

Library of The Theological Seminary

PRINCETON · NEW JERSEY



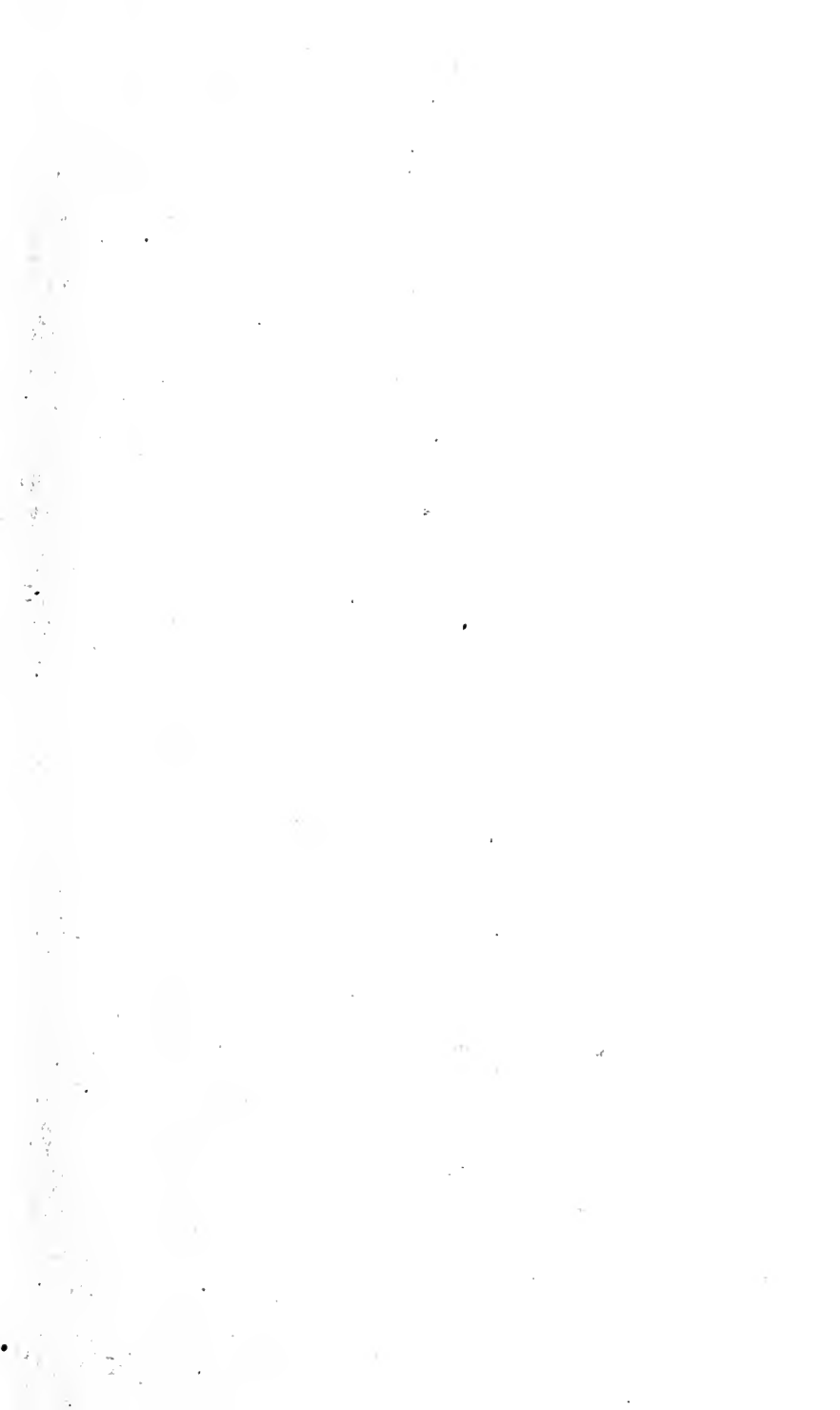
PRESENTED BY

The widow of George Dugan, '96

BX 9184 .A5 H3 1905

Harper, James.

An exposition in the form of
question and answer of the



AN EXPOSITION

IN THE FORM *of* QUESTION
AND ANSWER OF THE

WESTMINSTER ASSEMBLY'S
SHORTER CATECHISM

BY

JAMES HARPER, D.D., LL.D.,

Lately Professor of Theology in the Theological Seminary, Xenia, Ohio

PITTSBURGH

UNITED PRESBYTERIAN BOARD OF PUBLICATION

M C M V

COPYRIGHT, 1905, BY
THE UNITED PRESBYTERIAN BOARD OF PUBLICATION

MURDOCH-KERR PRESS
PITTSBURGH

PREFACE.

To some it may seem preposterous, and to others presumptuous, to offer to the public at this day a catechism founded on the famous Shorter Catechism and explanatory of it; preposterous because, forsooth, such methods of instruction are superseded by modern expedients; presumptuous because implying a claim to superiority over the numerous expositions of the Shorter Catechism which have appeared during the last two centuries and a half.

In self-defense, the author may say that no better way of communicating to youth the knowledge of Bible truth is known to him than that of question and answer, as exemplified in the Shorter Catechism and kindred productions; that the popular plans now dignified as "Bible Study" appear to be devoted rather to the shell than to the kernel of gospel truth; and that, while gratefully recognizing the excellence of many expositions which have been given of the Shorter Catechism, he yet thinks that there is room left for another attempt to explain it, to defend its teachings and indicate their bearing on modern phases of thought, and to do all this in language less open to the charge of inelegance and crudeness than is that in which most of the expositions of that formulary have been couched.

It is needless to say that the labors of predecessors in this field have been freely utilized in this manual. The line of thought, perhaps even the language, of previous expositions may be traceable here and there in this their successor. That it should be otherwise could not reasonably be expected, or even desired.

Considering the multitude of points embraced in this survey, complete concurrence in the views expressed can

hardly be looked for even in the case of those who are, in the main, hearty friends of the great system of truth embodied in the Westminster Standards. It may suffice to say that the truth according to the author's judgment has been presented, but that he disclaims infallibility.

To some it may seem that a disproportionate attention has been given to the points of controversy between Protestants and Romanists. The answer to this is that the knowledge of the Romish system seems to be fading from the Protestant mind; and that never was there greater need than now to bring the light of Scripture to bear on the errors, the arrogant pretensions, and subtle devices of that foe of the gospel. With the belief that for the purpose of instruction in families and in the more advanced classes in Sabbath schools this manual may be found helpful, it is now given to the printer, and through him to the public.

It is a matter of regret, though not of wonder, that in the lapse of time slight verbal variations have crept into the text of the Shorter Catechism, even as issued by careful and responsible printers. Impelled by a desire to remove these blemishes and to determine the genuine text, Professor John McNaugher, D.D., of Allegheny Theological Seminary, has succeeded with characteristic critical discrimination in producing what may fitly be called the standard edition of the famous little formulary. This is the edition followed in the present attempt to explain and enforce the teachings of the Shorter Catechism.

To the same friend heartiest thanks are due and are hereby expressed for numerous offices generously performed by him in connection with the publication of this volume.

THE AUTHOR.

INTRODUCTION.

The word "catechism" is derived from a Greek verb which signifies "to sound down" or into one's ears—that is, to impress something orally, or by word of mouth. A catechism differs from a treatise somewhat as a conversation does from an oration.

From the earliest times of the New Testament Church the importance was felt of providing in the way of question and answer instruction for the youth and for all inquirers. Those who were willing to be taught in regard to the Christian religion were gathered into classes for the purpose, the name "catechumens" being given to them. Pastors and others qualified to teach found employment in conducting those classes, and were called "catechists."

In course of time, zeal in this direction greatly abated; but at the date of the Reformation it revived with power. Nearly all the leading Reformers prepared catechisms to be used in the instruction of the ignorant, whether young or old. Different Churches prepared catechisms embodying the great principles of their profession. For the Lutherans the Catechisms "Larger" and "Smaller," framed by Luther in 1529, served for the purpose of instruction. For the "Reformed" Churches in Germany, Holland, and America, the Heidelberg Catechism, prepared in 1563 by Ursinus and Olevianus, has long been an authoritative manual. For the Church of England and her offshoots a catechism originally framed in 1549, but enlarged in 1604, and revised in 1661, has been the recognized formulary of religious training.

In Scotland great zeal in the catechetical method of instruction was shown from the earliest days of the Reformation in that country. In the First Book of Dis-

cipline, which was adopted in 1560, it was ordained that on every Sabbath afternoon the children should be catechized before the congregation. This enactment preceded by more than two centuries the Sabbath school movement begun by Robert Raikes of Gloucester. In 1570 the Scottish General Assembly directed that three courses of religious instruction should be given in every parish to all the children, these courses to be adapted respectively to children of 9, of 12, and of 14 years of age. Heads of families were enjoined, moreover, to be diligent in the catechizing of their households.

The Assembly of 1639, and again that of 1649, ordered that in every congregation a day of catechizing be observed each week. Calvin's Catechism, the Heidelberg Catechism, a Larger and a Smaller Catechism by John Craig, received the sanction of the Church of Scotland; and these with some others were in use in that country till superseded by the Westminster Catechisms.

Nor was a sense of the value of careful catechetical drill confined to Scotland. On the Continent of Europe, and emphatically in Geneva, deep interest was taken in this exercise. In England many catechisms were in use before the preparation by the Westminster Assembly of those which eclipsed them all. About the time when that Assembly came to a close, the Provincial Assembly of London, which embraced most of the Puritan ministers in or around London, issued an "Exhortation" to the duty of catechizing the youth on Sabbath afternoons before the public service, so that all might hear. Every parish, moreover, was instructed to provide catechisms for the poor.

ORIGIN OF THE SHORTER CATECHISM.

This formulary was framed by the renowned "Assembly of Divines," held in Westminster Abbey, London, about the middle of the 17th century.

This Assembly was convened by the English Parliament for the purpose of revising the standards of the

Church of England so as to bring them more fully into harmony with Scripture and advanced Protestantism.

In the progress of events, however, the Assembly's energies were directed to the framing of certain standards of doctrine and ecclesiastical polity as a rallying center for Protestants generally in the British Islands. It began its sittings on July 1, 1643, and continued in existence till February 22, 1649, during which time it held 1,163 regular sessions, a session generally lasting four or five hours. It consisted of the ripest scholars of England, together with a few commissioners from the Church of Scotland, the latter being merely consultative members.

Although 151 were originally called to engage in this work, the average attendance at the various sittings ranged only from 60 to 80. By large committees the various questions were thoroughly discussed and propositions prepared for submission to the collective meeting. On every topic brought forward an intense searchlight was turned. The Confession of Faith was completed and submitted to Parliament on April 29th, 1647.

The Larger Catechism was finished on October 15th, 1647; while the Shorter Catechism was reported to Parliament as complete on November 25th, 1647. Thus it may be said that this Catechism represents the most matured thought of the Westminster Assembly, a Council excelled by none in the history of the Christian Church since Apostolic times for erudition and spiritual elevation.

Great pains have been taken to ascertain definitely by whom this Catechism was drafted. From the extant minutes of the Assembly and from other sources the names of the members of the committee charged with this duty have been ascertained; but beyond this there is no absolute certainty. The most probable conjecture is that the authorship belongs to Palmer and Wallis. The former was Master (or President) of Queen's College, Cambridge, and the composer of a catechism to which the "Shorter" bears a close resemblance. He died in August,

1647, before the draft of the Shorter Catechism was prepared for submission to the Assembly. About this time Wallis became secretary of the Catechism committee. He was an intimate friend of Palmer, and not only an accomplished theologian, but also one of the most eminent mathematicians of the age. "From first to last," says Dr. Mitchell in his History of the Westminster Assembly, "it" (that is, the Shorter Catechism) "appears to me in its clear, condensed, and, at times, almost frigidly logical definitions, to give unmistakable evidence of its having passed through the alembic of Dr. Wallis, the great mathematician, the friend of Palmer."

On July 28, 1648, the General Assembly of the Church of Scotland formally endorsed the Catechism as "a part of the covenanted uniformity in religion betwixt the Churches of Christ in the Kingdoms of Scotland, England, and Ireland," and as "a directory for catechizing such as are of weaker capacity." Since that day some have thought that it was adapted not less to those of stronger, than to those of weaker, capacity.

In many languages this unpretentious production has found expression. Its use has been extensive not only among all English speaking Presbyterians, but also among Congregationalists and Baptists of the same speech. The late Mr. Spurgeon esteemed it so highly that he used it as a text book in his "Pastor's College," exception being taken only to part of its teaching in regard to Baptism.

Around this Catechism has grown up a large crop of expositions, some of them in the form of expository lectures, but most of them cast in a catechetical mould. Conspicuous among the latter class are Vincent's catechism and Flavel's. Thomas Vincent, whose catechism is still met with, was one of those Puritan ministers, two thousand in number, who for refusal to conform to the prelatie Church of England were ruthlessly ejected from their charges on St. Bartholomew's day, August 24th,

1662. This aid to the study of the Shorter Catechism appeared with an introductory recommendation signed by Dr. John Owen and 39 other noted theologians. John Flavel also, another of the victims of the St. Bartholomew ejection, gave to the world among his numerous writings an "Exposition of the Assembly's Catechism."

In New England the Shorter Catechism was highly prized. In explanation and enforcement of it the Rev. Samuel Willard, pastor of the South Church, Boston, and vice-president of Harvard College, preached 250 sermons, the first being delivered on January 1, 1668, and the last on April 1, 1707. These exceedingly able discourses were issued from the press in Boston in 1725.

In Scotland several works explanatory of the Shorter Catechism have appeared. Three of these are still much esteemed and used. One of them, commonly known as "Fisher's Catechism," was brought out about the middle of the 18th century, being the product of the labors of Ralph Erskine, his brother, Ebenezer Erskine, and the son-in-law of the latter, James Fisher, Professor of Theology in Glasgow. This production appeared in two parts, the first of which was published in 1753 and the second in 1760. To the first part all of the able theologians just named contributed; but, two having died, Ralph Erskine in 1752, and his brother Ebenezer in 1754, it devolved on Professor Fisher to complete the undertaking. Of this work it can be said that it is comprehensive and thorough, and that it has been of signal value in raising up, wherever used, a class of thoughtful and well-trained men and women.

John Brown of Haddington (1722-1787), a man of saintly character and varied learning, eminent as a theologian and a teacher of theology, produced two catechisms, one for little children, which is a favorite still, and another dealing with the Shorter Catechism. The latter closely resembles Fisher's work, but has the merit of greater clearness and simplicity.

One of the best commentaries on the Catechism is that entitled "A concise system of theology on the basis of the Shorter Catechism," by Alexander Smith Paterson. The author died in the year 1828, being in the 25th year of his age. He was a student of theology under the care of the Church of Scotland, and in order to prepare for examination before the Presbytery he drew up this admirable survey of the Shorter Catechism.

Thus it appears that he who applies himself to the study of the Shorter Catechism may obtain at little expense very satisfactory aid in that pursuit. Tributary to the same end will be found various expositions of the Westminster Confession of Faith and of the Larger Catechism which have appeared. One of the best works in Systematic Theology is a treatise by Thomas Ridgley, D.D. (1667-1734), which is simply an exposition of the Larger Catechism, and, therefore, virtually of the Shorter Catechism.

STRUCTURE OF THE SHORTER CATECHISM.

It might be assumed that in a catechism prepared, as was the Shorter, by men of highly trained mind, the questions would be shaped and arranged in a logical manner. This assumption is justified by a careful inspection of the Shorter Catechism. In the preface of Fisher's Catechism, already referred to, there is given a minute analysis which sets in a clear light the logical and symmetrical character of the Assembly's production. A briefer and perhaps more satisfactory outline is here submitted.

The Shorter Catechism consists of 107 questions with their corresponding answers, and may be divided into three parts, namely, an introduction, a summary of dogma, or of doctrinal principles, and an epitome of the duties attaching to human beings in their various relations. The first three questions are introductory, the opening question relating to the chief end for which we

should strive, the second question pertaining to the rule by which we are to be guided in seeking this end, and the third question and answer presenting an analysis of that rule.

The second division, or part, embraces a compact enumeration of the great doctrines of the Christian faith, and extends from the 4th to the 38th question inclusive. The third division, which begins with the 39th question and extends to the close, presents a comprehensive statement of the duty incumbent on men in their varied relations, and may be sub-divided into two parts. The first of these sub-divisions, which begins with question 39 and ends with question 81, exhibits duty in general as set forth in the Ten Commandments. The second sub-division, which begins with question 82 and reaches to the end, unfolds those duties (privileges they might also be called) which grow immediately out of the plan of salvation and conduce to our growth in grace.

Enough has been said to show that the Catechism is not a medley of incoherent questions, but a closely articulated system of theological truth in the form of interrogation and response. While adapted to the mental condition of a child, it evinces a logical order and precision which may command the respect and admiration of a sage.

No one can adequately estimate the part which this brief summary of Scripture truth has had in the preservation and diffusion of sound doctrine. It is surely needless to combat at any length the notion that the Catechism tends to supplant the Bible; for in the very forefront of the former is emblazoned the principle that "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him." The Catechism is meant to be a statement in clear and condensed form of the main teaching of the Bible, and by the Bible its declarations are to be tested. For any inquirer after truth it is surely of signal utility to have a compendium

of Bible principles, clearly formulated, put into his hands. In this way he can see at a glance what purports to be the system of Divine truth, instead of being under the necessity of reaching conclusions by slow and laborious steps. A child might in course of time reach the results given in the multiplication table; but how great is the advantage to him of having in that table presented to him in compact form the outcome of many calculations.

What is somewhat pompously styled "The Inductive Method" of studying the Bible is now in vogue, and to some extent this is commendable. But when, as is too much the case, the study of formulated principles purporting to be scriptural is decried, a false independence is displayed, and such as would be deemed absurd in the study of natural science or of languages. A Greek lexicon is not a final authority as to the meaning of a Greek word, because there may be always an appeal from the lexicon to the usage of Greek writers; but to deny for this reason the utility of a lexicon would be very unwise. Not less unwise is it to disparage the use of a catechism because appeal from it to the Bible is always admissible. In asking any one to study the catechism, we virtually ask him to study the Bible. In effect we say to him, "Here are certain things which we believe to be taught in the Word of God. Search and see whether our belief is correct, or not." One benefit resulting from the use of a catechism is that thus principles and precepts, being presented in compact form, are with comparative ease grasped by the intellect and retained by the memory. The truth learned is thus classified, labeled, and placed within ready reach. The catechism becomes in a sense a "Ready Reckoner," yielding prompt help in an emergency. For reasons now given, and others which might be given, the writer earnestly desires to promote the study of the Shorter Catechism, the best, in his opinion, ever prepared.

PART FIRST.

INTRODUCTION.

QUESTION I.

What is the chief end of man?

ANSWER.

Man's chief end is to glorify God and to enjoy Him forever.

Q. 1. In this question and answer what is assumed, or pre-supposed?

- A. *a.* That there is a being called man ;
b. That there is a being called God ;
c. That man may exist for different ends ;
d. That there is a chief end of his being, or one to which the others are subordinate.

Q. 2. What word is used to denote the denial that there is a living, personal God?

A. Atheism.

Q. 3. Has this doctrine ever been avowed by any?

A. Yes, by some both in ancient and in modern times.

Q. 4. What is the difference between speculative or theoretical, and practical atheism?

A. The former is the direct denial of the proposition that there is a God. The latter is the denial of the same in our life and conduct. He is a practical atheist who feels and acts as if there was no God. Ps. 53:1 ; Tit. 1:16.

Q. 5. What softer term has been used of late to express a state of doubt touching the existence of God?

A. Agnosticism, derived from two Greek words meaning "not to know."

Q. 6. Who is an agnostic?

A. Anyone who professes inability either to deny, or to affirm, that there is a God.*

Q. 7. Is there good reason to suspect that, to avoid odium, some who are really atheists profess to be agnostics?

A. There is ground for this suspicion.

Q. 8. What is pantheism?

A. The belief that everything is God, or that God is the sum total of being.

Q. 9. Is pantheism fundamentally atheism?

A. Yes. The atheist admits all that the pantheist claims, but does not dignify his conception with the name of God.

Q. 10. Show the immoral tendency of pantheism.

A. According to this doctrine, every impulse of the heart is merely a throb of Divinity, while man, being, according to it, the highest manifestation of the Divine whole, is and can be under no law of moral obligation. He is a law to himself.

Q. 11. Prove that there is a supreme, self-existent, intelligent being distinct from the universe—in brief, that there is a God.

A. *a.* Something now exists; but, if so, something must always have existed, for the non-existent can never originate anything.

b. In the things which we know to exist there are marks of design, ends being attained by contrivances of consummate ingenuity. But design, or plan, implies mind. There must be an intelligent agent behind the stupendous frame of the universe.

c. There is an irrepressible tendency in the human race to believe in some mysterious

*See Note 1 at the close of the treatment of Question I.

superintending power. Even when the thought of such a being is most unwelcome, it can hardly be cast off. If there is no such controlling power, the very foundation of our being is a lie.

- d.* The Bible can never be accounted for unless on the assumption that there is a God. Whatever proofs can be mustered of the truth of the Bible, and these are many and mighty, are proofs of the existence of God.
- e.* No one is warranted to say that there is no God unless he has searched all time and space, and failed to find proof of His existence. But he who can make such search is himself God.
- f.* There is a large number of human beings, and these the most intelligent and moral of the race, who are as firmly persuaded of the existence of God as they are of their own existence; and whose persuasion of this is strongest when their life is purest. Here is a fact to be dealt with by the atheist and agnostic.

Q. 12. How can God be glorified?*

- A. a.* Not by being rendered glorious; for He is in Himself infinitely and immutably glorious. His essential glory can neither be increased nor diminished. Before the universe was created He was as glorious as He is now.
- b.* God glorifies Himself when He exhibits to created intelligences His perfections. Ps. 19:1-4; 145:10; Eph. 3:10.
- c.* God is glorified when He is seen and acknowledged by His creatures to be excellent without limit.

*See Note 2 at the end of the treatment of Question I.

d. God is glorified when His creatures extol and commend Him as unspeakably great and good. Ps. 50:23. Summarily it may be said that the intrinsic, or essential, glory of God is ever the same, but that the manifestation of this glory admits of degrees.

Q. 13. How may and should we glorify God?

A. *a.* By exercising faith in Christ as He is offered to us in the gospel. Till this step is taken we are in antagonism to God. Jno. 3:36; 3:18; 1 Jno. 5:10.

b. By rendering hearty homage to Him in worshipping Him as He directs. Ps. 96:7-9; 100:4.

c. By using the means appointed by Him for bringing our fellowmen to a hearty acceptance of His salvation and sway. Ps. 105:1; 67:2-4; Matt. 28:19, 20.

d. In general by hearty obedience to all His commands, *as* His commands. Matt. 5:16; 7:21; Jno. 14:21, 23; 15:8.

Q. 14. What is meant by the expression "chief end"?

A. *a.* Not the purpose of God in creating man; but

b. The end for which man should strive.

Q. 15. What objection is there to the interpretation that "chief end" means the aim of God in making man?

A. Because of the added clause in the answer, "and to enjoy Him forever."

Q. 16. How does this clause modify the meaning?

A. If it was God's *purpose* that all men should "enjoy Him forever," then all men must so enjoy Him; for "His counsel shall stand." But, as is afterwards taught in this Catechism, all men shall not enjoy Him forever. Therefore it cannot have been the purpose of God that they should.

Q.17. Is the purpose of God the rule of duty to us?

A. No. The precept, or command, of God is the rule of duty. Ps. 119:5, 6, etc.; 1 Jno. 5:3; 3:24.

Q. 18. What is it to enjoy God?

A. To have fellowship with Him and to delight in Him. Ps. 73:25; 27:4.

Q. 19. How long is God to be enjoyed?

A. Forever. Matt. 25:46; 2 Cor. 5:17; 1 Thess. 4:17. The knowledge that it should come to an end would mar present enjoyment.

Q. 20. Why may the glorifying and the enjoying of God be counted one end, not two ends?

A. Because he who desires to glorify God desires also to enjoy Him, and he who desires to enjoy God feels the impulse to glorify Him. The two desires, although distinguishable in thought, are inseparable in fact.

Q. 21. Does God require, or warrant, us to be willing to perish for His glory?

A. No. He requires us to love ourselves, but to be willing to perish is incompatible with a lawful love of ourselves. Moreover, to perish involves the idea of being at variance with God eternally. The idea of being willing to glorify God by hating Him is absurd. Besides, He commands us to seek first the Kingdom of God, the forgiveness of our sins, and deliverance from evil.

Q. 22. What does the expression "chief end" imply?

A. That there are other, but subordinate, ends, for which man may properly live and strive.

Q. 23. Mention some of these subordinate ends.

A. The procuring of temporal support; the acquisition of knowledge; the gratification of lawful tastes; and the furtherance of the welfare of society; but these are to be prosecuted in subservience to the great end, that of glorifying God and enjoying Him forever.

Q. 24. In order to glorify God must we be always definitely thinking of Him?

A. No. But the habit of our minds must be to turn with reverence and pleasure to God. As the needle to the pole, our hearts must be attracted to Him. 1 Cor. 10:31.*

Q. 25. How may the charge, that in seeking His own glory God is selfish, be rebutted?

A. God in Himself, and He alone, is infinitely excellent. But infinite excellence deserves infinite admiration. Therefore it is a part of God's excellence to do all things for His own glory, and to require all His intelligent creatures to set this before them as their chief end.

Q. 26. Will God be glorified in all men?

A. Yes; all must glorify Him either actively or passively. Rom. 11:36; 9:22, 23; Prov. 16:4. He will display His truth, holiness, and justice in the destruction of the wicked. In those who are saved, all His perfections, but especially His love, are displayed, while those thus rescued shall never cease to feel and reveal His glory.

TEXTS TO BE COMMITTED TO MEMORY.

Prov. 16:4; Is. 43:21; Rom. 11:36; 1 Cor. 10:31; Col. 3:17; Rev. 4:11.

NOTE I.

The late Professor Thomas H. Huxley (1825-1895) was the first to employ this word "agnostic" to express the position of one who is not prepared either to assert or to deny that there is a God. The state of mind which it indicates is seemingly very humble, but really very arrogant. It is the latter, because it is a declaration virtually on the part of those who assume the title that they are too sagacious and cautious to assent to the almost universal opinion of the race. It has in it the impiety of atheism and the pretension to pre-eminent judicial fairness. Under cover of it men may indulge an atheistic

*See Note 3 at the end of Question I.

spirit without incurring the odium which happily still attaches to the name "atheist." In fact agnosticism is merely cowardly atheism.

NOTE II.

A question which has called forth some discussion may be noticed here, namely: Is the idea that there is a God an intuitive truth?

In order to an intelligent treatment of this question it is necessary to determine the meaning of the word "intuitive." According to Dr. McCosh in his elaborate treatise on "Intuitions," an intuition is a conviction of the human mind *self-evident*, that is, not reached by a process of reasoning; *universal*, that is, felt by all sane men; and *necessary*, that is, admitting no rational contradiction.

Understanding the word "intuitive" as meaning a truth self-evident, universally recognized, even if suppressed, and one forcing itself on all possessed of mental sanity, I am not prepared to say that the idea of the existence of God is intuitive. But the human mind is so constituted as to reach readily the conclusion that beyond and over the things perceptible by the senses there is a Being Who controls all and to Whom we are accountable. In the "Larger Catechism" prepared by the Westminster Assembly the answer to the second question begins thus, "The very light of nature in man and the works of God declare plainly that there is a God"; but this statement may fairly be understood to mean, not that the existence of God is discerned by direct intuition, but that we are so made as readily to recognize His existence. In Rom. 1:19 it is said in reference to men that what "may be known of God is manifest in them"; but this thought is carried on and explained in v. 20, where it is added that "the invisible things of Him from (or since) the creation of the world are clearly seen." This seems to hint that the conclusion that there is a God is reached by inference, although very readily attained. The mysterious faculty of conscience, which reproaches when it is disregarded,

and approves when it is heeded and obeyed, points very emphatically to a supreme lawgiver and judge. The sum of the thoughts now advanced is this, that while the conviction that there is a God is not directly intuitional, as are the axioms of mathematics, yet there are principles in the human mind and indications in the external world which very naturally and forcibly lead to that grand conception and conviction. In this way may be accounted for the almost universal belief in an intelligent superintending Power and, at the same time, the avowed denial of such superintendence by some.

NOTE III.

Some worthy people have been perplexed about the direction given in 1 Cor. 10:31: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Supposing this to mean that in all our acts we must have conscious reference to God, they have felt that either the precept is unreasonable, or that they must be destitute of true spirituality.

Touching this difficulty it may suffice to remark:

1. That the injunction in question requires that we have the thought of God consciously very often present in our minds;

2. That, therefore, the *habitual* attitude of our minds should be toward God;

3. That yet we are not required to be incessantly thinking about God. Our mental constitution forbids this. But a subconscious reference to God is possible and obligatory. A man may be controlled in his conduct by some desire even when the object of desire may be for a time forgotten. For instance, one starts upon a journey to a certain place, and every step he takes is controlled by the desire to reach that place; and yet his mind meanwhile may be directly occupied with a thousand incidents and scenes which present themselves in the way.

QUESTION II.

What rule hath God given to direct us how we may glorify and enjoy Him?

ANSWER.

The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him.

Q. 1. What is assumed, or presupposed, in this question?

A. It is assumed that we need a rule to guide us, and it is implied that God has given such a rule.

Q. 2. Did man always need a rule to direct him how to glorify and enjoy God?

A. No; at least not in the sense of an external rule. Our first parents by the moral constitution with which they were created possessed an adequate knowledge of their duty, and, with this knowledge, holy tendencies. Eccl. 7:29. Even in his fallen state man has not lost all knowledge of his duty, although he has lost all holy inclination. Rom. 2:14, 15; 8:7.

Q. 3. Did not God make an outward discovery both of privilege and duty to Adam when He instructed him as to the tree of knowledge?

A. Yes. But that instruction was given with a view to his advancement to a higher standing, and was not requisite otherwise.

Q. 4. Does man, as fallen, need an outward rule to direct him in duty?

A. Yes. By reason of the fall, and the consequent rise of evil appetites and passions, the mind of man has largely, not totally, lost a knowledge of duty. Besides, he needs to know the way of salvation, of which as created he had neither knowledge nor need. Rom. 1:19, 21, 28; Eph. 2:12; 4:18; 5:8.

Q. 5. What has God given to show us how we may glorify and enjoy Him?

A. The Scriptures. 2 Tim. 3:15, 17; Ps. 119:105.

Q. 6. Have men in all ages since the fall possessed the Scriptures?

A. No. Till the time of Moses there was no written revelation of the will of God given to our race. Luke 24:27, 44; 16:29; Rom. 3:2.

Q. 7. Was there, then, no discovery made of the will of God from the date of the fall till the time of Moses?

A. During this time sundry communications were made by God to man. Even before the expulsion of Adam and Eve from the garden, intimations of salvation were made to them. Through Enoch, Noah, Abraham, and others, God made known to men the way of duty and of peace. Gen. 5:24; Jude vv. 14, 15; 1 Pet. 3:19; Gen. 9:1-17; 12:1-3; 49:10.

Q. 8. What is the literal meaning of the word "Scriptures?"

A. Writings.

Q. 9. Are the writings of which the Bible consists styled by Christ and their composers "the Scripture" and "the Scriptures"?

A. Yes. See Matt. 21:42; 22:29; Luke 24:27, 45; Jno. 5:39; 10:35; 2 Tim. 3:15, 16.

Q. 10. Why are these writings so spoken of?

A. To indicate their unique character and pre-eminence value.

Q. 11. What is the literal meaning of the word "Testament"?

A. It means a will, that is, a legal document in which a man declares how he wishes his property to be disposed of after his death.

Q. 12. Is there any resemblance between the method in which God conveys to men the blessings of salvation and that in which earthly property is conveyed by a will?

A. Yes. Salvation is inherited, not purchased, by those who receive it (Matt. 25:34; 1 Pet. 1:3, 4), and its blessings are not only the sequel, but the result and fruit, of a death, even that of Jesus Christ. Heb. 9:15-20.

Q. 13. May the word "covenant" be substituted for "testament" in almost every occurrence of the latter in our "authorized" version of the Scriptures?

A. Yes; perhaps in every instance, except in Heb. 9:16, 17.

Q. 14. What is meant by the phrase, "the Scriptures of the Old Testament"?

A. Those writings given by God through inspired men before the death of Christ for the benefit of the Church till the end of time. Rom. 15:4; Heb. 1:1.

Q. 15. What is meant by the phrase, "the Scriptures of the New Testament"?

A. The writings furnished by God after the death of Christ through inspired men to form with the Old Testament a permanent rule of faith and morals. Col. 4:16; 2 Pet. 3:16; Acts 1:12; Rev. 22:16, 18, 19.

Q. 16. Is there any part of these writings that is not a part of the Word of God?

A. No. As originally given they were the pure Word of God, and, with the exception of some variations, most of them unimportant, which have crept in through transcription, they exist as originally produced. With marvellous care, and guarded by the special providence of God, they have been handed down to us.*

Q. 17. What is meant by calling the Scriptures the "Word of God"?

A. That the writers of them were supernaturally qualified and impelled to convey to the world the mind of God as to His character and the condition, privileges, and duty of men.

Q. 18. What is the doctrine thus enunciated called?

A. The doctrine of plenary, or verbal, inspiration.

*See Note at the end of Question II.

Q. 19. May the Scriptures reasonably be adduced to testify touching their own inspiration?

A. Yes; when their general credibility has been established, they may warrantably be called as witnesses in the case.

Q. 20. How may the general credibility of the Bible be established?

A. By many concurrent lines of proof, a few of which are these:

- a. Truthfulness is inculcated and falsehood condemned in these writings;
- b. The misdeeds of those who are held up to view as saints are neither concealed, nor palliated. The sins, for example, of Noah, Abraham, Jacob, Moses, David, and the Apostles are with unswerving impartiality recorded;
- c. The fearless independence with which the writers express themselves, and the instances of apparent mutual contradiction which occur in their productions, while close search discovers harmony, beget confidence in the veracity of all;
- d. Although in course of production for a period of about 1,500 years, these writings are marked by fundamental unity of thought, a fact fitted to beget confidence in the entire collection as the product of one presiding mind;
- e. The portraiture of Christ bears marks of supernatural origin. The authors of this delineation were not marked by scholarship or literary skill; yet the figure they have portrayed transcends in consistency, in moral dignity, and beauty anything else in the annals of literature;

- f.* The very calmness, self-possession, and self-restraint of the authors of this unrivalled delineation evince supernatural elevation and control;
- g.* Statements of Scripture which were once rudely challenged are every year receiving confirmation from antiquarian research;
- h.* The plan of salvation unfolded in these writings is too bold ever to have been conceived by the unaided mind of man;
- i.* The refining and uplifting influence of the Bible, as attested in all lands where it has been received, is an evidence of its Divine origin;
- j.* Either the Bible is true and from God, or else it is the most cunning, and, at the same time, most daring forgery of the ages. There is no middle ground in the case.

Q. 21. May not a rational conviction of the Divine origin and authority of the Scriptures be reached without elaborate investigation?

A. The Word, if not obstructed by irrational prejudice, commends itself to the conscience and heart of men as true and good. 2 Cor. 4:2; 2 Thess. 2:10.

Q. 22. That the Scriptures may be savingly apprehended and appreciated, what is necessary?

A. Spiritual insight into the meaning of the Scriptures and relish for them can be had only by the gracious operation of the Spirit on the soul. Ps. 119:18; Jno. 3:3; Acts 16:14; Eph. 1:17-19; 1 Thess. 1:5.

Q. 23. What have the Scriptures to say on the question of their own inspiration?

A. They claim to be given by God through men, and to be free from all error and entitled to implicit confidence and obedience as the Word of God.

Q. 24. What witness does Christ bear to the inspiration of the Old Testament?

A. a. The Jews generally in the time of Christ's sojourn among men held the view that their sacred writings had been produced by men divinely inspired. Matt. 2:5, 6; 5:17; 7:12; 12:35; 15:7-9; 19:4-7; 21:42; 22:43-46; Jno. 10:34-36; Luke 16:29; 20:37, 39; Acts 17:11; 28:23. Yet, in addressing those holding such an estimate of those writings, Christ never spoke a word of caution on the subject, but, on the contrary, sanctioned their belief in this particular. Matt 5:17, 18; 8:4; 11:10, 13; 12:3, 5, 40, 42; 15:3, 4, 7; 19:4-6; 21:13, 42; 22:29, 31, 32, 43-45; 24:15; 26:24; Mark 2:25, 26; 7:6, 7, 10, 13; 11:17; Luke 4:21, 25-27; 17:26-29; 18:31; 24:25-27; Jno. 5:39, 46; 10:34-36; 13:18.

b. Our Lord quotes the Old Testament on different occasions as an infallible standard of truth and duty. Matt. 4:4, 7, 10; 12:40; 15:4; 21:42; 22:29; 24:38, 39; 26:54; Jno. 10:34-36.

Q. 25. Do the writers of the New Testament recognize the Divine origin and authority of the Old Testament writings?

A. Yes, in different ways. For instance:

a. Stress is laid by them (as by Christ Himself) on particular words and phrases occurring in the Old Testament. 1 Cor. 15:27, 28; Rom. 4:3; 10:11; Gal. 3:11, 12, 16; Eph. 4:8, 9; Heb. 2:8; 8:13; 12:27; 1 Pet. 3:6.

b. Terms suggestive of Divine authority and origin are used to describe the Old Testament. Acts 7:38; Rom. 3:2; Heb. 5:12; 2 Tim. 3:15-17; 1 Pet. 1:10, 11; 2 Pet. 1:20, 21.

Q. 26. How may the Divine inspiration of the New Testament be proved?

- A. *a.* A presumptive argument for the inspiration of the New Testament may be stated thus:—If the Old Testament was inspired, as seems to be taught in the New, surely the great things with which the New deals required and received for their conveyance like distinction;
- b.* This presumption is strengthened by the fact that Christ made promise to His disciples of supernatural help to act as His witnesses. Matt. 10:18-20; Mark 13:11; Jno. 14:26; 15:26; 16:12-14; Acts 1:8;
- c.* The calmness, the self-restraint, and at the same time the authoritative tone of the writers of the New Testament are utterly unaccountable, unless on the principle that they were supernaturally guided in their work by the Spirit of God.

Q. 27. Are the Scriptures the only infallible rule of faith and morals?

A. This they claim to be, and their claim, if they are inspired, is indisputable. Ps. 19:7, 8; 119:9, 11, 105; Is. 8:20; Matt. 22:29; Luke 16:29; Jno. 5:39; 2 Tim. 3:15-17.

Q. 28. What is rationalism?

A. It is the doctrine that human reason is our proper guide in matters of faith and morals.

Q. 29. What is the province of reason in matters of religion?

- A. *a.* Reason is of use in deciding as to the evidence adduced in favor of any religion. It can weigh, for instance, the evidence used to prove the Divine origin of the Bible;
- b.* Reason is of use in ascertaining the import of statements made in any alleged revelation, such as the Bible;

- c. Reason may, within certain limits, exercise what may be called a "veto power," forbidding the acceptance of dogmas that are self-contradictory, or contradictory of ascertained truth.

Q. 30. Is there not great need to guard against arrogant and rash decisions of reason in the sphere of religion?

A. Yes. Unitarianism is one evidence of the need of caution.

Q. 31. What is the Roman Catholic "Rule of Faith"?

A. This is somewhat complex, embracing the following items:

- a. The Bible, but the Bible with several apocryphal additions to the Old Testament;
- b. Tradition, that is, certain alleged teachings of Christ and the Apostles, not recorded in Scripture, but transmitted orally, and endorsed by the Church, that is, the rulers of it;
- c. Decisions given by the Pope officially in all matters of faith and morals. This third item was definitely declared in 1870.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 19:7; 119:11, 105; Is. 8:20; Matt. 22:29; Luke 16:29-31; Acts 17:11; Rom. 3:1, 2; 2 Tim. 3:15-17.

NOTE.

Some, wishing to make room for their lax views as to the inspiration of the Scriptures, have raised the quibble that the words, "contained in the Scriptures," were meant to convey the idea that the Scriptures, while *containing* the Word of God, present matter aside from it; just as a vessel might contain a gallon of water and something besides. This, however, is only a desperate and despicable quibble. The same Assembly which pre-

pared the Shorter Catechism drew up the Confession of Faith and the Larger Catechism. In the Confession, Ch. I. Sec. 2, after an enumeration of all the books of the Bible, it is added, "All which are given by inspiration of God to be the rule of faith and life." Furthermore, in "The Larger Catechism," in answer to Question 3, "What is the Word of God?" it is said, "The holy Scriptures of the Old and New Testaments are the Word of God, the only rule of faith and obedience." These testimonies, not to quote others, are sufficient to explode the notion now under review.

QUESTION III.

What do the Scriptures principally teach?

ANSWER.

The Scriptures principally teach what man is to believe concerning God and what duty God requires of man.

Q. 1. To what general heads may the teachings of Scripture be reduced?

A. Doctrine and duty; or what we are to believe, particularly about God, and what He enjoins upon us as our duty.

Q. 2. Is there anything in the Bible which has not a bearing on these two heads?

A. No. 2 Tim. 3:15-17.

Q. 3. Yet are there not many things in the Bible which are comparatively unimportant and incidental to the great end in view?

A. Yes. All parts of Scripture are fitted to profit us; but all are not of equal value for this end.

Q. 4. Is it not a part of man's duty to believe what God reveals to him as true?

A. Yes.

Q. 5. Is not this emphatically true in regard to the direct teaching of Scripture touching salvation by Christ?

A. Yes. 1 Jno. 5:10.

Q. 6. Are not belief and practice closely related?

A. Yes. Our practice will on the whole reveal our real belief. Matt. 7:17.*

Q. 7. Is it our duty to make ourselves acquainted with the doctrines embodied in the Word of God?

A. Yes; not to seek a knowledge of these is to impugn the wisdom of God in the preparation of His Word.

Q. 8. How may acquaintance with the doctrines taught in Scripture be gained?

A. *a.* By diligent perusal of the Scriptures. Jno. 5:39; Acts 17:11;

b. By prayer to God for the opening of our minds and hearts to perceive and receive the truth. Ps. 119:18;

c. By seeking help from those who have deeper knowledge and larger experience than ourselves. Acts 10:33; 15:41; 18:26.

TEXTS TO BE COMMITTED TO MEMORY.

2 Tim. 3:15-17; 1 Jno. 5:10, 39; Matt. 7:17; Acts 17:11.

NOTE.

Pope's oft-quoted couplet,

"For points of faith let senseless bigots fight,
His can't be wrong whose life is in the right,"

is admissible in a certain sense, although, if so understood, little else than a truism. If by "life" be meant the inner attitude and aim of the soul, as well as the outward deportment, or a man's conduct as to matter, manner, and motive, we would accept Pope's sentiment as correct. But if by "life" be understood, as is generally the case,

*See Note at the close of Question III.

the outward demeanor, we must reject the doctrine which his words embody. A man's life, fairly and fully understood, comprehends his bearing toward God. A man sustains to God relations weightier by far than those which he bears to his fellow-man, or to all creatures combined; and any estimate of a man's life which overlooks those profounder relations is utterly incomplete and mistaken. No man's life can be in the right when in it the highest claims of duty are ignored, or when the creature is allowed to supplant the Creator.

PART SECOND.

WHAT MAN IS TO BELIEVE CONCERNING GOD.

QUESTION IV.

What is God?

ANSWER.

God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.

Q. 1. What two items are embraced in this definition?

A. There is a statement as to the essence, or general nature, of God, namely that He is a spirit; and then the distinctive qualities, or characteristics, of this spirit are specified.

Q. 2. What conceptions as to spirit are warrantable?

- A. a. A spirit is not a mere attribute, or quality, but a substance, that is, something in which qualities inhere;
- b. Spirit is not a material substance to be weighed or measured by pounds or inches, or, as in the case of electricity, by force equivalents. A pound or a foot of spirit is as unintelligible as a pound of pain, or of pleasure, or of hope. Is. 31:3; Luke 24:39.
- c. The power of thought and feeling belongs to all spirit, and to it alone.

d. To some spirits, not to all, belongs the power of moral discrimination. Those, and only those, so gifted are moral agents; and the only created moral agents known to us are angels and men.*

Q. 3. What is meant by an attribute of God?

A. An attribute of God is a characteristic of His essence, or a quality inseparable from His being.

Q. 4. Are there in God, as there are in us, any transient, or separable, attributes?

A. No. Immutability is one of His characteristics. Mal. 3:8.

Q. 5. Is it certain that all of God's attributes are made known to us?

A. No. He may have some of which we have no conceptions. Is. 40:28; 45:15; 55:9; Job 11:7.

Q. 6. Give a list of the discoverable attributes of God.

A. Self-existence; spirituality; immensity (that is, infinity of being as regards space); eternity (that is, infinity of being in regard to duration); immutability in respect to being, attribute, and purpose; power; knowledge; holiness; justice; goodness, or benignity; and truthfulness.

Q. 7. Can these attributes be logically classified?

A. Many attempts in this line have been made; but none of them is entirely satisfactory.

Q. 8. Mention some of these attempts.

A. *a.* Natural and moral, the natural standing for those attributes, such as immensity, eternity, omnipotence, which do not imply a moral idea. An objection to this classification is that God's moral perfections are as natural in Him as are His so-called natural perfections;

*See Note I at the end of Question IV.

- b.* Communicable and incommunicable, the communicable being such as can be imparted in some degree to a creature. To this it may be objected that even the moral attributes cannot be communicated to a creature in an infinite degree;
- c.* Attributes pertaining to God viewed, first, simply as a being; second, as an intellectual being; and third, as a moral being.
- d.* What may be called the substantive and adjective arrangement, the former including being, wisdom, power, etc., and the latter embracing the qualifying words, "infinite, eternal, and unchangeable." This last is, perhaps, the best.

Q. 9. What word is used to signify the infinitude of the being of God in relation to space?

A. Immensity.

Q. 10. Prove the immensity of God.

A. a. This may be argued from the fact that God is unsearchable. Job 11:7. If limited as to space, He might in that respect be searched out and measured;

b. It is expressly taught in 2 Chron. 6:18; Ps. 139:7; Jer. 23:22, 24.

Q. 11. Are we to believe that God is extended, or diffused through space, so that there is more of the Divine essence in a cubic mile than in a cubic inch of space?

A. No. God undivided is present in every point of space. Jer. 23:23, 24; Matt. 18:20.

Q. 12. Is the human mind able to understand the relation of God to space?

A. No.

Q. 13. Is the doctrine of His immensity, then, irrational?

A. No. It transcends reason, but does not contradict it. Being unable to tell how God stands related to

space, we are not in a position to affirm that the doctrine of the ubiquity of God is absurd.*

Q. 14. Is the statement that God dwells in heaven in conflict with the doctrine of His immensity?

A. No. The import of such a statement is that God reveals Himself specially in the place indicated.

Q. 15. What practical influence should this doctrine exert?

A. It is fitted to alarm sinners and to fill at once with reverence and holy confidence the friends of God. Gen. 17:1; 28:16, 17; Ps. 139:7-10.

Q. 16. What is meant by the eternity of God?

A. His infinitude in respect to duration, or the fact that He never had a beginning and shall never have an end.

Q. 17. How does the eternity of God differ from that of every other being?

A. *a.* It is without beginning, as well as without end. Ps. 41:13; 90:2; 1 Tim. 1:17;

b. It is independent. All others are of Him, He of none. Rom. 11:36; 1 Cor. 8:6.

Q. 18. Give proof that God is thus eternal.

A. *a.* If self-existent, He must be in the full sense eternal; for the necessity of His existence would be alike in all duration. But He is self-existent. Ex. 3:14, 15; Is. 42:8; Rev. 1:4, 8, 11;

b. If unsearchable, He must be from, as well as to, eternity. But He is unsearchable. Ps. 139:6; Job 11:7-9;

c. The Scriptures, both expressly and by implication, declare the eternity of God. Gen. 1:1; Ex. 3:14; Ps. 9:7; 41:13; 90:2; 93:2; Hab. 1:12; Jno. 1:1-3; 5:26; Rom. 16:26; 1 Tim. 1:17; 6:16.

Q. 19. What is meant by the immutability of God?

*See Note 2 at the end of Question IV.

A. The fact that He is independently and eternally the same in respect to being, attribute, and purpose.

Q. 20. Prove that God is thus unchangeable.

A. *a.* If self-existent, He must be unchangeable, at least in His being; for, as self-existent, He is by necessity what He is;

b. If absolutely perfect, He must be immutable; for in that case He cannot change for the better, and will not change for the worse;

c. The Scriptures teach the doctrine that God is immutable. Numb. 23:19; Ps. 102:27; Mal. 3:6; Rom. 11:29; Tit. 1:2; Heb. 6:17; Jas. 1:17.

Q. 21. Are there not passages in Scripture which represent God as repenting and, if so, as changing?

A. Yes, He is said to repent. Gen. 6:6, 7; Jonah 3:10.

Q. 22. Does not this fact imply change on his part?

A. It implies a change, not of purpose or of character, but only of outward administration, such a change as, in creatures, might indicate a change of mind. In the sense of change of mind or purpose God cannot repent. Numb. 23:19.

Q. 23. Does the fact of atonement imply any change in God?

A. No. It was God's purpose from eternity that atonement should be made and sinners be thereby saved. Jno. 3:16; Eph. 1:4, 5, 9-11; Tit. 1:2. The atonement is the highest proof of God's unchangeable hatred of sin and love of His elect.

Q. 24. Is not prayer founded on the idea that God is changeable?

A. No. It was God's everlasting purpose that petition on our part and the bestowal of good on His part should be conjoined. Besides, the impulse and ability to pray aright are from God, which implies that in answering us He is doing what He purposed.

Q. 25. Is there any difference between “wisdom” and “knowledge”?

A. In ordinary usage “knowledge” is a word employed to denote the perception of facts; while “wisdom” signifies the ability and tendency to choose right ends and right means for attaining those ends.

Q. 26. In what sense is the word “wisdom” to be understood in the answer?

A. Probably in the sense of knowledge; but knowledge combined with the moral attributes enumerated in the latter part of the answer becomes wisdom.

Q. 27. How may the knowledge of God be defined?

A. Calvin has defined it thus:—“The knowledge of God is that attribute of His being whereby He knows Himself and all other things in one eternal and most simple act.”

Q. 28. Is the knowledge of God infinite?

A. Yes. He knows all things that have been, that are, or that shall be. Above all He knows Himself. Ps. 139:1-4; 147:5; Is. 40:28; 1 Cor. 2:10; Heb. 4:13.

Q. 29. Is the knowledge of God eternal?

A. Yes. Acts 15:18; Rom. 8:29; Eph. 1:4, 11. If He Himself is eternal and immutable, He must ever have been omniscient.

Q. 30. If the existence of the universe was the fruit of a decree of God, how could He before decreeing know that it would exist?

A. Logically the decree must precede the knowledge of it; but not so chronologically. The decree and the knowledge of it are to be deemed alike eternal.

Q. 31. Did God from eternity foreknow the acts of all moral agents whom He would bring into being?

A. Yes.

Q. 32. How may this be proved?

A. *a.* If immutable, He can receive in the lapse of ages no addition to His knowledge;

- b. It would be inconsistent with the moral excellence of God to originate a vast multitude of moral agents without knowing perfectly how they would act?
- c. In His Word He has foretold a multitude of acts and events proceeding from the volitions of His creatures. Ex. 3:19, 20; 7:3, 4; Ps. 22:18; 69:21; Is. 44:28; Luke 22:31-34.

Q. 33. How has the wisdom of God been manifested?

A. In His works of creation and providence. Ps. 8:9; 19:1; 92:5; 104:24; 107:8; 145:10-12.

Q. 34. In what work has His wisdom been chiefly shown?

A. In the work of redemption, or the method of salvation. Eph. 3:10; Col. 2:2, 3; Eph. 1:7-9; 1 Cor. 2:7.

Q. 35. In what respects does God display in this work His wisdom?

- A. a. In making our sin an occasion for the exhibition of His perfections, particularly of His goodness, holiness, and justice;
- b. In honoring His law by the very way in which sinners are freed from its penalty;
- c. In making the seeming triumph of Satan to be the irretrievable defeat of that crafty foe;
- d. In proclaiming His sovereignty in selecting, not fallen angels, but fallen men, and of fallen men some rather than others, to be the objects of His mercy.

Q. 36. What attitude is taken toward the wisdom of God by those who reject Christ as a Saviour?

A. They virtually charge God with consummate folly in providing a salvation not needed by us, or such a Saviour as is not suited to our need. When God announces Christ as the Saviour, and the only one, they practically contradict Him. 1 Jno. 5:10.

Q. 37. What is meant by the power of God?

A. His ability to do whatever He pleases, and more than He ever pleases to do.

Q. 38. Does God operate as a blind, unintelligent force?

A. No; but as an absolutely free and sovereign agent. Ps. 115:5-7; Jno. 3:16; Eph. 1:4.

Q. 39. How may the will of God as to its exercise be viewed?

A. As decretive and preceptive, or as secret and revealed.

Q. 40. What is meant by the decretive will of God?

A. His purposes.

Q. 41. What is meant by the revealed will of God?

A. His commands.

Q. 42. Which of these forms of will is the rule of duty to us?

A. The preceptive, or revealed, will. Deut. 29:29; Ps. 103:20; Matt. 19:17; 5:19; Jno. 14:21.

Q. 43. Can God's preceptive will, that is, His commands, be broken?

A. Yes. All sin is resistance to His will in this sense. Jas. 2:10; 1 Jno. 3:4.

Q. 44. Can the purpose of God and His precept ever really clash?

A. No. The purpose embraces all events. The precept indicates that which it is our duty to do.

Q. 45. Was it the purpose of God that Christ should die by the hands of men?

A. Yes. Luke 9:22; Acts 2:23; 3:17, 18.

Q. 46. Yet in the perpetration of the crucifixion of Christ was not the law, or preceptive will of God, grossly trampled upon?

A. Yes. Acts 2:23.

Q. 47. Did the purpose of God force any of the murderers of Christ to imbue their hands in His blood?

A. No. They acted of their own impulse most freely.

Q. 48. Is there anything which God cannot do?

A. Yes. He cannot lie. He cannot deny Himself, that is, do anything contrary to His own holy nature. Heb. 6:18; Tit. 1:2; 2 Tim. 2:13.

Q. 49. Does this inability on the part of God conflict with the idea of His omnipotence?

A. No. There is omnipotence in His recoil from such things.

Q. 50. Can God do contradictions, such as making a thing to be and not to be in the same sense at the same time?

A. No. Such conceptions are absurdities, not objects of power. They are of the nature of falsehoods. If infinite power could be exerted on both sides of a contradiction, the result would be nothing; unless the absurdity could be realized that infinite power should overcome infinite power.

Q. 51. What is the holiness of God?

A. The holiness of God is that quality of His being in virtue of which He regards with infinite complacency His own character as just and good and true, and abhors the contrary.

Q. 52. What is holiness in any creature?

A. It is conformity to the revealed will of God. His will of precept is the standard of morality to all created moral agents. Ps. 1:1, 2; 103:20; 119; Matt. 6:10.

Q. 53. Is a state of mind, or an act, right because God commands it?

A. To creatures the expressed will of God is the standard of right; but His own *nature* is the ultimate standard according to which He issues commands.

Q. 54. Are there certain things which God cannot will?

A. He cannot lie, or deny Himself, or look upon sin in the sense of approving of it. 2 Tim. 2:13; Tit. 1:2; Hab. 1:13.

Q. 55. Why can He not do, or will to do, such things?

A. Because His very nature, the ground and source of all rectitude, is set against them. Jer. 44:4.

Q. 56. Are there any who hold that holiness is not a distinct attribute of God?

A. Yes, not a few, even of the most orthodox.

Q. 57. In the judgment of such what is "holiness"?

A. A term significant of the combined perfections of God.

Q. 58. Was this the view of the Westminster Divines?

A. Clearly not; for they specify "holiness" as co-ordinate with, not included in, justice, goodness, and truth.

Q. 59. Is Scripture pervaded by declarations that God is holy?

A. Yes. Ps. 99:3, 5; 111:9; Is. 6:3; 43:14, 15; Heb. 12:10; 1 Pet. 1:16.

Q. 60. How may the holiness of God be distinguished from His justice?

A. Holiness has regard to sin as odious. Justice has regard to sin as ill-deserving. The former views sin as defilement. The latter regards it as demerit, or guilt.

Q. 61. Is not the production of holiness in the soul an essential element in the salvation of a sinner?

A. Yes. Matt. 5:8; Heb. 12:14; 1 Pet. 1:15, 16.

Q. 62. What is the justice of God?

A. It is His disposition to render to every one his due.

Q. 63. Is justice, as some hold, merely a phase of love?

A. It is not incompatible with love, yet not identical with it. Ex. 34:6, 7; Heb. 12:28, 29.*

Q. 64. Is the punishment which is annexed to sin the effect solely, or chiefly, of God's love to the universe?

A. No. The radical reason why sin is punished is that God abhors it. His nature is immutably averse to

*See Note 3 at the end of Question IV.

it, and punishment is the necessary expression of that aversion. Ex. 34:7; Deut. 32:35; Ps. 11:5-7; Rom. 6:23; 12:19.

Q. 65. Is not the infliction of punishment for sin meant, and fitted to be, a warning to the universe of the evil of sin?

A. Yes; and in this secondary point of view punishment may be regarded as an expression of love.

Q. 66. What is the highest illustration and proof of the justice of God?

A. The fact that when He would pardon sinners, their guilt must be borne and satisfaction for it made by another, and that other His own Son. Jno. 3:16; Is. 53:4-6.

Q. 67. Was there in this fact also the highest expression of the love of God?

A. Yes. Jno. 3:16; 1 Jno. 3:16; 4:10. Whatever tends to lower our conceptions of God's justice tends equally to lower our estimate of His love.

Q. 68. What is the goodness of God?

A. It is His disposition to regard Himself with infinite complacency, and to deal kindly with all His sentient creatures.

Q. 69. Prove that God regards Himself with boundless appreciation.

A. *a.* He made all things for Himself. Is. 42:8; 43:21; Rom. 11:36;

b. He requires us to do all things for His glory. Rom. 14:7, 8; 15:6, 7; 1 Cor. 10:31;

c. Being infinite in excellence, He is entitled to unlimited admiration.

Q. 70. Is there within the Godhead, in the tri-personality, a basis for the interchange of love?

A. Yes. The Divine persons are represented in Scripture as loving one another. Jno. 3:35; 5:20; 17:24; Rom. 8:32; Jno. 14:31; Rom. 8:26, 27; 1 Cor. 2:10.

Q. 71. Name some words and phrases which are used to set forth the goodness of God.

A. Grace, mercy, patience, love of benevolence, of beneficence, and of complacency.

Q. 72. What is meant by "grace"?

A. Free, undeserved favor. Eph. 2:8.

Q. 73. What is meant by "mercy"?

A. The disposition to pity and help beings in misery. God takes no malignant pleasure in the sufferings of His creatures. Ezek. 33:11.

Q. 74. What is meant by the "patience" of God?

A. It is His goodness exercised in bearing with the ill-deserving.

Q. 75. What is meant by His "love of benevolence"?

A. It is His general good will borne toward His sentient creatures viewed as such.

Q. 76. What is meant by "love of beneficence" on the part of God?

A. It is His disposition to bestow favors upon His creatures. The election of sinners to everlasting life is the highest illustration of God's beneficence, as well as benevolence.

Q. 77. While God is in Himself infinitely good, is the exercise or outgoing of His goodness a necessity?

A. No. Universalists so argue; but the goodness of God is not a blind passion, operating as if by a physical necessity. It is a holy, just, and wise affection which reaches its objects only in a manner consistent with all the other perfections of the Divine nature.

Q. 78. What manifestation of His goodness has God given?

A. In three fields is His goodness shown, namely, in creation, in ordinary providence, and in redemption.

Q. 79. How is the goodness of God displayed in creation?

A. The structure of sentient creatures is adapted to yield pleasure, rather than pain. Suffering is incidental. The arrangements of the world seem meant to please and gladden. Beauty abounds on all sides. A malevolent being would not have made the world so attractive.

Q. 80. How is the goodness of God shown in ordinary providence?

A. He makes wondrous provision for the support and comfort of His creatures. Ps. 145:15, 18; Matt. 5:45; Ps. 65:9-13; Acts 14:17.

Q. 81. How is the goodness of God shown in redemption?

A. In His choosing to salvation a vast multitude of sinful human beings, and saving them at His own expense (Jno. 3:16; Rom. 5:8; 8:32; Eph. 2:8; 1 Jno. 4:10), but not at the expense of His law and justice.

Q. 82. If God is infinitely good, why is there any suffering in the world?

A. Suffering seems to be the fruit of sin, the baleful shadow which it produces. Rom. 5:12; 6:23.

Q. 83. But why has sin been permitted?

A. This question has drawn forth many answers, some of which may here be noticed.

“Sin,” it is said, “is the necessary means of the greatest good.”

Q. 84. Is this answer satisfactory?

A. No; for if by the “greatest good” is meant happiness, we deny that this is the greatest good; while if by good is meant holiness, then it would follow that sin is necessary to holiness, which seems absurd.

Again it is said that “the power to sin is inseparable from free agency.”

Q. 85. Is this satisfactory?

A. No; this answer assumes, without warrant, that it is impossible for God to sustain creatures in holiness. Yet elect angels and glorified souls shall never sin, and still are free, indeed could not be holy if not free. He Who can restore men from a state of sin could surely preserve from that state.

Q. 86. What is the safest answer to give to the question, “Why are there sin and, consequently, suffering in the world”?

A. The wisest answer to give is that we cannot tell, unless, in this general way, that God will make even the sin of creatures a means of manifesting His glory. Ps. 9:6-11.

Q. 87. Is it not daring presumption to say that the existence of sin is incompatible with the goodness of God?

A. Yes. We do not know all the facts in the case, and God may, in some way yet unknown to us, be able to show to us that the existence of sin and suffering does not disprove His goodness. He who persists in maintaining that they do, claims virtually to know all the resources of God, that is, to be omniscient.

Q. 88. Is the eternal punishment of the wicked not at variance with the fact of God's goodness?

A. No. The outgoings of God's goodness are ever in harmony with, never in contempt of, His justice; and not even on Satan will God inflict a single pain beyond that which pure justice demands. Deut. 32:4; Ps. 9:8; 97:2. Besides, we are not competent to measure the demerit of sin.

Q. 89. What is meant by the truth, or truthfulness, of God?

A. Truth, as an attribute of God, is His self-consistency and the agreement of all His representations with reality.

Q. 90. In declaring God to be self-consistent what is meant?

A. That in Him there is no discord, His attributes being a harmonious whole. Ex. 34:6, 7; Ps. 85:10.

Q. 91. Are all of God's communications to His creatures, whether in the constitution of their nature, or in additional discoveries, entirely trustworthy?

A. Yes. Deut. 32:4; Joshua 23:14; Jno. 5:32; Tit. 1:2.

Q. 92. What evidence of the truthfulness of God is furnished by our own constitution, both bodily and mental?

A. *a.* Our bodily senses, when the organs are in a healthy state, prove ever worthy of our confidence;

b. The genuine intuitions of our minds are never at fault.

Q. 93. Do not our bodily senses, however, sometimes deceive us?

A. Never, unless diseased.

Q. 94. May not a false inference be drawn from the testimony of the senses?

A. Yes; and this often occurs; but the fault is in the inference, not in the witness borne by the senses.

Q. 95. Is it not by the evidence of the senses that we are enabled to detect and correct false inferences from their testimony?

A. Yes. Luke 24:39.

Q. 96. Does not the Popish doctrine of Transubstantiation discredit our senses?

A. Yes; and in so doing lays the foundation of universal scepticism.

Q. 97. In all our reasoning is not implicit trust to be put in all our intellectual intuitions?

A. Yes; if these cannot be trusted implicitly we must cease to reason. All valid reasoning rests on these first truths.

Q. 98. Does God expressly proclaim Himself truthful?

A. Yes. Ps. 89:1, 2, 33, 34; Heb. 6:18; 10:23.

Q. 99. It is objected that in Jer. 20:7 the prophet declares that God had "deceived" him. How is this to be explained?

A. *a.* This utterance of Jeremiah was not inspired; although the record of it is;

b. The word rendered "deceived" may most fitly be translated "persuaded," or "enticed."

Q. 100. Answer the objection founded on 1 Kings 22:19-23, in which God is represented as putting "a lying spirit" in certain men.

- A. *a.* This is an allegorical description, and should not be pressed in opposition to clear statements of Scripture;
- b.* God is said sometimes to do what He only permits to be done;
- c.* By the mouth of Michaiah God gave Ahab adequate warning against the lies of the false prophets.

Q. 101. What practical influence should the doctrine of God's truthfulness have upon men?

A. It is fitted to alarm sinners, to encourage and induce them to exercise faith in Christ, and to comfort all who have fled to Him for refuge.

TEXTS TO BE COMMITTED TO MEMORY.

Jno. 4:24; 2 Chron. 6:18; Ps. 62:11; 90:2; 139:1-4; Ex. 34:6, 7; Mal. 3:6; Eph. 3:10.

NOTE I.

The question whether the power of thought and feeling pertains to the lower animals, that is, animals below the grade of humanity, presents some difficulty. That this power is to some extent possessed by, at least, the higher types of mere animals, it is difficult to deny. Dogs, horses, and many other animals do remember, and, it may be added, reason too, drawing in many cases shrewd conclusions from the premises furnished. Some make bold to maintain that the intelligence and feeling shown by the lower animals are the product of mere matter, just as are the phenomena of magnetism. This seems to be the view, for instance, of Dr. W. G. Shedd. Yet it appears perilously near to materialism; for, if matter can be so finely tempered as to yield the phenomena of thought and feeling exhibited by some of the lower animals, why might it not be still further sublimated and refined to produce the phenomena of intellect and emotion observable in man? In one respect there seems to be a great gulf

fixed between man and mere animals, namely in this, that the latter are destitute of conscience, or the faculty of perceiving ethical distinctions and feeling their force, which marks the former. I regard as an utter failure the attempt, which has been made, to prove that conscience in an incipient state is found among the lower animals. These may and do associate pleasure or pain, as the case may be, with certain acts; but the association does not constitute conscience. This is a distinct sense. It is a window affording a view into a new realm, that of morals.

The question may be, indeed often is, asked, "At the death of mere animals, what becomes of the vital principle which then ceases to express itself"? Perhaps the best answer to this inquiry is to confess our ignorance. The Scriptures do not shed much light on it. In Eccl. 3:21 there is a contrast expressed between the spirit of a man and that of a beast; the former going upward, the latter downward to the earth. This, however, may be meant to signify that accountability attaches to one and not to the other.

NOTE II.

Great modesty becomes us in treating of the relations of God to time and space, for in handling that topic we are dealing with mysteries. Who can tell what time and space are? The keenest metaphysicians shrink from the problem. Some of them, as, for instance, Kant, deny that time and space have any existence outside the mind. The next and most natural step, from which, however, many shrink who take the first, is to deny the existence altogether of an external world. We must hold that time and space are realities independent of our thought, although what kind of realities they are we are unable to tell. We may venture to say that they are neither substances nor qualities; but that they are conditions of created substances. Every created substance must exist in time and in space. Sir Isaac Newton, in one of his profound mathematical treatises, makes in Latin an ob-

ervation which may be translated thus:—"God always endures and is present everywhere, and by existing always and everywhere constitutes duration and space." Unable, as we are, to tell definitely what time and space are, it behooves us to deal very diffidently with the question of God's relation to them. This we may make bold to say, that they are dependent upon God, not He on them. In 1 Tim. 1:17 He is styled the "King eternal," or, more literally, "the King of the ages"; while in 1 Kings 8:27 it is said by Solomon in the prayer of dedication, which seems to have been inspired, "Behold the heaven and heaven of heavens cannot contain Thee."

NOTE III.

Correct conceptions of the justice of God lie at the root of the true doctrine of the atonement; while erroneous ideas as to the justice of God logically lead to false views as to the nature of the atonement. Unitarians, for instance, hold that all the atonement that is needed for sin is that the sinner repent of his sin. To pardon otherwise, they say, would be to encourage men in sin; but to punish when repentance is felt would be mere vindictiveness. Accordingly the doctrine that Christ bore punishment for sinners is discarded. Others, again, holding the justice of God to be but a phase of His love, teach that God punishes sin solely out of love to the universe. "Sin," say they, "is detrimental to the sinner. For his sake, and in order to prevent its spread, it should be discouraged. In the sufferings of Christ a note of warning against sin is given, and this is the atonement."

As will be more fully set forth hereafter, the fundamental reason why God punishes sin is that His nature, as He is a just being, is opposed to it. At the same time, His regard for the well-being of His creatures coincides with His repugnance to sin in demanding that even in pardoning offenders there should be a protest against their sin. The atonement by Christ satisfied at once the

inexorable demands of justice and the pleadings of love. Thus in the atonement the justice and love of God embrace and mutually commend each other.

QUESTION V.

Are there more Gods than one?

ANSWER.

There is but one only, the living and true God.

Q. 1. What word is used to denote the belief that there are more Gods than one?

A. Polytheism.

Q. 2. What word is used to express the belief that there is but one God?

A. Monotheism.

Q. 3. Is polytheism characteristic of all heathen tribes?

A. Yes.

Q. 4. Yet even among those tribes is there not some idea of the unity of God?

A. Yes. Greek and Latin writers of Pagan times often speak of "God," as if there were but one deity.

Q. 5. Can there be two almighty beings?

A. No. The idea involves a contradiction.

Q. 6. Is the uniformity of law which is traceable in the universe a token that there is but one God?

A. Yes. The telescope and the spectroscope yield proof of the kinship subsisting between the orbs which people space, and point significantly to one creative and controlling mind.

Q. 7. Furnish from Scripture proof that God is one.

A. Express proof is found in Deut. 6:4; Ps. 83:18; Is. 44:8; 45:5; Mark 10:19; 1 Cor. 8:4; Jas. 2:19.

Q. 8. Aside from the adherents of Judaism and Christianity, what large class of men are monotheists?

A. Mohammedans, who now number nearly one-eighth of the human race.

Q. 9. Is monotheism professed by many?

A. Probably by about one-half of our race, and that the ruling half.

Q. 10. What influence is this doctrine fitted to wield?

A. It may be a comfort to those who love and serve God, but a cause of dread to those who disobey Him.

Q. 11. How may professed monotheists be practical polytheists?

A. By devoting to any other than God the time and energy due to Him alone. Covetousness is idolatry. Col. 3:5; 1 Jno. 2:15-17.

Q. 12. Why may God be called "the living" God?

A. To distinguish Him from all false gods, and to declare that He lives and is the source of life. Ps. 18:46; Jno. 6:57; 5:26; 1 Tim. 3:15.

TEXTS TO BE COMMITTED TO MEMORY.

Deut. 6:4; Ps. 83:18; 1 Cor. 8:4; 1 Tim. 2:5; Jas. 2:19; 1 Tim. 3:15.

QUESTION VI.

How many persons are there in the Godhead?

ANSWER.

There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 1. What is the doctrine expressed in this answer commonly called?

A. The doctrine of the Trinity.

Q. 2. In the statement of this doctrine, what sense attaches to the word "person"?

A. Not that which belongs to it when applied to a human being. Three human persons are three human beings; but according to Trinitarians the three Divine persons are one Divine being. A person of the Trinity is a distinction in the Divine being, the distinction being necessary, however, and not the product of volition.

Q. 3. How does Calvin define a person of the Trinity?

A. His definition is this:—"A person of the Trinity is a subsistence in the essence of God, related to other subsistences in the same essence, but distinguished from them by an incommunicable property."

Q. 4. Is a person of the Godhead a Divine being?

A. No; but He with the other persons is a Divine being.

Q. 5. Are these persons separable?

A. No. They are distinguishable in thought, but not separable in fact, and each with the others is a Divine being.

Q. 6. Mention the views at variance with the doctrine of the Trinity which have been advanced by persons claiming to be Christians.

A. Sabellianism, Arianism, Socinianism, and Unitarianism.

Q. 7. What is Sabellianism?

A. It is the view advocated in the third century by Sabellius, a presbyter of North Africa, to the effect that God is one both as to essence and as to person, or that the titles Father, Son, and Holy Spirit denote the same *person* sustaining different relations.

Q. 8. What modern system of belief embraces the Sabellian doctrine?

A. Swedenborgianism, so named from its author, Emmanuel Swedenborg (1689-1772).

Q. 9. Do the Scriptures sanction the Sabellian principle?

A. No. They teach that the Son was from eternity with the Father (Jno. 1:1; 17:5); that He was sent by

the Father into the world (Jno. 5:37; 6:39, 40; 8:42; 10:36); and that His incarnation was effected by the Spirit, Who must, therefore, have been different from the Son.

Q. 10. What is the doctrine known as Arianism?

A. It is to the effect that God is one both as to essence and person; that the Son of God is the most exalted creature, but only a creature; and that the Holy Spirit is a creature produced by the power of the Son.

Q. 11. Who was Arius, whose name is used to mark this doctrine?

A. He was a presbyter of Egypt, who died A. D. 336. His doctrine was formally condemned in A. D. 325 by the Council of Nicea.

Q. 12. Is Arianism prevalent at the present day?

A. No. It has mostly given place to the bolder and more self-consistent systems of Socinianism and Unitarianism.

Q. 13. What is meant by Socinianism?

A. According to this plan of doctrine, God is one both as to essence and person; the Son of God is a mere man, although miraculously born, and, as a reward of willing, self-denying service, raised to a rank next to Divinity; while the Holy Spirit is not a person but a mere figure of speech to denote the energy of God.

Q. 14. Why is this form of doctrine called Socinianism?

A. It is so named from two Italians, uncle and nephew, Laelius and Faustus Socinus, the former, who was also the originator, born in 1525 and dying in 1562, the latter, who was active in propagating the system, born in 1539 and dying in 1604. Cracow in Poland became the headquarters of the sect.

Q. 15. What is Unitarianism?

A. This is the modern form into which Socinianism developed. It affirms that Christ was but a mere man, not miraculously born, but richly endowed to be a teacher of men both by word and deed, and it denies the personality of the Holy Spirit.

Q. 16. What are the characteristic principles of Trinitarianism?

- A. *a.* The unity of God as to essence;
b. The tripersonality of this essence.

Q. 17. Prove from Scripture the unity of God.

A. This doctrine pervades the Bible, and is explicitly taught in such texts as the following:—Deut. 6:4; Ex. 20:3; Is. 44:8; Matt. 19:17; Jas. 2:19.

Q. 18. Do the Scriptures warrant the belief that God is in some sense plural?

A. They do give clear indications to this effect. For example:

- a.* The word Elohim (pron. eloheem), which is used in the Hebrew Scriptures more than 2,000 times to denote the true God, is plural in form, although the noun has a singular form. Occurring, as this does, in a book which so strenuously asserts the unity of God, does it not favor the belief that while God is one, He is in some sense more than one?
- b.* In some instances God is represented in Scripture as using personal pronouns in the plural number when referring to Himself. See Gen. 1:26; 3:22; 11:7; Is. 6:8.
- c.* In a few texts one who is God is distinguished from another who is also God. See Gen. 19:24; Ps. 45:7; Hos. 1:6, 7; Zech. 13:7.

Q. 19. Is this plurality limited to three?

A. Yes. Hints to this effect are given. See Numb. 6:24-27; Is. 6:3; Is. 48:16; Matt. 28:20; 2 Cor. 13:14; Rev. 1:4-6.

Q. 20. Prove that the Father is God.

A. Proof is afforded in Jno. 1:18; 3:16; 10:29; 11:27; 17:3; 1 Cor. 8:6; Heb. 1:1, 2; 2 Cor. 13:14.

Q. 21. By what lines of argument may it be proved that Christ is God?

A. By four branches, or lines, of proof this doctrine may be established; and these are the following:

- a. The names and titles peculiar to God are given to Christ;
- b. The attributes of God are ascribed to Christ;
- c. The works which none but God can do are attributed to the Son;
- d. The worship due to God only is with Divine sanction rendered to the Son, that is, to Christ.

Q. 22. Produce evidence that in Scripture the names and titles of God are given to the Son.

A. See Jno. 1:1; 20:28; Acts 20:28; Rom. 9:5; Phil. 2:9; Tit. 2:13; Heb. 1:8.

Q. 23. Is there any name which in Scripture is given to God alone?

A. Yes, the name Jehovah. Ps. 83:18; Is. 42:8; Hosea 12:5. In our authorized English translation of the Old Testament the word "Lord," printed in small capitals, is, with few exceptions, used to represent the Hebrew form for Jehovah.

Q. 24. Is this incommunicable name of God ever given in the Scriptures to the Son of God?

A. Yes.

Q. 25. How may this be shown?

A. By a comparison of Is. 6:1-9 with Jno. 12:38-41, of Isaiah 40:3 with Matt. 3:3, of Is. 8:13, 14 with 1 Pet. 2:8, of Is. 45:21-23 with Phil. 2:10, of Zech. 12:10 with ver. 1 and Jno. 19:37.

Q. 26. Is there in the earlier books of the Bible a mysterious angel brought to view to whom this name is given?

A. Yes. See Gen. 16:9-13; 17:1, 22; 18:3, 13, 17, 20, 22, 26, 33; 22:16, 17; 32:30 (compared with Hosea 12:4, 5); Ex. 3:2-6; 4:5, 6, 10, 11, 14; Judges 6:11-24; 13:15-20, 23.

Q. 27. Is there reason to believe that He Who appeared in those instances was more than a created angel, even the Son of God?

A. Yes. See Mal. 3:1; Jno. 1:18; 5:37; 6:46; 14:7-9.

Q. 28. Is the attribute of eternity ascribed to the Son of God and claimed by Him?

A. Yes. See Is. 9:6; Micah 5:2; Jno. 1:1-3; 8:58; 17:5; 1 Jno. 1:1, 2; 5:20; Rev. 1:10-13; 22:13.

Q. 29. Is immutability attributed to the Son of God?

A. Yes. See Heb. 1:10, 11; 13:8.

Q. 30. Is omniscience a characteristic of the Son of God?

A. Yes. See Matt. 11:27; Jno. 2:24, 25; 21:17; Rev. 2:23 compared with Jer. 17:10.

Q. 31. Is omnipresence an attribute of the Son of God?

A. Yes. Matt. 18:20; 28:20; Jno. 3:13.

Q. 32. Is the Son of God omnipotent, or almighty?

A. Yes. Is. 9:6; Heb. 1:3; Rev. 1:8.

Q. 33. Are Divine works attributed to the Son of God?

A. Yes.

Q. 34. What works of this nature are ascribed to Him?

A. Creation, sustentation, control, supreme judgment.

Q. 35. Show that creation is ascribed to Him.

A. See Jno. 1:3; 1 Cor. 8:6; Col. 1:16.

Q. 36. Show that the sustentation of the world is ascribed to Him.

A. See Col. 1:17; Heb. 1:3.

Q. 37. Prove that universal control is His.

A. See Jno. 5:19, 21; Col. 2:10; Rev. 1:8.

Q. 38. Prove that supreme judicial authority pertains to the Son of God.

A. See Jno. 5:21; Acts 17:31; Rom. 14:10; 2 Cor. 5:10.

Q. 39. Is there warrant for worshipping the Son of God?

A. Yes. See Luke 24:52; Jno. 20:28; Acts 1:24; 7:59, 60; 9:14, 21; 1 Cor. 1:2; 2 Cor. 13:14; Rev. 1:5, 6; 5:8-14.

Q. 40. Does not the array of evidence in favor of the doctrine of the supreme deity of Christ warrant and demand assent to that doctrine?

A. Yes.

Q. 41. Answer the objection that this doctrine must be false, if God is one.

A. The doctrine of the unity of God forbids belief in a second Divine *essence*, not of a second Divine *person*. In essence God is one. In person, we hold, He is three. Between these two positions there is no necessary conflict.

Q. 42. Again it is objected that in Scripture Christ is represented as dependent on the Father and subject to Him. Answer.

A. The fact is granted, but the inference from it is denied. For,

- a. The Son of God, we believe, took a human nature into a personal union with Himself, and this nature viewed in itself is not, and never can be, God;
- b. In this nature the Son of God freely served and suffered;
- c. In His official capacity, as mediator, Christ serves and honors the Father; but were He not God, co-equal with the Father, He could not be the mediator. Nor could He be, as He is, invested with all power or authority as mediator, were He not God.

Q. 43. What is the Sabellian doctrine as to the Holy Spirit?

A. It is that the Holy Spirit is identical in *person*, as well as essence, with the Father and the Son. This is merely disguised Unitarianism.

Q. 44. What is the Arian view as to the Holy Spirit?

A. That He is a creature, the first product of the power of the Son, Who is Himself the first and greatest created being.

Q. 45. What is the orthodox doctrine as to the Holy Spirit?

A. That He is a Divine person co-equal and co-essential with two other Divine persons, the Father and the Son.

Q. 46. What is meant when it is said in the Catechism that the Father, the Son, and the Holy Ghost are "the same in substance"?

A. That They are as to *essence* one, while as to *personal subsistence* They are three.

Q. 47. Is it proper to call the Godhead a person?

A. No. If the Father, the Son, and the Holy Spirit are three persons, and the three together constitute another person, there would be four persons in the Godhead.

Q. 48. What expression may be used instead of the word "person" to denote the Divine essence?

A. The one essence may be called "a personal Being."

Q. 49. Present evidence of the personality of the Holy Spirit.

A. *a.* Pronouns implying personality are applied to Him, and that even in the least poetic parts of Scripture. See Jno. 14:26; 15:26; 16:13, 14; Eph. 1:14.

b. Personal acts and characteristics are attributed to Him; for instance, teaching, Jno. 14:26; 16:13, 14; Mark 13:11; Rom. 8:26; witnessing, Jno. 15:26; Acts 5:32; 20:23; 1 Pet. 1:11; calling men to service, Acts 13:2, 4; 20:28; conferring gifts, 1 Cor. 12:8, 10-12; capable in common with the

Father and the Son of being sinned against, Matt. 12:31, 32; Eph. 4:30; joined with the Father and the Son in the baptismal formula and the Apostolic benediction, Matt. 28:19; 2 Cor. 13:14.

Q. 50. By what lines of argument may it be proved that the Holy Spirit is God?

A. By showing that in Scripture the names of God are expressly, or by clear implication, given to Him, the attributes of God ascribed to Him, the works of God attributed to Him, and the worship limited to God rendered or authorized to be given Him.

Q. 51. Is there any evidence that the name of God belongs to the Holy Spirit?

A. The evidence to this effect is less direct than in the case of the Son of God. Yet there is enough to convince. For instance in Acts 28:25-27 Paul is represented as ascribing to the Holy Ghost words which in Is. 6:8-10 are said to have been uttered by One who receives the name Jehovah in verse 5. See further Acts 5:3, 4; 1 Cor. 3:16; 6:19; 2 Pet. 1:21, viewed in connection with 2 Tim. 3:16.

Q. 52. Are Divine attributes ascribed to the Holy Spirit?

A. Yes. Eternity, Heb. 9:14; omnipresence, Ps. 139:7; Rom. 8:9-11; omnipotence, Jno. 3:5; Rom. 8:11; Tit. 3:5; omniscience, Jno. 14:26; 16:13; 1 Cor. 2:10, 11; 12:8; 2 Pet. 1:21.

Q. 53. Are the works peculiar to God ascribed to the Holy Spirit?

A. Yes; the fashioning of the universe, Gen. 1:2; Job. 26:13; Ps. 104:30; miracle-working, Luke 1:35; Rom. 8:11; 15:19; 1 Cor. 12:10; Heb. 2:4; the regeneration of sinful men, Jno. 3:5; 1 Cor. 6:11; 2 Cor. 5:17; Eph. 2:10; rule in the church, Acts 13:2, 4; 20:28; 1 Cor. 12:8-11.

Q. 54. Is Divine worship due to the Holy Spirit?

A. Yes. See Matt. 28:19; 1 Cor. 6:19; 2 Cor. 13:14; Rev. 1:4.

Q. 55. Do the three Divine persons eternally co-exist?

A. Yes.

Q. 56. Are they consubstantial, or one and the same in essence?

A. Yes.

Q. 57. What are the mutual relations of the persons of the Trinity?

A. The distinctive feature, or, as it is technically called, the "property," of the First person is *paternity* in relation to the Second person. The "property" of the Second person is *filiation*, or *Sonship*, in relation to the First person. The "property" of the Third person in relation to the other two persons is *procession*; the idea of time being excluded from all these terms.

Q. 58. Does the title "Son of God," applied to Christ, denote a relation, eternal and necessary, between the First and Second persons of the Godhead?

A. Yes; it signifies a relation not founded on incarnation, or office, or decree, but natural and necessary, although to us a mystery. He is the Son of God in a sense absolutely unique. Jno. 1:14, 18: 3:16; 5:18; Rom. 8:3, 32; 1 Jno. 4:9.

Some eminent defenders of the doctrine of the supreme deity of the Son have been of the opinion that Christ is called "The Son of God" either because of His incarnation, or because of His resurrection from the dead, or because of the position He sustains as mediator; but the great body of Trinitarians must be reckoned as maintaining that Christ is the Son of God by "natural, necessary, and eternal generation."

Q. 59. What word is used to express the relation of the Holy Spirit to the Father and the Son?

A. Procession. In Jno. 15:26 it is distinctly intimated that the Comforter, the Spirit of Truth, "pro-

ceeds" from the Father, while some grounds exist for the belief that He "proceeds" from the Son as well as from the Father.

Q. 60. What are the chief grounds of this belief?

A. *a.* The Spirit is revealed to us as the Spirit of the Son as well as of the Father. Rom. 8:9; Gal. 4:6; Phil. 1:19. This fact affords some ground for the belief that the Spirit proceeds from each alike.

b. Corroborative of this is the fact that the Son equally with the Father is said to send the Spirit. Jno. 14:26; 15:26; 16:7; Acts 2:33.

Q. 61. Do all Trinitarians assent to the view that the Spirit "proceeds" from the Son as well as from the Father?

A. No. The Eastern, or Greek, Church, which embraces about one hundred million souls, definitely rejects this doctrine.

Q. 62. Is the doctrine of the Trinity a mere doctrinal subtlety devoid of practical utility?

A. It is a doctrine of profound practical importance. For instance:

a. It presents to us the true object of worship.

b. It reveals impressively the terrible nature of sin, seeing that a Divine person was needed to redeem men from guilt and defilement.

c. It reveals emphatically the love of the Father in giving His Son, and of the Son in giving Himself as the Saviour.

d. It exhibits the wonderful dignity of man, inasmuch as in the person of the Mediator humanity and divinity are inseparably united.

TEXTS TO BE COMMITTED TO MEMORY.

Deut. 6:4; Ps. 83:18; Is. 9:6; Jno. 1:1-3; 20:28; Rom. 9:5; Col. 1:16, 17; 1 Cor. 2:10, 11; 2 Cor. 13:14; Col. 1:16, 17; Phil. 2:5-11; 1 Tim. 3:16; Rev. 1:4-6.

QUESTION VII.

What are the decrees of God?

ANSWER.

The decrees of God are His eternal purpose according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.

Q. 1. Is the word "decree" here used, as it often is, to denote a mandate or authoritative direction?

A. No; but in the sense of a purpose, or determination, that certain things shall be.

Q. 2. Why is the word "purpose" in the singular used to define the plural word "decrees"?

A. To suggest that the decrees of God are inseparably conjoined so as to constitute a unit. They are a web, every thread of which is connected with every other.

Q. 3. Why is it said that the decrees of God are "according to the counsel of His will"?

A. To indicate that they are the product of the will and wisdom of God, not of blind chance, or of imperious fate.

Q. 4. Are the decrees of God eternal?

A. Yes. See Acts 15:18; Eph. 1:4, 11; 3:10, 11.

Q. 5. If eternal, how can they be the fruit of counsel and will?

A. In the order of time, or chronologically, they are eternal; but in the order of thought, or logically, God must have existed before He decreed. A luminous body radiates the very instant it exists; yet we must conceive of it as existing before it emits rays.

Q. 6. What is the chief aim, or end, of God in all of His decrees?

A. His own glory. Rom. 11:36; Eph. 1:5, 6, 12.

Q. 7. How many things are embraced in the foreordaining purpose of God?

A. All things that come to pass.

Q. 8. Give proof that all things which come to pass were foreordained by God.

- A. *a.* As a being of infinite wisdom, God in originating the universe must have known the outcome of that operation. To start such a stupendous system without knowledge of the issue would argue recklessness, not wisdom;
- b.* As a being of infinite justice and holiness God could not establish and set in motion the forces of the universe without knowing the most minute results;
- c.* If He knew these results and yet originated the universe, He virtually decreed, or purposed, all the outcome;
- d.* God's foreknowledge of events rests logically on His foreordination. A knowledge of all possible events does not pre-suppose foreordination; but a foreknowledge of all actual occurrences does;
- e.* The Scriptures in various ways teach this doctrine. For instance, God is represented in general terms as carrying out in the affairs of the world His own purpose. See Ps. 33:10, 11; Acts 2:23; Eph. 1:11; as determining beforehand the place of our abode and the period of our life (Job 14:5; Acts 17:26); as controlling the minds of men (Prov. 19:21; 21:1; Is. 46:10, 11; Ex. 7:3; 9:12; Phil. 2:13); as making men holy in pursuance of an eternal purpose to save them (Eph. 8:30; 1:4-6; 2:10).

Q. 9. What objections to this doctrine of foreordination are most confidently urged?

A. That it conflicts with the fact of our free agency and involves the idea that God is the author of sin.

Q. 10. How may these objections be answered?

A. *a.* These objections are really one, namely this, that Divine foreordination and human free agency are incompatible with each other. But this is a mere assumption needing proof. He who affirms that they are incompatible virtually claims to know all the resources of God, and, from this knowledge, to be warranted to declare that acts foreordained cannot be free acts—a bold attitude to assume;

b. God certainly purposed from eternity that His Son in our nature should die at the hands of wicked men; yet those men who in pursuance of their own designs perpetrated that murder were guilty. Luke 22: 22; Acts 2:23; 4:27, 28;

c. God has surely foreordained that the holy angels and just men made perfect shall be forever holy. Does this purpose of God interfere with their free agency and convert them into mere machines?

d. It is a fact of vast significance that nowhere in Scripture is there an express or direct denial of the doctrine of foreordination. There are statements from which such denial is inferred; but we dispute the correctness of the inference.

Q. 11. Are the sinful acts of creatures the fruit of Divine foreordination in the same sense as are their good acts?

A. No. God never infuses sin into any one, as He does grace. Jas. 1:13, 14; Phil. 2:13. He decrees, indeed, that sinful acts shall take place, but that they shall come to pass in the channel of the free agency of the sinner.

Q. 12. Is it not, however, said repeatedly in Exodus that God hardened the heart of Pharaoh?

A. This is true. Ex. 4:21; 7:3, 13; 9:12; 10:20, 27; 11:10; but it is also intimated that Pharaoh hardened himself. Ex. 8:15, 32; 9:34.

Q. 13. How could God harden Pharaoh's heart without instilling evil into it?

- A. *a.* God brought Pharaoh into situations which stirred into activity the latent wickedness of his heart;
- b.* God may have withdrawn restraints from Pharaoh to which he was not entitled;
- c.* As a punishment of his rebellious spirit, Pharaoh may have been given up to his own passions and to satanic wiles. But in all this there is no injection of sin by God into the heart of the stubborn king.

Q. 14. What should be the practical influence of the belief that God foreordained all events?

- A. *a.* It should induce a habit of recognizing Him in all the affairs of life;
- b.* It should lead to patience and resignation in times of trial;
- c.* It should encourage to the use of means, seeing God connects ends with means;
- d.* It should induce a spirit of hope and confidence touching the triumph of truth and right, seeing that God, not chance, not Satan, or any mere creature, rules.

TEXTS TO BE COMMITTED TO MEMORY.

Acts 4:27, 28; 13:48; Luke 22:22; Rom. 11:36; Eph. 1:11; Phil. 2:12, 13; Ps. 37:5, 23, 24.

QUESTION VIII.

How doth God execute His decrees?

ANSWER.

God executeth His decrees in the works of creation and providence.

Q. 1. How may the acts of God be classified?

A. They may be reduced to two heads, namely, Immanent and Transitive.

Q. 2. What are the immanent acts of God?

A. Those transacted within the Trinity, and having no reference to creatures.

Q. 3. Specify those acts having no external reference.

A. The ceaseless interchanges of infinite love on the part of the persons of the Trinity. Jno. 3:35; 5:20; 17:24; 14:31; Is. 42:1; Heb. 1:5; Prov. 8:30.

Q. 4. What are the transitive acts of God?

A. Those which relate to the universe, namely, His decrees and the execution of them.

Q. 5. What two departments of activity are embraced in the execution of the decrees?

A. Creation and providence, terms to be explained under subsequent questions.

TEXTS TO BE COMMITTED TO MEMORY.

Is. 42:1; Prov. 8:30; Jno. 3:35; 5:20; 17:24.

QUESTION IX.

What is the work of creation?

ANSWER.

The work of creation is God's making all things of nothing by the word of His power, in the space of six days, and all very good.

Q. 1. What is the strict meaning of the word “creation”?

A. The production of something, that is, of some entity, out of nothing.

Q. 2. How does “creating” differ from “making”?

A. When precisely used, “to create” is to originate something; while “to make” means to fashion or mould something already created. But the words are not always used in these limited senses.

Q. 3. Did God originate the matter, or substance, of the universe, as well as the form?

A. Yes. See Gen. 1:1; Jno. 1:3; Rom. 11:36; 1 Cor. 8:6; Rev. 4:11.

Q. 4. If the matter of the universe were self-existent, could God be deemed almighty?

A. No; for on this supposition there would be a wide range of existence exempted from His control, that is, independent of Him.

Q. 5. Does the word “making” in the answer given in the Catechism indicate both the origination and the framing, or fashioning, of the universe?

A. Yes.

Q. 6. How much time was occupied in these operations?

A. The Scriptures say six days. Gen. 1:31; Ex. 20:11.

Q. 7. Is it necessary to understand by those days six ordinary solar days?

A. It seems not necessary.

Q. 8. Why is it not necessary?

A. *a.* Because the word “day” is used to denote a measure of time exhausted before the sun was established as an index, or recorder, of its flight. Gen. 1:5, 7, 13.

b. Because the word “day” is used in Scripture with a great latitude of meaning. Gen. 2:4; 1:5; Jno. 8:56; 9:4; 2 Cor. 6:2; Is. 11:10, 11; 63:4.

Q. 9. Does not the fact that we are required to rest one natural, or solar, day in seven imply that the seventh day on which God rested was a solar day, and, if so, that the other six days were the same?

A. No. Our work and rest are to be in the same proportion, but not necessarily of the same duration as God's work and rest.

Q. 10. Has God's rest day been even yet completed?

A. No. The formula used at the end of the work of each of the first six days is not repeated in connection with the seventh day. It is not said, "and the evening and the morning were the seventh day." God's seventh day, we may infer, is not yet ended, and, if so, it is much more than a natural, or solar, day.

Q. 11. What is meant by the clause "and all very good"?

A. That everything was adapted to the end for which it was made, and that the end in every case was suitable to the character of the Creator.

TEXTS TO BE COMMITTED TO MEMORY.

Gen. 2:1-3; Ps. 8:3, 4; 33:6-9; Col. 1:16, 17; Is. 40:12, 26; 42:5.

QUESTION X.

How did God create man?

ANSWER.

God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. 1. What classes of moral agents did God create?

A. Angels and men.

Q. 2. What were the original character and condition of angels?

A. They were holy and happy.

Q. 3. How do we know that they were holy?

A. *a.* The character of God affords assurance that He could not create in a sovereign way a sinful being;

b. We read in Scripture of evil angels and also of holy angels, but the evil angels are such as fell from their primitive estate. Jude v. 6; 2 Pet. 2:4.

Q. 4. Do not men come into the world in a state of sin?

A. Yes; because they are born under the shadow of a broken covenant; but Adam and Eve were not created in sin.

Q. 5. Is there a close relation between angels and men?

A. Yes, both for good and for evil.

Q. 6. How does evil come to man from the angels?

A. The original seducer of the race was Satan, the prince of the evil angels; and he, with his host of fallen angels, is active still in tempting men. Jno. 8:44; 13:2, 27; Acts 5:3; Rom. 16:20; 2 Cor. 2:11; Eph. 2:2; 6:11, 12; Rev. 20:3.

Q. 7. How does good accrue to us from angels?

A. Holy angels are employed by Christ to minister for the good of His people. Ps. 34:7; 91:11, 12; Heb. 1:14.

Q. 8. For the fallen angels is salvation provided?

A. No; Christ did not assume their nature with the view of helping them; and they are held in chains for judgment. Heb. 2:16; 2 Pet. 2:4; Jude v. 6.

Q. 9. Among human beings what marked distinction is there?

A. That of sex.

Q. 10. By what names were the first human pair distinguished?

A. In the Hebrew record the man is called "Eesh" and the woman "Eeshah," the close connection and also

the sexual difference between them being thus expressed. Moreover, to the man was given the name, "Adam," probably to keep him in mind of the fact that his body had been formed of the dust of the earth, "adamah" denoting earth or ground. To the woman, but not till after the fall and the announcement of salvation through her seed, Adam gave the name "Eve," which means life.

Q. 11. What are the constituents of human nature?

A. Matter and spirit, or soul and body, mysteriously conjoined. Gen. 2:7; Matt. 10:28.

Q. 12. From what source was the material part of man's nature taken?

A. From "the dust of the ground." Gen. 2:7; 3:19. In the case of Eve, however, the body was derived from the body of Adam.

Q. 13. Why was Eve's body derived from that of Adam?

A. Probably to establish between them a stronger sense of unity. This seems to have been felt by Adam. Gen. 2:23. It may be noted, however, that the soul of Eve was not derived from Adam. He recognizes only the body of Eve as thus derived.

Q. 14. Is there not another constituent of our nature, making three in all, namely body, soul, and spirit?

A. Many think so, relying especially on 1 Thess. 5:23 and Heb. 4:12. But in the Westminster Standards there is nothing recognized as a constituent of our nature except body and soul, or spirit. Nor is it different in any of the great creeds of Christendom.

Q. 15. Present some objections to this "Tripartite," or threefold, view.

A. *a.* It receives no countenance from the original account, as given in Gen. 2:7, of the creation of man. Surely "spirit," which is supposed in this theory to be the highest constituent of our nature, would not have been omitted; but it has been, unless embraced in the term "soul";

- b. In Matt. 10:28 only two constituents of our nature are named, namely "body" and "soul"; but these are evidently meant to denote the entire man;
- c. If the soul differs from the body and the spirit, what becomes of it at death? The spirit survives. The body returns to dust. What becomes of the supposed intermediate link, the soul?
- d. The texts, viz., 1 Thess. 5:23, Heb. 4:12, in which occurs the expression, "body, soul, and spirit," may be regarded as meant to express the idea of entire manhood however viewed, just as in Luke 10:27 the words "heart," "soul," and "mind" do not indicate different constituents of our being, but different aspects, or functions, of one and the same immaterial principle.

Q. 16. Wherein did the "image of God," in which man was created, consist?

A. This image in its fullest sense may be viewed as threefold, namely, natural, moral, and official.

Q. 17. What is meant by the natural element of this image?

A. a. Not any resemblance of the body to God; for God is a spirit, and can have no material similitude. Deut. 4:15, 16; Is. 40:18; Rom. 1:23;

b. The soul, or mind, endowed with the faculties of a moral agent, viz., intellect, will, conscience, or a sense of moral right and wrong.

Q. 18. Is this element of man's likeness to God permanent and indestructible?

A. Yes. After man had sinned, he did not cease to be an intellectual and responsible being. By the fall he did not lose his identity.

Q. 19. What is meant by the moral element of the image of God?

A. The "knowledge, righteousness, and holiness" of which man at his creation was possessed.

Q. 20. Prove that man was created holy.

A. *a.* He was made in the image of God (Gen. 1:27); and certainly holiness is an indispensable feature of God;

b. When fallen men are made holy, they are said to be renewed after the image of God. Eph. 4:24; Col. 3:10;

c. In Eccl. 7:29 it is declared that God "made man upright," that is, conformable to law; but a state of indifference is not conformity to law. Luke 11:23.

Q. 21. Can the moral element of the image of God be lost?

A. Yes; it was lost to the race by the sin of Adam. Eph. 2:3; 4:22.

Q. 22. In what other particular did man at his creation bear the image of God?

A. In being invested with dominion over the creatures. Gen. 1:26, 28; 2:19, 20. This may be called the official image, for man was constituted under God as ruler of the earth.

Q. 23. Was this element of the Divine image lost by sin?

A. Yes. The earth is stubborn and demands toilsome tillage in order to produce adequately. Gen. 3:17-19. The beasts of the field are in revolt. Their subservience to man is the result of his craft and force rather than of willing obedience on their part; and oftentimes they set at naught his rule.

Q. 24. What feelings may properly be awakened in us when we consider the contrast between man's original dignity and his fallen condition?

A. Sorrow and shame; but, along with these, gratitude to God for His patience and the way of recovery provided and revealed.

TEXTS TO BE COMMITTED TO MEMORY.

Gen. 2:7; 3:15, 17-19; Eph. 4:24; Col. 3:10; Eph. 2:1-3; Eccl. 7:29.

QUESTION XI.

What are God's works of providence?

ANSWER.

God's works of providence are His most holy, wise, and powerful preserving and governing all His creatures and all their actions.

Q. 1. How may this answer be divided?

A. Into two heads, namely, the works of providence and their character.

Q. 2. What are the works of providence?

A. The preservation and the government of the universe.

Q. 3. Does the word "preserving" used in the Catechism apply to "actions" as well as to "creatures"?

A. No. This is one of the very few instances in which the language of the Catechism admits of improvement.

Q. 4. What change in the form, not in the import, of the answer might fitly be made?

A. This is submitted, "God's works of providence are His most holy, wise, and powerful preservation and government of all His creatures."

Q. 5. Prove that the Creator is also the preserver of the universe in all its parts.

A. This is taught in Is. 40:26; Acts 17:28; Rom. 11:36; Heb. 1:2, 3.

Q. 6. What sentiments should the thought that God is upholding us in existence excite within us?

A. Humility, reverence, and devotion to His service.

Q. 7. Do all who admit that there is a God of infinite wisdom and power grant that He controls the material universe?

A. Yes; but some of them conceive of Him as having set the worlds a-going and then as having left them to the control of certain laws, He Himself sitting apart.

Q. 8. At what point does controversy most strenuously begin among those who admit in general terms that God rules?

A. With the question touching the control of moral agents, viz., angels and men.

Q. 9. What difficulty is encountered at this point?

A. The problem of the free agency and accountability of angels and men in view of their sovereign control by God.

Q. 10. Are there any who hold that man is only a machine working under general laws, like a steam engine?

A. Yes, not a few, who consequently are bold enough to say that man is irresponsible, acting only as he is acted upon.

Q. 11. Do Calvinists lend any sanction to such a view?

A. No. They firmly assert the free agency of man, as well as the control and foreordination of God.

Q. 12. Is it incumbent on Calvinists to explain how God can foreordain and control, and yet man be free?

A. No. Their task is to furnish evidence that each of these positions is sanctioned by the Word of God, and that they do not necessarily conflict.

Q. 13. How may the providence of God be characterized?

A. It is holy, wise, and powerful. Ps. 93:1; 103:19; 111:7, 8; 119:89-91; Dan. 4:25, 26; 5:18; Is. 45:18; Rev. 15:3, 4.

Q. 14. How should we be affected by a contemplation of the controlling influence of God?

A. We should feel our dependence on Him, learn to recognize His sovereignty in the world, and feel glad that He Who rules over all is holy and just and good.

TEXTS TO BE COMMITTED TO MEMORY.

Is. 40:26; Ps. 9:10; 10:13, 14; 62:11; Matt. 6:26; Dan. 4:25, 26; 5:18.

QUESTION XII.

What special act of providence did God exercise toward man in the estate wherein he was created?

ANSWER.

When God had created man He entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil upon pain of death.

Q. 1. What is a covenant?

A. It is an agreement between two or more parties in which something is promised on a condition to be performed.

Q. 2. What are the parts, or essential features, of a covenant?

A. Parties, two or more, a promise, and a condition on the fulfilment of which the promise hinges.

Q. 3. Is penalty an essential feature of a covenant?

A. No. If the parties entering into the covenant are infallible, there may be no penalty for non-fulfilment of the stipulated condition.

Q. 4. In every case is not the benefit promised in a covenant forfeited by non-performance of the condition?

A. Yes.

Q. 5. Did not failure on Adam's part to keep the covenant made with him entail upon him and his natural posterity not only forfeiture of the good promised, but a positive penalty?

A. Yes.

Q. 6. Give proof that God entered into a covenant with Adam.

A. *a.* The narrative in Gen. 2:16, 17 presents clearly the outline of such a transaction between God and Adam. Parties, promise, condition, and penalty are expressed, or clearly implied;

b. In Hos. 6:7 reference is made to a covenant broken by Adam: "They like Adam have transgressed the covenant." The true translation is that just given, not "like man" as in the Authorized Version. See the very same Hebrew expression rendered "like Adam" in Job 31:33;

c. Whatever evidence there is that Christ was constituted a covenant head of His people contributes proof that Adam was a covenant head; for a parallel between them is suggested in Scripture. See 1 Cor. 15:22; Rom. 5:12-21;

d. That God entered into covenant with men on different occasions is clearly taught, and therefore that He should have entered into covenant with Adam may not seem strange. See Gen. 9:8-17; 17:1-8; 26:3,4; 35:11, 12; 46:3, 4; Ex. 24:7, 8; 34:10; Deut. 29:12, 25.

Q. 7. Who were the parties in this covenant?

A. God and Adam; the latter, as will be shown, standing as the representative of his natural offspring.

Q. 8. What was the promise involved?

A. Life; and that in a rich sense, physical, spiritual, and eternal.

Q. 9. Was the promise expressly made?

A. Not expressly, but by implication; for if death was to be the penalty of disobedience, life must have been meant as the fruit of obedience.

Q. 10. What is physical, or temporal, life?

A. It is the union and harmonious coöperation of the body and soul, the material and immaterial components of our nature.

Q. 11. What is spiritual life?

A. It is the possession of holy likeness to God and fellowship with Him. Ps. 30:5; 63:3; Prov. 4:22; 19:23; Rom. 8:6.

Q. 12. What is eternal life?

A. It is the everlasting possession in the entire man of spiritual life. Rom. 6:23; 8:6; Jno. 10:28.

Q. 13. What was the penalty annexed to this covenant?

A. Death. "In the day thou eatest thereof thou shalt surely die."

Q. 14. What is the death thus threatened?

A. Death physical (or temporal), spiritual, and eternal.

Q. 15. What is physical death considered as a penalty?

A. It is the judicial, although it may be gradual, sundering of the soul and body, the two constituents of our nature.

Q. 16. How does it appear that physical death was an ingredient of the threatened penalty?

A. *a.* Death, without limitation, being threatened, it is presumable that death in its most obvious and ordinary sense was included;

- b. The sentence pronounced by God, and recorded in Gen. 3:19, proves that the penalty consisted, at least in part, of physical death;
- c. Physical death is represented in Scripture as a consequence of sin and in itself a foe of man. Ex. 28:43; Lev. 22:9; Rom. 5:12-14; 1 Cor. 15:26; Heb. 2:14, 15;
- d. Men are instinctively averse to death, an indication that it is unnatural.

Q. 17. Answer the objection that Adam lived physically after the fall.

- A. a. Even so, he came under the sentence and might be said to be dead in law. His life was then forfeited;
- b. The seeds of dissolution were planted in him by sin. Evil desires affect the body injuriously.

Q. 18. It may be objected that believers in Christ, who are delivered from the curse due to sin, die physically.

- A. a. In the believer's case physical death is indeed a *consequence*, but not a *penalty*, of his sin. For him Christ bore the penalty and took away the sting of death. Jno. 11:26; 1 Cor. 3:21-23; 15:55-57; Heb. 2:14, 15.
- b. In his case death is the signal for release from pain, sorrow, and sin, a result to be welcomed.

Q. 19. What is spiritual death?

A. It is the loss of the moral likeness of God and of communion with Him.

Q. 20. Show that spiritual death was an element of the penalty annexed to this covenant.

- A. a. The death threatened was the opposite of the life enjoyed. But the life which Adam enjoyed when the covenant was made with him was one of holy likeness to God and of fellowship with Him;

- b. Death without limitation was threatened. Hence whatever is represented in Scripture as death may be included. But in Scripture a state of sin is represented as a state of death. See Rom. 8:6; Eph. 2:1, 5; 5:14; Col. 2:13; 1 Tim. 5:6; Rev. 3:1;
- c. All of Adam's natural descendants are born in a state of sin; but this is unaccountable if spiritual death was not a part of the penalty annexed to this covenant;
- d. The conduct of Adam and Eve after the fall showed that spiritual death had seized them. They sought to hide from God and lay blame on one another, or on the serpent, rather than make confession. Gen. 3:8-13.

Q. 21. Does God punish sin by making sinful?

A. God never infuses a sinful disposition, but He may, and does, withdraw in judgment from the offender, in consequence of which the latter sins more.

Q. 22. What is eternal death?

A. The everlasting separation of the soul from God, both as to favor and as to holy likeness, and the subjection of the whole man to the judicial wrath of God.

Q. 23. Are there any professing Christianity who deny this doctrine of eternal punishment?

A. It is denied by the sect called Universalists, and by Annihilationists, or Destructionists.

Q. 24. What do Universalists teach?

A. That all men shall be saved.

Q. 25. What is the distinctive tenet of Destructionists?

A. That those who die impenitent shall cease to exist as conscious beings. Some of this party hold, however, that extinction of consciousness will be preceded by a period of suffering.

Q. 26. Present evidence that the death threatened in the covenant made with Adam included eternal misery.

- A. *a.* No limit is set in the terms of the covenant;
b. Sin being an offense against a being of infinite excellence deserves an infinite punishment; which, in the case of a finite being, implies endless punishment;
c. Those who suffer penalty will continue to sin, and this sin will call for punishment;
d. Many texts indicate directly that the punishment due to sin is endless misery. See Matt. 25:46; Rom. 6:23; Jno. 3:36; Mark 9:43, 47, 48.

Q. 27. What is meant by the "condition" of a covenant?

A. That which is necessary to entitle to the good promised.

Q. 28. What was the condition of the covenant made with Adam?

A. The condition expressly mentioned was abstinence from eating of the fruit of a tree called "the tree of the knowledge of good and evil," but the implied condition was perfect obedience.

Q. 29. How can it be shown that perfect obedience was required?

A. In order to obey the law perfectly in even one point we must be in harmony with the law in every respect. Jas. 2:10. The offender in one point sets at naught the central authority on which the entire law rests, or from which it springs.

Q. 30. Point out the fitness of the condition prescribed.

- A. *a.* It was simple and intelligible;
b. It was easy. No heavy task was assigned;
c. The act forbidden was in itself indifferent. The prohibition rested solely on the sovereign will of God, and so was well fitted to be a test of obedience.

Q. 31. Why was the forbidden tree called “the tree of the knowledge of good and evil”?

A. Probably because according to man’s abstinence from, or his participation of, its fruit was to be his experience of good or of evil. Good was to be secured by abstinence, evil to be incurred by participation.

Q. 32. What other tree figures in connection with this covenant?

A. “The tree of life.”

Q. 33. Where in the garden of Eden did this tree stand?

A. In the midst of it, where also was the tree of knowledge. Gen. 2:9; 3:3.

Q. 34. What purpose was the tree of life meant to serve?

A. *a.* Not as a physical antidote to death;

b. But as affording a pledge to him who warrantably partook of its fruit that to him belonged the life promised in the covenant. In other words, the tree of life was symbolical and sacramental in its intent.

Q. 35. What then is meant by the words which in Gen. 3:22 are attributed to God, “And now lest he put forth his hand and take also of the tree of life and eat and live for ever”?

A. If the tree of life was meant like a sacrament to be a pledge of endless life and blessedness to him who lawfully partook of it, the permission of Adam and Eve after their fall to eat of its fruit would have been to encourage in them a false hope and set the seal of God to a lie.

Q. 36. Had Adam and Eve, while in a state of probation and before completing the condition of the covenant, a right to eat of the tree of life?

A. Many think they had, and forcible arguments may be urged on that side. Still, if the fruit in question was sacramental and therefore sealing in import, the title

to it belonged only to those who were entitled to the blessing symbolized. In corroboration of this view Rev. 2:7 may be cited, where it is intimated that only he who has *overcome* is entitled to eat of the tree of life.

Q. 37. What designations are currently given to the Adamic covenant?

A. It is described in the Catechism as a "covenant of life," but more generally it is styled "the covenant of works."

Q. 38. Why may it properly be called "a covenant of life"?

A. Because "life" in a rich sense was the promise in it.

Q. 39. Why may it fitly be called a "covenant of works"?

A. Because the condition of it was obedience, or compliance with a prescribed order.

Q. 40. Might not this covenant be styled "a covenant of grace"?

A. Very fitly; although eclipsed by another covenant which emphatically deserves the title.

Q. 41. How does grace appear in the Adamic covenant?

A. *a.* God was entitled, apart from any covenant, to man's fullest obedience;

b. The condition prescribed was singularly easy;

c. The boon promised was inexpressibly desirable.

Q. 42. Might not a hearty performance of the condition of this covenant have reasonably been expected?

A. Assuredly so in view of its tenor and the character of Adam and Eve.

TEXTS TO BE COMMITTED TO MEMORY.

Gen. 2:16, 17; Rom. 8:6; Col. 2:13; Heb. 2:14, 15; Gen. 3:8-13.

QUESTION XIII.

Did our first parents continue in the estate wherein they were created?

ANSWER.

Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God.

Q. 1. What is meant by "the freedom of the will"?

A. The liberty and power to exercise volition according to one's own disposition.

Q. 2. Does "freedom of will" import a power to will contrary to the bent, or inclination, of the soul at the time of willing?

A. No. The conception seems to involve an absurdity. An *outward* act may be the effect of coercion; but a volition must be the product of our inclination on the *whole* at the time.

Q. 3. Is this principle affirmed in the Westminster Confession?

A. Yes. In Chap. IX., Sec. 1 of that Confession occurs this statement: "God hath endued the will of man with that natural liberty that it is neither forced, nor by any absolute necessity of nature determined to good or evil."

Q. 4. How did Adam and Eve prove that they acted freely when they ate the forbidden fruit?

A. When questioned by God, they did not plead as an excuse that they had been coerced to act as they did.

Q. 5. Could God have sustained Adam and Eve so that they should not have sinned?

A. He could certainly; but, for reasons unquestionably wise and holy, He did not exert His power to this end.

Q. 6. Was there any evil influence brought to bear on our first parents to bring about their fall?

A. Yes. One called "the Serpent" was active in seducing them to evil.

Q. 7. Who was the real tempter in the case?

A. Satan, a fallen angel and prince of the other fallen angels.

Q. 8. How does this appear true?

A. From the following texts:—Jno. 8:44; 1 Cor. 11:3; 1 Jno. 3:8; Rev. 12:9.

Q. 9. Was there not a real, literal serpent engaged in the temptation?

A. Yes; but only as a tool or instrument?

Q. 10. How may it be proved that a literal serpent was in some way engaged in the temptation?

A. *a.* From the sober narrative in Gen. 3:1;

b. From the terms used by God in passing sentence on the tempter. These have a subordinate reference to the serpent species and fulfilment in it, while culminating in the doom of Satan and his host. Gen. 3:14.

Q. 11. What were the immediate effects of the temptation?

A. The sin of Adam and Eve and, thereby, their fall from the high estate of character, privilege, and prospect in which they stood.

TEXTS TO BE COMMITTED TO MEMORY.

Gen. 3:1, 14; Jno. 8:44; 1 Cor. 11:3; 1 Jno. 3:8; Rev. 12:9.

QUESTION XIV.

What is sin?

ANSWER.

Sin is any want of conformity unto, or transgression of, the law of God.

Q. 1. What does all sin presuppose?

A. A moral law. Rom. 4:15; 1 Jno. 3:4.

Q. 2. Is the notion a just one that the counteraction of "physical laws" is a sin?

A. No. The so-called "physical laws" are not commands addressed to the conscience, but methods in which God operates in the material world, and we are constantly, and with Divine approval, using one of these "laws" to counteract another; clothes, for instance, to prevent, or modify, the escape of heat from the body.*

Q. 3. Is the moral law meant to regulate our conduct in regard to physical "laws" or arrangements?

A. Yes. It requires us to use these for our own benefit, for that of others, and for the glory of God.

Q. 4. Does all sin consist of action?

A. No. There may be a sin of state, or nature, as well as of action. Sin is lawlessness, or nonconformity to law, according to the proper translation of 1 Jno. 3:4; and this nonconformity may be as true of our nature and our habitual attitude toward God as of our acts. A lion is a ravenous beast when asleep, or when only a cub, as well as when it is tearing its prey.†

Q. 5. Mention different forms of sin.

A. Original sin, or sin of nature, and actual sin, or sin of action; sin of omission and sin of commission; sin of ignorance and sin of light; pardonable sin and sin unpardonable, or that against the Holy Ghost. Romanists add, but improperly, mortal sins and venial sins.

TEXTS TO BE COMMITTED TO MEMORY.

Rom. 4:15; Jas. 3:15; 1 Jno. 3:4.

NOTE I.

Owing to the diversity of meanings attaching to the word "law," many false views find currency. We are habitually, and most warrantably, evading or neutralizing or resisting what are called "laws of nature." But in evading or fighting one "law" we press into our service

*See Note 1 at the end of Question XIV.

†See Note 2 at the end of Question XIV.

another "law." If I thrust my hand into a fire, I shall be burned; and in a loose way the pain thus incurred may be called a penalty of my act. Properly speaking, however, the penalty attaches to my imprudence, or my wilful violation of the Sixth Commandment. There may be a case supposed in which it might be my duty to expose not only my hand, but my whole body, to the flames. The suffering might be the same in both cases; but in the latter case it could not fitly be called penalty, that is, pain inflicted to satisfy justice. We are constantly pitting one so-called "law of nature" against another. When a man raises his arm, or rears his head, or employs an umbrella to protect himself against rain, he is counteracting the "law" of gravitation. Does he, therefore, commit sin? When we build a house in which to live we make assaults upon many physical "laws." Is it then sinful to build a house? Dr. Thomas J. Crawford in a note appended to his masterly treatise on "The Atonement" sets in a clear light the fallacy which lurks in certain applications of the word "law."

NOTE II.

On the theory that apart from action of the will there can be no sin, or that sin pertains only to acts of will, and not also to the state, or moral posture, of the soul, a few remarks may be in place.

1. On this principle a man has no character unless when he is acting. This is as absurd as to say that a tiger is a ferocious beast only when it is actually seizing and devouring its prey. The abiding posture of a man's soul, rather than his occasional action, is the measure of his character.

2. The Scriptures denounce as sinful certain states or tendencies of the soul apart from acts. Jer. 17:9; Rom. 7:17, 20; 8:6, 7.

3. In proportion to the settled tendency of a man to sin or to holiness is he counted wicked or holy. This

estimate proceeds from the conception, which we cannot repress, that sin and holiness consist not merely in positive acts of the will but also in permanent moral tendencies.

QUESTION XV.

What was the sin whereby our first parents fell from the estate wherein they were created?

ANSWER.

The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit.

Q. 1. Had Adam and Eve already sinned before actually partaking of the forbidden fruit?

A. Yes. Eve's listening to the serpent's insinuations against God, and her entertaining for an instant the suggestion to do what she knew to have been prohibited by God, and Adam's hearkening for a moment to her solicitations, were sins committed before the direct breach of covenant.

Q. 2. How then can the eating of the forbidden fruit be fitly called the "first sin" of Adam and Eve?

A. It was the first *completed* sin, or the first *outward act* of disobedience to God. "Sin, when it is finished (or full-grown), bringeth forth death." Jas. 1:15.

Q. 3. Did God in the covenant threaten death for sin merely?

A. No; but for sin carried into outward action. "In the day thou eatest thereof," it was said, "thou shalt surely die."

Q. 4. Point out some aggravations of this sin, that is, some features of it which contributed to its heinousness.

- A. *a.* It was done against great condescension on the part of God in binding Himself by covenant to His creature. God was entitled, independently of any covenant, to man's fullest obedience; but still more so in view of the signal favor done in entering into a covenant relation with Adam;
- b.* Already Adam and Eve were amply supplied with food nutritious and pleasant. Gen. 2:16; 3:2;
- c.* The sin was definite and palpable. There are some forms of sin so subtle that one may not easily know when he is on the point of yielding to them; but no such plea can be urged in regard to the sin of eating the forbidden fruit, a sin committed by the whole man, both soul and body;
- d.* The most fundamental ingredient in this sin was unbelief. God had said expressly to Adam, "thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die"; but the Tempter contradicted Him, and with the Tempter Adam and Eve sided;
- e.* If our first parents stood in this transaction sponsors for their natural posterity, as we believe was the case, and were aware of this responsibility, as seems most probable, their sin assumes a darker hue.

TEXTS TO BE COMMITTED TO MEMORY.

Gen. 2:16; 3:2, 3; Jas. 1:15.

QUESTION XVI.

Did all mankind fall in Adam's first transgression?

ANSWER.

The covenant being made with Adam, not only for himself but for his posterity, all mankind descending from him by ordinary generation sinned in him and fell with him in his first transgression.

Q. 1. How does it appear that the covenant made with Adam included also his posterity?

A. *a.* Several other arrangements which at first sight might seem to relate only to the first pair are found to refer also to their offspring. For instance, the right and duty to subdue and replenish the earth, the law of marriage, the curse of toil pronounced upon Adam and of travail upon Eve, attached to Adam's posterity as well as to himself and Eve. It would seem anomalous were it otherwise with the covenant;

b. The fact of the universal sinfulness of our race can best be accounted for on the supposition that it is the fruit and penalty of Adam's sin as our covenant head;

c. The parallel intimated in Scripture between the way of justification in Christ and of condemnation in Adam favors this view. If the merit of Christ is our justifying righteousness, the demerit of Adam as our representative is the primary ground of our condemnation. 1 Cor. 15:22; Rom. 5:19;

d. It is expressly declared in Scripture that "through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. 5:12, R. V.). This seems certainly to mean that when Adam sinned the human race represented by him sinned; while, on the other hand, when Christ obeyed unto death, all whom He represented might be said to have kept the precepts of the law and borne its penalty. Rom. 5:19.

Q. 2. Why may not the sinful condition of Adam's posterity be ascribed simply to physical connection with him, without reference to a covenant?

A. *a.* This conception would, to say the least, afford no relief from the moral difficulty presented;

b. If a covenant was indeed made with Adam, it would be nothing singular if it extended to his progeny as well as to himself. In other covenants made by God, as, for instance, His covenant with Noah, with Abraham, with the Israelites at Sinai, such comprehensiveness is exemplified;

c. On this supposition the human nature of Christ must have been vitiated, for He was physically connected with Adam;

d. If on the ground of mere natural descent we are involved in the guilt of Adam's first sin, why should not the guilt of some of his sins subsequently committed descend upon us? Clearly in Rom. 5:15-18 only one sin of Adam is reckoned to his posterity, that, namely, by which he broke the covenant.

Q. 3. Did Adam in the covenant represent Christ?

A. No.

Q. 4. How may this be proved?

- A. *a.* Adam, being a person, properly represented persons; but Christ *as man* was not a person;
- b.* Had the human nature of Christ been represented by Adam, it must have shared in his fall and been disqualified for making atonement;
- c.* Had Adam kept the covenant, our race would not have needed a Saviour. But it was to glorify God in the salvation of sinners of our race that Christ came into this world. Jno. 3:16; 1 Tim. 1:15. The coming of Christ in our nature hinged not on the making of the covenant with Adam, but on the breaking of it;
- d.* The unique mode of Christ's conception can be accounted for solely on the ground that it was the purpose of God that, while of our race, Christ should not be of it in such a sense as to be represented by Adam.*

Q. 5. In which of Adam's sins were his descendants implicated?

A. In his *first* sin. Rom. 5:12, 15-18. By that one completed sin the covenant was broken. Adam ceased then to be a covenant head. His subsequent sins attached to himself personally, or if they affected his posterity they did so only by way of evil example or suggestion.

TEXTS TO BE COMMITTED TO MEMORY.

· Rom. 5:12-19; 1 Cor. 15:22; Gen. 3:13-19.

NOTE.

Dr. W. G. Shedd, in his ardent advocacy of the Realistic, or Solidarity, theory as to the relation between Adam and his posterity, has been led to use language

*See Note at end of Question XVI.

touching the humanity of Christ which, in our view, savors of blasphemy. He very plainly held that the human nature of Christ needed to be both justified and sanctified. His language is often vague and sometimes seems self-contradictory; but the drift of it is as just indicated. Two or three extracts from his "Systematic Theology" will confirm the remark just made.

"Had Christ been born of Mary's substance in the ordinary manner, He would have been a sinful man. His humanity prior to His conception was an unindividualized part of the common human nature. He was the 'seed of the woman,' the 'seed of David.' As such simply, His human nature was like that of David and Mary, fallen and sinful. It is denominated 'sinful flesh' in Rom. 8:3. It required perfect sanctification before it could be assumed into union with the Second Trinitarian person, and it obtained it through the miraculous conception." Sys. Theol., Vol. I., p. 81.

"Theologians have confined their attention mainly to the *sanctification* of Christ's human nature, saying little about its *justification*. But a complete Christology must include the latter as well as the former. Any nature that requires sanctification requires justification, because sin is guilt as well as pollution. The Logos could not unite with a human nature taken from the Virgin Mary, and transmitted from Adam, unless it had previously been delivered from both the condemnation and the corruption of sin. The idea of *redemption* also includes both justification and sanctification, and it is conceded that that portion of human nature which the Logos assumed into union with Himself was redeemed. His own humanity was the first fruits of His redemptive work. 'Christ the first-fruits, afterwards they that are Christ's.' 1 Cor. 15: 23. Consequently the doctrine is not fully constructed unless this side of it is presented. So far, then, as the guilt of Adam's sin rested upon that unindividualized portion of the common fallen nature of Adam assumed by the

Logos, it was expiated by the one sacrifice on Calvary." Sys. Theol., Vol. II., p. 82.

Dr. Shedd claims that his view has received the sanction of many orthodox theologians, John Owen among the number; but we do not think the claim can be established. Edward Irving, however, might be quoted in its favor.

Fatal to the opinion put forward on this subject by Dr. Shedd are the two following considerations:

1. If the human nature which Christ assumed was, prior to the instant of assumption, sinful, what need was there for the miraculous conception? In other words, why did not Christ have a human father as well as a human mother? The fact that in His case there was a deviation from the ordinary mode of generation is presumptive evidence that some good reason for the deviation existed. And what reason can there have been except this, that the guilt and corruption of our fallen nature might not pass through to Him? The miraculous conception of the human nature of Christ can be accounted for only on the ground that He was not to have any participation in our sin. He was made in "the likeness" only "of sinful flesh." He was made sin, but in such a sense that "He knew no sin." He took part with us in flesh and blood, but not in *sinful* flesh and blood.

2. The justification and sanctification of Christ's human nature must have proceeded upon the basis either of atonement, or of simple sovereignty. If on the basis of atonement, then who made this atonement? If it be said that Christ atoned for Himself, then He, as well as we, must have needed salvation. But He is never said in Scripture to have saved Himself. If on the basis of simple sovereignty, then why might not all the elect have been saved on the same ground? And what need was there for any atonement? If pressed by the question, "How could a holy nature spring from the Virgin tinctured with sin"? we may answer that the *flesh* of Mary

apart from her person, or detached by the Spirit of God in the moment of conception, was not sinful. The body *viewed apart* from the soul is devoid of moral character, as much so as is the ground on which we tread. The instant in which the matter of the body of Mary was detached by the Spirit to form the body of Christ that matter was sinless; and only in the instant in which it was united with the soul of Christ did it as a constituent of His complex human nature assume a moral character.

This view assumes the truth of the theory of Creationism, which is that the soul is not propagated, as is the body, but by a direct act of God is united with the body in the moment of quickening. This we take to be the correct theory, and indeed the only one admissible, in regard to the formation of the human nature of Christ.

QUESTION XVII.

Into what estate did the fall bring mankind?

ANSWER.

The fall brought mankind into an estate of sin and misery.

Q. 1. Did the disobedience of Adam and Eve bring them into a dire change of attitude toward God and His law?

A. Yes. Their act changed their state and character.

Q. 2. What evidence of this was given?

A. This has already been in substance furnished under a previous question, but may be reproduced here:

a. After eating the forbidden fruit they sought to hide from God. This conduct betrays both dread and dislike of their Creator;

b. When questioned as to their conduct they sought respectively to shift the blame to some one else;

c. God passed sentence on them as guilty. Gen. 3:15-19;

d. Death, a word to denote all evils, became the doom of the race. Rom. 5:12, 17; 6:23; Gal. 3:10.

Q. 3. Is it clear that the state of sin and misery into which Adam and Eve fell passed over also to their natural descendants?

A. Yes. Rom. 5:12, 19; 1 Cor. 15:22; Eph. 2:1-3.

Q. 4. Ought not the thought of our deplorable state by nature to produce within us deep sorrow, self-abasement, and yearning for deliverance?

A. Assuredly so.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 53:2, 3; Rom. 3:9, 19; Gal. 3:22; Eph. 4:17-19; Gen. 3:15-19.

QUESTION XVIII.

Wherein consists the sinfulness of that estate whereinto man fell?

ANSWER.

The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called **Original Sin**, together with all actual transgressions which proceed from it.

Q. 1. How many, and what, features of man's fallen state are here enumerated?

A. Four, namely, guilt, lack of original righteousness, corruption of his nature, and actual sin.

Q. 2. What is guilt?

A. Used, as it often is, loosely, the word "guilt" is equivalent to sin; but in strict usage it is employed to denote *just liability to punishment for sin*.

Q. 3. When Christ undertook to bear our sins did He become guilty?

A. Yes. Our sins, as to their punishment, became chargeable to Him. 2 Cor. 5:21; Is. 53:6, 10; Ps. 40:12; 69:5.

Q. 4. Did Christ, however, when He assumed our guilt become corrupt?

A. No. 2 Cor. 5:21; Heb. 4:15; 7:26.

Q. 5. Did all of Adam's natural descendants incur guilt through his sin?

A. Yes. Rom. 5:12, 16, 18, 19.

Q. 6. How could they incur guilt from Adam's sin?

A. Through the fact that he represented them in the covenant.

Q. 7. Which of Adam's sins is chargeable to his offspring?

A. His first completed sin, or that by which he broke the covenant which God had made with him. Having violated the covenant, he ceased to be the legal representative of his progeny. He had been tried and had failed. There was no renewal of the covenant; but the penalty of the broken covenant attached to him and to those whom he represented. Rom. 5:15-19.

Q. 8. What is the second element, or feature, of the sinful estate incurred by the fall?

A. "The want of original righteousness."

Q. 9. In what did this original righteousness consist?

A. In the perfect conformity of man's nature to the law of God.

Q. 10. Can a nature before it has begun to act, or while it is inactive, be either holy or sinful?

A. Yes. Action is the fruit, but the nature is the root, and as is the one so is the other. Matt. 7:17, 18; Luke 6:43-45.

Q. 11. How was man's original righteousness lost?

A. By the act of disobedience in the matter of the forbidden fruit.

Q. 12. Was the withdrawal of the Spirit a part of the penalty incurred by that sin?

A. Yes. The house of the soul was then left desolate.

Q. 13. Was the holiness which characterized our first parents in the beginning of their existence produced by the Holy Spirit?

A. There is reason to believe that all the holiness that has marked angels and men proceeded from the Holy Spirit.

Q. 14. Why is the word "want" instead of the word "loss" used in the answer now under consideration?

A. In the case of Adam and Eve there was a loss of something which they *actually* possessed. Their natural descendants come into the world *destitute* of holiness. In the one case there was a loss. In the other case there is a lack.

Q. 15. What is the third feature of man's fallen estate?

A. The corruption, or positive degeneracy, of his whole nature.

Q. 16. What is the nature of this corruption?

A. It is the alienation of the soul from God, and the perversion of both soul and body to evil. Rom. 8:7; Eph. 2:3.

Q. 17. Would not a state of mere apathy, or indifference, toward God be sinful?

A. Yes. The absence of love to God in the case of a responsible creature is at variance with the moral law, which enjoins us to love God.

Q. 18. Is man, as fallen, averse to God, and not merely lacking in love?

A. Yes. Rom. 8:7; Jno. 3:19.

Q. 19. Has God ever infused into any of His creatures a sinful disposition or impulse?

A. No; Jas. 1:12. But He may judicially, or in the way of punishment, withdraw from a creature, leaving

him to his own impulses and the temptations of others. Rom. 1:28-30.

Q. 20. Did man by the fall become as wicked as possible?

A. No; but his whole nature became vitiated. Growth in sin is possible as well as growth in holiness. A grain of poison may vitiate a glass of water, but not so much so as an ounce would.*

Q. 21. What is the fourth aspect, or feature, of our fallen estate?

A. A condition of actual transgression, or the outcome of our fallen nature in the form of evil thoughts, desires, purposes, and outward acts.

Q. 22. What evidence is there that such an evil bent marks our race?

A. *a.* History bears witness to the melancholy charge;

b. The best men have been most ready to accuse themselves of a propensity to sin, and to confess that for any holiness in them they were indebted to the grace of God. Ps. 51:2-5; Rom. 7:14-25; Eph. 2:1-10; Tit. 3:3;

c. Regeneration is declared to be necessary in order even to see aright the Kingdom of God. Jno. 3:3, 5;

d. The depraved tendencies of our race are amply declared in Scripture. Ps. 53:3; Jer. 17:9; Eph. 2:1-3; 1 Pet. 4:2, 3; Rom. 8:7.

TEXTS TO BE COMMITTED TO MEMORY.

Rom. 7:5; 8:7, 8; 1:28-30; Jno. 3:19; Ps. 53:3; Jer. 17:9; Eph. 5:19-21.

NOTE.

The reference of the clause, "which is commonly called Original Sin," may be, indeed is, a matter of de-

*See Note at the end of Question XVIII.

bate. Some contend that the relative, "which," represents all the items specified in the foregoing part of the answer, namely, "guilt," "want of original righteousness," and "corruption," and that the declaration is to the effect that these constitute what is "commonly called Original Sin." Others understand the reference to be limited to the clause "corruption of his whole nature," and that the tenor of the statement is that the corruption of our nature is commonly called Original Sin. This we take to be the correct view. In its favor are two points, First: The verb is in the singular, "is" not "are;" the latter of these would properly be used if its subject embraced three items. Second: The word "commonly" is introduced to indicate that in ordinary or popular usage the corruption of our nature is that feature of our fallen state which is suggested by the phrase "Original Sin." But it is not intimated that this exhausts the import of the phrase. Taken in its fulness, the expression "Original Sin" comprehends the "guilt of Adam's first sin, the want of original righteousness, and the corruption of our whole nature."

QUESTION XIX.

What is the misery of that estate whereinto man fell?

ANSWER.

All mankind by their fall lost communion with God, are under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

Q. 1. What are the chief elements of the misery which man by his fall incurred?

- A. a. Loss of fellowship with God, his Creator;
b. Subjection to God's wrath and curse.

Q. 2. Did a sense of guilt operate in Adam and Eve on their fall to produce dread and, with dread, dislike of God?

A. Yes, and consequently they tried to hide from Him.

Q. 3. Did God's friendly intercourse with the souls of these offenders cease?

A. Yes. On their acceptance of the Tempter's word instead of His, God in judgment withdrew from them, while still continuing to sustain them in being.

Q. 4. Was this withdrawal an unspeakable loss to them?

A. Yes. Spiritual death now took hold of them, and, in them, of their natural offspring. 1 Cor. 15:22.

Q. 5. What is the second item of the misery into which man was brought by the fall?

A. The wrath and curse of God. Eph. 2:3; Gal. 3:10; Rom. 3:19.

Q. 6. Are we to understand by "the wrath" of God a boisterous, or tempestuous, passion?

A. No. By "the wrath and curse of God" we are to understand a calm and unchangeable opposition to sin, and purpose to punish it.

Q. 7. Is there in this wrath any malignity?

A. No. To none of His creatures, considered as His creatures, does God bear ill-will. Only as sinners do they incur His displeasure.

Q. 8. Could not God have preserved His creatures from sinning, and so from incurring His displeasure?

A. We must hold that He could. The Scriptures authorize, and even require, us to beseech God to keep us from sin, which implies power on His part to do so, even in the case of those already fallen, and, of course, in the case of the unfallen.

Q. 9. Why then did not God prevent the rise of sin?

A. We cannot tell; yet we feel confident that the existence of sin in the universe is compatible with the

holy character of God, and will in some way be made to display His glory.

Q. 10. To what evils is man exposed as the result of God's wrath and curse?

A. Miseries in this life, dissolution of soul and body, and endless sufferings.

Q. 11. Mention some of the miseries in this life which flow from the fall.

A. Hard toil, poverty, sickness, the seething of evil lusts and passions, the gnawings of conscience, and evil forebodings.

Q. 12. Do all ungodly men experience those miseries?

A. They are all liable to them; but God may allow to some of our fallen race comparative exemption from certain forms of temporal evil. As to the time and manner of punishment God acts as a sovereign. Ps. 73:3-5; 49:16, 17; Eccl. 8:11; Luke 16:25.

Q. 13. What is the "death" represented in the answer as a part of the penalty of sin?

A. Not spiritual death, for that is suggested under "loss of communion with God;" nor eternal death, for that is indicated in the following clause, but physical death, that is, the judicial sundering of soul and body.

Q. 14. Do not believers in Christ undergo the separation of soul and body?

A. Yes; but not separation as a penalty, that is, judicial separation. To the believer there is no condemnation, and therefore no penalty. Rom. 8:1. On the contrary, death is gain to him. Phil. 1:21.

Q. 15. Is it proper to say that physical death is a consequence of sin, but a penal consequence in the case only of the impenitent and unpardoned?

A. Such seems to be a proper statement. 1 Cor. 15:55-57.

Q. 16. What is the third branch of the misery to which man became liable by his fall?

A. "The pains of hell for ever," or eternal punishment.

Q. 17. What is meant by the "pains of hell"?

A. The sufferings to be endured after death by all who die impenitent.

Q. 18. In these sufferings shall both body and soul share?

A. There is good reason to think so.

Q. 19. Why may it be believed that the body shall be affected?

A. *a.* The bodies of the wicked shall be raised, and raised for a purpose. Dan. 12:2; Jno. 5:29;

b. The body is the partner of the soul, and shares in much of the sin done by men in this life. It is meet that it share also in the punishment that follows. Jno. 5:29;

c. Indirectly the body suffers in this life through its connection with the soul. Why not also in the future world?

d. Certain representations of Scripture favor this view. Is. 66:24; Luke 16:24.

Q. 20. Even if it could be proved that the body shall not be a source, or seat, of suffering, would the doctrine of future punishment be on that account disproved?

A. No. The soul is the real and ultimate seat of suffering.

Q. 21. What shall be the nature of the suffering of the soul in the future state?

A. *a.* There shall be a sense of the loss incurred;

b. There shall be remorse, or the gnawing of conscience, which even in this life can cause unspeakable anguish;

c. Despair shall take possession of the soul;

d. An oppressive sense of the wrath of God shall fill the soul. This formed the most bitter ingredient of the substitutionary suffering of Christ. In His case it was, however, intensified by His love to His Father;

e. It is not improbable that the lost, both human and angelic, will become mutual tormentors. Rom. 1:31; Tit. 3:3.

Q. 22. How long shall these sufferings continue?

A. To all eternity.

Q. 23. What grounds are there for this belief?

A. These have already been suggested under question 12, but may fitly receive further notice here:

a. Sin, being an attempt to dethrone and even destroy God, Who is infinitely excellent, is an infinite evil, and, as such, deserves infinite punishment. But no mere creature can in a limited time bear an infinite punishment. Therefore the punishment of the sinner must be endless;

b. The wicked will after death continue to sin, and this sin in turn calls for punishment, so that even if every sin did not entail a perpetuity of punishment, continuance in sin would involve continued punishment;

c. The only one competent to expiate sin is Christ. Jno. 1:29; Rom. 3:24; 2 Cor. 5:21; Heb. 9:26; 10:12; 1 Pet. 3:18. If so, expiation of sin by the offender either before, or after, death is precluded;

d. According to the Scriptures, salvation is entirely of grace. See Rom. 3:24; 5:20, 21; 6:23; Eph. 2:8. If so, it is not through expiation on the part of the sinner either in this world or in the next;

e. The sufferings of the wicked in this world do not sanctify them. Is. 1:5. Why should it be supposed that sufferings after death would sanctify them? But sanctification is an essential element of salvation. Heb. 12:14;

- f.* The tone of Scripture is to the effect that in this life alone is the opportunity of salvation enjoyed. Prov. 1:28; 14:32; Is. 55:6; Rev. 22:11;
- g.* The fact that in Scripture no command or warrant is given to pray for the dead discountenances the notion that after death the impenitent shall have an offer of salvation. The Apostles do not seem to have prayed for Judas Iscariot after his death;
- h.* All the proofs derivable from Scripture of an eternal election to salvation and of a definite atonement, and these are many, are adverse to the doctrine of Universalism;
- i.* The eternity of the punishment of those who die in their sins is plainly declared in Scripture. See Dan. 12:2; Matt. 18:8; 25:41, 46; Mark 9:43-48; Luke 12:59; 2 Thess. 1:9; Rev. 20:10, 15; Matt. 26:24.

Q. 24. Answer the objection that the words "eternal," "everlasting," "forever," as used in Scripture do not necessarily denote unending duration.

- A. a.* No stronger words than these can be found to signify absolute perpetuity;
- b.* These words are to be understood in an unlimited sense, unless there is something to forbid this, either in the nature of the case, or in the context, or in some other statement of Scripture;
- c.* It is significant that our Lord used some of these strong terms in reference to the continuance of future punishment when addressing the Jews, who, with the exception of the Sadducees, held the doctrine of eternal punishment.

Q. 25. What general answer may be given to the objection that universal salvation is taught in such texts as Acts 3:21; Rom. 5:18; Eph. 1:10; Col. 1:20?

A. It may at least be said that these texts may, without doing violence to them, be interpreted in entire harmony with the doctrine of the eternal punishment of those who die impenitent.

Q. 26. Does not the consideration of God's goodness forbid acceptance of the doctrine of endless punishment?

- A.**
- a.* We are not always able to determine what is, and what is not, compatible with Divine benignity. There are many conditions in this world difficult to account for in consistency with the principle that the Ruler of the world is infinitely good;
 - b.* Even for governmental purposes eternal punishment may be of signal value, although this is not the fundamental reason why God punishes;
 - c.* Justice is an attribute of God as well as love. Vengeance belongs to Him, and the claims of justice must be honored. Rom. 12:19;
 - d.* While God is in Himself infinitely benignant, the actual outflow of this goodness toward His creatures is sovereign, and not a matter of necessity. Just as God, although omnipotent, does not do everything He could, so, while boundless in goodness, He is sovereign as to the exercise of it;
 - e.* The restoration of Satan and the other evil angels might, equally with the salvation of all men, be inferred from the goodness of God; yet in all the Bible there is not found one hopeful word in regard to their restoration.

Q. 27. Are there not some who contend that the finally impenitent shall be annihilated, or shall cease to exist as conscious beings?

A. Yes. The doctrine of "Destruction," or "Conditional Immortality," is advocated by many.

Q. 28. What are the main considerations urged in favor of this view?

A. *a.* The fact that in Scripture the doom of the wicked is described as "a destruction," "perdition," or a "ceasing to be." Job 21:30; Ps. 37:38; 52:5; 103:4; Is. 1:28; Matt. 10:28; Matt. 7:13; Jno. 3:15, 16; 1 Cor. 1:18; 2 Thess. 1:9.

b. The relief which this view gives in respect to the claims both of justice and goodness. Justice, it is said, is satisfied by the destruction of the transgressor; while goodness is not outraged by his suffering perpetually.

Q. 29. Present some objections to this view.

A. *a.* The terms "death," "destruction," "perishing," and their equivalents, used in Scripture, do not necessarily mean extinction either of being or of consciousness. One who may be very inactive or dead in one respect may in another be very active and much alive. Hos. 13:9; Eph. 2:1; 1 Tim. 5:6.

b. The eternal life of the righteous is not merely an eternal consciousness, but a blissful consciousness perpetuated. So, the contrasted eternal death of the wicked does not mean an eternal unconsciousness, but an endless, wretched consciousness. In other words, the contrast lies not in the *duration*, but in the *character*, of the conscious existence;

- c. In the punishment of the wicked there are degrees proportioned to the degrees of sin. Matt. 10:15; 11:22, 24; Luke 12:47, 48. But if annihilation is the punishment, there can be no degrees; it is the same in all;
- d. The punishment of the wicked shall be everlasting, as much so as shall be the blessedness of the righteous. Matt. 25:46. But extinction must terminate punishment. How could one who ceases to exist be undergoing punishment? Punishment must end with his existence.

Q. 30. What lessons are most impressively taught by the answer now surveyed?

A. a. The awful nature of sin.

b. The wisdom of seeking escape from "the wrath to come."

TEXTS TO BE COMMITTED TO MEMORY.

Prov. 14:32; 2 Thess. 1:9; Rom. 12:19; 1 Cor. 1:18; Matt. 25:46.

THE WAY OF RECOVERY.

QUESTION XX.

Did God leave all mankind to perish in the estate of sin and misery?

ANSWER.

God, having out of His mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery and to bring them into an estate of salvation by a Redeemer.

Q. 1. What are the principal matters presented in this answer?

- A. *a.* The election of some members of our fallen race to life everlasting;
b. The method adopted by God for carrying this election into effect. In brief, election and the covenant of grace are the topics introduced here to notice.

Q. 2. What does the word "election" mean?

- A. Selection, or choosing out.

Q. 3. In what light were men viewed in the act of election?

- A. As fallen and justly exposed to punishment. They were chosen to salvation, and were regarded as in a state of sin and condemnation. Jno. 3:16; 2 Thess. 2:13; 1 Jno. 4:10.

Q. 4. Could God in justice have left our race to perish?

- A. Yes. Our salvation is ascribed to the grace of God as its source, that is, His free, unmerited, sovereign favor. Rom. 6:23; 3:24; 5:8; Eph. 1:4-6; 2:4-10; 2 Tim. 1:9.

Q. 5. Was there, then, no reason why God chose one man rather than another?

- A. All of God's acts are most reasonable and wise; but *merit* on the part of one man rather than of another is not the reason for the selection God makes. Deut. 9:6; Rom. 9:11, 12; Eph. 1:4. Faith and obedience are the product, not the ground, of the election of any to salvation. Eph. 2:8.

Q. 6. Is there ground for saying that the elect are few in number?

- A. No. See Matt. 8:11; Heb. 2:10; Rev. 7:9.

Q. 7. To what did God elect members of our race?

- A. To everlasting life, or a full salvation. 2 Thess. 2:13; Rom. 8:29, 30.

Q. 8. Does this include all the preparatory steps, as well as the final issue?

A. Yes. Rom. 8:29, 30; 2 Thess. 2:13; Eph. 1:4.

Q. 9. If God chose only some members of our race, and not all, is He not chargeable with partiality?

A. No; but He shows His sovereignty.

Q. 10. Does not this charge of partiality proceed on the assumption that men have some claim upon Divine clemency, or right to salvation?

A. Yes.

Q. 11. But is it true that men have a right to salvation?

A. No; otherwise our salvation would not be, as it is declared to be, of *grace*. What is due to fallen men is death (Rom. 6:23). Salvation is a gift to which they are not for any merit in them entitled.

Q. 12. In leaving one non-elect does God do him a wrong?

A. No; for no man has in his fallen state a right to be saved.

Q. 13. Might God in perfect justice have left all men to perish in their sins, even as He left the fallen angels?

A. Yes. If He could not, the salvation of men is a matter of right to them, and not a sovereign boon. But this is unscriptural and anti-scriptural.

Q. 14. Does not the statement in Acts 10:34, "God is no respecter of persons," contradict the doctrine of election?

A. No. The meaning of that statement is that a good man, whatever his nationality, is approved by God.

Q. 15. On the other hand, is it not true that God has made distinctions among men?

A. Yes. Some are born poor, others rich; some amidst gospel light, others in Pagan darkness; some with high mental endowments, others with a scanty outfit of natural gifts.

Q. 16. Is there not thus within the natural sphere a marked parallel to that which occurs in the spiritual sphere?

A. Yes. There is an election in both.

Q. 17. Does not the doctrine of election, as now explained, tend to discourage and paralyze those who accept it?

A. *a.* Like other wholesome doctrines it may be perverted;

b. The assurance that of our guilty race God will save some, nay, a vast multitude, should cheer, not discourage;

c. In His Word God makes to men as *sinner*s, not as *elect*, a full offer of salvation by Jesus Christ;

d. To decline this offer on the ground that we do not know whether or not we are elected is insufferable arrogance, as well as supreme folly. It is to say, "God indeed offers me Christ as a Saviour; but I will not accept the offer till I know whether or not I am among the elect."

Q. 18. Has any one ever been lost who truly desired to be saved?

A. No; many indeed have been lost who desired to be saved from *punishment*, but never one who truly desired to be saved from *sin*, as well as punishment.

Q. 19. What measure did God adopt for carrying into effect His electing decree?

A. He entered into a covenant with a view to the deliverance and full salvation of all the elect. In affirming that the Scriptures afford ground for saying this, we must guard against gross conceptions of God's action. We are, for instance, not to think of God as first forming a purpose to save; then determining the number and individuals to be saved; and afterwards planning how to carry into effect the projected salvation. Finite minds must act thus gradually. Not so the Divine mind.

Q. 20. What indications are there that in the everlasting counsel of the Three-One God an arrangement

having the features of a covenant was made for the salvation of the elect?

A. *a.* Certain persons of our race are said to have been given by the Father to the Son to be saved. Jno. 6:37; 10:29; 17:2, 6, 9, 12, 24;

b. The appointment of the Son to redeem those thus given is clearly declared. Jno. 3:16, 17; 4:34; 6:29; Gal. 4:4, 5;

c. The Son freely accepted the appointment, and undertook the work of redemption. Jno. 5:30, 36, 37; 6:38; 8:28, 29, 42; 9:4. Phil. 2:17;

d. Promises were made to the Son conditioned on His acceptance and accomplishment of the work assigned to Him. Ps. 2:7, 8; 22:29-31; 72:8-11; Is. 53:10; Acts 2:33;

e. The Son asks the fulfilment of these promises. Jno. 17:4, 5; Heb. 10:12, 13; 12:2;

f. The parallel drawn between Adam and Christ in Rom. 5:14-19 and 1 Cor. 15:22, 45-47 is most easily accounted for on the assumption that each stood as a covenant head;

g. In several passages express mention is made of a covenant through which salvation comes to men. Ps. 89:3, 4, 28, 34-37; Heb. 10:29; 13:20.

Q. 21. Who were the contracting parties in this covenant?

A. God, the Father, on behalf of the Trinity, and God, the Son, as representing head of the elect of our race.

Q. 22. Was the Holy Spirit not a party to this covenant?

A. Yes; He in full sovereignty concurred.

Q. 23. Why say that He "concurred"?

A. Because He performs an important part in the salvation of men, and, being co-equal with the Father and the Son, must have freely consented to the covenant arrangement.

Q. 24. What was the condition of this covenant?

A. In its wider sense this included the assumption of our nature by the Son of God and the rendering of obedience even unto death in the room of the elect. In its narrower and stricter sense, the condition was His obedience and death as the substitute and surety of those given to Him to be redeemed. Rom. 5:19; Phil. 2:6-8.

Q. 25. What was the promise of this covenant?

A. In its more restricted sense the promise was that full salvation should be secured for the elect. In its wider sense it guaranteed in addition a great revenue of honor to the Redeemer Himself. Phil. 2:6-11; Heb. 12:2; Is. 53:10, 11.

Q. 26. Was there any penalty attached to this covenant?

A. No; for He who undertook to perform the condition could not fail. He did indeed bear a penalty; but that was a weighty part of the condition to be fulfilled, a penalty due to our breach of covenant, not to failure on His part. Ps. 69:4.

Q. 27. How is this covenant commonly designated?

A. It is ordinarily styled "the covenant of grace."

Q. 28. What fitness is there in assigning to it this title?

A. Because it is a fruit of God's unmerited favor to sinners of our race.

Q. 29. Was not "the covenant of works" also a covenant of grace?

A. It was; for it expressed great condescension on the part of God toward our race.

Q. 30. Why then is the covenant made in eternity with a view to our salvation called "the covenant of grace"?

A. Because of the evidence it bears of the transcendent goodness of God toward us. It is the covenant of grace, not by way of exclusion, but by way of pre-eminence.

Q. 31. What was the special purpose of this covenant?

A. To deliver a great multitude of human beings from a state of ruin, and establish them in a state of salvation.

Q. 32. How was this change to be effected?

A. By a Redeemer.

Q. 33. Why could not God by a word of power have effected this result?

A. Because He is just as well as good, and must, even in delivering sinners, exact punishment for their sins, and commend His law to their reverence and obedience.

Q. 34. What feature of men's state is suggested by the fact that their Saviour is called "a Redeemer"?

A. That they were captives, needing both to be ransomed and rescued.

Q. 35. In what respects are fallen men captives?

A. *a.* They are in the bondage of sin. Jno. 8:34; Rom. 6:16-19;

b. They are thralls of Satan. Eph. 2:1-3; Heb. 2:14, 15; 1 Jno. 3:8;

c. Above all, they are in the grasp of justice, the justice of the omnipotent God. They are for these reasons in need of a Redeemer, and of one mighty to deliver.

Q. 36. What feelings should be excited in us by a contemplation of this needed and provided redemption?

A. Profound feelings of shame, of dependence, and of gratitude. Ps. 51:2-5; 103:1-4; 130:3, 4; 2 Cor. 9:15.

TEXTS TO BE COMMITTED TO MEMORY.

Eph. 2:4-7; Rom. 3:25, 26; 5:8; 8:29-32; 2 Thess. 2:13; 2 Tim. 1:9, 10.

QUESTION XXI.

Who is the Redeemer of God's elect?

ANSWER.

The only Redeemer of God's elect is the Lord Jesus Christ, Who, being the eternal Son of God, became man, and so was and continueth to be God and man, in two distinct natures and one person, for ever.

Q. 1. What is the literal meaning of the word "Christ"?

A. Like the word "Messiah," it means "anointed."

Q. 2. To what custom does the word point?

A. That of formally setting men apart to certain dignified offices by the process of anointing with oil.

Q. 3. What offices were thus signalized?

A. Those of prophet, priest, and king. 1 Kings 19:16; Ex. 28:41; Numb. 3:3; 1 Sam'l. 10:1; 2 Sam'l. 2:4; 5:3; Is. 61:1.

Q. 4. With what was Christ anointed as the Redeemer?

A. With the gifts and graces of the Holy Spirit. Is. 61:1; Jno. 3:34; Acts 10:38.

Q. 5. What is the import of the word "Jesus"?

A. It is a compressed form of the word "Joshua," or, more fully, "Jehoshuah," which means "Jehovah helps."

Q. 6. Was this name given to the Redeemer by Divine direction?

A. Yes. See Matt. 1:21.

Q. 7. What does the word "Lord," as a part of the Redeemer's name, indicate?

A. His majesty. In the Greek translation of the Old Testament the word "Kurios," which means "Lord," is used as the equivalent of the Hebrew form of the name "Jehovah." Applied to the Redeemer, this name is an assertion of His supreme deity.

Q. 8. What is the relation of the Redeemer to the First person of the Godhead?

A. He is the Son of the First person of the Trinity. Jno. 3:16.

Q. 9. Is he the Son of the Godhead?

A. No. In that case He would be the Son of Himself.

Q. 10. Is Christ the Son of the Holy Spirit?

A. No. He is related as Son only to that person of the Godhead who is distinctively called the Father. Matt. 28:19; Acts 2:33.

Q. 11. Was not the human nature of Christ a product of the Spirit's energy?

A. Yes. Luke 1:35.

Q. 12. Yet was the Spirit the father of that human nature?

A. No. His relation to it was that of creator, or former, not of father.

Q. 13. Do the Scriptures ever speak of two fathers of Christ?

A. No. He Himself often speaks (as recorded) of His Father, never of His fathers; and the father whom He recognizes is Divine. Jno. 5:17-27, 37; 8:54; 10:29, 36; 17:5.

Q. 14. Yet is not mention made in Scripture of His parents?

A. Yes. See Luke 2:27, 41, 43. Mary also spoke of her husband, Joseph, as His father. Luke 2:48. But in these instances regard is had to appearances, inasmuch as Jesus seemed, and was commonly supposed, to be a son of Joseph. Luke 3:23; 4:22.

Q. 15. Does not Christ often speak of Himself as "the Son of Man"?

A. Yes; but never as the son of any particular man. The phrase "Son of Man" seems intended to declare that Jesus of Nazareth was really human, and not only this, but also that He was, in some sense, a descend-

ant of the first human pair, and so the kinsman of those whom He came to redeem.

Q. 16. Is Christ's filial relation to the First person of the Trinity eternal and necessary?

A. Such is the belief of the Trinitarians in general.

Q. 17. Do any who hold the doctrine of the Trinity deny this?

A. Some, not many, of them do so.

Q. 18. What views have been put forward as to the grounds of this title by Trinitarians?

A. *a.* Some say that this title is founded on the incarnation of the Second person of the Trinity, Luke 1:35 being adduced as the chief evidence for the view;

b. Others hold that this title is given to Christ because of His resurrection from the dead, Acts 13:33 and Rom. 1:4 being relied on as proof;

c. Still another view is that the title in question belongs to Christ in virtue merely of His mediatorial office, appeal being made in proof to Matt. 16:16 and Heb. 5:5;

d. The view generally and, we believe, justly held by the orthodox is that Christ is the Son of God by "natural, necessary, and eternal generation."

Q. 19. What do these three qualifying words signify?

A. "Natural" is meant to declare that Christ is the Son of God not by adoption or by a figure of speech, but by a real, original relation. "Necessary" indicates that this relation is not the product of a decree, but is as original and radical as the very being of God. "Eternal" is used to affirm that this relation antedates time, as God Himself does.

Q. 20. Present proof of the doctrine of the eternal Sonship of Christ.

- A. a. If the title "Son of Man," applied to Christ, declares Him to be truly man, the title "Son of God," given to Him, implies that He is God;
- b. By His resurrection Christ was not constituted, but only declared to be, the Son of God. Rom. 1:4;
- c. Christ is represented to be the "Son of God" in a unique sense. See Jno. 1:14, 18; 3:16; 5:18; Rom. 8:3, 32; 1 Jno. 4:9. But what would there be unique in His Sonship if it was founded on His incarnation, or mission, or adoption, or resurrection? Might not Adam, and the Apostles, and all believers, and Lazarus of Bethany be distinguished on like grounds?
- d. The Son, *as such*, existed before His incarnation, and even before the creation of the world. Jno. 3:16, 17; Gal. 4:4, 5; Heb. 1:2; 1 Jno. 3:8.
- e. If Christ is not the Son of God eternally, the Father is not the Father eternally; and, if so, wherein lies the distinction of persons?
- f. The texts chiefly relied on to disprove the doctrine of the eternal Sonship of Christ may be fairly interpreted in harmony with it. For instance, the utterance of the angel, as recorded in Luke 1:35, may mean that the human nature of Christ should be so intimately related to the Second person of the Trinity as to receive the appellation "Son of God."

Q. 21. What is meant by the statement that the "Son of God became man"?

A. Not the change of the Divine into a human nature; but the assumption of a human nature by the Son of God into personal union with Himself.

Q. 22. Why is the notion of the change of the Divine nature into a human nature inadmissible?

A. Because, as has already been seen, God is immutable. To cease to be God would be an infinite change. Self-annihilation is no prerogative of the living God. Besides, after assuming our nature, Christ claimed to be God.

Q. 23. Was the human nature of Christ produced by Him?

A. Not directly. In concurrence with the Father, He commissioned the Holy Spirit to prepare the nature to be assumed; but the *assumption* was the direct act of the Son. Phil. 2:6, 7; Heb. 2:14; Ps. 40:7, 8.

Q. 24. After this assumption how many were the natures of Christ?

A. Two, that of God and that of man.

Q. 25. Was there any compounding, or blending, of these natures?

A. They were, and are, distinct. It is impossible that the Divine should be changed into the human, or the human changed into the Divine.

Q. 26. How may this close union without transmutation be partially illustrated?

A. A human person consists of a body and a soul, a material and an immaterial substance, mysteriously combined and co-operative; yet each retaining its own properties.

Q. 27. Do these two natures of Christ constitute two persons?

A. No.

Q. 28. What is this doctrine of the duality of the natures of Christ and the unity of His person called in systematic theology?

A. It is called the doctrine of "Hypostatic Union."

Q. 29. How may the practical importance of this doctrine be shown?

A. If He Who died on the cross was not God, we have only a human Saviour.

Q. 30. Offer some proof of this doctrine of the union of two natures in one person.

A. *a.* Christ never speaks of Himself *and* the Son of God. He never says, "I *and* the Son of God," or "I *and* the Son of Man," although He uses the expression "I and the Father," and distinguishes Himself from the Spirit. Jno. 5:17, 37; 10:29, 30; 14:26; 15:26; 16:7, 13, 14;

b. Diversity of nature, yet unity of person, are clearly suggested in many texts. See Jno. 16:28; Rom. 1:3, 4; 9:5; Phil. 2:5-11; Heb. 2:14, 15.

c. The two natures of Christ are presented as at once contrasted and combined. Rom. 1:3, 4; 9:5; Phil. 2:6-9. This fact militates at once against the monophysite doctrine held by Copts and Armenians, which is that the two natures were blended, and against Nestorians, whose doctrine may be called the "bipersonal" view of Christ.

Q. 31. Are the acts and qualities of the one nature of Christ attributed to the other nature?

A. No; but they are attributed to the *one person* of Christ, just as in the case of men we speak of them as being tall, or short, when we refer only to their bodily stature, or as intelligent, when we refer only to their minds; the properties of either constituent of our nature being ascribed to the entire person.

Q. 32. Will the Son of God retain His human nature for ever?

A. Yes.

Q. 33. What grounds are there for so thinking?

A. *a.* There is no reason to think that any of the ordinary members of our race shall become extinct. Why should the human nature of Christ become so?

- b. The exaltation of the human nature of Christ would have an inglorious termination, should His humanity come to an end.
- c. The possession of a human nature is essential to the priesthood of Christ, and His priesthood shall never cease. Heb. 7:24, 25; Rev. 7:17; 1:18; 21:23.

Q. 34. Of whom is Christ the Redeemer?

- A. a. Not of angels. The holy angels do not need redemption, and for the wicked angels no redemption is provided. Heb. 2:14, 16; 2 Pet. 2:4.
- b. Not of all men; for many of them shall perish.
- c. Only of those human beings chosen in the sovereign pleasure of God to be saved. Eph. 1:3-7; Jno. 10:11; 17:2; Matt. 1:21.

Q. 35. Is there any creature who shares with Christ the honor of redeeming sinners?

- A. No. Jno. 14:6; 1 Tim. 2:5; Heb. 1:3; 2:14, 15; Rev. 1:5.

TEXTS TO BE COMMITTED TO MEMORY.

Matt. 1:21; Jno. 10:11; 17:2; Rom. 1:3, 4; 9:5; Phil. 2:5-11; Heb. 2:14, 15; 7:24, 25.

QUESTION XXII.

How did Christ, being the Son of God, become man?

ANSWER.

Christ, the Son of God, became man by taking to Himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin.

Q. 1. How does this question of the Catechism differ from the one immediately previous?

A. That has regard to the *fact*, this to the *manner*, of the incarnation.

Q. 2. What are the two constituents of human nature?

A. A body and a soul; the former, material, the latter, immaterial.

Q. 3. Why is it said that Christ took "a true body"?

A. To affirm the reality of His body, and so to repudiate the notion, which had some currency probably even in apostolic times, that Christ took only the semblance of a human body.

Q. 4. What speculation lay at the root of this false tenet?

A. The opinion that matter is evil and productive of evil.

Q. 5. Present proof that Christ took a real human body.

A. *a.* Every text which declares that Christ was a man affords proof; for a material body is an essential part of our nature. Jno. 8:40; Phil. 2:8; 1 Tim. 2:5;

b. Texts prove this which declare that He took, or became, *flesh*. See Jno. 1:14; Rom. 1:3; 9:5; 1 Tim. 3:16;

c. Texts which state that He was born of a woman form proof. See Matt. 1:25; Gal. 4:4; Luke 2:7;

d. Texts which describe Him as characterized by such bodily affections or susceptibilities as hunger, thirst, weariness, sleep, contribute proof. See Matt. 4:2; Mark 4:38; Jno. 4:6, 7;

e. Texts which tell that He was crucified, buried, and raised, point in the same direction. Jno. 19:18, 34, 40; 20:27; 1 Cor. 15:4.

Q. 6. What is intended by the expression, "a reasonable soul"?

A. A rational soul, such as belongs to human beings.

Q. 7. Has any other view ever been propounded?

A. Yes. The Arians of ancient times taught that the Logos, or pre-existent Son of God, performed in Jesus of Nazareth the part of a soul.

Q. 8. To this view what general objection is there?

A. This would involve a denial of the fact of the real humanity of Christ. If He did not possess a human soul, He could not properly be called "man."

Q. 9. Prove that the Son of God assumed a human soul.

A. *a.* Texts already adduced to prove that He became man avail for this purpose;

b. Mention is expressly made of His soul, or spirit. See Matt. 26:38; Jno. 11:33; 12:27; 19:30.

Q. 10. How was the human nature of Christ produced?

A. *a.* Not by natural generation, for He had no human father (Matt. 1:18-20); and his mother, even when she gave birth to Him, was a virgin. Luke 1:34, 35; Matt. 1:25;

b. The production of this nature is attributed to the Holy Spirit. Matt. 1:18, 20; Luke 1:35; Heb. 10:5;

c. Yet although miraculous agency was at work, the conception and birth, so far as the maternal sphere was concerned, were natural and normal.

Q. 11. Was Christ born free from the taint of sin?

A. Yes. Luke 1:35; 2 Cor. 5:21; Heb. 4:15; 7:26. How He could be has already been considered under Question XVI. of the Catechism.

TEXTS TO BE COMMITTED TO MEMORY.

Luke 1:35; Jno. 1:14; 1 Tim. 2:5; 3:16; Jno. 12:27; 19:30; Heb. 10:5.

QUESTION XXIII.

What offices doth Christ execute as our Redeemer?

ANSWER.

Christ as our Redeemer executeth the offices of a prophet, of a priest, and of a king, both in His estate of humiliation and exaltation.

Q. 1. What title of Christ expresses, perhaps, most comprehensively and explicitly His work in saving men?

A. Mediator. See 1 Tim. 2:5; Heb. 8:6; 12:24.

Q. 2. How may the functions of Christ as Mediator be classified?

A. Into those of prophet, priest, and king.

Q. 3. Is this classification made in Scripture?

A. Not expressly; but the facts which warrant it are presented in Scripture.

Q. 4. Is this classification of old standing?

A. Yes. The historian Eusebius, who died A. D. 338, gives it, not as a novelty, but as a familiar distribution.

Q. 5. Are not these offices the counterpart of our need?

A. Yes. They correspond to our spiritual ignorance, our guilt, our self-will, and our exposure to enemies.

Q. 6. Did Christ, while in this world, exercise these functions?

A. Yes. "He taught as one having authority." He offered Himself a sacrifice for sin. He exhibited, at times, unbounded power. Matt. 7:29; Heb. 9:26; 10:12; Acts 10:38.

Q. 7. Did the Son of God before His incarnation exercise the offices of prophet, priest, and king?

A. Yes; although not every part of these offices. For instance, His work of obedience and suffering, the

chief feature of His priesthood, could not be performed until He assumed our nature.

Q. 8. Did He act as the prophet of the Church before His incarnation?

A. Yes; there is ground to believe that it was He who in the garden of Eden made the first announcement of the gospel and from Sinai gave forth the law. Jno. 1:9, 18; Acts 7:38; Mal. 3:1.

Q. 9. Did He act as a priest before His birth in Bethlehem?

A. He did not perform the sacrificial function of His priestly office before His assumption of our nature; but the intercessory part of that office He could and did execute. Is. 8:17; 62:1; Zech. 1:12, 13.

Q. 10. Did He act as king before His incarnation?

A. Yes. Gen. 48:16; Ex. 23:20, 21; Josh. 5:13, 14.

Q. 11. Did He perform the functions of prophet, priest, and king during the period of His sojourn in the earth?

A. Yes. He taught with majesty, offered Himself as a sacrifice for sinners, interceded for them, and gave signal proofs of His royal dignity, real, though obscured. See Jno. 8:12, 26; Heb. 1:1; 10:12; Jno. 14:13; 16:15; 17:2.

Q. 12. Does Christ, now exalted, continue to act as prophet, priest, and king?

A. Yes. He still teaches by His Word and Spirit, intercedes for, rules, and protects His people, and, it would seem, will perpetually sustain such relations to them.

Q. 13. Which of the three offices indicated is the most fundamental?

A. That of priest.

Q. 14. Why should it be so regarded?

A. Because the great business of the prophetic office is to exhibit the priestly work of Christ as the ground of the sinner's salvation; while the business of the kingly

office is to lead men to trust in Christ as the atoning Saviour and to recognize His authority.

Q. 15. Yet are these offices so separable that it is possible for us to receive Christ in one office, but not in the others?

A. No. Christ is not thus divided. We must receive Him in all His mediatorial offices, or else we receive Him in none. Each office implies, or draws with it, the rest. They cannot be divorced from each other.

TEXTS TO BE COMMITTED TO MEMORY.

Jno. 1:18; Acts 7:38; Mal. 3:1; Zech. 1:12, 13; Jno. 8:26; Heb. 1:1; 7:25; Jno. 14:6.

QUESTION XXIV.

How doth Christ execute the office of a prophet?

ANSWER.

Christ executeth the office of a prophet in revealing to us by His Word and Spirit the will of God for our salvation.

Q. 1. According to Scriptural usage, what is the meaning of the word "prophet"?

A. One who speaks by authority for another, and particularly for God.

Q. 2. Mention an instance confirmatory of this definition.

A. Such is found in Ex. 4:14-16, where we are informed that Aaron was constituted a prophet for Moses, his duty being to express in words to Pharaoh the mind of Moses. Ex. 7:1, 2.

Q. 3. Is the very prevalent notion correct that only one who foretells events is a prophet?

A. No. He who is an authorized spokesman for God is a genuine prophet, whether his utterances be in the form of prediction, or praise, or history, or doctrine.

Q. 4. Do the Scriptures teach that Christ, as Redeemer, performs the part of a prophet?

A. Yes. See Deut. 18:18, 19, compared with Acts 3:20-24. In Is. 9:6 He is called "Counsellor," that is, one giving counsel. In Is. 55:4 He is described as "a witness," or one testifying "to the people." In Is. 61:1, 2 He is announced as one who should bring good tidings to men. See further Jno. 1:18; 8:26, 28; 12:44-50; 17:6, 8, 26.

Q. 5. What is the scope of Christ's prophetic office?

A. To make known to men the truth pertaining to their salvation. Jno. 3:32-34; 7:16-18; 8:12, 31, 32; 12:44-50; 17:6, 8, 26; Acts 3:22, 23.

Q. 6. How does Christ perform the work of a prophet?

A. By discovering to men their true spiritual condition and the only way of deliverance and life.

Q. 7. What is the twofold discovery which Christ makes of these things?

A. That by His word and that directly by His Spirit; or an objective and a subjective revelation.

Q. 8. Did not Christ in His own person make, in times bygone, a discovery to men of God's will and character?

A. Yes. During the time of His earthly sojourn He was a manifestation of God, an infallible teacher of morals, and of the way of salvation. Luke 4:16-21; 24:27, 44, 45.

Q. 9. Even before His incarnation did He not directly impart to certain persons a knowledge of their duty and privileges?

A. Yes. There is some ground to believe that it was He Who revealed to Adam and Eve in the garden of Eden salvation by the seed of the woman, and at a later date proclaimed from Sinai the Ten Commandments with a gospel preface.

Q. 10. What ground is there for the belief just expressed?

A. In brief it may^a be said that this view receives support from Jno. 1:18; Acts 7:38; Mal. 3:1.

Q. 11. How does Christ indirectly, or mediately, make an outward discovery of truth to men for their salvation?

A. *a.* By the Scriptures, which are the Word of Christ. Col. 3:16;

b. All teachers of the truth "as it is in Jesus" are qualified and used by Him for the purpose of showing and commending the way of life. Eph. 4:11-13; 2 Cor. 5:20.

Q. 12. Did Christ directly inspire the writers of the Scriptures and others who from time to time, as prophets, made known the mind of God?

A. No. The Holy Spirit performed this part; but He did it as the Spirit of Christ and as a witness for Him. See 1 Pet. 1:11; Jno. 14:26; 15:26; 16:14.

Q. 13. Is the objective, or outward, revelation of saving truth all that is needed in order to our spiritual enlightenment?

A. No. There is requisite, besides, a power to perceive the excellence of such truth and its suitableness for us. 1 Cor. 2:14; Jno. 3:3; Ps. 119:18; Acts 26:18; Eph. 1:17, 18.

Q. 14. Who is the direct, or immediate, author of this perceptive power, or this capacity to discern and appreciate spiritual truth?

A. The Holy Spirit. Jno. 3:5; 14:26; 16:13, 14; Rom. 8:13, 14; 1 Cor. 12:3.

Q. 15. Does the Holy Spirit in so operating act, however, as the agent of Christ?

A. Yes. Jno. 14:26; 15:26; 16:7; Acts 2:33; Rom. 8:9. This fact is suggested by the word "His" in the answer; the form being "His Word and Spirit," not "the Word and Spirit."

TEXTS TO BE COMMITTED TO MEMORY.

Deut. 18:18, 19; 1 Pet. 1:11; Eph. 4:11, 12, 18; Acts 2:33; Jno. 16:7; Rom. 8:9; 1 Cor. 12:3.

QUESTION XXV.

How doth Christ execute the office of a priest?

ANSWER.

Christ executeth the office of a priest in His once offering up of Himself a sacrifice to satisfy Divine justice and reconcile us to God, and in making continual intercession for us.

Q. 1. Is the word "priest" used in Scripture both in a literal and a figurative sense?

A. Yes. The Levitical priests were priests in a literal sense, while all believers are, as such, represented to be priests, but only in a figurative aspect. See Rom. 12:1; Eph. 5:2; Phil. 4:18; Heb. 10:19-22; 13:15, 16; 1 Pet. 2:5-9.

Q. 2. What are the special functions of a literal priest?

- A. *a.* In general terms to act in behalf of men Godward. Heb. 5:1;
b. Particularly to present sacrifice to God for men. Heb. 5:1; 8:3;
c. To intercede with God for men. Heb. 6:20; 7:24, 25; 9:24.

Q. 3. Do the sacred writings describe Christ as exercising priestly functions?

A. Yes, very distinctly. Ps. 110:4; Heb. 3:1; 4:14; 5:5, 6; 7:23-28.

Q. 4. How do Unitarians and many not so called, although closely related, regard the priesthood of Christ?

A. They contend that He was a priest in a figurative sense merely, even as all Christians are required to be, in self-denial, in benevolent acts, in labors and prayers for the well-being of men.

Q. 5. How do such people try to offset the fact that in Scripture Christ is said to have offered Himself as a sacrifice?

A. By adducing texts to prove that the same sacrifice is demanded of all Christians, and in a good measure rendered by them. Rom. 12:1; 1 Pet. 2:5; Rev. 1:6.

Q. 6. How does the sacrifice offered by Christ differ from, and excel, that which any of His followers can offer?

A. *a.* In intrinsic value, and that in a twofold respect. It was perfect both as to matter and motive, whereas that of the disciples of Christ never is; while, besides, Christ's sacrifice was that of a Divine person;

b. In voluntariness. In the case of Christians it is a matter of obligation to seek to promote the well-being of their fellowmen, and even to practice self-denial for this purpose. Self-sacrifice for the good of others is the law of their being, both as creatures and as new creatures. But in becoming man Christ freely assumed, and till death bore, the responsibilities of His people.

c. In vicariousness. Christ offered Himself as a sacrifice in the very room and stead of His people, so that what He did and suffered might be reckoned legally as done and borne by them; whereas the sacrifices which Christians make, while beneficial to others, are not reckoned in law as made by those others.

Q. 7. What are the parts of Christ's priestly work?

A. The offering of sacrifice and the making of intercession. Eph. 5:2; Phil. 2:7, 8; Heb. 7:25-28; 10:12-14.

Q. 8. What did Christ offer as sacrifice?

A. *a.* Not any animals such as the Levitical priests presented. Heb. 9:12, 13;

b. But Himself, that is, His human nature, consisting of body and soul. Phil. 2:7, 8; Heb. 10:5, 10; 1 Pet. 2:24; Is. 53:10, 11.

Q. 9. Did the Divine nature of Christ have any part in this sacrificial work?

A. Yes, in different respects.

- a. This nature, in other words, the eternal Son of God, condescended to assume as an inseparable adjunct the human nature;
- b. The Divine person of the Son, in conjunction with the Father, through the Holy Spirit, sustained the assumed human nature in its work;
- c. Owing to the personal union of the two natures of Christ, the work done in and by His human nature contracted unbounded merit, for it was the work of One Who was at once God and man. Acts 20:28; 1 Cor. 2:8;
- d. The Divine nature and the human nature in personal union presented the latter in sacrifice to God. Christ acted and still acts in both natures as priest.

Q. 10. Does the sacrifice rendered by Christ once, that is, during the time of His humiliation, suffice to secure the salvation of all for whom it was rendered?

A. Yes. It needs neither repetition nor addition. Heb. 7:27; 9:25-28; 10:12-14.

Q. 11. How do Roman Catholics practically deny the finality and sufficiency of Christ's sacrifice which culminated on Calvary?

A. By their dogma touching the "sacrifice of the mass."

Q. 12. What is the purport of this dogma?

A. It is to the effect that when a "priest" pronounces certain Latin words over the elements of the Lord's Supper, these are changed into the body and blood, soul and divinity, of Christ, although no token of the change is observable by the bodily senses; and that this product forms a sacrifice to be offered by the priest

to God for the sins of the living, and also of the dead who are in purgatory.

Q. 13. Show in brief the gross falsity of this doctrine.

- A. *a.* It rests on the unscriptural and absurd doctrine of transubstantiation, touching which something will be said under a future question;
- b.* It assumes that a creature can offer Christ as a victim;
- c.* It detracts from the worth of the offering which Christ made of Himself;
- d.* It conflicts with the teaching of Scripture as to the finality and completeness of Christ's atoning work during His earthly sojourn. Rom. 3:24, 25; 8:32, 34; 10:4; Heb. 7:27; 9:12, 25-28; 10:10, 12, 14, 18.

Q. 14. Did the sacrifice which Christ made consist of suffering only?

A. No. It involved obedience to the precepts, as well as submission to the penalty, of the law. Ps. 40:8; Matt. 3:17; Phil. 2:8.

Q. 15. Did the spirit of obedience pervade the sufferings of Christ?

A. He suffered lovingly toward both the law and the Lawgiver. See Jno. 14:10, 11; 17:4, 8.

Q. 16. Did Christ freely take upon Him the covenant obligations of His people?

A. Yes. 1 Pet. 1:18, 19; 2:24; 3:18; Rom. 10:4.

Q. 17. Indicate the obligations meant.

A. *a.* The rendering of perfect obedience to the precepts of the law. Adam was bound in the covenant made with him to obey God perfectly in order to have confirmation in God's everlasting favor; and if any one would be saved, he must meet this requirement. Matt. 19:17; Gal. 3:10, 12;

b. The meeting of the penalty due to us for sin original and actual. Rom. 6:23; Gal. 3:10, 13; 2 Cor. 5:21.

Q. 18. Did Christ in His character as priest and surety fully meet this twofold obligation for His people?

A. Yes. Rom. 3:26; 10:4; 5:19; 1 Cor. 1:30; Heb. 9:28; 10:15.

Q. 19. What is meant by the clause, "And reconcile us to God," which occurs in the answer?

A. It means to secure for us the favor of God, or His positive friendship. Christ not merely removed the penalty of His people's sin; but also provided for them acceptance with God and a title to His everlasting friendship.

Q. 20. How may pardon and acceptance be distinguished from each other?

A. "Pardon" is the cancelling of guilt, or obligation to penalty. "Acceptance" denotes the right and reception of one to positive favor.

Q. 21. Is there a double reconciliation effected by Christ's sacrifice?

A. *a.* Yes. God, as a just sovereign, receives satisfaction for the sins of the elect, and so His judicial displeasure toward them is removed;

b. By His sacrifice Christ provided for the removal in the case of the elect of that enmity to God which exists in fallen man.*

Q. 22. How is this aversion to God on the part of men removed and love to God installed in its place?

A. By the gracious operation of the Holy Spirit. Rom. 15:13.

Q. 23. Did Christ by His sacrifice secure for all His people this gracious operation?

A. Yes. Tit. 3:5, 6; 2:14; Acts 2:33; Jno. 16:13, 14.

*See Note at the end of Question XXV.

Q. 24. What is the second branch of Christ's priestly office?

A. Intercession. Rom. 8:34; Heb. 4:14; 6:20; 7:25; 9:24; 1 Jno. 2:2.

Q. 25. How does Christ now intercede?

A. By appearing in behalf of His people before His Father with the claim that the promises in their favor made to Himself as their representative be in due time fulfilled. Heb. 9:24; 7:25.

Q. 26. Why is this intercession requisite?

A. *a.* Not because there is any reluctance on the part of the Father to bestow upon the elect the blessings won for them by Christ. Rom. 8:32; Jno. 10:17; 16:23, 27;

b. That the connection between the atonement of Christ and the salvation of His people might be made and kept clear. Jno. 14:6; Eph. 2:18; Rev. 8:3.

Q. 27. For whom does Christ intercede?

A. For those, and only for those, given to Him to be redeemed, and for whom He gave Himself as a sacrifice. Rom. 8:32-34; Jno. 17:9, 20.

Q. 28. Before their conversion, what benefits accrue to the elect from Christ's intercession?

A. *a.* He seeks and secures for them access to the means of grace, so far as may be necessary for their salvation. Gospel truth is either brought to them, or they to it. Rom. 10:14, 15, 17;

b. He provides that they shall not die before obtaining regeneration and justification. To die in sin is to be lost. Jno. 8:21;

c. He secures their preservation from falling into the unpardonable sin;

d. He seeks that at the time stipulated in the covenant of grace they shall be regenerated, and so vitally united to Him.

Q. 29. After conversion, what benefits accrue to the elect from Christ's intercession?

A. Support, protection, and guidance. Luke 22:32; Jno. 17:20, 21; Rom. 8:34.

Q. 30. What benefits are secured to His people at death by the intercession of Christ?

A. Victory over death and entrance into glory. Jno. 17:24; Phil. 1:21, 23.

Q. 31. Will the intercession of Christ for His people cease?

A. *a.* Certainly not till they shall have been brought to glory, both as to body and as to soul. Heb. 7:25;

b. Probably not even then. He will continue to be a guarantee of their stability, and it will never be left out of sight that their permanence in glory is due to His work. Rev. 7:17; 21:22, 23.

Q. 32. Does not the statement now made conflict with the teaching of 1 Cor. 15:24, 28?

A. Not necessarily. These texts announce some change in the relation of the Son to the Father in the government of the world, but not a complete termination of His mediatorial relation to His people. The perpetuity of His mediatorship is implied in verse 28; for it is only officially that He is subject to the Father.

NOTE.

The expression, "And reconcile us to God," which occurs in the Shorter Catechism in the definition of Christ's priestly office, may be, indeed has been, variously understood. Some have supposed it to signify the removal of our enmity to God and the production of love to Him instead. Others regard it as denoting the removal of God's legal, or judicial, displeasure toward us as violators of His law. Still others would interpret the expression as inclusive of the two ideas just stated.

While heartily holding that Christ, as a priest, offered Himself to expiate His people's sin, and to procure grace for the removal of their enmity to God; yet I am of the opinion that the clause "reconcile us to God" was meant to express establishment in the favor of God. By the atoning work of Christ, not only was God's judicial anger turned from us, but also His everlasting favor was secured; and this latter fact, I think, is indicated by the clause "reconcile us to God." The clause, "satisfy Divine justice," points to expiation; while the other clause, "reconcile us to God," points to propitiation. This interpretation may be vindicated on three grounds:

First: The word "reconcile" was often used in a former age as equivalent to "conciliate." Beyond doubt, this is its meaning in our authorized version of Matt. 5:24, "First be reconciled to thy brother."

Second: In the answer to the corresponding question of the Larger Catechism, we find instead of the expression, "reconcile us to God," the less ambiguous statement, "Make reconciliation for the sins of His people."

Third: The change of our hearts from a state of enmity to one of love toward God, while provided for by Christ as priest, proceeds more directly from Him as king. Ps. 45:3-5; 110:3; Acts 5:31; Eph. 4:8, 15, 16.

One point which must be ever kept clear is that Christ did not offer Himself to produce for us the love of God, but to provide a way for its outgoing to us consistently with justice, and to insure such outgoing.

TEXTS TO BE COMMITTED TO MEMORY.

Eph. 5:2; Heb. 9:12, 13; Is. 53:10, 11; 1 Pet. 2:24.

QUESTION XXVI.

How doth Christ execute the office of a king?

ANSWER.

Christ executeth the office of a king in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies.

Q. 1. As a person of the Godhead, is not Christ almighty?

A. Yes. This has already been shown.

Q. 2. When we speak of Christ as king, do we refer to Him simply as a person of the Godhead?

A. No. His official, or mediatorial, sovereignty is meant.

Q. 3. Is Christ a king in a twofold respect?

A. Yes. As God, He has in common with the Father and the Holy Spirit all power and universal sway. This sovereignty is sometimes styled His "essential kingship."

Q. 4. Can He ever divest Himself of this royalty?

A. No; not any more than He can cease to be God.

Q. 5. Before creation was He a king?

A. Yes, in the sense of being omnipotent, and, therefore, able to create and control a universe.

Q. 6. Is Christ a king in another sense?

A. Yes. As Mediator He is by the Father, acting for the Trinity, invested with all authority for the purpose of saving sinners belonging to the human race. Matt. 20:18; Eph. 1:20-22.

Q. 7. Is Christ, then, a king in this secondary, or official, sense?

A. Yes. See Ps. 2:6-12; 45:6, 7, 11; 72:4, 8, 11, 17; 110:1-3; Is. 9:6, 7; Zech. 9:9; Jno. 18:37; Eph. 1:20-22.

Q. 8. Which of the offices of Christ is the most fundamental?

A. His priestly office. As prophet, His great work is to reveal Himself as priest making atonement by offering Himself as a sacrifice for His people. As king, His great work is to lead men to submit themselves to the acceptance of that way of salvation which by His priestly work has been opened to them.

Q. 9. When did the Son of God begin to act as mediatorial king?

A. Immediately after the fall of man, when He seems to have prescribed the use of animals for sacrifice

to foreshadow the sacrifice to be rendered by Himself in the "fulness of time," and when, as there is some ground for thinking, He "subdued" to Himself by the agency of the Holy Spirit the hearts of Adam and Eve.

Q. 10. What is the special domain of Christ's mediatorial kingship?

A. His Church. Ps. 2:6; 48:2; 110:2, 3; Is. 11:1-9; Zech. 6:12, 13; Eph. 1:22; Phil. 2:9-11; Col. 1:18.

Q. 11. In what two aspects does the Church of Christ appear in Scripture?

A. In brief, as the professing and as the possessing religious society. Other terms, and these more generally in use, to express the same distinction, are the "Church Visible" and the "Church Invisible?"

Q. 12. What is meant by the Church Visible?

A. The company consisting of those who more or less fully profess the true religion, together with their children. 1 Cor. 1:2; Rom. 9:4; 1 Cor. 7:14. This is the professing Church.

Q. 13. What is meant by "the Church Invisible"?

A. The company of the elect who have been, or are to be, brought into a saving union with Christ, the Head. Eph. 1:22, 23; Jno. 10:16; 17:21, 24.

Q. 14. What are the prerogatives of Christ as king of the visible, or professing, ecclesiastical society?

A. *a.* To prescribe its form of government. Acts 1:2, 3; Eph. 5:23; Col. 1:18; Rev. 2:1;

b. To dictate the method of appointing men to office in the Church. Luke 6:13; 24:48, 49; Eph. 4:11, 12;

c. To prescribe the ordinances of worship. Matt. 28:19, 20; Acts 1:1; 1 Cor. 11:23;

d. To enjoin the discipline to be maintained. 1 Cor. 5:4; 2 Thess. 3:6; Rev. 2:14, 20;

e. To accompany the administration of His ordinances with spiritual power issuing in the conversion, sanctification, and glorification of the elect.

Q. 15. Is the dominion of Christ as Mediator over the universe subservient to the interests of His Church, particularly of His true disciples?

A. Yes. Eph. 1:22; Heb. 1:14; Rev. 3:9, 10; Matt. 28:19, 20.

Q. 16. Do men, as fallen, readily accept Christ as king?

A. No. Jno. 15:18, 24; Rom. 8:7; 1 Cor. 12:3; 2 Cor. 4:4; 10:5; Jno. 5:40.

Q. 17. How does Christ overcome this hostility?

A. By His Word and Spirit. The Word is the outward means and the Spirit the agent in opening the heart to receive Christ in all His offices. Ps. 119:18; Acts 2:33; Jno. 16:7-14; 1 Cor. 2:12, 14.

Q. 18. Having subdued His people and secured their allegiance to Him, what more does Christ as mediatorial king do in their behalf?

A. He rules them, and protects them from becoming the prey of the craft and power of their foes; nay, He overwhelms in shame and ruin all of His and their enemies. Jno. 17:7, 9, 11, 15; 1 Cor. 15:24-26; Heb. 2:14, 15; 1 Jno. 3:8.

Q. 19. Is allegiance to a civil government which fails to recognize the mediatorial kingship of Christ warrantable?

A. *a.* Yes. Civil government is founded in nature, not in grace;

b. Daniel and others held even office under heathen kings, and are not censured in Scripture for so doing;

c. Believers in common with others are commanded to honor the king, or the civil power, as such. Rom. 13:1-7; 1 Pet. 2:13, 14;

d. Children, in like manner, are to honor their parents, even though these do not honor Christ.

Q. 20. Is it the duty of civil governments which enjoy the light of the gospel to acknowledge the supremacy of Christ and His law?

A. Yes. Ps. 2:10-12; 12:10, 11; Phil. 2:9, 10.

Q. 21. Yet is it warrantable for the civil power to intrude upon the domain of conscience, where God alone is Lord?

A. No. Acts 4:19; 5:29. But it is one of the most difficult questions which confront the civil magistrate to guard on the one hand against disloyalty to Christ, and on the other against interfering with the rights of conscience.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 2:7; Matt. 28:19, 20; Eph. 1:20-22; Phil. 2:9-11; Heb. 1:14; Eph. 4:11, 12; 1 Pet. 2:13, 14; Eph. 5:23-29.

QUESTION XXVII.

Wherein did Christ's humiliation consist?

ANSWER.

Christ's humiliation consisted in His being born, and that in a low condition; made under the law; undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 1. What different items of the humiliation of Christ are here specified?

A. Eight: namely, birth; birth in lowly condition; subjection to the law, to the miseries of this life, to the wrath of God, to the painful and disgraceful death of the cross, to burial, and to temporary detention as death's prisoner.

Q. 2. Is it proper to count the assumption of our nature as an element of Christ's humiliation?

A. This may be called an act of condescension, rather than of humiliation; for now, when His state of humiliation is ended, He still retains the human nature.

Q. 3. Was the fact of being born of a woman a part of our Lord's humiliation?

A. Yes. In this respect He presented the appearance of complete dependence on a mere human being.

Q. 4. Could the Son of God have become man without being born?

A. Yes. Adam was human, yet never was born; and a human nature might directly and independently have been provided for Christ.

Q. 5. Mention a second item of this humiliation.

A. Christ was born of a woman in lowly station, although of lofty lineage.

Q. 6. What indications are there of the limitations of Mary's temporal estate?

A. *a.* Her husband, Joseph, was an artisan of some kind, most probably a carpenter. Matt. 13:55;

b. There is reason to believe that Jesus, instead of being sent to some seat of education, contributed to the support of the household by working with Joseph. Mark 6:3;

c. The offering made by Joseph and Mary after the birth of Jesus indicates their poverty. Luke 2:24; Lev. 12:8;

d. In His public ministry Christ seems to have been dependent for temporal subsistence on the charity of those whom He had helped. Matt. 8:20; Luke 8:3; 10:38; Jno. 12:2. To this it may be added that on the cross He commended His mother to the care of John, as if she needed help and a home. Jno. 19:27.

Q. 7. State a third element of the humiliation of Christ.

A. He was made under the law. Gal. 4:4; Rom. 5:19.

Q. 8. How could it be humiliation in His case to come under the law of God?

A. *a.* He himself in essential unity with the other persons of the Godhead was the fountain of the law, and not subject to it;

b. He, the Lord of the law, submitted Himself to it as to precept, and, should He break it, as to its penalty also.

Q. 9. Under what law did He thus voluntarily come?

A. Pre-eminently the moral law, which is emphatically the law of God for our race.

Q. 10. Did Christ, besides, come under those by-laws prescribed to the Israelites of Old Testament times?

A. Yes. It behooved Him "to fulfil all righteousness." The moral law bound the Israelites to observe carefully and heartily the precepts, ceremonial and judicial, prescribed to them as a distinct people; and, by virtue of His birth as a Jew, Christ came under those enactments.

Q. 11. Did Christ come under the law in its covenant form, and as broken in that form?

A. Yes; He took the place of sinners before the law in order to bear the penalty due to them, and fulfil in their room the precepts of the law, thus securing to His people full forgiveness and favor with God. Rom. 3:21, 22; 5:19; 10:4; 1 Cor. 1:30; 2 Cor. 5:21; Gal. 4:5, 6; 3:13.

Q. 12. In what sense are the people of God delivered from His holy law?

A. In this, that their pardon and their title to Divine favor do not depend on their suffering and serving, but on Christ's obedience unto death.

Q. 13. Are they, then, freed from the law as a rule of life?

A. Nay; their obligation to keep it as a rule of life is increased unspeakably by their deliverance from it in its *covenant* aspect. Rom. 12:1; Gal. 2:19, 20; Rom. 6:14; Tit. 2:14; Rom. 7:6.

Q. 14. Are the sins of believers against the law as a rule of life covered by the atoning work of Christ?

A. Yes. Ps. 103:3; Micah 7:18; Jno. 5:24.

Q. 15. Mention a fourth element of Christ's humiliation.

A. His "undergoing the miseries of this life."

Q. 16. What in general is meant by the phrase, "the miseries of this life"?

A. The limitations, or infirmities, of our nature, together with the ills to which, since the fall, men are in common subject.

Q. 17. What are the limitations, or weaknesses, attaching to human nature in, at least, the present life?

A. Susceptibility to hunger, thirst, fatigue, bodily pain, mental pain, or grief.

Q. 18. Did Christ become actually subject to these forms of trial?

A. Yes. Matt. 4:2; Jno. 4:6, 7; 19:28; Luke 22:44; Mark 14:34.

Q. 19. Is there ground to think that Christ became subject to bodily disease?

A. No.

a. We never read in the inspired record that He was sick. The words in Matt. 24:36, "I was sick," are by the context shown to refer not to Himself personally, but to His people, with whom He is identified by covenant and sympathy;

b. Bodily disease would have hindered Him in His arduous work. "He went about doing good;"

c. He took our nature in purity. In His soul there was no sin, and in His body there were no seeds of disease.

Q. 20. How then is the statement made in Matt. 8:17 to be explained, "Himself took our infirmities and bare our sicknesses (or diseases)"?

A. *a.* This cannot mean that our Lord was actually afflicted with every disease and physical disability found among men. He was not a leper, for instance, nor a cripple;

b. The meaning is that the cures wrought by Christ were performed by Him in proof, and in accordance with the spirit, of His great mission to deliver men from sin, the source of bodily maladies.

Q. 21. Specify a fifth item of our Lord's humiliation.

A. His undergoing the wrath of God.

Q. 22. What is the wrath of God?

A. Not a blind rage, or tempestuous fury, fitful and transient, though terrible while it lasts; but a calm opposition to sin, and an inflexible demand that it be adequately punished.

Q. 23. Prove that Christ came under this dire wrath.

A. Scripture abounds with statements not only that Christ suffered, but also that He suffered to expiate the sins of others. See Is. 53:10, 11, 13; Zech. 13:7; Matt. 27:46; Rom. 8:3; 2 Cor. 5:21; Gal. 3:13; Heb. 9:28; 1 Pet. 2:24; 1 Jno. 2:1; 4:10; Rev. 1:5; 5:9.

Q. 24. Was there any thing in Christ, either as God or as man, to draw upon Him the wrath of His Father?

A. No. Jno. 3:35; Luke 3:22; Heb. 7:26.

Q. 25. How then could He be the object of God's wrath?

A. Only on the ground of His taking upon Him the guilt of others in order to answer at the bar of justice for them. He freely became the representative and surety of the elect. Hence the unsheathing of the sword of jus-

tice against Him and the consequent unutterable anguish of His soul. 2 Cor. 5:21; Is. 53:4, 5; Zech. 13:7.

Q. 26. In what respect was Christ, when on the cross, forsaken by His Father?

A. In being judicially deprived of a sense of His Father's love to Him and filled, moreover, with a sense of His anger against Him as the representative of sinners.

Q. 27. Did not the very holiness of the Saviour intensify His mental distress in such circumstances?

A. Yes.

Q. 28. Mention a sixth element of Christ's humiliation.

A. His death, and that by crucifixion. Gal. 3:13; Phil. 2:8.

Q. 29. Was it humiliating to Christ to die?

A. Yes. That the Lord of glory and Prince of life should become a captive of death was surely a depth of abasement. Death, for a time, had dominion over Him. Rom. 6:9. He was thus exhibited to the universe as one in some way chargeable with sin; for "the wages of sin is death." Rom. 6:23.

Q. 30. Was there an element of humiliation in the very mode of Christ's death?

A. Yes. He died by crucifixion, a form of death most painful and most shameful, reserved for slaves and the most atrocious criminals. God Himself had branded it as peculiarly infamous, saying by Moses, "he that is hanged is accursed of God." Deut. 21:23; or, as the sentiment is expressed by Paul, "cursed is every one that hangeth on a tree," or on wood. Gal. 3:13.

Q. 31. What evidence is there that Christ really died?

A. *a.* He Himself definitely predicted His own death. See Matt. 16:21; 20:18, 19, 28; Luke 9:22; Jno. 10:11; 12:32, 33;

- b. The sacred historians expressly declare that He died. Matt. 27:50; Mark 15:37; Luke 23:46; Jno. 19:30;
- c. The Roman soldiers, presumably familiar with the signs of death, looking at Him, saw that He was dead. Jno. 19:33;
- d. Even had He not previously expired, He must have died from the spear-thrust of one of the soldiers. Jno. 19:34.

Q. 32. Specify a seventh item of Christ's humiliation.

A. His interment and continuance for a time as a prisoner of death.

Q. 33. Was the burial of Christ a part of His atoning work?

A. In a certain sense it was. He foreknew His burial and consented to it, and so bore by anticipation the humiliation of imprisonment in the grave. Is. 53:9; Matt. 16:21; Mark 8:31; 9:31; 10:34; 14:8; Luke 9:22, 31; Acts 10:39-41; 13:29, 30. His suffering, both mental and bodily, ended with His death. Jno. 19:30.

Q. 34. Whither did the soul of Christ go at His death?

A. To Paradise. Luke 23:43.

Q. 35. Is "Paradise" equivalent to heaven?

A. Yes. So we infer from 2 Cor. 12:3; Rev. 2:7.

Q. 36. What was the original import of this word?

A. The word is of Persian origin, and primarily signified a park kept for the pleasure of kings. In the Greek translation of the Old Testament it is used to denote the garden of Eden. Thus readily it came to signify heaven, a place of delights.

Q. 37. Is this entrance of the soul of Christ into heaven (or Paradise) to be regarded as His ascension?

A. No. His ascension took place when His entire manhood, inclusive of His body and soul, was received up into glory. Jno. 20:17; Acts 1:2, 9-11, 22.

TEXTS TO BE COMMITTED TO MEMORY.

Gal. 4:4, 5; 2 Cor. 8:9; Phil. 2:6-8; Gal. 3:13; Zech. 13:7; Rom. 6:23.

QUESTION XXVIII.

Wherein consisteth Christ's exaltation?

ANSWER.

Christ's exaltation consisteth in His rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. 1. Mention the items embraced in the exaltation of Christ.

- A. *a.* His resurrection from the dead;
b. His ascension to heaven;
c. His reception to the seat of honor in heaven;
d. His appointment to judge the world at the last day.

Q. 2. What evidence is there that Christ rose from the dead?

A. This is asserted distinctly and repeatedly in the New Testament.

Q. 3. Present a few particulars of the evidence available.

- A. *a.* It is stated definitely in the gospel narratives that Jesus was, after dying on the cross, laid in the rock-hewn tomb of Joseph. Matt. 27:60; Mark 15:46, 47; Luke 23:53; Jno. 19:41, 42;
b. It is no less clearly intimated that to the astonishment and distress of His followers the body thus deposited was on the third day after the interment no longer to be found in the sepulchre;

- c. To individuals and to companies of His disciples Jesus afterwards appeared in bodily form, speaking to them, giving them directions how to act, eating in their presence, and, in the case of Thomas, saying "Reach hither thy finger and behold My hands; and reach hither thy hand, and thrust it into My side, and be not faithless, but believing." Jno. 20:27;
- d. His disciples, so far from being credulous, seem to have been amazingly slow to believe the fact of His resurrection;
- e. Forty days after His alleged resurrection, a large company beheld Jesus ascend from the Mount of Olives heavenward, beyond their vision. Acts 1:4, 9; Luke 24:51;
- f. Thereafter, and particularly from the day of Pentecost, ten days afterward, the disciples, who were no hysterical visionaries, but sober-minded men, who, moreover, had no temporal advantage to gain, but every thing of that kind to lose by their testimony, witnessed boldly to the resurrection of their Master;
- g. The conversion and subsequent career of Saul of Tarsus lend powerful corroboration to the fact of the resurrection of the crucified Jesus.

Q. 4. How long did Jesus lie in the tomb?

A. From a late hour in the afternoon of the sixth day till the morning of the first day of the Jewish week. The only complete day which came between His burial and His resurrection was the Sabbath, or seventh day of the Jewish week. Luke 23:54-56; 24:1-3.

Q. 5. Did not Christ intimate that He should be three days and three nights in the heart of the earth, that is, the grave?

A. Yes. See Matt. 12:40.

Q. 6. How can these seemingly conflicting representations be harmonized?

A. On the principle that, according to the loose Jewish method of reckoning time, a part of a day was called a day. In Matt. 27:63, 64 we have a sample of this flexible method of computation. There it is related that the leaders of the Jews solicited Pilate to set a guard to watch the tomb of Christ "until the third day," because Christ had said, "After three days I will rise again." They evidently understood the expression "after three days" to mean in the third day, or within three days.

Q. 7. By whose power was the resurrection of our Lord effected?

A. His resurrection may be ascribed to each person of the Godhead. To the Father, as representing the claims of justice and law, it pertained to authorize the release of the august prisoner. To the Son, as thus authorized, it belonged to exert His own power in reclaiming His humanity from the dominion of death. To the Holy Spirit it fell to achieve the actual, vital reunion of the soul and body which had been temporarily sundered. Eph. 1:20; Phil. 2:9; Jno. 2:19; 10:18; Rom. 4:24; 8:11.

Q. 8. Was the resurrection of Christ a part of His atoning work?

A. That work ended with His death. Jno. 19:30; 1 Cor. 15:3.

Q. 9. How then explain the statement in Rom. 4:25, that Christ "was raised again for our justification"?

A. The import of this is that in His resurrection Christ was declared as surety to have met successfully in His people's behalf all the demands of justice and law. His resurrection was His justification and the pledge of their justification in due time. Is. 50:8; Rom. 6:6-9.

Q. 10. What is the second item of the exaltation of Christ?

A. His ascension to heaven.

Q. 11. What time elapsed between His resurrection and His ascension?

A. Forty days. Acts 1:3.

Q. 12. State some of the circumstances of His ascension.

A. Having led His apostles out from Jerusalem to the neighborhood of Bethany, He was, while in the act of blessing them, parted from them and borne upward out of sight. Luke 24:50, 51; Acts 1:9; 1 Tim. 3:16.

Q. 13. Where is the heaven to which Christ ascended?

A. We know not. It is a place; for the body of our Lord entered it. It is some place where God in a special manner reveals His glory, called therefore the "house of God." Ps. 23:6; Jno. 14:2, 3.

Q. 14. Can it properly be said that the Divine nature of Christ ascended to heaven?

A. No. His Divine nature is always everywhere. 1 Kings 8:27; Ps. 139:7-10; Jer. 23:23, 24.

Q. 15. How then could it be said that Christ ascended to heaven?

A. His human nature alone ascended; but, because of the union between the two natures of Christ, what is true of either nature may be affirmed of the entire person.

Q. 16. Is there not some resemblance to this in our constitution?

A. Yes. We may ascribe to the whole man what is true only of the body, or of the soul. Thus we say a man is tall, meaning only his body; or that he is wise, meaning only his soul.

Q. 17. State the third stage in the exaltation of Christ.

A. His sitting at the right hand of God, the Father.

Q. 18. Is not this a figurative representation?

A. Plainly so; for God is a spirit and has no bodily parts.

Q. 19. What is the import of this posture and position ascribed to Christ?

A. *a.* The sitting is indicative of rest after toil. The labor of making atonement is thus shown to be over. Heb. 10:12.

b. The sitting at the "right hand" of God denotes the position of dignity which Christ, as Mediator, occupies. A seat on the right hand was, and is, accounted that of special honor. 1 Kings 2:19. Hence when Christ ascended in triumph, He is said to have been set on the Father's right hand. Eph. 1:20-22; Phil. 2:9; Heb. 1:3; 8:1; 10:12; 12:2.

Q. 20. Why are the words, "the Father," inserted in the answer?

A. *a.* To guard against the incongruous conception of the Saviour's sitting at His own right hand, for He is God;

b. To indicate that as to the First person it belonged officially to send the Son on His mission of mercy, so also it pertained to Him to receive Him suitably at its close.

Q. 21. What comfort may the thought of Christ's sitting at the right hand of the Father afford to a Christian.

A. It may give him courage to meet difficulties and dangers and assure him of final victory. Heb. 12:1, 2; 2 Tim. 1:12.

Q. 22. What inference have Lutherans drawn from the Redeemer's sitting at the right hand of the Father?

A. That the human nature of Christ is omnipresent, the right hand of God being everywhere.

Q. 23. What interest have they in proving the ubiquity of Christ's humanity?

A. They seek thus to find support for their doctrine of Consubstantiation, which is that the body of Christ is literally present in the bread and wine of the Lord's Supper.

Q. 24. Point out the fallacy of this plea.

A. God has no right hand in a literal sense. To "sit at the right hand of God" is a figurative expression used to denote a position of the highest honor Godward.

Q. 25. What is the fourth step, or item, of the exaltation of Christ?

A. "His coming to judge the world at the last day."

Q. 26. Prove that there shall be a general judgment.

A. It is an event clearly foretold in Scripture. See Gen. 18:25; Ps. 75:7, 8; 96:13; 98:9; Eccl. 3:17; 8:12, 13; 12:14; Matt. 11:22, 24; 12:36, 41, 42; 25:31-46; Jno. 12:48; Acts 17:31; Rom. 2:16; 14:10; 2 Cor. 5:10; 2 Pet. 2:9; 3:7; Rev. 20:12.

Q. 27. What purpose may this procedure be meant to serve?

A. It may be intended to be a public vindication of God's ways of dealing with His creatures.

Q. 28. Who shall be the subjects of this judgment?

A. All human beings and, perhaps, all angels, at least all fallen angels. Ps. 50:3-6; Acts 17:31; Rom. 2:5-9, 16; 14:10-12; 1 Cor. 6:3; 2 Pet. 2:9; 3:7; Jude v. 6; Rev. 20:22.

Q. 29. What shall be the rule, or standard, of judgment?

A. The law of God. Rom. 2:12-16.

Q. 30. Shall this judgment extend to the thoughts, motives, and moral state of the heart, as well as to the outward conduct?

A. Yes. Eccl. 11:9; 12:14; Prov. 15:26; Acts 8:22; Rom. 2:16; 2 Cor. 5:10.

Q. 31. Shall any be condemned on the ground of non-election?

A. No. Election is the act of God, not of the creature.

Q. 32. What shall be the ground of condemnation in any case?

A. Sin, justly charged. Gen. 4:7; Rom. 6:23; 2:6-12.

Q. 33. Shall any but human beings receive acquittal on this day?

A. No. The fallen angels are reserved for punishment. Matt. 25:41; 2 Pet. 2:4; Jude v. 6.

Q. 34. What shall be the ground of acquittal in the case of any human being?

A. The righteousness of Christ imputed. Rom. 10:3, 4; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9.

Q. 35. With what intent shall the good deeds of the righteous be noticed in the judgment?

A. Partly as evidence that those who so acted were in saving union with Christ; and partly as evidence of the purifying and ennobling power of His grace; but not at all as a meritorious ground of salvation. Rom. 4:2-6; 3:20-22; 10:4; Phil. 3:9; Matt. 7:21.

Q. 36. For what end shall the evil deeds of the wicked be adduced in evidence at the last day?

A. As proof of their wickedness and as ground of just condemnation. Matt. 12:33-37; Rom. 6:23.

Q. 37. Shall the sins of the saints be brought under review at the general judgment?

A. On this point, which, happily, is not of very great moment, orthodox theologians differ.

a. Some say "No," arguing that in justifying a sinner God blots out all his sins and remembers them no more against him. Is. 43:25; Rom. 8:33; Heb. 8:12. On the same side it is urged that God would not expose His people to needless reproach before the universe.

b. Others say "Yes." This is the side favored in the Westminster Confession, wherein occur these words: "In which day" (meaning the last day) "not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall

appear before the tribunal of Christ to give an account of their thoughts, words, and deeds." (See Conf., Ch. XXXIII. Sec. 1.)

Q. 38. Present some considerations in support of this latter view.

- A. *a.* So commingled are the righteous with the wicked in this world that the sins of the former can hardly be disentangled from those of the latter;
- b.* If the good deeds of the righteous shall be noticed, as we are taught that they shall, the imperfection of these must come into view;
- c.* In order that the wealth of God's grace may be displayed, the sins of the saved must be taken into account;
- d.* The saints will gladly consent that their sins be unfolded to the world, if thereby the riches of Divine grace may be revealed to the universe. 1 Tim. 1:12-16;
- e.* As a matter of fact, God has exhibited in His Word to all who read it many of the sins of His people;
- f.* Many direct statements of Scripture seem to sustain this view. See Eccl. 12:14; Matt. 12:36; Luke 8:17; 12:2, 3; Rom. 14:10-12; 1 Cor. 4:5; Rev. 20:12, 13.

Q. 39. Who shall be the judge on this august occasion?

A. God, in the person of the Mediator. Jno. 5:22, 27; Acts 17:31; Rom. 14:10; Matt. 25:31-46; 2 Cor. 5:10.

Q. 40. In what respects does it seem fitting that Christ should be the judge?

- A. *a.* He is possessed of the qualities requisite for such a position, namely, infinite knowledge and absolute rectitude;

- b. It is meet that He Who, for the sake of sinners, endured reproach and stood as a criminal before His creatures to be condemned, should have this honor conferred upon Him. Phil. 2:6-12; Heb. 12:2;
- c. In view of the love shown by Him to men, His sentence of condemnation shall have the greater weight.

Q. 41. Shall the redeemed have any part in the function of judging?

- A. a. It would seem that the saved ones shall in the day of judgment be first recognized and acquitted, and then received to seats of honor with Christ Himself. Rev. 3:21;
- b. Then, perhaps, they shall join with Him in passing sentence on the impenitent and lost. 1 Cor. 6:2, 3.

Q. 42. Is it necessary to believe that the day of judgment shall be merely a period of 24 hours?

A. No. The word "day" is often used in Scripture to denote a season, or an indefinite period, and probably is so used in this case. Ps. 20:1; 50:15; 59:16; 77:2; Jer. 51:2; Ps. 110:3; Ex. 32:34.

Q. 43. When shall this day be?

A. Immediately after the resurrection and at the end of the world. Jno. 5:28, 29; 6:40, 44; 11:24; 12:48; 2 Pet. 3:10.

Q. 44. Is there reason to believe that this day, though long foretold, shall come as a surprise to multitudes?

A. Yes. Matt. 24:36-44, 50; 25:13; 1 Thess. 5:2; 2 Pet. 3:10.

Q. 45. Is there warrant for the belief that there shall be two judgment days, one before, and the other after, the millennium?

A. No. It would seem that the judgment shall be a continuous transaction pertaining to the entire race. Matt. 25:31-33; Jno. 5:28, 29; Acts 17:31; 24:15, 21.

Q. 46. Is the view just expressed favored in the Westminster Standards?

A. Yes. See Confession of Faith: Ch. VIII. Sec. 4; Ch. XXXIII. Sec. 1; Larger Catechism: Questions 87, 88.

Q. 47. Ought not the prospect of this "great day" to fill with alarm the ungodly, and to produce in the godly both holy awe and triumphant anticipation?

A. Yes. Rom. 2:5, 6; Eccl. 12:14; Luke 12:35, 36; 2 Pet. 3:11.

TEXTS TO BE COMMITTED TO MEMORY.

Rom. 1:4; Jno. 5:28, 29; Acts 17:31; Col. 3:1-4; Heb. 9:24-26.

QUESTION XXIX.

How are we made partakers of the redemption purchased by Christ?

ANSWER.

We are made partakers of the redemption purchased by Christ by the effectual application of it to us by His Holy Spirit.

Q. 1. What is meant by the word "redemption"?

A. It means in strict usage deliverance from bondage, or captivity, by payment of a debt, or a ransom.

Q. 2. In what respects are fallen men in a state of bondage and captivity?

A. *a.* They are in the grasp of Divine justice, which demands satisfaction for their violation of law. They have incurred a penalty which must be met. Gal. 3:10, 13;

b. The law of God under which they exist demands perfect obedience; for the bearing of the penalty is not equivalent to obedience;

c. They are, as a punishment, given over to their own evil appetites and to the power of Satan. Rom. 1:28-32; Eph. 2:3; Acts 26:18.

Q. 3. In what two respects is Christ the Redeemer?

A. He redeems by price and by power.

Q. 4. Which of these is the more fundamental item of redemption?

A. Redemption by price. 1 Cor. 6:20; Heb. 9:12; 1 Pet. 1:18, 19.

Q. 5. What price did Christ pay for the redemption of the elect?

A. He gave Himself in obedience unto death. Gal. 3:13; 4:4, 5; 1 Tim. 2:6; Phil. 2:8.

Q. 6. Is His payment of this price the ground of His right to deliver by power?

A. Yes. By this payment He secured for all in whose room He acted a full salvation from sin and from all its penal effects. Matt. 1:21; Eph. 1:10; 1 Cor. 1:30.

Q. 7. Can we in our own strength appropriate to ourselves this redemption?

A. No. We are spiritually dead, and, so far from seeking part in this salvation, we will, if left to ourselves, obstinately reject it. Rom. 8:7; Jno. 5:40; Col. 1:12, 13; Jno. 3:3, 5, 19, 20; 7:7.

Q. 8. Did the satisfaction made by Christ secure for all for whom it was made the desire and ability to receive full salvation?

A. Yes. He gave Himself to *save* men, not merely to procure for them an *offer* of salvation. Matt. 1:21; 1 Tim. 1:15.

Q. 9. Is the genuine desire to share in the redemption provided by Christ a product of this redemption?

A. Yes. It is by the grace of God reaching us through the atoning work of Christ that we really desire true salvation. Eph. 2:8.

Q. 10. Is the desire to be saved simply from punishment a fruit of gospel redemption and a proof of piety?

A. No. This desire is constitutional, and has survived the fall. It survives even in the evil spirits. Matt. 8:29; Jas. 2:19.

Q. 11. Is the desire to be freed from sin natural to man as fallen?

A. No. Rom. 8:7; Jno. 8:34, 42-45.

Q. 12. Why is the word "effectual" used in the answer?

A. To suggest that there is an outward application which may be ineffectual.

Q. 13. Is there in a loose sense an application of redemption made in the gospel offer and the outward means of grace?

A. Yes. Acts 13:38, 46, 47; 26:19, 20; Rom. 10:10-12.

Q. 14. By whose agency is our real participation in the salvation provided by Christ effected?

A. By that of the Holy Spirit. Jno. 3:3, 5; Rom. 8:9, 13, 14; Gal. 5:22, 23; Ezek. 36:25-27; Zech. 12:10.

Q. 15. Why is the Holy Spirit called "His," that is, Christ's, Spirit?

A. Because in the Divine method of salvation the Spirit is sent, or given, by the Son as well as by the Father for our sanctification. Jno. 15:26; 16:7; Acts 2:33.

Q. 16. Ought not all who enjoy the outward means of grace to be concerned to have with these the quickening power of the Holy Spirit?

A. Yes. 1 Cor. 2:14; 3:6, 7; 12:3; 2 Thess. 2:13; 1 Pet. 1:22.

TEXTS TO BE COMMITTED TO MEMORY.

Matt. 1:21; 1 Cor. 1:30; Acts 13:38; Gal. 5:22, 23; Ezek. 36:25-27; Acts 2:33; Titus 3:5, 6.

QUESTION XXX.

How doth the Spirit apply to us the redemption purchased by Christ?

ANSWER.

The Spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ, in our effectual calling.

Q. 1. What is meant by the "application of redemption"?

A. God's method of putting men into actual possession and enjoyment of the blessings procured for them by the atoning work of Christ.

Q. 2. To whom does it peculiarly belong to make this application?

A. To the Holy Spirit, as already stated. Jno. 3:5; Tit. 3:5.

Q. 3. Is there a subordinate sense in which a man may apply this redemption to himself and to others?

A. Yes. 2 Cor. 7:1; Phil. 2:12; Matt. 28:19, 20; 2 Cor. 5:20.

Q. 4. Do the Father and the Son concur with the Holy Spirit in this process of application?

A. Yes. In all acts of the Deity toward the universe all the Divine persons concur and co-operate, while one of them may more directly and officially be engaged. Hence, while the Spirit particularly may be said to apply redemption, the Father also does, and likewise the Son. Jno. 6:44, 45; 17:17; Rom. 8:30, 32; Jno. 12:32; Acts 5:31; 2 Cor. 12:9.

Q. 5. What are the chief steps in the process of application?

A. Calling, justification, adoption, sanctification, and glorification.

Q. 6. Does not sanctification in its widest sense include at least effectual calling?

A. Yes. Effectual calling is initial sanctification; but, for sake of clearness, it is customary to treat it as a distinct head or field of inquiry.

Q. 7. In the process of applying redemption, what is the most fundamental, or central, act of the Spirit?

A. He quickens, or vivifies, the soul, and, in so doing, produces in it the germ of faith and unites it to Christ.

Q. 8. What is the process styled which issues in this union?

A. Effectual Calling.

Q. 9. State the nature of the union subsisting between Christ and those who are effectually called.

A. This is a threefold union, namely, a federal, a vital, and a fiducial union.

Q. 10. What is the "federal," sometimes called "the legal," union between Christ and His people?

A. It is the union prospectively constituted in the covenant of grace from eternity between the Son of God and those given Him to be redeemed. Jno. 17:2, 6, 24; Eph. 1:4; Titus 1:2.

Q. 11. What is the vital union between Christ and His people?

A. It is that intimate and mysterious relationship established in the instant of regeneration, when the Holy Spirit, as the Spirit of Christ, quickens the soul theretofore dead in sin. Jno. 15:1-8; Rom. 8:1, 9-11. There is now established a mutual indwelling, that of the regenerated in Christ and of Christ in them. Jno. 14:17-20; Col. 3:3, 4.

Q. 12. What is the fiducial union between Christ and His people?

A. This denotes the clasping of Christ in the exercise of faith by the soul that has been regenerated. Jno. 6:53-57; Rom. 5:2; Eph. 3:17-19; Col. 2:6, 7; 1 Pet. 1:5.

Q. 13. What results from this threefold union?

A. Communion and mutual indwelling. Jno. 14:23; 17:21, 22, 23, 26; Eph. 5:29, 30; Col. 2:19; 3:3.

TEXTS TO BE COMMITTED TO MEMORY.

Jno. 15:1-8; Rom. 8:9-11; Eph. 3:17-19; Eph. 5:29, 30; Col. 3:3.

QUESTION XXXI.

What is effectual calling?

ANSWER.

Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.

Q. 1. Is there any call addressed by God to sinners which may be ineffectual?

A. Yes. There is an outward call addressed by God to sinners which may be unheeded and even spurned. Prov. 1:24-30; Matt. 11:20-24; Jno. 12:37-41, 48, 49; 15:22-25.

Q. 2. What is this outward call?

A. It is the offer made by God to sinners of Christ as a Saviour. This is often styled "The gospel call."

Q. 3. To whom is this call addressed?

A. To men as sinners. Prov. 8:4; Is. 55:1-3; Matt. 11:28.

Q. 4. Through what channel does this call come?

A. Through inspired men in their announcements, whether by mouth or pen. Jno. 5:39, 46; 20:31; Acts 26:16-18.

Q. 5. Is this call limited, as some have taught, to "sensible" sinners, that is, persons convicted in their consciences of sin?

A. No. It is meant for men who are sinners, whether or not they are alarmed, or conscience-stricken.

Q. 6. What practical evil would proceed from limiting the gospel call to such as duly feel their need of it.

A. The effect would be to turn the thoughts of those addressed rather to themselves than to Christ, and to gender doubt instead of faith.

Q. 7. To whom particularly is due the honor of having contended for a free, unhampered offer of salvation to men as sinners?

A. To Calvinists, and chiefly to those in the Church of Scotland in the 18th century who were designated "Marrowmen," most of whom withdrew, or "seceded," from said Church.

Q. 8. Whence arose the designation "Marrowmen"?

A. From the reprint in 1718, with a commendatory note by ministers of the Church of Scotland, of a book which had appeared in England in the previous century under the title of "The Marrow of Modern Divinity," in which the free offer of salvation to sinners of mankind is vigorously inculcated.

Q. 9. Does the universal offer of the gospel presuppose as its basis universal atonement?

A. No. But it implies the infinite value of the atonement, and its sufficiency for the salvation of all who believe in Christ.

Q. 10. Is this outward, or gospel, call ordinarily necessary to salvation?

A. Yes. Prov. 29:18; Mark 16:15, 16; Rom. 10:14-17; 1 Cor. 1:21.

Q. 11. What are the exceptional cases?

A. Infants and idiots, or persons incapable of rational action.

Q. 12. Is there in Scripture any express declaration that all who die in infancy are saved?

A. No. So far from this, there is no explicit declaration of the salvation of any such infant.

Q. 13. On what then do those who dogmatically assert the salvation of all who die in infancy depend?

A. On inferential arguments, which, however plausible, are not entirely conclusive.

Q. 14. Are these arguments adequate to warrant the hope, though not the complete assurance, of the salvation of all such infants?

A. It rather seems so.

Q. 15. Even if such infant salvation is a fact, is there any reason discoverable why some reticence in regard to it might be maintained in Scripture?

A. Yes. Otherwise fanatics might be led to the crime of infanticide in order to insure the salvation of the little ones.

Q. 16. Does the Westminster Confession either declare or deny the salvation of all who die in infancy?

A. Neither. It assumes that infants dying in infancy may be of the number of the elect, and may be saved, but declares that, if saved, it must, in their case as in the case of adults, be on the ground of Christ's righteousness and by the sanctifying power of the Holy Spirit.

Q. 17. Is there special ground for hope in relation to the dying infants of believers?

A. Yes. Believers, like Abraham, are in covenant with God; and to each of them, as to him, pertains the promise: "I will establish My covenant between Me and thee and thy seed after thee, for an everlasting covenant, to be a God unto thee and to thy seed after thee." Gen. 17:7. This covenant *stands unless repudiated* by the believer's offspring. But an infant is incapable of repudiating it.

Q. 18. Is it presumable that the case of persons devoid of reason should rank with that of infants?

A. Yes; provided that the idiocy, or insanity, dates from birth or infancy. The case of those who, after years of sanity, are stricken with insanity, differs from that of those who are devoid of reason from birth, or from helpless childhood.

Q. 19. Do the Scriptures authorize the opinion that adult heathen, dying without the gospel, are saved?

A. No.

Q. 20. Present some considerations which seem to forbid the hope of salvation in the case supposed.

A. *a.* Idolaters are denounced in Scripture as abominable to God and exposed to His curse. Ps. 97:7; Is. 42:17; 44:9, 20; Eph. 2:11, 12; Rev. 22:15.

b. The heathen are unholy; but without holiness no man shall see God. Eph. 2:1, 2, 11, 12; 4:17-19.

c. The outward, or gospel, call is necessary to the salvation of sane adults. Prov. 29:18; Rom. 10:14-17; 1 Cor. 1:21; 1 Thess. 2:16.

d. It is the testimony of true converts from heathenism that, till the gospel came to them, they were unholy and unsaved.

e. If even it were admitted, as some hold, that certain heathen, such as Socrates and Plato, might be saved without the gospel revelation, the gloom would be but little removed.

Q. 21. Ought not the thought of the sad condition and prospects of the heathen to stir the Church to quenchless ardor in mission work?

A. Yes.

Q. 22. Why is effectual calling said to be a "work"?

A. Because it embraces more acts than one.

Q. 23. Name the two ingredients of effectual calling.

A. Regeneration and conversion.

Q. 24. What clause in the definition indicates most clearly the regenerating act?

A. The phrase "renewing our wills."

Q. 25. How is conversion described?

A. In the words, "He doth persuade and enable us to embrace Jesus Christ."

Q. 26. In current speech is not the word "conversion" often used to include regeneration, as well as the resulting act of faith in Christ which is more properly conversion?

A. Yes.

Q. 27. Who is the immediate author of effectual calling?

A. The Holy Spirit. Jno. 3:5-8; 14:16, 17, 26; 16:8, 13, 14; Rom. 8:5, 9; 2 Thess. 2:12.

Q. 28. What are the various operations of the Spirit in effectual calling?

A. (a) Conviction; (b) Illumination; (c) Renewal of the will; (d) The inciting and enabling of the soul to embrace Christ as the Saviour.

Q. 29. Is the "conviction" produced in effectual calling a mere intellectual conviction?

A. No. It involves not only an apprehension of facts, but also a state of feeling corresponding to the facts.

Q. 30. To what facts does this conviction relate?

A. Our sin and misery. Luke 15:17; Jer. 31:19; Acts 2:37; 2 Cor. 7:11.

Q. 31. In what point particularly is enlightenment afforded in effectual calling?

A. In regard to Jesus Christ as the Saviour. 1 Cor. 1:23, 24; 2:2; Jno. 16:13, 14; 15:26; Col. 1:27, 28.

Q. 32. What views of Him are given in effectual calling?

A. His excellence, suitableness, all-sufficiency, and accessibility as a Saviour. Song of Sol. 5:9-16; Jno. 6:68, 69; Eph. 1:17, 18; 1 Jno. 5:11, 12.

Q. 33. What is the decisive act of the Spirit in effectual calling?

A. The renovation of the will. Ps. 110:3; Ezek. 36:25-27; Eph. 4:20-24.

Q. 34. In what sense is the word "will" used in the Catechism?

A. To indicate not merely the faculty of volition, which is the sense now commonly attached to it, but also the affections, desires, and moral tendencies of the soul.

Q. 35. What, then, is meant by the "renewal" of the will?

A. The production of a holy inclination, or the giving of a Godward bent to our moral nature. Rom. 7:22; 2 Cor. 5:17; Eph. 5:8; Col. 3:8-10.

Q. 36. May there be much knowledge of truth, compunction of conscience, and outward reformation, or conformity to law, without a renewal of the will?

A. Yes. Matt. 7:21-23; 13:20, 21; Acts 8:13, 21-23.

Q. 37. What is the first act of the regenerated soul?

A. Conversion, or turning to Christ in the exercise of faith. Acts 16:31; Rom. 10:10, 11. The regenerated one is brought into a believing attitude.

Q. 38. Who is the sole agent in regeneration?

A. The Holy Spirit. Ezek. 36:27; Jno. 3:3-8; 1 Cor. 12:3; Eph. 2:18.

Q. 39. In conversion who are the agents?

A. The Holy Spirit and the regenerated person. Ezek. 36:27; Phil. 2:12, 13.

Q. 40. Which of these leads in conversion and subsequent sanctification?

A. The Holy Spirit. See the texts just indicated, and also Rom. 8:13, 14, 26, 27; 15:13.

Q. 41. Yet does the soul at any stage in the entire process of sanctification act under coercion?

A. No. Ps. 110:3; Hosea 11:4; 2 Cor. 3:17; Phil. 3:7-14.

Q. 42. Is the offer of Christ as the Saviour made to men as sinners, and that without any condition or meritorious qualification?

A. Yes. Prov. 8:4; Is. 55:1-3; Matt. 11:28; Acts 16:31; Rev. 22:17.

Q. 43. Who then have a warrant to claim Christ as Saviour?

- A. *a.* Only sinners. 1 Tim. 1:15; Matt. 1:21; 9:13; 18:11;
b. Only sinners of the human race, and all of them. Prov. 8:4; Heb. 2:14-16;
c. Only such sinners before death, or while in this world. Prov. 14:32; Jno. 8:24; Heb. 9:27, 28.

TEXTS TO BE COMMITTED TO MEMORY.

Rom. 10:14-17; 1 Thess. 2:16; Phil. 3:8-11; 2 Cor. 5:17; Eph. 5:8; Ezek. 36:27; Rev. 22:17.

QUESTION XXXII.

What benefits do they that are effectually called partake of in this life?

ANSWER.

They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. 1. What main stages are traceable in the bestowal of blessings on those who are effectually called?

A. Some are bestowed before death, some in the instant of death, and some at the resurrection.

Q. 2. Mention those which precede death.

A. Justification, adoption, and a measure of sanctification, with various resulting benefits.

Q. 3. In the instant of death what blessings accrue to those who have been effectually called?

A. *a.* Complete deliverance from sin and conformity to the law of God;

b. The entrance of the soul into glory;

c. The resting of the body from pain and toil and in union with Christ;

Q. 4. Specify the blessings which await the effectually called at the resurrection.

A. The restoration of their bodies in a glorified form from the power of the grave, their open recognition and acquittal in the totality of their persons by the Judge, and their reception into endless glory.

Q. 5. Do all the blessings attainable in this life by those who are effectually called come at once to them on their regeneration?

A. No; some come at once, others only gradually.

Q. 6. What benefits are immediately enjoyed?

A. Justification and adoption.

Q. 7. In the order of time do these accrue in the very instant of regeneration, or effectual calling?

A. Yes.

Q. 8. In logical order, or that of thought, does not effectual calling precede justification and adoption?

A. Yes. Eph. 2:8; Jno. 1:12.

Q. 9. What benefits attainable in this life may only gradually be enjoyed by those who are effectually called?

A. Growth in assurance, love, joy, hope, purity.

Q. 10. Is not the germ of all these blessings included in effectual calling?

A. Yes. 2 Pet. 1:5-7; Phil. 1:6.

TEXTS TO BE COMMITTED TO MEMORY.

2 Pet. 1:5-7; Phil. 1:6; Jno. 1:12; Prov. 4:18; Phil. 3:12-14.

QUESTION XXXIII.

What is justification?

ANSWER.

Justification is an act of God's free grace wherein He pardoneth all our sins and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 1. What does the word "just" signify?

A. It signifies a condition of conformity to the requirements of the law of God.

Q. 2. What does the word "justify" mean?

A. To declare, reckon, or prove just, that is, as conformable to the law to which one is amenable.

Q. 3. Does this word ever signify to make just?

A. Never. To make just is to sanctify, not to justify.

Q. 4. Adduce some texts illustrative of the meaning of the word "justify."

A. See Deut. 25:1, where direction is given to the judges to justify the *righteous*. Here the word cannot mean to make the righteous just, for the righteous are already just. See also Job 27:5; Ps. 51:4; Prov. 17:15; Is. 5:23.

Q. 5. What word is the direct contrast of the word "justify"?

A. The word "condemn." See Job. 9:20; Matt. 12:37; Rom. 5:18; 8:33, 34.

Q. 6. By condemning a man do we make him guilty?

A. No; we only pronounce, or declare, him to be guilty.

Q. 7. By justifying a man do we make him just, or righteous?

A. No; we only declare him to be so.

Q. 8. Is the distinction just made a profitless contention about words?

A. No. It is one of profound doctrinal and practical moment. In a large degree Romish error grows out of a misconception as to the import of the word "justification."

Q. 9. Why is justification described as an act?

A. To indicate that it is not a process, but something done at once.

Q. 10. Give proof that justification is an act.

- A. *a.* The word "justify," as already shown, means to pronounce or declare just; and this is an act;
- b.* The instant in which a man first lays hold of Christ by faith he passes from a state of condemnation to one of justification, and, if so, justification must be an instantaneous act. Jno. 3:36; 5:24; Rom. 5:1;
- c.* Stages, or degrees, of justification are not spoken of in Scripture.
- d.* We are not urged in Scripture to grow in justification.

Q. 11. Who is the author of justification?

A. God, particularly the Father. Rom. 8:29, 30, 33.

Q. 12. Why may justification be described as an act of God's free grace?

A. Because it proceeds, as does our entire salvation, from the sovereign, unmerited love of God. Jno. 3:16; Eph. 2:5, 8.

Q. 13. Yet does God justify in a sovereign capacity?

A. No. He justifies in a judicial capacity, that is, on good legal grounds. In other words, He has respect to the claims of justice, or acts in accordance with the rigorous demands of justice when He justifies. Rom. 3:26.

Q. 14. What are the constituents, or elements, of justification?

A. Pardon and acceptance.

Q. 15. How do these differ from each other?

A. Pardon means forgiveness. Acceptance means the recognition of one as having positively kept the law and as being therefore entitled to favor.

Q. 16. Prove that God does pardon sins.

A. This is expressly taught in Scripture. Ex. 34:6-9; Ps. 32:2; 103:3; Is. 43:25; Rom. 3:25, 26.

Q. 17. Does the pardon included in justification extend to all the sins of the person justified?

A. Yes. All his past sins are forgiven, and it is provided that sins afterwards committed by him shall not be charged to him, and this is equivalent to a forgiveness. Is. 43:25; Ps. 103:3, 12; Is. 1:18; Jno. 5:24; Col. 2:13; Heb. 8:12.

Q. 18. Do not justified persons still need, while in this life, to seek the pardon of their sins?

A. Yes. Our Lord taught us to pray, "Forgive us our debts," and saints are often represented in Scripture as suppliants for pardon. Ps. 25:11, 18; 51:1, 9; 130:3, 4; Neh. 1:6-9.

Q. 19. How may the pardon bestowed in justification be distinguished from that bestowed on those already justified?

A. The former may be styled "judicial" forgiveness and the latter "fatherly" forgiveness.

Q. 20. Wherein do these two forms of pardon differ?

A. a. In judicial pardon all of our sins are forgiven; whereas in fatherly pardon only those done after justification are considered;

b. In judicial pardon, the proper *penalty* of sin is for ever removed. By fatherly forgiveness the *chastisement* incurred by the child of God is either averted, or removed, or made medicinal. Heb. 12:10, 11;

c. Judicial pardon is irrevocable and, if so, is never repeated in the case of the same person. Fatherly forgiveness is needed and may be received often by the same person. Is. 43:25; Heb. 12:6-8, 10, 11; Ps. 119:67, 71, 75.

Q. 21. Beside pardon what is embraced in justification?

A. Acceptance.

Q. 22. What is meant by this acceptance?

A. The reception of one into favor, or the recognition of one as righteous and so entitled to favor.

Q. 23. While distinguishable in thought, are these two elements of justification inseparable in fact?

A. Yes. So far as sinners are concerned, he who is pardoned is also accepted, and he who is accepted is also pardoned. Rom. 5:1; 8:30; Jno. 3:36; 5:24.

Q. 24. Why are the words "righteous in His sight" used in the answer of the Catechism?

A. To suggest that the righteousness which counts for justification is not a righteousness *in us*, but another righteousness on which the eye of God rests, or to which He has regard when He justifies us.

Q. 25. What is meant by righteousness?

A. Conformity to the requirements of the law of God.

Q. 26. What is the righteousness which forms the ground of our justification?

A. The righteousness of Christ. Is. 45:24, 25; 46:13; 53:11; Jer. 23:5, 6; Rom. 3:21-24; 5:19; 10:3, 4; 1 Cor. 1:30.

Q. 27. What is meant by the "righteousness of Christ?"

A. *a.* Not His eternal holiness as God. Had this been the ground of our justification, the incarnation and obedience of the Son of God would not have been requisite for our salvation;

b. His merit both in bearing the penalty due to us for sin, and in obeying perfectly the law for us; in other words, His "doing and dying," or His obedience unto death. Matt. 3:15; Rom. 10:4; 5:19; Phil. 2:8; 3:9.

Q. 28. Was it necessary that our Redeemer should obey the law in its covenant form for us, as well as suffer the punishment due for our sins?

A. Yes. In order to our entrance into heaven, we must have a positive righteousness; not merely exemption from condemnation, but also a title to the favor of God. Matt. 19:17; Rom. 5:19; Gal. 3:10, 12.

Q. 29. Is deliverance from the law in its covenant form an immediate effect of justification?

A. Yes. Christ obeyed the law in that aspect for His people. Rom. 6:14; 7:4, 6; Gal. 4:4, 5; Rom. 5:19.

Q. 30. Is deliverance from the law as a rule of life procured by Christ for His people?

A. No. To suppose this would be to assume that to disregard the law of God is a privilege, and that the Son of God gave Himself to procure for us the right to do wrong.

Q. 31. Yet is there not a sense in which the believer is delivered from the law as a rule of life?

A. Yes, in this respect, that he is, in virtue of the atonement, exempt from the punishment which his violations of the law deserve.

Q. 32. May not believers for the sins which they commit after their conversion and justification be subjected to severe trials?

A. Yes. Ps. 89:30-33; Heb. 12:6-10.

Q. 33. Are these trials, in the case supposed, penalties in the strict sense of the word?

A. No. They are fatherly chastisements.

Q. 34. Wherein do punishment and chastisement agree?

A. Both involve pain, or loss, in some form.

Q. 35. Wherein do they differ?

A. Punishment is pain inflicted for the satisfaction of the claims of justice; whereas chastisement is pain inflicted for the benefit of the person, or party, afflicted. These are the primary ends of punishment and affliction, while in both cases secondary ends may be subserved.

Q. 36. Are justified persons exempted from punishment in the strict sense of the word?

A. Yes. Their surety, Christ, bore the punishment due to them. Rom. 5:19; 6:6; 8:1; Gal. 3:13; Eph. 1:7; 1 Pet. 2:24; Is. 53:4-6.

Q. 37. How do we obtain an interest in the righteousness of Christ?

A. This righteousness is imputed to us by God. Rom. 4:5, 6, 11, 22-24.

Q. 38. What is meant by imputation?

A. A reckoning of something to one's account.

Q. 39. Give an illustration of the import of this word.

A. Paul, writing to Philemon in behalf of Onesimus, says, "If he hath wronged thee, or oweth thee aught, put that on (or to) mine account"; that is, impute, or charge, it to me, and I will answer for it. See Philem. v. 18.

Q. 40. What does God do when He imputes to us the righteousness of Christ?

A. He reckons us as having *legally* done and suffered what Christ as our representative *actually* did and suffered, and so as entitled to the benefit of His substitutionary work.

Q. 41. How do we receive this imputed righteousness?

A. By faith; that is by heartily accepting Christ as the offered Saviour, and relying on Him alone for salvation. Jno. 3:16, 36; 6:35, 40, 47; 12:46; Acts 16:31.

Q. 42. Is our faith any part of the justifying righteousness?

A. No; no more than the hand, or mouth, by which we take food is a part of the food. The righteousness on the ground of which we are justified is in Christ. By faith we appropriate it to ourselves according to the gospel offer.

Q. 43. Is not this very faith a grace procured for us by the righteousness which is the ground of our justification?

A. Yes. Eph. 2:8; Phil. 1:29; Gal. 5:22; 2 Pet. 1:1.

Q. 44. Is faith, and no other grace, the instrument of justification?

A. Yes. Jno. 3:16; 1:12; 5:24; Acts 16:31; Eph. 2:8.

Q. 45. Is this office of faith a mere arbitrary appointment, which might as well have been assigned to love, or joy, or some other affection?

A. No; the assignment corresponds to our nature and need.

Q. 46. What is there in our nature, and in the salvation which we need, that commends faith to the office it holds?

A. Faith is reliance. It is the expression of a sense of dependence. It gives in this case the glory of salvation to God. Rom. 4:6.

Q. 47. Do not other gracious affections, such as love, hope, repentance, joy, intertwine or blend with this faith?

A. Yes. But the radical grace is faith. 2 Pet. 1:5-7; Eph. 2:8.

Q. 48. Is faith a condition of our justification?

A. It may be called "a sine qua non," or a condition of connection, but not a condition of merit. In *The Larger Catechism* (Ques. 31) it is said to be "a condition to interest us in Christ." It is no part of our justifying righteousness, but it serves to connect us with that righteousness.

Q. 49. What answer may be given to the objection that the doctrine of justification, as now set forth, involves an absurdity, namely, the transfer of moral character?

A. The assumption is false. Our doctrine implies that legal responsibility, not moral character, is, in certain circumstances, transferable. Imputation is not equivalent to infusion.

Q. 50. In what circumstances may transfer of legal responsibility take place?

- A. *a.* If the lawgiver having supreme jurisdiction consents to the transfer;
b. If the substitute has the right of self-disposal;
c. If the transfer does not cause permanent injury to the substitute;
d. If in the transfer no injury results to the community, or to the interests of morality.

Q. 51. Are all these conditions realized in the method of justification for which we contend?

A. Yes. God, the supreme lawgiver, not only admitted, but even provided, a substitute for sinners. This substitute possessed the sovereign right of self-disposal, and freely offered Himself as our substitute. He could assume this burden not only without suffering permanent injury, but even to His own glory in an eminent degree. By the transfer the interests of society are protected and promoted; for those justified are also sanctified.

Q. 52. Is the teaching in the Epistle of James, chapter 2d, at variance with our doctrine?

A. It is complementary, not contradictory. James treats of a particular aspect of justification, namely, justification before men. He teaches that a faith which is justifying is a faith which is fruit-bearing, the fruit being good works. According to him, a dead, inoperative faith is not a justifying faith. But in exact harmony with this is the statement in the Westminster Confession which runs thus, "Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love."

Q. 53. Is the objection warranted that this doctrine of justification is unfavorable to morality?

A. No, as may be shown in the following particulars:

- a.* Holiness may be of great value, although not the ground in any respect of our justification;

- b.* The believer, although delivered from the law in its covenant form, is still under it as a rule of life, and even under deeper obligation to observe it, because of deliverance from it as a covenant. Rom. 12:1;
- c.* We never begin to keep the law truly till we are delivered from it as a covenant. Rom. 6:14; 7:4, 6; Gal. 2:19, 20;
- d.* The same objection was urged against the doctrine of justification taught by Paul, a presumptive proof that his doctrine and ours are one. Rom. 3:28, 31; 6:14, 15; 7:6.

TEXTS TO BE COMMITTED TO MEMORY.

Jno. 3:36; 5:24. Rom. 8:29, 30; 3:26; Is. 1:18; Heb. 12:10, 11; Gal. 3:10, 12; Acts 16:31; Is. 53:4-6; Phil. 1:29; Rom. 6:14; 7:4-6.

QUESTION XXXIV.

What is adoption?

ANSWER.

Adoption is an act of God's free grace whereby we are received into the number, and have a right to all the privileges, of the sons of God.

Q. 1. What is the general nature of adoption?

A. The legal establishment of the parental and filial relation between persons not originally so related.

Q. 2. Why is this called an act?

A. To indicate that it is not a process, but simply a change of legal relation.

Q. 3. Why is it called an act of God's free grace?

A. To declare that it is the fruit of sovereign favor; that is, a kindness to which the objects of it were not entitled. Eph. 1:5.

Q. 4. What is the particular nature of this act?

A. It is God's assigning to persons, previously aliens and enemies, the rank of sonship in relation to Himself.

Q. 5. Is not this legal transfer always accompanied by the communication of a filial spirit toward God?

A. Yes. Rom. 8:14, 15; Gal. 3:26; 4:6.

Q. 6. What is meant by the "adoption" spoken of in Rom. 9:4, where it is said of the Israelites that to them "pertaineth the adoption"?

A. This signifies the state of special religious privileges into which the Israelites, as a people, were brought; a national adoption.

Q. 7. What is meant by the "adoption of the body" mentioned in Rom. 8:23?

A. That transformation which the bodies of the saints shall undergo at the resurrection. I Cor. 15:43, 44, 52-54.

Q. 8. Is there any difference between adoption and the acceptance which is involved in justification?

A. Acceptance is the admission of one to a secure standing in the favor of God. Adoption is the definite assignment of such a one to the rank of a son of God. Jno. 1:12.

Q. 9. Does adoption presuppose acceptance?

A. Yes. One adopted must previously have found favor with the person adopting him.

Q. 10. Is adoption, as some think, of a composite nature, embracing regeneration and acceptance?

A. No. According to Roman law, adoption was a legal transaction presupposing the acceptance of the person adopted, but including no change of his nature.

Q. 11. Does adoption follow regeneration?

A. Logically it does (Jno. 1:12), but chronologically they are coincident. By regeneration we get the nature, by adoption we obtain the legal standing, of children of God.

Q. 12. Who are the objects of this adoption?

- A. *a.* Only human beings. Heb. 2:14, 16;
b. Only and all human beings elected to salvation. Eph. 1:4, 5;
c. Only and all such as are redeemed by Christ. Gal. 4:4-6;
d. Only and all such as are justified on the ground of Christ's merit. Jno. 1:12; Rom. 5:1.

Q. 13. What are the chief privileges of adoption?

- A. *a.* Great dignity. 1 Jno. 3:1, 2.
b. Glorious liberty. Jno. 8:36; Rom. 8:15, 21.
c. Abundant provision. Rom. 8:17.
d. Ample protection. Rom. 8:29-35; 1 Pet. 1:5.
e. Salutary correction. Ps. 89:30-34; Heb. 12:1-12.

TEXTS TO BE COMMITTED TO MEMORY.

Jno. 1:12; Eph. 1:5; Rom. 8:14, 15; Gal. 3:26; 4:4-6; Heb. 2:14-16.

QUESTION XXXV.

What is sanctification?

ANSWER.

Sanctification is the work of God's free grace whereby we are renewed in the whole man after the image of God and are enabled more and more to die unto sin and live unto righteousness.

Q. 1. Why is sanctification defined as a work?

A. To indicate that, unlike justification and adoption, it is a process involving a series of acts.

Q. 2. Yet may not sanctification be condensed into an instant?

A. Yes. The date of a man's death may be that of his regeneration and of his preparation for heaven, into

which nothing that is impure can enter. This, however, is not the ordinary course, so far as adults are concerned.

Q. 3. Why is sanctification described as “a work of God’s free grace”?

A. To express the fact that God begins and completes it in the sovereign, unmerited exercise of His good will. Eph. 2:10; Phil. 1:6.

Q. 4. Yet in order to the sanctification of any one was there not a price paid by the Son of God in our nature?

A. Yes. Eph. 2:5, 7, 18, 20; 5:25, 26. Tit. 2:14.

Q. 5. How, then, can our sanctification be ascribed to the free, unmerited grace of God?

A. God, in the person of the Son, paid the full price of our salvation, of which sanctification is a weighty part.

Q. 6. Does sanctification include effectual calling?

A. When used in its widest sense, it does; for it then means the entire change from a state of sin to a state of perfect conformity to the law of God.

Q. 7. But in the question now dealt with is the word used in this comprehensive sense?

A. No. It seems here to be limited to mean the growth of the principle of spiritual life communicated in regeneration.

Q. 8. What forms of expression have been used to mark the distinction now indicated?

A. The phrases “habitual sanctification” and “actual sanctification,” the former signifying the germ of spiritual life implanted in the instant of regeneration, the latter denoting the development of this germ in the subsequent process of sanctification.

Q. 9. Which of these meanings does the word “sanctification” bear in this question?

A. The latter, namely, actual sanctification.

Q. 10. Why should this be counted the meaning?

A. Because it was previously stated that this sanctification is a benefit accruing to those who have been effectually called, that is, who have been converted.

Q. 11. What then is meant by "renewal in the whole man," spoken of in the definition?

A. This means apparently the perpetuation and promotion of that state of vitality into which one effectually called is brought.

Q. 12. How may sanctification in the germ be designated?

A. As initial sanctification, which is obtained in effectual calling, and is identical with "habitual" sanctification.

Q. 13. How may the subsequent process be designated?

A. As progressive sanctification, which is identical with actual sanctification, already noticed.

Q. 14. What is the model of our sanctification?

A. The image of God, especially as that is embodied and expressed in Jesus Christ. Eph. 4:24; 5:1, 2; Col. 3:10; 1 Pet. 2:21.

Q. 15. What double aspect does progressive sanctification bear?

A. A negative and a positive, mortification and vivification, a ceasing to do evil and a learning to do well.

Q. 16. Are these movements simultaneous?

A. Yes, in point of time; but in the order of thought and causation vivification precedes and produces mortification. Spiritual death is driven out by spiritual life, just as darkness yields to light. Rom. 7:24; 8:6, 13.

Q. 17. What is meant by the expression "dying unto sin"?

A. Becoming insensible to the attractions of sin.

Q. 18. Is this the import of the expression, when, in Rom. 6:10, it is said of Christ that "He died unto sin once"?

A. No. Sin never attracted Christ; but in dying He bore the penalty of His people's sin imputed to Him, so that this sin has no more claim on Him, or on them.

Q. 19. Does the believer die to sin?

A. Yes, partly in his justification when his guilt is cancelled, and partly in his sanctification when he becomes less susceptible to the allurements of sin. Gal. 6:16; Col. 3:3, 5.

Q. 20. What is meant by "living unto righteousness"?

A. Leading a life of obedience to God.

Q. 21. In what respects is a holy act conformed to the law of God?

A. As to matter, manner, and motive. The act must be such as the law prescribes, or sanctions. In manner, it must be harmonious with the law. The motive prompting to it must be such as the law approves. An act, right in itself, may be vitiated by the manner in which it is done, or by the motive from which it proceeds.

Q. 22. Is sanctification essential to salvation?

A. Yes and no. It is a leading part of salvation, and so is essential to it; but it is not essential in the sense of being a meritorious ground of salvation. Heb. 12:14; Eph. 2:8, 9.

Q. 23. Is the sanctification of believers completed before death?

A. No. 1 Jno. 3:3. It is completed in death. Phil. 1:23.

Q. 24. What is meant by these phrases, "merit of congruity," "merit of condignity," and "merit of supererogation"?

A. According to Romish theology a man unregenerate may by his virtues acquire a title to the grace of regeneration. His title in the case supposed is said to rest on "merit of congruity."

After regeneration a man may, according to Romish teaching, act so well as to earn a reward. In this case he is said to have the "merit of condignity."

Still further, Romanists claim that a regenerated man may exceed in his obedience the requirements of law, and

so have some merit to spare for the benefit of others. This is called the "merit of supererogation."

Q. 25. Do not the Scriptures teach clearly that certain acts, or lines of conduct, shall receive from God reward?

A. Yes. See Matt. 10:41, 42; 19:28, 29; Acts 10:4; Heb. 6:10.

Q. 26. Does not this fact lend countenance to the Popish doctrine of merit?

A. No: for,

a. The ability and disposition to do what is pleasing to God are a fruit of His saving grace;

b. Our holiest service is imperfect, and, so far from laying God under obligation to us, needs forgiveness;

c. Hence the more we do in serving Him, the deeper is our debt to Him. 1 Cor. 15:10; 2 Cor. 3:5; 1 Tim. 1:12-14.

Q. 27. What are the means of sanctification?

A. These may be distinguished into two classes, namely, outward means and inward means.

Q. 28. What are the outward means?

A. Summarily the Scriptures, both as exhibiting the "truth as it is in Jesus," and as enjoining certain ordinances conducive to spiritual edification. Ps. 19:7; Jno. 17:17; 2 Tim. 3:16; 2 Thess. 2:13; 1 Pet. 2:2.

Q. 29. May ordinary providential events subserve the same ends?

A. Yes, to some extent; but only in connection with the Word. 2 Cor. 12:7; 4:17, 18; Heb. 12:6-11; Jas. 1:23.

Q. 30. What is the inward means of sanctification?

A. Faith in Jesus Christ. Luke 17:5; 22:32; Jno. 3:16; Acts 15:9; Eph. 2:8; 1 Pet. 1:5; 1 Jno. 5:4.

Q. 31. Point out some distinctions between justification and sanctification.

A. a. Justification is an act completed at once and not repeated in the case of the same person. Sanctification is a work or process;

- b. Justification involves a change of legal standing. Sanctification produces a change of nature;
- c. In justification righteousness is imputed. In sanctification righteousness is imparted;
- d. Justification is equal in all. Sanctification differs in degree in different persons, and even in the same person at different times;
- e. Justification frees from the guilt of sin. Sanctification frees from the power and pollution of sin;
- f. In justification a title to glory is bestowed. In sanctification a meetness for glory is imparted;
- g. In justification we are delivered from the law as a broken covenant. In sanctification we are made conformable to the law as a rule of life;
- h. Justifying righteousness is *in* Christ and *upon* us. Sanctification is *from* Christ and *in* us.

TEXTS TO BE COMMITTED TO MEMORY.

Eph. 4:24; Rom. 6:10; 7:24; 8:6, 13; Gal. 6:16; 1 Jno. 3:3; 1 Pet. 2:2; 1 Cor. 15:10; 2 Cor. 3:5.

QUESTION XXXVI.

What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

ANSWER.

The benefits which in this life do accompany or flow from justification, adoption, and sanctification are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 1. How may the blessings which attach to justification, adoption, and sanctification be grouped?

A. Under three heads: namely, blessings received in this life; blessings received at death; and blessings received at and after the resurrection.

Q. 2. What are the blessings in this life which attach to the state of justification, adoption, and sanctification?

A. These are five in number: namely, "assurance of God's love; peace of conscience; joy in the Holy Ghost; increase of grace; and perseverance therein to the end."

Q. 3. Which of these spring from the fact, and which from the knowledge of the fact, of our justification, adoption, and sanctification?

A. *a.* Increase of grace and perseverance proceed from the fact of our justification, adoption, and sanctification.

b. Assurance of God's love, peace of conscience, and joy in the Holy Ghost proceed from our perception that we are justified, adopted, and, in a measure, sanctified.

Q. 4. Is there not, however, in all saving faith an element of assurance as to God's love to us?

A. Yes. If saving faith is a resting on Christ for salvation, it must involve such an element.

Q. 5. Does not the reflection that we have faith in Christ yield to us an additional assurance?

A. Yes. See 2 Tim. 1:12.

Q. 6. What terms have been used to signify the assurance proceeding from these two sources respectively?

A. The "assurance of faith" and the "assurance of sense," or feeling.

Q. 7. Do all true believers have in proportion to the strength of their faith an assurance, or persuasion, of their acceptance with God?

A. Yes. Heb. 11:1; 1 Jno. 5:10.

Q. 8. Do all believers have the assurance of feeling?

A. No. A true believer may at times, and even habitually, be distressed with doubts as to his saving interest in Christ, although not absolutely despairing. Job 23:3, 9; Is. 49:14; 50:10. Even Christ Himself, the model of believers, was for a time, during His crucifixion, destitute of a sense of His Father's love to Him. Matt. 27:46; Mark 15:34.

Q. 9. Is a lawful and steady assurance of our acceptance with God to be greatly desired?

A. Yes.

Q. 10. Why is it so desirable?

A. *a.* For the comfort which it yields;

b. For the courage it inspires to meet sneers and other trials;

c. For the influence it may have in commending to onlookers the religion of Christ.

Q. 11. What is conscience?

A. It is that faculty, or power, of the human mind by which it takes cognizance of moral right and wrong, and feels the beauty and obligation of the former and the odiousness of the latter.

Q. 12. Is it the standard of right and wrong?

A. No. The Word of God is the standard of duty to those who possess it. Is. 8:20; Luke 16:29, 31.

Q. 13. May not the conscience be defiled and misleading?

A. Yes. Acts 26:9; Titus 1:15.

Q. 14. What is the standard of morality to us?

A. The command, or preceptive will, of God, our Creator. That is right which He enjoins; and that is wrong which He forbids, or even does not prescribe.

Q. 15. What, however, is the ultimate standard of morality?

A. The nature of God. His preceptive will is the expression of His nature, which is "holy and just and good."

Q. 16. What is peace of conscience?

A. It is the comfort arising from a sense of God's favor toward us.

Q. 17. What is an evil conscience?

A. It is a conscience that is burdened by a sense of God's disapproval, or even that lacks a sense of His approval.

Q. 18. May not ungodly men have a certain kind of freedom from disquiet of conscience?

A. They may be in a state of carnal security. Rom. 7:9; Jno. 16:2; Rev. 3:17.

Q. 19. How may true peace of conscience be distinguished from false?

A. Genuine, or warrantable, peace of conscience produces humility, self-distrust, sorrow for sin done, and watchfulness against sin; whereas false, or spurious, peace of conscience genders pride and careless living. Titus 1:16; Rev. 3:17.

Q. 20. May a true believer lack for a time desirable peace of conscience?

A. Yes. Ps. 77:3-9; 88:3-8; 143:7, 8.

Q. 21. How may this arise?

A. *a.* From indulgence in any sin. Ps. 32:5; 107:12;

b. From neglect of the means of grace. Jude vs. 20, 21; Jas. 1:25.

Q. 22. What is joy in the Holy Ghost?

A. It is an exultant feeling produced by the Spirit of God in the heart of a true believer in view of good actually received, or confidently expected, from God. Rom. 14:17; Gal. 5:22; 1 Thess. 1:6; 1 Pet. 1:6, 8.

Q. 23. Why is this joy said to be "in the Holy Ghost"?

A. Because He is the immediate author of it.

Q. 24. May not unconverted persons experience a certain kind of joy in view of the facts of the gospel?

A. They may. Matt. 13:21; Rev. 3:17.

Q. 25. How may genuine Christian joy be distinguished from that which is spurious?

- A. *a.* The true joy in the Holy Ghost begets and fosters humility, whereas the counterfeit joy puffs up. 1 Pet. 3:15; Rev. 3:17;
- b.* The true joy makes watchful against sin. The false joy renders incautious and presumptuous. Phil. 3:12-15; Tit. 1:16;
- c.* The true joy stimulates to perseverance in well-doing; whereas the counterfeit joy renders indolent, or, at most, only spasmodically active. Neh. 8:10; 12:43; Ps. 51:12, 13.

Q. 26. How is joy in the Holy Ghost maintained and fostered?

A. By such means as serve for the maintenance and promotion of faith, such as meditation on gospel truth, the use of the sacraments, prayer, activity in seeking to win others to Christ and to help those already won. Is. 40:31; Ps. 19:8; Heb. 4:16; 1 Thess. 5:19-23; Col. 1:9-11; Phil. 4:4-7.

Q. 27. What is meant by "increase of grace"?

A. Growth in holiness, or progress in piety.

Q. 28. Is this a characteristic of all who are renewed?

A. Yes. Eph. 4:16; Rom. 12:1, 2; 2 Pet. 1:5, 10; 3:18.

Q. 29. Do all Christians grow with equal rapidity?

A. No. Matt. 13:23; 1 Thess. 1:6, 7; Heb. 5:12-14; 1 Jno. 2:12-14.

Q. 30. Is the growth of the same Christian uniform?

A. No. It varies, being at one time retarded, at another accelerated. Ps. 73:2; 77:3; 81:11, 12; 116:6, 7; 141:7.

Q. 31. May not a Christian even decline, or backslide, at times?

A. Yes; and he might even go back unto perdition, were he not arrested by the grace of God. Ps. 73:2; Luke 22:31, 32.

Q. 32. Is it not the interest and duty of Christians to watch?

A. Assuredly so. Matt. 6:13; 26:41; 1 Cor. 16:13; Eph. 6:18.

Q. 33. What is the scriptural doctrine of the "perseverance of the saints"?

A. It is that one effectually brought into fellowship with Christ, or, in other words, regenerated, shall never perish, or even for a time fall totally away from God.

Q. 34. Does it mean that a man who lives habitually in disregard of God shall be saved?

A. No: but it means that no one who has been regenerated, justified, and adopted shall be lost, or even permitted for a time to apostatize totally from God.

Q. 35. Does it mean that one regenerated may not fall grievously into sin?

A. No: only that such a one cannot permanently, or fully, yield to temptation, although for a time overcome by it.

Q. 36. By what arguments may the doctrine thus defined be sustained?

A. Two classes of arguments may be marshalled in its support, namely, indirect and direct.

Q. 37. What, in general, is the nature of the indirect line of proof?

A. This may be described as collateral evidence, consisting, as it does, of proof drawn from other doctrines which appear to be true.

Q. 38. Specify some of the doctrines referred to?

A. Personal election, definite atonement, justification, the union of the believer with Christ, the indwelling of the Spirit, and the intercession of Christ.

Q. 39. Does the evidence, whatever it may be, on which these doctrines rest yield confirmation of the doctrine of perseverance?

A. Yes, the evidence is cumulative, and hence powerful.

Q. 40. Present an item of the direct evidence in favor of the doctrine of perseverance.

A. Believers are represented as having, even in this world, eternal life. It is not merely spiritual life they have, but it is eternal life, partly in actual enjoyment, and partly in title and prospect. Jno. 3:15, 16, 36; 5:24; 6:35, 47, 50, 51, 54, 57, 58; 10:28; 11:25, 26; 17:2; Col. 3:3, 4; 1 Jno. 5:13.

Q. 41. Mention a second item of direct evidence in support of the doctrine of perseverance.

A. Among the finally lost no one who had ever been a true believer shall be found. Matt. 7:21-23; 25:31-46; 1 Jno. 2:19.

Q. 42. Adduce another argument on the same side.

A. Many texts seem explicitly to affirm the perseverance of the saints. See Ps. 37:23, 24, 28; 89:33, 34; 92:12-14; 125:2; Prov. 4:18; Is. 45:17; 54:10; Ezek. 36:27; Matt. 24:24; Jno. 6:40; 10:27-29; Rom. 8:28-39; Phil. 1:6; 1 Jno. 2:27; 3:9.

Q. 43. How may the objection be answered that this doctrine is at variance with the fact of our free agency?

A. The doctrine is not that the will is rudely coerced, but that without violence it is swayed by God, Who has access to the recesses of the soul.

Q. 44. Is not this objection at bottom rationalistic?

A. Yes. It involves the assumption that we know all of God's resources, and are competent to affirm that He cannot, without violence, regulate the human will.

Q. 45. Answer the objection founded on the fact that, in Scripture, warnings against apostasy and exhortations to caution and vigilance are addressed to believers?

A. God deals with His people as rational beings, and so urges motives fitted to operate upon them for their welfare. Phil. 2:13.

Q. 46. It is confidently affirmed that the Bible presents not a few instances of the complete and even final

apostasy of saints. The chief instances cited are those of David, Solomon, Judas, Simon Magus, and the persons referred to in 2 Pet. 2:20-22. How may this objection be met?

A. Touching the case of David the following remarks may suffice.

- a. It is conceded that David, although a saint, fell into gross sin and continued under it for a considerable time;
- b. Yet there is reason to believe that in this condition his heart was dissatisfied and remonstrant. The 32d Psalm seems to describe his mental state during this period of moral eclipse, or suspended animation;
- c. In Ps. 51, which records David's repentance and restoration, it is implied that the Holy Spirit had not been taken from him, but that only spiritual languor had come over him and the joy of salvation had been withdrawn from him. Vs. 11, 12.

The case of Solomon may be disposed of as follows:

- a. It is admitted that Solomon was a converted man. This might be denied, and thus, summarily, might the case be dismissed. But we hold that Solomon was a true convert. In proof may be offered 2 Sam'l. 12:24, 25; 1 Kings 3:3, 10; 8:12-61; 9:3;
- b. The promise recorded in 2 Sam'l. 7:12-15 is unfavorable to the view that Solomon became utterly apostate;
- c. Although in the spirit of a false philosophy he yielded too much to the ideas of his wives, it is not declared that he became an idolater;
- d. The Book of Ecclesiastes seems to have been written by Solomon near the close of his life as his dying testimony in behalf of godliness, and as a warning against sin.

Respecting Judas it may be said that he never was a saint and therefore could not fall from grace. See Ps. 109; Jno. 6:70; 12:6. The statement in Jno. 17:12 does not signify that Judas was of the number of those given to Christ to be saved. By filling out the ellipsis we get the true sense, "but the son of perdition *is lost*," a contrast being made between Judas and those given to Christ to be saved. In Luke 4:25-27 a like idiom occurs.

In regard to the persons described in 2 Pet. 2:20-22, it may be said that they were not regenerated, but only reformed, or nominally christianized. This view is supported by the following considerations:

- a. They are described as having escaped only the grosser pollutions or defilements of the world, not the corruption that is in the world through lust, spoken of in v. 4;
- b. They are not said to have had faith, but only knowledge, and that only of *the*, not *their*, Lord and Saviour;
- c. In v. 22 they are compared to a sow; washed, it is true, but a sow still with its filthy propensities unchanged.

Respecting Simon Magus mentioned in Acts 8:18-24, it is to be said that he was not a true believer, and, therefore, cannot be an instance of one falling from grace. It is true, he is said to have made a profession and to have believed and to have been baptized; but profession is not equivalent to possession, and there may be a belief of the head while there is none of the heart.

Q. 47. Answer the objection that the doctrine of perseverance tends to make those who believe it careless.

- A. *a.* This doctrine is not that a man shall be saved in sin; but it is that he shall be saved from sin;
- b.* The objection rests on the false assumption that self-love is the dominant principle in a Christian, and that he would love to sin, if assured that he could sin safely;

- c. The doctrine of perseverance inspires the Christian who believes it with hope, and nerves him for the conflict with sin and Satan. 1 Jno. 3:1-3.
- d. This doctrine reveals to us the greatness of God's love to us, and so is fitted to foster our love to Him and to His law.

TEXTS TO BE COMMITTED TO MEMORY.

Heb. 11:1; Is. 50:10; 8:20; Tit. 1:15, 16; Rev. 3:17; Rom. 14:17; Matt. 13:21; Eph. 4:16; 1 Jno. 2:12-14; Ps. 125:2; Prov. 4:18.

QUESTION XXXVII.

What benefits do believers receive from Christ at death?

ANSWER.

The souls of believers are at their death made perfect in holiness and do immediately pass into glory, and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. 1. What is the second class of benefits accruing to those who have been justified, adopted, and in part sanctified?

A. Benefits received at death.

Q. 2. What are these benefits?

A. a. The complete sanctification of the soul;

b. The reception of the soul into the state of glory;

c. The resting of the body in the grave, but in union with Christ.

Q. 3. Do believers, as well as others, die?

A. Yes. Heb. 9:27.

Q. 4. Is death in this case a part of the penalty of their sin?

A. No. The penalty due to them for sin was exhausted by their surety, Christ. 2 Cor. 5:21; Rom. 8:3; 1 Pet. 2:24; 3:18.

Q. 5. Is not the death of saints, however, a sequel or result of their sin?

A. Yes. It is so in much the same sense as a surgical operation is a consequence of a gangrened limb. Such an operation is a result, not properly a penalty, of the disease, although a consequence of it. It is a measure adopted as a relief, not properly as a penalty.

Q. 6. What change is effected in the soul of a believer at death?

A. His soul is in the hour of death made perfect in holiness.

Q. 7. How is this apparent?

A. From these considerations at least, namely:

- a. Before the hour of death no one is perfect in holiness, as will be shown under another question;
- b. At death, as will presently be proved, the souls of believers go directly to glory;
- c. Into such glory no one polluted with sin can enter. Heb. 12:23; Rev. 21:27.

Q. 8. In reply to the assertion that this doctrine of instantaneous purification is incredible, what answer may be given?

A. If it is a fact that in an instant the soul dead in sin is made spiritually alive, may it not in an instant be delivered at the hour of death from the remains of corruption?

Q. 9. Is not the prospect of such a deliverance fitted to disarm death of its terrors in the case of a Christian?

A. Yes, assuredly. 1 Cor. 15:56, 57.

Q. 10. What is the doctrine of "intermediate unconsciousness" which has been advocated by some Protestants, particularly of the "Church of England"?

A. It is the view that between death and the resurrection the soul is in a state of torpor, unconscious of the flight of time and of the flow of events.

Q. 11. Is this opinion sanctioned by Scripture?

A. No.

a. It is discountenanced in the parable of the Rich Man and Lazarus. Luke 16:23-25;

b. It is at variance with the promise of Christ to the robber on the cross (Luke 23:43). To be "with Christ" is to be in active fellowship with Him and enjoyment of Him;

c. It conflicts with Paul's desire to depart and be with Christ. Phil. 1:23. Had Paul believed that his death would be only a step into inaction and unconsciousness, he would have preferred to remain in this world, where he could work for Christ and enjoy actual fellowship with Him.

Q. 12. What do Romanists hold to be the immediate sequel of death in the case of the wicked?

A. They teach that the wicked, on dying, pass directly to the place of endless torment.

Q. 13. What do Romanists say befalls Christians at death?

A. a. That some of them, even as many as have attained before death a state of perfect sanctity, go immediately to glory;

b. That others, even all whose sanctity is not complete before death, pass at once to a place called "Purgatory," where by suffering for a time, it may be in some cases even for centuries, they make satisfaction for their sins, and secure cleansing from the pollution of sin, so as to be fit for heaven. The pains of Purgatory are alleged to be not only purifying, but also expiatory. It may be noted that unbap-

tized infants, dying in infancy, are, if Romanists may be believed, denied access to Purgatory, and consigned to a state of non-enjoyment, or negative punishment.

Q. 14. Refute this dogma of Purgatory.

- A. *a.* The Scriptures, the all-sufficient rule of faith, give no hint of the existence of such a place or state as purgatory;
- b.* The blood of Jesus Christ cleanses from all sin, and nothing else can cleanse from any sin. 1 Jno. 1:7; Rom. 8:1;
- c.* When God justifies a sinner, He holds him to be, for Christ's sake, both pardoned and accepted. One so accepted needs to pass through no purgatory in order to reach heaven;
- d.* The avarice of priests, so-called, is the chief argument for purgatory; for "masses," it is taught, avail for the relief and release of souls in purgatory; and for masses money must be paid.

Q. 15. How can the release of a soul from purgatory be ascertained?

A. This is a question unsolved by Rome; but, as a rule, so long as there is prospect of pay, the "priests" are willing to pray and to offer masses for the departed.

Q. 16. How can it be determined by believers in the doctrine whether, or not, a soul has gone to purgatory?

A. Even this point is not set in a clear light. Those who have attained perfect sanctity, it is admitted, do not go to purgatory. Neither do those who die at enmity with the Church, that is, the papal communion. But how is the real condition of the soul to be determined? Who among men can tell when perfect sanctity is reached, or when a soul departs at enmity, or in friendship, with the Church?

Q. 17. What is the nature of the glory into which believers enter at death?

A. It is a state of freedom from sin, sorrow, and fear, and of unutterable dignity and bliss. Rom. 8:18, 32; 2 Cor. 4:17.

Q. 18. Shall mutual recognition on the part of the redeemed form an ingredient of their bliss?

A. Yes. Memory, an original faculty of the human mind, is not impaired by grace, but refined and strengthened thereby. The communion of saints is in this world a source of pleasure, and why not also in heaven?

Q. 19. Does death, which temporarily sunders the soul and body, sever the body of the believer from Christ?

A. No. The union between Christ and every believer is indissoluble, and that union embraces the body as well as the soul of the believer. Christ redeemed human persons, and a human person, or being, consists of a material body in mysterious union with an immaterial substance, called soul or spirit. Rom. 8:7, 11; 12:1; 1 Cor. 6:13-20; Eph. 5:23, 30.

Q. 20. How is the condition of the body of the righteous between death and the resurrection described in Scripture?

A. As a resting and as a sleeping. Is. 57:2; 1 Thess. 4:14. To the wicked, the grave is a prison in which the body is grimly held for judgment. To the righteous, it is a temporary resting-place on the way to glory.

TEXTS TO BE COMMITTED TO MEMORY.

Heb. 9:27; 12:23; 1 Jno. 1:7; Rom. 12:1; 2 Cor. 4:17; 1 Thess. 4:14.

QUESTION XXXVIII.

What benefits do believers receive from Christ at the resurrection?

ANSWER.

At the resurrection believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment and made perfectly blessed in full enjoying of God to all eternity.

Q. 1. Is there to be a resurrection of the bodies of deceased men?

A. Yes. Matt. 22:31, 32; Jno. 5:28, 29; 6:39, 40; Acts 24:15.

Q. 2. What renders such an event necessary?

A. *a.* The justice of God demands the resurrection of the wicked in order that the punishment due in each case may be inflicted on the entire person;

b. The justice and love of God combine to demand the resurrection of the righteous; justice, that in their complete person they may receive the blessings won for them by Christ, and love, that in their full person they may experience the wealth of God's regard for them.

Q. 3. Is the resurrection of man a fruit of Christ's atonement?

A. No. The resurrection to glory is such a fruit. The resurrection of the wicked is a step toward the punishment of their entire person, and flows from the punitive justice of God, and must have occurred had no Saviour appeared in the world.

Q. 4. Is it necessary to believe that the very particles which compose the body at death shall be raised again?

A. No. The identity, or sameness, of the body in this life does not rest on the continued sameness of the corporeal particles; and so the body raised, while as to its constituent particles not absolutely the same as

the body in the grave, may have enough in common with it to warrant the assertion of their identity.

Q. 5. What is the spiritual body which, it is declared, the righteous shall have at the resurrection. See 1 Cor. 15:44-46.

A. Not an immaterial body, which is a contradiction in terms, but a body etherealized and thoroughly responsive to the motions of the soul.

Q. 6. Shall the resurrection of the righteous and of the wicked be simultaneous?

A. It would seem so. Jno. 5:28, 29; Acts 24:15.

Q. 7. What is meant by the statement in 1 Thess. 4:16, "And the dead in Christ shall rise first"?

A. The import is that the righteous *dead* shall be raised before the righteous who shall be *living* on the earth at the last day shall have undergone a change corresponding to death, as the apostle teaches they shall. See 1 Cor. 15:51, 52; 1 Thess. 4:15-17.

Q. 8. When shall the resurrection occur?

A. At the last day, or the winding up of the world as now existent. Jno. 6:40, 44; 11:24; 2 Pet. 3:7, 10, 12; Jude v. 6.

Q. 9. What event shall immediately succeed the resurrection?

A. The general and final judgment. Jno. 5:29; Acts 17:31; Rev. 20:2, 13.

Q. 10. In this judgment, how shall believers fare?

A. *a.* They "shall be openly acknowledged and acquitted." Matt. 25:40; Jno. 5:29.

b. It would seem that, upon their acquittal, they shall in some sense join with Christ in judging evil men and angels. 1 Cor. 6:2, 3.

Q. 11. Are not the saints at the date of their death, and even at the time of their justification, acknowledged and acquitted?

A. Yes. This has been already stated and argued.

Q. 12. What then is the distinction put upon them at the last day?

A. They shall then be openly recognized as just. Matt. 25:31-42.

Q. 13. Does this forbid the idea that in the final judgment the sins of the righteous shall be reviewed?

A. No. In reference to this point, see what has been said in the treatment of Question XXVIII.

Q. 14. What shall succeed the formal acquittal of the saints?

A. Their entrance into perfect bliss in a "full enjoying of God."

Q. 15. Had not their bliss been complete from the date of death?

A. It had in this respect, that the soul was in a state of enjoyment free from any ingredient of pain. But at the reunion of soul and body the complete person shall be filled with ecstasy. Rom. 8:18, 23; Phil. 3:21; 1 Cor. 15:42-44, 54.

Q. 16. Shall the bliss of the saints in their complete personality be unspeakably great?

A. Yes. Rom. 8:18; 2 Cor. 4:17; Eph. 3:19; Jude v. 24.

Q. 17. Mention some of the elements of this coming glory.

A. *a.* A vastly increased and ever-increasing sense of the glory of God. 1 Cor. 13:12; 1 Jno. 3:2;

b. An unclouded sense on the part of the saved of their forgiveness and acceptance;

c. A sight of the glorified humanity of the Son of God, and converse with Him. 1 Jno. 3:2;

d. Free fellowship on the part of each with the host of the redeemed, and with the holy angels. Heb. 12:23, 24.

- e. Vastly enlarged acquaintance with the marvels of the universe created and upheld by God. Ps. 111:2, 4;
- f. Congenial occupation, perhaps in promoting the welfare of other creatures of God, now unknown to us;
- g. The tranquil assurance that the bliss enjoyed shall be endless. Matt. 25:46; Tit. 1:2; Rom. 2:7; 6:22, 23;
- h. The prospect of ever-increasing ability to glorify God and to enjoy Him. If in this world our faculties expand with exercise, why should it not be so likewise in the future state? 1 Cor. 13:11; 2 Cor. 3:18.

Q. 18. Shall there be diversity among the redeemed as regards the degree of glory enjoyed?

A. Apparently so. Dan. 12:3; Mark 4:20; Matt. 10:42; Heb. 6:10; 2 Cor. 9:6; 1 Thess. 2:19, 20; 1 Cor. 15:41, 42.

Q. 19. May not the knowledge of the lost, among whom may be near relatives and friends, mar the happiness of the glorified saints?

A. No. The glorified saints shall be so filled with a sense of the odiousness of sin, and so completely assured of the wisdom, goodness, and equity of God, that they shall heartily acquiesce in His dealing with the wicked. Luke 16:25; Rev. 16:5, 7; Ps. 139:21, 22.

TEXTS TO BE COMMITTED TO MEMORY.

Jno. 5:28, 29; Acts 24:15; Rom. 8:18; 1 Cor. 13:12; 2 Cor. 3:18; Eph. 3:19; Jude v. 24; Heb. 6:10; Ps. 111:2; 139:21, 22.

PART THIRD.

DUTY.

QUESTION XXXIX.

What is the duty which God requireth of man?

ANSWER.

The duty which God requireth of man is obedience to His revealed will.

Q. 1. What is the general import of the word "duty"?

A. That which is due, or obligatory.

Q. 2. How may man's duty be comprehensively defined?

A. His obligation to obey God.

Q. 3. What is implied in this definition?

A. Not only that there is a God, but also that He has issued commands which concern us and are known to us.

Q. 4. What is meant in this answer by the expression, "the revealed will of God"?

A. His will of command, His preceptive will, not His will of purpose.

Q. 5. Is the secret will of God, that is, His purpose, a rule of conduct to us?

A. No. For instance, it was God's will, or purpose, that Christ should be crucified, but they who perpetrated the deed were guilty. Acts 2:23.

Q. 6. If, even, the purpose of God were not secret, but definitely revealed to us, would it be a rule of duty to us?

A. No. God's commands to us, not His purposes, whether secret or revealed, are our rule of duty. Prescription, not prediction, is to regulate our conduct. Deut. 10:12, 13; 11:1; 12:32.

Q. 7. May we obey the commands of men?

A. Yes; but only so far as these commands are in accordance with the commands of God.

Q. 8. Even in obeying men's lawful commands, should we not look beyond men to God as our ruler?

A. Yes. Col. 3:22-24; 1 Pet. 2:13-16; Ex. 20:12.

Q. 9. Where has God embodied in the fullest degree instructions to us touching our duty?

A. In the Scriptures. Ps. 19:7; Is. 8:20; Luke 16:29; 2 Tim. 3:15-17.

TEXTS TO BE COMMITTED TO MEMORY.

Deut. 10:12, 13; Ps. 19:7; Col. 3:22-24; 1 Pet. 2:13-16.

.QUESTION XL.

What did God at first reveal to man for the rule of his obedience?

ANSWER.

The rule which God at first revealed to man for his obedience was the moral law.

Q. 1. What is the "moral law"?

A. It is the rule established by God for the regulation of our mental state and outward action toward Himself and our fellow-creatures, particularly our fellowmen.

Q. 2. When did God first make known this law to man?

A. Knowledge of the substance of this law and conformity to it were communicated to Adam and Eve in their very creation. They began their existence in harmony with it. Gen. 1:27, 31; Eccl. 7:29; Eph. 4:24.

Q. 3. What is the central principle of this law?

A. The right of God to the unlimited love, trust, and obedience of all His intelligent creatures. Deut. 6:5.

Q. 4. Did not God give an additional law to Adam and Eve when He commanded them to abstain from eating the fruit of the tree of knowledge?

A. No; but He merely indicated a way in which their love and reverence for Him were to be shown. The law, already dominant in them, dictated implicit compliance with the prohibition, when made known to them.

Q. 5. Does the moral law enforce the precept, "Believe in the Lord Jesus Christ"?

A. Yes. In whatever way, and wheresoever, God addresses a command to us, the moral law enjoins exact compliance with it.

Q. 6. Was the ceremonial law enforced by the moral law?

A. Yes; and so are all the warrantable observances of worship under the New Testament dispensation.

Q. 7. Does the moral law, then, cover the entire range of man's duty under whatever dispensation he lives?

A. Yes. Ps. 119:96; Matt. 19:17-19.

Q. 8. How many codes of law has God given to men?

A. Three, namely, the moral law, which is fundamental; the ceremonial law; and the judicial law.

Q. 9. What is the ceremonial law?

A. It is the body of specific directions given by God as to forms and seasons of worship and the methods to be used for the production and promotion of holiness among men.

Q. 10. Is it customary, however, to use the phrase "ceremonial law" in a limited sense, to signify merely the instructions given to Moses by God, and by Moses to the Israelitish people, in regard to seasons and forms of worship to be observed till the advent of Christ?

A. Yes.

Q. 11. Does not this seem an arbitrary limitation?

A. Yes; because that for New Testament times, not less really, though less elaborately, than for Old Testament times, rites and offices have been divinely appointed for producing and furthering true religion.

Q. 12. If we use the phrase "ceremonial law" in its customary restricted sense, what date shall be assigned to the giving of it.

A. It was given gradually from the date of the fall of man, when the rite of sacrifice was instituted, till the time of David, but especially in communications made to Moses at Sinai, after the proclamation of the Ten Commandments.

Q. 13. What was the central rite of this law?

A. The offering of animals in sacrifice, whereby the expiatory and propitiatory work of Christ was vividly typified.

Q. 14. How was this form of worship originated?

A. Not by man, but by the direction of God.

Q. 15. Why say "not by man"?

A. Because,

a. If originated by man, it would be "will-worship," which is presumption in the sight of God. Col. 2:18, 23;

b. Man would not naturally conceive that the slaughter of innocent animals would be pleasing to God;

c. Before their expulsion from the garden of Eden, Adam and Eve were clothed by God with the skins of animals, a notice to the guilty pair that only by substitutionary blood-shedding and death could they be covered and protected. Gen. 3:21.

Q. 16. What different forms of animal sacrifice were appointed by God?

A. Four, namely, burnt-offering, peace-offering, sin-offering, and trespass-offering.

Q. 17. Which of these was the most ancient?

A. The burnt-offering. Gen. 8:20; 22:7, 8. Not till the time of the Exodus from Egypt is any of the others mentioned. At that date a variation was introduced, the passover being appointed (Ex. 12:27), and soon after the peace-offering. Ex. 24:5.

Q. 18. What was the common, or fundamental, conception in all the forms of bloody sacrifice?

A. That of expiation, or satisfaction for sin. Heb. 9:22.

Q. 19. What was the characteristic, or distinctive, import of each of the aforementioned kinds of sacrifice?

A. *a.* The burnt-offering embodied the idea of atonement, that is, of expiation and propitiation, or of satisfaction for sin chargeable upon us and for obedience due by us; and pointed to Christ as our substitute.

b. In the peace-offering the establishment of harmony between God and the worshipper on the basis of atonement is shadowed forth. Rom. 5:1.

c. In the sin-offering the distinctive conceptions embraced are that even believers, while in this world, stand in need of daily forgiveness, and that for this the blood of Christ is necessary and sufficient. 1 Jno. 1:7-9.

d. In the trespass-offering expiation through substitutionary suffering and death is set forth, but with the additional idea that amends must be made to God for the dishonor done to Him, and restitution to man for injury done to him.

Q. 20. What office was most prominent in the Mosaic ceremonial system?

A. That of priest.

Q. 21. What were the chief functions of the priests, particularly of the high priests?

A. The offering of sacrifice and intercession, the teaching of religion, and the solution of practical questions in seasons of emergency. Heb. 5:1-3; 8:3; Mal. 2:7; Numb. 27:21; Luke 1:9, 10.

Q. 22. Whom did the priests, but especially the high priest, prefigure?

A. Christ, "the great high priest." Heb. 4:14; 5:5, 10; 6:20; 3:1; 7:24, 25.

Q. 23. In the ritual, or ceremonial, laws of the New Testament dispensation is the ordinance of animal sacrifice continued?

A. No. Christ by one sacrifice, that of Himself, superseded all animal sacrifices. Heb. 10:14, 18.

Q. 24. In the ritual arrangements of the New Testament dispensation is there any functionary called "priest"?

A. No. Christ Himself is the only official priest of the New Testament Church. Heb. 3:1; 9:11-14; 10:14.

Q. 25. Yet are not all believers priests?

A. Yes; but their offerings are not bloody sacrifices. Instead of these, they devote their hearts and lives and possessions to God. Rom. 12:1; Heb. 13:15, 16; 1 Pet. 2:5, 9; Rev. 1:6.

Q. 26. What is the ritual, or ceremonial, service of the New Testament Church?

A. Praise, the fruit of the lips; prayer; the preaching of the Word; fasting occasionally; the observance of the sacraments of Baptism and the Lord's Supper; and giving for the cause of God.

Q. 27. What are the permanent offices in the New Testament Church?

A. Those of elder and deacon. 1 Tim. 3:2, 8; 5:17; Tit. 1:5; Jas. 5:14; Phil. 1:1; Acts 6:3-6; 14:23.

Q. 28. What are the functions, or special duties, of the elders?

A. The oversight and rule of the flock. Hence they are called "bishops" (Acts 20:28; Phil. 1:1), which is an

English form of the Greek word "episcopoi," meaning overseers.

Q. 29. Among these "overseers" is there any distinction?

A. As respects rule, they are all equal; but to some of them pertains, besides, the function of teaching officially. 1 Tim. 5:17.

Q. 30. Who is the universal bishop, or overseer, of the Church?

A. Not the Pope, who is a usurper and a robber, but the Lord Jesus Christ alone. Jno. 10:11, 14, 16; 21:15-17; Eph. 1:22, 23; 5:23; 1 Pet. 5:4.

Q. 31. What are the duties of deacons?

A. To carry out the will of the Church in ministering to the needs of the poor, particularly of poor members, and in attending to the temporalities of the congregation. Acts 6:1-6.

Q. 32. Has God furnished to the Church in its New Testament form instructions in regard to prayer and praise?

A. Yes.

Q. 33. What instructions in regard to prayer are given?

A. *a.* That prayer, as a religious exercise, is to be addressed to God only. Matt. 6:6-9; Eph. 2:18;

b. That it is to be made only for things agreeable to the revealed will of God. 1 Jno. 5:14;

c. That it should be offered in the name of Christ alone. Jno. 14:6; 1 Tim. 2:5; Eph. 2:18;

d. That confession and thanksgiving are ingredients or fit adjuncts of prayer. 1 Jno. 1:9; Phil. 4:6.

Q. 34. Touching the exercise of praise, what is the law?

A. That this is to be performed by the singing, or chanting, of hymns to God. Eph. 5:19; Col. 3:16; Jas. 5:13; Acts 16:25; Ps. 67:3-5; 96:1-3; 100:1, 2.

Q. 35. Has God supplied the very songs to be used in this exercise?

A. Yes. He furnished expressly for this purpose "a book of praises" to the Church in its Old Testament stage, and has never recalled that appointment, but in the New Testament Scriptures has confirmed it.*

Q. 36. What confirmation is afforded in the New Testament?

- A. *a.* There is no annulment of the previous order, as there is in the case of the sacrificial system;
- b.* Our Lord and His disciples sung, as is almost universally conceded, a series of Scripture psalms at the institution of the Supper, a New Testament ordinance, thus seemingly binding them together. Matt. 26:30; Mark 14:26;
- c.* The directions given in Eph. 5:19 and Col. 3:16 enjoin the singing of the Psalms, to denote which exhaustively three different terms are used.

Q. 37. What was the judicial, or juridical, law?

A. It was that body of enactments given by God to the Israelites through Moses to regulate their civil polity and jurisprudence.

Q. 38. Are these enactments of universal obligation?

A. No. They were clearly intended for the Israelites as a distinct nation, and to continue authoritative till the death of Christ. Gen. 49:10; Dan. 9:24-26.

Q. 39. Yet are not the general principles of equity which pervade this law binding on all who know them?

A. Yes; but they are binding in virtue of the moral law which underlies them.

TEXTS TO BE COMMITTED TO MEMORY.

Mal. 2:7; Heb. 3:1; 4:14; 10:14, 18; 13:15, 16; Eph. 5:19; Col. 3:16.

*See Note at end of Question XL.

NOTE.

If it is true, as will be more particularly shown in the exposition of the Second Commandment, that every part of our worship should have Divine appointment, the question, "What shall we sing in the worship of God," demands serious attention. By those who admit that the singing of God's praise is divinely prescribed, it is generally conceded that the compositions embodied in the Book of Psalms may properly be used in this exercise. But many who make this admission contend that uninspired compositions may also be used in the service of praise. As a matter of fact, also, those who take this view generally drop out the Psalms, and use instead in solemn worship hymns composed by uninspired and erring men.

In favor of restriction to the inspired Psalter as the matter of praise a few considerations are subjoined.

1. God gave to the Old Testament Church inspired songs for use in worship;

2. These songs were in course of time collected into one book called by Divine authority "The Book of Psalms," and forming an important and unique part of the sacred canon. Luke 20:42; Acts 1:20;

3. There is no clear evidence that God ever authorized His ancient people to use in the stated service of song any hymns but those which form the Psalter;

4. The use of this psalm-book for the purpose of praise has not been discountenanced in the New Testament;

5. On the contrary, the use of it as the "book of praises" has been in the New Testament countenanced, commended, and even commanded.

For instance, in instituting the Supper, a New Testament ordinance, our Lord with His disciples "hymned"; and it is generally agreed that in accordance with Jewish custom the hymns used were a series of psalms beginning with the 113th and ending with the 118th of the

Psalter. Thus the Psalter was by Christ Himself declared to be a fit companion of the Supper;

Moreover, in Eph. 5:19 and Col. 3:16 the use of "psalms, hymns, and spiritual songs" is enjoined. These are found in the Psalter; many of the Psalms being in the ancient superscriptions styled "songs" (See Ps. 120-134 inclusive). In the Septuagint, or Greek translation, the 72nd psalm closes thus, "The *hymns* of David, the son of Jesse, are ended"; and this is the translation which was, no doubt, in use among the Christians in Ephesus and Colosse.

Josephus, the Jewish historian, a contemporary of the Apostle Paul, states in his account of King David, that he composed many "*hymns* and *songs*" for purposes of worship.

Besides, the word "spiritual," prefixed in Eph. 5:19 and Col. 3:16 to the word "songs," denotes something produced by the Spirit of God, that is, inspired. Moreover, the Ephesians and Colossians are not told to make, but only to sing, to take, not make, spiritual songs for worship. It is implied that they already possessed such;

6. If in the apostolic Church other songs than those embodied in the Psalter were used in worship, the survival of them, or of some of them, might surely be expected; but none such can be found;

7. It is certain that in the early centuries of the New Testament Church the inspired Psalter was pre-eminently the hymn-book of Christians;

8. Heretics seem to have been the first to substitute compositions of their own;

9. The Psalter is the true union hymn-book.

QUESTION XLI.

Where is the moral law summarily comprehended?

ANSWER.

The moral law is summarily comprehended in the Ten Commandments.

Q. 1. Do not all the commandments which God has ever given to man come under the head of the moral law?

A. Yes. The fundamental requirement of that law is unlimited love to God and reverence for His authority.

Q. 2. Where is furnished an abstract, or brief compend, of the moral law?

A. In the Ten Commandments enunciated at Sinai.

Q. 3. On what occasion did God proclaim this summary of man's duty?

A. When the Israelites, after their exodus and the passage through the Red Sea, were encamped at Sinai.

Q. 4. What time elapsed between the setting out of the Israelites from Egypt and the delivery of the law?

A. About seven weeks. It is almost certain that the proclamation of the law took place on the fiftieth day from the beginning of the outgoing march.*

Q. 5. What right have we to speak of the commandments proclaimed from Sinai as ten in number, or as forming the "Decalogue"?

A. A careful scrutiny would seem to warrant this enumeration, but the point is determined by the following texts: Ex. 34:28; Deut. 4:13; 10:4.

Q. 6. How did God signalize these ten precepts above others given by Him at Sinai?

A. *a.* By proclaiming them aloud to all the people of Israel; whereas the directions in regard to the religious ceremonies and civil polity of the chosen people were delivered to Moses privately, and through him to the nation;

b. The Ten Commandments were written by God on two tables of stone, and so given to Moses for preservation; whereas the other precepts were only recorded by Moses in a book. Ex. 31:18;

*See Note at the end of Question XLI.

- c. When Moses, shocked by the disgraceful conduct of the people and to witness against their breach of covenant, cast those tables from him and broke them (Ex. 32:19), God directed him to provide two other tables of stone; and on these the Decalogue was inscribed by the finger, or power, of God. Ex. 34:1, 4, 28;
- d. Moreover, direction was given by God that those tables should be deposited in the ark, the most sacred article of furniture in the tabernacle, and there accordingly were they placed for safe keeping. Ex. 40:20; Deut. 10:1-5; Heb. 9:4; 1 Kings 8:9.

Q. 7. Why were the Ten Commandments carved on stone tablets?

A. Doubtless to suggest that they were of perpetual obligation; in distinction from the ceremonial enactments.

Q. 8. Why were they inscribed on two tables?

A. Most probably to make obvious the two great departments of duty, namely, that which we owe to God directly, and that to which He binds us in reference to ourselves and our fellow creatures.

Q. 9. How were the Commandments distributed on the two tables?

A. It is not certain; but, judging by the logical affinity of these precepts, it seems probable that the first four, which define our duty more directly to God, were on one table, and the remaining six, which define our duty toward ourselves and other creatures, were on the other table.

Q. 10. What view as to the distribution of the Commandments has long and widely prevailed among the Jews?

A. That the Decalogue was equally divided between the two tables, five precepts in their regular order

being on each. Some high authorities, however, among the Jews concur in the view which has been expressed in the previous answers.

Q. 11. How do Romanists arrange and distribute the Decalogue?

A. They combine what we call the First Commandment with the Second Commandment, numbering the result as the first precept. Then, in order to make out ten commandments, they divide the Tenth, reckoning the first clause, "Thou shalt not covet thy neighbor's house," as the Ninth Commandment, and the remainder as the Tenth.

Q. 12. Is there a reason discoverable why Romanists should seek to throw the Second Commandment into the shade?

A. Yes. Their practice in the matter of image worship cannot well bear the light of the Second Commandment.

Q. 13. What is the traditional view of the Jews as to the first precept of the law?

A. What we call the "preface" they regard as the First Commandment. Then, like the Romanists, they combine what we call the First and Second Commandments, and this combination they style the Second Commandment.

Q. 14. Are all precepts of the Decalogue equally fundamental?

A. No. Some are deeper than others. For instance, considerations of necessity and of mercy may supersede, or suspend for a time, the prohibition of work on the Sabbath-day. Matt. 12:3, 4; Mark 2:24-28.

Q. 15. What is the distinction indicated by the compound words, "moral-natural" and "moral-positive"?

A. A moral-natural precept is one which proceeds from the very nature of God, and not merely from His "optional" will, and of which we may have some knowledge by the light of nature.

A moral-positive precept is one which proceeds from the optional will of God, and which may be recalled or modified.

Q. 16. Give an illustration of each kind of command?

A. The Fourth Commandment is moral-natural in so far as it requires that we devote some time to sacred services; but moral-positive in prescribing one day in seven, rather than one day in five or ten, or any other number, for this purpose. The ceremonial and judicial codes were very largely of a moral-positive nature and might, therefore, consistently with God's character, be changed, or abrogated altogether.

TEXTS TO BE COMMITTED TO MEMORY.

Ex. 34:28; Deut. 10:4; Ex. 31:18; 40:20; Deut. 10:1-5; Heb. 9:4.

NOTE.

Many of the Rabbinical writers have maintained that the feast of Weeks, or of Pentecost, was intended, in part at least, to commemorate the giving of the law. To say the least, there is a striking approach to coincidence in regard to the season of the year with which they were identified.

The feast of Pentecost occurred on the fiftieth day from the second day of the Passover feast. Lev. 23:11-16. That the law was proclaimed from Sinai on the fiftieth day after the first observance of the Passover can be almost conclusively proved thus:—

1. The Israelites began their journey from Egypt on the morning of the 15th day of the month Nisan (or Abib, Ex. 13:4), the first month of their year. Ex. 12:2;

2. On the first day of the third month the refugee host reached Sinai (Ex. 19:1); and, allowing 30 days for a month, we can say that 45 days intervened between the beginning of the march and the date of the encampment at Sinai;

3. On the day after reaching Sinai, that is on the 46th day, Moses drew near to God and received instructions about the approaching manifestation;

4. Apparently on the next day, that is, the 47th, Moses drew near to God and declared to Him the response of the people. Ex. 19:8;

5. Seemingly on the next day, the 48th, God directed Moses to go down and instruct the people to make ready on that day and the following for the great event. Ex. 19:10;

6. Then on the following day, the 50th, God proclaimed the law. Ex. 19:16.

It is the office of the Holy Spirit to enthrone this law in the hearts of men; and it was on the day of Pentecost that the Spirit was given in unusual power, that is, 50 days after the death of "Christ, our passover." The coincidence seems to be more than casual.

QUESTION XLII.

What is the sum of the Ten Commandments?

ANSWER.

The sum of the Ten Commandments is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbor as ourselves.

Q. 1. Are the Ten Commandments a condensed form of the law of God?

A. Yes. They are a compend of rules, each of which is far-reaching and comprehensive, intended to regulate the thoughts and affections, as well as the outward conduct.

Q. 2. Is there a further condensation of which they admit?

A. Yes. Such a condensation, furnished or sanctioned by Christ Himself, is presented in the answer

under notice. See Matt. 22:37-40; Mark 12:29-31; Luke 10:26-28.

Q. 3. In Rom. 13:8-10 is there not countenance given to the view that the sum of the Ten Commandments is to love our neighbor as ourselves?

A. *a.* Paul is in this passage treating directly of love due to our fellowmen, and may be understood to affirm that, so far as this department is concerned, we keep the law perfectly when we love our neighbor as ourselves;

b. No one but he who loves God supremely can love his neighbor as himself;

c. Such is the unity of the Commandments that we cannot keep one of them aright without keeping them all, at least in spirit. He who breaks one virtually breaks all, for he disobeys the one central authority which underlies all. Jas. 2:10.

Q. 4. What is meant by the accumulation of words, "heart," "soul," "strength," and "mind"?

A. These terms are meant to be an exhaustive specification of all our faculties and powers.

Q. 5. Is it implied in the summary given that we should love ourselves?

A. Yes. If we may not love ourselves, we may not love our neighbor. Jas. 2:8; Rom. 13:8-10; Luke 10:26-28.

Q. 6. But is not self-love selfishness?

A. An inordinate self-love, that is, a love which disregards or depreciates the claims of God and of our fellowmen, is selfishness and sin (2 Tim. 3:2); but a properly regulated love of self is a duty.

Q. 7. Must we love our neighbor in the same degree as we love ourselves?

A. No; but we are to love him as we are to love ourselves, with a love subordinate to that due to God. The love to ourselves and to our neighbor is to be a re-

stricted love, but not necessarily equal in the two cases.

Q. 8. How does this appear?

A. *a.* It is a man's duty to seek his own salvation first, and then his neighbor's. On the day of Pentecost Peter said to his hearers, "Save yourselves";

b. On the same principle, it is a man's duty to provide for his own especially. 1 Tim. 5:8. So also, while we are to love all our fellowmen, we are required to have special love to some. Gal. 6:10.

Q. 9. Who is our neighbor?

A. Our fellowman, without distinction of age, sex, rank, or nation. Luke 10:29-37.

TEXTS TO BE COMMITTED TO MEMORY.

Luke 10:26-28; Gal. 6:10; 1 Tim. 5:8; Jas. 2:10; 2 Tim. 3:2.

QUESTION XLIII.

What is the preface to the Ten Commandments?

ANSWER.

The preface to the Ten Commandments is in these words: "I am the Lord thy God Who have brought thee out of the land of Egypt, out of the house of bondage."

Q. 1. Is the Jewish notion admissible that these words are a part of the First Commandment?

A. No; these words present considerations fitted and meant to enforce the other Commandments as well as the First. They are no more a part of the First than of the Second, or of any other of the Ten precepts.

Q. 2. What coloring does this preface take from the circumstances in which the law was proclaimed from Sinai?

A. It is framed with a direct reference to the recent experiences of the Israelitish people to whom it was addressed.

Q. 3. Is there a sense in which God might be called the covenant God of the entire people who stood before Him at Sinai?

A. Yes. As a nation they had just experienced through the favor of God a marvelous deliverance from Egyptian bondage. They were thus in a temporal sense a "redeemed" people, although in the deeper spiritual sense many of them were "in the bond of iniquity." In like manner God is in covenant with the visible Church as such, although many of its members are still in their sins. Rom. 2:28, 29.

TEXTS TO BE COMMITTED TO MEMORY.

Deut. 5:1-3; 7:9-11; Rom. 2:28-29.

QUESTION XLIV.

What doth the preface to the Ten Commandments teach us?

ANSWER.

The preface to the Ten Commandments teacheth us that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all His commandments.

Q. 1. What is the general nature of this preface?

A. That of an argument to induce obedience.

Q. 2. What considerations conducive to this end does it embrace?

A. These are three in number, namely, God's sovereignty, His covenant relation, and His gracious interposition as a deliverer.

Q. 3. How is the sovereignty of God announced?

A. In the name of "Lord," that is, Jehovah, which points to self-existence and unchangeableness.

Q. 4. How is the covenant relation intimated?

A. In the expression "thy God."

Q. 5. How is God's gracious character as a Saviour suggested?

A. In the words, "Who have brought thee out of the land of Egypt, out of the house of bondage."

Q. 6. What was typified, or foreshadowed, by the deliverance of the Israelites from Egypt?

A. The redemption of sinners by Christ from the guilt and bondage of sin. 1 Cor. 5:7; 1 Pet. 1:19; 2:24; 3:18.

Q. 7. Was there in the giving of the law at Sinai a renewal of the covenant of works?

A. No. The tenor of the covenant of works was "Do and live." That of the Sinai covenant was "Live and Do." There was an evangelical undertone in the promulgation of the law from Sinai. The deliverance experienced by the Israelitish nation is adduced as a motive to obedience, just as in Rom. 12:1 mercy shown by God is brought forward as a fact fitted to constrain believers to devote themselves to Him.

Q. 8. Is the Decalogue, then, obligatory on none but believers in Christ?

A. No. God is the Lord in Whom all men have their being and to Whom they owe implicit obedience. But the redeemed and regenerated are under special obligation to render themselves to Him as His servants. Rom. 12:1; 1 Cor. 6:20; 1 Pet. 1:17-20. They owe to God their being doubly; first, their natural existence, and, second, their spiritual standing. They are the Lord's both as creatures and as redeemed creatures.

TEXTS TO BE COMMITTED TO MEMORY.

1 Cor. 5:7; 1 Pet. 1:19; 2:24; Rom. 12:1; 1 Cor. 6:20; 1 Pet. 1:17-20.

QUESTION XLV.

Which is the First Commandment?

ANSWER.

The First Commandment is: "Thou shalt have no other gods before Me."

Q. 1. How many of the Ten Commandments are negative in form?

A. All of them except the Fifth. Of the Fourth it may be said that it is both positive, or affirmative, and negative.

Q. 2. How many of them contain an express promise?

A. Two, namely, the Second and the Fifth.

Q. 3. How then can it be said in Eph. 6:2 that the Fifth is "the first commandment with promise"?

A. There are two ways of explaining this statement.

a. It may mean that in the second table, or division, of the law the Fifth is the first commandment with promise annexed expressly;

b. It may mean that the Fifth is the first, it may be added, the only one, of the Ten which has a promise attached to it distinctively. In the Second Commandment there is a promise made to those who keep *all* the Commandments. This second explanation seems preferable.

Q. 4. State some rules for the interpretation of the Decalogue.

A. These are admirably summarized in "The Larger Catechism," and may be compendiously expressed as follows:

a. The law is to be regarded as perfect, and as demanding perfection;

- b. The law is "spiritual" in this sense that it is intended to regulate the thoughts and affections of the soul, as well as the outward conduct;
- c. Different Commandments may enjoin, or forbid, the same thing in different aspects. For example slander, which is a direct breach of the Ninth Commandment, may also be a violation of the Fifth, Sixth, and Eighth precepts;
- d. A positive precept implies a negative, and a negative a positive;
- e. A promise implies a threat, and a threat a promise;
- f. "Under one sin or duty all of the same kind are forbidden, or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto."

Q. 5. In the first table of the law, what seems to be the order of thought?

A. The First Commandment indicates the only proper object of worship: it forbids polytheism. The Second Commandment lays down the regulative principle of worship: it forbids idolatry. The Third Commandment prescribes the proper spirit of worship: it forbids profanity. The Fourth Commandment appoints the special time of worship: it enjoins the observance of stated seasons of worship.

Q. 6. Is there a resemblance in structure between the Decalogue and the Lord's Prayer?

A. Yes. In both the matters which directly concern the glory of God occupy the foreground.

TEXTS TO BE COMMITTED TO MEMORY.

Eph. 6:2; Rom. 7:7, 14; 8:3; Jas. 2:8-11.

QUESTION XLVI.

What is required in the First Commandment?

ANSWER.

The First Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify Him accordingly.

Q. 1. What are the chief duties enjoined in this precept?

A. *a.* To know God; *b.* To recognize Him as the only true God; *c.* To confess Him to be our God; *d.* To render to Him corresponding homage and obedience.

Q. 2. How can man know God, an infinite being?

A. He can know Him apprehensively, but not comprehensively. In other words, man may know not only that God is, but also what He is, although imperfectly. Jer. 9:24; Rom. 1:19-21; Job. 11:7; Is. 40:28.

Q. 3. Does not incompleteness characterize our knowledge even of the creatures of God, or of any one of them?

A. Yes.

Q. 4. May our knowledge of God grow continually?

A. Yes. Hosea 6:3; 2 Pet. 3:18.

Q. 5. What is essential to a correct knowledge of God on our part?

A. The illuminating influence of the Holy Spirit. Jno. 3:3; Eph. 1:17, 18.

Q. 6. What is the blessing involved in this knowledge?

A. Eternal life in its high sense. Jno. 17:3.

Q. 7. Does God claim in this Commandment to be the only true God?

A. Yes. He debars our having, that is, recognizing, any other than Himself as God.

Q. 8. Are there any claimants to the homage due to God alone?

- A. Yes, many. *a.* There have been, and are, the spurious deities of heathenism, the products of the foolish heart of man;
- b.* The world, in the form of power and pleasure, acquires in the hearts of men the place due to God alone. Covetousness is called idolatry. Col. 3:5;
- c.* Satan seeks to usurp the throne of God. 2 Cor. 4:4; Eph. 2:2; 6:11; 1 Thess. 2:18; 1 Tim. 5:15.

Q. 9. What is meant by having God as our God?

A. It is to recognize Him in our hearts and lives as worthy of our utmost reverence, trust, love, and obedience. Ps. 73:25, 26.

Q. 10. Is this the attitude of any but true believers in Christ?

A. No. John 14:6; 1 Tim. 2:5; 1 John 2:3.

Q. 11. Are all those who are destitute of true faith in Christ atheists practically, if not theoretically?

A. Yes. Eph. 2:12; 1 Jno. 2:22, 23; 2 Jno. v. 9.

TEXTS TO BE COMMITTED TO MEMORY.

Jer. 9:24; Hos. 6:3; Rom. 1:19-21; Eph. 1:17, 18; 2 Cor. 4:4; Col. 3:5; Ps. 73:25, 26; Eph. 2:12.

QUESTION XLVII.

What is forbidden in the First Commandment?

ANSWER.

The First Commandment forbiddeth the denying, or not worshiping and glorifying, the true God as God and our God, and the giving that worship and glory to any other which is due to Him alone.

Q. 1. Specify some things forbidden in this precept.

A. *a.* Speculative, or theoretical, atheism, or the denial of the existence of a supreme Being;

- b. The refusal, or practical failure, to render homage to such a Being, if acknowledged to exist;
- c. The failure to recognize and claim as *our* God such a Being, to the exclusion of all others.

Q. 2. Does God in the preface to the Ten Commandments propose Himself to us as our God?

A. Yes; He says "I am the Lord thy God."

Q. 3. Is this a warrant to us to claim God as our God?

A. Yes. It involves both a warrant and an obligation so to do.

Q. 4. What considerations should induce us to make this claim?

A. *a.* It is right to take God as He offers Himself. Not to do so is insulting to Him;

b. It is profitable also; for he who has God has an unfailing and all-sufficient portion. Deut. 33:29; Ps. 31:14; 48:14; Is. 41:10; Lam. 3:24.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 5:11, 12; 48:14; 65:4; 73:25, 26; Is. 41:10; Lam. 3:24.

QUESTION XLVIII.

What are we specially taught by these words "before Me" in the First Commandment?

ANSWER.

These words "before Me" in the First Commandment teach us that God, Who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god.

Q. 1. Does the word "before" in this Commandment signify "in preference to"?

A. No. It means "in presence of." The literal rendering of the Hebrew expression is "upon (or before) My face."

Q. 2. Is this language fitted to suggest the daring nature of the conduct described?

A. Yes.

Q. 3. Is the face of God everywhere?

A. Yes. Ps. 139:7.

Q. 4. Is there room anywhere for the lawful worship in a religious sense of any being but Jehovah?

A. No. Is. 42:8; 44:8; 45:5, 6; 46:9; Matt. 4:10.

Q. 5. In the secrecy of the heart can such lawless worship be hidden?

A. No. Ps. 139; 2, 3; Eccl. 12:14; Heb. 4:12, 13.

Q. 6. Answer the objection that God is too great a Being to be concerned about our disregard of Him.

A. It is just because He is so great that He notices the minutest things. The objection belittles Him, and in doing so makes little of sin.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 139:2, 3, 7; Is. 42:8; 45:5, 6; Eccl. 12:14; Heb. 4:12, 13.

QUESTION XLIX.

Which is the Second Commandment?

ANSWER.

The Second Commandment is: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments."

Q. 1. What is the special object of this precept?

A. To regulate the mode of external worship.

Q. 2. Does it specify expressly the forms to be used in worship?

A. No. The precept is negative in form, prohibiting explicitly the use of images or pictures as means of worship.

Q. 3. What is implied in this Commandment?

A. That it pertains to God alone to appoint outward methods, or means, of worship.

Q. 4. Is it implied that we may devise according to our taste ways of worship, images and pictures excepted?

A. No. These exceptions are representative, not exhaustive, being mentioned as samples, not as being the only forms that are unlawful, just as in the Sixth Commandment hatred, as well as murder, of our fellow-men is interdicted.

Q. 5. What tendency on the part of man is presupposed and guarded against in this precept?

A. The tendency to substitute the instrument, or means, of worship for the proper object of worship, that is, God Himself.

TEXTS TO BE COMMITTED TO MEMORY.

Lev. 26:1; Deut. 4:15-19; Ps. 97:7.

QUESTION L.

What is required in the Second Commandment?

ANSWER.

The Second Commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His Word.

Q. 1. What is it to "receive" the worship and ordinances appointed by God in His Word?

A. It is to recognize them as divinely appointed and as suited to our condition.

Q. 2. What is it to "observe" such worship and ordinances?

A. It is to render hearty homage to God in the ways indicated by Himself, and because He prescribes them.

Q. 3. What is meant by "keeping pure and entire" the worship and ordinances appointed by God?

A. The keeping of them as appointed, neither adding to them, nor taking from them. Deut. 12:32; Matt. 28:20; 1 Cor. 11:23.

Q. 4. Is restriction of this kind incompatible with liberty?

A. No. So far from this, it is the very guardian of freedom, being a protection against the domination of man by man.

Q. 5. Is God alone the Lord of the conscience?

A. Yes. Matt. 15:9; 28:20; Deut. 12:32; Acts 5:29.

TEXTS TO BE COMMITTED TO MEMORY.

Deut. 12:32; Matt. 15:9; 28:20; Acts 5:29; 1 Cor. 11:23.

QUESTION LI.

What is forbidden in the Second Commandment?

ANSWER.

The Second Commandment forbiddeth the worshiping of God by images or any other way not appointed in His Word.

Q. 1. Against what is this precept directly leveled?

A. Against the employment of any tangible, or visible, likeness of God in His worship, and even the making of any such figure of Him.

Q. 2. What is the fundamental principle of this precept?

A. It is that God is to be worshiped according to His own direction, and not according to man's devisings.

Q. 3. In regard to the law of worship what is the Roman Catholic view?

A. It is that God may be worshiped in any way not *forbidden* in Scripture, inclusive of the Apocrypha.

Q. 4. What view on this point is held by the Lutherans and Protestant Episcopalians?

A. It is that any mode of worship not *forbidden* in Scripture is lawful.

Q. 5. How does this latter view differ from the Romish view?

A. Only in this, that Romanists recognize, while Protestants reject, the Apocrypha as a part of the rule of faith.

Q. 6. How may the view that positive Divine prescription is requisite to warrant any form of worship be denominated?

A. The Calvinistic, or Puritan, view; as it was distinctly enunciated by Calvin, Knox, and other Reformers, and became a characteristic feature of the Puritan movement.

Q. 7. Present proof that appointment by God is a prerequisite of lawful worship.

A. *a.* In Deut. 12:32 God expressly forbids adding to, or taking from, His enactments as to worship. Corresponding to this is the charge given by our Lord to His disciples to teach men to observe all things whatsoever He had *commanded*. Matt. 28:20;

b. The sin for which Nadab and Abihu were struck dead was their presuming to use strange fire in offering incense to God, that is, fire which He had not appointed to be used in that service. Lev. 10:1-3;

- c. In keeping with this is the fact that one item in the charge brought against Jeroboam, the son of Nebat, is his daring to change the date of the observance of the Feast of Tabernacles from the 7th to the 8th month of the year. 1 Kings 12:32, 33;
- d. It may be added that this seemingly rigorous treatment is the best security against the tyranny of man in the sphere of worship. It is better in this matter to fall into the hands of God than into the hands of man. This is a law of liberty.

Q. 8. Is the use by Romanists of images and pictures in worship at variance with this precept?

A. It is, being a method of worship never appointed by God.*

Q. 9. As a matter of fact, does not the Romish use of these alleged "aids to devotion" lead to the worship of the aids, rather than of God?

A. There can be no reasonable doubt that such is the tendency and, in many cases, the effect of such use.

Q. 10. Does this Commandment debar all exercise of the sculptor's, founder's, or painter's art?

A. No; only so far as concerns the direct worship of God.

Q. 11. Are all attempts to represent the persons of the Godhead in figures, or colors, forbidden in this precept?

A. Yes. Deut. 4:15-19; Acts 17:25, 29.

Q. 12. Is it right to make pictures of Christ as man?

A. a. To make them for purposes of worship, or as aids of worship, would be in direct conflict with the Second Commandment;

b. To make them merely as artistic expressions of our conceptions as to His bodily likeness is, to say the least, of very question-

*See Note at the end of Question LI.

able propriety, and, if questionable, not permissible. To abstain from the making of such likenesses is not sinful. When two alternatives are set before us, one of which is certainly right and the other of doubtful propriety, we should choose the former.

Q. 13. What considerations may be urged to prove that the making of likenesses of Christ is at least of doubtful propriety?

- A. *a.* It is certain that God has given no command to make such likenesses;
- b.* It is equally certain, and very suggestive, that no description of the bodily appearance of Christ is given in Scripture. There seems to be a studied silence in sacred writ on this point;
- c.* It was the desire of Christ to be remembered in the world; but to accomplish this, He provided that inspired accounts of His life, death, and teachings should be given forth, and that His death should be through the symbolic ordinance of the Supper held in remembrance. Not by the brush, or pencil, or chisel of the artist was it provided that the name of Christ should be perpetuated;
- d.* Even the Supper, guarded as it is against perversion, has been made an occasion of idolatry, just as the brazen serpent was. 2 Kings 18:4.

Q. 14. It may be said that Christ did manifest Himself as man and that, if no idolatry resulted from that manifestation, a picture of Him would not be perilous. Answer this cavil.

- A. *a.* No true likeness of Christ, as man, now exists, or is attainable; this is a clear proof that the attempt to depict His bodily appearance is destitute of Divine sanction;

b. Christ, being God as well as man, the worship of Him when He appeared in our nature was proper; but a picture or image of Christ is neither God nor man.

Q. 15. Is it proper to use any figure, such as an eye, or a dove, as a symbol of God, or of any person of the Trinity?

A. No. Deut. 4:15-19, 23, 24. The symbol in this case is apt to supplant the original which it is used to represent, at least to foster gross conceptions of the Deity.

TEXTS TO BE COMMITTED TO MEMORY.

Deut. 4:15-19; 12:32; Acts 17:29; 1 Kings 12:32, 33; Matt. 15:6, 9.

NOTE.

Romanists maintain that of religious worship there are three grades, to which respectively they give the names "dulia," "hyperdulia," and "latria," which are Greek words in Latin form.

"Dulia" is that veneration, or religious homage, which, according to the Popish faith, may properly be given to saints and angels; while "hyperdulia" is that higher form of religious homage to which the mother of Jesus is entitled; and "latria" is that worship which is due to God alone.

In regard to these distinctions it may be remarked:

a. That they are too fine to be observed by the great mass of men. How can one determine whether or not his "dulia" may not be passing into "hyperdulia," and this again into "latria"?

b. To saints and angels Romanists render a worship which presupposes the possession of Divine attributes by the objects worshiped;

c. As a matter of fact, the homage paid to Mary by Romanists far exceeds both in volume and apparent fervor that which they render to God. Hymns are addressed to her; and even the inspired Psalter has been

tampered with and perverted by the blasphemous substitution of the name of Mary for that of God. The author of this profane parody, Bonaventura, is honored as an eminent saint by Roman Catholics;

d. The quibbles to which Romanists feel forced to resort in self-defense, when charged with idolatry, are much the same as were, and are, used by the heathen charged with worshipping "stocks and stones";

e. The Bible gives no support to the notion that there are different grades of religious worship. It is admitted that in Scripture the word "worship" is used sometimes to denote such civil respect or courtesy as may be shown to men, as well as homage due to God only. Matt. 18:26; Luke 14:10; Matt. 4:10; Rev. 22:9. But when worship in a religious sense is mentioned in Scripture, no degrees are attributed to it. The distinctions of "dulia," "hyperdulia," and "latria" are foreign to the Word of God. The act of "bowing down" in the spirit of religious worship to any being, or object, but God is forbidden distinctly in the Second Commandment and frowned upon in all the sacred volume.

The treatment of Matt. 4:10 by Romanists is worthy of their cause. That verse, they contend, favors their position, which is, that while worship of the nature of "latria" belongs to God alone, there is a sort of religious homage not to be limited to Him. In reply to the Tempter's daring proposition that Christ should worship him, our Lord says, "Get thee hence, Satan, for it is written, 'Thou shalt worship (*proskuneseis*) the Lord, thy God, and Him only shalt thou serve' (*latreuseis*). Here Papists raise the quibble that while others than God may be religiously "worshipped," He alone may be "served," that is, worshiped in the way of "latria"; for the word translated "served" is kindred to the word "latria." But the falsity of this interpretation is obvious from the fact that Satan had not asked for "latria," but for "*proskunesis*," or worship; and had Christ meant what Romanists say He did, namely that worship, but not that called "latria," might be

rendered to others than God, His answer would have been no rebuke to the Tempter's towering arrogance. It is beyond reasonable dispute that our Lord's reply was meant to declare that religious worship must be restricted to God only.

Accordingly when John, in his vision, proposed impulsively to worship the angel who conferred with him (Rev. 22:8, 9), his movement was quickly arrested by the angel's words, "See thou do it not. I am a fellow-servant with thee and with thy brethren, the prophets, and with them which keep the words of this book: worship God." In this last clause the meaning certainly is, "worship God only," and the doctrine which the entire incident warrants and demands is that religious worship is to be confined to God alone as its object.

QUESTION LII.

What are the reasons annexed to the Second Commandment?

ANSWER.

The reasons annexed to the Second Commandment are God's sovereignty over us, His propriety in us, and the zeal He hath to His own worship.

Q. 1. What considerations, meant and fitted to enforce it, are embraced in this precept?

A. Three facts: namely, God's absolute authority; His ownership of all men; and the importance He attaches to His own worship.

Q. 2. How is God's absolute authority announced?

A. In the name "Lord" or Jehovah which He appropriates to Himself.

Q. 3. What is there in this name to suggest the supreme authority of Him Who bears it rightfully?

A. Radically it denotes the Self-existent One, Him Who has in Himself alone the reason of His Being and of all His acts; Who is consequently unchangeable. Mal 3:8. This is the incommunicable name of God. Ps. 83:18; Is. 42:8.

Q. 4. How is God's ownership of us set forth in this precept?

A. Both in the words, "I am the Lord," and those appended, "thy God."

Q. 5. How is this ownership suggested by the clause "thy God"?

A. To be a God to any one is to be his master and entitled to his implicit obedience.

Q. 6. How is God's concern for His own worship indicated in this Commandment?

A. In the declaration "I am a jealous God."

Q. 7. How is this statement to be understood?

A. It rests on the conception that between God and His people there is a relation resembling in its closeness that subsisting between husband and wife. God can admit no rival in our affections; and in regard to the worship suitable to Him, He alone is competent to determine. To accept dictation from any other in this matter is disloyalty to Him.

Q. 8. Is there a disposition on the part of men to think that in the matter of His worship God is not very strict?

A. Yes, even at the foot of Sinai, and with the Ten precepts still lingering in their ears, the Israelites grossly violated this Second Commandment.

Q. 9. To deter from a breach of the Second Commandment, or indeed of any of the Commandments, what consideration does God present?

A. The fact that punishment shall overtake the transgressor, and descend from parent to child, as the sinful tendency is likely to go down to successive generations.

Q. 10. If the child of wicked parents do not copy their evil example, but turn from it, will the penalty here threatened come upon him?

A. No. Every one who truly repents shall be forgiven; but the likelihood of repentance is less in the case of the offspring of wicked parents than in the case of others.

Q. 11. What direct motive to obedience is held forth in this Commandment?

A. God's abundant mercy to those who love and obey Him.

Q. 12. Does the word "thousands" refer to individuals?

A. No. It refers to generations.

Q. 13. Why should it be so understood?

A. *a.* Because in this way the contrast with the previous clause, "third and fourth generation," is better exhibited;

b. Because, elsewhere, the expression, "a thousand generations," occurs in a similar connection. Deut. 7:9.

Q. 14. Is it not evident from the tone of this precept that the tendency in men to corrupt the worship of God is both strong and fraught with evil?

A. Yes; and the history of the Church in all ages affords sad proof to the same effect.

TEXTS TO BE COMMITTED TO MEMORY.

Mal. 3:8; Is. 42:8; Ps. 83:18; Ezek. 18:19-21; Deut. 7:9.

QUESTION LIII.

Which is the Third Commandment?

ANSWER.

The Third Commandment is: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

Q. 1. What is the general aim of this precept?

A. To inculcate reverence for God.

Q. 2. Does it naturally follow the two preceding precepts?

A. Yes. The object, the mode, and the spirit of religious homage are items in natural sequence.

Q. 3. Is reverence for God incumbent on us only in the exercises of direct worship?

A. No. Habitual reverence toward God should mark us; but especially should we be so affected in prayer, praise, and kindred exercises.

TEXTS TO BE COMMITTED TO MEMORY.

Eccl. 5:1, 2; Ps. 84:1, 2; 86:11, 12; 96:9; 99:9; 123:1, 2.

QUESTION LIV.

What is required in the Third Commandment?

ANSWER.

The Third Commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, Word, and works.

Q. 1. Mention the names most frequently given to God in the Scriptures?

A. God, Lord, Jehovah, Father, Almighty.

Q. 2. How do titles differ from names?

A. Titles are expressions descriptive of God's relations to His creatures, while His names set forth especially what He is in Himself. The distinction, however, between these two words is not very clearly marked.

Q. 3. Mention some of the titles given in Scripture to God.

A. The Holy One of Israel; The God of Peace; The Father of Mercies; God Most High; Lord God of Hosts. Ps. 89:18; Heb. 13:20; 2 Cor. 1:3; Ps. 9:2; 80:4.

Q. 4. What is an attribute of God?

A. An inseparable quality of His essence.

Q. 5. Mention some of the attributes of God.

A. Self-existence; spirituality; eternity; immutability; omnipresence; omniscience; omnipotence; holiness; justice; goodness; and truth.

Q. 6. Name some of God's ordinances.

A. Civil government; church government; prayer; praise; preaching; fasting; vowing; solemn swearing; beneficence.

Q. 7. What is the Word of God?

A. The Scriptures of the Old and New Testaments.

Q. 8. What are the works of God?

A. His operations in producing, preserving, and ruling the universe.

Q. 9. When may we be said to make "a holy and reverent use of God's names, titles, attributes, ordinances, Word, and works"?

A. When we use them for ends, and in a way, approved by Him, and with a habitual sense of His glorious majesty, of our dependence upon Him, and of our accountability to Him for all our thoughts, words, and acts. 1 Cor. 10:31; Matt. 12:36; 15:8; 1 Pet. 3:15.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 89:18; 9:2; 80:4; 1 Cor. 10:31; Matt. 12:36.

QUESTION LV.

What is forbidden in the Third Commandment?

ANSWER.

The Third Commandment forbiddeth all profaning or abusing of anything whereby God maketh Himself known.

Q. 1. How may profanity be displayed?

- A. *a.* By a contemptuous, or a light and frivolous, use of the names of God;
- b.* By perverting ordinances of God to ends for which they were not appointed;
- c.* By employing for unholy purposes any of the powers of our being, or any of the creatures of God.

Q. 2. What forms may a contemptuous, or a light and frivolous, use of God's names assume?

A. These may be various, the most noteworthy being as follows:

- a.* Blasphemy, or the malignant, or thoughtless, use of the names of God in conversation, or writing;
- b.* False swearing, in which the name of God is used to support a lie;
- c.* Needless swearing even under the forms of civil law;
- d.* Unmeaning repetitions, especially of the Divine names, in exercises of worship;
- e.* The use of Scripture, or of sacred things, for the purpose of making merriment, or for other than holy ends;
- f.* Heedlessness when the Word of God is read or preached.

Q. 3. What is the tendency of the use of profane language in ordinary speech?

A. To beget in both speaker and hearer disregard of the Divine Being.

Q. 4. Wherein appears the aggravated nature of this sin?

A. In the fact that it is a useless and wanton disrespect to our creator and preserver, the infinitely glorious God. Men gain nothing by it, as they may for a time by some other forms of sin, as, for instance, stealing.

Q. 5. Are not the approaches to this sin, in the form of half oaths, or hinted oaths, to be carefully shunned?

A. Yes; in these disguises the poison of profanity lurks, and against them lies the solemn warning in Matt. 5:34-37.

Q. 6. Is false swearing, or swearing to a falsehood, a violation of the Third Commandment?

A. Yes, and of the Ninth also.

Q. 7. In what respect is false swearing forbidden in the Ninth Commandment?

A. In respect to its untruthfulness.

Q. 8. In what respect is false swearing forbidden in the Third Commandment?

A. In respect to its irreverence: God being virtually called upon to sustain a lie as truth. Thus the Commandments overlap and corroborate each other.

Q. 9. In swearing judicially, what things are to be kept in view?

A. *a.* That we swear by God alone, the All-seeing One, and not by saints, or any mere creature. Deut. 10:20; Josh. 23:7; Is. 65:16; Jer. 12:10;

b. That we swear in exact accordance with the truth, or our apprehension of it. Lev. 19:12; 6:3; Ps. 15:4; Zech. 5:4;

c. That we swear for a holy and important end, not for frivolous, much less for unholy, purposes. Heb. 6:16.

Q. 10. In what respects are the oaths required by certain secret associations unlawful?

A. *a.* The ends professedly in view do not warrant the use of an oath;

b. The oath is unlawful because it is meant to bind him who takes it to conceal certain things not yet revealed to him, and which, for aught he knows, it might be sinful for him to keep secret;

c. It is at least questionable whether any one but a functionary representing the State or the Church has a right to administer an oath.

Q. 11. Are there not some who object to swearing for any end?

A. Yes. Quakers (or Friends), Mennonites, and some others do so object.

Q. 12. On what grounds do they object?

A. Chiefly on the ground that in Matt. 5:34-37 and Jas. 5:12 all swearing seems to be forbidden.

Q. 13. Present some considerations adverse to the Quaker view.

A. *a.* Swearing solemnly in the name of God was certainly practiced with Divine approval in Old Testament times. See Gen. 14:22; 24:2, 3, 9; 50:5, 25; Lev. 19:12; Deut. 6:13; Matt. 26:63, 64;

b. In swearing there is nothing of a ceremonial nature to warrant the conception that it was meant to pass away at the death of Christ;

c. More than once the Apostle Paul, writing by inspiration, adopts the language virtually of an oath in confirmation of his statements. Rom. 9:1; 2 Cor. 1:18; 11:10; 1 Tim. 2:7;

d. In Heb. 6:16 the custom and object of swearing in judicial cases are mentioned with manifest approval. When put under oath, our Lord did not refuse to testify. Matt. 26:63, 64;

e. The swearing which our Lord condemns in Matt. 5:34-37, and against which warning is given in Jas 5:12, is profane swearing, which, in certain forms, was prevalent among the Jews. The specimens given by our Lord are of this nature, such as swearing by one's head, by the temple, or by Jerusalem.

Q. 14. In what form should an oath be taken?

A. Not by kissing a Bible, as is very common, but by lifting up the hand in token of appeal to God, while uttering the words of the oath. This form has Divine sanction, and the gesture is in itself expressive. Dan'l. 12:7; Gen. 14:22; Rev. 10:5, 6.

Q. 15. May not this Commandment be broken in the exercises of praise and prayer?

A. Yes.

Q. 16. How may it be broken in these exercises?

A. *a.* By engaging in them in a careless way, the majesty of Him Who is professedly addressed not being considered;

b. By a needless and unmeaning use of the names of God; these being introduced rather for the purpose of keeping up a continuous sound, than for the enforcement of the petitions presented;

c. By the repetition of lines, or words, in singing, simply for the sake of music, thus making the music, rather than the sentiment, the controlling consideration. This offense is specially aggravated when committed in the singing of the inspired Psalter. It is a virtual declaration that we can improve songs given by God; and is essentially one with the method of "vain repetition," which is unlawful in prayer. Matt. 6:7.

Q. 17. Is the use of Scripture for jesting purposes forbidden in this Commandment?

A. Assuredly so. Those who are rightly affected rather tremble at God's Word. Is. 66:2.

Q. 18. Is the use made by the Masonic and some other societies of models to represent the ark of the covenant, the dress of the Levitical priests, and other appointments of the ancient ritual, a violation of this precept?

A. Yes. It would have been daring impiety on the part of the Israelites to treat as common the sacred appointments of God; and not less so is it now to attempt a reproduction of these, whether for purposes of amusement or of worship.

Q. 19. Is not this travesty of sacred things a sufficient reason for avoiding and condemning any society guilty of it?

A. Yes.

Q. 20. Do games of chance, so called, constitute an abuse, or a perversion, of a Divine ordinance?

A. There is some reason to think so; not perhaps conclusive, but sufficiently strong to justify caution.

Q. 21. Of what Divine ordinance are such games a probable profanation, or perversion?

A. The ordinance of the lot.

Q. 22. According to Scripture, what is the ordinance of the lot?

A. It is a form of solemn appeal to God to decide a point of duty which we feel incompetent to determine.

Q. 23. Is the lot to be used for determining an abstract question, or a doctrine of religion?

A. No. The Scriptures alone are to be the rule of faith and morals to us. 2 Tim. 3:16, 17.

Q. 24. In what circumstances may recourse be had to the lot for decision of questions?

A. Not when the object is to decide as to a doctrine, or a line of policy; but in selecting a person for some important post, or in settling a dispute, when both parties agree to accept the decision whatever it may be. Acts 1:24-26; Prov. 16:33; 18:18.

Q. 25. If ever used, ought not the lot to be cast reverently and prayerfully?

A. Yes.

Q. 26. Are so-called games of chance, such as card-playing, allowable?

A. No.

Q. 27. What objections may lawfully be urged against them?

- A. *a.* They may, and often do, lead to a great waste of time;
- b.* They are apt to induce betting, or gambling;
- c.* The curse of God seems to attach to indulgence in such games. They are closely associated with the financial and moral ruin of many;
- d.* In a game of chance there is a virtual appeal made to some being, or power, to give a decision in our favor. If to God, then the appeal should be made in a spirit of reverence and prayer, and for a proper end. If to some other power, then this is to recognize some power independent of, or superior to, God, Who yet tells us that when the lot is cast into the lap "the whole disposing thereof is of the Lord." Prov. 16:33.

Q. 28. How may we profane, or abuse, God's discovery of Himself to us in the works of creation?

- A. *a.* By allowing the works to hide from us the worker;
- b.* By turning the creatures of God into engines of war against Him;
- c.* By perverting them to our own injury, or to that of others.

TEXTS TO BE COMMITTED TO MEMORY.

Heb. 6:16; Deut. 10:20; Prov. 16:33; 18:18; Jas. 5:12.

QUESTION LVI.

What is the reason annexed to the Third Commandment?

ANSWER.

The reason annexed to the Third Commandment is that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape His righteous judgment.

Q. 1. How many of the Ten Commandments have a threat expressly annexed to them?

A. Two, namely, the Second and the Third.

Q. 2. How many have a promise expressly annexed to them?

A. Two, namely, the Second and the Fifth.

Q. 3. Why is a threat clearly appended to the Second and Third precepts?

A. Perhaps, because men might be disposed to regard with peculiar toleration breaches of these Commandments.

Q. 4. Are there many forms of the profanation of God's name which human laws cannot reach?

A. Yes; and hence there is the greater need of an explicit warning by God in such cases.

Q. 5. Is it proper to use fear of punishment for disobedience as a motive to obedience?

A. Yes. God in His Word, and even in the Decalogue, does so.

Q. 6. But is fear of punishment for disobedience to be the chief motive to obedience?

A. No. Love to God for His supreme excellence and also for His relation to us as our creator and benefactor should be the chief motive impelling us to obey Him in all things. Matt. 23:37-39; Rom. 13:10.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 9:16; 59:12, 13; 99:3; Matt. 23:37-39.

QUESTION LVII.

Which is the Fourth Commandment?

ANSWER.

The Fourth Commandment is: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Q. 1. What truths underlie this Commandment?

A. *a.* That our Creator allots us our time in this world;

b. That, therefore, it belongs to Him to dictate how it shall be spent.

Q. 2. What is the force of the word "remember," with which this Commandment is introduced?

A. *a.* It seems to imply that the Sabbath was not a new ordinance, but one already made known;

b. It may be meant to suggest our liability to forget the claims of the Sabbath as a sacred season.

Q. 3. To whom is this precept particularly addressed?

A. To heads of families, directing them to keep, and to use their authority and influence to have others keep, one day in seven peculiarly sacred.

Q. 4. What is the import of the word "Sabbath?"

A. This word is transferred with slight change from the Hebrew to our language, and means "rest."

Q. 5. Should not this name, rather than the name "Sunday," be employed to designate the sacred day?

A. Yes. The word "Sunday" comes to us from ancient Paganism, in which the worship of the sun held a prominent place.

TEXTS TO BE COMMITTED TO MEMORY.

Deut. 4:19; 17:3; Gen. 2:2, 3.

QUESTION LVIII.

What is required in the Fourth Commandment?

ANSWER.

The Fourth Commandment requireth the keeping holy to God such set time as He hath appointed in His Word, expressly one whole day in seven to be a holy Sabbath to Himself.

Q. 1. What is the duty directly, or explicitly, enjoined in this precept?

A. The observing of one day in every seven days as specially sacred; not the observing of every seventh minute, hour, week, month, or year; but of one complete day in every seven days.

Q. 2. Does this commandment imply that it is lawful for us to forget God on any day except the Sabbath?

A. No; but only that on one day in seven we shall give ourselves specially to the worship and service of God.

Q. 3. What great principle is suggested in this precept?

A. That it pertains to God alone to appoint "set," or stated, seasons for sacred ends.

Q. 4. Aside from the weekly Sabbath, were there any fixed religious seasons appointed by God before the prescription of the Passover observance?

A. None, so far as is known to us.

Q. 5. Were there any such seasons appointed in the Mosaic economy?

A. Yes, several; particularly the Passover; the Feast of Weeks, or of Pentecost; the Feast of Tabernacles; and the great Day of Atonement, each of which came once a year.

Q. 6. In the New Testament dispensation is there any day except the weekly Sabbath appointed by God to be held peculiarly sacred?

A. None whatever.

Q. 7. Is it not a daring intrusion upon the prerogative of God to appoint as a stated religious festival any other day or season, such as Christmas or Easter?

A. It is an impeachment of the wisdom of God and an assertion of our right and ability to improve on His plans.

Q. 8. Is it lawful to appoint a day of thanksgiving, or of humiliation, as circumstances may seem to call for it?

A. Yes; for such occasional, not stated, appointments there is Divine warrant. Joel 1:14; Neh. 9:1; 12:27; Acts 13:1-3.

Q. 9. Is the Popish practice of stated fasting, as on every Friday and during the season called "Lent," countenanced in Scripture?

A. No; fasting in New Testament times as a religious observance is not to be regulated by the almanac, but by the spiritual condition of him who fasts.

Q. 10. Was there not a "set" day of fasting, however, prescribed to the Israelites?

A. Yes; the tenth day of the seventh month was appointed by God to be observed by them as a day of fasting and humiliation. But that appointment has lapsed, and the general law which regulates worship abides.

Q. 11. Is it unlawful to appoint, as churches gener-

ally do, a certain day, weekly or monthly, beside the Sabbath, on which to meet for prayer and other religious exercises?

A. No. The time so agreed upon is appointed not as sacred time, but as time convenient for holding a meeting for religious purposes, and as changeable according to circumstances.

TEXTS TO BE COMMITTED TO MEMORY.

Ex. 23:14-17; Lev. 16:29-31; 23:3.

QUESTION LIX.

Which day of the seven hath God appointed to be the weekly Sabbath?

ANSWER.

From the beginning of the world to the resurrection of Christ God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. 1. When was the ordinance of the Sabbath given to man?

A. Immediately on his creation, and before his fall. Gen. 2:1-3; Mark 2:27.

Q. 2. Was not man created in perfect harmony with the law afterwards given from Sinai?

A. Yes, so far as the essence of the law is concerned. Eccl. 7:29.

Q. 3. Was, then, the law of the Sabbath, in common with other moral requirements, enthroned in the heart of man in his very creation?

A. Yes, so far as the Fourth Commandment is "moral-natural," that is, so far as it binds us to devote our time as God dictates, it has a place in man's moral

constitution. But so far as the duty of rendering specially one day in seven to God is concerned, the Fourth Commandment is "moral-positive," and needed to be explicitly revealed to man after his creation.

Q. 4. What evidence is there that the Sabbath ordinance given to man at his creation was, as to its essence, intended to bind the race till the end of time?

- A. *a.* The date of the enactment indicates that, like the law of marriage, it was meant for the race, and not merely for a particular nation, or tribe. Gen. 2:1-3, 24; Matt. 19:5;
- b.* It was subsequently embodied in the Ten precepts proclaimed by God on Sinai; which set forth the duty of men at large, and not of Israelites only;
- c.* In token of the permanent obligation of the Decalogue, it was written on stone by "the finger of God"; and of this Decalogue the Fourth Commandment is a conspicuous feature;
- d.* Our Lord declared that "the Sabbath was made for man," not for Jews only, but "for man." Mark 2:27;
- e.* Man's need of a Sabbath is not less now than in earlier times, but rather greater in consequence of the increasing intensity of modern life;
- f.* The proved helpfulness of this weekly rest is confirmatory of the view that it is of Divine origin and of permanent obligation.

Q. 5. Is the keeping of the first day of the week now, instead of the seventh, as the Sabbath sanctioned in Scripture?

A. Yes. Various lines of evidence conduct to this conclusion. The argument in favor of the change is cumulative.

Q. 6. What are the chief items of this argument?

- A. *a.* Suggestive prominence is given in the Old Testament to the eighth day, that is, the first day after seven days, or after a week of days. Gen. 17:12; Lev. 12:3; 14:10; 23:16, 39; Num. 29:35; Ezek. 43:27;
- b.* The completion of creative work was signaled by the setting apart of the seventh day as Sabbath. It seems fitting that the achievement of redemption, a greater work, should be distinguished by a commemorative day. But the day of Christ's resurrection was that on which His work of redemption was recognized as complete; and that was the first day of the week. Mark 16:9; Luke 24:7, 46; 1 Cor. 15:4;
- c.* The deliverance of the Israelites from Egypt, which was typical of redemption by Christ, was distinguished by a Divine direction that the month in which it occurred should rank as the first month of the year. To make the day of Christ's resurrection the beginning of the week would seem equally, or more, appropriate. Ex. 12:2;
- d.* Emphasis seems to be laid by the inspired writer, John, on the fact that on two first days, namely, the day of His resurrection, and a week from that day, Christ appeared to the company of His disciples. John 20:19, 26.
- e.* The day of Christ's resurrection was that on which He was declared to be "the headstone of the corner." But that was prophetically announced as the day of the Lord's making, on which His people would "rejoice and be glad." Ps. 118:22-24; Acts 4:10, 11.

- f. The friends of Christ in apostolic times and with apostolic sanction were wont to meet for worship on the first day of the week. Acts 20:7; 1 Cor. 16:1, 2. But why on that day, if not in commemoration of the resurrection of their Lord? And this practice must gradually have supplanted the observance of the seventh day of the week. The Decalogue does not require, nor sanction, the observance of two Sabbaths each week;
- g. The expression "Lord's day," which occurs in Rev. 1:10, seems to indicate some day peculiarly related to Christ, just as the ordinance of the Supper is specially related to Him; for the word translated "Lord's" is used in 1 Cor. 11:20 to characterize the "Supper," and only in these two texts is it employed in the New Testament.

TEXTS TO BE COMMITTED TO MEMORY.

Gen. 2:1-3; Mark 2:27; Gen. 17:12; John 20:19, 26;
Acts 20: 7; 1 Cor. 16:1, 2; Rev. 1:10.

QUESTION LX.

How is the Sabbath to be sanctified?

ANSWER.

The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 1. In what different senses is the word "sanctify" used in Scripture?

- A. *a.* To make inwardly and outwardly conformable to the law of God. John 17:17; 1 Cor. 6:11; Eph. 5:26; 1 Thess. 5:23;
- b.* To devote, or set apart, to sacred ends. In this sense it is used a multitude of times in the Old Testament. Lev. 27:14-18. The tabernacle and temple with their vessels, the priests and their vestments, were said to be "holy," or sanctified.
- c.* To recognize as holy and entitled to reverence. Lev. 10:3; Is. 8:13; 1 Pet. 3:15.

Q. 2. In which of these meanings is the word used in this question of the Catechism?

A. In the second; not to make holy in a moral sense, for only a moral agent can be so made holy; but to devote, or dedicate, to holy purposes.

Q. 3. How is the Sabbath to be sanctified negatively?

A. By abstinence from worldly engagements, whether of the nature of business, or of pleasure.

Q. 4. Is mere cessation from customary secular pursuits an adequate observance of the Sabbath?

A. No. It must be a *holy* resting.

Q. 5. What kind of resting is that?

A. It is a resting according to, and because of, the command of God.

Q. 6. Is a holy resting compatible with much activity?

A. Yes. It even implies activity.

Q. 7. What kind of activity does it imply?

A. Employment of the time in sacred thoughts and exercises. Is. 58:13, 14.

Q. 8. How may the exercises of worship be classified?

A. As public and private.

Q. 9. What, in general, are the public exercises of worship to which, in part, the Sabbath should be devoted?

A. Those to be observed in the assemblies of God's people, such as prayer, the singing of psalms, the hearing of the Word read and expounded, the observance of the sacraments.

Q. 10. What are the private exercises of God's worship?

A. Reading the Scriptures and other writings fitted to explain and commend them, prayer and praise, meditation and conversation about Divine things, together with family instruction.

Q. 11. What are works of necessity?

A. Such as are required by the Divine law, or as cannot be omitted without doing violence to the law; as for instance, the use and, to some extent, the preparation of food; the travel necessary for attendance on public worship.

Q. 12. What are works of mercy?

A. Those dictated by the philanthropy, or love to man, which the law of God enjoins; such as waiting upon the sick; employing means for their relief and recovery; lending aid in cases of distress which may suddenly occur; and undergoing labor necessary to convey to the perishing the bread of life.

Q. 13. Mention some ways in which many even of professing Christians break the Sabbath.

A. By worldly, or idle, conversation; by reading secular books and papers; by social visiting; by giving, or attending, parties; by writing letters on worldly matters; by walking or riding for mere pleasure; and by entertaining worldly, though not intrinsically sinful, thoughts. Lev. 23:3; Neh. 13:15; Is. 58:13, 14.

TEXTS TO BE COMMITTED TO MEMORY.

Lev. 10:3; Is. 58:13, 14; Neh. 13:15; Matt. 24:20.

QUESTION LXI.

What is forbidden in the Fourth Commandment?

ANSWER.

The Fourth Commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness or doing that which is in itself sinful, or by unnecessary thoughts, words, or works about worldly employments or recreations.

Q. 1. Indicate in a summary way things forbidden in this Commandment?

- A. *a.* The failure to do what should be done on the Sabbath;
b. The heartless doing of the things required. Matt. 15:8;
c. Mere indolence;
d. Needless attention to things in themselves right. Neh. 13:15-17; Is. 58:13, 14;
e. Doing things intrinsically wrong.

Q. 2. Is not the entertaining of evil thoughts, desires, and purposes more sinful if done on the Sabbath?

- A. Yes. In such a case the sin is aggravated.

TEXTS TO BE COMMITTED TO MEMORY.

Neh. 13:15-17; Is. 58:13, 14; Matt. 15:8.

QUESTION LXII.

What are the reasons annexed to the Fourth Commandment?

ANSWER.

The reasons annexed to the Fourth Commandment are God's allowing us six days of the week for our own employments, His challenging a special propriety in the seventh, His own example, and His blessing the Sabbath day.

Q. 1. How many reasons are here specified?

A. Four, namely: God's grant of time for secular uses; His claim specially to one day in seven; His example; and the blessing attached to the Sabbath.

Q. 2. Do we not owe our being and, of course, all our time to God?

A. Yes. "In Him we live and move and have our being." Acts 17:28.

Q. 3. Are we at liberty to spend any day of the week, or any minute, as if it were our own, and in practical forgetfulness of God?

A. We can do so; but we have no right to do so. 1 Cor. 10:31.

Q. 4. How, then, is the obedience required on the Sabbath distinguishable from that due on other days?

A. In being restricted rather to exercises of direct worship, or, as far as possible, to spiritual things.

Q. 5. Is the sentiment, which some who desire to undermine the institution of the Sabbath express, worthy of acceptance, that "every day should be a Sabbath"?

A. *a.* To speak thus is to impugn God's wisdom; for He did, as has been already shown, set apart one day out of every seven to be kept as peculiarly sacred;

b. In thought, word, and deed we should obey God every day; but we are not required to be equally employed every day in the direct worship and contemplation of God. The language of the precept justifies this view: "Six days shalt thou labor and do all thy work."

Q. 6. In what sense is the word "propriety" used here?

A. In the sense of ownership. As God made, He owns, us; and as He owns us, it pertains to Him to dictate how our time shall be spent. Ps. 100:3.

Q. 7. Has not God a double ownership in His people?

A. Yes; one founded on creation and another resting on redemption.

Q. 8. Has God attached a blessing to the proper observance of the Sabbath?

A. Yes. Gen. 2:3; Ex. 20:11; Is. 58:13, 14.

Q. 9. What does this blessing import?

A. It means that the favor of God would rest on those who should keep the Sabbath holy to Him.

Q. 10. Ought not the zeal shown by God for the Sabbath to fire us with like zeal?

A. Yes. Lev. 11:45; 20:7; 1 Pet. 1:16; Eph. 5:1.

TEXTS TO BE COMMITTED TO MEMORY.

Gen. 2:3; Lev. 20:7; Eph. 5:1; 1 Pet. 1:16.

QUESTION LXIII.

Which is the Fifth Commandment?

ANSWER.

The Fifth Commandment is: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Q. 1. What department of duty is introduced by this Commandment?

A. Our duty toward all sentient creatures; particularly toward human beings, ourselves and others.

Q. 2. Why regard this second "table," or division, of the law as meant to regulate our attitude not only toward human beings, but also toward other sentient creatures?

A. *a.* It is a fact that in the world around us there are many creatures other than human, capable of pleasure and pain, together with other created beings, called angels, with which we have somewhat to do, and toward which certain affections should be cherished.

b. If the law of the Lord is perfect, as it surely is, it must comprehend all our moral relations and obligations. Ps. 19:7-9; 119:96, 128.

Q. 3. Is love of self wrong?

A. No. We are to love our neighbor as ourselves; which implies that love of ourselves is a duty, if love of our neighbor is a duty.

Q. 4. Explain 2 Tim. 3:2, where it is mentioned as a mark of depravity that men shall be "lovers of their own selves."

A. This means that they shall be characterized by selfishness, which is an undue self-love, or such a love of self as disregards the just claims of others.

Q. 5. Explain the direction given in Phil. 2:3: "But in lowliness of mind let each esteem other better than themselves," or, as in the Revised Version, "each counting other better than himself."

A. *a.* Every man who "knows the plague of his own heart" has a more vivid sense of his own unworthiness than he has of that of any other;

b. If even such a one might admit that others are worse than he, the difference in his favor would be ascribed not to himself, but to the grace of God, and so would tend to generate humility, rather than self-esteem and superciliousness.

Q. 6. Explain the statement in 1 John 3:16: "And we ought to lay down our lives for the brethren."

A. *a.* This does not imply that we are to love "the brethren," that is our fellow Christians, better than ourselves;

b. It teaches, however, that circumstances may occur in which loyalty to God may properly impel us to hazard our lives for the good of others, particularly of fellow-believers. But this would be to love God, not our Christian brethren, more than ourselves.

Q. 7. Is our duty to man comprehended in our duty to God?

A. Yes. The whole law is God's law.

Q. 8. Are not the terms "father" and "mother," in the Fifth Commandment, to be regarded as representative and suggestive, rather than as exhaustive?

A. Yes. They are meant to include the various social relations in which human beings may stand to each other, and even their relations to other sentient creatures.

TEXTS TO BE COMMITTED TO MEMORY.

Eccl. 12:13; Ps. 19:7; 1 John 3:16; 2 Tim. 3:2; Phil. 2:3.

QUESTION LXIV.

What is required in the Fifth Commandment?

ANSWER.

The Fifth Commandment requireth the preserving the honor and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. 1. Are there any respects in which all men are equal?

A. Yes, several.

Q. 2. Mention some respects in which they are equal.

A. *a.* They are of one blood. Acts 17:26;

b. They are, with the exception of the first pair, of common descent;

c. They are all moral agents, and bear in this respect a likeness to God;

d. They are all destined to exist forever as conscious beings.

Q. 3. Are there any respects in which men are unequal?

A. Yes, many.

Q. 4. Indicate some respects in which men are unequal.

- A. *a.* In age, some being old, others young;
b. In bodily and mental endowments;
c. In education and refinement;
d. In social standing and influence;
e. In moral and religious character;
f. In official rank, civil or ecclesiastical.

Q. 5. Do these inequalities form a just basis for varying degrees of honor?

A. Yes. Ex. 22:28; Lev. 19:32; Rom. 13:7; 1 Thess. 5:13; 1 Tim. 5:17; 6:1; 1 Pet. 2:17.

Q. 6. Toward superiors, how should we act?

- A. *a.* Not in a spirit of abject obsequiousness and servility;
b. Respectfully, as having regard to the authority of God.

Q. 7. Toward equals, how should we act?

A. With greater freedom than toward superiors; yet with dignified courtesy.

Q. 8. Toward inferiors how are we to act?

A. Not in a rude, or repellent, manner; but considerately and kindly, remembering that we have a Master Who will hold us to account for our demeanor toward our fellowmen.

Q. 9. What, in particular, are the duties of parents to their children?

- A. *a.* To love them with special affection. Tit. 2:4; Ps. 103:13;
b. To provide for their temporal support. 2 Cor. 12:14; 1 Tim. 5:8;
c. To rule and, if necessary, chastise them. Prov. 13:24; 19:18; 29:15, 17; 1 Tim. 3:4, 12; Heb. 12:7;
d. To instruct them in useful knowledge, but especially in regard to the need and way of salvation. Deut. 6:6-9; Ps. 78:4-7; Eph. 6:4;

e. To pray for, and with, them. 1 Chron. 29:19;

f. To act in such a way as to make it easy for their children to love and honor them. Col. 3:21; Eph. 6:4.

Q. 10. What, in particular, are the duties which children owe to their parents?

A. *a.* They should love them;

b. They should obey them in all lawful commands. Eph. 6:1; 2 Tim. 3:2; Rom. 1:30;

c. They should treat them with deference and respect;

d. They should, as far as may be necessary and practicable, provide for their temporal support and comfort. Matt. 15:3-6; John 19:27.

Q. 11. Is a child bound to obey his parents if they require him to do something sinful?

A. No. The right of parents to command is confined to things in harmony with the law of God.

Q. 12. What course should a child pursue when his parents require him to do anything sinful?

A. *a.* He should make it clear by his entire deportment that his refusal to obey proceeds from no spirit of insubordination, or lack of love, to his parents; but from a sense of God's superior authority;

b. He should meekly submit to the chastisement which his refusal to obey might bring upon him. Heb. 12:9.

Q. 13. What duties do men, as members of civil society, owe to their rulers?

A. *a.* They should regard them with deference as holding authority from God. Rom. 13:1-8; 1 Pet. 2:13, 14, 17;

b. They should obey all their just enactments; and if any unrighteous laws are framed, they should seek in a constitutional way

to have these rescinded; resort to physical force for this purpose being admissible only in extreme cases;

c. They should pay the lawful taxes cheerfully, as to God. Rom. 13:7;

d. They should pray for those in authority. 1 Tim. 2:1, 2.

Q. 14. If the civil authorities should require us to do something which God forbids, what should be our attitude?

A. We should refuse compliance with such a law, and submit to the penalty. Acts 4:19, 20.

Q. 15. Is there any limit to this duty of passive obedience?

A. a. Authority is vested in individual men not for their own sake, but for the sake of the community. People were not made for rulers, but rulers for the people. It seems a necessary conclusion that when the conduct of the ruler, whatever the form of government may be, becomes subversive of the proper ends of civil government, the people have a right to interfere even by force;

b. This reserved, or implied, right of revolution is not to be rashly exercised, lest haply the remedy should prove worse than the disease.

Q. 16. Are all classes of society to be subject to the regularly constituted civil authorities?

A. Yes. Rom. 13:1-7; 1 Pet. 2:13-18.

Q. 17. What exception do Romanists take to this position?

A. They claim that priests should be amenable to ecclesiastical jurisdiction alone; and that the Pope is supreme over the State, having authority to depose civil rulers and release their subjects from the obligation to obey them.

Q. 18. Has this papal claim ever been practically asserted?

A. Yes, often.

Q. 19. Has it ever been renounced?

A. Never. On the contrary, it rests on a firmer theoretical basis since 1870, when, by the Vatican Council, the doctrine of Papal Infallibility was declared to be a dogma to be received under pain of perdition.

Q. 20. Is it safe for the State to grant the right of suffrage to those who uphold this Papal claim to supremacy?

A. It is very unsafe.

Q. 21. What duties do civil rulers owe to those under their sway?

A. *a.* A wise and equitable administration of public affairs. 1 Pet. 2:13, 14; Rom. 13:3; Ps. 101:3; 2 Sam. 23:3;

b. A good example. Ps. 101:2, 3, 7;

c. Courteous demeanor toward all. 1 Pet. 2:17.

Q. 22. How may superiors, inferiors, and equals respectively break this Commandment?

A. *a.* Superiors may be heartless, exacting, and supercilious toward inferiors;

b. Inferiors may be envious, discourteous, and unjust toward superiors;

c. Equals may be jealous, unfair, and spiteful toward each other.

Q. 23. What duties do ordinary, or private, members of the Church owe to those who are over them in that sphere?

A. *a.* Honor. 1 Thess. 5:12, 13; 1 Tim. 5:17;

b. Obedience in all lawful requirements. Heb. 13:17;

c. Prayer in their behalf. 1 Thess. 5:25; 2 Thess. 3:1; Col. 4:3;

d. Temporal support, so far as needful and possible. 1 Tim. 5:17, 18; 2 Cor. 11:7-9; Phil. 4:14-18;

e. Coöperation in upholding and spreading
“the truth as it is in Jesus.” Phil. 1:27;
2:15, 16; Jude v. 3.

Q. 24. What duties do rulers in the Church owe to those under their care?

- A.** *a.* A deep interest in their welfare. Acts 20:31; Col 2:1, 2;
b. Patience and gentleness in dealing with them. 1 Thess. 2:7, 8; 2 Tim. 2:24-26;
c. Firmness in withstanding their wayward tendencies. 1 Cor. 5:1-5; 1 Tim. 6:3-5;
d. Instruction in the truth, and the maintenance of wholesome discipline. 1 Cor. 5:12; 2 Tim. 4:2;
e. A holy example. Acts 20:33-35; Tit. 2:7, 8; 1 Tim. 4:12.

TEXTS TO BE COMMITTED TO MEMORY.

Prov. 29:15, 17; 1 Tim. 5:17; Eph. 6:1; Heb. 12:9; 1 Pet. 2:17; Jude v. 3; Phil. 2:15, 16; Col. 4:3.

QUESTION LXV.

What is forbidden in the Fifth Commandment?

ANSWER.

The Fifth Commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.

Q. 1. Is the mere omission to render honor to those to whom it is due a violation of the Fifth Commandment?

A. Yes. Rom. 13:7; Ps. 15:4.

Q. 2. Is not insult addressed to one entitled to honor a still more flagrant breach of this precept?

A. Yes.

Q. 3. May not honor be rendered to a man because of the office he holds, although, for his character, he is abhorred?

A. Yes. Ex. 22:28; 2 Pet. 2:10; Jude v. 8.

Q. 4. Is it a breach of this Commandment to act in such a way as to bring disgrace upon relatives?

A. Yes, if the conduct be in itself disgraceful. Sometimes, however, duty may require us to pursue a course which relatives and friends may resent as a disgrace to them. Luke 14:26, 27; Acts 5:41.

TEXTS TO BE COMMITTED TO MEMORY.

Rom. 13:7; Ex. 22:28; Ps. 15:4.

QUESTION LXVI.

What is the reason annexed to the Fifth Commandment?

ANSWER.

The reason annexed to the Fifth Commandment is a promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this Commandment.

Q. 1. What inducement to compliance with this precept is held out?

A. Long life, and that in comfort.

Q. 2. Does the promise take its hue from the condition of the Israelites as prospective settlers in Canaan?

A. Yes. God was, at the time when He proclaimed the law, about to put them in possession of that land.

Q. 3. How then does the promise apply to others?

A. The place providentially allotted to us by God corresponds to the land assigned by God to the Israelites. Acts 17:26; Eph. 6:3.

Q. 4. Are those who obey this precept distinguished above others for length of life?

A. Taking all things into account, it may be affirmed that they are.

Q. 5. Mention some considerations favoring this view.

- A. *a.* The very character which inclines one to honor his parents and his fellowmen at large conduces to mental peace and consequently to physical health;
- b.* Should his life be shortened, it may be so in kindness to him. Is. 57:1; 1 Kings 14:13;
- c.* In his life, even though brief, he may experience more of true life than others whose years are more. Ps. 37:16; 91:16; Prov. 3:2.

Q. 6. Why may the Fifth Commandment be described as the "first commandment with promise"?

- A. *a.* Perhaps, because it is the first in the second table, or division, of the law which has a promise explicitly annexed to it;
- b.* More probably, because it is the first, or rather the only one, which has a specific promise attached to it. In the Second Commandment a promise is indeed made, but it is made to those who keep all the Commandments.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 37:16; Prov. 3:2; Is. 57:1; 1 Kings 14:13.

QUESTION LXVII.

Which is the Sixth Commandment?

ANSWER.

The Sixth Commandment is: "Thou shalt not kill."

Q. 1. What condition of existence is guarded by this precept?

A. That of life.

Q. 2. What varieties of life are there?

- A. *a.* Vegetable life, such as appears in trees and plants;
b. Animal life, such as appears in beasts, birds, fishes, and insects;
c. Human life, such as pervades and controls the material structure of man;
d. Angelic life, such as marks the beings called angels;
e. Spiritual life, the product of a gracious operation of God, and consisting in likeness to Him and fellowship with Him;
f. Divine life, such as only He possesses Who is "the living God." 1 Tim. 3:15; 6:17; 1 Thess. 1:9.

Q. 3. Which of these forms of life does this precept contemplate?

A. Human life especially; the life of lower sentient beings, however, not being overlooked.

Q. 4. Does this Commandment relate to the spiritual life of man?

A. Not directly; but a fair inference from it is that if the bodily life is sacred, much more is that of the soul.

Q. 5. How does it appear that this Commandment is meant to regulate our action even toward the lower animals?

- A. *a.* It is clearly indicated in Scripture that man is for his good vested with authority over the lower animals. Gen. 1:28; 9:2, 3; Ps. 8:6-8;
b. It is equally clear that this authority is limited, and that, while warranted to protect himself against the lower animals, and to press them into his service for food, for clothing, for work, and for sacrificial worship when such worship is appointed

by God, he has no right to treat them with wanton cruelty and to torture them for his amusement. Deut. 22:6, 7; 25:4; Jonah 4:11; Prov. 12:10.

Q. 6. In the light of this commandment, how do the prevalent practices of fishing and hunting for sport and the harsh treatment of beasts of burden appear?

A. As tyrannical, barbarous, and demoralizing.

TEXTS TO BE COMMITTED TO MEMORY.

Gen. 1:28; Deut. 22:6, 7; 25:4; Prov. 12:10.

QUESTION LXVIII.

What is required in the Sixth Commandment?

ANSWER.

The Sixth Commandment requireth all lawful endeavors to preserve our own life and the life of others.

Q. 1. What, in general, is enjoined in this Commandment?

A. The preservation of life, our own and that of others.

Q. 2. Is it our duty to preserve our own life?

A. Yes. Life is a gift entrusted to us by God, to be carefully guarded, and to be yielded up only at His demand. Acts. 7:59. The charge addressed by Paul and Silas to the Philippian jailer is an expression of our duty: "Do thyself no harm." Acts 16:28.

Q. 3. Is it always incumbent on us to avoid death?

A. No. It may sometimes be our duty and honor to expose ourselves to it.

Q. 4. Specify some cases in which it may be even our duty to expose ourselves to death.

- A. *a.* In repelling gross assaults made upon our rights, or even the rights of others. If the civil magistrate may use the sword for the punishment of evil-doers, defensive war must be permissible. Rom. 13:4;
- b.* If the alternative were forced upon us, to die or to commit a sin, we should prefer death. Acts 4:19, 20; 5:29; Dan'l. 3:18; 6:22; Matt. 10:39; Phil. 1:29; 1 Pet. 3:17;
- c.* In behalf of the cause and people of God we may risk our lives. Rom. 16:4; 1 John 3:16;
- d.* Parents may warrantably hazard their lives for the support and protection of their children. This is done by miners, sailors, and many others with approbation. Our Lord did not censure His disciples for engaging in the dangerous occupation of fishermen.

Q. 5. Is suicide ever lawful?

A. No.

Q. 6. Present considerations in support of this position.

- A. *a.* God, the author of life, owns us, and no man, without His sanction, is warranted to put an end to his own life;
- b.* If we may not murder our neighbor, surely we have no right to murder ourselves;
- c.* Suicide implies a refusal to stand at our post till released by God, and so involves an element of rebellion against Him;
- d.* This act, at least when death results instantaneously, precludes repentance;
- e.* It is a significant fact that the suicides brought to view in Scripture were bad men. Ahithophel, Saul, and Judas are the chief representatives in Scripture of the class of suicides.

Q. 7. May not Samson be classed among suicides?

A. Not in the criminal sense of the word.

Q. 8. Explain this more fully.

A. *a.* It is true that he performed a feat which he knew would issue in his death. Judges 16:30;

b. His act was not prompted by a desire to die; but by a desire to execute the vengeance of God on the foes of Israel and of himself as the champion of Israel;

c. It was after prayer to God for strength that Samson performed the tragic deed. Judges 16:28;

d. God seems to have responded to Samson's prayer;

e. Samson's position was unique. He had been called and qualified by God to act for Him as judge and defender of the chosen people. As Joshua had by Divine direction waged war on the Canaanites, so Samson had a commission from God to avenge Israel's wrongs.

Q. 9. Have we charge in some sense of the life of others as well as of our own life?

A. Yes. It was apostate Cain who dared to ask, "Am I my brother's keeper?"

TEXTS TO BE COMMITTED TO MEMORY.

Acts 5:29; Phil. 1:29; Dan. 3:18; 1 John 3:16; Acts 16:28.

QUESTION LXIX.

What is forbidden in the Sixth Commandment?

ANSWER.

The Sixth Commandment forbiddeth the taking away of our own life or the life of our neighbor unjustly, and whatsoever tendeth thereunto.

Q. 1. Is the taking away of human life forbidden unreservedly in this Commandment?

A. No; only the doing so unjustly, which implies that there may be a just "taking away" of human life.

Q. 2. Is all war unlawful?

A. No. God directed the Israelites to make relentless war on the Canaanites, Amalekites, and others. Ex. 23:23, 24; Josh. 8:2; 1 Sam. 15:3; Ps. 137:8, 9. War in self-defense may, as a last resort, be warrantable. Aggressive war, unless commanded by God, is wrong.

Q. 3. Explain the teaching of Christ in Matthew 5:38-44.

A. This is meant to prohibit a quarrelsome and vindictive spirit and inculcate the duty of love to all men.

Q. 4. Were the Israelites, even when waging war upon the Canaanites, warranted to hate them?

A. No. The law of love to man was not suspended even then.

Q. 5. Is capital punishment by the State forbidden in this Commandment?

A. No, if inflicted as a penalty for murder, or for treason, which is constructively murder.

Q. 6. Advance some proof in support of this position.

A. *a.* In Gen. 9:6 the injunction is issued that the murderer shall be executed: "Whoso sheddeth man's blood, by man shall his blood be shed."

If asked, may not this be a prediction rather than a precept, we would answer, No; for in v. 5 God says that "He will require the life of every man at the hand of his brother," that is, of his fellowman. Even if a prediction, this would be an indication of the ineradicable instinct of the race that the murderer deserves death;

- b. The reason given in Gen. 9:6 why the shedder of human blood should be put to death is of permanent and universal force, namely, that man was made in the image of God;
- c. In giving laws to the Israelitish people, God strictly directed that the murderer should be put to death. See Num. 35:30-34; Ex. 21:14; Deut. 19:11-13;
- d. In the language of Paul, "For if I be an offender, or have committed anything worthy of death, I refuse not to die" (Acts 25:11), it is implied that death is a punishment which may sometimes be justly inflicted;
- e. In Rom. 13:4 the civil magistrate is described as bearing a sword, that is, as vested with authority to inflict death for crime.

Q. 7. Is it only actual murder that is forbidden in this precept?

A. No. Hatred of others, greed, intemperance, and evil affections generally which lead to murder are also prohibited. Matt. 5:22; Jas. 4:1; 1 John 3:15.

Q. 8. Does this Commandment forbid the killing of animals?

A. No; only the needless killing of them, and cruelty to them.

Q. 9. What may justify our killing of animals?

A. a. The desire of self-protection against ferocious, venomous, or vexatious creatures. Acts 28:5;

b. We may kill animals for food and clothing. Gen. 9:3; John 21:6, 9-13; Gen. 18:7, 8; 1 Cor. 10:25;

c. When required by God as sacrificial victims, animals may and should be slain;

d. Yet the killing of animals, even lawfully, should be done with the infliction of as little pain as possible. Deut. 25:4;

- e.* Vivisection, or the subjection of animals to pain and death, is lawful, if done humanely and in the interests of man; but not, if done to gratify mere curiosity, or in a spirit of cruelty.

TEXTS TO BE COMMITTED TO MEMORY.

Gen. 9:6; Num. 35:30-34; Acts 25:11; 1 John 3:15; Gen. 9:3; Acts 28:5.

QUESTION LXX.

Which is the Seventh Commandment?

ANSWER.

The Seventh Commandment is: "Thou shalt not commit adultery."

Q. 1. What is the particular department of morals embraced in this precept?

A. That pertaining to sexual relations.

Q. 2. What is presupposed in this Commandment?

A. That there is among human beings a difference of bodily constitution, which is called a difference of sex; and that between the sexes there is a mutual ap-
petency, or attraction. Gen. 1:27; 2:24.

Q. 3. Is the sin contemplated here possible to mere spirits?

A. Apparently not. Matt. 22:30; Eph. 5:28, 31; 1 Cor. 6:16, 18.

Q. 4. Is not the sin in view emphatically carnal?

A. Yes; but it has its seat, as all sin must have, ultimately in the soul, or mind; yet in the soul, or mind, as related mysteriously to a bodily organism. Rom. 1:24; Ps. 81:12; Eph. 4:18, 19.

Q. 5. What is adultery?

A. In the strict use of the term, it means unlawful sexual intercourse between two married persons, or between two, one of whom only is married.

Q. 6. What term is used to denote like intercourse between two unmarried persons, male and female?

A. Fornication.

TEXTS TO BE COMMITTED TO MEMORY.

1 Cor. 6:18; Gen. 2: 24; Eph. 4:17-19.

QUESTION LXXI.

What is required in the Seventh Commandment?

ANSWER.

The Seventh Commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.

Q. 1. In how many ways may the sin of unchastity be committed?

A. In heart, in speech, and in our acts aside from speech.

Q. 2. How may this sin be committed in the heart?

A. By the entertainment of impure thoughts and desires. Matt. 5:28; 15:18-20; Rom. 1:24.

Q. 3. What is to be done to counteract and cure this heart evil?

A. *a.* We should duly consider the breadth of the law;

b. We should seek to displace evil thoughts and appetencies by the thought of God, of His holiness, justice, truth, power, and knowledge. Gen. 39:9; Ps. 139:1-3;

c. We should shun, as far as may be consistent with duty in other respects, persons, places, and conditions likely to excite in us improper thoughts and affections. Prov. 4:23-27. The theatre and the ball-room should be avoided;

d. Above all we should exercise faith in Christ, and by habitual prayer seek strength to combat evil propensities and Satanic temptations. 1 John 5:4; Luke 22:31, 32; Acts 15:9; 2 Cor. 12:9.

Q. 4. Is it requisite for success in this struggle to withdraw from the world to monasteries or convents, after the manner of Popish devotees?

A. No. This is not requisite, neither is such a course conducive to moral purity, as the history of monkery clearly proves.

Q. 5. How may we break this Commandment in our speech?

A. By impure speech we may corrupt others and foster in ourselves evil propensities. Prov. 7:21; 2 Pet. 2:18; Jas. 3:6.

Q. 6. How may we in our acts, aside from speech, break this Commandment?

- A.** *a.* By direct acts of lewdness;
b. By immodesty of deportment;
c. By indulgence in strong drink. Hos. 4:11.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 139:1-3; Prov. 4:23; 1 John 5:4; Jas. 3:6; Hos. 4:11.

QUESTION LXXII.

What is forbidden in the Seventh Commandment?

ANSWER.

The Seventh Commandment forbiddeth all unchaste thoughts, words, and actions.

Q. 1. Is not the word "adultery," in the Seventh Commandment, used in a representative, or comprehensive, sense?

A. Yes, it is employed to signify all improper sexual relations and inclinations. This is in keeping with the compression which marks the other precepts of the Decalogue.

Q. 2. Are there any degrees of relationship within which marriage even is unlawful?

A. Yes.

Q. 3. Where especially are indicated the degrees within which marriage is forbidden?

A. In the 18th and 20th chapters of Leviticus.

Q. 4. May not the restriction specified in these chapters apply to the Israelites alone?

A. Several considerations forbid this limitation.

a. On this supposition, we should be left in a very important department of life without, or nearly without, any Scripture guidance;

b. In the chapters under notice, the Canaanitish tribes are charged with gross sin because they married within the degrees of relationship specified. This implies that the restrictions laid down applied to other nations as well as to the Israelites. Lev. 18:3, 24, 25, 27, 30; 20:23;

c. In 1 Cor. 5:1 the conduct of a member of the Corinthian church, who had married his stepmother, is denounced as a flagrant offense, such as even the Gentiles deemed abhorrent. This presupposes that a law adverse to such a marriage existed. But where in the Bible is such a law found, if not in Leviticus?

Q. 5. Is a certain degree of nearness of kin, or of blood relationship, a lawful impediment to marriage?

A. Yes.

Q. 6. Explain the degree of nearness within which marriage is unlawful.

A. Those more nearly related than first cousins may not wed together. See the specifications in Lev. 18:8-18.

Q. 7. Does this prohibition include relatives by marriage or affinity, as well as relatives by blood or consanguinity?

A. Yes. For instance in v. 8 it is said: "The nakedness of thy father's wife shalt thou not uncover."

Q. 8. What is meant in this case by the expression "father's wife"?

A. It means stepmother, that is, a mother by marriage or affinity, not by blood.

Q. 9. How may this be proved?

A. By the fact that in the preceding verse (v. 7) marriage with one's real mother is forbidden; and also by the fact that in verse 8 the reason given is, "she is thy father's wife," not as in verse 7, "she is thy mother."

Q. 10. Is there further evidence to the same effect given in Leviticus, chapter 18?

A. Yes. In v. 14 it is said, "Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife; she is thine aunt."

Q. 11. What light does this shed on the point in hand?

A. The mere fact that two persons stand related to each other as aunt and nephew, or, it may be added, as uncle and niece, is a legal barrier to their intermarriage. Yet there may be no blood bond between them. See further evidence in the same line in verses 15, 16, 17, and in ch. 20:20, 21.

Q. 12. Is the marriage of a man to a sister of his deceased wife lawful?

A. No. She is his sister by affinity, and, so far as concerns marriage, is as ineligible as his sister by blood. In exact correspondence with this is the enactment in Lev. 20:21, "And if a man shall take his brother's wife, it is an unclean thing." If a man may not marry

his brother's wife, why should a woman marry her sister's husband?

Q. 13. In Lev. 18:18 permission, many say, is given to a man to marry a sister of his deceased wife. Deal with this view.

- A. *a.* The meaning of this verse is confessedly obscure.
- b.* This enactment is leveled against simultaneous polygamy, that is, having at the same time more than one wife. The translation given by the Revisers seems accurate, and it favors this view: "And thou shalt not take a woman to her sister to be a rival to her to uncover her nakedness beside the other in her lifetime."

Q. 14. Answer the objection that if this be a prohibition of simultaneous polygamy, it would be most strange that so many of the Israelites, apparently without remorse, or legal obstruction, should have had at the same time a plurality of wives.

- A. *a.* There is good ground for thinking that but few Israelites practiced polygamy in the sense indicated;
- b.* When practiced among them, it seems to have been productive of evil and frowned upon by God. 1 Sam. 1:10; 2 Sam. 12:9, 10; 1 Kings 11:4;
- c.* Other lines of conduct unquestionably forbidden, as, for instance, idolatry, were pursued by many of the Israelitish people.

Q. 15. It is sometimes urged that blood relationship was no barrier to marriage in the family of Adam, and therefore should not be so now. Answer this.

- A. *a.* This argument proves too much for those who advance it; for they do not claim that natural brothers and sisters may intermarry now;

b. Of the precepts of God some are more radical and inflexible than others. For instance, He made it the duty of the Israelites to kill the Canaanites and seize their property; but He never gave authority to any man to lie, or to hate his neighbor. It was the duty of the Israelites before the crucifixion of Christ to offer animals in sacrifice to God. It would be sinful for Jew or Gentile to do so now.

Q. 16. Another objection is pressed that according to the law in Israel it was right for a man to marry the widow of a brother who had died childless.

A. The answer given to the previous question may suffice as an answer to this objection.

Q. 17. Is the divorce of married persons ever lawful?

A. Yes. Matt. 5:32; 19:9.

Q. 18. What is the Roman Catholic doctrine on this point?

A. It is that divorce, at least among professing Christians, is never lawful; while separation "*a mensa et thoro*," that is, from bed and board, is permissible.

Q. 19. By what device, however, do Romanists evade the difficulties attaching to their refusal of divorce?

A. They teach that marriage may on a variety of grounds be null and void from the beginning. According to Romish casuists there are sixteen grounds on any one of which a marriage may be declared null. Such nullification is divorce under another name.

Q. 20. How do Romanists provide a convenient modification of their stringent rules touching the formation of the nuptial union?

A. By maintaining that in the Pope is vested authority to dispense with certain requirements in regard to marriage. The exercise of the dispensing power is a fruitful source of revenue to the Papal treasury.

Q. 21. Is divorce lawful upon any other ground than that of actual adultery?

A. Yes, on the ground of persistent, irremediable desertion on the part of husband or wife. 1 Cor. 7:15. This might be styled "constructive adultery," as it involves a radical renunciation of the marriage vow.

Q. 22. May not divorce granted on insufficient grounds tend to the breach of the Seventh Commandment?

A. Yes.

Q. 23. May not separation, not amounting to divorce, be in some cases admissible and salutary?

A. Yes. Many think that this is all that is meant in 1 Cor. 7:11, 15.

Q. 24. Does this precept forbid the indulgence of impure affections and thoughts?

A. Yes. Prov. 4:23; Matt. 5:28.

Q. 25. Is the use of foul language forbidden in this Commandment?

A. Yes. Eph. 4:29; 5:3, 4.

Q. 26. Is the reading, and still more is the writing, of impure thoughts prohibited in this Commandment?

A. Yes.

Q. 27. Is the pastime of dancing a violation of this precept?

A. Yes, as commonly practiced.

Q. 28. Yet is there anything wrong in the physical movement called "dancing"?

A. No. The evil lies in the attendant circumstances when the sexes join in this exercise. Liberties are taken and tolerated in the whirl of the dance which, in other circumstances, would neither be attempted nor allowed.

Q. 29. Are the exhibitions of the theatre and the circus at variance with the spirit of this precept?

A. Yes. However men may disguise or deny it, these forms of amusement are corrupting in their char-

acter, detrimental to the morals of both spectators and actors.

Q. 30. Does this command forbid by implication intemperance in eating and drinking?

A. Yes. Rom. 13:13; 2 Pet. 2:13, 14.

TEXTS TO BE COMMITTED TO MEMORY.

Matt. 5:22; 19:9; 1 Cor. 7:15; Eph. 4:29; Rom. 13:13.

QUESTION LXXIII.

Which is the Eighth Commandment?

ANSWER.

The Eighth Commandment is: "Thou shalt not steal."

Q. 1. What particular point in morals is inculcated in this Commandment?

A. Honesty, especially in worldly business.

Q. 2. May there be dishonesty toward God as well as toward man?

A. Yes. Mal. 3:8-10; Neh. 13:10-12.

Q. 3. What is assumed in this Commandment?

A. That individual ownership of earthly goods is lawful.

Q. 4. How can this be shown?

A. If one owns nothing, he has nothing which can be stolen, for stealing means the appropriation without his consent of that which belongs to another. There can be no stealing, if there is no ownership.

Q. 5. On what title does ownership fundamentally rest? or by what right can one justly say, "this is mine"?

A. *a.* Ultimately the title to any material thing centers in God, the creator and upholder of the universe. Ps. 89:11; 8:6; 115:16; Gen. 1:28, 29; 1 Chron. 29:11-14; Matt. 6:11; Rom. 11:36;

- b. God, the chief owner, concedes to men a right to the fruits of their labor, whether that of mind or that of body. 1 Thess. 4:11, 12; 2 Thess. 3:8, 10-12; Matt. 10:10; 2 Tim. 2:6; Deut. 24:14, 15;
- c. God concedes to parents the right to bequeath property to their offspring, and to children the right of inheritance from their progenitors. Num. 36:7-9; 2 Cor. 12:14;
- d. God recognizes, as valid, proprietorship founded on a gift by one man to another. Eph. 4:28; Phil. 4:18;
- e. Spoils taken in a just war become rightfully the property of the victor. Deut. 20:14; 1 Sam'l. 30:22;
- f. Priority in appropriating uninhabited lands gives a valid title to them. Gen. 1:28.

TEXTS TO BE COMMITTED TO MEMORY.

Mal. 3:8-10; Ps. 115:16; Rom. 11:36; Eph. 4:28; 2 Thess. 3:10-12.

QUESTION LXXIV.

What is required in the Eighth Commandment?

ANSWER.

The Eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 1. Is it right to seek increase of worldly substance?

A. Yes. Industry is inculcated in Scripture, and the immediate aim of industry in temporal things is worldly gain. Prov. 10:4; 18:9; 19:15; 6:6-8; 2 Thess. 3:10-12.

Q. 2. Mention some desirable ends which the acquisition of worldly substance may subserve.

- A. *a.* Our own comfort may thus be promoted;
b. The welfare of others may thus be wisely advanced. Rom. 12:13; 1 John 3:17; 1 Tim. 5:8;
c. The cause of God may be helped by our contributions.

Q. 3. May not the pursuit of earthly riches become a snare?

- A. Yes. Prov. 28:20; 1 Tim. 6:9, 10.

Q. 4. When does it become sinful and ensnaring?

- A. *a.* When it absorbs too much of our time and energy;
b. When prosecuted in a spirit of selfishness;
c. When marked by the use of unfair and dishonorable means.

Q. 5. Is it the duty of each man to promote as far as he can, consistently with other obligations, the temporal interests of his fellowmen?

- A. Yes. We are required to love our neighbor, that is, our fellowman; but indifference to his temporal welfare is at variance with such good will to him. Gal. 6:10; Rom. 12:10; 13:8, 10.

TEXTS TO BE COMMITTED TO MEMORY.

Prov. 10:4; 2 Thess. 3:10-12; 1 Tim. 5:8; 6:9, 10; Gal. 6:10; Rom. 13:8, 10.

QUESTION LXXV.

What is forbidden in the Eighth Commandment?

ANSWER.

The Eighth Commandment forbiddeth whatsoever doth, or may, unjustly hinder our own or our neighbor's wealth or outward estate.

Q. 1. How may a man defraud himself?

- A. *a.* By indolence. Prov. 20:4; 13:4; 14:33; 15:19; 20:13;
- b.* By carelessness in the transaction of worldly business. Prov. 10:4; 22:26, 27;
- c.* By wasteful habits. Prov. 21:17; 23:20, 21;
- d.* By withholding from God the time, energy, and money due to Him, and so depriving himself of a blessing. Hag. 1:6, 9-11; Mal. 3:9, 10; Prov. 22:9; 11:24, 25; 22:9.

Q. 2. Point out some unlawful means used to acquire property.

- A. *a.* Actual robbery and theft;
- b.* Taking advantage of the ignorance of others in bargaining;
- c.* False assertions in buying and selling. Prov. 20:14;
- d.* The use of false weights and measures. Prov. 20:10, 23; Lev. 19:35, 36; Prov. 16:11;
- e.* Demanding exorbitant interest for the use of money;
- f.* Crushing competition by any other means than excellence, or cheapness, of production, or service;
- g.* Resorting to legal trickery in order to evade just obligations, or gain unfair advantages;
- h.* Keeping back payment that is due. Lev. 19:13; Deut. 24:15.

Q. 3. How may the poor and dependent break this precept?

- A. *a.* By petty thefts practiced on employers. According to the Romish code of morals, a servant may, without committing mortal sin, take of his employer's goods stealthily; but not so as to impoverish the latter;
- b.* By performing work for others in a careless manner;

c. By being eye-servants and working faithfully only when watched.

Q. 4. Is it lawful to lend money on interest?

A. Yes. This is simply to charge for the use of property, and is no more unrighteous than to charge for the use of a horse, or house, or field.

Q. 5. How then can Ps. 15:5 and Luke 6:35 be explained?

A. a. It is indicated in these texts, as also in Deut. 23:19, that between Israelites in the Mosaic economy special brotherhood existed, in token of which money lent by one to the other was not to bear interest;

b. It seems further to be taught that in certain circumstances it might be a duty to lend even without a good prospect of getting either principal or interest.

Q. 6. Was it lawful for Israelites in the old economy to take interest from Gentiles for money lent to them?

A. Yes. See Deut. 23:20. This proves that the lending upon interest is not necessarily wrong.

Q. 7. Is gambling a violation of this Commandment?

A. Yes. Gambling is an attempt to obtain money without giving an equivalent for it. It can hardly be said that the pleasure afforded by the game is an equivalent; because both parties have this equally. The winning of the money at stake is an independent motive; and this involves the desire to get something for nothing, which is of the nature of theft.

Q. 8. It may be retorted that to beg is to seek something for nothing; and, therefore, that to beg is wrong, if gambling is wrong.

A. The gambler claims what he wins as his by right, whereas the beggar asks alms as a matter of

bounty, and, when he receives a gratuity, professes gratitude for it. The gambler, on the contrary, when he wins, acknowledges no debt of gratitude to his rival in play.

TEXTS TO BE COMMITTED TO MEMORY.

Prov. 20:4; 10:4; 11:24, 25; 20:23; Lev. 19:13; Ps. 15:5; Deut. 23:20.

QUESTION LXXVI.

Which is the Ninth Commandment?

ANSWER.

The Ninth Commandment is: "Thou shalt not bear false witness against thy neighbor."

Q. 1. What general branch of morals is inculcated in this precept?

A. Veracity, or truthfulness.

Q. 2. What particular department of this is given as a sample of the whole?

A. Testimony, or witness-bearing, in regard to our neighbors.

Q. 3. Who is our neighbor?

A. Our fellowman. Luke 10:36, 37.

Q. 4. Does the witness, or testimony, intended include statements made, whether in a court of law, or otherwise?

A. Yes. We are always in the presence of the great Judge. 1 Kings 17:1; Heb. 4:13.

Q. 5. In how many ways may falsehood be expressed and false witness be borne?

A. *a.* By the tongue.

b. By the pen.

c. By gestures and looks.

d. By any contrivance, such as the telegraph, for conveying thoughts.

TEXTS TO BE COMMITTED TO MEMORY.

Luke 10:36, 37; 1 Kings 17:1; Heb. 4:13.

QUESTION LXXVII.

What is required in the Ninth Commandment?

ANSWER.

The Ninth Commandment requireth the maintaining and promoting of truth between man and man and of our own and our neighbor's good name, especially in witness-bearing.

Q. 1. Who are the parties chiefly contemplated in this Commandment?

A. Ourselves and our neighbors, or fellowmen.

Q. 2. Is it not possible for men to bear false witness against God?

A. Yes. They may slander God in words and misrepresent Him in their lives. Job 42:7, 8; Mal. 2:17; 2 Sam. 12:14; Is. 52:5; Rom. 2:24.

Q. 3. Is this Commandment, however, directed against the sin of misrepresenting God?

A. No. The first three Commandments bear upon this point. The Ninth Commandment is meant to regulate our attitude toward our neighbor.

Q. 4. May it not be said that if to bear false witness against our neighbor is a sin, much more is it a sin to bear false witness against God?

A. Assuredly yes.

Q. 5. Can a man bear false witness against himself?

A. Yes.

Q. 6. How can a man misrepresent himself?

A. *a.* By unmerited self-praise;

b. By improper self-accusation.

Q. 7. May not the language of self-depreciation proceed from a desire to appear candid and to elicit encomiums?

A. Yes.

Q. 8. May it be our duty to defend our reputation when it is unjustly assailed?

A. Yes. To do so may be in the interest of both ourselves and others.

Q. 9. Is a man under obligation to accuse himself of misdeeds which are known only to himself and God?

A. Not in ordinary circumstances.

Q. 10. Mention a case in which a man, unaccused and unsuspected, though guilty, might be under obligation to acknowledge himself guilty of an offense?

A. When he desires to exonerate one unjustly accused of the offense in question.

Q. 11. What is meant by the direction given in James 5:15: "Confess your faults (or sins) one to another"?

A. *a.* Obviously this affords no help to the Popish claim that confession of sin is to be made to a so-called "priest"; for Christians are directed to confess to one another;

b. This is an injunction to the effect that if we have in any way wronged our neighbor, and particularly our fellow-Christian, we should acknowledge our fault to him as well as to God.

Q. 12. How might it be deduced from the Ninth Commandment that it is our duty to maintain our own good name?

A. If we are bound to love ourselves at least equally with our neighbors, it is at least as incumbent on us to maintain and defend our own good name as it is to maintain and defend theirs.

Q. 13. How can we bear false witness against our neighbor?

A. *a.* Principally, if, when called to testify before a court, civil or ecclesiastical, we allege or insinuate anything derogatory to others, knowing it to be false, or not persuaded of its truth;

b. When, in ordinary intercourse, we allege or insinuate something fitted to injure the reputation of others, knowing that the representation is false, or at least questionable.

Q. 14. How may we be partners with liars, while ourselves mute?

A. By listening to them and seeming to countenance them in their spiteful or reckless assaults on the character of others.

Q. 15. Mention some considerations fitted to promote truthfulness.

A. a. The fact that God hates lying. Num. 23:19; Prov. 6:19;

b. The fact that He has declared His purpose to punish liars. Rev. 21:8;

c. The fact that even in this world a lie is apt to be detected;

d. The fact that each of us is exposed to the attacks of liars.

The last two considerations are prudential, indeed; yet of some weight.

TEXTS TO BE COMMITTED TO MEMORY.

Job 42:7, 8; Mal. 3:13, 14; Jas. 5:15; Num. 23:19; Prov. 6:19; Rev. 21:8.

QUESTION LXXVIII.

What is forbidden in the Ninth Commandment?

ANSWER.

The Ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

Q. 1. Is falsehood, however free from malice, and however harmless in its immediate effect, unlawful?

A. Yes, being forbidden by God.

Q. 2. Can a writer of fiction be properly charged with falsehood?

A. No, if he does not profess to relate actual occurrences.

Q. 3. May not an author of fiction, however, be guilty of gross misrepresentation and slander?

A. Yes. *a.* He may treat unfairly and wittingly misrepresent the character of historical personages;

b. He may frame tales so as to bring reproach upon the noblest cause. Malignant slanders may thus be propagated.

Q. 4. Account for the conduct of Christ at Emmaus, when "He made as though He would go farther." Luke 24:28.

A. *a.* Our Lord acted thus to draw out the feeling of His fellow-travelers, and afford them an occasion for urging Him to abide with them;

b. But had they not besought Him to remain with them, He would have passed on.

Q. 5. Are we forbidden in this Commandment to lend an ear readily to evil reports about our fellowmen?

A. Yes. Ps. 15:3; 101:5.

Q. 6. What is the Jesuitical doctrine of "mental reservation"?

A. That for a good purpose one is at liberty to declare a thing as true which he knows to be false, provided he inwardly denies, or modifies, his statement. For instance, if a witness is asked to state what he knows of a certain matter, he may say he knows nothing about it, meaning nothing which he feels at liberty to tell.

Q. 7. Is this allowable?

A. No. It is simply lying. Ps. 15:2. If such a practice were to become common, the confidence of man in man would be destroyed, and society dissolved.*

*See Note at the end of Question LXXVIII.

Q. 8. Is it in time of war lawful to lie in order to mislead an enemy?

A. Not in the actual use of words; but it is lawful to make movements and signals to deceive the enemy. Joshua 8:2.

Q. 9. Why is this lawful?

A. Because the enemy is not entitled to information, and knows that to trust to appearances is hazardous. The inferences which he makes are his own, although the opposing party may wish he should make them.

Q. 10. If we may make feints in time of war to deceive our enemy, why may we not use false words to mislead him?

A. Because the meaning of words is fixed, and not a matter of mere inference; whereas the meaning of other signs is not fixed, but inferential, and the foe must bear the consequences of the inference which he draws.

Q. 11. Is it lawful to lie in order to save our life?

A. No. The martyrs for Christ's cause and crown might often have saved their lives by dissembling their sentiments; but they are applauded for being faithful even to death. Matt. 10:32, 33; Heb. 11:25; Rev. 2:10, 13.

Q. 12. Is it proper in dealing with an insane person to use falsehood?

A. Perhaps so; because such a person is as much, or as really, outside the range of reason as a beast, and may be dealt with according to the whim of the moment.

Q. 13. Is a lawyer morally warranted to profess belief in the justice of his client's cause unless convinced that it is just?

A. No. He may present the case of his client in the best light warranted by the evidence; but should not express an opinion which he does not feel as to the justice of the case.

Q. 14. Is it right to promise to keep something secret, the nature of which is at the time unknown to us?

A. No; for thus we might be unwittingly engaging to conceal something which it might be our duty to reveal.

Q. 15. Is not this consideration a valid objection to all secret societies; that is, societies which require as a condition of membership a promise to keep secret things yet unknown to the applicant?

A. Yes.

Q. 16. Is one who has entered into such a bond under obligation to continue in the society, or to keep its secrets intrusted to him?

A. No. He is under obligation to renounce it. To enter it was a sin. To continue in it would be an additional sin. Withdrawal is a duty. The evil step of entering should be deplored with a godly sorrow, the reality of which should be proved by zeal in warning the unwary to beware of the trap of secretism.

Q. 17. What distinctions have been made among lies?

A. They have been classified according to the motives prompting to them as "officious," "jocose," or jocular, and "pernicious," or malignant.

Q. 18. What is an "officious" lie?

A. An untruth uttered with a view to some advantage to ourselves, or others.

Q. 19. What is a "jocose," or jocular, lie?

A. It is one uttered for the purpose of amusement, or even of instruction.

Q. 20. What is a "pernicious," or malignant, lie?

A. A falsehood uttered with mischievous intent.

Q. 21. Is an officious lie ever lawful?

A. No. Being uttered with a view to our own advantage, or to that of others, it is less aggravated than a malignant lie; but it is a violation of the Ninth precept. Rom. 3:8.

Q. 22. Is a malignant lie ever lawful?

A. No. It is a complex sin, being a breach not only of the Ninth Commandment, but also of the Sixth, and often of other Commandments.

Q. 23. Is flattery at variance with this Commandment?

A. Yes; for flattery is praise, or honor, bestowed insincerely, that is, falsely.

Q. 24. Is not flattery used with selfish ends, either to puff another up to his injury, or to ingratiate ourselves with him to our advantage?

A. Yes.

Q. 25. May not true regard for another prompt us to reprove and admonish, rather than to flatter, him?

A. Yes. Lev. 19:17; Gal. 4:16.

Q. 26. Is it contrary to the spirit of this precept to deny the faith in any particular in order to avoid persecution?

A. Yes. Matt. 10:38, 39; 16:25; Heb. 12:25-27.

Q. 27. If able to do it, is a Christian at liberty to flee or hide from his persecutors?

A. Yes. It is even his duty to do so, unless it is clear to him that by exposing himself he may further the cause of Christ more. Matt. 24:16; 10:23; Heb. 11:37, 38.

Q. 28. Is not the principle which some Papists have advocated, that faith is not to be kept with heretics, utterly at variance with this Commandment?

A. Yes. It makes our obligation to veracity dependent on the character of the persons with whom we deal. As well might it be maintained that we have a right to defraud a heretic, as to lie to him.

Q. 29. Present some considerations fitted to enforce this Commandment.

A. *a.* God cannot lie, and we should be like Him. Titus 1:2; Heb. 6:18; Eph. 5:1;

b. Liars are excluded from heaven. Ps. 5:6; Rev. 21:8;

- c. Lying tends to the disruption of society;
d. The ruin of our race was wrought by lies.
John 8:44;

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 15:2; Rev. 2:10, 13; Rom. 3:8; Matt. 24:16; Tit. 1:2; Heb. 6:18; Eph. 5:1; John 8:44.

NOTE.

Although the Jesuits are understood to be the most strenuous advocates of the propriety of saying one thing and thinking another, the charge of favoring such a practice may be made against Romanists in general. It is, for instance, a prevailing sentiment among them that a priest is under obligation to conceal, even when put under oath, communications made to him in the confessional, and to say that he does not know a certain thing, meaning that he does not know it as a thing which he is at liberty to reveal.

But this is an instance of "mental reservation," and tends to do away with that trust of man in man which is one of the chief bonds of society.

In another way the charge of condoning deception may be established against the Romish communion. In that body countenance is practically given to the grossest deceptions with a view to the retention of adherents and the acquisition of wealth.

To mention the impostures practiced for these ends would be at once an easy and a tedious task. That the authorities are aware of the deception used to impress and fleece the multitude is beyond reasonable doubt. Flaming accounts have appeared, for instance, within recent years of the wonder-working power of an alleged bone of the arm of St. Ann, the supposed mother of the Virgin Mary. Even in the City of New York multitudes have sought the healing virtue of this bone, which good judges pronounce to be "a chicken bone"; and a

steady flow of gold into the coffers of the church is the result.

It may be said that this is only a local abuse and not chargeable to the entire communion. But has any censure of the resort to this bone for cures ever been issued? Has the archbishop of the diocese in which this fraud is practiced ever dealt with the parties who manipulate this bone for their own ends? or has any warning to the deluded people to beware of deception and cease seeking help from an alleged bone of a supposed woman ever been issued? Who can enumerate the instances of like deception which even in this day of boasted light are receiving the countenance and most marked patronage of that apostasy which centers in Rome?

QUESTION LXXIX.

Which is the Tenth Commandment?

ANSWER.

The Tenth Commandment is: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Q. 1. What violence does this Commandment suffer at the hands of Roman Catholic expositors?

A. It is divided by them; the first clause being styled the Ninth Commandment, and the remainder the Tenth.

Q. 2. What impels them to such severance?

A. The desire to cast the Second Commandment into the shade by blending it with the First, together with the necessity of making a list of Ten Commandments. The treatment of the Tenth is thus the reverse of that to which the Second is subjected.

Q. 3. What plea is urged by Romanists in favor of this division?

A. The repetition of the clause, "Thou shalt not covet," argues, say they, a distinct precept.

Q. 4. Disprove the Popish view of this matter.

A. *a.* Coveting is *one* affection, however various may be the objects coveted;

b. If the affection varies with the diversity of objects, then there must be as many kinds of cupidity as there are various objects, and hence a corresponding number of commandments;

c. In the form of the Decalogue, which is given in Deut. 5:6-21, the order of clauses is reversed, the neighbor's "wife" being mentioned first, and his "house" second;

d. The repetition of the clause, "Thou shalt not covet," of which Romanists make so much account, no more proves that two commandments are expressed than a like repetition in the beginning of the Decalogue, "Thou shalt not make unto thee any graven image" and "Thou shalt not bow down thyself to them," proves a twofold precept.

Q. 5. What is covetousness?

A. It is a form of selfishness; being a desire to acquire something belonging to another without giving him an equivalent for it.

Q. 6. In what respect is this Commandment peculiarly instructive?

A. In the fact that it expressly forbids a mental affection, and not a mere outward act.

Q. 7. Is it implied in it that the very inclination, or tendency, of the soul, though never expressed in outward action, may be sinful or holy?

A. Yes. The disposition, as well as the outward act, is within the sphere of the moral law. We are there-

fore accountable for our inclinations, as well as for their outward expression.

Q. 8. Is not this shown in the "Sermon on the Mount" to be true in respect to all the Commandments?

A. Yes. Matt. 5:22, 28.

Q. 9. What is meant by the statement in Rom. 7:7, "For I had not known lust (or coveting) except the law had said, Thou shalt not covet"?

A. This means that Paul, who had thought that only outward violations of the law are sinful, was cured of his mistake by noticing that in the Tenth Commandment covetousness, which is an affection of the mind, is forbidden.

Q. 10. In the phrase often used, "the spirituality of the law," what is the idea embraced?

A. Not that the law is holy, although it is holy, but that it applies to the moral state and tendencies of the soul, as well as to the outward conduct.

TEXTS TO BE COMMITTED TO MEMORY.

Matt. 5:22, 28; Rom. 7:7; Col. 3:5; Heb. 13:5.

QUESTION LXXX.

What is required in the Tenth Commandment?

ANSWER.

The Tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor and all that is his.

Q. 1. What lies at the root of covetousness?

A. Dissatisfaction with our own possessions, as not being sufficient.

Q. 2. Is it our duty to be contented?

A. Yes; so far as concerns God's allotment to us. 1 Tim. 6:6-8; Heb. 13:5; Phil. 4:11, 12.

Q. 3. Are we required to be satisfied with our own management and acquirements in temporal things?

A. No. We may often have reason to blame ourselves for indiscretion and indolence; while submissively bowing to God in His dealings with us.

Q. 4. Offer some considerations fitted to induce in us a spirit of contentment with our lot.

A. *a.* The thought that we are sinners, undeserving and ill-deserving, should make us submissive and patient under trials, and grateful for any favor shown us by God. Ezra 9:13; Lam. 3:22;

b. The thought that things which seem adverse may be most salutary to us. 2 Cor. 12:9, 10; Heb. 12:6, 11;

c. The thought that "the time is short" and that the trials of this life shall soon be over. 1 Cor. 7:29-31;

d. The thought that ruin may follow the acquisition of temporal good. Ps. 37:8, 9; Jas. 5:3;

e. The thought of future bliss in store for us may soothe and cheer in present trials. Ps. 73:24; 2 Cor. 4:17, 18.

Q. 5. Are we required to rejoice in the good which others enjoy?

A. Yes. Rom. 12:15; 13:8-10.

Q. 6. Yet may we not rejoice in the downfall of some men and even pray for it?

A. Yes; considering them as foes of God and man, we may pray for their overthrow. In this light those Psalms often spoken of as "cursing psalms" are to be viewed. Rev. 18:6, 20.

TEXTS TO BE COMMITTED TO MEMORY.

1 Tim. 6:6-8; Heb. 13:5; Phil. 4:11, 12; 1 Cor. 12:9, 10; Jas. 5:3; 2 Cor. 4:17, 18; Rom. 12:15.

QUESTION LXXXI.

What is forbidden in the Tenth Commandment?

ANSWER.

The Tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

Q. 1. What is envy?

A. It is a complex affection, involving a sense of our inferiority to another in some respect, a wish to appropriate to ourselves this desirable thing, together with a feeling of ill will to him who has it.

Q. 2. Show how this affection conflicts with the law of love.

A. It embraces a spirit of theft and, besides, of ill will to him from whom we would fain steal.

Q. 3. Mention a biblical character in whom this base affection was signally conspicuous?

A. King Saul, who perceived David's distinction, desired to have it, and hated him for it.

Q. 4. Mention some texts which indicate the prevalence and baseness of this affection.

A. Prov. 14:30; 27:4; Rom. 1:29; Gal. 5:21; Titus 3:3.

Q. 5. Is the spirit of covetousness, even though checked and not resulting in actual theft, unlawful?

A. Yes. Our Lord's interpretation of the law warrants this conclusion. Matt. 5:22, 28.

Q. 6. How do Romanists err in the interpretation of the Tenth Commandment?

A. In two ways, namely, by disregarding its unity, as already pointed out, and limiting its range.

Q. 7. How do they by their interpretation limit its range?

A. They teach that "concupiscence" is not sin, but the soil out of which sin may spring.

Q. 8. According to this view might a man really covet his neighbor's goods without sin?

A. Yes, provided he did not by force or fraud seek to acquire them.

Q. 9. Is this interpretation in accordance with the teaching of Paul in Rom. 7:7, 8, 11, 21-23?

A. No. In these passages the apostle shows that the least leaning toward sin is itself sin, however checked.

Q. 10. In what ways may sin present itself to the mind?

- A. *a.* Ideally, so that we have a conception of it,
b. Repulsively, as awakening in us repugnance;
c. Attractively, as something to which we feel drawn;
d. Prevailingly, securing our consent to it, although not without misgivings and reluctance;
e. Imperiously, as having full sway.

Q. 11. Is the conception, or bare idea, of sin sinful?

A. No. The Bible itself explains to us what sin is.

Q. 12. Are we defiled by sin when it attracts us, as well as when it controls us?

A. Yes, though not in the same degree.

Q. 13. Wherein does the Tenth Commandment overlap and enforce the Eighth Commandment?

A. In forbidding expressly the state of mind, namely, covetousness, from which actual stealing proceeds.

Q. 14. May not a consideration of the penetrating nature of this last precept of the Decalogue impel each of us to say, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10)?

A. Surely so.

TEXTS TO BE COMMITTED TO MEMORY.

Prov. 14:30; 27:4; Tit. 3:3; Rom. 7:7, 8, 11; Ps. 51:10.

QUESTION LXXXII.

Is any man able perfectly to keep the Commandments of God?

ANSWER.

No mere man since the fall is able, in this life, perfectly to keep the Commandments of God, but doth daily break them in thought, word, and deed.

Q. 1. What is meant by the "fall" mentioned in the answer given to the foregoing question?

A. The lapse of our first parents into a state of sin and condemnation.

Q. 2. Are there not those who teach that the event called "the fall," instead of being a catastrophe, was an advance, "a fall up," being that stage in the "evolution" of man when he became a moral agent and a responsible being?

A. Yes.

Q. 3. Is this view incompatible with the teaching of the Word of God?

A. Yes; although favored by some who profess confidence in the Scriptures.

Q. 4. Present some particulars in which this view is discountenanced in Scripture.

A. *a.* Man, according to the teaching of Scripture, was made at first in the image of God. But that image includes both moral agency and holiness. Gen. 1:26, 27; Eccl. 7:29;

b. In prescribing to him a line of duty, God treated Adam as already a moral agent. Gen. 2:16, 17;

c. If not already a moral agent, Adam could not have committed sin, which we know he did;

d. The Scriptures represent the act of disobedience in the garden of Eden as a dire catastrophe (Rom. 5:12); whereas the attainment of the standing of a moral agent would have been a stupendous advance.

Q. 5. What is meant by the phrase "mere man"?

A. One who is man, and no more than man.

Q. 6. Is Christ a mere man?

A. No; He is God, as well as man. John 1:1, 2; Rom. 9:5.

Q. 7. Was He always man?

A. No. He was always God; but in "the fulness of time" He assumed our nature, which He shall evermore retain. John 1:14; Gal. 4:4; Phil. 2:6-9; Heb. 7:23-25; Rev. 1:18.

Q. 8. Was any mere human being ever able to keep the Commandments of God perfectly?

A. Yes. Adam and Eve were created in holiness, and perfectly equipped for keeping the law. Gen. 1:27; Eccl. 7:29.

Q. 9. Shall any mere man ever be able to keep perfectly the Commandments of God?

A. Yes; through the grace of God a vast multitude of fallen human beings shall be made perfectly conformable to the moral law. 1 Cor. 15:56, 57; Eph. 4:11-13; 5:26, 27; Heb. 12:23; Rev. 21:27.

Q. 10. Can mere men in this life perfectly keep the Commandments of God?

A. They can keep them, but not perfectly.

Q. 11. When may one be said to keep these Commandments?

A. When the prevailing bent of his soul is toward God and in consonance with His law; just as a ship may, in the main, steer toward the desired port, although often deviating from the direct course.

Q. 12. Has any mere man since the fall ever in this life perfectly kept, or obeyed, the law of God?

A. No. Jesus Christ did so keep it; but He is not a mere man.

Q. 13. Offer proof of the position that sinless perfection is unattainable in this life.

A. *a.* There are positive assertions to this effect in Scripture. See 1 Kings 8:46; Eccl. 7:20; Jas. 3:2; 1 John 1:8.

b. The most eminent saints brought to view in Scripture confess and bewail their sinfulness. A notable instance is that of Paul, who in Rom. 7:14-24 describes and deplores the struggle which he needed to wage with indwelling sin, that is, with the corruption, subdued indeed, still lurking in his heart.

c. When perfect holiness has been attained, afflictions are out of place; for the immediate object of them is to wean from sin. But no one in this life is free from afflictions, or at least the liability to them. John 16:33; Heb. 12:7.

d. In 1 John 3:3 we are told that every man who has genuine Christian hope purifies himself. Now this implies that in every Christian in this world there is impurity, that is, sin.

Q. 14. How may the objection be answered that in Scripture some men are described as perfect in this life? See Gen. 6:9; Job 1:8; Ps. 37:37.

A. There are several respects in which men, not sinless, may be pronounced perfect. For instance,

a. One may be comparatively perfect, the contrast between him and others being so marked;

b. One may be constitutively perfect, all the essential elements of a perfect character being found in him, although in an imperfect degree. One might be perfectly a human being without being a perfect human being;

c. Every believer in Christ is representatively perfect; being complete in Him. Rom. 8:1; 1 Cor. 1:30; Col. 2:10.

Q. 15. But are we not warranted to pray for complete sanctification?

A. We are to pray for full salvation; yet God may have reasons for granting this only gradually; and our petitions should be offered submissively.

Q. 16. Does not the pretension of some to have reached a condition of sinless sanctity rest largely on a misunderstanding as to the breadth and depth of the law?

A. Yes. Some of them say that the law which we are to keep is not so broad or exacting as that which was binding on Adam when he was created. Leanings to sin, some say, are not to be accounted sinful, unless they are yielded to. The law being thus lowered, the claim to the attainment of perfect conformity to it becomes more feasible.

Q. 17. Is not the doctrine of perfectionism fraught with danger to those who hold it?

- A. Yes, in different respects, particularly,
- a. It tends to puff up those who think they have made the high attainment;
 - b. As it rests ultimately on a lowered conception of the law, it tends to a further lowering of the standard of morality;
 - c. It is apt to foster a false feeling of security in those who count themselves complete;
 - d. A supercilious attitude toward others less advanced is apt to grow up in those who deem themselves perfect in sanctity.

Q. 18. What may believers learn from the fact that though sin shall not reign, it shall dwell in them while they are in this life?

A. They may learn the malignity of sin, together with their need of daily cleansing and of constant watchfulness.

Q. 19. Is not heaven enhanced in attractiveness by the prospect it affords of complete and final deliverance from sin?

A. Yes. In it the struggle, ever necessary in this life, shall cease, and the song of perpetual triumph be sung. 1 Cor. 15:56, 57.*

TEXTS TO BE COMMITTED TO MEMORY.

Eccl. 7:29; Rom. 5:12; John 1:14; Heb. 7:23-25; Eph. 4:11-13; Jas. 3:2; 1 John 1:8.

NOTE.

It may not be out of place to present here a few thoughts touching the use of the law to those who have been regenerated by the Holy Spirit and to those who are unrenewed, respectively.

To the former class the moral law is meant and fitted to subserve the following ends:

- a.* It enunciates duty, or sets forth the rule of life. Mark, it is not given to believers as a rule of justification. In respect to justification, believers are delivered from the law. The stern demand, "Do and Live," is in their case inverted into "Live and Do." Rom. 6:14; 10:4.
- b.* It serves them for purposes of self-examination.
- c.* It reveals to them their obligation to Christ for His perfect keeping of the law, as well as bearing of its penalty, in their room and stead. Thus the contemplation of the law of God violated by them, but kept and magnified by Christ, their surety, tends to deepen their gratitude to Him.

To the latter class, men still in their sins, the moral law may serve various important ends.

*See Note at the end of Question LXXXII.

- a. It reveals the holy character of its Author, their creator, governor, and judge;
- b. It forms a standard by which they may measure themselves;
- c. It is fitted to humble them in their own eyes;
- d. It is adapted to prove to them their utter inability to work out a righteousness for themselves;
- e. It may thus show them their need of Christ to save them, and in this limited sense may operate as a schoolmaster to bring them to Him.

QUESTION LXXXIII.

Are all transgressions of the law equally heinous?

ANSWER.

Some sins, in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 1. In what respect are all sins equally heinous?

A. In being all alike at variance with the law of God. 1 John 3:4.

Q. 2. Is there a sense in which he who breaks one commandment may be said to break all the commandments?

A. Yes. Jas. 2:10.

Q. 3. Explain this.

A. He who breaks any of the commandments sets at naught the one central authority from which they all proceed, and would not be restrained by regard to that authority from breaking any or all of them.

Q. 4. Are not some sins, however, more impious and hateful than others?

A. Yes. Some in their own nature, and some by attendant circumstances, are worse than others.

Q. 5. What sins are in their own nature specially odious?

- A. *a.* Such as are more directly leveled against God; as, for instance, the denial of His existence, idolatry, the rejection of Christ as a Saviour;
- b.* Such as affect most injuriously ourselves and our fellowmen, as, for example, murder, robbery, licentiousness.

Q. 6. Is any sin little?

A. Absolutely viewed, no sin is little; but comparatively considered, some sins may be called little.

Q. 7. What is an aggravation of sin?

A. It is some attendant circumstance of a sin which adds to its native turpitude, or vileness.

Q. 8. Give an illustration in point.

A. To steal is a sin; but to steal from one who trusts us, or who has befriended us, or from one who is needy, or when we are not pressed by poverty, is an aggravation of the sin of theft.

Q. 9. State in brief the circumstances by which a sin may be intensified, or aggravated.

- A. Sins may contract aggravation from
- a.* The person sinning;
 - b.* The person sinned against;
 - c.* The time in which the sin is done;
 - d.* The place where it is done.

Q. 10. How may a sin contract aggravation from the person committing it?

A. If he who does the sin is possessed of much experience and intelligence, professes to be a disciple of Christ, and wields a wide influence, the offense is the greater.

Q. 11. How may a sin be aggravated by reason of the person sinned against?

A. If the person sinned against is distinguished for excellence, or one to whom the offender is bound by special ties, the sin contracts a darker hue.

Q. 12. How may the element of time lend enormity to sin?

A. A sin done on Sabbath, or during the course of some sacred or solemn service, or in the presence of some startling providential occurrence, is for such reason more criminal.

Q. 13. How may the place where it is done impart malignity to sin?

A. To sin where the objects around us are vividly suggestive of sacred things, as, for instance, in a place devoted to the worship of God, is to incur deeper guilt.

Q. 14. In all cases, is an aggravated sin done in the face of special circumstances fitted to deter from it?

A. Yes.

Q. 15. Are not sins aggravated by being done repeatedly, deliberately, boldly, malignantly, and after many warnings and remonstrances?

A. Yes.

Q. 16. What peculiar classification of sins is made by Romanists.

A. They distinguish sins as "mortal" and "venial."

Q. 17. What is a mortal sin, according to this classification?

A. It is one which either intrinsically, or by reason of special circumstances, is deadly.

Q. 18. How, according to Popish teaching, may a sin not intrinsically mortal become mortal by reason of circumstances?

A. A jest, or idle word, say they, though not in itself mortal, becomes mortal if uttered with the intent of producing murder or some other gross sin.

Q. 19. What does the word "venial" mean?

A. Pardonable, or such as does not deserve endless punishment.

Q. 20. Is not every sin mortal?

A. Yes. Rom. 6:23; Jas. 2:10.

Q. 21. Yet is not every sin pardonable?

A. Yes; every sin for which pardon is rightly sought in this world shall be forgiven. Is. 1:18; 55:7; 1 John 1:9.

Q. 22. Yet is there not an unpardonable sin?

A. Yes; but that sin is unpardonable for the reason that he who is guilty of it is left to himself and will not seek forgiveness in the appointed way.

Q. 23. Does not the Popish distinction of sins as mortal and venial proceed from, and tend to produce, a low estimate of the evil of sin?

A. Assuredly it does.

TEXTS TO BE COMMITTED TO MEMORY.

James 2:10; Heb. 10:28, 29; 12:25; Matt. 11:22-24; 1 John 1:9; Is. 1:18; 55:7.

QUESTION LXXXIV.

What doth every sin deserve?

ANSWER.

Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. 1. What is meant by the "wrath" of God?

A. Not a stormy passion; but a calm, settled, unchangeable aversion and antagonism.

Q. 2. Does not the very calmness of this attitude lend awe to it?

A. Yes. His wrath is not mere emotional opposition, but has the fixedness of a principle.

Q. 3. What is meant by the "curse" of God?

A. It is the practical expression of His wrath, both in the way of denunciation and in that of penal infliction.

Q. 4. Does every sin, great or small, deserve the perpetual wrath and curse of God?

A. Yes. Sin is rebellion against God. It is a blow struck at the very being of God.

Q. 5. Are all sins, then, deserving of equal punishment?

A. Yes, as to duration; but not as to degree. The punishment of every sin of the impenitent shall be endless; but the intensity of the punishment shall vary according to the turpitude of the sin. Luke 10:12, 14; Rom. 2:5, 6; Rev. 2:23; Luke 12:47, 48.

Q. 6. Prove that the punishment of all who die impenitent shall be endless.

A. This seems clearly taught in many texts, of which the following are a part: Dan. 12:2; Matt. 26:24; 25:46; Mark 9:43, 48; John 3:36; 2 Thess. 1:9; Rev. 21:8; 22:11; John 3:16.

Q. 7. Is the notion that the punishment of the wicked shall be annihilation, or utter extinction, Scriptural?

A. No. The moment of extinction would be that of the cessation of pain, and, therefore, of punishment; whereas the texts just indicated teach the perpetuity of the pain.

Q. 8. Do not the sacred writers often use the terms "death," "destruction," and their equivalents to signify ruin, not extinction, of being?

A. Yes. Hosea 13:9; 1 Tim. 5:6; Eph. 2:1; Col. 2:13.

Q. 9. If the wicked are to be annihilated, will not the most and the least guilty be punished in the same degree?

A. Yes.

Q. 10. But is not this contrary both to Scripture and to our natural sense of justice?

A. Yes. Matt. 10:15; 11:22.

Q. 11. Why do men so strenuously oppose the doctrine of eternal punishment?

A. *a.* Partly because they fail to perceive the malignity of sin as rebellion against God;

b. Partly because they love sin, and wish to indulge in it unrestrained by dread of the final reckoning. "The wish is father to the thought."

Q. 12. Is not the modern denial of the doctrine of eternal punishment but a reproduction of the Tempter's lie, "Ye shall not surely die"?

A. Yes; it is but the echo of the first lie uttered in the earth.

TEXTS TO BE COMMITTED TO MEMORY.

Luke 10:12, 14; 12:47, 48; Rom. 2:5, 6; Matt. 25:46; John 3:36; Col. 2:13.

QUESTION LXXXV.

What doth God require of us that we may escape His wrath and curse due to us for sin?

ANSWER.

To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 1. Is not the salvation of sinners wholly of God?

A. Yes. God from eternity purposed this salvation; in the "fulness of time" provided it: and according to His sovereign plan imparts it to men. Eph. 1:4; Gal. 4:4, 5; Eph. 2:8-10; 2 Tim. 1:9.

Q. 2. If our salvation is entirely of God, why is it said that He requires anything of us in order to it?

A. God deals with us as rational beings; and hence in saving us does so in part by bringing our rational nature and even our bodily powers into operation. Prov. 8:4; Rom. 10:17; 12:1; John 5:39.

Q. 3. Does He require us to do anything in the way of meriting salvation?

A. No. We are to receive our salvation as a free, unmerited gift absolutely. Rom. 3:28; 10:4; 1 Cor. 1:30; Is. 55:1-3.

Q. 4. Are we capable out of our own natural resources to do even this?

A. No. Eph. 2:1, 8, 10; Phil. 2:13.

Q. 5. Yet ought we not to feel it to be both our interest and our duty to embrace Christ by faith?

A. Yes. Our inability to do so is our sin, and cannot be our excuse for failure. Our aversion to Christ and to a holy salvation cannot form an apology for our unbelief.

Q. 6. What is meant by the phrase, "the means of grace"?

A. Those methods and instrumentalities appointed by God for bringing His chosen people into actual possession and full enjoyment of salvation.

Q. 7. How may the means of grace be classified?

A. As inward and outward.

Q. 8. What are the inward means of grace?

A. Those states and exercises of the soul which at once manifest and foster its spiritual life, such as faith, repentance, hope.

Q. 9. Which of these is the chief inward means of grace?

A. Faith. Luke 22:32; Acts 15:9; Eph. 2:8; 1 John 5:4.

Q. 10. What are the outward means of grace?

A. Those expedients appointed by God for the production and promotion of holiness in men.

Q. 11. What are the principal outward means of grace?

A. The Word, or Scriptures, the sacraments, and prayer.

Q. 12. Name some other outward means not expressly mentioned, though implied, in the foregoing summary.

A. The order, fellowship, and discipline of the Church; the Sabbath; fasting; meditation; beneficence, in the form of labor and gifts for the welfare of others. 1 Cor. 5:5; Is. 56:2; 58:13, 14; Prov. 11:24, 25; Phil. 4:17; Heb. 13:17.

Q. 13. May providential dispensations, such as sickness and temporal losses, prove helpful for sanctifying men?

A. Yes, in a secondary sense, that is, when accompanied by the Word of God to shed light upon His providential ordering. Ps. 73:16, 17; 2 Cor. 4:17, 18; Ps. 119:92.

Q. 14. What is meant by a diligent use of the means of grace?

A. An earnest and persevering use of them with a sense at once of our need, our dependence, and our responsibility.

Q. 15. In order to make any outward means effectual to salvation, what is requisite?

A. The grace of God, or the saving operation of the Spirit on the soul. John 15:5; Rom. 8:13, 14; Zech. 4:6; 12:10.

Q. 16. Has God attached promises to a diligent use of the appointed means of grace?

A. Yes. Ex. 20:24; Prov. 8:34; Matt. 7:7, 8; Rom. 10:13-15.

Q. 17. Are faith, repentance, and the use of outward means conditions of salvation?

A. Not in the sense of meritorious conditions; but of conditions of connection. The only meritorious condition of our salvation is the righteousness of Christ as our surety. Rom. 3:24; 10:4.

TEXTS TO BE COMMITTED TO MEMORY.

Eph. 1:4; 2 Tim. 1:9; Rom. 3:24, 28; 10:13-15; Acts 15:9; 1 Cor. 1:30; Prov. 8:34.

QUESTION LXXXVI.

What is faith in Jesus Christ?

ANSWER.

Faith in Jesus Christ is a saving grace whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel.

Q. 1. Are there different kinds of faith?

A. Yes. There are "historical" faith, the faith of "miracles," "temporary" faith, and "saving" faith.

Q. 2. What is historical faith?

A. The intellectual conviction that the statements contained in the Bible, particularly those pertaining to Christ and the way of salvation, are true.

Q. 3. What is the faith of miracles?

A. The belief that a miracle shall be wrought by us, or for us.

Q. 4. What is temporary or, as Thomas Boston calls it, "presumptuous" faith?

A. It is historical faith touched with emotion; the emotion, however, being superficial and transient. It is the sort of faith described in the case of the stony ground hearers. Matt. 13:20, 21.

Q. 5. Is there anything of a saving nature in the forms of faith thus far enumerated?

A. No. Matt. 7:21-23; Acts 8:13; 20:21; 1 Cor. 13:2.

Q. 6. What is saving faith?

A. It is a genuine reliance of the soul on Christ for deliverance from the guilt, power, and pollution of sin, and for full salvation.

Q. 7. May a distinction be made between saving faith and justifying faith?

A. Such a distinction has been made by some, but not with much reason. The faith by which a man apprehends Christ for justification is essentially the same

as that which continues to rest on Christ for sanctification. In each case there is reliance upon Christ. In the former He is relied upon for justifying merit. In the latter He is looked to for help to repudiate sin and grow in holiness. The true believer rests on Christ for salvation, and not merely for justification. Acts 15:9; 1 Pet. 1:5, 9; 2 Pet. 1:5-7; 1 John 5:4.

Q. 8. Why is faith in Christ called a "grace"?

A. Because it is a gift of God bestowed on one who does not deserve it. Gal. 5:22; Eph. 2:8; Phil. 1:29.

Q. 9. Does not man, even as fallen, possess a faculty, or power, of faith?

A. Yes. All men exercise faith in a certain sense. They trust their senses, and act every day in reliance upon their fellowmen and on the so-called "laws of nature."

Q. 10. But is saving faith ever exercised unless as the fruit of the special grace of God?

A. No. It is not a product of the unrenewed heart. John 3:3; Acts 13:48; 16:14; Gal. 5:22; Gal. 2:8.

Q. 11. Why is faith in Jesus Christ called a "saving" grace?

A. Not because it merits our salvation in any degree; but because it forms a connecting link between us and Christ, the Saviour, "the Lord our righteousness."

Q. 12. Is not this very faith a part of the salvation which Christ won for His people?

A. Yes; it is a fruit of the Spirit, Whose gracious operation is secured and made sure to all for whom Christ made atonement. John 14:26; 15:26; 16:14; Acts 2:33; Rom. 8:9, 32; Titus 2:14.

Q. 13. Is faith in Christ a mere intellectual act?

A. No. It involves, besides, an element of emotion, a movement of the will. Rom. 10:10.

Q. 14. May saving faith be described as a "receiving" of Christ?

A. Yes. It is a response to the gospel offer of Christ as a Saviour. John 1:12; Col. 2:6.

Q. 15. Does this faith involve an element of trust, or reliance?

A. Yes. Various expressions are used in Scripture which exhibit faith in Christ in this light. John 3:16, 18, 36; Acts 16:31; Eph. 1:12; 2 Tim. 1:12.

Q. 16. State in brief the elements involved in saving faith.

A. Knowledge, assent, and appropriation.

Q. 17. What is meant by knowledge in this case?

A. A conception of certain things alleged to be facts.

Q. 18. What is assent as an element of faith?

A. It is a recognition of the truth of the alleged facts. Heb. 11:1, 6.

Q. 19. What is meant by "appropriation" as an element of saving faith?

A. The acceptance of the truth perceived for our own deliverance, guidance, and comfort.

Q. 20. Is this appropriation an essential ingredient of saving faith?

A. Yes.

Q. 21. Present reasons for so thinking.

A. *a.* In the gospel Christ is offered to sinners of our race as a Saviour, and he who accepts this offer accepts, or appropriates, Christ as his Saviour;

b. Saving faith is figuratively set forth in Scripture as an eating and drinking. Is. 55:1-3; John 6:50-58; Rev. 22:17. But to eat and drink means more than simply to believe that bread and water are offered to us. To eat and to drink is to appropriate for our own use the bread and water presented to us. But for this appropriation, we may, in the presence of plenty, die of hunger or thirst.

Q. 22. How is Christ offered to us in the gospel?

- A. *a.* He is offered freely and unconditionally. Is. 55:1-3; Matt. 11:28;
b. He is offered particularly, or individually, that is, to each one who hears the gospel. Gal. 2:20; Rev. 22:17;
c. He is offered to each one fully, to save from sin, as well as from the punishment of it. 1 Cor. 1:30; Col. 2:9, 10;
d. He is offered exclusively, that is, as the only one who can save. Acts 4:12; John 14:6; 1 Tim. 2:5.

Q. 23. In the exercise of saving faith, is there an element of assurance, that is, a persuasion, or confidence, that we shall be saved by Christ?

A. Yes. Faith in Christ is trust in Him as a Saviour to *us*, and not merely as a Saviour *in general*.

Q. 24. Is there any doubting involved in faith?

A. No; but there may be doubting in the believer. Mark 9:24.

Q. 25. Has every true believer a feeling of assurance, or a persuasion, that he shall be saved?

A. Yes, in proportion to the degree of faith, there shall be such assurance, or persuasion.

Q. 26. What is the difference between assurance of faith and assurance of sense, or feeling?

A. Assurance of faith is that kind of assurance, or confidence, which belongs to the very act of faith; while assurance of sense, or feeling, is that which arises from a perception in ourselves of the marks of a true believer as these are indicated in the Scriptures, as, for instance, in 1 John 3:14; 4:20.

Q. 27. May a true believer be destitute for a time of the assurance of sense?

A. Yes. Ps. 32:3, 4; Is. 50:10; Ps. 77:2-9.

Q. 28. Can a true believer fall into absolute despair?

A. No. He may sink into deep despondency, such as borders on despair, but not into utter despair. No

one who has true Christian faith shall ever lose it entirely. John 5:24; Phil. 1:6; 1 Pet. 1:5.

Q. 29. May not a true Christian fall into mental derangement, and thus into despair?

A. Godly men may become insane, and may seem to have lost all Christian hope; yet the teaching of Scripture in regard to the perseverance of the saints forbids the belief that even in such cases the germ of faith and hope has died.

Q. 30. Do Papists admit that in saving faith there is involved an assurance, or a trust, on the part of the believer that he shall be saved?

A. No. They deny that a comfortable assurance of salvation is attainable in this life.

Q. 31. Is there reason to suspect that the Popish creed in this particular, as in many others, proceeds from the desire to hold men in a state of dependence on so-called priests?

A. There is good ground for such suspicion. If men believed that by trust in Christ they are saved, they would not cower before the mimic, spurious priests of Rome.

Q. 32. Did not the great leaders in the Reformation from Popery maintain steadily the view that in saving faith there is an appropriation of Christ as a Saviour and a trust in Him accordingly?

A. Their writings and recorded utterances, together with the charges made against them by their antagonists, render this certain.*

TEXTS TO BE COMMITTED TO MEMORY.

Acts 13:48; 2:33; Rom. 8:32; Eph. 1:12; Heb. 11:6; Is. 50:10; 1 John 3:14; 2 Tim. 1:12; 1 Pet. 1:5.

NOTE.

It is beyond reasonable dispute that Luther, Calvin, Knox, and the other great leaders in the movement just-

*See Note at end of Question LXXXVI.

ly styled "The Great Reformation" held that he who exercises saving faith does in that very act trust in Christ and claim Him as his Saviour, which is the same as to affirm that in saving faith expectation, or assurance, of salvation is a distinctive element. They repudiated utterly the pale and unsubstantial faith which Rome would substitute for the genuine, living, victorious faith of the gospel. In few, but suggestive, words, the National Covenant of Scotland, framed in 1581, and subsequently amplified and adapted to the needs of the times, embodies the true Protestant estimate of the Popish doctrine of faith by describing it as "a general and *doubt-some* faith." It must be admitted, however, that in the course of time a modified conception of the nature of faith crept in among the Protestant Churches, a conception verging toward that against which the Reformers had lifted up their mighty voices.

Striking evidence of this declension was given by the Church of Scotland in the early part of the 18th century, when a distinguished minister of said Church procured a reprint with his own recommendation of a book bearing the quaint title, "The Marrow of Modern Divinity." The book in question was written by Edward Fisher, an Englishman, and appeared in 1645, while the Westminster Assembly was in session. The author, of whose life little is known, sets forth with striking vigor, although in terms not invariably guarded, the way of salvation; and, in doing so, strenuously asserts the Reformation doctrine touching the assurance involved in saving faith. But so repugnant were this and several other evangelical doctrines advocated in this book to a dominant and domineering party in the Church of Scotland that in 1720 the General Assembly strictly forbade ministers to recommend it, and enjoined them to warn their people against it. This action drew forth a vigorous remonstrance; but the Assembly persisted in its course, and in 1722 it censured formally the remonstrants.

The agitation which thus arose was one of the influences which led to the first disruption of the Church of Scotland, the Secession of 1733. The expressions, once frequently, and still occasionally, heard, "Marrow-men" and "Marrow-doctrines," find their explanation in this episode of Scottish church history.

QUESTION LXXXVII.

What is repentance unto life?

ANSWER.

Repentance unto life is a saving grace whereby a sinner, out of a true sense of his sin and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God with full purpose of, and endeavor after, new obedience.

Q. 1. What is the general meaning of the word "repentance"?

A. A change of mind, or a change of view and feeling.

Q. 2. Is there a repentance unto death?

A. Yes. 2 Cor. 7:10.

Q. 3. Give an instance of this baleful repentance.

A. Judas repented his betrayal of Christ, but was goaded by remorse to suicide. Matt. 27:3-5.

Q. 4. What expression is often used to distinguish this sort of repentance?

A. The phrase "legal repentance."

Q. 5. Is it so styled because it is in accordance with law?

A. No; but because it proceeds from a sense of the law as armed with a penalty to be inflicted on transgressors. Legal repentance implies no love of the law, and no sorrow for sin, but only dread of the punishment to which the law-breaker is exposed.

Q. 6. What expression is often used to denote genuine, as distinguished from mere legal, repentance.

A. "Evangelical repentance," indicative of the fact that the repentance meant proceeds particularly from a sense of God's mercy in Christ toward offenders. Zech. 12:10.

Q. 7. Why is this called a "grace"?

A. Because it is freely bestowed by God in His love. Acts 5:31; 11:18.

Q. 8. Why is it called a "saving grace"?

A. *a.* Not because it merits salvation;

b. Because it is a fruit of God's unmerited favor, and a part of our salvation;

c. Because all who have it are saved.

Q. 9. What is meant by the expression, "a true sense of sin"?

A. A feeling of the intrinsic odiousness of sin, particularly as done against One Who is infinitely worthy of our reverence, love, and obedience. Ps. 51:4.

Q. 10. Is there intertwined with this a sense of the evil of sin as hurtful to ourselves and others?

A. Yes. We are required by the law of God to love ourselves and our fellowmen, and, therefore, to hate that which is pernicious to men, as well as dishonoring to God.

Q. 11. Whose sin does the true penitent particularly feel to be hateful?

A. His own sin. Ps. 38:18; 51:3.

Q. 12. What is the second source, or root, of true repentance?

A. A perception and acceptance, or, more briefly, "an apprehension," of the mercy of God in Christ. Zech. 12:10.

Q. 13. What is meant by the expression, "the mercy of God in Christ"?

A. God's readiness to pardon and bless sinners of our race on the ground of the obedience and suffering

of Christ, whereby justice is satisfied and the law magnified.

Q. 14. Is faith in Christ an essential ingredient of true repentance?

A. Yes. Without it repentance would be mere remorse, as in the case of Judas.

Q. 15. Does faith precede repentance in the order of time?

A. No. In respect to time they are coincident, but logically, or in the order of thought, faith precedes repentance, and is the first act of the regenerated soul.

Q. 16. Is there in true repentance a sense not only of the authority of God, but also of His glorious moral excellence?

A. Yes. Job 42:5, 6; Is. 6:5; Ezra 9:15.

Q. 17. Is not hatred of our sin, viewed as the abominable thing which God hates, the most characteristic feature of true repentance?

A. Yes.

Q. 18. Is there not in true repentance a turning to God, as well as a turning from sin?

A. Yes. Ps. 32:5, 6; Hos. 14:1-3.

Q. 19. By what purpose is the true penitent animated?

A. The purpose to render, through Divine aid, obedience to God. Ps. 51:14; 80:18; 119:37.

Q. 20. What is meant by "new obedience"?

A. *a.* Hearty, and not mere outward, obedience. Ezek. 33:31; Matt. 15:8;

b. Obedience growing out of love to God and a desire to glorify Him. 1 Cor. 10:31; John 15:14;

c. Obedience rendered not to expiate sin, but in gratitude for the pardon of sin. Rom. 12:1;

d. Summarily, it is obedience from a new principle, the love of God; directed to a new end, the glory of God; and controlled by a new rule, the revealed will of God.

Q. 21. Is confession of sin implied in true repentance?

A. Yes; true repentance is a sorrowful acknowledgment in thought, at least, of sin. Ps. 51:3; 19:12; 25:11; 32:5; Luke 18:13.

Q. 22. Is it a duty to confess our sins to men?

A. Yes, some sins, namely, those in which we have done wrong to any one. Matt. 5:23, 24; Jas. 5:16.

Q. 23. Is the confession which Rome inculcates so strenuously of this nature?

A. No. Rome teaches that all mortal sins are to be confessed to a fellow-creature, who is styled "a priest," at whose hands, also, absolution is to be sought.

Q. 24. Do Romanists produce any Scripture declaration in support of their dogma that priests can absolve from sin?

A. Yes. They allege that Christ invested His apostles with this prerogative when, after His resurrection, He breathed on them and said, "Receive ye the Holy Ghost; whose sins soever ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." It is claimed that Romish bishops succeed the apostles in the possession of this authority, and that from them is conveyed in ordination to ordinary priests the stupendous prerogative of absolving judicially from sin.

Q. 25. How may this arrogant claim be refuted?

A. *a.* It conflicts with God's claim to be the only one who can search the hearts of men. 1 Sam. 16:7; 1 Chron. 28:9; Jer. 17:10; Rev. 2:23;

b. Even if the apostles were thus distinguished, it would not follow that their successors in office would be, or that the succession would be in the bishops of Rome;

c. The true meaning seems to be that on the apostles the distinction was conferred of declaring authoritatively the way of salvation, and the law as to reception into, or expulsion from, the visible Church.

d. In no case did any of the apostles act as if to him it pertained to forgive sins, unless in the sense of joining with the ordinary officers of the church in releasing from church censure. 1 Cor. 5:4, 5; 2 Cor. 2:6-10.*

Q. 26. Is true repentance in its restricted sense a prerequisite of pardon?

A. Yes, of fatherly forgiveness, but not of judicial pardon. Acts 16:31; Ps. 32:5; Ezek. 36:25, 31.

TEXTS TO BE COMMITTED TO MEMORY.

Zech. 12:10; Ps. 51:3, 4; Job 42:5, 6; Ps. 32:5, 6; Hos. 14:1-3; Ps. 80:18; Matt. 15:8; John 15:14; Rom. 12:1.

NOTE.

Perhaps some aid in the interpretation of the striking utterance of Christ recorded in John 20:23 may be derived from the instructions given to the priests in regard to leprosy by Moses, the inspired lawgiver. In Lev., chapter 13th, the priests are told in what circumstances a man was to be pronounced clean authoritatively, and in what unclean; but, according to the exact rendering of the original, the priests are directed to make a man clean or the reverse in the instances described. See Lev. 13:3, 6, 8, 11, 13, 15, 17, 20, 22, 23, 25, 27, 28, 30, 34, 37, 44, 59; 14:7, 11.

Now in consonance with this precedent may not our Lord be understood to say to His disciples, "I send you forth to teach men and organize them as my followers. Those who have marks of discipleship according to your teaching shall be pardoned. Those lacking such marks shall be condemned."

*See Note at end of Question LXXXVII.

QUESTION LXXXVIII.

What are the outward means whereby Christ communicateth to us the benefits of redemption?

ANSWER.

The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are His ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Q. 1. What is meant by the phrase, "means of grace"?

A. Methods and instrumentalities used by God in putting men into actual possession and enjoyment of the salvation provided for them.

Q. 2. How may the means of grace be classified?

A. They may be arranged under two heads, namely, inward means and outward means.

Q. 3. What are the inward means of grace?

A. Faith in Christ and repentance unto life, especially the former. Acts 2:38; 15:9; 16:31; John 3:16; Eph. 2:8; 1 John 5:4.

Q. 4. What are the outward means of grace?

A. Those appliances, or expedients, appointed by God for the production and promotion of holiness in men, or for the conversion of sinners and their growth in grace.

Q. 5. Specify the chief of these.

A. Beside "the Word, sacraments, and prayer," may be noted the Sabbath, Church fellowship and discipline, beneficence, and fasting.

Q. 6. Is not the Word the outward means emphatically, inasmuch as by it are made known to us the other means and the use to be made of them?

A. Yes. The Word discovers to us our ruin as sinners and the way of recovery by Jesus Christ. 2 Tim. 3:15-17; Ps. 19:7-11.

Q. 7. May providential events, such as sickness, poverty, and persecution operate as means of grace?

A. Yes; but only when accompanied by the "Word" to shed light upon them. They may be reckoned as subsidiary, or secondary, means of grace. Ps. 119:67, 71, 75; Rom. 5:3; 2 Cor. 12:7-9; Heb. 12:6-11.

Q. 8. Are there any extraordinary outward means of grace?

A. By unusual manifestations God, in the Old Testament age and in the beginning of the New Testament era, made extraordinary communications to certain men for their spiritual guidance and comfort, as, for instance, to Noah, to Abraham, to Jacob, to Moses, to Paul and some others; but the age of such miraculous intimations seems to have passed by.

Q. 9. Is literal fasting warrantably reckoned as a means of grace in the New Testament dispensation?

A. There seems to be sufficient ground for thinking so.

Q. 10. Present some reasons in support of this view.

A. *a.* Our Lord spoke of fasting as an approved means of grace, and gave directions as to the spirit in which it should be employed. Matt. 6:16-18; 17:21.

b. Moreover He signified, and evidently with approval, that after His death His disciples would fast. Luke 5:35.

c. Accordingly, after His death and ascension, His followers practiced fasting on certain occasions as a religious observance. Acts 13:2, 3; 14:23; 1 Cor. 7:5.

Q. 11. How may sanctification be promoted by fasting?

- A. *a.* Through this expedient the mind may be kept more unclouded, or alert, or sensitive. Luke 21:34;
- b.* A more vivid sense of our weakness and dependence may be produced by fasting;
- c.* Fasting seems to be a natural effect of mental anxiety and distress. Deut. 9:18; Ezra 10:6; 2 Sam. 12:16;
- d.* Abstinence from food may be serviceable in subduing carnal propensities. Ezek. 16:49; Matt. 24:38; 1 Cor. 9:27.

Q. 12. What false notions as to fasting prevail among Romanists?

- A. *a.* That to fast as a religious duty is meritorious;
- b.* That abstinence from only certain kinds of wholesome food is required in fasting. Thus meat is forbidden, while fish is allowed;
- c.* That fasting is to be practiced periodically, or at stated times, whatever our circumstances may be. Friday of every week is, for instance, to be kept as a fast day; but it might be often in our experience a day calling for thanksgiving and joy. In spring, the lenten fast of 40 days is prescribed; whereas our condition might call for holy joy. Fasting is to be regulated by circumstances, not by the almanac. In the Mosaic economy there was an annual fast on the tenth day of the seventh month; but that was a Divine appointment. There is no such prescription for New Testament times.

Q. 13. Is beneficence a means of grace?

- A. Yes. 2 Cor. 8:6, 7; 9:6-8; Acts 20:35.

Q. 14. How does it operate for spiritual profit to those who practice it?

- A. *a.* The very desire to benefit others is itself a blessing;
b. The self-denial which may be requisite in helping others tends to weaken and eradicate selfishness in the helper;
c. The benefactor may elicit prayers in his behalf from those whom he has aided. 2 Cor. 9:12-14.

Q. 15. Is the discipline of the Church, when exercised aright, intended and fitted to be a means of grace?

A. Yes. It is meant for edification, not for destruction. 1 Cor. 5:4, 5; 2 Thess. 3:14, 15; 1 Tim. 5:20.

Q. 16. To whom are the means of grace made effectual for salvation?

A. To the elect, and to them alone; although others, also, may in some respects reap advantage from them. Acts 13:48; Rom. 8:28-32; Eph. 4:11, 12.

Q. 17. To whom does it pertain to appoint the means of grace?

A. To Christ, the only Mediator, the King in Zion, the Head of the Church. Eph. 1:22, 23; 4:15; 5:23; Matt. 28:20.

TEXTS TO BE COMMITTED TO MEMORY.

Acts 2:38; 1 John 5:4; Ps. 119:71; Heb. 12:6-11; the Head of the Church. Eph. 1:22,23; 4:15; 5:23; Matt. 28:20.

QUESTION LXXXIX.

How is the Word made effectual to salvation?

ANSWER.

The Spirit of God maketh the reading, but especially the preaching, of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Q. 1. What is meant by "the Word"?

A. The Scriptures of the Old and New Testaments.

Q. 2. Were these Scriptures always employed from the date of the fall in the conveyance of the benefits of redemption?

A. No. These writings did not exist from the beginning; but the central truths which they contained were used for this end from the date of the fall. The sum of saving truth being in the course of time embodied in the Scriptures, the Spirit uses them and directs us to use them for our guidance and comfort. John 5:39; 2 Tim. 3:15-17.

Q. 3. What is the great design of the Scriptures?

A. To give to men infallible instruction in regard to God, themselves, and the way of salvation.

Q. 4. In what sense may it be said that the Scriptures are able to make wise unto salvation? 2 Tim. 3:15.

A. They are adapted as a means to this end, just as a knife, or a sword, is adapted to cut, yet never does cut unless used for the purpose by some external power.

Q. 5. By whom is the truth contained in the "Word" rendered effectual to salvation?

A. By the Holy Spirit. John 3:5; 14:26; 16:14; 1 Cor. 2:4, 12, 14.

Q. 6. What are the general stages in the process of application?

A. Conviction, conversion, and edification.

Q. 7. In what respects are believers edified?

A. In respect to character and in respect to comfort, or in holiness and happiness. Rom. 5:1-5; 15:4-13.

Q. 8. What grace does the Spirit particularly impart and foster for the purpose of edification?

A. Pre-eminently the grace of faith. Acts 15:9; 2 Cor. 5:7; Gal. 2:20; Heb. 11:6, 39; 1 John 5:4.

Q. 9. On what grounds may it be said that the preaching of the Word is more effective than the reading of it for the conversion of sinners and the edification of the converted?

- A. *a.* Our Lord Himself in His direct ministry used the tongue, not the pen, for presenting the truth to men.
- b.* He enjoined expressly the preaching of the gospel, or the proclamation of it after the manner of a public herald, who sounds out the news with his lips.
- c.* In the Scripture record, the most signal successes of the gospel are associated with the vocal presentation of it. Acts 2:41; 8:28-37; 10:44; 11:19-21; Rom. 10:14, 17.

Q. 10. Yet is the reading of the Word and of expositions of the same of incalculable utility?

A. Yes. The Word was written to be read. John 5:39; 20:31; Rev. 1:3; 1 Thess. 5:27.

Q. 11. Is it the right and duty of all men who have the Scriptures to read them?

A. Yes. Deut. 6:6-9; 17:19; John 5:39; Acts 17:11; Rev. 1:3.

Q. 12. Is this right disputed by any?

A. Yes; by Roman Catholics, who allege that at least the unlearned are in great danger of misinterpreting the sacred writings and so sustaining serious injury.

Q. 13. To guard against such evil results, what precautions are used?

A. *a.* It is urged that, if read at all, the Scriptures are to be read in connection with notes from Papal sources, fitted to guard against misunderstandings.

b. It is urged that application be made to the bishop of the diocese in which the applicant resides for license to read the Bible.

Q. 14. Is it a slander to say that Rome is at least not very zealous for the general diffusion and reading of the Bible?

A. No. It is too palpably true.

Q. 15. Mention some facts which sustain this grave charge.

- A. *a.* There exists, as far as is known to us, no Roman Catholic Bible Society actively engaged in printing and diffusing the Scriptures. Just as this is written word comes that the Vatican authorities have sanctioned the printing in Italian of 150,000 copies of the Gospels and the Acts, of course duly guarded with notes, for sale among the people. They seem to have been shamed into this concession.
- b.* At this very time there come to us reports most certainly true of the burning of Bibles in Brazil, the Fiji Islands, and other places by Roman Catholics.
- c.* Before 1870 it was impossible to find in Rome a copy of the Bible for sale, unless in a form so expensive as to defy purchase by the poorer people. The Pope was then the civil ruler there.
- d.* Popish missionaries have never translated the Scriptures into the language of any heathen tribe. To do that service to the heathen has been the task and glory of Protestant missionaries.
- e.* Again and again the Popes have denounced and cursed the Bible Societies of Europe and America.

Q. 16. Papists quote 2 Pet. 3:16 as a warrant for their attitude on this question. Does that text afford such warrant?

A. No; for,

- a.* It is implied that the true tendency of the sacred writings is to benefit, seeing that it is only when they are wrested, or perverted, that evil may come from them;
- b.* The Apostle does not issue a warning against the reading of the Scriptures, but only against an improper reading of them;

- c. If all who may misunderstand some parts of the Bible must be debarred from reading it, no one would be authorized to read it; for none can understand it fully;
- d. The best protection against a perversion of the Scriptures is not a locking of them up, but a thorough, humble, and prayerful reading of them. "Ye do err," said Christ to the Sadducees, "not knowing the Scriptures."

TEXTS TO BE COMMITTED TO MEMORY.

Deut. 6:6-9; John 5:39; Acts 17:11; I Cor. 2:4, 14; Rev. 1:3; Rom. 10:14, 17.

QUESTION XC.

How is the Word to be read and heard that it may become effectual to salvation?

ANSWER.

That the Word may become effectual to salvation we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practice it in our lives.

Q. 1. Does God link duty with privilege?

A. Yes. Luke 12:48.

Q. 2. Does the possession of the Bible entail responsibility?

A. Yes. Luke 16:29; 8:18.

Q. 3. What are the duties which directly attach to the privilege of having the Word of God?

A. Summarily, these are attending to it, receiving it suitably, treasuring it in memory, and following its counsels.

Q. 4. How should we attend to the Word?

- A. *a.* Earnestly, as sensible of its importance. John 5:39; Ps. 119:14.
b. Deliberately, being prepared to use all means accessible for the discovery of its meaning;
c. Prayerfully, conscious of our need of spiritual enlightenment and appreciativeness. Ps. 119:18.

Q. 5. How is the Word to be received?

- A. *a.* With faith, that is, a hearty perception and acceptance of it as God's Word to us. Heb. 3:14, 18; 4:1; 1 Pet. 1:8; 2:7;
b. With love, that is, a hearty appreciation of God's mercy to men, and to ourselves in particular, together with an approval of all His ways. Ps. 119:97, 103.

Q. 6. When thus received, how is the Word to be treated?

- A. *a.* It is to be stored in the memory, ready for use, and enthroned in the heart. Ps. 119:11;
b. Our lives are to be framed in accordance with it. Thus holiness of heart and pure outward morality will be mutually corroborative. Ps. 119:2, 3, 100, 101; Jas. 1:25.

TEXTS TO BE COMMITTED TO MEMORY.

Luke 8:18; 12:48; 16:29; Ps. 119:11, 14, 18, 97, 100, 101; Heb. 3:14, 18.

QUESTION XCI.

How do the sacraments become effectual means of salvation?

ANSWER.

The sacraments become effectual means of salvation not from any virtue in them or in him that doth administer them, but only by the blessing of Christ and the working of His Spirit in them that by faith receive them.

Q. 1. In order to be beneficial as a means of grace, how is a sacrament to be received?

A. In connection with the saving operation of the Spirit.

Q. 2. So far as adults are concerned, is actual faith in Christ essential to the right reception and salutary effect of a sacrament?

A. Yes. Acts 2:38; 8:12; 1 Cor. 11:28, 29.

Q. 3. Do the sacraments conduce to salvation in the same sense as does the Word?

A. No. *a.* The Word is fitted as a means to convert, as well as to confirm; whereas the sacraments are confirmatory ordinances;

b. The Word is to be administered to all; the sacraments only to seeming disciples, Matt. 28:19, 20, and, in the case of baptism, to their children. Acts 2:38, 39;

c. The sacraments, in order to have efficacy, must be accompanied by the Word; whereas the Word without the sacraments may avail to salvation.

Q. 4. To what doctrines of Romanism does the answer given in the Catechism stand opposed?

A. To the "opus operatum" doctrine, and to the doctrine of "intention."

Q. 5. What is the "opus operatum" doctrine?

A. It is that the due administration of a sacrament is invariably attended with the blessing signified, if there is no positive obstruction on the part of the receiver.

Q. 6. What do the words, "opus operatum," literally mean?

A. They mean "work performed," but are used in theology to denote the doctrine that the blessing meant by a sacrament always accompanies the administration of it, if not obstructed positively by the receiver.

Q. 7. Does not the view indicated by these words imply that the sacraments act after the manner of a charm, or as medicine acts upon the body?

A. Yes. Saving faith is not requisite, according to Romanists, in order to a beneficial reception of the sacraments. They are of themselves efficacious.

Q. 8. What is the Popish doctrine of "intention"?

A. It is that the validity of a sacrament depends on the intention of him who administers it.

Q. 9. Is it held by Papists that the person who officiates must intend to do what he professes to do in such a case, else the sacrament is void, an empty form?

A. Yes.

Q. 10. Does this view receive sanction from the Scriptures?

A. No. 1 Cor. 3:5-7.

Q. 11. On the other hand, may not a sacrament be inefficacious, however good the intention of the administrator?

A. Yes. Acts 8:13, 20-23.

Q. 12. Point out some of the evils involved in the Popish doctrine of "intention."

A. *a.* It tends to fill the "priest," or officiating functionary, with pride, and to make the people servile;

b. It tends to the discomfort of the people; inasmuch as they can never be sure of the intention of the priest. Especially embarrassing must this uncertainty be in the observance of the Eucharist, when the "adoration of the host" is called for. Owing to lack of intention, the mysterious change of the elements into the body and

blood of Christ may not have occurred; and, in that case, the material symbols would be the objects of worship.

Q. 13. Are there not two extremes to be avoided in respect to the sacraments?

A. Yes. We should guard against undervaluing and overestimating them.

TEXTS TO BE COMMITTED TO MEMORY.

Acts 2:38, 39; I Cor. 11:28, 29; I Cor. 3:5-7

QUESTION XCII.

What is a sacrament?

ANSWER.

A sacrament is a holy ordinance instituted by Christ wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Q. 1. What is the origin of the word "sacrament"?

A. It is the English form of the Latin word "sacramentum."

Q. 2. Trace the successive meanings assumed by this latter word.

A. *a.* Its earliest use was to denote a sum of money which parties in a lawsuit were required at the outset of the trial to deposit with the court, the understanding being that the loser in the suit should forfeit his deposit. This forfeited money seems to have been commonly applied to some religious purpose, and so to have acquired a character of sacredness;

b. Afterwards the word came to mean the pledge of obedience and fidelity given to his superiors by a soldier at his enlistment;

- c. Finally, in the Early Church the word was employed to signify a sign, or symbol, of some spiritual truth.

Q. 3. What observances are by almost all who profess to be Christians accounted sacraments?

A. Baptism and the Lord's Supper. The Friends, popularly called Quakers, deny that these observances were meant to be perpetuated in the Church; but in this view they stand alone, or nearly so.

Q. 4. What are the essential features of a sacrament?

A. Those traceable in Baptism and the Lord's Supper, and common to both.

Q. 5. Specify these.

A. *a.* Direct Divine appointment. Matt. 28:19; Luke 22:19;

b. Material substances, commonly called "elements";

c. Substances not merely material, but also cognizable by more than one of our bodily senses. In the preaching of the gospel only one of our senses, that of hearing, is addressed. In the Lord's Supper, and even in Baptism, several of our senses are addressed;

d. Reference to the blessings of salvation;

e. Pledging, or sealing, to right observers the blessings symbolized. Rom. 4:11.

Q. 6. Wherein, especially, does a sacrament differ from a sacrifice?

A. In a sacrifice man offers something to God. In a sacrament God offers something to man.

Q. 7. Are the signs in a sacrament chosen because of their natural fitness to represent certain spiritual truths?

A. Yes.

Q. 8. What more than this natural fitness is essential in a sacrament?

A. Divine appointment. Deut. 12:32. Paul, writing to the Corinthians, is careful to inform them that the instructions he gave them touching the Lord's Supper he had received from Christ Himself. 1 Cor. 11:23.

Q. 9. To which person of the Godhead does the appointment of any form of worship officially belong?

A. To the Son, Who is the Mediator and the Head of the Church. Matt. 28:19, 20; Eph. 1:22; 4:11, 12; 5:23; 1 Pet. 5:4.

Q. 10. Why is a sacrament called a "holy" ordinance?

A. *a.* To distinguish it from ordinances of a civil and secular sort, such as matrimony and magistracy;

b. To indicate that it directly subserves holy ends;

c. To teach that it belongs to a people professedly separated to God, the visible Church of Christ.

Q. 11. What ends do sacraments serve to believers?

A. *a.* They represent, or vividly suggest, the benefits of redemption;

b. They serve as seals, or pledges, of salvation. Rom. 4:11;

c. They help in conveying to the receiver the blessings which they denote. This they do inasmuch as they form a lively embodiment of gospel truth addressed to nearly all our bodily senses.

Q. 12. What is meant by the phrase, "new covenant," which occurs in the Catechism?

A. The arrangement called by way of eminence "the covenant of grace," which was made from eternity by the Trinity with a view to the salvation of fallen men.

Q. 13. Why is this called "the new covenant"?

A. In contrast with the covenant of works made with Adam, the breach of which the new covenant presupposes and is meant to remedy in behalf of the elect.

Q. 14. In point of time, did not the covenant of grace precede the covenant of works?

A. Yes. The former was made before the world began, while the latter, though purposed from eternity, was actually made after the creation of man. Eph. 1:4; Titus 1:2; Gen. 2:16, 17.

Q. 15. May not the covenant of grace be called, moreover, "new" because it was not revealed to man till after his breach of the covenant of works?

A. Yes.

Q. 16. In what sense may a sacrament be said to seal the blessings of the new covenant?

A. In this, that a sacrament is a substantial pledge, to him who receives it in faith, that the blessings denoted by it are his in title, if not in actual enjoyment.

Q. 17. If the sacraments were merely signs, and not also seals, of gospel blessings, might they not be administered to unbelievers and believers alike, just as is the gospel?

A. Yes.

TEXTS TO BE COMMITTED TO MEMORY.

Matt. 28:19; Luke 22:19; Rom. 4:11; 1 Cor. 11:23; Eph. 4:11, 12; 1 Pet. 5:4; Titus 1:2.

QUESTION XCIII.

Which are the sacraments of the New Testament?

ANSWER.

The sacraments of the New Testament are Baptism and the Lord's Supper.

Q. 1. What is meant by the phrase, "New Testament"?

A. Not the writings commonly so called; but the dispensation, still subsisting, which began at the resurrection of Christ.

Q. 2. What does the word “dispensation,” thus used, denote?

A. A method used by God to exhibit and convey the blessings of salvation to men.

Q. 3. Was there an Old Testament dispensation?

A. Yes. Ex. 24:8; Heb. 9:20; 2 Cor. 3:14.

Q. 4. When did this dispensation begin, and when did it end?

A. It began immediately after the fall, when deliverance through the seed of the woman was announced; and it ended at the resurrection of Christ from the dead. Rom. 4:25; 1:4; 1 Pet. 1:3.

Q. 5. Were there any sacraments appointed for the use of the Church in Old Testament times?

A. In a loose way, the term “sacrament” has been applied to the ark of Noah, to the rainbow, to the manna furnished for the support of the Israelites in the wilderness; but in a stricter sense it is limited to Circumcision and the Passover.

Q. 6. By what right does Circumcision rank as a sacrament?

A. *a.* It was a “sensible” sign, that is, one perceptible by the senses;

b. It was definitely prescribed by God. Gen. 17:10-13; Ex. 12:48;

c. It was limited to those who, either by natural descent, or by profession, were embraced in the covenant made with Abraham, a covenant of profound spiritual import;

d. Its central meaning was evangelical. Rom. 2:28, 29; 4:11, 12; Col. 2:11.

Q. 7. How does it appear that the Passover was a sacrament?

A. *a.* It was divinely appointed. Ex. 12:24-27;

b. It embodied an appeal to the bodily senses;

c. It was associated originally with a deliverance which vividly symbolized spiritual redemption;

d. Direction was given for its yearly observance in commemoration of this great deliverance;

e. It was limited to those who were enrolled as belonging to the visible Church of God. Ex. 12:43, 44, 48; 1 Cor. 5:7.

Q. 8. What distinction do Romanists make between the sacraments of the Old Testament age and those of the New?

A. They teach that the sacraments of the Old Testament merely prefigured the grace which should come through the atonement made by Christ; whereas the sacraments of the New Testament actually impart this grace.

Q. 9. Do professing Christians in general regard Baptism and the Lord's Supper as permanent sacraments of the New Testament dispensation?

A. Yes.

Q. 10. Is there any body of professing Christians opposed to this view?

A. Yes. The Friends, or Quakers, are opposed.

Q. 11. How do they view the matter?

A. "The baptism now required," say they, "is the baptism of the Spirit; and every meal should be a Eucharist."

Q. 12. Give proof that baptism with water was meant by Christ to be an abiding observance.

A. *a.* The charge to baptize in (or into) the name of the Trinity goes along with the charge to make disciples. Matt. 28:19, 20;

b. It is certain that by the apostles and their helpers, in carrying out this great commission, converts to the faith were baptized with water. Acts 2:38, 41; 8:12, 13, 36, 38; 10:47, 48; 1 Cor. 1:13-17;

c. The prevalence of this practice is traceable in the Church from the apostolic age onward. This fact is a strong confirmation of the position we hold?

Q. 13. Prove that the Lord's Supper is still to be observed.

- A. *a.* Our Lord enjoined the observance of the Supper upon His followers, saying, "This do in remembrance of Me." 1 Cor. 11:24;
- b.* His command was conveyed by His apostles to those who came under their control. Acts 20:7, 11; 1 Cor. 11:23-28;
- c.* In 1 Cor. 11:26 it is clearly suggested that this ordinance should be in force till the coming of Christ;
- d.* The practice of the Early Church indicates that the friends of Christ then understood His will in this matter as we do.

Q. 14. Is footwashing, in imitation of our Lord's washing His disciples' feet, to be regarded as a sacrament?

A. No; although Tunkers (or Dunkers) hold that it is of the nature of a sacrament, adducing as proof John 13:14.

Q. 15. Show cause for refusal to recognize footwashing as a sacrament.

- A. *a.* Our Lord by washing the feet of His disciples meant, as He said, to set them an example of humility and mutual consideration. John 13:13-16;
- b.* As customs expressive of good-will and courtesy vary in different countries and ages, so shaking of hands, or some other method of expressing cordial regard, may be a lawful substitute for footwashing;
- c.* No hint is given in the New Testament that footwashing, as a religious ceremony, was practiced in the apostolic Church.

Q. 16. According to Romish teaching, how many sacraments are there in the New Testament Church?

A. Seven: namely, baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony.

Q. 17. How many of these are entitled to recognition as sacraments?

A. Only two, Baptism and the Eucharist, or Lord's Supper.*

TEXTS TO BE COMMITTED TO MEMORY.

Ex. 12:48; Rom. 1:4; 4:11, 12, 25; 1 Cor. 5:7; Col. 2:11; 1 Pet. 1:3; John 13:14-16.

NOTE.

By Roman Catholics the divinely appointed sacraments, Baptism and the Lord's Supper, have been grossly tampered with and corrupted. In the questions and answers on these two topics attention will be directed to Rome's daring distortion of sacred things.

As Protestants in the present day are so ignorant of the Romish system, and consequently so little qualified, or even inclined, to do battle with it, nay are so apt to be ensnared by it, I feel impelled to offer in a note a brief account, with occasional strictures, of the five superadded sacraments proposed by Rome. Peter Dens, whose elaborate system of Theology was for a long time, and, perhaps, is still, used as a text book in Maynooth and other Roman Catholic institutions for the training of "priests," will be taken as our guide in stating the dogmas of Rome in the matter now in hand.

Confirmation.

Confirmation is defined by Dens to be a sacrament by which the Holy Spirit is communicated to the baptized, to enable them to profess the faith constantly and intrepidly. The matter of this sacrament is said to be chrism (or ointment), consisting of oil and balsam blessed by a bishop. The oil denotes brightness, or purity,

*See Note at end of Question XCIII.

of conscience; while the balsam signifies the odor of a good reputation. The forehead is the part anointed.

The "form," or most distinctive feature, of this ceremony is the utterance by the officiating functionary, a bishop unless in extraordinary cases, of these words, "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Spirit."

The arguments employed to prove confirmation to be a sacrament are utterly puerile. Appeal is made to the act of Christ in laying His hands on certain little children (Matt. 19:15), and to the laying on of hands by apostles (Acts 8:17; 19:6), together with the declaration in Acts 14:22, 23 that Paul and Barnabas, returning from their missionary journey in Asia Minor, confirmed the souls of the disciples whom they had gained.

What token of the institution of a sacrament, or of a standing ceremony, is there in such facts? The confirmation performed by Paul and Barnabas was effected by indoctrination and exhortation, not by manipulation.

Penance.

Papists teach that penance is a sacrament instituted by Christ for the remission of sin committed after Baptism. It consists of contrition, confession, and satisfaction. These are styled the "material" parts of penance, although it is difficult to perceive why. The confession must be made to a priest duly authorized to hear confession. The formal item of the ceremony, its distinguishing feature, is absolution, which is thus expressed by the priest, "Ego te absolvo a peccatis tuis in nomine Patris, et Filii, et Spiritus Sancti"; that is, "I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Spirit." Dens explains that the absolution is judicial, and not merely declarative, or conditional.

It may suffice for refutation of this daring dogma to say that penance lacks the material, "sensible" sign essential to a sacrament; that Christ, and only He, makes

satisfaction to God for our sins; and that to pardon sin as done against God belongs to Him alone.

Extreme Unction.

Extreme unction is a sacrament, according to Dens, in which a sick person is anointed by a priest with oil consecrated by a bishop, a prescribed form of words being uttered at the same time, the object being to afford comfort to the soul and body of the receiver. The parts to be anointed are the hands, feet, lips, ears, eyes, and loins. While engaged in this operation, the priest is to say, "By this sacrament and His most holy mercy may God grant thee pardon of whatever sin thou hast done through hands, feet, lips," etc.

This ceremony is not performed unless in a case of apprehended and imminent death; but it may be repeated, should the sick person recover and be seized with some other seemingly fatal malady, or in any way appear on the verge of death.

The authority adduced in favor of this observance is very vague, being merely the fact that the apostles, when sent out by Christ during His ministry, "anointed many that were sick and healed them" (Mark 6:13), and the direction given in Jas. 5:14.

In refutation of the Romish plea in this case, it may suffice to say that extreme unction lacks the character of universality which belongs to the acknowledged sacraments, Baptism and the Eucharist, being designed for all Christians, and not only for such as are deemed mortally sick; that the anointing done by the apostles during the public ministry of Christ preceded the New Testament dispensation; and that the anointing prescribed in Jas. 5:14 was meant to procure bodily recovery, not to be restricted to those who seemed unlikely to recover, as is extreme unction.

Order (or Orders).

According to Dens, order is a sacrament of the New Testament by which spiritual authority and grace are

conferred for the regular and becoming performance of ecclesiastical functions. The Council of Trent (1545-1563) affirmed that there are several ecclesiastical orders, some classed as major, others as minor, including priest, deacon, subdeacon, acolyte, exorcist, reader, sexton.

Pressed for proof that investiture with office is of a sacramental nature, Romish theologians point to the Saviour's words, "This do in remembrance of Me," and maintain that thus He constituted His disciples and their successors priests, His soul and body being the sacrifice which they should offer.

The "matter" of this alleged sacrament is in some cases the imposition of hands, in others the presentation of certain articles, as, for instance, a key, supposed to be symbolical of the functions and authority attaching to the office.

It must be obvious to any impartial mind that Rome is hard pressed to find evidence of the sacramental character of an appointment to office in the Church. It is admitted that Christ, the Head, has instituted certain permanent offices in the visible Church. These are the offices of elder and deacon; but there is no evidence that investiture with these offices is a sacramental act.

There has been no prescription of any material symbol to be used in setting men apart to office, and without a material symbol there can be no sacrament. The laying on of hands is a suitable gesture to indicate the person set apart, but it is not an essential part of ordination.

Matrimony.

"Marriage," says Dens, "is a sacrament of the new law (or Testament) in which a man and woman, lawfully contracting, are united conjugally and endowed with Divine grace."

As to the matter of this so-called sacrament, no agreement seems to exist. Some say that the bodies of the contracting parties are the matter, while others think

that the words by which they are united constitute the matter.

In lack of anything more plausible, the ring used by Romanists in the marriage ceremony has been regarded by some as the material symbol. Against this conception the Puritans of England protested when they objected to the use of a ring in the marriage ceremony. Dens, however, says that the use of the ring is not essential to the service.

There is no good ground for reckoning marriage as a sacrament. Marriage is meant for human beings, and not for saints only. Before the gospel was revealed it was in force, and is, therefore, not a product or badge of Christianity. Papists quote Eph. 5:32 in support of their notion of the sacramental character of marriage; but what Paul there calls "a great mystery" is the intimate relation subsisting between Christ and the Church, of which that between husband and wife is a faint illustration. In the Vulgate, or Latin translation of the Scriptures, which is recognized by the Council of Trent as authoritative, "sacramentum" is used as the equivalent of the word "mysterion" of the Greek original, and hence the Roman Catholic view seems to receive countenance; but it is certain that in the ancient times the word "sacramentum" was used with much latitude of meaning, as has already been shown.

Rome has added to the two genuine sacraments five spurious ones, and, as we shall see in the sequel, corrupted and perverted those that are of Divine prescription.

QUESTION XCIV.

What is Baptism?

ANSWER.

Baptism is a sacrament wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify

and seal our ingrafting into Christ and partaking of the benefits of the covenant of grace and our engagement to be the Lord's.

Q. 1. What three things are essential to Baptism, considered as a rite of the New Testament Church?

- A. *a.* The application of water to the body, or contact of the body with water ;
b. The utterance at the same time of the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," by one authorized to officiate as a minister of the gospel ;
c. The doing of these things as a religious service. Thus water, words, and worship are essential to Baptism.

Q. 2. Is the giving of a name to the one who is baptized any part of Baptism?

A. No; but an announcement of the name of one baptized may fitly be made at the time of Baptism, as seems to have been customary among the Jews in connection with Circumcision. Luke 1:59-63.

Q. 3. What is the proper design of Baptism?

- A. *a.* To signify the efficacy of the blood of Christ for the removal of both the guilt and the pollution of sin ;
b. To be a seal, or pledge, of the blessings of salvation to all rightful receivers of the ordinance. Rom. 4:11 ;
c. To be a token of trust in Christ and allegiance to Him on the part of the baptized. Gal. 3:27 ; Rom. 6:4 ;
d. To form a visible mark of distinction between the disciples of Christ and the rest of the world. Acts 2:41 ; 8:12.

Q. 4. What is meant by the phrase "ingrafting into Christ"?

A. It is expressive of the intimate, vital union which exists between Christ and true believers. Rom. 6:5; 11:17.

Q. 5. What are the benefits of the covenant of grace?

A. Regeneration, justification, adoption, sanctification, or, in brief, salvation. 1 Cor. 1:30.

Q. 6. What is the doctrine of baptismal regeneration?

A. It is that the act of baptism is always attended by the regeneration, or spiritual quickening, of the person baptized. Romanists add to this the idea that all sin, original or actual, previously chargeable is in Baptism pardoned.

Q. 7. Who, beside Romanists, favor the doctrine of baptismal regeneration?

A. Lutherans and many Protestant Episcopalians.

Q. 8. What objections lie against this doctrine?

A. *a.* Regeneration originates saving faith; but many who are baptized live and die unbelievers;

b. In the case of adults faith and, therefore, regeneration should precede Baptism. Acts 2:38; 8:12, 13;

c. Salvation is annexed to faith, not to ritual baptism. Acts 16:31;

d. The Scriptures warrant the belief that every one regenerated shall be saved. Phil. 1:6; John 10:28, 29; 1 John 3:9. But many who have been baptized may perish. Col. 3:18, 19; 1 Tim. 1:19, 20; 5:15; 1 John 2:19.

Q. 9. Is the doctrine of baptismal regeneration taught, as some think, in John 3:5, "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God"?

A. No. This may mean that in order to entrance into the Kingdom of God one must be born of the Spirit

operating like water; or, as many think, the water may denote the Word which the Spirit uses in the cleansing of souls. Eph. 5:26.

Q. 10. How are the words addressed by Ananias to Saul of Tarsus to be understood, "Arise and be baptized, and wash away thy sins" (Acts 22:16)?

A. These words do not indicate that ritual baptism can remove sins; but only that it symbolizes such removal. Saul's utterance, "Lord, what wilt Thou have me to do," revealed the fact of his regeneration and justification. In his baptism this fact was appropriately symbolized and attested.

Q. 11. How is Baptism to be administered?

A. By the pouring, or sprinkling, of water upon the person presenting himself, or presented, for baptism; the form of words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," being at the same time solemnly pronounced by the officiating minister.

Q. 12. Are there not many who contend that the only valid mode of administering this ordinance is by the immersion, or submersion, of the entire body in water?

A. Yes.

Q. 13. What name is commonly used to designate those who hold this view?

A. The name "Baptists."

Q. 14. Is this a proper application of the name?

A. No. The restriction would seem to imply that they alone are baptized who have been immersed; whereas a vast majority of professing Christians claim to have been baptized, although not immersed.

Q. 15. What would be a properly distinctive name for those who hold that submersion of the body in water is essential to Baptism?

A. Dippers, or Immersionists; although, with the explanation now given, we may for sake of convenience, if not of courtesy, conform to current usage.

Q. 16. What are the main arguments urged by Baptists in favor of immersion as the only lawful mode of Baptism?

- A. *a.* That the verb "baptizo," used in the original of the New Testament, signifies invariably to dip, or immerse; and that this meaning belongs to the kindred words "baptismos" and "baptisma," occurring in the original;
- b.* That with the verb just named are joined prepositions suggestive of immersion; as, for instance, in Matt. 3:6, "And was baptized of him *in* Jordan." See also Mark 1:10; Acts 8:38, 39;
- c.* That the reason given in John 3:23 why John baptized in Ænon, namely "because there was much water there," is at variance with the notion that John baptized by sprinkling, for which a small quantity of water would suffice;
- d.* Stress is also laid on Rom. 6:4 and Col. 2:12, in which, it is thought, Baptism is described as an interment.

Q. 17. Present some considerations in reply to these arguments, and in favor of sprinkling as the mode of Baptism.

- A. *a.* The ceremonial cleansings prescribed in the Levitical code are, in Heb. 9:10, described as "divers baptisms," or "washings," according to the Authorized Version. But these washings (or baptisms) were invariably performed by sprinkling or pouring. They were *baptisms*, but not *immersions*. See Heb. 9:13, 19, 21; Num. 19:17, 18; Lev. 14:5-7; Num. 19:13, 20;
- b.* In Mark 7:4 it is said that the Jews, after being in the market, would not eat till they had washed. The word rendered "wash-

ed" is a form of the verb "baptizo"; and so the custom was, if this verb means to immerse, that a visit to the market entailed an immersion of the entire body before eating. That such a practice existed is most improbable, indeed incredible, in view of the time, trouble, and water required for such a process. Evidently the aim of such "baptizing" was not to remove physical filth; for, in that respect, ordinary occupations might be far more defiling than a visit to the market. The purpose of the "baptizing" in question was to remove ceremonial defilement, which might readily be contracted in the market place. Such defilement, however, was, according to the Mosaic enactments, removable by the sprinkling of water, an act symbolic of spiritual cleansing. Ezek. 36:25;

- c. In 1 Cor. 10:2 the Israelites are said to have been baptized "in the cloud and in the sea." The cloud came over them, and the spray of the sea may have fallen upon them; but they were not dipped into either.
- d. The forms of expression, "in Jordan," Matt. 3:6; "in," or with, "water," v. 11; "in the river Jordan," Mark 1:5; "into the water," Acts 8:38; "out of the water," Acts 8:39, do not necessarily import immersion, or dipping, but may mean simply to, or from, the objects named.
- e. The reason given in John 3:23 for John's baptizing in Ænon, namely, that "there was much water there," affords no proof that he baptized by immersion; for it does not require a great quantity of water to suffice

for this purpose. There is a better way of accounting for the selection. Ænon afforded an adequate supply of water for the needs of the throng of people who gathered about John.

- f. It seems incredible that in part of a day, that of Pentecost, 3,000 people, women as well as men, were baptized in Jerusalem in the way of total immersion in water.
- g. The language used by Peter (Acts 10:47), "Can any man forbid water (or the water) that these should not be baptized," is unnatural, if immersion was meant.
- h. The Philippian jailer and his household (Acts 16:33) were baptized at night, in the precincts of the prison apparently. That they were immersed is, to say the least, improbable;
- i. The assertion that in Rom. 6:4 and Col. 2:12 Baptism is likened to an interment is unwarranted. By virtue of his federal and vital union with Christ, his head and surety, which baptism symbolizes, the believer may be said to have died with Christ and to have been buried and raised with Him. Besides, if baptism is symbolic of cleansing, which it surely is, it cannot be a symbol of burying;
- j. The figurative language used in Scripture to signify the bestowal of the Spirit lends countenance to the view that Baptism is properly performed by affusion or sprinkling. A drop of water is as good a symbol of cleansing as is a river. Is. 44:3; 63:1; Ezek. 36:25-27; Zech. 12:10; Acts 1:4, 5; 2:2, 17, 18, 33.*

*See Note at end of Question XCIV.

TEXTS TO BE COMMITTED TO MEMORY.

Ezek. 36:25-27; Zech. 12:10; Mark 7:4; Rom. 6:4, 5; Gal. 3:27; Col. 3:18, 19; Heb. 9:10, 13; 1 John 2:19.

NOTE.

It may be of interest to state here that while the members of the Westminster Assembly were unanimous in declaring that Baptism "is rightly administered by pouring, or sprinkling, water upon the person," many of them were in favor of mentioning dipping as also a *lawful* mode of Baptism. The insertion of a clause in the Confession expressive of this latter view was on vote defeated by a majority of one.

QUESTION XCV.

To whom is Baptism to be administered?

ANSWER.

Baptism is not to be administered to any that are out of the visible Church till they profess their faith in Christ and obedience to Him; but the infants of such as are members of the visible Church are to be baptized.

Q. 1. Who, and who alone, are entitled to receive Baptism?

A. The members of the visible Church.

Q. 2. Who constitute the visible Church?

A: *a.* All who make a credible profession of trust in Christ and of obedience to Him;

b. In addition to these must be reckoned their infants, or minor children.

Q. 3. Is the recognition of such children as members of the visible Church, and, therefore, as entitled to Baptism, disputed by any?

A. Yes. Many question both positions.

Q. 4. By what names are the conflicting parties in this case distinguished?

A. Those who favor the baptism of infants are styled "Pædobaptists"; while their opponents labor under the cumbrous name "Anti-pædobaptists," which, however, is popularly, though inaccurately, shortened to "Baptists."

Q. 5. By what name were objectors to infant baptism known in a former age?

A. They were styled "Anabaptists," that is, rebaptizers; because they insisted on the baptism of all who joined them, even though the ordinance had been administered to them in infancy. In other words, they denied the validity of infant baptism.

Q. 6. How may the right of the infants and minor children of a church member to Baptism be proved?

A. One general argument in favor of this right is the fact that by Divine direction the sign of Circumcision was administered to infants of members of the Old Testament Church. Those who use this argument assume, warrantably as they think, that Circumcision had a spiritual import such as pertains to Baptism.

Q. 7. Was there an Old Testament Church?

A. Some maintain that the Church originated after the death of Christ, and conspicuously on the day of Pentecost. But this view is false, as may be shown on different grounds.

Q. 8. Indicate some of these grounds.

A. *a.* The Scriptures show that from the date of the fall and the announcement of salvation through the "seed of the woman" there has been a company, sometimes small, who professed dependence on God for all good and their devotion to Him. Gen. 3:21; 4:4, 26; 5:24; 6:18; 12:1-3; 18:19;

- b. The descendants of Abraham, in the line of Isaac and Jacob, received from God in the time of Moses an elaborate system of religious ceremonies to be carefully observed by them as His people; and they are expressly styled "the Church." Acts 7:38;
- c. Paul depicts the Church as an olive tree existing in Old Testament times and perpetuated in the New. There is but one trunk, or stock, into which Gentiles were inserted by grafting, when the natural branches, the Jews, were, for unbelief, broken off. Rom. 11:17-24.

Q. 9. Was not Circumcision a mere national, or civil, badge?

A. No. It had a deeper, even a spiritual, significance. Deut. 10:16; 30:6; Lev. 26:41; Acts 7:51; Rom. 2:28, 29; Col. 2:11.

Q. 10. Is Baptism of like spiritual import with Circumcision?

A. Yes. Both are emblematic of the removal of pollution. See texts cited under the previous question, together with Acts 22:16; 1 Pet. 3:21.

Q. 11. Are not both seals of the same covenant?

A. Yes. Rom. 4:10-12; Gal. 3:27-29.

Q. 12. Is it not then to be presumed that Baptism now, like Circumcision of old, should be administered to the infants of Church members?

A. Yes.

Q. 13. State a second general argument in favor of infant Baptism.

A. The evidence of the New Testament falls in with and confirms the presumption already reached.

Q. 14. Give some points of this New Testament evidence.

- A. *a.* In the direction to baptize given by Christ to His disciples, as recorded in Matt. 28: 19, 20, there is, at least, no express warning to abstain from baptizing children;
- b.* There was in the commission an order to baptize, but none to circumcise, a fact from which it might very reasonably be inferred that Baptism was to take the place of Circumcision;
- c.* Naturally it would be assumed that the order to baptize would run in the groove of the order to circumcise, and, if so, that infants might be baptized. Had Christ said, "Go, make disciples of all nations, circumcising them," it would have been assumed that the infants of Christian professors should be circumcised;
- d.* Our Lord directed that the *nations*, when instructed, should be baptized; but a nation consists largely of little children, and a nation may be said to be instructed when all in it capable of being instructed, that is, all the adults, have been taught;
- e.* The demeanor of Christ toward little children, and His utterance respecting them, as reported in Matt. 19:13-15, would confirm the apostles in the view that Baptism, like Circumcision, might be administered to infants;
- f.* There are strong indications that the apostles understood their commission in accordance with the view which has been expressed.
- Q. 15.** Specify some of these indications.
- A. *a.* In his address on the day of Pentecost, Peter, urging his hearers to repent and be baptized, enforced his appeal by saying, "For the promise is to you and to your chil-

dren." The promise alluded to is not that of miraculous gifts, such as the speaking with tongues previously unknown, for these are not always, or often, conferred, but the infinitely more important promise of the Abrahamic covenant, "I will be a God to thee and to thy seed after thee." And in saying, "Be baptized," Peter hints that Baptism was to supplant Circumcision as the seal of this covenant of promise. As the child of one who had been circumcised and had not repudiated practically the privilege and obligation attaching to the ordinance of Circumcision was entitled to Circumcision, so the child of one who has been baptized and has not spurned the privilege and obligation pertaining to Baptism is entitled to that ordinance.

- b. It is not without significance that in the case of Lydia (Acts 16:15), and in that of the jailer (Acts 16:34, 35), the baptism of the family accompanied that of the head of the family. This fact carries us back in thought to the circumcision of Abraham and his household. Gen. 17:23;
- c. In 1 Cor. 7:14 it is intimated that the children of even one professing Christian are in some sense *holy* because of that relation. How are they holy? In this sense, at least, that they are set apart, or are related to God, in a special way, just as as were the children of Israelites; and in virtue of this separation are entitled to the distinctive sign, formerly Circumcision, now Baptism. Baptists have contended that "holy" in this passage is equivalent to "legitimate"; but this view

is untenable for at least two reasons, namely, that the children of unbelievers lawfully wedded are legitimate; and that the word "holy" is never elsewhere used to denote "legitimate."

d. In the New Testament history, which extends as far as thirty or thirty-five years after the death of Christ, we never read of the baptism of any of the grown-up children of the early converts to Christianity. The absence of any such record is suggestive. It seems to indicate that the children of such converts had received baptism with their parents.

Q. 16. Answer the objection that the baptism of an infant seems useless and even absurd.

A. *a.* The circumcision of infants might be deemed even more useless and absurd; yet God commanded it.

b. The objection rests largely on the false principle that no one can, without his consent, be brought under obligation. He, however, that was circumcised on the eighth day of his life was by that very fact made a debtor to keep the whole law. Rom. 2:25-29; Gal. 5:3. In civil affairs, contracts by parents may bind their offspring for generations. May not one then by baptism in infancy be morally bound to the service of Christ?

c. The baptism of infants may benefit them through its effect on the consciences and hearts of their parents.

Q. 17. What is the ecclesiastical standing of baptized infants, or minors?

A. *a.* By Baptism they are not made members of the visible Church, but are formally recognized as such;

- b.* Although members, they are only members in minority, heirs, yet under “tutors and governors”;
- c.* They are proper subjects of Church discipline, both preventive and corrective, yet modified so as to suit their stage of life.

TEXTS TO BE COMMITTED TO MEMORY.

Gen. 4:26; Lev. 26:41; Deut. 10:16; Acts 7:38, 51; 22:16; Rom. 2:28, 29; 11:24; Gal. 4:10-12; 5:3.

QUESTION XCVI.

What is the Lord’s Supper?

ANSWER.

The Lord’s Supper is a sacrament wherein, by giving and receiving bread and wine according to Christ’s appointment, His death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace.

Q. 1. What is the general design of the ordinance of the Lord’s Supper?

- A. *a.* To commemorate the death of Christ. 1 Cor. 11:24-26;
- b.* To exhibit Him as, through His obedience unto death, the author of spiritual life, growth, and comfort to His people. John 6:33, 35, 53-58;
- c.* To form a fit declaration of trust in Christ and hearty allegiance to Him. 1 Cor. 11:26;
- d.* To be a manifestation of the communion of saints. 1 Cor. 10:16, 17.

Q. 2. What are the elements, or material signs, to be used in this celebration?

A. Bread and wine.

Q. 3. Is any particular kind of bread requisite for the observance?

A. No; the essential point is bread fitted to nourish the body.

Q. 4. At the institution of the Supper, what kind of bread was used?

A. No doubt unleavened bread, as that was the only kind used in the Passover feast, when the Supper was instituted. Ex. 12:18, 19.

Q. 5. Is there a difference of view and practice in regard to this point among professing Christians?

A. Yes. The Greek, or Eastern, Church requires the use of leavened bread, by way of antagonism to the Jews. On the other hand, Romanists and Lutherans insist on the use of unleavened bread; while Churches of the Reformed, or Calvinistic type, deem it immaterial whether the bread be leavened or unleavened. Christ employed the bread which was in use at the time. If the substance used is bread, the symbol is complete.

Q. 6. What is the other element, or material substance, required in the Lord's Supper?

A. A potable, or fluid, substance, commonly called "wine"; but in Scripture styled "the fruit of the vine." Matt. 26:29; Mark 14:25.

Q. 7. Is the use of the fermented juice of the grape in the Lord's Supper allowable?

A. Such use may not so far vitiate the ordinance as to nullify it; but, on sundry accounts, it is safer to use the unfermented juice of the grape.

Q. 8. Why are there two "elements," or material substances, prescribed for the Eucharist, and only one for Baptism, the other sacrament?

A. In Baptism cleansing is the prominent idea, and of cleansing water is the proper agent and symbol; whereas in the Lord's Supper nutrition is the prominent

suggestion, and for nutrition both eating and drinking are indispensable.

Q. 9. What daring mutilation of the Lord's Supper is perpetrated by Rome?

A. The denial of the cup to the people; the "priests" alone being permitted to partake of its contents, and they only when officiating.

Q. 10. When was this outrage enacted as law?

A. In A. D. 1415, by the Council of Constance, the same which sanctioned the burning of John Hus and Jerome of Prague.

Q. 11. What reasons are given in defense of this innovation?

A. *a.* The risk of spilling the wine, and thus of desecrating the blood of Christ;

b. The fact that in the other element, bread, Christ is received sufficiently.

Q. 12. Is not this practice directly contrary to Scripture?

A. Yes.

Q. 13. Show this contrariety.

A. *a.* Our Lord in presenting the cup to the disciples, the representatives in this case of the New Testament Church, said, "Drink ye all (or all ye) of it." Matt. 26:27. This is the more significant because He did not say, when He gave the bread, "Eat ye all of it";

b. As if to guard against misunderstanding, it is recorded in Mark 14:23 that "they all drank of it";

c. Paul evidently assumes in 1 Cor. 11:26-29 that he who eats the bread should also drink of the cup. Here then is an instance of a palpable violation of a Scriptural ordinance by Romanists.

Q. 14. What is to be done with the material substances used in the Lord's Supper? In other words, what

are the sacramental actions which enter into this observance?

A. These may be classed under two heads, namely, the acts of the administrator, and the acts of the recipient, or communicant.

Q. 15. What are the significant acts of the administrator?

A. *a.* The blessing of the elements, either separately, or conjointly; or, in other words, prayer that, so far as used, they may be blessed to the spiritual benefit of the communicants;

b. The breaking of the bread;

c. The giving of the bread to the communicants; the act of giving being accompanied by the audible utterance of the words used by our Lord in giving the bread to His disciples;

d. The giving of the cup in connection with the audible utterance of the words of Christ when performing that act to His disciples.

Q. 16. Is the preliminary, formal taking up of the elements by the minister a part of the symbolism of the Supper?

A. By some it is held to be so; but the view is hardly warranted. At the time of the institution of the Supper there were on the table different articles of diet, and our Lord's "taking" was simply His singling out two of these to be the standing memorials of Himself and His atoning work.

Q. 17. Does the setting apart of the elements by prayer form a part of the eucharistic service?

A. Yes. It is noted as such by Matthew, Mark, Luke, and Paul. Matt. 26:26, 27; Mark 14:22, 23; Luke 22:19; 1 Cor. 11:24.

Q. 18. Is this act of worship a consecration of the bread and wine, so that they may be called "holy," like the vessels in the temple?

A. No. It is partly an expression of thanks and partly a petition that the elements used in the service may be attended with a blessing to all the communicants; and any portion of the bread and wine which might be left would be no more sacred than any other bread and wine.

Q. 19. Is the breaking of the bread a symbolic, or significant, act?

A. Yes. It is noteworthy that Christ did not give a small cake to each disciple, or even a fragment of bread previously broken; but He Himself broke the bread and, as He broke, gave. Matt. 26:26; Mark 14:22; 1 Cor. 11:24. Indeed the ordinance was known in the apostolic time as "the breaking of bread." Acts 20:7; 1 Cor. 10:16.

Q. 20. What is the significance of the breaking of the bread?

A. Clearly the breaking or crushing of Christ in His human nature that He might be to His people the bread of life.

Q. 21. How do Romanists and some Protestants mar the significance of the ordinance at this point?

A. Romanists prepare beforehand small cakes, called "wafers," one of which is dropped by the "priest" into the mouth of each communicant. Some Protestants use small squares of bread previously prepared for the purpose. In either case a suggestive feature of the ordinance is eliminated, indeed two such features, namely, the suffering of Christ, and the close relation of His people to each other through having Him in common as their food. See 1 Cor. 10:16, 17.

Q. 22. What is the third significant act in the administration of the Lord's Supper?

A. The giving, first, of the bread and, then, of the cup.

Q. 23. What is the spiritual import of this giving?

A. Christ's giving of Himself to us as our substitute, support, and solace. Luke 22:19, 20; John 6:48-58.

Q. 24. What is the fourth act on the part of the administrator of the Lord's Supper?

A. The audible and reverent utterance of the words spoken by our Lord as He presented to His disciples the symbols of His body and blood. 1 Cor. 11:24, 25. These words form the key of the observance.

Q. 25. What is the first outward sacramental act of those to whom the Lord's Supper is administered?

A. The reception with their own hands of the bread and wine presented. Our Lord said not only "eat," but "take, eat." Matt. 26:26; Mark 14:22; 1 Cor. 11:24.

Q. 26. What meaning is there in this act?

A. It signifies that, although passive in his regeneration, the believer is active in the reception of Christ as the food of the soul.

Q. 27. How is this feature of the ordinance obscured, if not eliminated, by the mode of celebration pursued by Romanists and some nominal Protestants?

A. In the cases alluded to, the administrator does not give the bread into the hands of the communicants; but he himself drops it into their mouths. They eat, it is true; but they do not take and eat. The symbolism is thus impoverished. Men may mar, but can never mend, God's ordinances.

Q. 28. What is the second class of acts on the part of the receiver of the Lord's Supper?

A. The actual eating of the bread and drinking of the wine.

Q. 29. What do these acts denote?

A. They are meant to express the reception of Christ as the support and nutriment, as well as source, of our spiritual life. To see, or smell, or touch the elements is not enough. They must be taken into the mouth and swallowed. So it is not enough to read or hear about Christ as a Saviour. We must appropriate Him to ourselves by faith. To be benefited we must "*eat that which is good.*"

Q. 30. What is the inward, or mental, attitude necessary to the proper observance of the Supper?

A. Several exercises of soul are involved in the due observance of this ordinance, such as love, joy, sorrow, gratitude; but pre-eminently faith is requisite, by which Christ is appropriated in correspondence with the outward acts of taking, eating, and drinking.

Q. 31. Present in brief form the manifold meaning of the Lord's Supper.

A. *a.* Its most obvious end is to perpetuate the remembrance of the Redeemer, especially of His death for sinners. 1 Cor. 11:24-26. Some contend that this memorial function is its only purpose; but, if so, the spectators might derive as much benefit from it as the partakers;

b. It is meant to be not only a *sign* of spiritual good, but also to be to believers a *seal*, or sensible pledge, of the love of Christ to them, and of the fulfilment to them of His promises. Being such a pledge, the Lord's Supper properly belongs to believers only; but, as administered by men who cannot search the heart, it is open to those who make a *credible profession* of faith in Christ and of obedience to Him;

c. It is a covenanting ordinance. God by it confirms His covenant made with His people in Christ; while they in response attest their acceptance of Him as their Lord and portion;

d. It is a witnessing ordinance, in which a profession of trust in Christ and of allegiance to Him is made before the world. It is a part of public worship accordingly. 1 Cor. 11:20, 26; Acts 20:7. Hence the practice of dismissing the congregation

before the observance of the Supper is at variance with one design of the ordinance;

- e.* It is emphatically an ordinance of communion, first, between believers and the persons of the Godhead, and, next, between believers themselves.

Q. 32. How may the main aspects of the Lord's Supper be described in concise, alliterative form?

A. It may be characterized as a commemorative, a confirming, a covenanting, a confessing, and a communing ordinance.

Q. 33. What are the most notable errors touching the nature of the Lord's Supper?

- A. *a.* The Zwinglian, or bare memorial, view;
b. The Romish, or Transubstantiation, view;
c. The Lutheran, or Consubstantiation, view;

Q. 34. What is the Zwinglian view?

A. That is, that the Supper is merely a vivid method of commemorating the death of Christ. There is some reason to think that this partial view of the ordinance was finally abandoned, or modified, by the illustrious Reformer from whom it derived its name.

Q. 35. Is this view tenable?

A. It is in part correct; for unquestionably the Supper is commemorative (1 Cor. 11:24, 25), but the view is not complete, else the Lord's Supper should be no more restricted to any class than is the gospel. The self-examination required before the observance of the Supper is not a pre-requisite to the reading of the Scriptures; but if the Supper is a sealing, as well as a memorial, ordinance, the necessity of self-scrutiny before engaging in it becomes obvious.

Q. 36. What is the nature of the Romish doctrine of Transubstantiation?

A. It is that, on consecration by a "priest," the elements of the Lord's Supper are changed into the very body and blood together with the soul and divinity of

the Lord Jesus Christ; yet that there is no change in the appearance (or "accidents") of those elements.

Q. 37. When was this doctrine first declared to be a dogma of the Romish communion?

A. It was the growth of centuries, and was strenuously resisted by some eminent men; but in A. D. 1215 it was formally decreed as a dogma of the Church by the Fourth Council of Lateran.

Q. 38. What proofs of this monstrous tenet do Romanists profess to find in Scripture?

A. Chiefly some utterances of Christ recorded in John 6:51-58, together with words used by Him at the institution of the ordinance.

Q. 39. How may the argument drawn from John 6:51-58 be disposed of?

A. *a.* When Christ expressed the sentiments recorded in this passage, the Lord's Supper had not been instituted. The eating and drinking which He declares indispensable to salvation must be something else than eating and drinking in the Eucharist.

b. In v. 53 our Lord is represented as saying, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." Romanists, however, hold that when a man is baptized he has spiritual life imparted to him, and that only the baptized may partake of the Eucharist. Evidently Christ meant to teach, not that participation of the Eucharist is essential to our having spiritual life, but that the reception of Him by faith as the bread of life is essential to salvation.

c. Our Lord intimates that every one who eats His flesh and drinks His blood shall be raised up (that is, raised up in glory) at the last day. But Romanists admit that

it is possible to partake of the Eucharist and yet be lost. If so, it cannot be to the Eucharist that Christ alludes when He speaks of eating His flesh and drinking His blood.

- d. Christ furnished the key to His statements about eating His flesh and drinking His blood by adding, "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." He thus guards against a carnal, or literal, interpretation of His address, such as some of His hearers, and as do Romanists now, put upon it.

Q. 40. Refute the argument founded by Romanists on the words spoken by Christ at the institution of the Supper, "This is My Body," etc.

A. a. The verb "to be" is often used in Scripture, as in common speech, to express resemblance or representation, rather than identity or sameness. For instance, see Ps. 18:1, "The Lord is my rock"; John 10:9, "I am the door"; John 15:1, "I am the true vine"; 1 Cor. 10:4, "And that rock was Christ"; Gen. 49:9, "Judah is a lion's whelp"; v. 22, "Joseph is a fruitful bough." Why then may not the words, "This is my body," be understood to mean "This is a sign, or symbol, of My body"?

- b. The disciples whom Christ addressed did not understand Him to speak literally; for they exhibited no horror, which they certainly would, had they supposed that they were invited to eat the very flesh and, especially, to drink the blood of their Master;

- c. Even after blessing the wine, Christ continued to call it "the fruit of the vine." Matt. 26:29; Mark 14:25.
- d. As Romanists insist on literality, they should hold that the cup itself was changed to be "the new testament," or covenant. I Cor. 11:25;
- e. According to Romish interpretation, the bread and wine are at once Christ and symbols of Him; which is to say that He is a symbol of Himself;
- f. If Rome's interpretation is correct, Christ was literally in the mouths of His disciples while He was sitting among them at the table;
- g. According to the Transubstantiation doctrine, the body and blood of Christ are present, whole and entire, in a thousand different places at the same instant;
- h. This doctrine lays a basis for universal scepticism; for it requires us to distrust the testimony of our bodily senses. If we may not trust our senses, what proof have we that there is a Bible, or a society called "the Church," or an outer world?

Q. 41. Mention two Romish tenets which rest upon the doctrine of Transubstantiation, and which must fall with it.

A. "The adoration of the host" and "the sacrifice of the mass."

Q. 42. In the phrase, "adoration of the host," what does the word "host" mean?

A. Literally it means a sacrificial victim, being derived from the Latin word "hostia," which has that signification.

Q. 43. What victim is denoted by the phrase "adoration of the host"?

A. Christ, as produced by virtue of a priest's consecration of bread and wine.

Q. 44. Do Romanists teach that the elements thus consecrated are to be worshipped with supreme adoration?

A. They do.

Q. 45. Refute this dogma.

A. *a.* Manifestly it falls with the doctrine of Transubstantiation, of which a refutation has been offered;

b. There is no suggestion in Scripture that such homage should be paid to the sacramental elements.

Q. 46. Is not the practice of receiving the communion in a kneeling posture objectionable?

A. Yes; as it seems to countenance the notion that the elements are to be worshipped.

Q. 47. What is the posture proper to the observance?

A. A table posture, or such as is customary at an ordinary meal. The disciples at the original observance, no doubt, reclined, as that was at the time a customary attitude at table. John 13:23, 25. We, however, sit at table.

Q. 48. What is meant by the dogma of "the sacrifice of the mass"?

A. It is to the effect that the elements of the Eucharist consecrated by a priest, and offered by him to God, form a real, propitiatory sacrifice for the sins of the living and the dead.

Q. 49. Disprove this doctrine of Rome.

A. *a.* It rests on the doctrine of Transubstantiation, already shown to be false and absurd;

b. It is derogatory to the atonement of Christ, Who by one offering of Himself procured the salvation of all His people. Rom. 8:32; Heb. 7:27; 9:25-28; 10:10, 12-14.

Q. 50. What is the Lutheran doctrine of Consubstantiation?

A. It is that although the bread and wine used in the Supper remain unchanged, Christ is *in, with,* and *under* them, even as to His humanity, literally present.

Q. 51. Refute this doctrine.

A. *a.* There is nothing in the words of institution to support this view, any more than to support the Romish doctrine of Transubstantiation;

b. It involves the notion that the humanity of Christ is vested with the attribute of ubiquity, or omnipresence; which is equivalent to saying that God can be created.

TEXTS TO BE COMMITTED TO MEMORY.

I Cor. 10:16, 17; 11:26-29; Matt. 26:27; Mark 14:23; Ex. 12:18-20; John 6:53-58; Heb. 9:25-28.

QUESTION XCVII.

What is required to the worthy receiving of the Lord's Supper?

ANSWER.

It is required of them that would worthily partake of the Lord's Supper that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love, and new obedience, lest, coming unworthily, they eat and drink judgment to themselves.

Q. 1. For whom is the gospel provided?

A. For men as fallen, and therefore needing salvation. Prov. 8:4; Matt. 11:28; 1 Tim. 1:15.

Q. 2. For whom is the Lord's Supper provided?

- A. *a.* For human beings only. It is not for angels.
b. Only for those who make a credible profession of faith in Christ and obedience to Him. Acts 20:7;
c. For none but those who really possess the faith and the spirit of obedience which they profess.

Q. 3. Unable to discern the heart unerringly, as are those who have charge of the Lord's table, how are they to be guided in admitting to it?

A. By outward appearances; applicants who seem to have the requisite qualifications being admitted, and none else.

Q. 4. Yet should any, proposing to observe this ordinance, be satisfied with a mere outward profession of Christian faith?

A. No. They should duly consider that they have to do with God Who searches the heart and hates lies.

Q. 5. About what should those who propose to observe this solemnity examine themselves?

- A. *a.* As to their knowledge of the true import of the ordinance;
b. As to their possession of true faith in Christ, and of the present exercise of that faith;
c. As to the fact, and the evangelical character, of their repentance;
d. As to their possession of true love to God and man;
e. As to their disposition to obey God implicitly and fully.

Q. 6. What is meant by "discerning the Lord's body"?

A. This expression, or the equivalent but briefer form, "discerning the body," occurs in 1 Cor. 11:29, and manifestly means the recognition under the symbols of bread and wine of Christ crucified for us.

Q. 7. Is the possession of the habit, or principle, of faith a sufficient preparative for the observance of the Supper?

A. No; this principle must be in exercise, not dormant.

Q. 8. What is the repentance requisite for the proper observance of this ordinance?

A. A true sorrow for our sin, especially as done against a gracious God. Zech. 12:10.

Q. 9. What is the love requisite for true communion at the Lord's table?

A. Love to God supremely, and love to our fellow-men, particularly to our fellow-Christians. Gal. 6:10; 1 John 3:16; 4:19, 20.

Q. 10. What is meant by "new obedience"?

A. *a.* Obedience proceeding from a new principle, namely, love to God supremely;

b. Obedience directed to a new end, namely, the glory of God chiefly, and the welfare of ourselves and others subordinately. 1 Cor. 10:31; Luke 10:27.

Q. 11. What bearing has this requirement of self-examination on the question of Infant Communion as practiced in the Greek Church?

A. It shows the impropriety of such a practice; for infants cannot examine themselves, or "discern the Lord's body."

Q. 12. Does self-examination preclude any examination of applicants by church officers having charge of the Lord's table?

A. No. Some may be ignorant, or self-deceived; and officers exist by Divine authority to guard against the desecration of sacred things. Acts 20:28; 1 Tim. 5:17; Heb. 13:17.

Q. 13. What is meant by the expression "Eat and drink judgment to themselves"?

A. It does not mean that the sin of "unworthy communicating" is unpardonable, although, like all sin, worthy of endless punishment; but only that he who commits it deserves the punishment due to a grave offense.

Q. 14. May the Lord's Supper be repeatedly observed by the same person?

A. Yes. In this it differs from Baptism, which is not to be administered more than once to the same person.

Q. 15. Why should this difference be made in the two cases?

A. Baptism points to the initiation of spiritual life, which occurs but once in any person; whereas the Supper points to nutrition, which is a process.

TEXTS TO BE COMMITTED TO MEMORY.

Zech. 12:10; Luke 10:27; Acts 20:7; I Cor. 11:29; Gal. 6:10; I John 3:16; 4:19, 20.

QUESTION XCVIII.

What is prayer?

ANSWER.

Prayer is an offering up of our desires to God for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies.

Q. 1. Is prayer a means of grace?

A. Yes; it is an outward means of grace; while the true spirit of prayer is a fruit of grace. Zech. 12:10; Rom. 8:26.

Q. 2. Why may it be accounted a means of grace?

A. *a.* Because God has appointed it as an expedient for procuring blessings from Him. Jas. 1:5; Phil. 4:6, 7; Luke 11:9-13;
b. Because the very exercise of prayer holds us in converse with God, and calls into operation various holy affections.

Q. 3. What is the distinctive feature of prayer?

A. Petition or, at least, a longing which prompts to petition.

Q. 4. Can there be prayer without the use of words?

A. Yes, but not prayer in its normal, or complete, form. Hos. 14:2; Matt. 6:9; Luke 18:13. The tendency of desire is to clothe itself in words. In the case of a dumb person the desire is equal to verbal petition.

Q. 5. What are the close adjuncts, or accompaniments, of prayer?

A. *a.* Confession of sin. This is fitting as an act of humility, and an expression of our sense of need. Luke 18:13;

b. Thanksgiving. Every human being has reason to be grateful to God; and the expression of gratitude for favors received becomes one who is seeking more.

Q. 6. Is there an element of praise involved in genuine prayer?

A. Yes. In prayer there is, at least, an implied acknowledgment of the power, wisdom, truthfulness, and goodness of God; and such a recognition is of the general nature of praise.

Q. 7. Yet is there not a difference between prayer and praise?

A. Yes; and hence it is not safe to argue, as do some, that because we are at liberty to frame our own prayers, we are warranted to make hymns and sing them in the worship of God.

Q. 8. To whom is an act of spiritual homage to be addressed?

A. To God only. Matt. 4:10; 6:9; Ps. 62:5-8; 65:2; Jas. 1:5; Rev. 22:9.

Q. 9. In praying to God, do we pray to all the persons of the Trinity?

A. Yes, essentially viewed; for the three are one in essence.

Q. 10. May we pray to each person of the Godhead distinctively?

A. We may thus pray to the Father and the Son at least. See Acts 7:59, 60; 2 Cor. 12:8, 9; Eph. 1:17; 3:14; 1 Thess. 3:11.

Q. 11. May we directly and distinctively render spiritual homage and praise to the Holy Spirit?

A. Yes. Matt. 28:20; 2 Cor. 13:14; Rev. 1:4. But in worshipping we must rely for acceptance of our service on Jesus Christ. John 14:6; Eph. 2:18; Col. 3:17.

Q. 12. May we directly pray to the Holy Spirit as a person of the Trinity?

A. The propriety of such prayer is, at least, questionable.

Q. 13. Why questionable?

A. *a.* There is in the Scriptures no clear example of prayer to the Holy Spirit personally. That this name appears in the apostolic benediction in 2 Cor. 13:14, and for substance in the benediction recorded in Rev. 1:4, 5, is true; but a benediction is not a prayer. It is an authoritative declaration of blessings to be bestowed on all who, through grace, are entitled to them;

b. In the economy of redemption each person of the Trinity, according to free mutual arrangement, sustains a particular part, while concurring in the whole. The part of the Holy Spirit in our salvation seems to be to carry into effect in our sanctification the will of the Father and the Son. Hence they are represented as sending, or giving, or withdrawing, the Spirit. John 3:34; 14:26; 15:26; 16:7; Acts 2:17, 18, 33; 5:32; Ps. 51:11; Joel 2:28, 29; Zech. 12:10; Luke 11:13. Thus the view seems to be sanctioned that those who desire for themselves or others the saving operations of the Holy Spirit should

solicit the boon either from the Trinity, or from the Father, or the Son, not from the Holy Spirit personally.

Q. 14. Is it lawful to pray to angels, or to glorified saints?

A. No.

Q. 15. Why should such an act be deemed unlawful?

- A. *a.* Because God has not directed us so to pray;
b. No approved instance of such prayer is found in the Bible;
c. We have no assurance that such beings can even know when we pray;
d. Even if they did know, they could not with certainty tell whether or not our prayer proceeded from faith, and might fitly be granted.

Q. 16. What things may we ask in prayer?

A. Only those things which God has promised to bestow on true suppliants. Jas. 1:6, 7; 2 Pet. 1:4; 1 John 5:14.

Q. 17. How are we to ascertain what is agreeable to God's will?

A. By His Word, which contains His promises.

Q. 18. What is meant in this case by the "will" of God?

A. Both His will of precept and His will of purpose.

Q. 19. Are we warranted to ask God to bless any sinful act or project?

A. No; for that would be to ask Him to favor what He has declared He unchangeably hates. But we may ask Him to over-rule sin for His own glory and our good.

Q. 20. Are there not cases in which we may be incompetent to judge what would be for the glory of God and our good?

A. Yes; and in such cases we should ask submissively, or conditionally. In this way mere temporal benefits, such as health, or wealth, are to be sought.

Q. 21. In order to constitute our prayer a prayer of faith, is it necessary that we feel sure of receiving the very thing we ask?

A. No; but that we feel persuaded that we shall receive either the thing asked, or something better. 1 Cor. 12:8-10; Ps. 145:19.

Q. 22. In whose name is prayer to be made?

A. In the name of Christ, the only Mediator between God and man. John 14:6, 13, 14; 16:23; Eph. 2:18; 1 Tim. 2:5; Rev. 8:3, 4.

Q. 23. What is meant by praying in the name of Christ?

A. Asking that in consideration or on account of His atoning work, the petitions we offer may be graciously granted.

Q. 24. May not prayer be offered really in the name of Christ, even when His name is not mentioned?

A. Yes, if the latent, or habitual, sense of dependence on His merit pervades the soul of the suppliant.

Q. 25. Yet is it not most fit, especially in public and social prayer, that express mention be made of Him Who is the "way" from God and to Him in favor?

A. Yes, and any society which forbids this should be shunned.

Q. 26. May it be said that before the death of Christ the prayers of all the faithful were offered in His name?

A. Yes, that they were offered implicitly, or virtually so. From the date of the first announcement of a Deliverer (Gen. 3:15), the minds of men were turned in hope toward the appearance in the flesh of One able to save. In the sacrificial system, especially as developed in the Mosaic ritual, this expectation was encouraged. Those who entered into the true meaning of that amazing system saw in it a foreshadowing of a great Saviour.

This interpretation was suggested and powerfully sanctioned by positive verbal predictions of a coming Deliverer. To Him, accordingly, as their substitute and advocate the minds of true worshippers turned during the dim centuries which intervened between the fall and the crucifixion. John 8:56; Gal. 3:8; Heb. 11:13.

Q. 27. Is there any particular bodily attitude required in prayer?

A. While the bodily attitude is of secondary importance, and may be dictated by circumstances, there are certain postures which seem becoming as expressive of reverence, and for which there is sanction in Scripture.

Q. 28. What are these?

A. Kneeling (2 Chron. 6:13; Ps. 95:6; Dan. 6:10; Luke 22:41; Acts 9:40; 21:5; Eph. 3:14); standing (Mark 11:25; Luke 18:11, 13); prostration (1 Chron. 21:16; Matt. 26:39; Luke 5:8, 12); bowing (Gen. 24:26; 47:31; Ex. 4:31; 12:27; 20:5; 1 Kings 1:47; 2 Chron. 20:18; 29:29, 30).

Q. 29. Mention the elements of prayer in its widest sense.

A. Adoration, confession, thanksgiving, and petition; the last being the most characteristic ingredient.

Q. 30. Is it the duty of an unconverted man to pray?

A. Yes. See Is. 55:6, 7; Joel 1:14; Ps. 14:4; Jer. 10:25.

Q. 31. But is not the prayer of the wicked an abomination to the Lord?

A. Yes. See Prov. 28:9; 15:8; 21:27. But the prayerlessness of the wicked is a greater abomination. Jer. 10:25.

Q. 32. May we urge the wicked to pray?

A. Yes. See Is. 55:7; Acts 8:21-23. But at the same time, they should be instructed to pray in faith, and, in the very attempt to pray, faith may come. Luke 6:10.

Q. 33. For whom may we pray?

A. *a.* For ourselves. Matt. 6:9-13;

b. For our fellowmen of all classes and conditions, with two exceptions. 1 Tim. 2:1, 2; Eph. 1:16, 17; 3:14-17.

Q. 34. What are the exceptions?

A. The dead and such as may have committed the unpardonable sin.

Q. 35. Why not pray for the dead?

A. *a.* Because nowhere in Scripture are we told to do so;

b. Because in Scripture there is no instance of prayer for the dead. Paul's petition in behalf of Onesiphorus (2 Tim. 1:18), "The Lord grant unto him that he may find mercy of the Lord in that day," has been adduced as an instance of prayer for one dead. But there is no evidence that Onesiphorus was dead when the apostle wrote those words;

c. Because the state of the dead is fixed and irreversible. Prov. 14:32; Luke 16:26; Rev. 22:11;

d. If prayer for the dead is a duty, it is a duty of vast importance, and surely would be clearly inculcated in the Scriptures. But the most ardent advocates of the practice can hardly dare to say that it is clearly warranted in the Bible.

Q. 36. Why not pray for one who has committed the unpardonable sin?

A. Because to do so would be to ask God to do what He has signified He will not do, and to run counter to His direction in 1 John 5:16.

Q. 37. Is prayer meant to change God's plan, or purpose?

A. No. It is an appointed link in the plan of God; so that it may properly be said that had this link been lacking, the issue would have been different.

Q. 38. Is the opinion correct that the office of prayer is simply subjective, that is, to act merely on the petitioner himself?

A. No. Prayer, indeed, does so react; but it does more, else it would be radically deceptive. Elijah's prayer, for instance, that it might not rain, and, again, that it might rain, received an outward response, first in the withholding and then in the outpouring of rain.

Q. 39. Can we pray aright unless prompted and aided by the Holy Spirit?

A. No. See Rom. 8:26; 1 Cor. 12:3; Eph. 2:18.

Q. 40. How does the Spirit intercede for us?

A. *a.* Not directly, as does Christ, our mediatorial advocate;

b. Not in heaven, but on earth where we are;

c. Indirectly, through us, by giving us a sense of our need, exciting in us suitable desires, and producing in us faith whereby we lay hold of Christ and plead for the fulfilment of the promises which are in Him "yea" and "amen." Rom. 8:26, 27; Jude v. 20.

Q. 41. What, then, is the genesis, or origin, of every true prayer?

A. *a.* Every such prayer is a fruit produced in the soul by the Holy Spirit;

b. The gift of the Spirit, as the originator and promoter of prayer in us, is a fruit of the atoning work of Christ. John 15:26; 16:7; Acts 5:31; Tit. 3:5, 6;

c. This atoning work, productive of such results, is the fruit of God's everlasting and sovereign purpose of grace toward men. Rom. 8:28-32; Eph. 1:3-6.

TEXTS TO BE COMMITTED TO MEMORY.

Hos. 14:2; Is. 55:6, 7; John 16:23; Matt. 4:10; Rev. 22:9; Rom. 8:26; Eph. 1:17; 2:18; Col. 3:17; 2 Cor. 13:14; 1 John 5:14.

QUESTION XCIX.

What rule hath God given for our direction in prayer?

ANSWER.

The whole Word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught His disciples, commonly called The Lord's Prayer.

Q. 1. How are the Scriptures at large fitted to guide us in prayer?

A. They are fitted to serve this end because they reveal to us

- a. The true and only proper object of worship;
- b. The true character of this glorious Being;
- c. The only way of favorable access to Him;
- d. The nature and extent of our needs;
- e. The promises of God as a guide and encouragement in prayer.

Q. 2. What part of the Word is particularly adapted to afford guidance in the exercise of prayer?

A. That which is commonly called "The Lord's Prayer."

Q. 3. Where is this found?

A. In Matt. 6:9-13 and less fully in Luke 11:2-4.

Q. 4. Why is this form of prayer generally called "The Lord's Prayer"?

A. Not because He offered it in prayer; but because He uttered it in the hearing of His disciples for their guidance in prayer.

Q. 5. Point out some particulars in which this so-called "Lord's Prayer" was unsuitable for use by Christ Himself.

A. a. The opening words, "*Our* Father," may be specified as in point. Never elsewhere does Christ associate any one with Himself in the relation of sonship toward the

Divine Father. God, that is to say, the first person of the Trinity, was His Father in a *unique* sense. Carefully is this distinction indicated by our Lord Himself. See Matt. 5:16, 45, 48; 6:1, 6, 8, 14, 15, 18, 26, 32; 7:11, 21; 10:20, 29, 32, 33; 11:27; 12:50; 13:43; 18:10, 19, 35; 24:36; 26:42, 53; John 20:17.

- b. The fifth petition, "And forgive us our debts" or "sins," could not have been used by Christ for Himself. He had no sin of His own to confess, and the sin of others which was imputed to Him it behoved Him to expiate. The cup of suffering could not pass from Him, if his people were to escape the bitter draught.

Q. 6. May this prayer be used by worshippers now?

A. Yes. If suitable for use by the disciples who received it from the lips of Christ, it is suitable for our use.

Q. 7. Was this given as an obligatory form of prayer?

A. No. The use of it as a general guide is imperative, but its use as a rigid form is optional.

Q. 8. How may these two points be established?

A. a. In Matt. 6:9 our Lord is represented as saying, "After this manner, therefore, pray ye," as if He meant what followed to be a model and guide, rather than an obligatory form;

b. In Luke 11:2-4 we have substantially the same prayer, yet with some variation, as if to show that it was intended to be a suggestive specimen, rather than a prescribed form, of prayer;

- c. In the prayers recorded in the New Testament, as offered by the followers of Christ after His ascension, the so-called "Lord's Prayer" does not occur;
- d. At the same time, the right to use in supplication the very words of this prayer can hardly be questioned.

Q. 9. May not the frequent reiteration of this prayer in the Romish and Protestant Episcopal rituals have produced an unconscious recoil from it on the part of the stricter Protestants?

A. There is reason to think so.

Q. 10. Mention one or two of the evils resulting from the use of fixed forms of prayer.

A. Such use tends to lifeless formalism and the perpetuation of spiritual childhood.

Q. 11. What lessons does the act of Christ in providing for us a model prayer suggest?

- A. *a.* Our spiritual impotence; for we know neither what to ask from God, nor how to ask aright. Rom. 8:26;
- b.* God's amazing condescension and bounty;
- c.* Our culpability, if we fail to ask. God has opened His treasury to us, and condescended to teach us how to draw from it for our need.

TEXTS TO BE COMMITTED TO MEMORY.

Matt. 6:6; 7:11; John 20:17; Rom. 8:26, 27; 1 Pet. 2:24.

QUESTION C.

What doth the preface of the Lord's Prayer teach us?

ANSWER.

The preface of the Lord's Prayer, which is: "Our Father Who art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father able and ready to help us, and that we should pray with and for others.

Q. 1. Of how many parts does the Lord's Prayer consist?

A. Of three, namely, a preface, sundry petitions, and a conclusion.

Q. 2. How many are the petitions in this Prayer?

A. Six. Some, however, maintain that there are seven. Those who do so claim that the words, "And lead us not into temptation, but deliver us from evil," constitute two petitions, a negative and a positive.

Q. 3. How much is included in the preface?

A. The opening words indicative of the Being addressed, "Our Father Who art in heaven."

Q. 4. Does the word "Father" here denote God essentially considered, that is, the Trinity, or the first person of the Godhead Whose distinctive name is "Father"?

A. Most probably the word signifies the first person of the Trinity, that person of the Godhead Whom Christ called His, and the, "Father." John 14:16, 17, 26; 15:26; 20:17.

Q. 5. In what respects may God be called the Father of men?

A. *a.* Because He created men in His likeness. Gen. 1:26, 27; Num. 16:22; Mal. 2:10; Acts 17:28.

b. In certain cases He has favored men with external spiritual privileges, and for this reason might be called their Father. Rom. 9:4; 2 Cor. 6:16-18;

- c. Specially, God sustains the relation of Father to those who, though members of our fallen race, are regenerated and adopted by Him. Rom. 8:14-17; 1 John 3:1, 2.

Q. 6. What feelings on the part of the suppliant does the use of this word indicate, or require?

A. The feelings of reverence and reliance. The dutiful child reveres its father and confides in him. Is. 63:16; Mal. 1:6; Heb. 12:9.

Q. 7. What is suggested by the word "our" in this address?

A. The propriety and obligation of praying with and for others.

Q. 8. Is it a great privilege to be permitted to pray for others, as well as for ourselves, and to have others pray for us?

A. Yes. Rom. 14:30; Col. 4:3; 1 Thess. 5:25; 1 Tim. 2:1-4.

Q. 9. May this expression, "Our Father," be properly used in secret, as well as in social, prayer?

A. Yes. Although unknown to each other, the children of God throughout the world meet and have fellowship around the throne of grace. Heb. 4:16.

Q. 10. What is the force of the clause, "Who art in heaven"?

A. *a.* It serves to distinguish God from a mere father according to the flesh. Heb. 12:9;

b. It is expressive of our sense of the majesty and glory of Him to Whom we appeal.

Q. 11. In what sense may it be said that God is "in heaven"?

A. *a.* Not as bounded by it as to His essence. 2 Chron. 6:18;

b. As therein peculiarly displaying His glory. Ps. 11:4; 27:4, 5.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 27:4, 5; Mal. 1:6; John 14:16, 17, 26; 15:26; 20:17; Rom. 8:14-17; 1 Tim. 2:1-4; Heb. 4:16; 12:9.

QUESTION CI.

What do we pray for in the first petition?

ANSWER.

In the first petition, which is: "Hallowed be Thy name," we pray that God would enable us and others to glorify Him in all that whereby He maketh Himself known, and that He would dispose all things to His own glory.

Q. 1. What resemblance in structure is there between the Decalogue and the Lord's Prayer?

A. *a.* In both the honor of God and the interests of man are contemplated;

b. In both the honor due to God has precedence.

Q. 2. What is meant by the "name" of God?

A. It denotes His manifested being, or Himself as revealed. Ex. 34:5-7; Is. 42:8; Ps. 116:4; 103:1.

Q. 3. What is it to "hallow" the name of God?

A. It is to regard and treat it (that is, Himself) with all reverence and honor. Lev. 10:3; Ps. 135:1; 1 Peter 3:15.

Q. 4. In asking God that His name be hallowed, what is implied?

A. That He, and only He, can so control men and angels that they shall render to Him the proper tribute of obedience, reverence, and praise.

Q. 5. How is the spirit of this petition practically repudiated?

A. By failure on the part of any to honor God in His laws and providential dispensations, especially in that provision which He has made for the salvation of men.

Q. 6. Mention some of the more direct violations of the spirit of this petition, or some things incongruous with it.

A. Profane swearing; false swearing; a hypocritical profession of religion; levity in worship; an irrever-

ent or unmeaning use of God's names even in prayer and fabricated choruses, or repetitions, in the singing of Psalms. Ex. 20:7; Eccl. 5:1, 2; Matt. 6:7.

Q. 7. How should we desire God to dispose all things?

A. To His own glory supremely. John 12:28; 17:1; Rom. 11:36; 1 Cor. 10:31.

Q. 8. What confession is implied in this petition?

A. Our inability to glorify God as we ought.

Q. 9. Can anyone who is rejecting Christ offer this petition sincerely?

A. No. See 1 John 3:23, 24; 5:10; John 5:38; 15:23.

Q. 10. How has God provided for the hallowing of His name in the exercises of worship?

A. *a.* He has Himself instituted the modes of worship to be observed by men. Deut. 12:32; Matt. 28:20;

b. He demands reverence in the observance of them. Ps. 89:7;

c. He has signally punished deviations from the prescribed forms of worship. Lev. 10:1-3; 2 Kings 17:15-18; 2 Chron. 26:16-21;

d. He offers us help to worship Him aright. Ps. 40:1-3; Rom. 8:26.

Q. 11. Did Christ Himself offer this petition?

A. Yes. See John 12:28; 17:2.

TEXTS TO BE COMMITTED TO MEMORY.

Ex. 34:5-7; Ps. 103:1; Eccl. 5:1, 2; Is. 42:8; Matt. 6:7; John 12:28; 15:23; 1 John 5:10.

QUESTION CII.

What do we pray for in the second petition?

ANSWER.

In the second petition, which is: "Thy kingdom come," we pray that Satan's kingdom

may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. 1. What is meant by the expression, "the Kingdom of God," in its widest sense?

A. His universal dominion. Ps. 103:19; Is. 45:12; 48:13.

Q. 2. Can His Kingdom in this sense "come"?

A. No. In this sense it has come, and continues.

Q. 3. Within the bounds of this universal kingdom is there a counter-kingdom set up?

A. Yes; there is a kingdom of revolt of which Satan, the prince of the fallen angels, is the head. See Matt. 12:26; John 12:31; 16:11; Eph. 2:2; 1 John 5:18, 19; Eph. 6:11, 12.

Q. 4. Who belong to this rebel kingdom?

A. Fallen angels and wicked men. John 8:44; 2 Pet. 2:4; Jude v. 6; Matt. 25:41; Eph. 2:2.

Q. 5. Why has this rebel kingdom been permitted to arise?

A. This is virtually the question, "Why has sin been permitted"? To this we can only answer, "for the glory of God." In part, but only in part, can we now see how the existence of sin is made subservient to the manifestation of God's excellence as a Being infinitely holy, just, and good; and seeing so much even in present darkness, we may hope for fuller vision in the great clearing up that is to come.

Q. 6. Are the repression and utter overthrow of the Satanic sway in this world sought in this petition?

A. Yes.

Q. 7. Are we authorized to pray for the restoration of the fallen angels to favor and fellowship with God?

A. No. We should desire that God would maintain unceasing control of those evil spirits and make them subserve His holy ends.

Q. 8. Why not intercede with Him for their restoration?

- A. *a.* We have no command to be thus comprehensive in intercession;
b. We have no promise to warrant the hope of such a result and form the ground of faith in praying for it;
c. So far from a promise of such an issue, we have intimation that Satan and his angels are doomed to endless misery. Matt. 25:41; Rev. 20:10.

Q. 9. Are we warranted to pray for the salvation even of all men?

A. No; for God has plainly signified that all men shall not be saved. Ps. 1:5, 6; 11:6; 37:38; Dan. 12:2; Matt. 25:41. Many have already passed into another world to meet an irrevocable doom. Prov. 14:32.

Q. 10. What, then, is meant by the words addressed by Paul to Timothy, "I exhort, therefore, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men" (1 Tim. 2:1)?

- A. *a.* This exhortation must be understood in a limited sense, in view of the reason assigned in the following verse, namely, "that we may lead a quiet and peaceable life";
b. The same interpretation is favored by the specification given in the next verse, "for kings and all that are in authority." Plainly the tenor of the exhortation is that for the different ranks and classes into which society is divided prayer should be made.

Q. 11. May we pray unconditionally for the salvation of particular men who seem unconverted?

A. No. The prayer for such should be conditioned by a regard to the sovereign and secret will of God.

Q. 12. May a man pray unreservedly for his own salvation?

A. Yes. It is his privilege and duty to take Christ at once to be his Saviour, and to ask salvation in His name. Ps. 25:11; Matt. 11:28; Luke 18:13; Acts 2:38, 39; 8:22.

Q. 13. Are we authorized to pray that our sanctification should be instantly perfected?

A. No. We may, and should, ask increase of sanctification now, but perfect sanctification only in God's time, that is, the hour of death.

Q. 14. May it not be for the glory of God that the completion of our sanctification, that is, of the process by which we are perfected in holiness, should be protracted?

A. Yes. God may thus teach us experimentally the malignity of sin, the evil of our own hearts, our inability to cope with the powers of darkness, His patience with us, and the unchangeableness of His love; while, in our deliverance, He covers our foes with greater disgrace to whose assaults we may have been for long years exposed. 1 Pet. 1:5; Luke 22:31, 32.

Q. 15. What is meant by "the kingdom of grace"?

A. The sphere in which the Spirit of God operates among men in this world in the way of renewing and purifying them. Luke 17:21; Rom. 8:13-15; 14:17.

Q. 16. In what two respects may this kingdom be advanced?

A. Intensively and extensively, that is, in the growing holiness of those who are converted, and in the conversion of sinners.

Q. 17. Does the former of these conditions tend to produce the latter?

A. Yes; when the people of God are revived, the world is likely, as a consequence, to be impressed and made to feel that the Christian faith is not a fable. Acts 2:47; 9:31; 11:21.

Q. 18. Is it not the duty of all who offer this petition to use all appointed means for promoting their own growth in grace and the spiritual well-being of others?

A. Yes. Ps. 67:1, 2; 100:1, 2; Matt. 9:38; 1 John 4:20; Rev. 22:17.

Q. 19. Is there ground to expect a great enlargement of this kingdom in the world?

A. Yes. See Ps. 22:27; 67:7; 102:13-15; Is. 6:3, 4; Luke 2:10.

Q. 20. What is meant by "the kingdom of glory"?

A. That state of heavenly purity and bliss in which redeemed men and the holy angels shall enjoy full and endless fellowship with God and with one another. Ps. 23:6; 31:19; Matt. 8:11; John 14:2, 3; 17:24; 1 Thess. 4:17; Heb. 12:22-24; Rev. 7:9-17.

Q. 21. How can we properly ask God to "hasten" this kingdom?

A. *a.* Not as venturing to dictate to Him either the date of our death, or the date of the winding up of the affairs of this world. Acts 1:7;

b. But as expressing our earnest, though submissive, longing for the time when, with all the saints, we may enter into our everlasting inheritance of spotless holiness and cloudless joy. Ps. 73:24, 25; Phil. 1:23, 24; 1 Peter 4:13; 5:10; 2 Cor. 4:17, 18; 5:4.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 31:19; 103:19; Matt. 12:26; Luke 14:17; 17:21; Matt. 25:41, 46; John 12:31; Eph. 2:2; 6:11, 12; 1 John 4:20; 5:18, 19; Rev. 20:10.

QUESTION CIII.

What do we pray for in the third petition?

ANSWER.

In the third petition, which is: "Thy will be done on earth as it is in heaven," we pray that God by His grace would make us able and willing to know, obey, and submit to His will in all things, as the angels do in heaven.

Q. 1. Point out some distinctions which may be made as to the will of God.

A. *a.* His decretive will. This denotes His purpose, and includes all events past, present, or future. It is often called His "secret" will, but not with logical exactness; for much of it has been revealed.

b. His preceptive will, which embraces all the commands given by God to His creatures, either in their moral constitution or in His Word. This is often, but not with entire accuracy, styled His "revealed" will.

Q. 2. Toward the decretive will of God what should be our attitude?

A. *a.* We should acquiesce in it, however mysterious to us;

b. We should revere it as a manifestation of God's plan;

c. We should submit to it implicitly, however trying it may be to us. Ps. 39:9; 73:16, 17; Matt. 11:26; 26:39, 42; Acts 21:14; Heb. 12:9-11; 1 Peter 4:19.

Q. 3. Do even the holy angels need to exercise a spirit not of sullen, but of reverent, submission to the decretive will of God?

A. Yes. God's ways may be even to them mysterious and unaccountable, yet in profound humility they cry, "Holy, Holy, Holy is the Lord of Hosts." Is. 6:3; 1 Peter 1:12.

Q. 4. Is it the preceptive will of God that is particularly meant in this petition?

A. Yes; with that as the rule of our duty we have especially to do. Deut. 29:29; Micah 6:8; Matt. 19:17.

Q. 5. Touching the will of God in this aspect what desires are embodied in this petition?

A. That we may know and obey it, even as it is known and obeyed by the inhabitants of heaven.

Q. 6. How is the preceptive will of God known and obeyed in heaven?

A. Fully, both as to matter, motive, and manner. In other words, His will is known by holy angels and the "spirits of the just made perfect" universally, and obeyed by them heartily, constantly, implicitly, and impartially. Ps. 103:20, 21; Dan. 9:21, 23; Matt. 24:31; Heb. 1:14; Rev. 7:15; 22:3-5.

Q. 7. What does a regard to consistency require of all who address this petition to God?

- A. *a.* That they recognize God as holy and just and wise, even when His ways are inexplicable;
- b.* That they submit patiently when themselves subjected to severe trials;
- c.* That they labor to know what God would have them to do in all their relations;
- d.* That they earnestly seek to win their fellowmen to the service of God, and so make earth like heaven.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 73:16, 17; Deut. 29:29; Micah 6:8; Heb. 12:9-11; 1 Peter 1:12; 4:19.

QUESTION CIV.

What do we pray for in the fourth petition?

ANSWER.

In the fourth petition, which is: "Give us this day our daily bread," we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy His blessing with them.

Q. 1. What does the word "bread" stand for in this petition?

A. All that which is requisite for the support and comfort of our bodies, or of our physical being. Matt. 6:32; 1 Tim. 6:8.

Q. 2. Are the appetite and need for material food on the part of man effects of sin?

A. No. They characterized man as he was created, and were used by the Tempter as means of seducing him into disobedience. Gen. 3:6.

Q. 3. Did the craving for food survive the fall?

A. Yes (Gen. 3:18, 19), and it is still largely used by the enemy of souls as a medium for the ruin of men. Ezek. 16:49; Luke 12:45, 46; 17:27; Phil. 4:19; 1 Peter 4:3.

Q. 4. Does the renewal of man by grace abolish the natural appetite for food and drink?

A. No; but it brings it under proper control, and makes it subservient to the true end of our being. Matt. 4:4; 6:31, 32; 1 Cor. 10:31.

Q. 5. Is it a part of our duty to care for our bodies?

A. Yes. We owe our existence, inclusive of the body, to God, and must account to Him for our treatment of the body. Mark 8:2, 3; John 21:12, 13; Eph. 5:28; Rom. 12:1; 1 Thess. 5:23.

Q. 6. Is there not a warning uttered by Christ against taking thought for the body (Matt. 6:31)?

A. Not properly against thought; but against undue, or anxious, thought, involving distrust of God. Phil. 4:6.

Q. 7. Is fallen man entitled to temporal blessings, such as food and raiment?

A. No. He has forfeited all right to these as blessings. He has forfeited not his being and his conscious being, for retributive justice demands the perpetuity of these, but his well-being, inclusive of all the comfort derivable from benefits, such as food. In his fallen state man is like a criminal under doom of death, who, till the day of execution arrives, receives prison fare.

Q. 8. When does a man acquire a title to food and other forms of temporal good *as blessings*?

A. Only when he is brought into saving union with Christ. Ps. 37:16, 17; 73:1, 27, 28; Matt. 6:32, 33; 1 Cor. 3:21, 22.

Q. 9. Yet is even a true believer warranted to pray unconditionally for temporal good?

A. No; he should limit his requests to such things, and so much of them, as God in His wisdom may count proper for him; nor should he be satisfied were all outward blessings bestowed on him, unless accompanied with an inward and spiritual blessing. Prov. 30:8, 9; 11:4; Heb. 13:5.

Q. 10. May temporal good things prove through our abuse, or misuse, of them a curse rather than a blessing?

A. Yes. Ps. 37:16; 69:22; 73:5-9; Ezek. 16:49, 50.

Q. 11. What suggestions are involved in the words "this day"?

A. *a.* That each day we should remember our dependence on God;

b. That we should not be burdened with concern about our support in the remote future.

Q. 12. Yet, does the spirit of this petition conflict with the use of efforts to procure a competent support for ourselves and for those dependent on us?

A. No. Rom. 12:11; Eph. 4:28; 2 Thess. 3:8, 10-12; 1 Tim. 5:8.

Q. 13. Can this petition be fitly used by one who has already accumulated a large stock of goods for future use?

A. Yes. It behooves us to cherish a sense of our dependence on God for the preservation of our acquired store, and for His blessing on the use of it, if preserved.

Q. 14. Is not the insertion of this petition in the "model prayer" a strong encouragement to us to look to God for suitable support, even though want may stare us in the face?

A. Yes. Hab. 3:17, 18; Matt. 6:31-33; 7:11; Phil. 4:6, 19.

Q. 15. Is it not becoming that at our daily meals we should render thanks to God for His goodness and ask that His enriching blessing may accompany His outward gifts?

A. Yes. Ps. 103:2-5; 145:15, 16; John 6:11; Acts 27:35.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 37:16, 17; Matt. 4:4; Luke 12:45, 46; Rom. 12:1; Eph. 5:28; 1 Thess. 5:23; Phil. 4:6, 19; 1 Cor. 3:21, 22.

QUESTION CV.

What do we pray for in the fifth petition?

ANSWER.

In the fifth petition, which is: "And forgive us our debts, as we forgive our debtors," we pray that God for Christ's sake would freely pardon all our sins; which we are the rather encouraged to ask because by His grace we are enabled from the heart to forgive others.

Q. 1. What is meant here by "debts"?

A. Sins, or trespasses. In Luke 11:4 the petition is, "Forgive us our sins."

Q. 2. Is obedience to His precepts a debt which we owe to God?

A. Yes, and, moreover, a debt, or obligation, from which we never can be freed.

Q. 3. Yet is not one to whom the righteousness of Christ has been imputed, or reckoned, freed from this obligation?

A. No; such a one is delivered from the necessity of keeping the law as a covenant, that is, as a ground of acceptance with God; but not from it as a rule of life. On the contrary, the obligation to love and obey God as a rule of life is increased by our deliverance from the law as a covenant. Luke 7:41-43; Rom. 3:31; 6:14; 7:6.

Q. 4. What similarity is there between sin and a pecuniary (or money) debt?

A. Each binds to payment; in the case of a money loan to repayment of the loan, in the case of sin to endurance of the penalty annexed. Rom. 6:23.

Q. 5. Wherein do a money debt and a sin differ from each other?

A. The former may be cancelled in a sovereign way without any equivalent, or consideration; whereas the latter can be remitted only on the basis of satisfaction to law and justice. "The wages of sin is death." Rom. 6:23.

Q. 6. But may not men forgive offenses, or wrongs, done them, without receiving any compensation or satisfaction from the transgressor?

A. They not only may, but should, in their hearts forgive those who trespass against them, and this even when the prosecution of the offenders may be deemed a duty.

Q. 7. Why, then, may not God pardon sinners without any satisfaction?

A. *a.* Because as a just Being and Governor He must give to every one his due, and sin earns death as its wages, or penalty. Rom. 6:23; Ps. 5:4-6; 11:5-7;

- b. Because the highest interests of created moral agents require the maintenance of righteous laws.

Q. 8. How can God be said to pardon sins, if He requires and receives full satisfaction for them?

A. The satisfaction which He requires He Himself provides, nay He Himself renders. In pursuance of the everlasting counsel the Son of God, by the assumption of our nature and obedience therein even unto death, redeemed from the curse of the law those given to Him, and procured for them full salvation. Thus the chief of sinners may be forgiven, while justice is satisfied and law magnified. Rom. 3:24-26, 31; 2 Cor. 5:21; Gal. 3:13; 1 Peter 2:24.

Q. 9. Is express mention made in this prayer of this mediation and satisfaction?

A. No; but in our Lord's general teaching, which formed the background of this prayer, His disciples had the means of knowing, as we have, that only on the ground of His atoning work can sin be forgiven. Matt. 20:28; John 3:16; 10:11; 12:32, 33.

Q. 10. What connection in thought is there between the two parts of this petition?

A. a. Not a connection of *merit*, as if it were meant that our forgiveness of injuries done us by our fellowmen entitles us to the forgiveness of our sins by God;

b. But a connection of *evidence*, as if it were said, "Our ability and disposition to forgive come from Thee, and are a token of Thy character. If we, being evil, can, and do, forgive our enemies, how much more can and will He Who works in us this disposition forgive us our trespasses?"

Q. 11. Is this prayer framed to express the longings and hopes of the friends, not of the foes, of God?

A. Yes; it opens with the trustful and affectionate address, "Our Father," and is strictly suitable in the case only of those who have a filial relation and feeling Godward.

Q. 12. Yet may not an unconverted man offer this prayer?

A. He may; but in the very act of offering it, he should seek to enter into its spirit, laying claim to God as his Father in Jesus Christ. Acts 8:21-23.

Q. 13. Are not all who use this prayer in the real spirit of it already forgiven?

A. Yes.

Q. 14. Why then should they pray God to forgive their debts, or sins?

A. *a.* They need to keep in mind habitually that they are dependent on the pardoning mercy of God;

b. A vivid sense of their justification is most desirable both for their comfort and their usefulness;

c. Even although pardoned and taken into the family of God, they go astray and stand in need of *fatherly* forgiveness, so that chastisement may not be inflicted, or, if inflicted, may prove salutary. Ps. 89:30-34; 119:67, 71; Heb. 12:7-11.

Q. 15. What is implied, or indirectly alleged, in this petition?

A. That they who offer it are of a forgiving disposition.

Q. 16. Would not this petition, if presented by a person of an unforgiving spirit, amount to an imprecation of evil upon the petitioner?

A. Yes; the import of the petition in such a case would be that God would be vindictive toward the suppliant, even as the latter is toward his fellowmen. This would be to ask malediction rather than benediction.

Q. 17. Could this petition be used consistently by one who felt that he had attained to a state of sinless perfection?

A. No; and some, fancying that they had reached such a degree of sanctity, have demurred to the use of it. But our Lord clearly meant that this prayer in all its parts was a fit model of prayer for all His followers.

TEXTS TO BE COMMITTED TO MEMORY.

Ps. 5:4-6; 89:30-34; Acts 8:21-23; Rom. 3:24-26; 6:23; 2 Cor. 5:21; 1 Peter 2:24; Heb. 12:7-11.

QUESTION CVI.

What do we pray for in the sixth petition?

ANSWER.

In the sixth petition, which is: "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 1. Are there any who contend that two petitions are embraced in these words?

A. Yes. This view was held, for instance, by the great theologian, Augustine (354-430), and by the great German Reformer, Luther (1483-1546), not to mention others. The "Reformed Churches" generally, however, have regarded the two clauses as presenting one petition in different aspects.

Q. 2. In what two senses is the word "temptation" used in Scripture?

A. a. In the sense of trial, or test. Jas. 1:2. See Gen. 22:1, where the verb "tempt" is used in this sense.

b. In the sense of an inducement, or incitement, to sin. Jas. 1:13, 14. So the great seducer to sin, Satan, is styled emphatically "the Tempter." Matt. 4:3.

Q. 3. In this petition, how is the word "temptation" to be understood?

A. As a condition of allurements, or enticement, to sin.

Q. 4. Is it proper to ask for exemption or deliverance from temptation in the sense of tribulation?

A. Yes; but submissively, or conditionally, seeing that these trials, undesirable in themselves, may be through the grace of God salutary in their effects. Ps. 119:67, 71; Rom. 5:3; 2 Cor. 4:17; Heb. 12:5-11; Jas. 1:2; 1 Peter 3:14; 4:13; Rev. 3:19.

Q. 5. When is tribulation thus beneficial?

A. When the sufferer is enabled to see the hand of God in it; to feel more keenly the fact and malignity of his sin; to seek through Christ deliverance from sin, the root of sorrow; and to yearn for heaven, where sin and sorrow shall not enter.

Q. 6. May we unconditionally ask for exemption from temptation to sin?

A. No; for it may be for the glory of God and our own good that we should be tried in this way. Matt. 4:1; 2 Cor. 12:7-9.

Q. 7. Is it our privilege and duty, however, to pray that the allurements to sin may not succeed with us?

A. Yes; sin is ever to be hated and shunned. Ps. 4:4; 17:5; 19:12, 13; 51:2; Jer. 44:4; Heb. 12:14; 13:20, 21.

Q. 8. In what respects may God be said to lead any one into temptation to sin?

A. *a.* God cannot thus tempt by infusing into any one an evil disposition, or soliciting to sin. Jas. 1:13, 14;

- b. He may, however, place men in circumstances which will incite to activity, and so reveal, the sinful tendencies which lurk within them. Thus it was in the case of Pharaoh;
- c. In punishment for their sins God may withdraw from men salutary restraints, so that they shall "find their own ways" and manifest their unholy inclinations. Yet in all these cases God is most pure and just.

Q. 9. What ends may God have in view in exposing His people to temptations to sin?

- A.
- a. He may thus chastise them for carelessness;
 - b. He may thus teach them their weakness and stir them up to pray for help. 2 Cor. 12:8;
 - c. He may in this way increase their desire for heaven;
 - d. He may thus qualify some to give helpful admonition and counsel to others. Luke 22:31, 32.

Q. 10. What deportment becomes one who uses this petition?

A. He should carefully shun places and conditions which are found, or are believed, to be ensnaring and morally dangerous; such as the theatre, the bar-room, the ball-room, and ungodly society and practices in general. Ps. 119:37, 101, 158; Prov. 4:26, 27.

Q. 11. Yet are the people of God required for their own safety to retire from the world to deserts or monasteries?

A. No. They are to be lights in the world and the salt of society. In order to be so, they must not be conformed to the world in any of its sinful ways, but be a rebuke to its unholiness and an agency for winning it to "the obedience of faith."

TEXTS TO BE COMMITTED TO MEMORY.

Jas. 1:13, 14; Ps. 119:37, 101; Prov. 4:26, 27; Rom. 5:3; 2 Cor. 4:17; 1 Peter 3:14; 4:13; Rev. 3:19.

QUESTION CVII.

What doth the conclusion of the Lord's Prayer teach us?

ANSWER.

The conclusion of the Lord's Prayer, which is: "For Thine is the kingdom, and the power, and the glory, for ever. Amen," teacheth us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power, and glory to Him; and in testimony of our desire and assurance to be heard we say, "Amen."

Q. 1. Is the right of these final words to a place in the Lord's Prayer disputed?

A. Yes. They are omitted in the Revised Version, and are not found in the corresponding passage in Luke 11:2-4.

Q. 2. How do those who deem these words spurious account for their admission into the text?

A. It is conjectured that they were a form of doxology with which in early times the worshippers were wont to follow up the recital of the Lord's Prayer; and that thus in course of time they came to be regarded as a part of that prayer.

Q. 3. In favor of the retention of these words as a part of the Lord's Prayer, what may be said?

A. *a.* They appear to be a fit and even majestic winding up of the prayer;

- b. Their recognition at a very early date as a part of Scripture is certain. Toward the end of the fourth century, for instance, Chrysostom, one of the most accomplished of the "Fathers," commented upon them as a part of the sacred text;
- c. It seems, therefore, wise in the present state of the evidence to suffer these words to retain their place. If in the lapse of time they should be proved spurious, our Catechism would require modification correspondingly.

Q. 4. What is the plea involved in this conclusion?

- A. a. That to God belongs the *right* to do as may seem to Him meet. The *kingdom* is His;
- b. That to Him, moreover, pertains the *might* to execute His will;
- c. That to Him, besides, shall accrue the *glory* of our deliverance from all evil and our attainment of all good.

Q. 5. Is the very act of prayer an ascription of praise to God?

A. Yes; it is a recognition of Him as worthy of our utmost reverence, confidence, and love.

Q. 6. Yet is not provision made in Scripture for the offering of praise to God as a distinct service?

A. Yes; we are in His Word enjoined again and again to render praise to Him; and in the compilation called "The Book of Psalms" a *praise-book*, as distinguished from a *prayer-book*, has been provided for our use in the exercise of praise.

Q. 7. Are there not petitions woven into the praises embodied in the Book of Psalms?

A. Yes; and in like manner praise of God is implied in our prayers; but the dominant, or characteristic,

feature of the Psalms is *praise*, whereas the distinctive feature of the Lord's Prayer and of all prayer is *petition*.

Q. 8. What is the import of the final word, "Amen"?

A. This is a Hebrew word which means "truly" or "really." Occurring at the close of a prayer, it appears to embody the ideas of humble acquiescence, sincere desire, and calm confidence, or, more briefly, is equivalent to "So let it be" and "So shall it be."

Q. 9. Why does not this model prayer end with the formula, "For the sake of Christ," or, "In the name of Christ we ask"?

A. *a.* It was framed in harmony with what may be called the reticence of the Old Testament dispensation, which lasted till the crucifixion of Christ;

b. Even in the Old Testament worship reference was ever had to the expiation and propitiation to be made in "the fulness of the time," as these were typified, or fore-shown, in the sacrificial system established by God and explained by "holy men from God." Gal. 3:8, 19, 23, 24; Heb. 4:2; II:13-16.

c. Before and on the eve of His departure, our Lord, it may be said, furnished supplementary instruction to His disciples touching the mode of prayer by telling them, "Whatsoever ye shall ask the Fathe *in My name*, He will give it you. Hitherto have ye asked nothing in My name; ask and ye shall receive, that your joy may be full." John 16:23, 24. "In that day ye shall *ask in My name*." John 16:26.

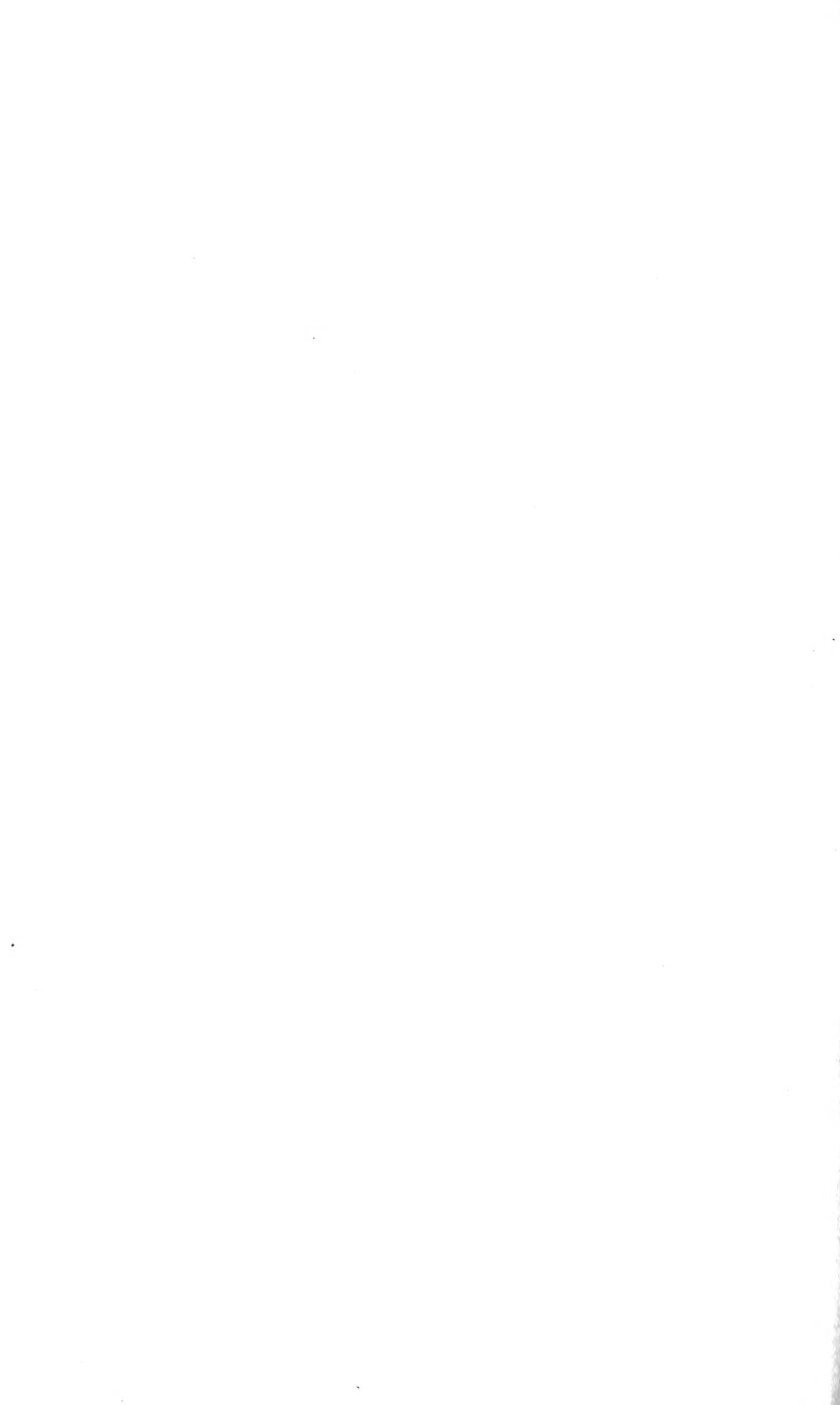
Q. 10. In offering this or any other prayer, should we not present it really in reliance upon Christ, the only Mediator, whether expressly mentioning His name, or not?

A. Yes. John 14:6; Eph. 2:18; Col. 3:17; Eph. 5:20.

TEXTS TO BE COMMITTED TO MEMORY.

John 16:23, 24, 26; Gal. 3:8, 19, 23, 24; Heb. 4:2; 11:13-16; Eph. 2:18; Col. 3:17.

THE END.





1. 2. 3.

4. 5. 6.

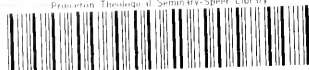
7. 8. 9.

10. 11. 12.

13. 14. 15.

16. 17. 18.

Universitäts- und Landesbibliothek Bonn



1 1012 01038 3521