear one kind of clothing when you are about plain people and another kind when you are about worldly people?

Our "Rome" is the city of our King — the Gospel field. "Be not conformed to the world" is not intended simply for times when there are no special temptations, but all the time. It is never right to disregard Romans 12:2; Titus 2:14; 1 Timothy 2:9, 10; James 1:27; 4:4; 1 Peter 1:14; 2:9; 3:3, 4, and 1 John 2:15, 16, no matter where we are. The divine admonition, "Let your light shine," is more binding upon Christians than is the worldly-wise advice quoted above.

566. What about preachers who wear the "clerical coat" to preach in, and an ordinary coat on other occasions?

That would have been in order under the ceremonial law when priests wore their clerical robes in which to do service at the altar. This custom ought to have been abolished with the ceremonial law.

567. What are the objections to a man wearing a certain form of coat simply because he is a minister?

(1) It makes a "display coat" out of a garment which is supposed to represent humility.

(2) It puts a premium on the idea that plain clothing is to be worn only to denote professional standing, and that the terms, "laymen" and "worldling" mean practically the same thing.

(3) It encourages the spirit of caste in the Church, which is a good introduction to the triple sin of priestcraft, formalism and worldliness.

568. Is this an argument in favor of ministers throwing away their plain garbs?

No. It is a plea in favor of their dressing in modest apparel because they are humble citizens of the kingdom, not because of their professional standing; also in favor of all lay-members being governed by the same rule.

569. What then is the logical position to take?

Let ministers avoid anything which gives them a puffed up, worldly, professional appearance (Mark 12:38, 39); let laymen avoid the fashions of the world; let all choose their clothing with a view to serviceableness and simplicity, content to follow the customs of men and women possessing godliness.

570. What are the leading things to urge in defense of the doctrine of modest apparel?

(1) It is God's Word. (2) It saves time and money. (3) It is a safeguard against pride, foolishness, and worldliness in general (4) It is a divinely-appointed way of letting our lights shine, and wherever consistently practised is a means of strength to the cause of Christ and the Church.

571. Who should practice and defend It?

Everybody.

572. What if you are the only person in your community who believes in it?

That does not modify the teaching of the Bible.

573. Is there not danger of people becoming "clothes Christians"?

Yes; but there is greater danger of becoming clothes worldlings. We have seen a few of the former; we have seen thousands of the latter.

574. What is the solution to this whole question?

Believe God. Study His Word. Obey His precepts. Give Him your whole heart and service. Let your heart be clothed with humility, and your body is liable to give evidence of this humility in the heart. "If ye know these things, happy are ye if ye do them."

XXXIII. NONRESISTANCE

575. What is nonresistance?

Nonresistance is love in action.

576. Where do we get the name?

It is the statement of the principle involved in our Saviour's teaching as recorded in Matthew 5:38,39 — "Resist not evil."

577. What is the living principle of the doctrine?

Peace.

578. Who is the most prominent Teacher of this doctrine?

Christ, "the Prince of Peace" (Isaiah 9:6).

579. What scriptures sustain His reputation as the Prince of Peace?

Matthew 5:38-45; 6:15; 26:51, 52; John 18:36.

580. What are the leading features of Christ's peace doctrine?

"Resist not evil" (Matthew 5:39. Be not vengeful, but rather suffer wrong (Matthew 5:39-41). Love your enemies (Matthew 5:44. Pray for and do good to your persecutors (Matthew 5:44). God forgives us as we forgive our enemies (Matthew 6:14, 15). The sword is to be kept in its sheath (Matthew 26:51, 52). His kingdom is not of this world; therefore His servants do not fight (John 18:36).

581. What would the universal application of this teaching do for us?

It would put an end to all family, neighborhood, and church quarrels, and fights, and lawsuits and wars would be unknown.

582 How did Christ's life correspond with His doctrine?

"When he was reviled, (He) reviled not again; when he suffered, he threatened not" (1 Peter 2:23).

583. How are we to look upon this?

"Christ also suffered for us, leaving us an example, that ye should follow in his steps" (1 Peter 2:21).

584. How are we to follow in His steps?

"Dearly beloved, avenge not yourselves, but rather give place unto wrath" (Romans 12:19). rendering evil for evil, or railing for railing, but contrariwise blessing" (1 Peter 3:9).

585. What is the promise? "That ye should inherit a blessing" (1 Peter 3:9).

586. What is heaven's wish concerning the state of man on earth?

"On earth peace, good will toward men" (Luke 2:14).

587. What should be the extent of our efforts for peace?

"If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18).

588. Is there anything in the teaching of either Christ or the apostles which would justify the taking of life in self-defense?

There is not. The scriptures already quoted leave no exceptions to the doctrine of nonresistance.

589. Is it right to let others run over you without offering resistance?

That is what the Bible teaches (Matthew 5:38-45; Romans 12:17-21; 1 Peter 2:20-24).

590. Is this fair?

"Vengeance is mine; I will repay, saith the Lord" (Romans 12:9). "Rejoice, and be exceeding glad: for great is your reward in heaven" (Matthew 5:12).

591. If you don't take your own part, who will?

"I will never leave thee, nor forsake thee" (Hebrews 13:5).

592. What other promise for the comfort of those who remain steadfast in the Christian doctrine?

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Proverbs 16:7).

593. Why then, do some faithful Christian people suffer because of wrongs?

It may be that they have acted unwisely, or it may be that is the means in God's hands of accomplishing their own or other people's good. One thing is certain God will not let His people suffer because of their faithfulness. The sufferings of Christ were not because of His sins or of a mistaken policy of His. It was God's way of accomplishing the salvation of men.

594. Why should we consider it sinful to engage in carnal warfare when men like Joshua, David, and other faithful men of God were great warriors?

They lived in an age when God dealt out justice. Christ ushered in the era in which God is dealing out mercy. In either age, the people of God are instruments in His hands to carry out upon earth. Hence it is as inconsistent in us now (in the age of mercy) to take the life of our enemies as it was for King Saul (in the age of justice) to fail to carry out the command to "utterly destroy" the Amalekites.

595. Since God, in the Old Dispensation dealt with man in a different way from what He does in the New, are we to conclude that He therefore changes?

Not any more than does a farmer who thoroughly understands his business and who uses different tools and methods during the different seasons of the year to meet the changed conditions.

596. Is it not a decided change to command the taking of life in one age and to forbid it in the next?

God's redemptive plan, including an age in which He would deal out immediate justice to His enemies (as ensamples to us — 1 Corinthians 10:11), and the coming of the Prince of Peace and the era of "on earth peace, good will toward men," was conceived from the beginning (Matthew 25:34). The change in conditions came, and the all-wise Governor brought in a change of methods. It will be observed, however, that individual nonresistance had always been a principle of God commanded to His people. "Thou shalt not kill," was as distinctly a feature of the Old Law as of the New. It was only when God's people were serving in an official capacity carrying out His will in inflicting punishment upon His enemies that their hands were stained with human blood. Now that God no longer deals with His enemies in the way He did under the Old covenant, the weapons of our warfare are no longer carnal (2 Corinthians 10:4), and it is therefore wrong and sinful for His people to engage in shedding human blood, as the teaching of Christ and His disciples abundantly shows.

597. This is for individuals. Does it also apply to nations?

It is wrong for one man to slay his fellow man. Why should it not be wrong for thousands to be engaged in the same business?

598. What would become of a nonresistant nation?

We have an answer to this question in the history of Pennsylvania while under Quaker rule. The protection of the Almighty, added to the nonresistant principle of the Quaker, made Pennsylvania the most prosperous and happy of all the colonies. "I will never leave thee, nor forsake thee," is a promise to nations as well as to individuals.

599. What other reasons are there for opposing war, aside from the teaching of the Scripture?

War is expensive, brutal, barbarous, a breeder of pestilence and crime, and a general distributor of unhappiness.

600. Is it not also an arbiter of justice?

On the other hand, wars are decided not according to which side is right, but which side wins the most decisive victories. Thus justice must give way to brute force.

601. Can not war be defended on the ground that it is a necessary evil.?

“Be not overcome of evil, but overcome evil with good” (Romans 12:21).

602. What may the Christian say of his armor?

“The weapons of our warfare are not carnal, but mighty through God” (2 Corinthians 10:4).

603. Would it not be better in self-defense to take the life of a burglar than to let him kill you?

If you are right before God and the burglar kills you, it means that your soul will be used for glory. If you take his life, it means for him an eternity of woe, without a chance for repentance. Which is best?

604. How is the doctrine of nonresistance often abused?

By some of its powerful champions manifesting a quarrelsome disposition.

605. What member first gives evidence of the absence of a nonresistant spirit?

The tongue.

606. Why is a tongue fastened to a bitter heart more deadly than the sword?

A sword can kill only the body. The tongue has often been the means of emitting a deadly poison which killed the soul.

607. What qualities accompany and constitute a nonresistant spirit?

Love, peace, meekness, tenderness, longsuffering.

608. What qualities denote the absence of the spirit?

Bitterness, revengefulness and a disposition to scold, quarrel, find fault, and to be overbearing.

609. What does nonresistance do for a home?

It makes quarrelling impossible and fills the home with love, joy and good will.

610. What does it do for the church?

It unifies the membership, and deprives the devil of his chief weapon.

611. What does it do for business?

It puts an end to lawsuits, puts trusts and labor unions out of business, and enthrones peace and good will as successor to strife and contention.

612. What does it do for nations?

It puts an end to war, disarms armies and navies, banishes the spirit of militarism and barbarism, and turns the enormous expenditures of money and energy into channels of peace and righteousness.

613. Should we discard the doctrine, because it is impractical?

Nothing which God teaches is impractical.

614. What is the fatal weakness in the modern peace movements?

They teach nonresistance as a policy, not as a principle.

615. Wherein is the difference?

Nonresistance as a policy means peace if it can be had, because it is better than strife, but fight if you can not make the other fellow behave himself any other way. Nonresistance as a principle means peace because God taught it, and because He forbids carnal strife. It means a trust in His power to make His word good.

616. What is the objection to the former?

It means that God's Word is ignored, and an advocacy of peace on the same grounds that heathen advocate it.

617. Then what should be our attitude on this question?

Believe God, and obey Him; and trust Him for results.

618. Is it enough that we abstain from going to war, or going to law, or fighting, while our hearts are filled with hatred toward our fellow man?

“Whosoever hateth his brother is a murderer” (1 John 3:15).

619. What about the man who gives you a complete scolding, all the time giving you solemn assurances that he does it in love?

Pity both him and his victim.

620. What rule, when put into practice, will put us into correct attitude toward God and man?

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you” (Ephesians 4:31, 32).

XXXIV. SWEARING OF OATHS

621. What great Teacher speaks with authority on this question?

Jesus Christ.

622. What does He teach?

He calls attention to the teaching under the Old Covenant, and then adds, "Swear not at all" (Matthew 5:33,34).

623. Does this forbid all kinds of oaths?

It undoubtedly does. Read carefully Matthew 5: 33-37.

624. How does James interpret Christ's teaching on the subject?

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12).

625. What are we to understand from this teaching?

We are to take it as it reads.

626. Are we to understand that the judicial oath is also forbidden?

That was the kind of oath allowed under the Old Covenant. The profane oath has always been wrong. Now Christ refers to what was allowed "by them of old time," and adds, "Swear not at all. That cuts out all kinds of oaths, as James testifies.

627. Why this prohibition?

The oath does not harmonize with New Testament simplicity. Our communication should be "yea, yea; nay, nay." More than this, "cometh of evil" (Matthew 5:37) and puts us in danger of falling "into condemnation" (James 5:12).

628. Does not the oath produce a solemn impression upon those who take it?

A child of God is more solemnly impressed with the truth of God's Word than with an unscriptural oath. An appeal to God is not liable to impress those who do not have enough reverence for God to obey Him.

629. It is claimed by some that the testimony before magistrates could not be relied upon if it were not for the oath.

The child of God does not need to take the oath to bind him to the truth of what he is about to say. Besides, the affirmation will answer that same point.

630. Some claim that there is practically no difference between the oath and affirmation.

There are at least three points of difference. The oath includes the declaration to "swear," the uplifted hand, and the appeal to God. None of these are included in the affirmation. Besides, while the Bible positively says, "Swear not at all" (Matthew 5:34) it also says, "I will that thou affirm" (Titus 3:8).

631. In what ways may the command not to swear be violated?

(1) Swearing before magistrates, (2) swearing in the secret lodge, (3) profane swearing, (4) "bywords" or "wooden oaths."

632. What are the principal ways in which the name of God may be taken in vain?

By the use of blasphemous oaths, and by hypocritical praise or service of God.

633. Why is the use of "by-words" or "wooden oaths" wrong?

(1) It is counterfeit swearing.

(2) It is a form of idle words.

(3) It adds neither force nor common sense to what is being said.

(4) It is vulgar and lends to real swearing.

634. What provisions do the laws of our land make for those who are conscientiously opposed to taking the oath?

They have the privilege to affirm.

635. Who should be conscientiously opposed to taking the oath?

All God-fearing people.

636. Why should we be so particular about this when there are so many who tell us it makes no difference?

"We ought to obey God rather than men" (Acts 6:29).

637. What if my church is silent on this question?

Christ and the apostles are not silent.

638. What then should be our rule?

“Swear not at all” “Above all things, my brethren, swear not.”

XXXV. SECRET SOCIETIES

639. What was Christ’s testimony concerning Himself ?

“In secret have I said nothing” (John 18:20).

640. What was Paul’s advice?

“Have no fellowship with the unfruitful works of darkness, but rather reprove them. For It Is a shame even to speak of those things which are done of them in secret” (Ephesians 5:11,12).

641. Why should men seek the cover of darkness and secrecy to carry on their work?

“Men loved darkness rather than light, because their deeds were evil” (John 3:19).

642. Are there not some good things carried on in the secret chamber?

Possibly; but what is the use of keeping good things behind closed doors?

643. What is the objection?

We know that evil plots are invariably hatched out in secret, and the Bible teaches us to avoid even the appearance of evil (1 Thessalonians 5:22).

644. What further instruction has the Bible on this point?

“No man, when he hath lighted a candle, putteth It in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light” (Luke 11:33). “Let your light so shine before men, that they may see your good works” (Matthew 5:16).

645. Are the affairs of secret orders really secret?

No. Their members say they are not, even though a society binds its members to a pledge of eternal secrecy. But the main reason, why they are not secret is the fact that men like Morgan, Bernard, Finney, Blanchard, Stoddard and others have shouldered the task of revealing what takes place in the inner chamber and all who will may read these things in books for sale by the National Christian Association and other publishers. “Nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad” (Luke 8:17).

646. What then, is the first objection to secret organizations?

The unscriptural rule of hiding light under a bushel.

647. What is the second?

The pledge of eternal secrecy before the things which you promise to keep secret are revealed.

648. Is there Scripture against this?

Yes. “Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing “Leviticus 5:4,5).

649. What is the third objection?

“Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel” (2 Corinthians 6:14,15)?

650. What further great objection to some of the leading secret orders?

The name of Christ hath no part in their ceremonies?

651. Does not a man have to believe in God before he can be a Mason?

There is a confession of this kind required of applicants for membership; but how can a man believe in God without believing in Christ? Read John 10:30; 14:6, 9, 10; Acts 4:12. Whoever acknowledges God and denies Jesus Christ, rejects the true God, and the god whom he recognizes is not the God of heaven.

652. Is not the Bible found in Masonic lodges?

Yes; a mutilated Bible. The Bible is found there as “furniture,” not as the inspired Word of God. In Turkey the Koran has the same place in the Masonic lodges as the Bible has in the Masonic lodges of America. In all the quotations from the Bible found in Masonic lodges, the name of Christ is not mentioned.

653. Why should the name of Christ be kept out of the Masonic rituals when there are so many Christian professors who belong to the lodge?

So as not to offend the Jews, Buddhists, infidels, etc., who also belong to the lodge.

654. What of the claim that Solomon, Christ, and other prominent Bible characters were eminent Masons?

Freemasonry had its origin in London in 1717.

655. Suppose it would have been in existence before Christ, what two reasons are there why Christ would not have belonged to it? (1) He could not have belonged to a Christless organization. (2) His testimony, "In secret have I said nothing," does not fit to a secret society.

656. Are there not many people who think the lodge furnishes all the religion they need?

Herein lies one of the chief objections to the system of secretism. Christ says, "No man cometh unto the Father but by me" (John 14:6). Peter says that only through Christ is salvation (Acts 4:12). Yet there are many who reject Christ who are lulled into the belief that 'lodgism' is all the religion they need.

657. What of the benevolent work of the lodges?

It is faulty. In the first place they collect their money from the people they profess to benefit, and then again those who most need the charity are unable to get it, as only able-bodied people, who are able to pay their dues, are admitted.

658. What was the order in the primitive Church?

They looked after the spiritual and temporal needs of all their members.

659. How far should this benevolent work extend?

"Unto all men, especially unto them who are of the household of faith" (Galatians 6:10).

660. What of churches who fail to look after this work?

They are backslidden.

661. Is there any reason for any member of any Gospel Church to seek associations in worldly organizations for benevolent work?

There is not.

662. Is there not an advantage socially to belong to a secret order?

"The child of God seeks the society of the redeemed, not that in which His enemies are on the same footing as His friends, as is the case in the lodge." Stoddard.

663. Can a man enjoy liberty of conscience and be a faithful lodge-man?

In the light of the numerous obligations required by lodges, no.

664. What other objectionable feature is in most leading secret orders?

Their terrible oaths.

665. Where may a person get information on this subject?

By reading Matthew 5:33-37 and James 5:12, and any reliable work exposing secretism.

666. Can the testimony of seceders be relied upon?

They who do for conscience' sake forsake the lodges are the most reliable witnesses that can be found.

667. What is the only way in which secret lodges can vindicate themselves?

By throwing all the books, records, obligations, history, grips, signs, passwords, etc., etc., etc., open to the inspection of the public.

668. What indictment has the home to bring against the secret orders?

Though the husband and wife are said to be "one flesh," expected to be confidential with each other in all things, knit together more closely than any other persons on earth, the lodge steps in between them, and pledges the husband to keep forever secret from the wife a great many "sublime truths" imparted by the lodge, which also calls for much of his money, time, care and affections which ought to be spent at home.

669. What indictment has the nation to bring against them?

Their hidden secrets often interfere with carrying out justice, and enable conspirators to ply their ruinous trades much longer and more successfully than they could without the aid of secret societies.

670. Is it right to classify law-abiding secret orders with lawless organizations, such as the Mafia, Clan-na-Gael, White Caps, etc.?

Only so far as their working under cover of secrecy is concerned. If there were no law-abiding secret orders, the other kind could be more effectively and easily wiped out of existence. Besides, no secret order can "abstain from every appearance of evil" until it has lifted the veil of secretism, come out into the open, and proved itself all right.

671. What indictment has the school to bring against secret orders?

Secretism has entered the ranks of students, and organized many lodges there. As a result, the work of the schools is so much crippled, and lawlessness among students has increased to such an extent that school boards are getting their eyes open, and beginning to pass resolutions forbidding secret orders among students.

672. What indictment has the Church to bring against them?

They have the effect of robbing the Church of spiritual life, inasmuch as they appropriate the time, talent, interest and money that ought to be given to the Church. Even in churches which allow their members to hold membership in secret orders, there are not many good, wide-awake members who are also active members in lodges. Secret Societies are a poison-leech to any church that tolerates them.

673. What then should be the attitude of the Church toward these orders?

Have nothing to do with them, but oppose them, and to hold no members who are also members of secret lodges.

674. What is good advice for those seeking admission into a lodge composed, in whole or in part, of unconverted men?

“Blessed is the man that walketh not in the counsel of the ungodly” (Psalm 1:1).

675. What invitation does God give to all who are under the unequal yoke?

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Corinthians 6:17, 18).

XXXVI. LIFE INSURANCE

676. What is life insurance?

It is an agreement to pay, upon certain conditions, a stipulated sum of money to friends or relatives of an individual after his death.

677. What is the principal argument used in favor of life insurance?

That it is a protection to the family insured.

678. Granting that it is a protection, is it needed?

It is not.

679. Why not? God has promised full protection.

680. What does He say?

“I will never leave thee, nor forsake thee” (Hebrews 13:5).

681. To what extent does this apply to temporal things?

“I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread” (Psalm 37:25). Food and clothing are included in the promises of God (Matthew 6:25-33).

682. But if a poor man should die, leaving a large family, would not a good-sized insurance policy be a source of comfort?

“Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me” (Jeremiah 49:11). A good-sized insurance policy is an excellent thing to cause a man to die poor.

683. What conclusion, then, should we come to because of these and similar promises?

They who put their trust in the Lord, and serve Him in faithfulness, will be provided for.

684. In view of many promises of God to care for His own, is it not dishonoring Him to feel unsafe unless protected (?) in a worldly company?

Decidedly so.

685. What of a man’s judgment in so doing?

It is decidedly poor. God is absolutely reliable: which is more than can be said of any worldly company.

686. What has the Bible to say on this point?

“It is better to trust in the Lord than to put confidence in man” (Psalm 118:8).

687. How does God provide for His own?

In various ways. It may be either in blessing with health and strength, in His blessings resting upon their business, in revealing hidden wealth, or through the instrumentality of His body, the Church.

688. Can we always depend upon it that God will bless His people in one or more of these ways?

We cannot come to any other conclusion without doubting God’s Word.

689. What then leads people to seek protection in worldly companies?

Lack of faith in God.

690. Who reaps the greatest profit from life insurance?

Life insurance companies.

691. Upon what grounds was this answer given?

From the official statistics of the companies. In 1904, for instance, the income of the leading companies in the United States was \$202,000,00 above disbursements. This amount flowed from the pockets of the masses into the coffers of rich corporations. Let this go on from year to year, and you can easily guess at results. Less than half the money paid in premiums gets back to the policyholders. Then look at the princely salaries paid to high officials, and the immense sums of money spent on banquets, buildings, agents, literature, etc., together with the funds used to corrupt political campaigns and bug up legislatures, and you have some reasons for the answer.

692. Where does the money come from to pile up these enormous amounts?

A large proportion of it comes from people who allow themselves to be talked into having their lives insured, and afterwards find the burden too great and allow their policies to lapse. W. B. Denton tells of a poor widow who, "after paying \$116. she lapsed, and could hardly provide for the most common necessities of life." Thus there were \$116. of bread taken from the mouths of hungry children, and the same distributed among a few beneficiaries, the life insurance company getting the lion's share of the pile.

693. Is this a rare case?

There are thousands like it.

694. Is it right to share in the prosperity of companies holding millions of dollars like that?

It is not.

695. Would not mutual companies be better?

They have the same objectionable feature. Besides, these mutual companies are all short-lived. Listen to the testimony of J. W. Caldwell, Chicago: "I am now 56 years old and in very good health. I have outlived seven companies in which I have been insured, and which have since failed."

696. But such companies are more economical than the old line companies. Listen to the testimony of Judge E. B. Buch, Winfield, Kansas: "Fraternal life insurance as an economic proposition has no foundation. Without the constant supply of new blood, the only way to get even is to die early."

697. What kind of insurance is the only real and reliable insurance in existence?

Insure in the King's Great Company.

698 Describe the company.

It is composed of Father, Son and Holy Ghost. Headquarters, the New Jerusalem.

699. What are the advantages of seeking insurance in this company?

(1) It is the only company in existence which really can and does insure life. It is blasphemy for any worldly company to assume to insure life. (2) It is absolutely reliable. The promise is without reservation (Hebrews 13:5), and it is impossible for God to lie (Hebrews x:18). There is no such thing as funds being squandered by corrupt officials, and if every person who had his life insured would die immediately, the company could easily meet its obligations (3) Neither poverty nor ill health are any barriers against being insured in this company. (4) The company gives the best kind of protection in time, and an everlasting crown in eternity.

700. What is the difference between the charity taught in the Bible and that practised by life Insurance companies?

(1) Gospel charity consists in giving to those in actual need, without hoping for anything in return. Life insurance charity bars out the very persons who most need it, as people of unsound health and those who are not able to pay their dues are not admitted.

(2) Gospel charity is free. Life insurance charity costs those it professes to benefit more than twice as much as it returns to them.

(3) Gospel charity is without partiality. Life insurance charity is paid out upon contract to those who have previously paid for part or all of it.

(4) Gospel "charity never faileth" (1 Corinthians 13:8). Life insurance charity is offered to those only who can pay for it and cancelled as soon as the dues stop coming in.

701. Is it not true that life insurance companies protect their people by loaning them money so that they can keep up their dues?

And by this means they lay upon them a double tribute: (1) the payment of the regular premiums, (2) the payment of interest on loans. When the credit is exhausted, both premiums and interest money are gone, with nothing but a cancelled policy to show for it. Yes, it is true that life insurance imposes a heavy burden upon the poor man.

702. When does the family get relief?

When the poor man dies.

703. Are there not some companies who issue time policies, so that after twenty or thirty years a man may draw out his policy, even though living?

Yes. That is some better. Now if human life were taken out of consideration, and if the agreement were such that the man or his family would draw out all that was paid in, with reasonable interest, nothing more and nothing less, about all the objectionable features would be removed.

704. What is the objection to taking out the policy on the life of an individual?

It is making merchandise of human life.

705. What is the proof of this assertion?

The immense piles of wealth collected from the business of speculating on the lives of human beings.

706. Are these immense piles of wealth any assurance that the companies are reliable?

They might be if all officials connected with them were honest. But if this were the case, there would be no corruption funds to buy up legislatures, neither would the exposure in recent years of disgraceful methods have been made. Besides, it is possible for some calamity to befall our country so as to make the death rate large enough to make the strongest company insolvent. In reliability they cannot compare with the sure promises of God.

707. Why is life insurance sometimes referred to as "a game of chance"?

On the one hand the policy-holder is sure of the sum stipulated in the policy, provided (1) he outlives the one who has his life insured, (2) the premiums are kept paid up until the one insured dies, (3) the company remains solvent, (4) there is no flaw anywhere in the policy. On the other hand, the policy-holder may get the stipulated sum after the payment of a premium or two, or the one insured may unfortunately live so long that the insurance proves to be a poor investment. That looks decidedly chancy, does it not?

708. What other name is there for chance games?

Gambling.

709. What makes life insurance seem a good business investment?

The hope of getting something for nothing.

710. Why is it not a good business investment?

Any business which pays back less than half of what is paid in is not a good business investment for the average investor.

711. Is it not true that many have drawn out thousands of dollars after the payment of a few paltry premiums?

Yes, This is just as true as is the other fact that men have invested a few dollars in lotteries and drawn out fortunes. If one is a good business investment, what do you call the other?

712. Some people spend their money as fast as they get it. Would it not be better for them to invest it in life insurance?

Why not invest it in a savings bank, where they could have their money safely kept, and where they might have it, with reasonable interest, returned without having to die to get it?

713. What is the difference?

One is a chance game, with human life or death as the essential element in the game of chance; the other is a straightforward business proposition, upon an honest basis.

714. What keeps the life insurance business alive and active?

Large profits on the part of officials and agents, and the hope held out of securing large sums of money for a comparatively small outlay.

715. What is the effect of this last expressed hope?

It puts distance between the individual and the Golden Rule.

716. What about the profits reaped by the officials and agents?

Presidents of leading life insurance companies receive a salary greater than that of the President of the United States. Official statistics show that in 1904 the agents of these companies received \$343,000,000 for their share of the profits in working up new business.

717. What effect have these profits upon the beneficiaries of life insurance?

It works like oil upon the tongue, and puts a keen edge on the intellect, looking for arguments to defend the business.

718. Do they tell the people frankly why they are out soliciting?

No. They usually tell you how much they are interested in you and your family, and what a great wrong you would do them if you did not protect them with a good-sized policy.

719. How does Peter describe these men?

“And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not” (2 Peter 2:3).

720. What text do they often quote?

“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel” (1 Timothy 5:8).

721. What is their conclusion?

That whoever fails to have his life insured is worse than an infidel.

722. Why is the conclusion faulty?

(1) We have already shown that Life Insurance is unscriptural.

(2) To invest in a business that pays back less than half of what is paid in is a poor way to provide for your own.

(3) Life insurance is a continual burden upon the family so long as the premiums are kept up.

(4) The one insured may outlive the policyholder.

(5) It is never scriptural to use unscriptural means in providing for your own.

723. What other objection in life insurance?

It puts a premium on suicide.

724. In what way?

Many have felt the burden of keeping up payment of premiums to an extent that they were forced to face the alternative, get killed and make your family rich or live on and struggle with poverty.

725. What temptation hangs over every family in which someone has his life insured?

To wish for that money.

726. What are some of the fruits of this temptation?

Strained family relations, sensational reports and murder trials.

727. What indictment has the nation to bring against life insurance?

It is a constant drain upon the pockets of the masses, and the money flows steadily into the coffers of rich corporations, who use part of it to control political campaigns, corrupt legislatures, etc.

728. What indictment has the home and Church to bring against it?

The money that is spent in keeping up premiums should be used in support of home and Church. Both the home and the Church are thus robbed of much that might be used for the benefit of the needy.

729. What concluding advice should be given to everybody?

Take God at His word, and trust in His promises. Be satisfied to remain in the King's Great Company, where your prosperity does not mean some other one's loss, and where your policy means an everlasting crown.

XXXVII. SIN

730. What is sin?

“Sin is the transgression of the law” (1 John 3:4).

731. What is included in this subject?

“All unrighteousness is sin” (1 John 5:17).

732. What has faith to do with this subject?

“Whatsoever is not of faith is sin” (Romans 14:23).

733. When does foolishness become sin?

“The thought of foolishness is sin” (Proverbs 24:9)

734. What sweeping statement does James make with reference to those who know their duty and neglect it?

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (James 4:17).

735. How many kinds of sin are there?

Two: original or Adamic, and actual or committed.

736. What is original sin?

It is the depravity of man, originating with the fall of man and transmitted from generation to generation.

737. What is actual sin?

It is the voluntary wrongdoing of responsible beings.

738. Who are responsible beings?

He "that knoweth to do good, and doeth it not, to him it is sin."

739. What part of the human family is free from sin?

They who have accepted Jesus Christ as their Saviour (Romans 8:12).

740. What part is good enough without Christ?

"There is none righteous, no, not one . . . all have sinned, and come short of the glory of God" (Romans 3:10, 23).

741. How do we get rid of sin?

"The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

742. Are there not some who say they have no sins?

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

743. That is as much as to say that we sin every day, and can't help it.

"He that committeth sin is of the devil."

"Whosoever is born of God doth not commit sin" (2 John 3:8, 9).

744. What lesson do we learn from these Scriptures?

That we are all poor, weak mortals, subject to error and liable to make grievous blunders; but not so poor and weak that we may not by the grace of God live the overcoming life above knowingly doing things which are wrong.

745. What about the man who knows that he is not doing what he ought to, but justifies himself because of his weaknesses?

He is either deceived or a hypocrite. Self-justification is no substitute for James 4:17 and 1 John 3:8, 9.

746. Is it possible for people to live up to all the light they have?

"I can do all things through Christ which strengtheneth me" (Philippians 4:13).

747. Has any man whereof to boast?

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

748. What is our duty toward those who boast of their exalted standing spiritually?

Pity them, warn them, pray for them.

749. What is our Saviour's warning?

"Watch and pray, lest ye enter into temptation (Matthew 26:41).

750. Who is the author of sin?

The devil (John 8:44).

751. How look upon it?

"Abhor that which is evil" (Romans 12:9). "Sin is a reproach to any people" (Proverbs 14:34).

752. What are some of the sins mentioned in the Bible ?

Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, emulations, strife, sedition, heresy, envy, murder, filthiness foolish talking, drunkenness, reveling, covetousness, jesting, boasting, pride, blasphemy, ingratitude, fierceness, treachery, dissipation, high-mindedness, persecution, etc., etc., (Galatians 5:19-21; Ephesians 5:3,4; 1 Timothy 5:4; 2 Timothy 3:1-5).

753. What is the divine sentence?

"They which do such things shall not inherit the kingdom of God" (Galatians 5:21).

754. What is the effect of sin upon the soul?

"The soul that sinneth, it shall die" (Ezekiel 18:4).

755. What will become of the wicked?

"The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17).

756. Is there no escape?

Yes.

757. By what means?

Through Christ (John 14:6; Acts 4:12), repentance (Luke 13:1-5), by grace through faith (Ephesians 2:8).

758. What is God's message to a sinful world?

"Look unto me, and be ye saved, all the end of the earth" (Isaiah 45:22).

759. What encouragement to vile sinners to accept their Saviour?

"Though your sins be as scarlet, they shall be as White as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

760. Are there any sinners who are beyond redemption?

Yes. The Bible mentions those who have blasphemed against the Holy Ghost (Matthew 12:31, 32), and those who had once attained a very high state of spirituality and then wilfully fell away (Hebrews 6:4-6).

761. What of those who persist in wilfully disobeying the truth?

There is danger that God will deliver them to rebrocity of mind. Read Genesis 6:3; Romans 1:28; 2 Thessalonians 2:11.

762. What advice should be given to all sinners?

“Seek ye the Lord while he may be found” (Isaiah 55:6).

XXXVIII. RIGHTEOUSNESS

763. What is righteousness?

Holiness; a condition of the mind, heart and life conformable to the divine Being and law.

764. Where do we look for righteousness in its perfection?

To God.

765. What is self-righteousness?

Self-adoration and justification, because of our own real or supposed goodness, not regarding the Word and will of God.

766. What is meant by the righteousness of God?

When His righteousness is imputed to us by faith it is called the righteousness of God (Romans 1:17) as distinguished from self-righteousness (Romans 10:3).

767. What is meant by the righteousness of the law?

A righteousness based upon instructions commandments and obedience.

768. What is said of this righteousness?

“Therefore by the deeds of the law there shall no flesh be justified” (Romans 3:20).

769. Wherein did the law fall short?

It was weak through the flesh” (Romans 8:3).

770. How may we attain the righteousness of God?

In Christ through faith (Jeremiah 23:6; Romans 3:22; 1 Corinthians 1:30).

771. Was the righteousness of the law a failure?

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Romans 8:3,4).

772. What is true of all people to whom the righteousness of God is not imputed?

“I am carnal sold under sin” (Romans 7:14).

773. What is the duty of those to whom the righteousness of God is imputed?

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Titus 2:12).

774. What shall be our verdict where these fruits are lacking?

That there is no righteousness dwelling within.

775. May not a person have the righteousness of God dwelling within the soul, and still commit many errors?

Yes; we are all weak, and prone to error. But there is a difference between a cropping out of imperfections while conscientiously performing duty, and carelessly, wantonly, and wilfully walking after the ways of the world.

776. What rule may be universally applied?

They who have the righteousness of God within the soul will manifest the same in a pious, devoted, godly, righteous outward life.

777. Have we scripture proof for this assertion?

Yes. Read Matthew 7:13-21.

778. Is it possible for a man of his own accord to live such a strictly moral life, that God will not cast him aside, even though he may never have confessed Christ as his Saviour?

“All our righteousnesses are as filthy rags” (Isaiah 64:6)

779. But suppose he goes to the Bible as his guide?

“Except your righteousness shall exceed righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Matthew 5:20).

780. What was wrong with their righteousness?

There was nothing said against it in point of morals or obedience to law; but it fell short in that there was no “Christ our righteousness” in it; to say nothing of the fact that the righteousness of the law did not go far enough “in that it was weak through the flesh” Only the righteousness of God is perfect.

781. What advice should be given to all men?

“Seek ye first the kingdom of God and his righteousness” (Matthew 8:33).

782. Are there degrees in righteousness?

There are no degrees in righteousness. But after it dwells within the soul, the body becomes more and more conformable to the will of God. This is what Peter calls growing in grace (2 Peter 3:18).

783. When will we be perfect in righteousness?

When the crown of righteousness (2 Timothy 4:8) will have been placed upon our heads.

XXXIX. LIFE

784. In how many kinds of life is man concerned?

Two: natural and spiritual.

785. What is natural life?

It is the animation of the natural body while soul and body are united.

786. What is spiritual life?

It is the Spirit of God within the soul. This form of life is peculiar to man, as the lower animals have no souls.

787. How does the Bible describe the origin of human life?

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2:7).

788. What is the object of this present life?

To glorify God, help fellow man, and prepare for the better life to come.

789. Was Adam created immortal?

We read of no provisions for death previous to the fall. From the fact that the tree of life was placed in the midst of the garden (Genesis 2:9) and that death came with the first transgression (Romans 5:12) we conclude that if man had never sinned he would have lived forever.

790. Was the death which came the day of the transgression a natural or a spiritual death?

Both. That day they were banished from the garden, from the tree of life, from the presence of God. That day physical death began in the body which cost Adam his life later on.

791. What commandment emphasizes the sacredness of human life?

“Thou shalt not kill” (Exodus 20:13).

792. Is there any hope for the suicide?

Not unless he is an idiot or insane, or lives long enough after the deed to repent of his sin, for no murderer shall inherit the kingdom of heaven (1 John 3:15; Revelation 21:8).

793. What evidence is there that infants have eternal life?

“Of such is the kingdom of heaven” (Matthew 19:14).

794. How long does this continue?

Until they arrive at the time of accountability.

795. What happens them?

“I was alive without the law once: but when the commandment came, sin revived, and I died” (Romans 7:9).

796. What then becomes necessary for this eternal life to be restored?

“Except a man be born again, he cannot see the kingdom of God” (John 3:3).

797. What emphasis does Paul put upon regeneration?

“For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature” (Galatians 6:15).

798. Can every regenerated soul tell the time and manner in which the new birth took place?

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit” (John 3:8).

799. What truth comes to light in this description by our Saviour?

Since the new life which springs up within the soul is spiritual, it produces no physical sensation in the body.

800. Then is it impossible for any one to tell whether or not this new life is within the soul?

It is not impossible. The Bible gives us many evidences whereby we may know. No one can believe the Bible and not be able to know whether he is saved or lost.

801. What is our Saviour's declaration?

"He that heareth my word, and believeth on him that sent me, hath everlasting life" (John 5:24).

802. What does John say?

"We know that we have passed from death unto life, because we love the brethren" (1 John 5:12)

803. How is this eternal life manifested?

By being partakers of Christ (John 6:53; 63).

804. What is true of the children of God?

"Ye are dead, and your life is hid with Christ in God" (Colossians 3:3).

805. What are the outward evidences of this Christ-life in the soul?

The fruit of the spirit (Galatians 5:22, 23). "If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:25).

806. What is the conclusion?

The inner life and outer life should correspond. If the life of God is in the soul, the will of God is done in the outward life.

807. What is the Christian's testimony?

"The life which I now live in the flesh I live by the faith of the Son of God" (Galatians 2:20).

808. Who may have eternal life?

"Whosoever will" (John 3:16; Revelation 22:17).

809. What cheering promise should thrill the hearts of all the faithful?

"Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

XL. DEATH

810. What is natural death?

The separation of soul and body.

811. What is spiritual death?

The separation of soul and Spirit (Revelation 8:9).

812. What is the origin of death among men?

Sin (Romans 5:12).

813. How is natural death described in scripture?

Return to dust (Genesis 3:19), sleep (Acts 7:60), dissolution of earthly tabernacle (2 Corinthians 5:1), to depart (Philippians 1:23).

814. How is spiritual death described?

Darkness (Matthew 4:16), carnally-minded (Romans 8:6), in trespasses and sins (Ephesians 2:1), blindness (Ephesians 4:18, 19), living in pleasure (1 Timothy 5:6).

815. Is it possible for any man to escape death?

"There is no man that hath power over his spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it" (Ecclesiastes 8:8).

816. Has this any terrors for the righteous?

Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psalm 23:4).

817. What is said of the righteous dead?

"Blessed are the dead which die in the Lord" (Revelation 14:13).

818. Is it wrong to weep when righteous loved ones are removed by death?

If so, it was wrong for Christ to weep at the grave of Lazarus.

819. What is said of the grief of those who are bereft of righteous loved ones?

"Ye sorrow not, even as others who have no hope" (1 Thessalonians 4:13).

820. What makes the departure of the unrighteous dead so painful?
The knowledge that they will be forever tormented.
821. What is the condition of those who are spiritually dead but physically alive?
“Aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Ephesians 2:12).
822. What is their opportunity?
“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Ephesians 5:14).
823. What if they put off the day of salvation until too late?
They are forever shut off from the possibility of redemption.
824. What is the second death?
Banishment into the place of everlasting torment (Revelation 20:14, 15).
825. Who are exempt from the power of the second death?
They who have part in the first resurrection. (Revelation 20:6).
826. How long will the power of the second death continue?
Forever (Matthew 25:46; Jude 7).
827. Who are the companions of those who suffer the second death?
The devil and his angels (Matthew 25:41).
828. What is one of the evidences of death within the soul?
Hatred of brethren (1 John 3:14).
829. Through whose death were the children of promise delivered from the power of death?
Through the death of Jesus (Hebrews 2:9, 14).
830. What should this sacrifice do for us?
It should fill our hearts with gratitude forever.
831. How does God look upon the lost world?
“As I live, saith the Lord God, I have no pleasure in the death of the wicked” (Ezekiel 33:11).
832. What is His invitation?
“Turn ye, turn ye from your evil ways; for why will ye die” (Ezekiel 33:11).
833. What is our duty toward the lost world?
Tell them of the horrors of eternal death, and the blessedness of eternal life.
834. What two sins are responsible for so many people walking in darkness?
Ignorance and unbelief.
835. How do they work against them?
The first by teaching and the second by consistent living.
838. What did God do to save the world from death?
“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

XLI. THE RESURRECTION

837. What is the doctrine of the resurrection?
Our bodies will rise from the dead, and we shall meet our Lord at His second coming.
838. How does Job give voice to this doctrine?
“And though after my skin worms destroy this body, yet in my flesh shall I see God” (Job 18:28).
839. What hope did David express?
“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness” (Psalm 17:15).
840. What is Isaiah’s testimony?
“Thy dead men shall live, together with my dead body shall they arise: . . . for thy dew is as the dew of herbs, and the earth shall cast out the dead” (Isaiah 26:19).
841. Does the resurrection mean the same for all people?
“And many of them that sleep in the dust of earth shall awake, some to everlasting life, and some to shame and everlasting contempt (Daniel 12:2).
842. How does Christ state the doctrine?
“The hour is coming, In the which all that are in the graves shall hear his voice, and shall come

forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation” (John 5:28, 29).

843. What was the attitude of the apostles toward the doctrine?

They preached it frequently and with emphasis.

884. By what event is the doctrine of the resurrection visibly established?

The resurrection of Christ (1 Corinthians 15:3-20).

845. What hinges upon the fact of the resurrection of Jesus?

The whole Christian faith (1 Corinthians 15:14).

846. What proof have we of the fact of His resurrection?

The Word of God: “He shewed himself alive after his passion by many infallible proofs” (Acts 1:3). Outside of the prejudiced Pharisees and bribed watchmen there was no attempt to dispute the doctrine until a long time afterwards.

847. How does Christ refer to Himself?

“I am the resurrection and the life” (John 11:25)

848. What is Christ’s position in the resurrection?

“Now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Corinthians 15:20).

849. What was accomplished in the resurrection of Christ?

Victory over the grave.

850. What event followed the resurrection of Christ?

“And many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many” (Matthew 27:52, 53).

851. What is the consolation of those who are called upon to give up the righteous dead?

“I know that he shall rise again in the resurrection at the last day” (John 11:24).

852. What solemn thought does this suggest?

“Be ready.”

853. How get ready?

“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Ephesians 5:14).

854. What is our duty?

“Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:4).

855. What is the promise?

“If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection” (Romans 6:5).

856. What of those who contend that we had our resurrection when we were saved from sin, and that there will be no resurrection of the body as all scripture references point to the spiritual resurrection?

“And their word will eat as doth a canker . . . who concerning the truth have erred, saying that the resurrection is past already” (2 Timothy 2:17, 18).

857. When shall the righteous be rewarded for their self-sacrificing efforts?

At the resurrection of the just (Luke 14:14).

858. What should be our chief concern?

That our resurrection may be the resurrection of life.

XLII. HELL

859. What does this word signify?

It may signify the grave or state of the dead (Psalm 16:10; 55:15; John 2:2) or the place of eternal torment (Psalm 9:17; Revelation 19:20 ;21:8).

860. What does the Bible teach concerning the latter?

That it is the place where all the unrighteous will suffer the pangs of indescribable torment forever.

861. Is hell a condition or a place?

Both.

862. Is there such a thing as people having “a hell on earth”?

It is undoubtedly true that the wicked have foretastes of it; but the real experience is reserved for those who will be forever banished into the lake of fire.

863. For whom was hell prepared?

For the devil and his angels (Matthew 25:41).

864. How is it described in scripture?

“Everlasting fire” (Matthew 25:41), “hell fire” (Matthew 5:22). “eternal fire” (Jude 7), “lake which burneth with fire” (Revelation 21:8), etc., etc.

865. What of the theory that hell is only another name for the grave?

It would be difficult to suit the above description to the grave.

866. Since this is such a disagreeable subject, why not keep still about it and direct the minds of people to brighter subjects?

To shut your eyes to danger makes it all the more dangerous.

867. What evidence have we that God wishes us to tell the people about the torments of hell?

It is frequently and emphatically mentioned in the Bible.

868. What advantage is there in teaching it?

It brings many people to their senses, and puts them to sober thinking.

869. What are the effects of ignoring the subject?

It lulls people to sleep, and leads them into careless living and sinful indulgence.

870. Which should receive greater consideration, sin and its consequences or righteousness and its consequences?

The latter; and to make it still more impressive, compare with the former.

871. Can a man be saved without believing that there is a hell?

Read Mark 16:16.

872. What is true of those who disbelieve the doctrine?

They are impractical and unorthodox in their other doctrines.

873. How long will the suffering there continue?

Forever (Isaiah 33:14; Revelation 20:10).

874. How does Isaiah refer to the torments of the doomed?

“For their worm shall not die, neither shall their fire be quenched” (Isaiah 66:24).

875. What is Christ’s language on the subject?

“Where their worm dieth not, and the fire is not quenched” (Mark 9:44, 46, 48).

876. What has John to say?

“And the smoke of their torment ascendeth up for ever and ever” (Revelation 14:11).

877. What is the nature of this torment?

“The same shall drink of the wine of the wrath of God, which is poured out without mixture”. Revelation 14:10).

878. What is the effect? “There shall be wailing and gnashing of teeth” (Matthew 13:42).

879. From the references quoted above what will be the source of misery?

Banishment from God, remorse of conscience, fear and indescribable pain.

880. Is there a means of escape after once a man goes there?

No; the wicked are banished into “everlasting fire” (Matthew 25:41, 46).

881. What of the doctrine of a “Purgatory”?

The Bible has nothing in its favor; but from the parable of the rich man and Lazarus we are clearly taught that after a man has squandered the opportunities of this life and dies without salvation he is hopelessly and eternally lost.

882. How then should we regard the theory of a purgatory?

As unscriptural, mischievous, and misleading.

883. What about the other theory that at the end of the world the wicked will be consumed, and that will be the last of them?

If the Bible were silent on the idea of “the worm” never dying, of the smoke of the torment of the wicked ascending for ever and ever,” etc., we might give the thought some consideration.

884. Is there any reason for thinking that saved souls should have eternal existence while unsaved souls should exist only to the end of the world?

There is not.

885. Are there any scriptures to support that kind of theory?

There are none.

886. What is our conclusion? Take the Bible as it reads.

887. Who are the most vigorous in explaining away or modifying the doctrines of eternal punishment?

They who are not willing to get into line for eternal glory.

888. Can a minister really love his congregation without warning the people of danger, as well as pointing to pleasant things?

He can not.

889. Without Christ, who were doomed to this awful place?

The whole human family (Romans 2:33; 1 John 5:19).

890. Can human power preserve a soul from hell?

It can not (Ezekiel 31:27).

891. Can the powers of hell keep a soul out of heaven?

They can not (Matthew 16:18).

892. Wherein lies the power?

“Without me ye can do nothing” (John 15:5). “I can do all things through Christ which strengtheneth me” (Philippians 4:13).

893. Is not God cruel, who sees His children suffer in eternal torment?

“The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

894. Since God is all-powerful, why does He not compel all people to be holy?

Then we would not be free.

895. Since He is all-merciful, why does he not save the wicked in the end, regardless of their wickedness here?

He does provided they have accepted the atoning blood of Christ to purify their souls. But they who wilfully reject this means of grace, in spite of all that God has done for them, ought not to expect Him to break His word, and permit them to defile heaven as they did the earth.

896. What shall we conclude, therefore?

(1) They who enter heaven do so because of God’s grace. (2) They who enter hell do so because they deserve it, being too proud or too stubborn to permit God to help them to a better place.

897. If God would cause some men and women to rise from the dead to tell people what is in store for them, would not many a sinner be turned to God?

“If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” (Luke 16:31).

898. What is a better safeguard against the fate of the wicked?

To avoid the society of the wicked (Proverbs 5:5; 9:18).

899. What will be the fate of the devil, false prophets, etc.?

They will be cast into the lake of fire and brimstone, and tormented there day and night forever (Revelation 18:20; 20:10).

900. Where will the wicked be?

“The wicked shall be turned into hell” (Psalm 9:17).

901. Who will be included among the number?

“All the nations that forget God” (Psalm 9:17).

902. What doctrine is killed by this scripture?

The theory that when a nation once receives the Gospel, there is no more missionary work required in that nation, though in succeeding generations it lapses into idolatry.

903. Who else will be sent to the land of doom?

They who risk their chances on good and mighty works (Matthew 7:22, 23).

904. Who else? They who imagine that they can float to heaven on the sea of worldliness (Amos 6:16).

905. Will there be many children there?

“Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven” (Matthew 19:14).

906. What may aid us in comprehending the awfulness of the fate of the wicked?

A look at the wickedness of this world, and a knowledge of the fact that this wickedness is but a foretaste of

what is coming.

907. How should these truths affect the unsaved?

They should bring them to their senses, call a halt to their mad career toward their own destruction, move them to flee from the wrath to come, and seek the pardoning grace of an ever-loving Father.

908. How should they affect the saved?

They should cause them to redouble their efforts for the salvation of the lost (Jude 23).

909. How should the unsaved be impressed with the awfulness of the doom of the lost?

They should be convinced that it is a punishment for sin (Matthew 25:46) and that it is **awful** (Revelation 14:11) **unquenchable** (Matthew 3:12), **devouring** (Isaiah 33:14), **pitiful** (Matthew 23:42), and **everlasting** (Matthew 25:41).

910. What pleasing subject stands out in brilliant contrast with the subject we have been considering? Heaven.

XLIII. HEAVEN

911. What is heaven?

It is a dwelling place of God (Ecclesiastes 5:2).

912. Is there any other meaning attached to the word?

It may mean the region of the stars or the region beyond the stars.

913. What is said of the origin of heaven? "In the beginning God created the heaven and the earth" (Genesis 1:1).

914. By what special terms is heaven, the dwelling place of God, designated?

"Heaven of heavens" (1 Kings 8:27), "third heaven" (2 Corinthians 12:2).

915. For whom is heaven prepared?

For the saints of God (Matthew 25:34).

916. What is the origin of this preparation?

"From the foundation of the world" (Matthew 25:34).

917. Was this prepared for just part of the human family?

"God is not willing that any should perish" (2 Peter 3:9).

918. Why then should any one be excluded?

Because of sin.

919. Why should sin exclude a man from heaven?

Because heaven is a place undefiled, which could not be so if any sinner were admitted.

920. Could not God remove their stains and admit them to heaven pure?

God made every provision for the purification of sinners. The blood of Jesus Christ is sufficient to atone for the sins of the whole world. God should not be expected to save any souls who deliberately choose a path of sin, and refuse to accept the atonement freely offered.

921. What sin kept the children of Israel from inheriting the blessing?

The sin of unbelief (Hebrews 4:6).

922. What lesson for us?

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Hebrews 4:11).

923. Does the Bible say that unbelief excludes people from heaven?

Yes (Revelation 21:8).

924. What other sins are mentioned as excluding people from heaven?

Adultery, covetousness, drunkenness, idolatry, etc., (Galatians 5:19-21; Revelation 21:8).

925. What are some of the things mentioned as necessary to inheriting the kingdom of heaven?

Repentance (Luke 13:1-5), conversion. (Matthew 18:3), holiness (Hebrews 12:14), etc.

926. What are we in this world?

Pilgrims and strangers (1 Peter 2:11).

927. Where is our citizenship?

In heaven (Philippians 3:20; Hebrews 13:14).

928. What duty follows?

“Set your affection on things above, not on things on the earth” (Colossians 3:2).

929. What is it to walk in the light from heaven?

It means enraptured hearts, and lives aglow for the cause of Christ.

930. What shall we do concerning the many glorious promises connected with this subject?

“Wherefore comfort one another” (1 Thessalonians 4:18).

931. What advantages in this life in keeping on the heavenly way?

It means a pure life, useful service, and real pleasure.

932. What advantage in death?

“Blessed are the dead which die in the Lord” (Revelation 14:13).

933. What advantage in eternity?

It means everlasting joy and glory.

934. From what other standpoint can you compare this life with the life to come?

The greatest successes and most exalted pleasures of this earth can be enjoyed but a brief time compared with eternity.

935. Does it pay to sacrifice the pleasures of time for what God has in store for us in eternity?

“The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:18).

936. What example did our Saviour set before us?

“For the joy that was set before him (He) endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Hebrews 12:2).

937. What praise is due unto God for what He did for us?

“Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever” (Revelation 7:12).

938. When should we praise Him?

Now and evermore.

939. What other privilege and duty have we?

Tell the lost world of their chance for deliverance; of the wonderful love and infinite goodness of God, whose work is to bestow upon His children innumerable blessings here and hereafter.

940. What are our choicest Christian experiences here?

Foretastes of what we will experience in the world to come.

941. What assurance have we of a more perfect vision and glory?

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2). “Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am knowing (1 Corinthians 13:12).

942. Shall we continue to develop in heaven?

The Bible is silent on this question.

943. Is it necessary to know all about heaven before we believe in it?

Not any more than it is to know all about earthly things before believing in their existence. There is a limit to human knowledge. It is enough to know that heaven is a place where God and the holy angels dwell, and where the saints of God shall dwell and reign in righteousness, purity, holiness and glory forever and ever.

944. Will there be rich and poor in heaven?

No distinction. All will belong to one family there (Ephesians 3:15).

945. Of whom will the family consist?

Of all whose names are in the book of life (Revelation 20:12, 15).

946. What enjoyable service will be had there?

Family worship (Revelation 19:1).

947. What song will be sung?

The song of Moses and the Lamb (Revelation 5:9; 14:3; 16:3).

948. What consolation is offered to the lowly?

“Blessed are the poor in spirit; for their’s is the kingdom of heaven” (Matthew 5:3).

949. What is the lot of those who are persecuted for righteousness’ sake?

Their's is the kingdom of heaven" (Matthew 5:10).

950. What if we are buffeted for our fault?

No reward (1 Peter 2:20; 4:15).

951. What is said of little children?

"Of such is the kingdom of heaven" (Matthew 19:14).

952. What is the number of heavenly hosts?

They are innumerable (Hebrews 12:22, 23).

953. What does Christ say concerning this?

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matthew 8:11).

954. What is the nature of the kingdom?

"The everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11).

955. How do we get into it?

"It is your Father's good pleasure to give you the kingdom" (Luke 12:32).

956. What is Christ's position in the new kingdom?

"I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56).

957. What message does He send to His loved ones on earth?

"I am he that liveth, and was dead; and, behold, I am alive for evermore" (Revelation 1:18).

958. What is now His work?

"He ever liveth to make intercession" (Hebrews 7:25).

959. How should this affect us?

It should move us all to "press toward the mark" (Philippians 3:14).

960. What assurance of success have we?

"If God be for us, who can be against us" (Romans 8:31)?

961. How should we take opposition and persecution?

"Rejoice, and be exceeding glad; for great is your reward in heaven" (Matthew 5:12).

962. What consolation does Peter bring to believers?

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3,4).

963. What change is noted?

"And God shall wipe away all tears from their eyes; and . . . neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).

964. What comfort does Paul give to believers?

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1)

965. Will we be crowded for room?

"In my Father's house are many mansions" (John 14:2).

966. What thought cheers the Christian pilgrim in the evening of life?

"Henceforth there is laid up for me a crown of righteousness" (2 Timothy 4:8).

967. What is the Christian warrior's encouragement?

"He that overcometh shall inherit all things" (Revelation 21:7).

"We shall reap, if we faint not" (Galatians 6:9).

968. What will be the source of light in heaven?

"The Lord God giveth them light" (Revelation 22:5).

969. What glory awaits the redeemed in heaven?

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:17). There, in the fullness of joy unmixed with grief, purity unmixed with sin, and glory undimmed with worldliness, the redeemed of God will sing and praise and rejoice and reign.

970. How long will this glory continue?

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3). "They shall reign for ever and ever" (Revelation 22:5).

XLIV. THE GREAT COMMISSION

971. What was our Saviour's last command before He took His departure for heaven?

That His disciples should evangelize the world.

972. When were they to begin?

After they were endued with power from on high (Luke 24:49; Acts 1:8)

973. How does Matthew report this command?

“All power is given unto me in heaven and in earth. Go Ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway” (Matthew 28:18-20).

974. How does Mark report it?

“Go ye into all the world, and preach the gospel to every creature” (Mark 16:15).

975. How does Luke report it?

“That repentance and remission of sins should be preached in his name among all nations” (Luke 24:47).

976. What are the leading features of this command?

(1) Preach the Gospel. (2) to all nations, (3) teaching to keep it all, (4) beginning the work at home.

977. In what three ways may this command be violated?

(1) By failing to let our light shine at home while professing to be great workers away from home. (2) By not trying to let all the world know about Christ. (3) By simply preaching Christ without practising and teaching obedience to all He taught.

978. Where should we begin our obedience to this command?

At home (Luke 24:47; Acts 1:8).

979. Why begin at home?

A light which does not light the things close about it cannot light the objects far away.

980. What must we think of those who do not let their lights shine in the home, in the home church, in the home community?

There is no light in them.

981. Should a man who is not known to be an earnest, consistent Christian worker at home ever be encouraged to work away from home?

He should not.

982. What are the first essentials to be looked for in mission workers?

A devoted Christian life, fully submissive to God and the Church.

983. What of those who confess that they are not consistent now, but expect to be in case the Church appointing them to special work?

That indicates a spirit of job-hunting. Let them first show the fruits, and then appointment can be made with more confidence.

984. How did the apostles prove their worthiness?

By their earnest, active, obedient, pious, zealous, self-sacrificing Christian service in and about Jerusalem before they thought of going out to other fields.

985. How did they prove that they had the “power from on high”?

By the vast amount of work accomplished during the first century (Colossians 1:6, 23).

986. What made this amount of work possible?

The blessings of God resting upon the efforts of a self-sacrificing people.

987. What did they do in the line of self-sacrifice?

(1) They left all and followed Jesus. (2) They gave themselves over to fasting and prayer. (3) Their property was upon the altar of the Lord. (4) They counted no hardship too great to bear for the sake of the cross. (5) They counted no worldly tie so dear that they did not break it when duty demanded it.

988. What should we do along these lines?

Follow them, as they also followed Christ (1 Corinthians 11:1).

989. Is it necessary that we carry the Gospel to nations who once heard the Gospel but have discarded it?

Just as necessary as it is for us to instruct our own children.

990. Was the Great Commission given only to the apostles, or to the whole Church?

If given to the apostles only, why should men like Mark and Luke have been out in the work?

991. Was it given only to the first generation or to the Church of Christ for all generations to come?

The promise was, "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20). If this means only the first generation, where is the proof that the rest of the Bible was not meant for that generation only?

992. What duty, then, rests upon each generation?

To evangelize the world.

993. Is this possible?

In the light of what that little congregation at Jerusalem accomplished in one generation, we should not say that our total membership can not evangelize the world in one generation.

994. What stands in the way of real effective work today?

(1) An alliance between the Church and the world. (2) A failure to realize that God really means for us to go out and evangelize the world. (3) A disposition to do the pleasant things while all the world around us is sinking in sin and folly.

995. What money now spent for luxuries should be spent for the spreading of the Gospel?

That which is spent "for that which is not bread," such as for costly houses and furniture, fine horses and carriages or automobiles, superfluities in clothing, jewelry and costly array, expensive works of art, whiskey, tobacco, musical instruments, pleasure seeking, and other things too numerous to mention. Read Amos 6:1-6.

996. Will I be held personally responsible for the fact that millions are now lost in sin without ever having heard of Christ?

That depends upon whether I have done all in my power to help carry out the Great Commission.

997. What saith the Scripture?

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

998. What is the measure of our duty?

"As we therefore have opportunity, let us do good" (Galatians 6:10).

999. When will our duty cease ?

"Be thou faithful unto death" (Revelation 2:10).

1000. What is the faithful Christian worker's final consolation?

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew 25:23).