

QUESTIONS  
ON  
BIBLE DOCTRINE,  
FOR  
THE CLOSET, THE FAMILY, AND  
BIBLE CLASSES.

---

"That your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. iii. 5.

---

BY  
REV. JAMES B. RAMSEY, D.D.,  
PASTOR OF THE FIRST PRESBYTERIAN CHURCH, LYNCHBURG, VA.

RICHMOND:  
PRESBYTERIAN COMMITTEE OF PUBLICATION.  
1867.

Entered according to Act of Congress, in the year 1867, by

CHARLES GENNET,

*in trust, as*

TREASURER OF PUBLICATION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

in the Clerk's Office of the District Court for the District of Virginia.



# SYNOPSIS AND CONTENTS.

---

## PART FIRST.

### GOD THE CREATOR, AND HIS FALLEN CREATURES.

#### SECTION I.

##### THE ATTRIBUTES OF GOD.

	PAGE
Les. 1. A Spirit, self-existent, eternal, unchangeable, and incomprehensible.....	13
" 2. His Omnipresence, Omniscience, and Omnipo- tence.....	16
" 3. His Wisdom.....	19
" 4. His Justice.....	22
" 5. His Goodness.....	25
" 6. His Love, Mercy, and Grace.....	28
" 7. His Truth and Holiness.....	31

#### SECTION II.

##### THE MODE OF GOD'S EXISTENCE.

" 8. The Unity of God and the Trinity.....	35
" 9. The Divinity of Christ.....	38
" 10. The Holy Spirit.....	42

## SECTION III.

## THE WORKS OF GOD.

	PAGE
Les. 11. Creation. Holy Angels.....	46
“ 12. Apostate Angels.....	49
“ 13. Providence and Decrees.....	53

## SECTION IV.

## MAN, PRIMITIVE AND FALLEN.

“ 14. Man's Primitive Estate.....	57
“ 15. Man's Fall.....	60
“ 16. Depravity of Man. Original Sin.....	64
“ 17. The Law, Sin, and the Penalty.....	66

---

## PART SECOND.

## GOD'S SALVATION.

## SECTION I.

## THE COVENANT OF GRACE.

“ 18. The Origin and Plan of Salvation.....	71
“ 19. The Dispensations of the Covenant.....	74

## SECTION II.

## THE MEDIATOR OF THE COVENANT.

“ 20. His Mediatorship and its design.....	79
“ 21. His Prophetic Office.....	82
“ 22. His Priestly Office. His Sacrifice.....	85
“ 23. His Priestly Office. Atonement and Intercession.....	88
“ 24. His Kingly Office. His Spiritual Kingdom....	92
“ 25. His Kingly Office. His Universal Reign.....	96

## SECTION III.

## THE BLESSINGS OF THE COVENANT.

	PAGE
Les. 26. Justification, the Fontal Blessing.....	100
“ 27. Effectual Calling, the Initiatory Blessing.....	103
“ 28. Regeneration.....	107
“ 29. Adoption.....	110
“ 30. Union with Christ.....	114
“ 31. Sanctification .....	117
“ 32. Sanctification, Perfection and Perseverance..	120
“ 33. Glory.....	124

## SECTION IV.

## DUTIES OF THE COVENANT.

“ 34. Faith.....	129
“ 35. Repentance.....	133
“ 36. Good Works, or New Obedience.....	137
“ 37. Consecration.....	141
“ 38. Consecration. Rom. xii.....	145
“ 39. Means of Grace. The Word.....	149
“ 40. Means. Prayer.....	154
“ 41. Means. Prayer, Singing, and Fasting.....	158
“ 42. Means. Church Fellowship and the Lord’s Day.....	163

## SECTION V.

## SEALS OF THE COVENANT.

“ 43. The Sacraments. Baptism.....	168
“ 44. The Form of Baptism.....	173
“ 45. The Subjects of Baptism.....	178
“ 46. The Lord’s Supper.....	183

1 \*

## SECTION VI.

	PAGE
OUTWARD ADMINISTRATION OF THE COVENANT.	
Les. 47. The Church.....	189
“ 48. The Functions of Teaching and of Ruling...	194
“ 49. The Function of Distribution.....	199
“ 50. The Consummation. Christ's Second Coming	204

## P R E F A C E.

---

THE design of this little volume of Questions is to assist the growing youth of our congregations, and private Christians of every age and every degree of mental cultivation, in obtaining, directly from the Bible itself, a clear knowledge of divine truth, that so their faith may “stand, not in the wisdom of man, but in the power of God.”

It maps out the whole field of revealed truth. It is intended as a kind of guide or hand-book to direct the way of the inquirer into every part of it, so that he may not be dependent on any second-hand testimony, but see for himself just what these wondrous things are, and precisely how they lie there, and what are the extent and limits of each; and so discover more clearly their heavenly

beauty and glory, and feel more deeply their power.

The Bible is here left to give its own answers. And to every patient and sincere inquirer these answers will be no ambiguous Delphic responses. In a very few instances only have any answers been given, except those furnished by the sacred text itself. Even an imperfect answer, drawn from the Bible by the inquirer himself, is of far more real value to him than the most perfect, formed ready for him without any effort of his own. For, though it may be imperfect, it cannot but be true as far as it goes; and then it is fully his own, and becomes actually incorporated into his spiritual being, which the other does not. A question or two are sometimes added by way of personal appeal, which, when the book is used in Bible-classes, are of course not expected to be answered publicly.

The following suggestions are offered as to the manner of using these Questions.

1. Collect and compare other parallel and related passages on all the leading points.

The references are very seldom exhaustive, though enough are always given, and so selected as to secure, by a careful comparison, a clear, definite and faithful response. But the impression of this may be greatly deepened by a fuller collection of the Spirit's testimonies to it. This is especially the case in those great and unquestioned truths of which we need not proofs, but the power of which we so imperfectly feel.

2. Always examine the context of the passages referred to. This is very important to a correct understanding of it. For this, as well as other reasons, it is very desirable that Paragraph Bibles should come into general use, in which the limits of the immediate context could be seen at a glance.

3. Mark carefully the place each doctrine holds in the whole system of revealed truth, and its connection with the rest. It would be of no little advantage to study carefully, so as to be perfectly familiar with, the synopsis of the whole, as it is given in the table of contents. A careful examination of this

would show at once the infinite fullness of Scripture, the harmony of its doctrines, and their relation to each other.

4. Let these Questions be a book for the closet. A portion of them studied prayerfully each day, and one Lesson each week, would be a source of incalculable spiritual strength. And by turning to the topic specially adapted to one's exigencies at any particular time, and so bringing the mind and heart into this active and vigorous contact with the special truths then needed, a still greater advantage would be secured.

In regard to the necessity of some such method as these Questions employ, we may be allowed to say a few words. The indoctrination of our churches as at present conducted is almost entirely a passive and receptive process. By such a process alone the soul can no more be nourished than the body. The process of appropriation and assimilation must be equally active. How much would the most gifted youth in our seminaries of learning acquire, if they heard lectures,

just as most people hear sermons and read good books,—without any succeeding effort to gather up and re-state what they had learned, so as to find out just what they had learned, or whether, in truth, they had learned anything?

Then again there is the tendency to mingle human authority with the testimony of God, so as to vitiate the only true ground of faith. For, just so far as our belief rests on traditions received from the fathers, or on the opinion of those above us or around us, or on demonstrations of their reasonableness, will they be powerless to comfort, sanctify or save. No building can be stronger than its foundation. If the latter be human, and so far as it is human, the faith built upon it can have only a human strength, and will be worthless in the conflicts of the soul.

These Questions were designed at first to meet these wants in the writer's own pastoral charge. They have been used there, and, as many testify, with great advantage. He expects to continue their use, and with increas-

ing benefit, by combining with them one or more lectures on each topic. Others also have used them as they were first published in the Central Presbyterian. It is their testimony and also the expressed wish of others for them that has led to their publication in this form. May the blessing of Him who works great spiritual results by instrumentalities apparently the feeblest go with them!

# QUESTIONS ON BIBLE DOCTRINE.

---

## PART FIRST.

### GOD THE CREATOR AND HIS FALLEN CREATURES.

#### SECTION I.

##### THE ATTRIBUTES OF GOD.

###### LESSON L

**GOD,—A SPIRIT, SELF-EXISTENT, ETERNAL, UNCHANGEABLE, AND INCOMPREHENSIBLE.**

*Sh. Cat., Ques. 4.*

*‡ Existence of God.*

1. **W**ITH what feelings should we enter upon the study of the great and holy God? Job xiii. 11; xl. 4. Isa. vi. 3–5. Ps. cxix. 18.

2. **W**hat are we taught of God in His works? Rom. i. 19; 20. Meaning of “in them,” and “Godhead,” there? State the argument from design, and give examples. *How much* does it prove?

3. **W**hat argument is furnished by conscience? Rom. ii. 14, 15.

4. **W**hat, by Providence? Acts xiv. 17.

5. **I**f this evidence for God is written on

## 14 QUESTIONS ON BIBLE DOCTRINE.

every thing in us and around us, why are mankind generally so ignorant of the true God? Rom. i. 21, 28.

6. Could we see God aright in His works, without His word?

7. Why should *all* God's works be diligently studied? Ps. xvi. 8; xxviii. 5; cvii. 43. Matt. vi. 26, 28. Ps. xix. 1, 2. Will the study of God in His works help to impress us with a sense of His constant presence?

8. What must be the effect of studying nature and history, apart from God?

9. What is Atheism? Practical Atheism? Ps. x. 4; xiv. 1. Rom. iii. 18.

10. Is this natural to man? Its great guilt? Its natural result as stated in Rom. i. 28? Meaning of "a reprobate mind?"

### ‡ Theology.

11. What is meant by Theology? By Natural Theology? True source of Theology? Is it a study for Ministers only? 1 Cor. xv. 34. Col. i. 10. 2 Pet. i. 2, 3.

### ‡ God a Spirit.

12. What is the first great truth in regard to the nature of God? John iv. 24.

What is *Spirit*? Have you fully as much evidence of *Spirit* as of *Matter*? And does all

this evidence prove their total difference, and the infinite superiority of the former?

13. How is the spirituality of God taught in 1 Tim. i. 17; vi. 15, 16?

14. What practical truth does it teach us in regard to His worship? John iv. 24. Meaning of that?

15. How do you explain those passages which attribute to God bodily parts and motions?

#### ‡ Self-existence.

16. Does SELF-EXISTENCE belong to our very idea of God? See John v. 26. Rev. i. 4. What is the proper exclusive name of God in the Bible, and its true meaning? Exod. vi. 3; iii. 14. Reverence with which the Jews regarded it? How usually translated and distinguished in the English Bible?

17. What duty and privilege of the creature does this perfection teach? Isa. xii. 2; xxvi. 4.

#### ‡ Eternity.

18. Is ETERNITY also essential to our idea of God? 1 Tim. i. 17; vi. 16. How is this perfection described in other passages? Ps. xc. 2; cii. 25-27. Isa. xliv. 6; lvii. 15. Rev. i. 8.

19. Can any other than an *eternal* God be a sufficient object of your trust? See Hab. i. 12. Deut. xxxiii. 27. Jer. xvii. 5-8, 13, 14.

## 16 QUESTIONS ON BIBLE DOCTRINE.

### ‡ Unchangeableness.

20. Must God be UNCHANGEABLE also? Ps. cii. 25, 27. Mal. iii. 6. Jas. i. 17. Must His purposes as well as His being be immutable? Num. xxiii. 19. Ps. xxxiii. 11. Isa. xlvi. 9, 10.

21. How do you explain those passages which speak of God as repenting, such as Gen. vi. 6. 1 Sam. xv. 11?

22. How is the unchangeableness of God a source both of alarm to the impenitent, and of joy to the believer? Can *you* rejoice that God is unchangeably holy?

### ‡ Incomprehensibility.

23. Can we COMPREHEND God? Job xi. 7, 8, 9. Isa. xl. 28. To understand fully God or His plans, what would be required? Must we then expect to find much beyond our comprehension, both in the doctrines of the Bible, and in His providence?

24. How should this truth affect us? Ps. xlvi. 10. Rom. ix. 20; xi. 33, 36.

---

## LESSON II.

### GOD,—HIS OMNIPRESENCE AND OMNIPOTENCE.

#### *Sh. Cat., Ques. 4.*

1. What attributes of God do each of these

words express? How are they expressed in the Shorter Cat., Ques. 4?

2. Omnipresence.

2. How is His OMNIPRESENCE proved and described in Ps. cxxxix. 1-12. Jer. xxiii. 23, 24? Repeat these passages.

3. Why is it very desirable to have such passages fixed in the memory, and made the subject of frequent, even daily meditation?

4. What constant memento and proof have we, in our own existence, and in the growth of every living thing, animal and vegetable, of God's universal presence?

5. How do you explain those passages which speak of God being in a particular place, as Gen. xxviii. 16; or in heaven, as Eecl. v. 2; or His going from one place to another, as Gen. xviii. 21?

6. Can we understand this truth? Ps. cxxxix.

6. How may we more fully and constantly realize it? What effect should it have upon us? Ps. cxxxix. 17, 18, 23, 24; [v. 17, "thy thoughts," i. e. this unremitting attention.]

7. How does it show the daring wickedness and folly of sinful indulgence, and especially of secret sins?

## ‡ Omnipotence.

8. Is OMNISCIENCE inseparable from omnipresence? How is it further described in 1 Chron. xxviii. 9. Job xxxiv. 21, 22. Prov. xv. 3. Heb. iv. 13?

9. Does God know all future things? Is. xlvi. 9, 10. What does all prophecy prove in regard to this? Could the future acts of free agents be foreknown, if in the mind of God they were not certain? Does this render us any the less accountable? Acts ii. 23.

10. In the light of this truth how does the true character of hypocrisy and all deception appear? Luke xii. 2. Eccl. xii. 14. Acts v. 1-10.

11. What comfort does it give to the true believer? Ps. lxxiii. 23, 24. 2 Chron. xvi. 9. [Meaning of "perfect" here?] Encouragement to the sincere inquirer? Ps. cxxxix. 1, 23, 24.

## ‡ Omnipotence.

12. What are some of the various ways in which the OMNIPOTENCE of God is taught in the Bible? Gen. xvii. 1. Ps. xxxiii. 9, 10; cxlv. 6. Is. xl. 12-17, 22-26; xliii. 11-13. Jer. xxxii. 17-19. Matt. xix. 26.

13. How is His power shown in Creation? In Providence? In Redemption?

14. Guilt and madness of opposing His will?  
 Is. xlvi. 9. Amos ix. 2, 3.

15. Comfort hence to believers, in trouble?  
 Ps. xci. 1. Job v. 17-19. When the world opposes?  
 Is. xli. 10; li. 12, 13. Luke xii. 4, 5.  
 In the workings of inbred sin? Eph. ii. 10; i.  
 19-22. Col. i. 11.

16. How shall we secure it as our strength  
 and consolation? Is. xl. 28-31.

---

### LESSON III.

#### THE WISDOM OF GOD.

1. What is wisdom? How does it differ from mere knowledge?

2. Repeat some passages declaring God's infinite WISDOM. Ps. civ. 24. Rom. xi. 33. Eph. iii. 9, 10. Jude 25.

3. God His own highest end.

3. What is God's highest *end* in all He does?  
 Rom. xi. 36. Col. i. 16. Rev. iv. 11. Prov.  
 xvi. 4. Isa. xlvi. 9, 11.

4. As God alone is infinitely and unchangeably good, could any other end than this secure to His creatures the highest and surest good? Is not this then the farthest possible from selfishness?

5. For the same reason that God must make His own glory His ultimate end in all things, is it not wicked in man to make himself his own end?

‡ Wisdom in Creation.

6. How is the wisdom of God manifested in *Creation*? Mention some instances of it.

7. How did God convince Job of His wisdom and power so as to humble him? Job xxxviii-xli. What does this show as to the importance of a right and enlarged study of natural science in education?

‡ In Providence.

8. Is God's wisdom shown also in *Providence*? Rom. xi. 33. Meaning of "judgments" and "ways" there?

9. How does it appear in His upholding and governing the natural world? What are the "laws of nature" called in the Bible? Jer. xxxiii. 25. Comp. Ps. lxxiv. 16, 17; civ. 13, 27-30.

10. How does it appear in God's dealings with His people? Rom. viii. 28.

11. How, in bringing good out of evil? Ps. lxxvi. 10. Give some examples of this from the Bible? From profane history, ancient and modern?

12. Can history be understood then, except as God is seen in it? How does all this show the importance of a proper study of history?

**2 In Redemption.**

13. What does the Bible represent as the highest manifestation of God's wisdom? Eph. iii. 9, 10. Who are meant by "the principalities and powers in heavenly places," there spoken of? Where do they see God's manifold wisdom? Comp. 1 Cor. i. 24. How are angels represented in 1 Pet. i. 12?

**2 Improvement.**

14. Is it not a high honour and privilege to be fellow-students with angels of this wisdom?

15. Is there not, in every dark and gloomy dispensation, boundless consolation to every believer, in this attribute?

16. Is it possible for us to grasp the plans and purposes of a wisdom so vast and deep as this? Rom. xi. 33. Eccl. iii. 11.\*

\* In this passage the clause "also He hath set the world in their heart," may be rendered, "He hath put eternity in them," in these things,—the every thing of the previous clause; and the meaning then will be—*He hath made these things part of an eternal plan*—“so that no man can find out the work that God maketh from the beginning to the end.”

17. What feelings should a view of this wisdom awaken in you?

---

#### LESSON IV.

##### THE JUSTICE OF GOD.

1. Meaning of *justice* or *righteousness* as an attribute of God? Comp. Deut. xxxii. 4. Ps. xi. 7. Jer. xxxii. 19.

##### ‡ Essential.

2. Is it essential to the Divine nature, and therefore immutable? Ps. lxxxix. 14; xcvi. 2; cx. 3; cxix. 142.

3. How is it shown in the law He has given? Ps. cxix. 138. Rom. vii. 12. And by its sanctions? Rom. ii. 5-11. Meaning of Rom. ii. 12. Comp. vs. 14, 15.

4. Does not His justice, then, forbid that the demands of this law should ever be set aside or lowered? Luke xvi. 17. Rom. iii. 31.

##### ‡ Remunerative.

5. What is *remunerative justice*? Ps. lviii. 11.

6. Must this always secure to the creature happiness in obedience? Rom. x. 5.

7. Can a creature lay the Creator under obli-

gation to bestow any further reward than this?  
Rom. xi. 35. Luke xvii. 10.

8. Is not a positive reward of the holy actions of imperfect men mentioned as an exercise of God's justice? Heb. vi. 10. Matt. x. 42. And even the forgiveness of sins in certain cases? 1 John i. 9. How can justice require this? Isa. liii. 11, 12. Heb. x. 23, last clause.

#### ‡ Vindictory.

9. What is *vindictive*, *avenging* or *punitive* justice? Ezek. xviii. 4. Rom. vi. 23. Jas. i. 15. Does this just as much as *remunerative* justice belong to His very nature? Ps. xciv. 1. Heb. x. 30, 31; xii. 29. Gal. vi. 7, 8. Meaning of "sowing to the flesh" and "reaping corruption," in this last text.

10. What do such terms as "fury," "wrath," "indignation," "jealousy," "fierceness of anger," when ascribed to God, in the Bible, teach us?

#### ‡ Impartial.

11. Proof of God's justice afforded by God's providence? Deut. xxviii. 15, 58, 59. Is. x. 5. Ps. xxxvii. 34-36. Esther vii. 10. Ps. ix. 15, 16. And in the whole nature of man, physical, social and moral? Prov. i. 31; xiv. 14. Gal. vi. 7. Rom. ii. 15.

## 24 QUESTIONS ON BIBLE DOCTRINE.

12. What does justice require in regard to the degree of *punishments*? Jer. xvii. 10.

13. Is justice violated if *rewards* are greater than are deserved, or by bestowing gifts utterly undeserved? Matt. xx. 1-15, especially ver. 15. Does not this passage, and indeed the very nature of the case, teach that there is no unjust partiality in bestowing *gifts* unequally, where *none* have any claim whatever?

14. Is God impartial? Does impartiality refer solely to the distribution of justice, and not of gifts? How is it expressed in Scripture? Rom. ii. 11. Meaning of this phrase, "respect of persons?" Comp. Eph. vi. 9. Col. iii. 25. 2 Chron. xix. 7.

### ‡ Consistent with Mercy.

15. Since it belongs to God's nature to punish sin, and that nature cannot change, how is it possible for you or any sinner to be saved? Gal. iii. 13. Rom. iii. 24-26.

16. How can the sufferings of Christ be consistent with justice? 1 Pet. ii. 24. John x. 18.

17. Could such a substitution of the innocent for the guilty, be consistent with justice, if Christ were a mere creature?

### ‡ And with Providential Inequalities.

18. How are the prosperity of the wicked,

and the suffering of the righteous, consistent with justice? Ps. lxxiii. 16-19. Prov. i. 32. Heb. xii. 10, 11.

*‡ Lovely and Awful.*

19. Is the justice of God, even in its most awful aspects, most lovely in the view of all holy beings? Rev. xix. 1-5. Do you love it?

20. What effects should the consideration of God's justice have upon us? Ps. cxix. 120. Heb. vi. 18; xii. 28, 29. Does it have these effects on you?

---

LESSON V.

THE GOODNESS OF GOD.

*‡ Meaning.*

1. Is not this word sometimes used to express all the moral perfections of God,—His moral excellence? Ex. xxxiii. 19, comp. with xxxiv. 6, 7. Matt. xix. 17. What does this teach in regard to the Divine benevolence? 1 John iv. 8.

2. As expressing a distinct attribute, what does it mean? Ps. xxxvi. 7-9; cxlv. 7-9.

*‡ In Creation.*

3. Evidences of it in His works of creation.
4. How is the natural evil in the world, as

## **26      QUESTIONS ON BIBLE DOCTRINE.**

storms, earthquakes, poisons, beasts of prey, etc., consistent with goodness? Gen. iii. 17, 18. Rom. viii. 19-22.

### **‡ In Providence.**

5. Evidences of it in His providence, first, in regard to the lower animals? Ps. civ. 10-28; cxlv. 15, 16. Is cruelty to the lower animals then a sin against God?

6. Evidences of it, in the general course of nature? Ps. civ. 13-15; cxlvii. 8, 14-18.

7. How does the Psalmist strikingly celebrate it in the whole of Ps. cxxxvi? The three chief manifestations of it there dwelt upon?

8. What particulars does the Psalmist adduce in proof of this goodness, in connection with various and severe afflictions, in that most beautiful and instructive Psalm, the cvii?

### **‡ Long-suffering.**

9. Evidence of His goodness mentioned in 2 Pet. iii. 9, and elsewhere? Meaning of "long-suffering" and "forbearance?" Its threefold design? Rom. ii. 4; ix. 22. Matt. xiii. 28, 29. How is it often abused? Eccl. viii. 11. Will God's patience last always? Ps. l. 21, 22. Prov. i. 24-32.

**‡ In Harmony with Justice.**

10. Is God's goodness always in perfect harmony with strict justice and holiness? Observe the connection of Ps. civ. 35; cxlv. 17, 20; cxlvii. 6, 11. Ex. xxxiv. 6, 7. See also Nahum i. 2, 3, 6, 7.

11. Since God's law is perfectly *good*, perfectly adapted to secure the happiness of His creatures, would it be kindness to them to suffer it to be violated with impunity? Does true benevolence then demand tenderness, or severity, toward sin and incorrigible sinners?

**‡ Origin of Evil.**

12. Natural evil is accounted for by the existence of moral evil or sin; but can we tell why God permitted this last? How wise must we be to know the reasons of what God does, when He has not told us?

**‡ Improvement.**

13. What are we taught in Matt. v. 44, 45, as to the extent of God's providential goodness, and our duty to imitate it? How does this passage show the nature of our love to enemies?

14. How has this goodness of God been manifested toward *you*? How have you been requiting it?

15. What is the effect of despising it? Rom.

ii. 4, 5. How may it be despised? Must not that wrath be in proportion to the degree of His goodness? (Force of the word "treasurest," in the last passage.)

---

## LESSON VI.

### THE LOVE, MERCY AND GRACE OF GOD.

#### 2 Love in Redemption.

1. What is the most amazing evidence of God's goodness? John iii. 16. 1 John iv. 9, 10.
2. As exercised in saving sinners, what is His goodness usually called in the Bible? Titus iii. 5; ii. 11. 1 John iii. 16.
3. Meaning of mercy? Heb. viii. 12. Of grace? Rom. iv. 4; xi. 6. Of the distinctions of *common, efficacious and distinguishing* grace? 2 Cor. vi. 1. Eph. i. 19, 20. 1 Cor. iv. 7. Distinction between the love of benevolence, or compassion, and of complacency?\*
4. Is every part of the sinner's salvation, the willing mind, as well as the gift of pardon, and the Holy Ghost, of pure grace,—a perfect gratuity? Eph. ii. 8, 9. Rom. v. 21. Phil. ii. 13.
5. Is not this an abundant consolation to the sinner bowed down with the burden of his guilt

\* "He loved thee with the love of compassion, that He might afterwards love thee with the love of delight."

and corruptions, but longing to be found in Christ and to be holy?

2 Greatness, in its Origin.

6. Greatness of God's love and grace, how shown in its *origin?* 2 Tim. i. 9.

2 In its Objects.

7. How shown by considering also the *objects* of it? Rom. v. 6-9. Eph. ii. 4, 5.

8. Is this saving grace extended to *all?* Matt. vii. 13, 14. Is there anything in those who are its objects that gives them any greater claim than others to it? 1 Cor. iv. 7. Rom. ix. 15, 16.

9. Does this make God partial? Matt. xx.

15. Rom. ix. 20-24. [See Les. IV. 14.]

10. Since all are alike guilty, and deserving of eternal death, is not God's love wonderfully displayed in saving so very many of these vile, guilty creatures?

11. Is there any injustice done to any of us by this grace, if He permit us to go on in our chosen way of sin, and visit with deserved wrath? Rom. ix. 22.

12. How are these "vessels of wrath" fitted to destruction? Hos. xiii. 9. But by whom are the vessels of mercy (ver. 23,) prepared unto glory? If, then, you are saved, whose will be

## 30      QUESTIONS ON BIBLE DOCTRINE.

the glory? 1 Cor. iv. 7. If you are lost, whose the blame? John v. 40.

13. How is God's goodness shown in His dealings towards those who, after all, perish? Rom. ii. 4, 5. Rev. xxii. 17.

### ‡ In its Provisions.

14. How is the greatness of God's love shown in the *method* and *means* of salvation? John iii.

16. Rom. iii. 24, 25. Gal. iii. 13; iv. 6. John xiv. 16, 17, 26.

### ‡ In its Results.

15. How is it shown by its *results*? In the forgiveness of His people's sins? Is. xlili. 25. Eph. i. 7. In their conversion? Eph. ii. 4, 5. In adoption and its privileges? 1 John iii. 1, 2. 2 Cor. vi. 17, 18. Gal. iv. 6. In the gift of the Spirit? Eph. ii. 18; iii. 16. 1 John ii. 27. In endless glory? Rom. viii. 17, 18. 1 Pet. i. 3-5.

### ‡ Constancy and Tenderness.

16. What are you taught of this gracious love in the following and like passages? Is. xlix. 15, 16; liv. 10. Rom. viii. 35-39.

17. How is the strength and the tenderness of this love expressed by the prophet in Zeph.

iii. 17; and above all by Christ in John xvii. 26?

18. Are *you* an object of this gracious, saving love?

---

## LESSON VII.

### THE TRUTH AND HOLINESS OF GOD.

#### ? Truth, its Meaning.

1. What is truth?

[It has been defined as the agreement, 1. Of our thoughts with the things thought of, the realities; 2. Of our words with our thoughts, and 3. Of our actions with our words.]

2. As an attribute of God what does it mean?  
See Num. xxiii. 19. Deut. vii. 9. Ez. xxiv. 14.

#### ? Covenant Faithfulness.

3. How is it expressed in Ps. xxxvi. 5. 1 Cor. i. 9? Connection in this last passage between His "faithfulness" and His "calling?"

4. How is the stability of His word illustrated in Is. xl. 6-8; li. 6; liv. 10?

5. By what does God represent Himself in the last passage as being bound? And in Heb. vi. 17, 18.

6. Are the promises of God thus confirmed by covenant and oath, addressed to all men indiscriminately, as are His invitations? Is. lv. 2,

3, 7. Matt. xi. 28, 29. John iii. 36. Is. xl. 1. Heb. vi. 12. To whom? Can you then lay claim to them?

7. Who secures the fulfilment of the conditions of God's covenant with His people, and so binds the truth of God to fulfil His promises? Heb. vii. 22. How is this taught in Rom. viii. 1, and 2 Cor. i. 20?

8. How is the value of these promises represented in 2 Cor. vii. 1, and 2 Pet. i. 4?

‡ In His Threatenings.

9. Does God's truth secure the execution of His threatenings as well as His promises? 2 Tim. ii. 13.

10. How do you reconcile with this such cases as that in Jonah iii. 4-10? Are these as well as His promises conditional? Jer. xviii. 7, 8. Ez. xxxiii. 14, 15.

11. Does God's truth then render the salvation of every unrepenting sinner impossible? Prov. xi. 21. Ez. xxxiii. 11.

‡ Improvement.

12. How does this subject show the great guilt and heinousness of unbelief? 1 John v. 10. In what ways may you commit this sin?

13. Rich comfort flowing from this attribute to the believer? Ps. xci. 4. Heb. vi. 17-19.

? Holiness.

14. What terms does the Bible use to express the sum of all God's moral perfections? Is. vi. 3. Ex. xv. 11. Ps. lxxxix. 35. Meaning then of holiness?

15. How is the holiness of God displayed in the creation of man? In His law and word? Ps. cxix. 96. Heb. iv. 12. And by His gospel? Eph. i. 4. Titus ii. 14.

16. Is not holiness represented as God's chief glory? See texts under Ques. 14; and also Rev. iv. 8, and xv. 4; and the oft-repeated name—"The Holy One of Israel." Meaning of "glory?"

17. What word is used to designate His holiness in Ps. xxvii. 4, and xc. 17? Does it not render Him infinitely lovely then, as well as glorious?

? Improvement.

18. What then is the highest glory, beauty and excellence you can possess? 1 Pet. iii. 3-5. Ps. cx. 3. Can you explain the figure in this last passage?

19. Does God make His own holiness the pattern and standard of what He requires in us? 1 Pet. i. 15, 16. 2 Cor. vii. 1.

20. Can there be any real happiness or salvation without it? Heb. xii. 14. *Are you holy?*

## **84      QUESTIONS ON BIBLE DOCTRINE.**

**How can you be made so? Eph. ii. 13. Tit. iii.  
5. 2 Pet. i. 4.**

**21. How should the holiness of God lead us  
ever to regard Him? Is. viii. 13. Lev. x. 3.  
Meaning of “sanctify” in these passages?  
How does every man, by sinning, treat God?  
Ps. l. 21. What does this show in regard to  
sin?**

## SECTION II.

### THE MODE OF GOD'S EXISTENCE. TRINITY IN UNITY.

#### LESSON VIII.

##### UNITY OF GOD AND THE TRINITY.

*Sh. Cat., Ques. 5 and 6.*

‡ Unity of God.

1. WHAT are we expressly taught concerning God in Deut. vi. 4; and impliedly in the whole Bible?
2. Does it not necessarily follow from His infinite perfections?
3. How may it be inferred from His works?

‡ How Denied.

4. To what error is allusion made in Is. xlvi. 7? To whom is that whole passage addressed? What do you know of Cyrus? Doctrine of the ancient Persians in regard to God? Meaning and origin of Dualism?
5. What is Polytheism? Idolatry? What evidence that it arose very early? Josh. xxiv.
2. To what form of it is allusion made in Job xxxi. 26-28?

## 36      QUESTIONS ON BIBLE DOCTRINE.

6. Its origin? Rom. i. 21-23, 28. What facts do you know as to the number and character of the heathen gods, illustrating this and other Scriptures?

7. Is the offering of religious homage to any other being, a practical denial of the unity of God? How has this been done even among many called Christians? How can you trace this result to the deep consciousness of guilt in souls ignorant of the work of the Divine Mediator?

8. Can the truth then of the divine unity be preserved, practically at least, without the knowledge of Christ's atonement and intercession?

### ¶ Trinity.

9. Was not this the very truth the Israelites were in the greatest danger of forsaking? Was not their whole system so framed as to counteract this tendency?

10. Can the fact then that in the language of revelation the Hebrew word for God, (Elohim,) when applied to the true God, is almost always plural, and joined with a singular verb, be sufficiently accounted for by the occasional use in that language, of the plural to express excellence?

11. Is not this fact, and are not also such passages as Gen. i. 26; xi. 7, Is. vi. 8, and

xlviii. 16, fully accounted for only by the doctrine of the Trinity?

12. Meaning of the word Trinity? What actual facts of Scripture teaching is it used to express?

‡ The Three Persons.

13. Are the Father, the Son, and the Spirit clearly distinct from each other? See the whole Gospel history, and as examples, Matt. iii. 16; xxviii. 19. John xv. 26. 2 Cor. xiii. 14.

14. How do these same passages prove them to be "equal in power and glory?"

15. What do such texts as Is. ix. 6, John i. 1-4, Phil. ii. 6, and John x. 30, prove in regard to the Son?

16. What do such texts as Acts v. 3, 4, and 1 Cor. ii. 10, 11, prove in regard to the Spirit? Are they not then "the same in substance?"

17. Meaning of the word "person" in the Catechism and Heb. i. 3? Can we tell in what this distinction consists? Is there any contradiction in it?

‡ Not Contradictory, but Incomprehensible.

18. Is it not incredible that we should be able to understand the mode of existence of the Infinite Spirit, when we cannot understand even our own?

## 38 QUESTIONS ON BIBLE DOCTRINE.

19. Has this doctrine been always violently assailed? Why? Who are meant by Sabellians, Arians, Socinians and Unitarians?

2 Fundamental.

20. Is it bound up in the whole scheme of salvation, and essential to it? 1 Pet. i. 2. John xvi. 13-15. What do these and similar passages teach as to the office of each person of the Trinity in our salvation?

21. How should the fact that these deepest mysteries of the Godhead are inseparably connected with our salvation, affect us?

---

### LESSON IX.

#### THE DIVINITY OF CHRIST.

2 Importance.

1. Importance to us sinners of the question whether He who was born in Bethlehem and died on Calvary is a divine person? Acts iv. 12, and Is. xlv. 22.

2 Names and Titles.

2. Meaning of "Christ" or "Messiah"? Is this then an official title, expressive of His offices of Prophet, Priest and King? What was the distinctive name by which He was known as a man when on earth? Its meaning?

**3. Meaning and origin of the designation, "The Son of Man?" Dan. vii. 13.**

[In the original, "one like a son of man," one appearing as a man.]

Does not Christ's constant assumption of this title in its definite form seem to be a claim to be the head of that everlasting kingdom spoken of by Daniel? See John v. 27. Is the use of the indefinite phrase "Son of Man" in the divine addresses to the prophet Ezekiel any real objection to this?

**4. Meaning of the phrase "Son of God?"** Is not this elsewhere, as in Luke iii. 38; Ps. lxxxii. 6, and John i. 12, applied to others? Manifest peculiarity of meaning as applied to Christ? John iii. 16. 1 John iv. 9.

**5. Repeat some passages in which He is emphatically called God. (Les. VIII. 15.)**

**6. Is the incommunicable name "Jehovah," applied to Him?** Jer. xxiii. 6. Comp. Is. xlvi.

**8. Meaning of "the Lord our righteousness?"** 1 Cor. i. 30. 2 Cor. v. 21.

**7. Does not the title, "the Lord," so constantly given Him in the New Testament, and the original of which is used in the Old Testament as the constant Greek equivalent of Jehovah, prove His identity with the Jehovah of the Old Testament?**

**8. In Rev. i. 8, 11, and xxii. 13, what titles**

## 40 QUESTIONS ON BIBLE DOCTRINE.

does He take? How are these totally inapplicable to a creature?

### ‡ Perfections and Works.

9. What divine *perfections* are ascribed to Him in Micah v. 2? In Heb. xiii. 8? In John xxi. 17; ii. 24, 25? In Rev. i. 8? And in Col. ii. 9? Explain the last.

10. What divine *works* are ascribed to Him, in John i. 2, and Col. i. 15-18? (Meaning of "thrones, dominions," etc., there?) In Mark ii. 5-11? In John v. 21, 28, 29, and 2 Cor. v. 10?

11. Is *supreme dominion* frequently ascribed to Him? John v. 22, where "judge" and "judgment" mean *govern* and *government*. Acts x. 36. Rom. ix. 5. Rev. xix. 16.

12. How do you explain the phrase "the first-born of every creature," Col. i. 15, in consistency with the next verse?

13. How are the miracles of Christ a proof of His divinity? How are they distinguished from miracles performed by others? Mention some of the most striking.

### ‡ Worship due.

14. Is divine worship rendered, and required to be rendered to Christ? John v. 23. Phil. ii. 9-11. Rev. v. 8-14. Is it forbidden to be

given to any creature? Matt. iv. 10. Rev. xxii. 8, 9.

‡ His human Life.

15. Is not the whole life of Jesus, considering His social position, His education, His people, the age in which He lived, the shortness of His life, His character, His claims, His teachings and their results, utterly unaccountable except by regarding Him as a Divine Person? (Read Young's Christ of History.)

‡ In Old Testament.

16. What are we taught by John i. 18, in regard to all the appearances of Jehovah recorded in the Old Testament; and of the Angel of the Lord so often identified with the Lord himself, as in Gen. xvi. 10, 13? Comp. Mal. iii. 1. Meaning of the word "Angel?"

‡ Subject, as Mediator.

17. Is it not important always to remember, that as "the Christ," the Mediator, possessing a human nature, and having voluntarily taken a position of inferiority, He necessarily held a very different relation to the Father, from that which He holds as the Divine, Eternal Son?

18. Does not this not only account for, but absolutely require the frequent expressions of

inferiority every where found, when His mediatorial character and work are spoken of?

19. Must a Christless soul, be a Godless soul?

---

## LESSON X.

### THE HOLY SPIRIT.

#### ? Meaning.

1. Does not the word "Spirit," express the essential nature of the whole Godhead, and the word "Holy," its moral perfections, and those of each person? What then are we taught by the use of this title "Holy Spirit," or "Holy Ghost," as the distinctive name of the third person?

#### ? Personality.

2. What is meant by the "personality" of the Holy Ghost? Why has this, rather than His divinity, been assailed? Proof of it?

3. Are there not passages like Pa. li. 11, where this title might signify merely a divine influence? Are not even such passages still more natural and impressive when it is regarded as the name of a divine person?

#### ? Attributes and Works.

4. What divine attributes are ascribed to the

Spirit in Heb. ix. 14? In Micah ii. 7? In Ps. cxxxix. 7? In Rom. viii. 26, 27? And in 1 Cor. ii. 10, 11? What work in Gen. i. 2?

5. What special gifts of a natural kind, are attributed to Him in Ex. xxxv. 30-35. Judges iii. 10; vi. 34; xi. 29; xiii. 25? What was the design of all these gifts?

8. Work of the Spirit in regard to the human nature of our Lord? Matt. i. 20. Is. lxi. 1-3. John iii. 34.

7. What works and gifts are attributed to Him in 2 Pet. i. 21? In John xiv. 26? In Acts ii. 4? And in 1 Cor. xii. 3-11?

8. What in John xiv. 16, 17? Meaning of "Comforter?" What is the same word translated in 1 John ii. 1, and to whom applied?

9. What summary of His work upon the world is given in John xvi. 8-11? Meaning of "reprove" there? What were these three convictions He was to effect, and the ground of each?

10. What does John xvi. 13, 14, teach as to the substance and design of His teaching? What test of truth does this furnish?

11. What work is ascribed to Him in Gen. vi. 3? In John iii. 5? In 2 Thess. ii. 13? In Eph. iii. 16? In 1 Cor. vi. 19? In Gal. v. 22, 23? In Rom. viii. 15, 16, 26? In Eph. iv. 30?

12. Meaning of "the witness of the Spirit?"

## 44 QUESTIONS ON BIBLE DOCTRINE.

of "being sealed by the Spirit?" and of His "making intercession?"

13. To what beautiful Old Testament symbol of His influences does 1 John ii. 20; 27, refer? Meaning of those passages? What kind of knowledge does He especially impart, which no man can give, and which cannot be lost?

### ‡ Necessity of His Influences.

14. How does Gal. v. 25 express the dependence and activity of the whole Christian life? Is He not then the Church's only hope? Is. xxxii. 15. Zech. iv. 6. How is this illustrated in this last chapter by the vision of the golden candlestick?

15. How are His Omnipotent and Omniscient influences as ministered by the Lamb, strikingly symbolized in Rev. v. 6? Comp. Rev. i. 4.

### ‡ How, and to Whom Given,

16. By whom is He sent and from whom? John xv. 26. To whom is He promised? Luke xi. 13. In what degree ought we to expect His influences? Eph. v. 18.

17. Were not these influences bestowed upon the Old Testament saints? Then how do you explain John vii. 39; xvi. 7? Comp. Is. xliv. 3, and Joel ii. 28.

2 Sins against.

18. What do you learn of sins against the Holy Ghost in Acts vii. 51; Eph. iv. 30, and 1 Thes. v. 19? How may we commit them? The consequences? Is. lxiii. 10. Heb. x. 29. Gen. vi. 3.

19. What is the only unpardonable sin? Matt. xii. 31, 32. How may this "blasphemy" be now committed?

20. What is the condition of a sinner, who by resisting, has grieved away the Spirit? Heb. x. 26, 27. Luke xix. 41, 42.

21. How are you treating this Holy Spirit?

## SECTION III.

### THE WORKS OF GOD.

#### LESSON XI.

##### CREATION.—ANGELS.

1. MEANING of “Create” in Gen. i. 1. Comp. Heb. xi. 3, and Ps. xxxiii. 6, 9.

{ End of Creation.

2. For what did God create all things? Rev. iv. 11. Prov. xvi. 4. How does creation display His glory? Rom. i. 20. Ps. civ. 24; xix. 1–3.\*

3. Does not Col. i. 16 declare that all things were created not only by, but for Christ, the Mediator? Is it by the perfect adaptation of creation to be a theatre for the work of redemption that it especially displays God’s glory?

4. What do you know of the opinions of the heathen about creation?

{ Bible Account.

5. Is there any intimation in Gen. i. 1 that

\* Omit the italics in v. 3: “No speech, no language; their voice is not heard;” i. e., in solemn silence they proclaim His glory.

the original creation of the world was at the same time with the six days' work mentioned afterwards? Is there not room here for the countless ages required by geological science, without doing violence to the natural meaning of the word *day* in the succeeding verses?

6. Mention the work of each of the six days, and observe the reason of this order?

7. What difficulties do you find in the account of the work of the fourth and fifth days, and how do you solve them?

### 8. Angels.

8. Who are the greatest of God's creatures? Meaning of the word "angel"? Does this term describe their office rather than their nature? Have we sufficient warrant to say they are pure spirits, without bodies of any kind? Meaning of Ps. civ. 4?

9. Their number? 2 Kings vi. 17. Ps. lxviii. 17. Matt. xxvi. 53. Heb. xii. 22. Their activity and power? Dan. ix. 21. Ps. ciii. 20. 2 Kings xix. 35.

10. Their different titles and orders? Col. i. 16. 1 Thes. iv. 16.

11. What are they called in 1 Tim. v. 21, and why?

12. What only two angels are named in the

Bible? What is said of Gabriel? Dan. viii. 16; ix. 21. Luke i. 19, 26, etc.

‡ The Archangel.

13. Is there but one Archangel? His name? What is said of him? Dan. x. 21; xii. 1. Jude 9. Rev. xii. 7. 1 Thes. iv. 16.

‡ Their Employments.

14. Their employments? Ps. ciii. 20; xxxiv. 7; xci. 11, 12. Heb. i. 14.

15. Do these glorious beings take a deep interest in all who love Christ? Eph. iii. 10. 1 Pet. i. 12. Luke xv. 10. Matt. xviii. 10.

16. Does this last passage imply that each individual has a guardian angel? What does it teach certainly? Heb. i. 14.

17. Are these holy beings employed often in works of judgment? 2 Kings xix. 35. Acts xii. 23. Is this really a part of their ministry "for the heirs of salvation?" How?

18. Mention some cases of deliverance wrought by them? Dan. vi. 22. Acts xii. 7, etc. May we not often be indebted to their instrumentality?

19. What do you learn of their service to the Church in Rev. i. 1? And at the last day? Matt. xiii. 41.

20. What glimpse is given us in Dan. x. 13, 20, of their ministry in the affairs of nations?

21. What are we taught by Jacob's vision, Gen. xxviii. 12; especially when compared with John i. 51?

*2 Relation to us and to Christ.*

22. Are they not represented as being in one family with the saints under Christ as their head? Eph. i. 10. Col. i. 20. Heb. xii. 22. Rev. v. 11, 12.

23. In order to this, must they not have been confirmed in holiness, secured from falling? May they not thus owe to our Redeemer their security?

24. What feelings should we cherish toward these holy beings?

25. What does this whole subject show of the intimate connection between the visible and invisible world?

26. How does it show the dignity and privileges of God's children, and the love of Jesus?

LESSON XII.

APOSTATE ANGELS.

*1 Their Sin and Punishment.*

1. Did all the angels continue in the estate wherein they were created? 2 Pet. ii. 4. Jude 6.

2. What is implied in 1 Tim. iii. 6, as to the sin by which they fell?

3. Nature and duration of their punishment?

Matt. xxv. 41. Rev. xx. 10. Texts under 1.

Meaning of "chains of darkness?"

2 Names.

4. Names applied to them? Matt. iv. 24, and 1 Tim. iv. 1. (Literally "demons.") 1 Kings xxii. 22. Eph. vi. 12.

2 The Devil.

5. Is there one spoken of as chief and leader, to whom the others are in subordination? Luke xi. 15, 18. Matt. xxv. 41.

6. Names given to him? Matt. iv. 1, 3; xiii. 38, 39. Luke xi. 18. John viii. 44; xiv. 30. 2 Cor. iv. 4. Eph. ii. 2; vi. 16. Rev. ix. 11; xii. 9, 10.

7. Is not the name "devil," (Orig. "diabolus,") applied to him, an entirely different word in the original from that also translated "devils," applied to all other evil spirits? According to the Bible then, is there not one devil only, while there are many "demons" or "wicked spirits?"

8. Meaning of this name, and "Satan," the corresponding Hebrew name? See Rev. xii. 10, and Zech. iii. 1. Also Job first chapter. Mean-

ing of the other names, Beelzebub, Abaddon, and Apollyon?

9. What are we taught by his being called "the prince," or "god of this world?" and "the prince of the power of the air?"

10. What do you learn of him from Job i. 6, 7, &c.? Comp. 1 Pet. v. 8, 9.

11. How can you show that he was the tempter of Eve?

12. What is meant in Heb. ii. 14, by his having "the power of death," and by Christ destroying him? Comp. 1 John iii. 8.

### 3. Their Power.

13. How is Satan's power shown in his temptation of Christ? What are his three temptations of our Saviour?

14. Did the power of evil spirits appear to manifest itself more fully, especially over the bodies of men, in the time of Christ than at any other period? What reason can you give for this? Comp. Gen. iii. 15, and 1 John iii. 8.

15. Can we define the limits of their power in this respect, even now, over wicked men?

16. Have Satan and evil spirits access to the minds of men? Matt. xiii. 19. John xiii. 2. Acts v. 3. 2 Cor. ii. 11; iv. 4.

17. Must not their knowledge and cunning in tempting men be very great? What is im-

plied by their temptations being called "a snare," and "wiles?" And by 2 Cor. xi. 14?

2 Improvement.

18. Considering the number, power and malice of these invisible foes, are we not in an alarming position? What should be your conduct? 1 Pet. v. 8, 9. Matt. vi. 13. (Meaning of "evil" there?)

19. What do you learn of the real condition of every impenitent person from Eph. ii. 2? And from 2 Tim. ii. 26? and Col. i. 13?

20. Are all these powerful spirits perfectly under the power of our Saviour? Is their power over man derived from his own depravity entirely?

21. How can we overcome them? Jas. iv. 7. How can we be enabled to make this resistance? Eph. vi. 10-18. From whom can you obtain this armour? Phil. iv. 13. 2 Cor. xii. 9.

22. Have you fled to Him? What promise have such in Rom. xvi. 20?

## LESSON XIII.

## GOD'S PROVIDENCE AND DECREES.

*Sh. Cat., Quess. 7, 8, 11.*

## ? Meaning and Extent of Providence.

1. Meaning of the word *providence*? What do you mean by the Providence of God? What two things included in it? Heb. i. 3. Ps. ciii. 19.

2. Does it extend to the least as well as the greatest things and events? Matt. x. 29, 30. Prov. xvi. 33.

## ? Over Nature.

3. How does God govern the material and irrational world? What do you mean by "general laws," and by "second causes"? See Jer. xxxiii. 25.

4. Does our being able to assign a particular cause for anything, or to show that it happens according to a general law, make it any the less a work of God? Gen. i. 11, 12, 20, 24. Jer. x. 13. Ps. cxlvii. 8, 9, 15-18. Matt. vi. 26-30.

5. Does not the power of every cause, in the natural world, consist in the properties and nice adjustments of material things? Do not these depend upon and require the power and wisdom

5 \*

D\*

of an infinite mind? See beside the above texts  
Ps. cxix. 90, 91; cxlviii. 6, 7.

Over man.

6. Are the hearts of men and their actions under God's control? Prov. xvi. 1, 9; xxi. 1. Jer. xi. 23. Phil. ii. 13.
  7. Is this consistent with free agency? [Tell, first, exactly what is meant by free agency.] See Prov. xvi. 9. Phil. ii. 12, 13. Acts xxvii. 22, 31. Mention some other Bible examples.
  8. How is God's Providence concerned in all truly good actions? Phil. ii. 13. 2 Cor. iii. 5. John xv. 5.
  9. How, in wicked actions? Ps. lxxvi. 10. Rom. ix. 17; and the whole history of Pharaoh. How did God harden Pharaoh's heart? Prov. i. 30, 31. Rom. i. 28. 2 Thes. ii. 11, 12.

## 2 Its End.



### § Decrees.

11. Did God create all things, and does He govern all things, without any plan? Is. xlvi. 9-11. Acts xv. 18.

12. As God had all possible knowledge from

eternity; must not His plan have been formed from eternity?

13. Must it not for the same reason have included in it everything? Would not any change of plan argue ignorance or weakness?

14. Is this what is meant by God's decrees? Ps. xxxiii. 11. Prov. xix. 21. Isa. xiv. 24. Job xiv. 5. Acts xvii. 26; iv. 27, 28. Eph. i. 11; iii. 11. Rev. xvii. 17.

15. What word does the Spirit use in Rom. viii. 29, and Eph. i. 5, 11, to express this fixed purpose or decree of God in reference to His people? Meaning of "predestinate?"

16. Is God's determining things beforehand inconsistent with men's doing as they please? Acts ii. 23; iv. 27, 28.

17. Can we conceive of God as the all-wise and supreme governor of the universe without these decrees, this plan or purpose, embracing all things? Is it not this plan which has firmly established all second causes, and the indispensable connection between means and ends?

### ¶ Improvement.

18. What does this whole subject teach us about chance? See 1 Kings xxii. 17, 34.

19. What about our entire dependence on God? Ps. cxxvii. 1-3. Jer. xviii. 1-6. What

**56      QUESTIONS ON BIBLE DOCTRINE.**

language becomes us? Is. lxiv. 8. Ps. xcvi. 1, 2, 10-12.

20. Is not a very large portion of the Bible, both historical, prophetical and doctrinal occupied in teaching this doctrine, that God governs in all things "according to the counsel of His own will," and "His eternal purpose?"

## SECTION IV.

### MAN, PRIMEVAL AND FALLEN.

#### LESSON XIV.

##### MAN'S ORIGINAL ESTATE.

*Sh. Cat., Quess. 10 and 12.*

*¶ His Immortality.*

1. WHEN God had completed all the rest of this lower world, with what solemn and open declaration of His purpose, did He introduce the creation of man as its ruler—its king? Gen. i. 26.

2. How is the origin of man's nature taught in Gen. ii. 7? Does not this teach that his life, unlike the life of the lower animals, results from the possession of a soul which is, in a special sense, the "breath" of God?

3. Does not this passage positively teach that the soul is a spiritual, and not a material substance? Is the very essence of man's being, then, in the natural image of God?

4. Does this also imply its immortality? To what extent can mere reason go in proving this doctrine?

5. Is it not involved in the whole teachings and design of the Bible? Gen. v. 24. Heb. xi. 10, 13. Job xix. 25–27. Ps. xvi. 9–11; xvii. 15; cxix. 19. And especially in its revelation of Redemption? 2 Tim. ii. 19. Matt. xxv. 46.

6. How do you explain such passages as Ps. vi. 5, and cxv. 17? Comp. Ps. cxv. 16, and Is. xxxviii. 18, 19.

#### § His Moral Nature and Dominion.

7. As regards the properties of the soul, in what did this image of God consist? Col. iii. 10. Eph. iv. 23, 24.

8. In what relation to the rest of the earthly creatures was he placed immediately on his creation? Gen. i. 28. Ps. viii. 6–8. Does Gen. i. 26, imply that this image of God was necessary to fit him for this dominion?

9. Must he not have been endowed with great knowledge to fit him for it? How can you show its extent? Gen. ii. 19, 20.

10. Must the creation of Eve, and all recorded in the second chapter of Genesis, have taken place on the sixth day? Gen. i. 27, 31, and ii. 4.

#### § Paradise.

11. Where did God put man as soon as created? Gen. ii. 8. Meaning of “Eden?”

Meaning and origin of the word "Paradise," used in Rev. ii. 7; and elsewhere?

12. His occupation there? Gen. ii. 15. What does this teach?

13. His relations to God and intercourse with him?

14. What two institutions of Paradise have survived the fall? Gen. ii. 3, 24. Are both these always and absolutely necessary to man's well-being?

15. Although the Sabbath was the seventh day in regard to the work of creation, was it not the first full day of man's existence? What does this teach of its importance and our duty?

#### § His Probation.

16. What special command did God give to Adam as the test of his obedience? Gen. ii. 16, 17.

17. Is the language of verse 16, consistent with the idea that our first parents were not allowed to eat of the tree of life during their probation? Meaning and design of this tree? Comp. iii. 22. Rev. ii. 7.

18. So far from this command being arbitrary, was it not the simplest possible way to teach man the grand essential truth necessary to his happiness,—in what his chief good consisted,—what was his being's only rule and end?

19. In order to teach him that obedience to his Creator's will was the only good, and disobedience the only evil, was it not necessary that the thing prohibited should be, in itself, harmless, without any moral character?

20. Have you not in this the reason why this tree was called "the tree of the knowledge of good and evil?"

21. Does it not still teach to all the race, that the expressed will of God is the only rule of the creature, and obedience to that, just because it is His will, the only real good?

---

### LESSON XV.

#### THE FALL OF MAN.

*Sh. Cat., Ques. 13, 15, 16, 17.*

2 Covenant Representation.

1. In the special command, Gen. ii. 16, 17, which God gave to Adam, on what condition was his life suspended? Was not this command then essentially a covenant, on God's part? Could Adam do otherwise than gladly agree to it? Why called a "covenant of works," and "of life?" Gal. iii. 12.

2. Did God, in it, regard Adam as the representative of all his posterity, and treat the whole

race as in him? Gen. iii. 15-20. Rom. v. 18. 1 Cor. xv. 22.

**¶ Necessity and Benevolence.**

3. Had this not been so, must not each individual have had his probation himself? Could we have had a fair probation thus, when each one had first to pass through a long period of infancy and ignorance?

4. Did not Adam then possess advantages for such a probation very far beyond what any of his descendants could have had? What were they?

5. Does not this whole arrangement then display both the wisdom and goodness of God? And is not the representative character of Adam involved; by the perfections of God, in the constitution of our nature, and inseparable from his natural relation to us?

**¶ The Penalty.**

6. How does the fact that the thing prohibited was itself so little, and brought the heart of man in direct contact with the authority of his Maker, show at once God's goodness and the enormity of the sin of eating the forbidden fruit?

7. What was the death threatened? Gen. iii.

10. Eph. ii. 1. Gen. iii. 19. Rom. vi. 28.  
Matt. xxv. 46.

*2. Fall and Immediate Effects.*

8. Describe the circumstances of the fall.  
Gen. iii. 1-8.
  9. What do you learn from this, of the insidious nature of all temptation? of the secret beginning of all actual sin? and of your only security? Are we in especial danger from our nearest friends often and our tenderest affections?
  10. Immediate effects upon our first parent?
  11. Did the threatening of death, then, begin to be effected in the very moment of their sin, by the separation of their soul from God?
  12. How do the excuses of Adam and Eve show the fearful depth to which they had at once been plunged, and the virulence and folly of sin?
  13. Can we conceive it possible for Adam, left to himself, with this disposition engendered by his sin, ever to have recovered himself, or have taken any single step thereto? Must one single act of sin then forever deprave a soul?
- 3. Effects on their Posterity.*
14. Has the sentence pronounced by God upon our first parents, and the character in-

duced by their fall, actually descended to all their posterity? Rom. v. 12. Ps. li. 5. Eph. ii. 3. John iii. 6. Job xiv. 4.

15. Have we here then positive evidence that Adam's sin is charged upon us, in virtue of our connection with him? What is this doctrine usually called?

16. Are the acts of a representative always counted as the acts of those whom he represents?

#### Same Principle in Redemption.

17. How does the apostle state the evidence of this doctrine in Rom. v. 13, 14? Who are meant by "them that had not sinned after the similitude of Adam's transgression?"

18. What comparison does he institute in the last clause of vers. 14, and carry out in vers. 18 and 19? How does he limit it and contrast the two cases in vers. 15 and 16? Comp. 1 Cor. xv. 45.

19. Does not the pure mercy of God thus apply the same principle to work your salvation, which his goodness first employed to secure to you the easiest and safest probation, but which by Adam's sin wrought your ruin?

20. In neglecting or rejecting an offered Christ, is not your sin then far greater than Adam's?

## LESSON XVI.

## DEPRAVITY OF MAN—ORIGINAL SIN.

*Sh. Cat., Quess. 14, 17, 18.*

1. In what two things does the Apostle in Eph. ii. 1, 3, (last clause,) sum up the fallen state of man?

## 2. Nature of Sin and Guilt.

2. In what does his *sinfulness* consist? Rom. v. 19. Eccl. vii. 29. Jer. xvii. 9. Eph. ii. 1-3.

3. What is sin? 1 John iii. 4; v. 17. Does the law require perfect holiness of nature and heart as well of life? 1 Pet. i. 16. Luke x. 27.

4. Is it not the disposition of heart, the moral nature, that gives to all conduct its moral character? Matt. xv. 19; xxiii. 26. Rom. xiv. 23. Tit. i. 15. Can all sin then consist in voluntary action?

5. Meaning of "guilt" in the Bible? Gen. xxvi. 10; xlii. 21. Lev. v. 2, 17; vi. 4. Matt. xxvi. 66. Rom. iii. 19. Meaning of the phrase "the guilt of Adam's first sin?"

## 3. Native.

6. Has man "by nature," by his very birth, a moral character, and what is it? Ps. li. 5; Eph. ii. 3. Ps. lviii. 3. Gen. v. 3. Job xiv. 4. Rom. viii. 7, 8.

7. Meaning of John iii. 6? Scriptural sense of the word "flesh," as applied to man's character? See Gal. v. 19-21. How does John iii. 3, prove this depravity to be native?

? Universal.

8. Is this depravity declared to be *universal*, and thus also proved to be *natural*? Ps. xiv. 1-3, Rom. iii. 10-12, 23.

9. How do all history and experience confirm this?

? Total.

10. Is this depravity *total*? Gen. vi. 5, and viii. 21. Jer. xvii. 9. Rom. viii. 7, 8. Meaning of "total" as applied to depravity? Rom. iii. 11. Hos. x. 1.

11. How is this consistent with the personal and social virtues of unrenewed men? Rom. iii. 18. 1 Cor. x. 31. Do these virtues spring from the fear of God, and aim at His glory?

12. How does this depravity affect all the powers of the soul and body?

13. Why does not this depravity of heart produce all its results in every case? Ps. lxxvi. 10; xlvi. 10. Prov. xvi. 9; xxi. 1. Have we each the seeds of *all* sins within us?

14. How does the deceitfulness of the heart, (Jer. xvii. 9,) show the extent of this depravity? Meaning of "desperately wicked?"

15. While unregenerate, is every word and action sinful? Prov. xxi. 4. Rom. viii. 8. Heb. xi. 6.

2 Helplessness.

16. Does this depravity render us totally helpless? Rom. v. 6. Jer. xiii. 23. Matt. vii.

18. John vi. 44. Is this inability any excuse for the depravity that produces it? John v. 40. Gen. xxxvii. 4.

17. Under what striking figure is this inability taught in the Bible? Eph. ii. 1. Col. ii. 13. How do these same passages show it to be guilty?

18. How is the power of this depravity shown in the experience of the Christian? Rom. vii. 15-23. Gal. v. 17. How did Paul, and how ought we to feel under it? Rom. vii. 24.

19. Have you gone to Christ to have this depraved heart cured,—and are you daily resisting it?

**LESSON XVII.**

**THE LAW, SIN, AND THE PENALTY.**

*Sh. Cat., Quess. 19, 40, 41, 83, 84.*

2 Law, in the Heart.

1. When Adam took the forbidden fruit,

what other law did he violate, beside that in Gen. ii. 17? Gen. i. 27.

2. Was this law in the heart necessarily included in the image of God in which he was created? Would not the violation of such a law obscure, and in part obliterate the law itself?

3. Did this render another law necessary? Why? Rom. iii. 20. Gal. ii. 19.

? Published at Sinai.

4. Is the law of the Ten Commandments the very same written on Adam's heart, but adapted to all his relations, to his changed character and circumstances?

5. Must not this law then present anew the image of God, and hence be perfect and unchangeable?

6. Was the very giving of this law, itself a gracious act, and an effect and evidence of God's redeeming work? Ex. xx. 1. Gal. iii. 17, 19.

7. How is its design stated? Gal. iii. 19, 21-24. Rom. v. 20; vii. 7-13.

8. Why was it delayed till 2500 years after the fall?

? Enormity of Sin.

9. In what does the exceeding sinfulness of sin appear? Rom. vii. 12, 13. Ps. li. 4. Is. i.

- 2, 3. Jer. ii. 11, 18. How does it deny or condemn all the perfections of God?
4. 10. What terms does the Bible use to express its heinousness? Gen. vi. 11. ("Corrupted," &c. &c. "made rotten." Comp. Jer. xlii. 7.) Job xl. 4. Prov. xi. 8; xvii. 20. Isai. 2. Jer. xliv. 4. Ez. xxxvi. 29. Col. i. 21. Heb. iii. 13. 1 John ii. 11.

11. Mention some of the aggravations of sin, from the character and station of the sinner, and those sinned against;—from the peculiar nature of the sin;—from the circumstances of time and place? See Larger Cat., Ques. 151.

12. What is represented as the crowning, damning sin? John iii. 18, 36; xvi. 9.

13. Is there a sin for which there is no forgiveness? 1 John v. 16. Mark iii. 28–30. Heb. vi. 4–6; x. 26, 27.

### 2. The Penalty. Temporal.

14. In what does the Bible sum up the penalty of the law, or the punishment of sin? Gen. ii. 17. Rom. vi. 23. Three degrees of this death?

15. In temporal death are all temporal evils naturally included? Gen. iii. 16–19. Show the greatness of these and their connection with sin?

not to vindicate

### 3. Spiritual.

16. Meaning of the phrase, "Communion

with God?" In the loss of this, (Gen. iii. 8,) what more dreadful form of this death is involved?

17. Is this separation of the soul from God the very essence of misery? Job xxiii. 2, 3. 2 Thes. i. 8, 9.

18. How is its horrible nature—its misery and loathsomeness, represented in Zech. xiv. 12, as the rotting of the powers of the soul; and in Is. lxvi. 24?

19. How does the Bible describe further these two classes of punishments inflicted in this world,—first, the outward? Deut. xxviii. 15–20. Mal. ii. 2. Eccl. ii. 26. Prov. xv. 6. Rom. vi. 21. Prov. xiv. 22;—secondly, the inward? Eph. iv. 18, 19. Rom. i. 28. 2 Thes. ii. 11. Ex. xi. 10. Is. lvii. 20, 21. Heb. x. 27.

### 2 Eternal.

20. How does it represent this death as continuing in the world to come? 2 Thes. i. 7–9. Matt. xxv. 41. Rev. xxi. 8.

21. Will this include the body at last as well as the soul? Dan. xii. 2. John v. 28, 29.

22. Mention some other passages to prove the eternity of these punishments? Matt. xxv. 46. Luke iii. 17. John iii. 36. Jude 7. Mark ix. 43, 44. Luke xvi. 23–26.

? Improvement.

23. Can any sin be a little thing? What is said of those who trifle with or laugh at sin? Prov. xiv. 9.

24. How do the folly and madness of sinners appear? Is. xlvi. 9. Ez. xxii. 14.

25. Who are now the subjects of this wrath and curse due to sin? John iii. 36. Gal. iii.

10. Is this *your* condition yet? May such a one think himself safe, and yet be lost? Matt. vii. 21-23. Prov. xiv. 12; xxx. 12.

PART SECOND.  
THE SALVATION OF GOD.

SECTION I.

THE COVENANT OF GRACE.

LESSON XVIII.

THE ORIGIN AND PLAN OF SALVATION.

*Sh. Cat., Ques. 20.*

¶ All Men Lost.

1. In what condition does the Bible teach us that all men are by nature? See Les. XVI. 1.
2. What is necessary in order to their deliverance? See Les. IV. 2, 3, 4, and Les. VII. 19, 20.
3. Is it possible for man to do either of these, to exhaust the penalty of the law, or present the holiness it demands? Can any created being do it?
4. Did not the inflexible holiness and justice of God seem to bind Him to their punishment?
5. How did He treat the fallen angels? Can you tell why He passed them all by, and chose to save fallen men?

## ? The Election of God.

6. Did He choose to save all men, or only a part, and pass by the rest? Rom. ix. 18, 21-24; xi. 7.

7. What are the objects of this salvation called? Is. lxxv. 9. Matt. xxiv. 22, 24, 31. Luke xviii. 7. Rom. viii. 33; xi. 7. Col. iii. 12. 2 Tim. ii. 10. 1 Pet. i. 2.

## ? Its Grounds and Results.

8. Why are they so called? Mark xiii. 20. Eph. i. 4. 1 Thes. i. 4. 2 Thes. ii. 13. John xv. 16, 19. Rom. ix. 11; xi. 5. *In whom* was this choice made, and *by whom* carried into effect?

9. Has God revealed to us the reasons of this choice? To what solely is it ascribed in Rom. ix. 15, 20, 21? And in Eph. i. 5, 11? Are we sure, however, that it is not arbitrary, but directed by infinite wisdom? Eph. i. 8. Rom. xi. 38.

10. Does He carefully exclude from any share in being a ground of this choice any supposed good in these elect above others? Rom. ix. 11. 1 Cor. iv. 7. 2 Tim. ii. 9. Tit. iii. 5.

11. What, on the other hand, is declared to be the design and result of this election to those who are its objects? Eph. i. 4, 5. 2 Thes. ii. 13.

12. As all were alike condemned and lost, and must have been for ever so, had it not been for this gracious election of God, is it not the sinner's only hope? and the sole origin of the plan of salvation? Eph. iii. 4, 5. John iii. 16.

**2 The Covenant.**

13. What is this plan of salvation called in Is. lv. 3? What three parties are here mentioned or referred to, as concerned in this covenant? In whom were the mercies promised to David made sure? Comp. Acts xiii. 34.

**2 Original Parties.**

14. Between which of these parties was the covenant originally made? and when? Eph. i. 3, 4. 2 Tim. i. 9. Tit. i. 2. To whom alone could the promises mentioned in this last text have been made before the world began?

15. By whom alone are the conditions of this covenant fulfilled, and what are they? Matt. xxvi. 28. Heb. x. 14. Rom. v. 19; x. 4. See Les. VII. 7.

16. What is Christ represented in Heb. x. 5-9, as engaging to do, and doing? And in ver. 10, the effect of it?

**2 Third Party.**

17. Who are the party to be finally benefitted

by this covenant? John vi. 37; xvii. 2, 6. 2 Tim. i. 9. Eph. i. 3, 4. Acts xiii. 48. Is their cordial assent necessary in order to enjoy its blessings? Rom. i. 16; x. 4. John i. 12. And does the covenant itself make provision for securing this assent? John vi. 37, 44, 45. Heb. viii. 9, 10.

18. Why is it called a "covenant of grace?" Eph. i. 6, 7; ii. 7, 8. Tit. iii. 5-7.

19. How may you express briefly the Scriptural relation of these three parties in the covenant? Ans. God, the *sovereign giver*, Christ, the *sole executor and surety*, and man, the *mere receiver*.

20. Are not all its blessings offered freely to you? Is. lv. 1-3. Do you accept the offer as a lost, helpless sinner?

### LESSON XIX.

#### DISPENSATIONS OF THE COVENANT.

1. Has the covenant of grace been always administered in the same way? What are the two prominent ways called?

2. What does the word "Testament" mean in every place where it occurs in the Bible, excepting perhaps Heb. ix. 16, 17, and indirectly, even there? See Heb. viii. 6, 7, etc. Is this

word "covenant" very often used in the Bible to express the arrangements of God with men?

[Over one hundred and eighty times.]

**¶ Gradual Development.**

3. When and how was the covenant of grace first made known? Gen. iii. 15.

4. How was this promise of its salvation gradually unfolded in the revelations made to Noah? to Moses? to David? to Isaiah? etc.

**¶ In Promise and Type.**

5. In what two ways especially was it administered *before Christ's* coming? See Rom. i. 2, and Heb. x. 1.

6. What was the chief subject of all the *promises* of the Old Dispensation? 1 Pet. i. 10, 11. Rev. xix. 10.

7. Were all the prophecies but forms of promise? What relation had the prophecies concerning other nations, and those fulfilled before the coming of Christ, to this covenant?

8. What was the first and central *typical* institution? Gen. iv. 4. When first established?

**¶ The Mosaic Ritual.**

9. When and how was this afterwards greatly enlarged? Ex. xxv.-xl. and Lev. i.-ix.

10. What cardinal doctrine of the covenant

of grace, its very foundation, was held forth by sacrifices? Lev. xvii. 11. Heb. ix. 22.

11. Were all the terms of this covenant, its blessings, and its conditions as afterwards fulfilled by Christ its Mediator visibly set forth in the types of the ceremonial law? Heb. viii. 5; ix. 1, 9, 23.

12. May not that law then be regarded as the "Gospel made visible?" Its great advantage to us?

13. By what particular covenants with man was the covenant of grace administered before Christ? Gen. ix. 8-17; xvii. 1-14. Ex. xix. and xx. chapters.

#### ¶ Noachic Covenant.

14. Into what two parts is the Old Testament Dispensation divided by the covenant with Noah? How did these differ, in visible symbols? See Gen. iii. 24; ix. 13. And in privileges?

15. What grant originally made to Adam had he forfeited by his fall? Gen. i. 28, 29. Was this grant in substance, now, renewed to Noah as redeemed, as representing God's Church, and as the result of the atonement typified by Noah's offering? Gen. viii. 20-22; ix. 1, 2. To whom then does the world belong? Matt. v. 5. Rev. v. 10.

The Covenants of Abraham, Perpetual, &c.

16. Into what two parts does the covenant made with Abraham divide this period? What did this covenant originate? Is it, as well as that with Noah, to be in force to the end of the world? Rom. iv. 11-13; Gal. iii. 29.

*¶ Mosaic, Temporary.*

17. What are the two parts usually called into which the Mosaic covenant at Sinai divides this period? Why was this added? Gal. iii. 19. Was it entirely subservient both to the Abrahamic covenant, and to the covenant of grace? Gal. iii. 16-19, 24. Les. XVII.

18. Was the Mosaic dispensation necessarily temporary? What is meant by the *first* or *old* covenant, in Heb. viii. chapter, and the *new* and *better* covenant with which it is there contrasted?

*¶ The Present Dispensation.*

19. In what respect is *this* dispensation better than the old? and what are its distinctive marks? Is. xxx. 26. Heb. viii. 6-9. John iv. 21, 23. Joel ii. 28, 29. Mark xvi. 15.

20. What is it called in 2 Cor. iii. 8, and why? What in Acts ii. 17? Heb. i. 2, and other places? What do you learn from this? What only other dispensation can follow? 1 Cor. xv. 25-28. Rev. xxi. and xxii. chapters.

21. Are not our privileges far greater than were enjoyed by those who lived in Old Testament times? Matt. xiii. 16, 17. Luke vii. 28.

22. Ought not our faith and love and holiness then to be greater? What will be our condemnation if we fail to improve these privileges? Heb. ii. 2, 3; x. 28, 29.

## SECTION III.

### THE MEDIATOR OF THE COVENANT.

#### LESSON XX.

##### THE OFFICE OF MEDIATOR.

*Sh. Cat., Quest. 21, 22.*

1. UNDER what heads may what the Bible teaches of this great covenant be included?

*Ans.* Its Mediator, its blessings, its duties, its seals, and its outward administration.

##### ? The One Mediator.

2. What is Christ called in 1 Tim. ii. 5, and Heb. viii. 6, and ix. 15? Meaning of "Mediator?" Why so called? Is there any other?

3. Who is called a Mediator in Gal. iii. 19? Why? Deut. v. 23-27. Is this the only sense in which Christ is Mediator?

##### ? His Two Natures.

4. Why was it necessary that the Mediator should be God? John x. 18, 28. Heb. vii. 24-28; x. 11-14.

5. Why must He be man? Rom. viii. 3.

Heb. ii. 10-18. Meaning of first clause of verse 11 of this passage? What are verses 12 and 13 designed to show? Who are meant by "children" in verse 14? Meaning of verse 16? (See margin.) Why is the phrase "the seed of Abraham" used rather than the seed of Adam?

6. Had Christ a perfect human soul as well as body? Luke vi. 52. Matt. xxvi. 38. Heb. ii. 17; v. 7.

*? His One Person, Divine.*

7. Do these and like passages teach that these two natures are perfectly distinct, though indissolubly united in one person?

8. Is it a *divine* person, the person of the Eternal Son, in whom the human nature is thus united with the divine? Are the acts then of both natures equally the acts of the one divine person?

9. Does the Bible in virtue of this union of natures, very naturally give titles to the Divine person drawn from His human nature? Mark viii. 38. 1 Tim. ii. 5.

10. How is this truth spoken in 1 Tim. iii. 16? Why called "a mystery of godliness?"

11. Is He now, and will He always continue to be man? Heb. i. 3; x. 12. How is He represented in Rev. v. 6, and xxi. 23?

§ His Mediatorial Work.

12. As Mediator, what relation does He hold to the Father? John xii. 49; xiv. 28.

13. When did Christ enter on His work as Mediator?

14. By what names expressive of His mediatorial offices is He called in the Old Testament? Gen. xl ix. 10. Deut. xviii. 15. Ps. ii. 6; ii. 2. Dan. ix. 25. Is. xlii. 1. Zech. vi. 12, 13. Is. Ixiii. 9. Mal. iii. 1. Meaning of each of these titles?

15. In relation to His people what is He called and His work? Is. lix. 20. Rom. iii. 24. Meaning of these terms? What do they imply as to our state?

16. How does Christ redeem His people? 1 Cor. vi. 20. John x. 28. Rom. i. 16. What was the price? Gal. iii. 13. 1 Pet. i. 18, 19. How does He redeem by His power? Tit. ii. 14; iii. 5. Col. i. 9-11. 1 Pet. i. 5. Phil. iii. 21.

17. Can those thus redeemed be again enslaved and lost? Heb. ix. 12. John x. 28, 29. Rom. viii. 38, 39. 1 Pet. i. 5.

18. What is stated as the grand design and result of the Mediator's work in Eph. i. 10. Col. i. 19, 20? Rev. v. 9-13?

19. What special encouragement and consolation does the fact that Christ is a man just like us, sin only excepted, give to sinners who trust in Him? Heb. ii. 18; iv. 15, 16.

## LESSON XXI.

## OFFICES OF CHRIST.—THE PROPHETICAL.

*Sh. Cat., Ques. 23, 24.*

1. Into what three parts is the work of Christ as Mediator divided? How are these offices implied in the name Christ? *Les. IX. 2.*

2. On which of these were the others founded? *Heb. vii. 24, 25.* Which was the first exercised?

{ Nature of this Office.

3. Meaning of “Prophet?” What was the test of a true prophet? *Deut. xviii. 20–22; xiii. 1–3.*

4. Were all the prophets under the Old Testament, and in the beginning of the New, a mere result of Christ’s prophetic office? *1 Pet. i. 10, 11; iii. 19, 20.* How?

5. Was it the work of this office to reveal the work of His other two offices, and the will of God in regard to them? *Rev. xix. 10.*

6. What is Christ, as the Eternal Son, called in John i. 1? *Comp. ver. 14.* Why? *John i. 9; 18. Matt. xi. 27.* Has God ever made himself known to us, except through Christ? See, besides the last texts, *John i. 3 and Col. i. 16.*

7. Into what three periods does Christ’s work,

as a Prophet, naturally divide itself? Explain Deut. xviii. 15.

8. In what two ways does Christ teach us?

*? By His Word.*

9. What different methods has He employed in revealing His *Word*?

10. Difference between *dreams* and *visions*? Meaning of "types" and "symbols"?

11. Meaning of "inspiration"? And proof that the words as well as the thoughts of the Scriptures are inspired? 2 Tim. iii. 16. 2 Pet. i. 21. 1 Cor. ii. 13.

[This last clause, "comparing spiritual things with spiritual," means rather, "explaining the things of the Spirit, in the words of the Spirit."]

12. To whom then does the threatening in Acts iii. 22, 23, apply?

13. What renders our guilt in neglecting His teachings greater than that of those before Christ came? Heb. i: 1, 2; ii. 2, 3; xii. 25.

14. How was Christ's personal teaching in the flesh distinguished? Matt. vii. 28, 29. Luke iv. 22. John vii. 46.

15. In what respects have we great advantages as to Christ's teachings, even over those who heard Him in the flesh? How was it with the Apostles themselves before the day of Pentecost?

16. Is the revelation of truth in the Bible, complete?

2 By His Spirit.

17. How does Christ teach us by the Spirit? How, then, do these two ways differ? What is necessary to correct sight, besides the object and light?

18. Can we have any proper knowledge of any truth without this teaching of the Spirit? John iii. 3, 5. 1 Cor. i. 18; ii. 14, 15.

19. What effects of this teaching are mentioned in Eph. i. 18, 19?

20. How are these effects more fully shown in Les. X., Quess. 9-13?

21. How does the experience of every Christian prove this teaching? Rom. viii. 5. 2 Cor. iii. 18. Tit. iii. 3-6.

22. For what did the Psalmist, though inspired, pray? Ps. cxix. 18. How much more ought we to pray for it? What encouragement and warning in Prov. i. 23, etc?

2 His Example. Improvement.

23. In what peculiar and powerful way does His *example* teach? Matt. xi. 29. Luke ix. 23. 1 Pet. ii. 21.

24. Explain the beautiful description of this

office of our Lord, given in Is. lxi. 1-3? Comp. Luke iv. 17-21.

25. Of what value is all human knowledge and wisdom, without this spiritual teaching of Christ? John viii. 12; xvii. 3. 1 Cor. i. 20, 21.

26. What is absolutely indispensable in order to receive and profit by His teachings? Matt. xi. 25, 29; xiii. 11-15. John vii. 17.

27. Do *you* love and submit to His teachings, and copy His example?

## LESSON XXII.

### CHRIST'S PRIESTLY OFFICE.

*Sh. Cat., Ques. 25.*

#### ‡ Its Nature.

1. What is the business of a priest? Heb. v. 1.
2. What is said of his qualifications, and appointment in Heb. v. 2, 4?
3. How do all these meet in Christ? Heb. v. 5-8; iv. 15; ii. 17.
4. Is man or God the direct and first object of this office? Heb. v. 1; ix. 14. Its design in regard to man? Heb. ii. 17; ix. 14.

#### ‡ Revealed by Types.

5. Who at first performed priestly duties?

To whom was the office afterwards restricted?  
Describe the Aaronic priesthood?

6. Were all these types of Christ? and mere *results and representations* of His priestly office?

7. What still more striking type of this did He provide in His dealings with the Old Testament Church? Gen. xiv. 18, etc. Ps. cx. 4.

8. In what particulars was the priesthood of Melchizedek typical? Heb. vii. 1-3. Meaning of the names Melchizedek, Salem, and of the different clauses of ver. 3?

#### ‡ Its Excellency.

9. How did this show that Christ's priesthood was to be superior to, and different from the Aaronic? Heb. vii. 11, 21, 23, 34.

10. What precious inference from this in the next verse, Heb. vii. 25?

11. In what respects was Christ superior to all other priests? Heb. vii. 26-28.

12. What are the two chief parts of Christ's priestly office? Heb. ii. 17; vii. 25.

#### ‡ His Sacrifice.

13. How does He "satisfy divine justice?" What sacrifice did He offer? Heb. ix. 26.

14. Was He not offering this sacrifice during the whole period of His humiliation? Gal. iv.

4, 5. Phil. ii. 6-8. Matt. xx. 28. How? Heb. ii. 14. Is. liii. 2-5.

15. When and how was it consummated? Heb. ix. 12. 1 Pet. i. 19. Rev. v. 9.

16. In what circumstances of desertion, indignity, and cruelty did He make this offering?

17. How do the Scriptures show the intensity of His sufferings? John xii. 27. Matt. xxvi. 36-44. Luke xxii. 44. Matt. xxvii. 46. Heb. v. 7. Is. liii. 10. Ps. xxii. 1-20.

18. What was the peculiar element in these sufferings that so aggravated their intensity and made them different in nature from all others? Heb. vii. 26. 2 Cor. v. 21. 1 Pet. ii. 24. Is. liii. 6.

#### § Its Infinite Value.

19. What gave to this sacrifice its infinite value? Heb. ix. 14. Col. i. 19, 20. Acts xx. 28.

20. Has it been accepted as a full satisfaction to God's law and justice? and for whom? Eph. v. 2. Heb. x. 14. Rom. x. 4.

21. What is the grand evidence of this? Rom. iv. 25. Heb. xiii. 20. Acts ii. 24, 32, 36.

22. Can this sacrifice be repeated? Heb. ix. 25-28; x. 10, 12. To what grievous error in doctrine and worship is this truth opposed?

23. By what names is this work of Christ as our High Priest called in Mark x. 45? In 1 John

ii. 2? In Rom. v. 11? And in Heb. ii. 17? Their meaning?

24. What connection has this sacrifice of Christ with the covenant of grace? Matt. xxvi.

28. Heb. xiii. 20.

25. Could sinners then have any hope without it? Heb. ix. 22.

26. What effect has this blood, as stated in Heb. ix. 14? Has it had this effect on you? If not, why?

---

### LESSON XXII F.

#### CHRIST'S PRIESTHOOD—ATONEMENT AND INTERCESSION.

*Sh. Cat., Ques. 25.*

2 Atonement, what?

1. Meaning of the word atonement? What Scripture truth is the phrase "vicarious atonement" used to express?

2. Are not the words "atone" and "atonement," in the Bible, a translation of the same words elsewhere rendered "reconcile" and "reconciliation," and meaning, therefore, the same thing? As examples, see Lev. vi. 30, comp. with xvi. 27, and Rom. v. 10, 11.

## ? Substitution.

3. By what was this atonement or reconciliation effected in the typical services of the old dispensation? Lev. xvii. 11. [“Life” and “soul” are the same word there in the original.] And what was its immediate result? Lev. iv. 20, 26, 31, 35.

4. What was the relation between the victim and those for whom it was offered? And by what act signified? Lev. i. 2-4; iv. 3, 4, 15, 24, 29; xvi. 21.

5. By what does our great High Priest effect His atonement or reconciliation? Rom. v. 10. Eph. ii. 16. Heb. ix. 12. What is its result? Eph. i. 7. Heb. ix. 13, 14. And what is the relation between Him and those for whom He offered Himself? Rom. v. 7, 8. 2 Cor. v. 21. 1 Pet. ii. 24; iii. 18.

6. What is the subject of the 53d chapter of Isaiah? Repeat the clauses that teach that Christ is His people’s *substitute*?

7. When the Bible says that Christ “bare our sins,” does it mean merely that He bore them away, or, that He bore their punishment,—endured the penalty of the law? 1 Pet. ii. 24. Gal. iii. 13. [Meaning of “made a curse?”] 2 Cor. v. 21.

8. What were the services of the day of atonement? And what are we taught by them, es-

pecially by the two goats of the sin offering?  
Lev. xvi. 7-10, 22.

**¶ Its Extent.**

9. Can any thing be called a reconciliation or atonement which does not reconcile, or any further than it reconciles or actually removes guilt and enmity?

10. To what extent, or to whom only is the atonement of Christ efficacious? 1 Pet. ii. 7, 8. John x. 15. Rom. i. 16.

11. Is this in exact accordance with the eternal design of God? Eph. i. 3-5, 11, 12. John xvii. 2. Rom. ix. 23, 24.

12. Of what advantage is this atonement to those who reject it? Heb. ii. 1-3; x. 26-29. How does it glorify God in their case? Rom. ix. 22. Rev. xv. 4.

**¶ Intercession.**

13. What was the other duty of a priest besides the offering of an atoning sacrifice? Ex. xxx. 8. Rev. viii. 3.

14. How does our Lord perform this part of His priestly office? Is. lii. 12, last clause. Rom. viii. 34. Heb. vii. 25; ix. 24. Meaning of "intercession?"

15. How does His intercession differ from the

intercessions of Christians for others? John xi. 42; xvii. 24; comp. with John xvi. 23.

16. What intercessory prayer of His is recorded? John xvii. For what blessings does He there intercede? And for whom? ver. 6, 9, 20.

17. Does He claim their deliverance and complete salvation as His right? John xvii. 4, 5, 10. On what ground? ver. 4.

18. How was this work of intercession and its connection with atonement set forth in the services of the day of atonement? Comp. Heb. ix. 12, 13, 23, 24.

2. Its Results.

19. Does this intercession secure with infallible certainty the efficacy of His atoning sacrifice, and the salvation of all His people, and the utter overthrow of the power of sin on earth? Heb. vii. Rom. viii. 34. Ps. ii. 8, 9.

20. What encouragement and assurance does this give to the weak, tempted, sin-burdened, but trusting sinner? 1 John ii. 1. Heb. iv. 14-16.

21. Have you laid your hand by faith upon Him as your sin-offering? If not, why? John iii. 16, 19; v. 40.

## LESSON XXIV.

## CHRIST'S KINGLY OFFICE.

*Sh. Cat., Quess. 26, 28.*

1. Did our Lord Jesus Christ, when on earth, speak and act as a King? Matt. xi. 27-30; xxi. 1-13. Accept homage as a King? John i. 49, 50. Lay express claim to be a King? John v. 22, 27. Matt. xxvii. 11. And did this claim bring Him to the cross? John xviii. 33, 36, 37; xix. 3, 12, etc.

## ? Its Special Prominence.

2. Is this kingly function of the Redeemer made very prominent throughout the Old Testament? Gen. iii. 15; xlix. 10. Ps. ii.; xlvi. Is. ix. 6, 7. Jer. xxvii. 5, 6. Dan. vii. 13, 14; ix. 25. Mal. iii. 1. Is it involved in the whole work of salvation from the ruins of the fall? Rom. v. 17, 21.

3. What are we taught concerning the relation of His kingship to His priesthood? Heb. ii. 9. Rev. v. 9, 10. Ps. cx. 1, 4. Zech. vi. 12, 13.

4. Is it not then the very consummation of His mediatorial glory? 1 Pet. i. 11. Phil. ii. 8-11.

## ? Its Grand Design.

5. Whom did God, at the creation, constitute

His representative king on the earth? Gen. i. 26. When man sinned and fell, what did he become, and to whom did he yield his dominion? 2 Pet. ii. 19. John xii. 31. 2 Cor. iv. 4.

6. How, accordingly, is the grand design of the Mediator's work expressed? Gen. iii. 15. 1 John iii. 8. Heb. ii. 14. And its final result in regard to man and the earth? Rom. viii. 19-21. Eph. i. 10, 14; Rev. v, 9; 10; comp. with Gen. i. 26; iii. 15. Heb. ii. 6-9, comp. with Ps. viii. How, therefore, are His people represented? Luke xxii. 29, 30. Rev. i. 6; ii. 26, 27.

#### 2 Extent of His Dominion.

7. To accomplish this, what extent of dominion is conferred upon Him? Matt. xxviii. 18. Eph. i. 20-22. 1 Pet. iii. 22. Rev. i. 18. Is He, then, supreme ruler in nature, in providence, and the unseen world? John v. 22. Col. ii. 10.

#### 2 Important Distinction.

8. Is it important to distinguish this *mediatorial reign* over the universe, from His immediate *kingdom* of redeemed sinners, to gather which the former was constituted? Comp. vers. 22 and 23 of Eph. i. Difference between His headship over all things, and His headship of the Church?

2 His Spiritual Kingdom.

9. Under what form does the Bible very frequently sum up the blessings of salvation? Ps. xcvi–xcix. Dan. vii. 13, 14, 27. Matt. iii. 2. Rom. xiv. 17. Col. i. 18. Heb. xii. 28. What is the Gospel called in Matt. iv. 23. Mark i. 14?

10. Who constitute this kingdom? Matt. vii. 21. 1 Pet. ii. 9. Ps. cx. 3.

11. Its spiritual nature, how shown by its form and sphere? John xviii. 36, 37. Luke xvii. 20, 21. By its citizenship? Eph. ii. 19. Phil. iii. 20. [Meaning of "conversation" there?] By the service required? John iv. 24. Rom. xii. 1, 2. By its blessings? Rom. xiv. 17. 1 Pet. i. 4. By its means of extension and defense? 1 Cor. i. 18. 2 Cor. x. 4. Eph. vi. 11–17. By its source of success? Zech. iv. 6, 7.

2 His Spiritual Rule.

12. The *first* act of His kingly power in regard to its subjects? Tit. iii. 4–6. Acts v. 31. John iii. 3. Immediate result stated in 1 Cor. xii. 12, 13?

13. How does He rule over this kingdom? *First*, Rom. viii. 1, 2, 9. *Second*, Eph. v. 26. John xvii. 17. *Third*, Rev. iii. 19. Rom. viii. 28. *Fourth*, Eph. iv. 8, 11, 12. *Fifth*, 1 Tim. v. 20. 1 Cor. v. 4, 5.

14. Is such a rule of such a King an effectual

defense? John x. 28, 29. Rom. viii. 35-39. Matt. xvi. 18. And what must be the result of all opposition to it and His people? Ps. ii. 9, 12. 2 Thes. i. 7, 8. Rev. vi. 16, 17.

15. By what final acts of power is the salvation of this kingdom completed? 2 Cor. v. 1, 6, 8. Phil. iii. 20, 21. Col. iii. 4. 1 Thes. iv. 16, 17.

### 2 The Visible Church.

16. What visible organization has He appointed at once to represent, train, and extend this kingdom? 1 Tim. iii. 15.

17. The relation of the Church to earthly kingdoms—or the state? Are both subject to Christ? (See Ques. 8.) Rev. i. 5. What is the distinct sphere of each? John xviii. 36. Matt. xxviii. 19, 20. Rom. xiii. 3-6.

18. Who alone is King and lawgiver in the Church? How are the laws, officers, and discipline of the Church to be regarded? Matt. x. 40; xviii. 18. 2 Cor. v. 20.

19. What is the sin of the Church's acknowledging any other authority than His? How have His crown rights been often usurped?

20. What is the sin of neglecting His Church and its privileges?

## LESSON XXXV.

CHRIST'S KINGLY OFFICE.—Continued.

## 2 His Actual Enthronement.

1. When was Christ in His complete Mediatorial person, actually exalted to His throne? Acts ii. 33; v. 31; iv. 25–27, and xiii. 32–34, comp. with Ps. ii. 6, 7. Heb. x. 12, 13, comp. with Ps. cx. 1.

2. Can there be any more expressive description of investiture with divine Kingly authority than these passages give us?

## 2 His Previous Rule.

3. How did Christ exercise the Kingly functions of Mediator before His coming in the flesh? John i. 18. Is. lxiii. 9. [See Les. IX. 7, 16.]

4. In what two ways especially, one divine, the other human, did He then visibly represent His Kingly headship of His people? Ex. xxv. 22. Ps. lxxxix. 19–29.

5. Of what was Israel then the visible representative? Ex. xix. 6. Deut. xxxiii. 8, 29.

6. Were David and his royal line in like manner the visible representatives of the true, unseen King, to prepare for His coming in the

flesh? Ps. lxxviii. 70, 71; lxxii. 11; lxxxix. 26, 27. Is. lv. 3.

*¶ David's Throne Perpetual.*

7. What promises were made to David and Israel as to the supremacy and perpetuity of his kingly office? 2 Sam. vii. 12, 13, 16. Ps. lxxii. 7-17; lxxxix. 35-37. Jer. xxii. 5, 6. Ez. xxxvii. 24, 25.

8. Could these promises be fulfilled in any but a divine person? Why?

*¶ And in Him Divine.*

9. Was Christ, according to the flesh, the lineal heir of David's throne, in whom his royal line culminated and ended, and became identified with the divine person of the true King? Matt. i. 1. Luke iii. 23-31; i. 32, 33. Rom. i. 3, 4.

10. Is it expressly declared that those promises made to David were fulfilled in the coming and ascension of Christ? See under Ques. 1. Also Acts xiii. 22-24.

11. By His ascension in human nature, did He not transfer the seat of kingly power, the throne of David, to the right hand of the Father? Can He be exalted any higher than this?

**2 Design and Duration of His Present Administration.**

12. Is it not on this throne, at once the throne of David and of God, that He is represented as now exercising all kingly functions, pouring out His Spirit, gathering His elect people, and subduing all enemies? Is. ix. 6, 7. Acts ii. 30-36. Rom. xv. 8-12. Rev. v. 5; xxii. 16, 17.

13. What was the express design for which this mediatorial reign of Christ over the universe was constituted? 1 Cor. xv. 25. Is it not accordingly uniformly represented as an era of spiritual war and conquest? See all the passages before referred to, and Heb. x. 12, 13. Rev. v. 5, comp. with chapters vi. and vii.

14. Is not its duration then limited in its very nature and design? When this design is secured, and all enemies destroyed, what shall take place? 1 Cor. xv. 24-28. (Meaning of last verse?)

15. What is the last enemy to be destroyed? How and when? 1 Cor. xv. 51, etc. 1 Thes. iv. 15, 16.

**2 Eternal Headship over His People.**

16. Must not the ending of this mediatorial reign of Christ over the universe and for the destruction of all enemies, be the same as the beginning of His peaceful and unopposed reign over His complete and perfected Church?

17. How is this last represented in Rom. viii. 21, 23; and Rev. xxi. 1, etc., and 2 Pet. iii. 13?

18. Will Christ continue the eternal covenant Head and King of His redeemed Church, in living union with Him? Luke i. 33. Rev. vii. 17; xxi. 23; xxii. 1, 3.

¶ Improvement.

19. What strong confidence and consolations does this Kingly office of our Redeemer furnish to every believing sinner in the most difficult duties and crushing trials? Rev. i. 17, 18.

20. Can you have any share in this kingdom, if you do not participate in its conflicts, and sympathize with its King?

21. Does He offer you all its present blessings, and future glories? And is this offer an authoritative call to submit to Him, as your Redeeming God? 2 Cor. v. 20. Rev. xxii. 16, 17.

## SECTION III.

### BLESSINGS OF THE COVENANT.

#### LESSON XXVI.

##### JUSTIFICATION THE FONITAL BLESSING.

*Sh. Cat., Ques. 33.*

1. TELL briefly the leading truths of the Bible as presented in the last six lessons in regard to the person and offices of the Mediator of the Covenant?

2 This the Ground of all other Blessings.

2. Under what four heads are all its blessings summed up in Heb. viii. 9-12?

3. Which of these is stated as the foundation blessing, on account of which all others are given? ver. 12. Meaning of this? Comp. Rom. iii. 24.

4. As God is just and holy, must certain provisions be made for deliverance from condemnation in order to any other blessing?

5. What is the most important question man can ask? Job xxv. 4.

## ? Its Nature.

6. Meaning of "justify" and "justification?" See Prov. xvii. 15. Is. v. 23. Does it express a change of moral character or of legal relations? How does it thus differ from sanctification? Comp. Eph. v. 26, 27. To what is it opposed? Rom. v. 16. From what alone does it deliver? To what does it entitle? Rom. v. 18.

7. In all human tribunals, is it not totally inconsistent with pardon? What more does it express?

8. What in all cases is necessary to a sentence of justification? Prov. xxiv. 24. Rom. x. 5,

6. Does this word "righteousness" always mean *whatever the law of right requires?*

9. Why is it utterly impossible for *sinners* to have such a righteousness? See Les. XVI. 3, 8, 10. Can any such, then, be justified by his works? Rom. iii. 20.

## ? Its Sole Ground.

10. Whence only can they obtain it? Rom. iii. 21, 22, 24; v. 18; x. 3, 4. Why called the "righteousness of God?" How is Christ "the end of the law?"

11. Does this righteousness, wrought out by Christ, include both His satisfaction to the penalty and precepts of God's law? Phil. ii. 8.

Rom. iii. 25, 26; v. 19. Must it, then, secure not only pardon, but eternal life? Gal. iii. 12.

12. How does this righteousness become the sinner's? Rom. iv. 6. [Meaning of *impute?*] On what ground can it be imputed to the sinner, since it is *not* his, but Christ's work? Rom. viii. 1; v. 18, 19. Less. XVIII. 14-17.

13. Can this righteousness of Christ ever change? Can a justified person, then, ever come into condemnation? Rom. viii. 1, 30, 33, 34.

14. Are sinners pardoned because they repent? Are any pardoned who do not repent? Luke xiii. 3. Do the merits that justify, procure *all* grace?

*? Its only Instrument.*

15. How does a sinner actually receive this righteousness? Rom. iii. 22, 26, 28; v. 1. Phil. iii. 9. What is this faith? 1 John v. 10, 11. Rom. x. 6-10.

16. Is faith the only thing required in order to the possession of this justifying righteousness? Rom. iii. 28. Meaning of Rom. iv. 3?

17. Does faith justify by any merit in it, or as itself a substitute for righteousness, or only as an instrument of receiving righteousness? Rom. i. 17; iv. 4, 5, 16.

18. How do you reconcile Jas. ii. 14-26, with such passages as Rom. iii. 28?

*Effects and Evidences.*

19. What is the constant result, and indispensable proof of being justified? Gal. v. 6. Rom. vi. 5, 6; vii. 6; viii. 1-5. Jas. ii. 26.

20. State now the sole *ground*, and *instrument*, and *effects*, and *evidence* of justification.

21. How does this leading blessing of the New Covenant answer to the curse brought upon us by the fall? Rom. v. 18.

22. How does this doctrine afford at once the strongest ground of assurance, and the most powerful motive to holiness? Rom. viii. 38, 39; vi. 14.

23. If you are not in this justified state, in what condition are you?

LESSON XXVII.

EFFECTUAL CALLING THE INITIATORY BLESSING.

*Sh. Cat., Quess. 30, 31.*

1. See Less. XXVI. 2, 3. What is the *first* in that summary of covenant blessings, in Heb. viii? Meaning of that? See Ps. xl. 8. Ez. xxxvi. 26, 27. Eph. iv. 23, 24. Col. iii. 10.

Does it include the whole change in our nature from the first entrance of grace until glory?

2 The First Blessing Bestowed.

2. How is the *first* outgoing of saving grace in effecting this change expressed in Scripture? 1 Cor. i. 9, 26. 1 Thes. ii. 12. 1 Pet. ii. 9. What does this "calling" include?

*Ans.* Instruction, invitation, warning and power.

3. To what prominent feature of man's fallen estate is it adapted? Eph. iv. 18. Rom. viii. 7.

4. What prominent feature of the Divine character does it display, by which it powerfully wins the heart? 1 John iv. 9, 19. Rom. v. 8. Is. xxx. 18.

2 External Call.

5. Does this "calling" imply far more than the external call of the Gospel, addressed to the ear and the understanding? And what more? 1 Thes. i. 5, 6.

6. How are they both at once connected and distinguished in 1 Cor. i. 23, 24. 2 Thes. ii. 14?

7. How is the external call often treated, and with what results? Matt. xxii. 1-14. Prov. i. 24, etc. Heb. ii. 1-3; xii. 25.

2 Internal Call.

8. With what is this internal call represented

as co-extensive, in Rom. viii. 29, 30, and 2 Thes. ii. 13, 14? Upon what based in 2 Tim. i. 9, and Rom. ix. 11, 23, 24?

9. With whom are the called identified in the last passage? And in Rom. i. 6, 7; 1 Cor. i. 2, 26, 27; Rev. xvii. 14, and in Jude 1?

10. What actual effects are mentioned in 1 Pet. ii. 9, 10; in Eph. i. 18; and iv. 4; in 2 Thes. ii. 13, (last clause,) 14; in Rom. viii. 28? What final results in the next verse? and in 1 Pet. v. 10, and Rev. xix. 9?

11. How are its results summarily expressed in 1 Cor. i. 9? See, also, John xv. 4, and the frequent phrase, "in Christ."

#### *¶ Divine and Efficacious.*

12. How is the power effecting it represented? 1 Cor. i. 24; ii. 4. 1 Thes. i. 5. Eph. i. 19, 20.

13. Does the Holy Spirit in this calling produce such results, by a mere presenting of truth, or by an additional influence on the soul itself, disposing and enabling it to see and feel the truth in its real beauty and power? Eph. ii. 10. John iii. 3, 5. Acts xvi. 14.

#### *¶ In Harmony with Man's Nature.*

14. How is this all-powerful grace represented as acting on the will of man? John xii. 32. Sol. S. i. 4. Ps. cx. 3.

15. What two classes of *motives*, (*i. e.* things that move to action,) are there in all human actions, illustrated the one by food, the other by hunger; the one by truth, the other by love to it? See Matt. v. 6. John iii. 19-21. Is the former any efficient motive without the latter? Comp. 1 Cor. ii. 14. As the external call presents the external motive, does the internal call create the internal motive? 1 Cor. iii. 5, 6. Phil. ii. 13. Is the eye opened as well as the light presented by the Spirit? 2 Cor. iv. 4, 6.

16. Does the Scripture use of this word "calling," forcibly express the Divine agency operating in the whole of this great change? And as forcibly teach that in it all, God deals with man as a free moral agent?

#### 2 Relation to other Blessings.

17. Is it this "calling," working faith, that introduces us into that great change in *legal relations* to God, considered in the last Lesson? Rom. viii. 30. (See last Les. 15.)

18. What is that great change of *nature* which it effects called? Tit. iii. 5.

19. What change in personal relationship to God, including both these, does it effect? John i. 12. Eph. ii. 17-19.

20. How does this effectual calling of the New Covenant, answer to the expulsion from

Paradise and the Tree of Life, caused by the fall?

21. As the invitation and the offer is to every one, if you are still afar off, must it not be because you *choose* not to accept it? John v. 40. And are you not at God's sovereign mercy, to save you or not, just as He chooses?

---

### LESSON XXVIII.

#### REGENERATION.

*Sh. Cat., Ques. 31.*

2 Meaning and Nature.

1. See last Les., Ques. 17. Meaning of "regeneration?" In what only other place in the Bible, besides Tit. iii. 6, is the word regeneration found? Matt. xix. 28. To what is it there applied?

2. What language of the same import is applied to this change in other places? John i. 13. iii. 3, etc. Gal. vi. 15. Jas. i. 18. 1 Pet. i. 23. 1 John v. 1.

3. In what other ways is this change expressed? Ez. xi. 19. John v. 24. Acts xxvi. Eph. ii. 1, 10. Col. i. 13. Matt. xviii. 3.

4. What do all these passages teach as to its nature? Can any external reformation or baptism satisfy their meaning? Comp. Matt. xxiii.

25, and Gal. vi. 15. Meaning of "washing of regeneration," in Tit. iii. 5?

5. What different aspects of this great change are expressed in the three words, "calling," "regeneration," and "conversion?"

*Ans.* The first regards it as produced by the divine agency in and with the truth; the second, as a change of *nature*; the third, as a change of *activity and life*.

6. Extent and degree of this change? 2 Cor. v. 17. How do you explain that in consistency with the remaining corruption of the regenerate, as taught in Rom. vii. 23, and Gal. v. 17?

#### 2 Author.

7. Author of this change? John iii. 5, 6. Tit. iii. 5, 6. In this last passage how is the Trinity represented as participating in it? Can we understand *how* the Spirit works this change? John iii. 8.

8. In regenerating the soul, what does the Spirit impart to it, of which before it was utterly destitute? 2 Cor. iii. 6. Eph. ii. 1. 1 John v. 12. What is this *spiritual life*?

#### 2 Instrumentality of Truth.

9. Can a soul, spiritually dead, see or feel spiritual truth? 1 Cor. ii. 14. Can truth alone, then, however presented, make the soul alive?

10. On the other hand, can a soul exercise

any function of the spiritual life, except under the influence of truth? And is truth necessary to this life in any intelligent soul, just as air is to natural life? James i. 18. 1 Pet. i. 23.

11. How are infants capable of regeneration? Luke i. 15. Can they be saved without it? Eph. ii. 3, last clause.

*Q Conviction of Sin.*

12. What is the *first* manifestation of the Spirit's work in bringing the sinner to life? Acts ii. 37; xvi. 29, 30. Rom. vii. 9. [Meaning of the last?]

13. In what does true conviction of sin consist? Job xl. 4. Ps. li. 4. John xvi. 8, 9. Rom. vii. 13. How does it differ from those convictions that issue in no permanent change? Comp. with the above Is. xxxiii. 14; lvii. 20. Heb. x. 27. Also the jailor and Felix.

14. Are great terrors an essential element in genuine conviction? When might we expect them to be wanting? What is essential? Job xlvi. 6. Ez. xx. 48. Luke xviii. 13.

*Q Knowledge of Christ.*

15. What is the *second* thing in which the Spirit enlightens the soul? John xvi. 10, 14. 2 Cor. iv. 6. What is it especially necessary to

know of Christ? Heb. vii. 25, 26. John xv. 5. 1 John i. 7. Matt. xi. 28-30.

16. What decisive act of the sinner is produced by this spiritual illumination? John vi. 45; i. 12, 13. Connection between this FAITH and the new life, as shown in Gal. ii. 20?

‡ Necessity and Evidences.

17. Show the necessity of this change, by express statement of Scripture? John iii. 3-7. By man's natural condition? Rom. viii. 7, 9. 1 Cor. ii. 14. Eph. ii. 1. By the holiness of God? Ps. v. 4, 5. 1 Pet. i. 16. By the nature of heaven? Eph. v. 27. 1 John iii. 2. Rev. xxi. 27.

18. Evidences of it? Matt. vii. 16-21. 1 John ii. 3-6; iii. 14, 24; v. 1. [Meaning of the first clause?] Have you these evidences?

19. From what elements of our fallen condition does this blessing deliver us?

---

LESSON XXXIX.

ADOPTION.

*Sh. Cut., Ques. 34.*

‡ Divine Relationship.

1. What is the second comprehensive blessing of the summary in Heb. viii. 10-12? How is

the nearness and tenderness of this personal relationship elsewhere expressed? See Gal. iv. 5.

2. What is adoption among men? How does this divine adoption differ from that, in regard both to their subjects, and grounds, and effects? Eph. ii. 12, 13; iii. 17-19.

3. To what family does it regard us all as belonging by nature? 1 John iii. 8, 10.

#### ‡ Origin and Formation.

4. What is its origin? Rom. viii. 29. Eph. i. 4, 5. How is the sovereignty of divine grace in it, expressed in the last verse?

5. By what is it procured? Gal. iv. 4, 5. Do these passages show that it imparts a right to all the privileges and blessedness of electing and redeeming love?

6. By what twofold act of God is this change actually effected? Rom. v. 1. John i. 13. Why are both necessary?

7. By what act of the soul does the sinner actually enter on the enjoyment of this relationship? John i. 12, 13. Gal. iii. 28. (Comp. Less. XXVI. 15, and XXVIII. 16.)

#### ‡ Privileges.

8. What precious privilege of this adoption is mentioned in Gal. iv. 6, and Rom. viii. 15? Meaning of *Abba*? How does the Apostle's use

## 112 QUESTIONS ON BIBLE DOCTRINE.

of this familiar word of his childhood, express the tenderness and confidence of the intercourse to which God's children are admitted? Comp. also Eph. ii. 18, 19; iii. 12.

9. How does this spirit of adoption manifest itself? Ps. xlii. 1; lxiii. 1; lxxiii. 25, 26; xxxvi. 7, 8; xxvii. 4. (Meaning of "dwelling in the house of the Lord," there?)

10. What special testimony of their sonship does God bestow upon His children? Rom. viii. 16. How does the Spirit bear this witness? Comp. ver. 15. 2 Cor. i. 22; v. 5.

11. What is necessary in order to enjoy this and other privileges of adoption? 2 Cor. vi. 17, 18. Comp. Rom. xii. 1, 2. 1 John iii. 2, 3.

12. Name some other blessings of this divine relationship? Ps. ciii. 18. Is. xlix. 15. Ps. cxxxii. 15. John vi. 35. Ps. xlvi. 14. Rom. viii. 14. Prov. xiv. 26. Matt. vi. 31-33. Heb. xii. 6-10; i. 14. Is. liv. 13.

13. What teacher is given to educate them for their high destiny? John xiv. 16, 17; xvi. 13-15. 1 Cor. iii. 7. 2 Cor. iii. 18.

14. How are the glorious society and privileges, to which God's children are introduced, represented in Heb. xii. 22-24?

15. What is the crowning privilege of adoption? Gal. iv. 7. Rom. viii. 17. 1 Pet. i. 3, 4.

How is this inheritance represented in 1 John iii. 2, and Rom. viii. 18? 187

2 Consummation.

16. When shall the full blessedness and glory of this sonship be attained? 1 John iii. 2. Rom. viii. 19-23. Does not this, especially ver. 21, imply a restoration to God's children of the dominion of the earth lost by the fall? 2 Pet. iii. 13. Rev. v. 10.

17. In what striking and wonderful language does God express His adopting love in Zeph. iii. 17, and Mal. iii. 17?

2 Improvement.

18. How should the consideration of such unspeakable dignity and privileges ever affect us? 1 John iii. 1, 3. 2 Cor. vii. 1. 2 Pet. iii. 14.

19. If they are yours, how must you regard the honours, wealth and pleasures of the world? 1 Pet. i. 24. And how all afflictions? Rom. v. 3. Hab. iii. 17, 18. Heb. x. 34.

20. Can you serve God acceptably except as you regard yourself as His child? Eph. v. 1. 1 John iv. 16, 19.

21. If you are not a child of God, and in some degree like Him, whose child are you, and whom are you like?

## LESSON XXX.

## UNION WITH CHRIST.

*Sh. Cat., Ques. 30.*

1. What is the divine bond which unites the believer to the family of God, and secures to him its blessings? 1 Cor. xii. 12, 13. Eph. i. 3. How is this phrase, "in Christ," used, and what does it teach? 1 Cor. vi. 17.
2. What does the frequent use of this phrase, to describe the Christian and the source of all his blessings, show as to the fundamental nature and importance of the truth it teaches?

*2 Representative.*

3. What is the origin and basis of this union? Eph. i. 4. 2 Tim. i. 9.

*Ans.* The representative union established in eternity, making Christ the covenant Head of His people. See Less. XVIII. 18-15.

4. Is it because of that representative union constituted by the eternal covenant, that Christ came, obeyed; and died for us, and so procured for us the Holy Spirit? 2 Tim. i. 9, 10.

*2 Vital.*

5. By whom, how, and when is this union with Christ actually formed? 1 Cor. i. 9; xii. 13.

*Ans.* By the effectual calling of the Spirit in the moment of regeneration.

6. By what act of the sinner, under the renewing power of the Spirit, is this union consummated and enjoyed? Gal. iii. 26.

7. By what terms may it be described? *Spiritual*, 1 Cor. vi. 17; *living*, Gal. iii. 20; *mystical*, Eph. v. 32.

8. What language is used showing the *reality* of this union, and how it is sustained? Rom. viii. 9, 11. 1 Cor. iii. 16; vi. 19.

9. How is its intimacy, preciousness, and power shown in Gal. ii. 20, and Eph. v. 30? By what illustrated in the context of the last passage, and in Rom. vii. 4? In John xv. 1-7? And in 1 Cor. xii. 27? How described by Christ in John xvii. 21-23?

10. *Effects.*

10. Is the "fellowship" with Christ (1 Cor. i. 9,) which it secures, a fellowship in the same life? 1 John i. 2, 3. Gal. ii. 20. Col. iii. 3, 4. Must it then be indissoluble and eternal? John xiv. 19.

11. What fellowship or mutual interchange of legal relations and liabilities does it secure? 2 Cor. v. 21. And what fellowship in *all* the covenant rights of the Mediator? Col. ii. 10. Rom. viii. 1. Eph. i. 6, 11. And even

## 116 QUESTIONS ON BIBLE DOCTRINE.

in all His offices? 1 John ii. 27. Rev. i. 6; iii. 21; iv. 4.

12. Is it a fellowship in all spiritual blessings and grace? John i. 16. Eph. i. 3, 13. Rom. viii. 9, 10. 1 John i. 6.

13. Does it extend to all their sufferings? Gal. vi. 17. Phil. i. 20. Col. i. 24. 1 Pet. iv. 13. Isa. lxiii. 9. Zech. ii. 8. And to all their possessions, and His? Rom. xiv. 8. 1 Cor. iii. 21-23.

14. Do the results of this union extend even to the body of the believer? In this life? 1 Cor. vi. 19. In death and the resurrection? Rom. viii. 11. Phil. iii. 21.

15. Does it secure a fellowship also in His eternal glory? Rom. viii. 17, 18. Rev. vii. 17; xix. 7; xxi. 2-4.

16. What relation and duty of saints to each other arise necessarily from this common union to Christ? 1 Cor. xiii. 12-27, especially ver. 25, 26. Eph. iv. 15, 16; iii. 14.

17. Does this union with Christ, as our Head, supplant and remove all consequences of our union with Adam as our natural and federal head? 1 Cor. xv. 22, 45-49.

18. Are distinct views and much devout meditation on this cardinal truth, manifestly very important to our spiritual growth and comfort? See John xv. 1-8.

19. Are you in Christ? 2 Cor. v. 17. If not, how must God regard you? John iii. 36.

### LESSON XXXI.

#### SANCTIFICATION.

*Sh. Cat., Ques. 35.*

1. What blessings of the covenant have we already considered? Are all these included in the great change by which a sinner is first brought into covenant with God? Are the full results of any of them reached at once, or only a covenant right to these results?

2. What is the great design of that change? Rom. viii. 29. Eph. i. 4; ii. 10. Col. i. 21, 22. Tit. ii. 11-14.

#### Nature and Author.

3. By what great work of God are these results and this design perfected? 1 Thes. iv. 3. What, then, is sanctification? Eph. v. 26, 27. Heb. xiii. 21. 1 Pet. v. 10. How is it related to regeneration? Comp. Eph. ii. 5, with iv. 22-24.

4. In what two leading senses is the word "sanctify," meaning literally *to make holy*, used in the Bible when applied to created beings?

## 118 QUESTIONS ON BIBLE DOCTRINE.

*Ans.* 1st. To make holy, as to state or relation, i. e., to separate, consecrate, or devote to God for His holy use. Gen. ii. 3. Ex. xiii. 2. 2d. To make holy in nature and character, to purify, of which the ceremonial purifications were a type. 1 Thes. v. 23. Heb. ix. 13, 14.

5. How does it differ from justification? Comp. Heb. xiii. 21, with Rom. viii. 1, and Gal. ii. 16. And how connected with it? Rom. vi. 14; vii. 4, 6. Gal. ii. 19.

6. By whom is it wrought? 2 Thes. ii. 13. 1 Pet. i. 2. Is it also ascribed to the Father and the Son, and why? 1 Thes. v. 23. Jude 1. Eph. v. 26. John xv. 26.

### § A Twofold Process.

7. Of what two distinct, yet inseparable parts does it consist? Rom. vi. 6, 22.

8. In the first of these,—enabling us to die unto sin,—what class of effects does the Spirit produce? Rom. viii. 13. Luke ix. 23. Col. iii. 5. Gal. v. 24.

9. How is the other and positive part of His work—"enabling us to live unto righteousness,"—described? Col. i. 9-11. Eph. i. 17-20; iii. 16-19. By what two comprehensive blessings do these and other Scriptures represent Him as carrying forward this whole work?

*Ans.* Spiritual knowledge and power.

## ? Progress in Spiritual Knowledge.

10. Do the Scriptures throughout represent this whole process as a growth in *knowledge*, the knowledge of God and divine things? Col. iii. 10. Is. liv. 13. Hos. vi. 3. Ps. xxvii. 4. John xvii. 3. 2 Pet. iii. 18. In what does this differ from mere intellectual acquaintance with truth? See Job xlvi. 5. Ps. xxxiv. 8. 1 Pet. ii. 3.

11. In the summary of covenant blessings in Heb. viii. what is the third promised, and that as the consummation of all? ver. 11. Meaning of this? Comp. 1 John ii. 20, 27.

12. In the glowing prayer of Paul, Eph. iii. 18, 19, what is represented as the object and result of this knowledge? And in ver. 17, on what founded?

## ? In Spiritual Power.

13. What is the measure of the *power* exercised by the Spirit in this work? As expressed in Eph. i. 19, 20? In iii. 16? In Col. i. 11?

14. In this last context, vers. 9-11, what does the repeated use of the term *all* or *every* warrant us to seek for and to expect from such light and power?

15. After what pattern does the Spirit thus form the believer? 2 Cor. iii. 18. 1 Pet. i. 15, 16; ii. 21, 22. 1 John iii. 3.

## ? Instrument and Means.

16. What is the immediate instrument in sanctification? John xvii. 17. 2 Cor. iii. 18. 1 Pet. i. 22; ii. 2. What agencies of our own does the Spirit use in this work? Ps. i. 2, and 2 Cor. iii. 18. Heb. xii. 1-3. Matt. xxvi. 41. 2 Cor. xiii. 5. Heb. x. 24, 25.

17. What important providential agency does He always employ? Heb. xii. 6-11. Acts xiv. 22. What is the true test of sanctified affliction? Ps. cxix. 67, 71.

18. Is the teaching of all these Scriptures consistent with this being anything else but a progressive work, extending through life? Comp. Prov. iv. 18. Ps. lxxxiv. 7; xvii. 15. Phil. iii. 13-15.

19. If, with such an Almighty helper, and such promises, (see Ques. 14,) any one draw back from duty or trial in the way of holiness, what does God say of him? Heb. x. 38.

## LESSON XXXII.

## SANCTIFICATION, PERFECTION AND PERSEVERANCE.

*Sh. Cat. Quess. 35, 36.*

## ? No Sinless Perfection Here.

1. Is sanctification ever perfect in this life, so

as to exclude all sinfulness of heart and life? Ecel. vii. 20. 1 John i. 8. How is the church in heaven, or glorified believers distinguished from those on earth? Heb. xii. 23.

2. Are not some in the Bible called perfect? Job i. 8. Ps. xxxvii. 37. Was Job's a sinless perfection? Job xl. 4. Had Paul attained this? Phil. iii. 12.

3. Besides a sinless perfection, is there not also a perfection of parts, a perfect whole in which no part is wanting, though every one may be imperfect, as in the perfect infant? Does not such perfection, which is but another name for integrity or sincerity, necessarily belong to every one born of God? Comp. Phil. iii. 15, with iii. 12, also 1 Pet. ii. 2.

4. How does Paul describe his own experience? Rom. vii. 19-24. To what does this indwelling sin (ver. 20) give rise in every believer? Gal. v. 17. 1 Tim. vi. 12.

5. Is the intensity of this conflict, and an increasing perception of our own secret corruptions, and consequent self-loathing, one of the surest marks of increasing sanctification? Rom. vii. 24, 25.

6. How are such passages as 1 John iii. 9, and v. 18, to be explained in consistency with all the other passages above cited?

## § Required and longed for.

7. Can anything less than perfect holiness be the object of God's requirements, or of the believer's desires and efforts? 1 Pet. i. 15, 16. Phil. iii. 13, 14. And is it not the very essence and perfection of the soul's salvation, and to the soul the very end of redemption? Rom. viii. 29. Eph. v. 26, 27. Tit. ii. 14.

## § Final Perseverance.

8. As the agent in this work is the Almighty Spirit, is not success or perfection certain? Phil. i. 6. 1 Pet. i. 4, 5.

9. Do the conditions of the covenant, being all fulfilled by Christ, and its promises thus made sure, secure this? 2 Cor. i. 20. Heb. viii. 9-12. Does the contrast in ver. 9 here make this specially evident? [See also Less. XVIII. 15, 16.]

10. Other express promises to the same effect? John x. 27-29. Rom. viii. 35-39. Jer. xxxii. 40.

11. Is it involved in the whole work of Christ, as His people's substitute, and surety, and intercessor? Rom. viii. 31-34. Heb. x. 14. [See Less. XXII. 17.] And as their King? [See Less. XXIV. 13, 14.]

12. Is it a necessary result of their living union with Him? Col. iii. 3. John xiv. 19.

[See Less. XXX. 10-15.] And involved in their regeneration, justification, and adoption? 1 Pet. i. 23. Rom. v. 8-10; vi. 14; viii. 30. 1 John iii. 1, 2. Rom. viii. 17.

13. Can the certainty of the attainment of perfect holiness or salvation at last, only by a life-long conflict, sustained by the Holy Spirit, ever encourage in sin? Is this what is meant by "final perseverance?"

#### ¶ Its Necessary Means.

14. In this conflict could believers stand for a moment, left to themselves? Are they thus often left for a time to make them sensible of this, and humble them? *David. Peter.* Are not the admonitions and warnings of the Spirit concerning their weakness and danger, the necessary means by which, as free moral agents, they are upheld by Him?

15. Do not many who seemed to be Christians apostatize? Why? 1 John ii. 19. *Judas.* What, in Heb. iii. 6, is inseparable from being a true Christian?

16. How do you explain, in consistency with this doctrine of the believer's perfect security in Christ, such passages as Heb. vi. 4-6, and x. 26-29? And 2 Peter ii. 20, 21? And Ez. xviii. 24?

## 2 Assurance.

17. If salvation were uncertain, could there ever be any assurance of hope? Is this attainable and to be diligently sought? Heb. vi. 11, 19. 2 Tim. i. 12. 2 Pet. i. 10.
18. How does it differ from assurance of faith, in Heb. x. 22? And how is it connected with it?
19. If you indulge in the practice of known sin, can you have any evidence that the work of sanctification is even commenced? 1 John iii. 3, 6-10.
20. Are you earnestly striving to grow in holiness? Is perfect holiness the grand object of your hope? What is the ground of that hope and its degree? If faint and unsteady, why?

## LESSON XXXIII.

## GLORY.

Sh. Cut., Quess. 36-38.

## 2 Foretastes of Glory.

1. During the whole process of sanctification are there many foretastes of glory? 1 Pet. i. 8. Eph. ii. 6. Meaning of glory? Is holiness true glory? How is growth in holiness described in 2 Cor. iii. 18? [See also Less. VII. 16, 18, 20.]

2. With what does our Lord identify the glory of His redeemed in John xvii. 22, 23?

3. Is the "assurance of God's love," and "of hope," one of these precious foretastes? Rom. v. 5. Heb. iii. 6. How is this attained and preserved? 1 John vii. 18, 19, 24; iv. 16. Rom. viii. 15-17. What was the special design of the Apostle John's first epistle? 1 John v. 13.

4. What others of these foretastes are mentioned in Rom. v. 1-3, and xiv. 17? What are you taught of the nature, degree and effects of this peace and joy in John xv. 11, and xvii. 13? In John xiv. 27, and xvi. 33? In Rom. xv. 13? In Phil. iv. 4, 7, and Col. iii. 15? What of the means of preserving them in John xvi. 24, and Phil. iv. 6?

5. How are all these, *foretastes* of future bliss? Eph. i. 13, 14. 2 Cor. i. 22; v. 5. Eph. iv. 30. Meaning of this "earnest," and "sealing?"

#### *At Death.*

6. Do the souls of believers at death immediately pass into glory? 2 Cor. v. 1-8. Phil. i. 21, 23. 1 Thes. v. 10. Heb. vi. 12. Luke xvi. 23, 24; xxiii. 43. Acts vii. 59.

7. How is their death represented in Scripture? Ps. cxvi. 15. John xi. 11. 1 Thes. iv. 14. Phil. i. 23. Rev. xiv. 13. Meaning of the phrases "die in the Lord," and "sleep in Jesus?"

8. Do not these and like Scriptures teach that, in the case of the believer, while the physical change remains, its nature and results are entirely reversed, and that as the penalty of the law it is utterly abolished? 1 Cor. xv. 55-57. Heb. ii. 14, 15. 2 Tim. i. 10.

9. Does it sever their last connection with the old Adam as their covenant head? And leave the soul unobstructed and unimpeded by the infirmities and temptations of the present body to the power of its new and holy life? What entirely contrary result must it have on the unrenewed soul?

10. Is not such a method of abolishing the curse of death especially fitted to excite our wonder and praise, since thus the very form of the curse itself is forced to become the Christian's inauguration into glory?

#### 2 At the Resurrection.

11. When shall the glory and bliss of the redeemed be completed? Rom. viii. 18, 19, 23. Phil. iii. 21. 1 Cor. xv. 54. 1 John iii. 2.

12. Is the body, as an essential part of the believer's nature, included in his union with Christ, and therefore still by the Spirit united to Christ in the grave? 1 Cor. vi. 15. Eph. v. 30. 1 Thes. iv. 16.

13. Is this the ground and security of the

saint's resurrection? Rom. viii. 11. 1 Cor. xv. 20-22. And is Christ's resurrection and His glorified body the pattern of ours? 1 Cor. xv. 45-49. Phil. iii. 21.

14. Must it, then, however greatly changed, be in some true sense the same body that died? John v. 28. 1 Cor. xv. 52-54. Does this imply any identity of material particles? 1 Cor. xv. 35-42.

15. How will it differ from the present body? 1 Cor. xv. 42-44, 53. Matt. xxii. 30.

#### **? Magnitude and Duration.**

16. How is the magnitude and duration of this future glory described? 1 Pet. i. 4. Rom. viii. 18. 2 Cor. iv. 17.

17. How, as regards the perfection of our nature? 1 John iii. 2. 1 Cor. xiii. 9-12. As regards the presence of Christ, and fellowship in His glory? 1 Thes. iv. 17. John xvii. 24. Rev. iii. 21; xxi. 3. As regards constant communion with God, and deliverance from all evil? Rev. vii. 15, 16; xxi. 3, 4; xxii. 3, 4.

18. Is such the nature of man, that this must involve endless progression in the knowledge of God and His works and ways, and unceasing activity in high and various services, and the highest social enjoyment?

19. Must it involve every various degrees in all these? Luke xiii. 17, 19.

20. What effect should such prospects have? 1 Cor. xv. 58. Heb. x. 34-37. Rev. ii. 10; iii. 11.

21. How far should we go in our efforts to bring about such prospects? 1 Cor. viii. 1-13; 1 Cor. x. 23-33; 1 Cor. xii. 24-27; 1 Cor. xiv. 12-23.

22. How far should we go in our efforts to bring about such prospects? 1 Cor. xii. 24-27; 1 Cor. xiv. 12-23.

23. How far should we go in our efforts to bring about such prospects? 1 Cor. xii. 24-27; 1 Cor. xiv. 12-23.

24. How far should we go in our efforts to bring about such prospects? 1 Cor. xii. 24-27; 1 Cor. xiv. 12-23.

25. How far should we go in our efforts to bring about such prospects? 1 Cor. xii. 24-27; 1 Cor. xiv. 12-23.

26. How far should we go in our efforts to bring about such prospects? 1 Cor. xii. 24-27; 1 Cor. xiv. 12-23.

27. How far should we go in our efforts to bring about such prospects? 1 Cor. xii. 24-27; 1 Cor. xiv. 12-23.

28. How far should we go in our efforts to bring about such prospects? 1 Cor. xii. 24-27; 1 Cor. xiv. 12-23.

29. How far should we go in our efforts to bring about such prospects? 1 Cor. xii. 24-27; 1 Cor. xiv. 12-23.

## SECTION IV.

### DUTIES OF THE COVENANT.

#### LESSON XXXIV.

##### FAITH.

*Sh. Cat., Quess. 85, 86.*

##### *& Duties and Graces.*

1. NAME the great covenant blessings which you have been considering in the last eight lessons? What is the grand design of them all? Eph. i. 3, 4. (See Les. XXXII. 7.) Is this holiness any thing else than our eternal perfection in *duty*? And are the graces which this covenant provides such infinite power and love to work in us, any thing else than the duties which, though unable, we are all of us always bound to perform? Phil. ii. 12, 13. Heb. xiii. 20, 21.

2. Does the magnitude of the blessings show the magnitude of the ruin? And in view of such a ruin and such a salvation, what is the great practical inquiry which every sinner should anxiously make? Acts xvi. 30.

‡ The First Duty.—Its Nature.

3. How is this inquiry there answered? Ver. 31. (Comp. John iii. 16.) What is elsewhere required as the sole means of securing all covenant blessings? Acts ii. 38. Is. iv. 3. Are these always the immediate exercise of a believing soul?

4. What is faith? John i. 12. Rom. iv. 20, 21; x. 9. 1 John v. 10, 11. Is there any intimation in the Bible that the faith required in order to salvation differs, as an exercise of the soul, from that with which all men are familiar? Is the only difference, not in the believing itself, but in the nature of the *objects* believed in, and the *evidence* on which they are believed?

5. If the things believed are, or are regarded as merely speculative, or historical, will the faith be such? If they are, or are regarded as practical, will the faith be practical?

‡ Its Object.

6. How is the *object* of saving faith represented in the Bible,—as mere historical or doctrinal truths? or, as a living person and a Saviour? Acts xvi. 31.

(And the constantly recurring phrase, *faith* or *believing in Christ*, or *on Christ*, or *on His name*?)

7. Are the special facts or truths sometimes

mentioned as its object, as in Rom. x. 9, and 1 John v. 1, only such as set forth His living person?

(The first is the grand evidence, the second, the whole sum, of *all He is*, and all *He has done and will do*.)

#### ¶ Its Operation.

8. Does faith, then, include trust or reliance not only on His teachings, but on His whole priestly work and kingly power? And imply a perception of His excellence, loveliness and suitableness? 1 Pet. ii. 7. And self-despair and self-renunciation? Luke xv. 16-19.

9. Is faith, then, a work at all, or the very opposite of all works, the conviction and confession that we can do nothing, and so falling in our helplessness into the arms of the Almighty Saviour? Rom. iv. 5; iii. 28.

10. Under what different figures is its operation described? Is. xlvi. 22. John iii. 14, 15; v. 25; vi. 35. Heb. vi. 18. John vi. 53. (Explain the last two texts.)

#### ¶ Evidence on which it rests.

11. As the objects of faith are spiritual, and invested with spiritual beauty and glory, will faith in them require such *evidence* as will clearly present this? 1 Cor. ii. 14, 15.

12. On what *evidence* does this faith rest? 1-

Thess. iii. 13. 1 Cor. ii. 1, 4, 5. 1 John v. 10, 11.

**2 Connection with Knowledge and Reason.**

13. Is knowledge essential to faith? Rom. x. 8, 14, 17. 2 Tim. i. 12. And is it, at the same time, in its higher degrees, perfected by it as far as our present state admits? John x. 38. 1 Cor. ii. 14, 15. 1 John ii. 27. 1 Cor. xiii. 12.

14. Can there be any conflict between such a faith and reason? Does reason itself decide that such faith must secure a knowledge beyond its own unaided reach, just so far as it pleases God to make special revelations?

15. Can there be any greater certainty than that which faith gives, when resting on the testimony of God? Heb. vi. 17-20. Gal. i. 7, 8. How is this certainty of faith described in Heb. xi. 1?

**2 Effects and Evidences.**

16. Will its effects vary, as the various aspects of the divine character, and the work of Jesus are presented to the mind? Its effects, as it looks to the commands of God? Heb. xi. 17. Jas. ii. 22. To His threatenings? Is. lxvi. 2. To His promises? Heb. xi. 13. At His holiness? Job. xlvi. 5, 6. Rev. xv. 3, 4. And His love in Christ? Gal. v. 6. Eph. iii. 17. 1 Pet. i. 8.

17. What then are its evidences? Jas. ii. 26.  
Acts xv. 9. Gal. v. 6.

18. Its power? 1 John v. 4. 2 Cor. iv. 17,  
18. Eph. vi. 16. Heb. xi. 33, etc. Mention  
the illustrious examples of it cited in this chap-  
ter.

19. How is it to be increased? Heb. xii. 2.  
Col. ii. 6, 7. 1 Pet. ii. 2. Luke xvii. 5.

20. Is the principle of faith as distinguished  
from its actings any thing else than the nature  
of the new life, described as Christ living in us?  
Gal. ii. 20. Heb. xii. 2.

21. Show its necessity, and the importance of  
its constant and vigorous exercise? Mark xvi.  
16. John iii. 18, 36. Heb. xi. 6. Rom. iii. 28.  
John i. 12. Acts xxvi. 18. 2 Cor. v. 7. Gal.  
ii. 20.

22. How does all this show the cause and the  
guilt of unbelief, and the deep depravity and  
hardness of the human heart? John iii. 18-21;  
xvi. 9. Heb. iii. 12-19. 1 John v. 10. Luke  
xvi. 31.

---

### LESSON XXXV.

#### REPENTANCE.

*Sh. Cat., Ques. 87.*

1. What was Peter's answer to the inquiry of

12

I\*

the awakened Jews on the day of Pentecost? Acts ii. 38. And his direction in Acts iii. 19? And what the great duty urged in the preaching of John the Baptist and of Christ, as the necessary preparation for the kingdom? Matt. iii. 1, iv. 17. Mark vi. 12.

2. *Its Nature.*

2. What is "repentance unto life," Acts xi. 18? Ez. xviii. 30-32; xxxvi. 31. Ps. li. 3, 4; cxix. 59, 60. 2 Cor. vii. 9-11. What is the meaning of the original word?

*Ans. Change of the mind.*

3. Is there a repentance not unto life? 2 Cor. vii. 10. Matt. xxvii. 3. Meaning of the original word used in this last passage? Change of care, or, *regret*.

4. What is the essential idea in true repentance? Is. lv. 7. Ez. xviii. 30. Ps. cxix. 59. Does such a training imply a change in every kind of the soul's action in regard to sin and holiness, including the perceptions and affections, as well as the joys and fears?

5. How then does it differ from regeneration?

*Ans.* Regeneration expresses the change of nature as wrought by the Spirit; repentance, the active, conscious changing or turning of the soul itself. The former is God's work; the latter is the soul's act under His gracious working.

6. Does it differ then from conversion, which is joined with it as a duty in Acts iii. 19?

*Ans.* While both words in the Bible describe the same act, conversion has respect more to the *life*, and is applied chiefly to the first turning of the sinner to God, or to his recovery from grievous falls (Luke xxii. 32;) repentance has respect more to the *heart*, and applies to its exercises in reference to sin during life, as well as at the first.

#### 2 Essential Elements.

7. To this repentance what is the first thing necessary? John xvi. 8, 9. Ps. li. 4. What does this conviction of sin include beside danger? Job xl. 4, 5. Rom. vii. 13. See Les. XXVIII. 12, 13, 14.

8. Will such a conviction of the turpitude of sin increase in depth and intensity, during the whole progress of sanctification?

9. What is a second thing implied in repentance? Ps. cxix. 104. Rom. vi. 21.

10. A third thing implied in it? 2 Cor. vii. 9, 10. Ps. li. 17. Jer. xxxi. 9. Zech. xii. 10. How is godly sorrow distinguished from the anguish of an awakened sinner? Ez. xxxvi. 31. Ps. li. 4. Zech. xii. 10.

11. A fourth thing that always accompanies repentance? Ps. xxxii. 5; li. 3, 4. 1 John i. 9.

12. Is confession ever to be made to man? Jas. v. 16. When is this binding?

13. What do the above passages and others

teach in regard to confession to a priest or minister as a condition of forgiveness? See also Matt. xi. 28. 1 Tim. ii. 5.

14. Is it consistent with true repentance to extenuate or excuse *any* sinful indulgence or neglect? Prov. xxviii. 13.

15. When any charge their deficiencies or indulgences on their circumstances, or their inborn depravity, on whom do they really throw the blame? Job xl. 8. Comp. Gen. iii. 12.

16. To what does David, in his confession, trace his sin, as that which constituted its deepest guilt and his deepest misery? Ps. li. 5, 6.

17. Show how all these elements or necessary accompaniments of repentance are illustrated in the parable of the returning prodigal in Luke xv. 11, etc.?

#### 2 Relation to Christ.

18. Is an apprehension of the mercy of God in Christ necessary to produce this conviction of the enormity of sin, and the grief, hatred and hearty confession implied in it? 1 John iv. 19. Ps. cxxx. 4, 7. Luke xxii. 61, 62.

19. What then is the great truth necessary to produce true repentance? 1 Cor. i. 18; ii. 2. Gal. vi. 14. Phil. iii. 7, 8.

20. Is the depravity of your heart such that you never will thus wholly turn from sin, unless

God extend to you sovereign, unmerited grace? Can you ever feel this grace except in performing the duty? While unwilling to perform the duty, can any one complain that God withholds the grace?

---

## LESSON XXXVI.

## GOOD WORKS, OR NEW OBEDIENCE.

*Sh. Cat., Quess. 39-44.*

¶ Their Source and Law.

1. What is the necessary result, and the only certain proof of genuine faith and repentance?
2. What is the relation which good works hold to a saving interest in Christ, as stated in Eph. ii. 10? Compare with the phrase, "not of works," in v. 9.
3. Can any thing else than the will of God be the standard of good works, or the rule by which to distinguish right from wrong? Eccl. xii. 13. Matt. vii. 21. Deut. xxxii. 46, 47.

¶ Conscience, its Nature and Insufficiency.

4. What is that capacity called, by which we perceive and apply this distinction of right and wrong, and approve or condemn accordingly? Rom. ii. 15. 2 Cor. iv. 2. What then is conscience, and what its only law?

5. In what form was this law of conscience,—the will of God,—possessed by man before his fall?

*Ans.* In the image of God in which he was created, or in other words, the *law written on his heart*, and, in *positive commands*.

6. What was that law originally written on the heart?

*Ans.* 1st. His perfect perception of the nature and extent of all his moral obligations; and 2d. The holy tendencies of his will and affections, leading him to fulfil these obligations. Comp. Col. iii. 10, and Eph. iv. 24.

7. Were the latter wholly lost by the fall, and the former, the correct perception of his obligations, greatly obscured and perverted? Gen. viii. 21. Eph. iv. 18. John iii. 20.

8. Does this remnant of that original law now constitute the only law written on the heart, by which in Rom. ii. 14, 15, the heathen are said to be “a law unto themselves?” Can conscience then be, or have in itself any sufficient rule of right?

9. As it is our only power of apprehending and judging of moral distinctions, are not its decisions always obligatory, and every man always bound to follow his conscience? In doing so, may he not often do what is wrong? Acts xxiii. 1; xxvi. 9. [Meaning of “*good conscience?*”]

10. Is an approving conscience then, or sincerity and good intentions enough to constitute any action right or good? Prov. xiv. 12; xxx.
12. Is it however indispensable? Acts xxiv.
16. Rom. xiii. 5. 1 Tim. i. 19.

11. Does it not follow, that until we are enlightened by God's revealed will, and our hearts renewed by His Spirit, (6 and 7,) conscience must continue to be an utterly blind guide?

2. Essential Elements of Good Works.

12. May you do what God commands and yet do wrong? Is. i. 11-15. Amos v. 21, 22. Why? Is. xxix. 13.

13. May you do things which God commands, and even because He has commanded them, and yet these very acts be wholly sinful? (See texts to last question.) Why? Rom. x. 2, 3. Phil. iii. 6.

14. From what motive must all good works proceed? Deut. x. 12. 1 Cor. x. 31. Rom. xiii. 10. Col. iii. 17. [Meaning of doing all "in the name of the Lord Jesus?"]

15. Will the most conscientious performance of the duties of our earthly relations, without regard to the will of God, and His love in Christ, be worthless in His sight? Heb. xi. 6. Prov. xxi. 4.

16. What three things then are essential to good works?

17. Can that love, which is their very essence, exist in the heart of an unpardoned sinner? 1 John iv. 19. Can a sinner then perform a single holy act, until brought into actual covenant with God, by the blood and Spirit of Christ? Heb. ix. 14; x. 22. John xv. 5.

2 In Proportion to Faith.

18. Will this love and these works be therefore necessarily in proportion to your belief in God's pardoning and adopting love toward you? Luke vii. 47.

19. Is it possible to be a child of God, and not habitually perform them? Matt. vii. 16-21. Tit. ii. 11-14. John xv. 4-6.

20. Is it such a life of grateful love for a salvation already received, that makes up the new obedience of the believer? Phil. i. 10, 11. Col. i. 10. John xv. 2, 5, 8. Its relation to the sanctification of the Spirit? 1 Pet. i. 2. Gal. v. 22, 23.

21. Is it not very imperfect? Gal. v. 17. Jas. iii. 2. How then dare we present such obedience to God, or hope for its acceptance? Col. iii. 17.

22. Is this, "Do all IN THE NAME OF THE

“LORD JESUS,” the grand law of the true believer’s whole life? Is it yours?

### LESSON XXXVII.

#### CONSECRATION.

1. What great comprehensive duty does the Apostle in Rom. xii. 1, 2, insist upon by the mercies of God in redemption?
2. What are we taught of the nature of this consecration or devotion to God, by its being represented as presenting a sacrifice?
3. How does the use of the terms, “bodies” and “living sacrifice,” show the totality and perpetuity of this consecration?
4. What is this consecration called in the last clause of ver. 1? Meaning of that?

*Ans.* Rational, or heart worship; comp. John iv. 24.

Will then the want of such a consecration vitiate and render worthless and offensive all our other acts of worship and service?

#### 2 Priesthood of Believers.

5. Is presenting sacrifices an exclusively priestly function, guarded by most solemn sanctions? Num. xviii. 7.

6. How are the character, privileges and services of all believers described in 1 Pet. ii. 5, 9; Rev. i. 6; and even in the Old Testament, Ps. lxv. 4?

7. What three elements entered into the nature of the priestly office, as stated in Num. xvi. 5, which apply to all believers?

8. How does the consecration of the Levitical priesthood, in Lev. viii., show as a type, the extent and nature of the consecration of all believers? Were not only their whole persons, but their garments, and food, and all the instruments of their service, and the place where they served, all made sacred by the same consecration?

9. Is it the same in this spiritual consecration? Does it include every thing a man is, and has, and does? 1 Cor. vi. 19, 20; x. 31. Col. iii. 17.

‡ Its High Claims.

10. How do the richer anointing and the precious blood of this spiritual consecration show its higher obligations, and the deeper guilt of its violation?

11. How is it further described in 2 Cor. v. 15? In Rom. vi. 11-13? In 1 Pet. i. 15, 16?

12. In Phil. i. 21, how is this consecrated life described? What is here declared by a single

word to be its end, its motive, its rule and its enjoyment?

13. What are we taught by the term "saint," (*i. e.* consecrated or holy one,) being used as the peculiar name of *all* believers, as in Rom. i. 7. 1 Cor. i. 1?

2 Separation from the World.

14. What in Rom. xii. 2, is stated as involved in this consecration? And in the second clause, with what is it identified in its secret spring?

15. Can there be any such nonconformity to the world, and transformation of the whole man, without such great singularity in personal, family and social habits, associations and enjoyments, as will make you marked by the world and the objects of its scorn or hatred? John xv. 19; xvii. 14. Jas. iv. 4. 2 Tim. iii. 12.

16. Is the spirit of this consecration and of the world not only unlike, but in direct opposition, each to the other? 1 John ii. 15-17.

17. Is not separation from the world involved in the very nature of the church, and its completeness taught by the whole system of ordinances by which ancient Israel was separated from all other nations? Gen. xii. 1. Ex. xix. 5, 6. Lev. xi. 44, 45. 1 Pet. ii. 9, 10.

18. How does the Apostle, in 2 Cor. vi. 14-18, enjoin and enforce this separation?

## Some Results.

19. If one's chosen and most intimate companionships, especially in contracting the marriage relation, be with those who show no love to Christ, is it not an open contradiction of such consecration, and a slighting of God's adoption?

20. If one seeks his happiness in such pleasures as the world delights in, has he any claim to be regarded as a Christian?

21. If any one neglects the spiritual consecration and training of his children and the worship of God in his family, and chooses schools and teachers for his children more with a view to their worldly advancement, than spiritual, does he not violate his consecration vows, and forfeit his Christian name?

22. If one uses his property, first for his own indulgences, and to conform to the fashions and practices of the world, in dress, dwelling, etc., is he not perverting a consecrated thing? What was Achan's sin?

23. To what extent is the gratification of a cultivated taste right, and consistent with Christian consecration? 1 Cor. x. 31. 1 Pet. iv. 10, 11. Is there, then, not reason to believe that this is often a pretext for the indulgence of pride, vanity, love of ease, and other lusts?

## LESSON XXXVIII.

CONSECRATION AND ITS RESULTS.—Rom. xii. etc.

## ? Humility.

1. What does the Apostle, in specifying the duties involved in this consecration, first enjoin as fundamental? ver. 3. Why is this placed first? Phil. ii. 21. How is it elsewhere described and enforced? Matt. xviii. 2-4; xxiii. 10-12. 1 Pet. v. 5, 6. Phil. ii. 3-9.

2. What rule is given in the last clause of that verse (Rom. xii. 3,) to secure this humble judgment of ourselves? Comp. 1 Cor. xv. 10, and Eph. iv. 7.

3. What, in the relation of believers to each other and to Christ, is utterly inconsistent with undue regard for self, for one's own opinions, or separate interests, or exclusive edification, even? Rom. xii. 4, 5. To what will true humility always lead? Phil. ii. 4. Is not self-esteem the great obstacle to Christian unity?

## ? To Live for the Church and the Brethren. Love.

4. Are all the varieties of official and social position, of bodily and mental gifts, of education and of worldly possessions, given to each, not merely for himself, but for the benefit of the

whole body? Rom. xii. 6-8. Comp. 1 Cor. xii. 12-27. Is consecration to God, then, a devotion of our all to the good of His church and of our brethren?

5. Name briefly the duties enjoined by the Apostle as the necessary results of such a consecration, first, in the rest of this chapter, (Rom. xii. 9-20,) in reference both to *ourselves* and *others*, especially *enemies*? and then in the next chapter, to *rulers*? Rom. xiii. 1-7. And how are all then summed up in vers. 8-10, and in ver. 14? [Explain the last.] And afterwards what is required by it in regard to things *indifferent*? Rom. xiv. 13, 21; xv. 1-3. In all these, who must be our great exemplar?

6. How is the necessity, the power, and the supremacy of the love just spoken of more fully unfolded in 1 Cor. xiii? Will you repeat verses 4-7, and seek to have them written on your soul?

*? Relation to our time and property.*

7. How does this entire consecration of life to God, to Jesus, and His church show the sacred worth of every moment of our time, and the great guilt of squandering it in ease, in social frivolities, or unprofitable employments?

8. What sin stands out in the Bible as most directly and insidiously opposed to this life of

consecration? Eph. v. 5. Col. iii. 5. Why is it called idolatry? What fearful consequences did it produce in the case of Lot, of Achsan, of Ananias and Sapphira? How are we taught its unreasonableness and its power in 1 Tim. vi. 6-10?

9. Will the use of property, then, and our design in labouring for it be an important test of real consecration? Why?

10. How are we directed to use it, and with what end to labour for it? Rom. xii. 13. Heb. xiii. 16. 1 John iii. 16, 17. Gal. vi. 6-10. 1 Tim. vi. 17. Acts xx. 34, 35. Eph. iv. 28.

11. What was the practice of the primitive believers under the fulness of the Spirit's influences and the immediate teaching of the Apostles? Acts ii. 44, 45; iv. 32-35. What is meant by their holding all things common? (See above, Ques. 4.)

12. Is not the same oneness of heart and soul, and the same self-denying use of all possessions for the common good, just as binding now as then?

#### Old and New Testament Rules.

13. How was this consecration of property expressed under the Old Dispensation? See Mal. iii. 8-12. Was this an acknowledgment that all was God's? In special exigencies, when the

interests of the Church needed more, did the curse of God follow, if it was withheld? Hag. i. 4-11.

14. What is the New Testament rule on this subject? 2 Cor. viii. 7; ix. 6, 7. 1 Cor. xvi. 1, 2. By what example and motive was the degree of this voluntary giving to be measured and enforced? 2 Cor. viii. 9. And by what remarkable promise? 2 Cor. ix. 8-11, especially ver. 8.

15. What is the whole spirit as well as the letter of our Saviour's teaching on this matter, in Luke xii. 15-34? How much are we directed and authorized to seek for ourselves,—and to pray for? 1 Tim. vi. 8. Heb. xiii. 5. Matt. vi. 11.

16. Is not the very nature of our consecration to God, and the teachings of the whole of His word, utterly opposed to the accumulation of property for selfish gratification, or to leave to children, as long as the advancement of Christ's kingdom requires it?

17. In order to such a life of consecration, what must be always necessary? Matt. x. 37, 38. Luke ix. 23, 24. To what extent must every thing that becomes an occasion of violating it be renounced? Mark ix. 42-48.

‡ Summary and Perversion.

18. What complete and summary view of the principles of such a life is given us in 2 Pet. i. 5-7? [Meaning of "virtue?" Comp. Heb. x. 23.] Are all these equally indispensable to Christian character? vers. 8-11.

19. Into what dreadful and widespread perversion of this whole duty of consecration to God and separation from the world, did the feeling of its necessity combining with spiritual pride and selfishness lead a large part of the Church in the early and middle ages?

---

LESSON XXXIX.

THE MEANS OF GRACE.—THE WORD.

*Sh. Cat., Quess.* 88-90.

1. What duties has God enjoined as means by which He communicates the blessings of the covenant? 2 Tim. iii. 15-17, *the word*; 1 Thes. v. 17, 18, *prayer*; Eph. v. 19, *praise*; Mark ii. 20, *fasting*; Heb. x. 25, *public worship*; Heb. xiii. 16, *giving*; Heb. xiii. 17, *church order*; Acts xx. 7, the *Sabbath*; Acts ii. 38, and 1 Cor. xi. 23, the *Sacraments*.

‡ Their Authority and Use.

2. May any human authority institute any

## 150 QUESTIONS ON BIBLE DOCTRINE.

means of grace, or in any way modify what God has appointed? Ex. xx. 4, 5. Dent. xii. 32. Prov. xxx. 6. Col. ii. 18-23.

3. Are these means required to be used by the believer both for his own edification and the salvation of others?

4. Can they accomplish any thing of themselves? 1 Cor. iii. 7. Whence their efficacy? Comp. Zech. iv. 6. Why then necessary? 1 Cor. i. 21, 27-29. And are most of them acts of worship to which we are bound by our relation to God?

5. Is it according to the whole analogy of God's working in nature and Providence, to bestow blessings only in the use of means? Is. lv. 10, 11. Acts xxvii. 31.

6. Is every means perverted and worthless when used for its own sake, or without constant dependence on Christ's merits for acceptance, and on the divine power working through it, for effect?

7. Which of these means is both the foundation and end of all the others? 2 Tim. iii. 16. Are the others means of grace only in proportion as they are according to the word, or tend to bring the heart under its power? Is. viii. 20. Josh. i. 8.

8. What other means had the Church before Christ? Were sacrifices and typical ceremonies

only a visible symbolical form of the truth employed while the written word was incomplete?

‡ The Word.—Its Infinite Value.

9. How does the infinite value of the word appear from its Author and the manner in which it was given? Heb. i. 1, 2. 2 Tim. iii. 16. 2 Pet. i. 21. From its subjects? 1 Cor. ii. 9–13. And from its design? 2 Tim. iii. 15.

10. Is it the one indispensable instrument in the salvation of every intelligent soul from first to last? Rom. x. 13, 14. 1 Cor. i. 21. 1 Pet. i. 23; ii. 2. How is the constancy of God in adhering to this law of its necessity shown in the case of Cornelius, in Acts x; and even in the case of Paul?

11. How is its power described in Heb. iv. 12? [Meaning of that?] How symbolized in Rev. i. 16? Has it power to avenge as well as bless? John xii. 48. Mark xvi. 16. 2 Cor. ii. 16.

‡ Our Constant need of It.

12. How was ancient Israel required to use this means? Deut. vi. 6–9. Is the same incessant diligence necessary now? Can any mercy even of a worldly kind be rightly enjoyed, or any duty rightly performed, without a constant use of the word of God? 1 Tim. iv. 4, 5. Col. iii. 16, 17.

## 152 QUESTIONS ON BIBLE DOCTRINE.

13. Can any thing else mould aright the human soul, or give to its knowledge and habits the only right and safe direction? Ps. cxix. 9. 2 Tim. iii. 16.

14. Ought not all instruction of the young, both in the family and the school, to be interwoven with the word of God? Deut. vi. 6, etc. Is any one then fit to be a teacher of youth, who does not earnestly seek to do this, and to exemplify the power of that word in his own life?

### 2 How to use it.

15. Is not a mere cursory reading of such a book, or any thing less than an earnest and devout study of it, to be regarded as a real insulting neglect? Prov. ii. 3-5. John v. 39. Acts xvii. 11.

16. Do not these and like passages teach that the Bible is its own interpreter, and that the true method of studying it, is the prayerful comparison of Scripture with Scripture? What is the true use of commentators, and how often abused?

17. Is it not sinful and dangerous wilfully to neglect any part of God's word? 2 Tim. iii. 16. Rom. xv. 4. Rev. i. 3.

18. What use of it is in Ps. i. 2, represented as essential to godliness, or at least to growth in grace? How is the importance of this expressed

in 2 Cor. iii. 18, and Jas. i. 25? Is it not essential to this that we have as much Scripture as possible laid up in the memory?

19. In order to rightly profit by the word, how must we always regard it? 1 Thes. ii. 13. Eph. vi. 17. (Comp. Ques. 5.)

20. If so regarded, with what feelings will it be always read and heard? Gal. iii. 2. Is. xlvi. 2. Luke viii. 15. Jas. i. 21. [Explain the last text.]

21. Is it always indispensable even to a right understanding of the Bible, that we be ready cordially to accept and promptly to obey its teachings, however contrary to our previous notions and inclinations? John vii. 17; viii. 43. Matt. xi. 25; xiii. 14, 15.

*‡ Adapted to all.*

22. Can the mightiest intellect exhaust its treasures of instruction? 1 Pet. i. 12. Eph. iii. 10. Is it adapted also to the most ignorant, and can its essential truths be understood by all, and ought it to be given to all? Ps. xix. 7, 8; cxix. 130. Acts xvii. 11.

23. Does "preaching the word," in the Scripture sense, include every means whereby it is made known? And is this the duty of all who have received it? Phil. ii. 15, 16. 1 Thes. i. 8. Mark v. 19. How can *you* do it?

24. If you have any part in God's covenant, how will you regard the Scriptures? Ps. xix. 10; cxix. 18, 54, 105, 111, 167, and this whole Psalm.

---

#### LESSON XL.

##### THE MEANS OF GRACE.—PRAYER.

*Sh. Cat., Ques. 98, etc.*

1. What does God himself teach us to be the one indispensable means of obtaining any blessing from Him? Matt. vii. 7, 8, 11. Ps. xxxiv. 10. Jas. iv. 2.

? To whom Addressed.

2. To whom alone is prayer to be made? Ps. xciv. 6, 7. Matt. iv. 10. Rev. xix. 10. In what consists the sin of praying to saints and angels? Ex. xx. 3.

3. In what character is God to be approached in prayer? Matt. vi. 9. Rom. viii. 15.

4. Of what two most important truths does the phrase, "the throne of grace," Heb. iv. 16, remind us? Ps. xciii. Rom. ix. 15, 16.

? Adoration, Confession and Thanksgiving.

5. What three things beside *petition* are implied in all true prayer?

6. What is *adoration*? Ps. xcix. 1-3; civ. 1, etc. Is. vi. 3. Why is it essential? Eccl. v. 2. Ps. xxxiii. 8; lxxxix. 7. Are adoring views of God's nature, character and works at the very foundation of all acceptable worship? Ps. xxxvii. 4. Heb. xi. 6. Must they be a source of most exquisite bliss?

7. Whence and by what means are such views to be obtained and enlarged? Ps. i. 2. Is it your duty, then, to treasure up in your mind such portions of Scripture as describe the glory of God?

8. Is prayer a mockery without humble and hearty *confession* of sin? Luke xviii. 10-14. Why should this confession be as particular as possible? What occupies most of Daniel's prayer in Dan. ix. 4, etc.?

9. Must *thanksgiving* also be always joined with prayer? Phil. iv. 6. Col. iv. 2. 1 Thes. v. 17, 18. 1 Tim. ii. 1. Can any thing from an ungrateful, murmuring heart be acceptable to God? Is not any thing short of hell itself a ground of thanksgiving to such sinners as we are?

#### ‡ Essentials of.

10. What, in the following passages, is represented as necessary to acceptable prayer? Ps. xvii. 1. Jer. xxix. 13. Ps. lxvi. 18. Mark xi.

## 150 QUESTIONS ON BIBLE DOCTRINE.

25. John xiv. 13. Jas. i. 5-7. Ps. cxv. 1; xxv.  
11. Matt. xxvi. 39. Luke xviii. 1, etc.

11. What is meant by praying "in the name  
of Christ?"

*Ans.* Not only through *His merits*, but, also, by *His au-  
thority*.

Is it only thus that our adorations, confessions,  
or thanks can be accepted?

12. Through whom alone is any communion  
with God possible for sinners? 1 Tim. ii. 5.  
John xiv. 6. Why? Gal. iii. 13, 14. Heb. vii.  
25.

13. What, in this respect, are His atonement  
and intercession represented as securing to be-  
lievers? Heb. iv. 14-16; x. 19-22.

### ¶ The Prayer of Faith.

14. What else than reliance solely on Christ's  
merits is meant by "the prayer of faith?" Matt.  
xxi. 22. Mark xi. 21-24. Jas. i. 5-7. 1 John  
v. 14, 15.

15. What is the essential rule laid down in  
the last passage for all effectual prayer? Can  
there be rational faith without evidence? Must  
we have the evidence that our requests are ac-  
cording to the will of God, in order to believe  
we shall receive them? How alone can we ob-  
tain this evidence?

16. By what means is such believing prayer

secured? John xv. 7. If His words abide in us governing all our desires, conforming our wills to His, for what only will we ever pray? How does this show the necessity of a devout study of His Word?

*? For what?*

17. Are we authorized to pray for temporal blessings? Matt. vi. 11. Zech. x. 1. 1 Sam. i.

27. How will the above condition in John xv. 7, decide the measure of such blessings desired?

18. Do not prayerless persons receive temporal mercies very abundantly? Are these real blessings to such? 1 Tim. iv. 4, 5. Mal. ii. 2. Deut. xxviii. 15-18.

19. What limit is placed to our desires for spiritual blessings? Ps. lxxxi. 10. Luke xi. 13. Eph. iii. 20. Col. i. 9-11.

*? By the Spirit, Waiting and Watching.*

20. By whose aid alone can such prayer be offered? Eph. vi. 18. Jude 20. How is this aid and our need of it described in Rom. viii. 26? Meaning of this? How will the work of the Spirit in Eph. i. 17, 18, produce such prayer?

21. How is the true posture of a praying heart described in Ps. xl. 1, Lam. iii. 26, and

## 158 QUESTIONS ON BIBLE DOCTRINE.

Is. xl. 31? [Meaning of "wait upon," here and elsewhere?]

*Ans.* To wait for,—to expect.

22. The connection between watching and prayer? Matt. xxvi. 41. Eph. vi. 18. Col. iv. 2. 1 Pet. iv. 7. Comp. 1 Thes. v. 17. [Its meaning?]

23. What is enjoined in Rom. xii. 12? How do the two parables of our Saviour, in Luke xi. 5, etc., and xviii. 1, etc., illustrate this importunity?

24. How is it illustrated in the case of Jacob, in Gen. xxxii. 24? Did he prevail by strength of wrestling, or only after the touch that withered his strength, and taught him his helplessness? Do we here learn one great reason of God's delays in answering prayer?

25. Is there any inconsistency between earnest importunity and submission? Matt. xxvi. 36-44.

---

## LESSON XLI.

### MEANS OF GRACE.—PRAYER AND OTHER ORDINANCES.

#### 2. Its Dignity and Efficacy.

1. How can you show prayer to be the most ennobling and blissful act in which man can engage?

2. What examples can you collect from Scripture of its efficacy?

3. Is there, in these cases, any thing beyond our reach? Jas. v. 17.

4. Will you make for yourself, in reading the Bible, a list of the numerous assurances, promises and examples, teaching the power of prayer, for your own benefit?

5. Connection between prayer and God's purposes and providence? In the great plan of God's government, did He fix prayer as the necessary means of *blessing*, just as He made other means essential to their respective ends? Ez. xxxvi. 37. Jer. xxix. 10-13. In what appears its appropriateness as a means to this end?

6. How do you explain the efficacy of such prayers as that of Hezekiah in Is. xxxviii. 1-5, in consistency with God's unchangeableness?

7. Is prayer often accepted, and richly answered, although in form denied? 2 Cor. xii. 7-9.

‡ Secret.

8. What species of prayer specially marks the true believer? Matt. vi. 6. By whose example is it powerfully enforced? Matt. xiv. 23. Mark i. 35. Luke v. 16.

9. Is it important to have regular seasons for it? Are those of the Psalmist and of Daniel too often for us? Ps. lv. 17. Dan. vi. 10.

10. What is *ejaculatory* prayer? Neh. ii. 4. Is it possible to walk with God at all in daily life, without thus keeping up constant intercourse with Him?

‡ Social and Family.

11. What is *social* prayer? Does our nature, and our entire dependence on God require that those connected together by common interests, wants, and duties, should unite together in prayer?

12. Ought every believer who is not disqualified by natural defect, to seek earnestly to be fitted for a duty so important to mutual edification, and to personal usefulness?

13. What is there in the nature and duties of the family, especially of parents and children, that renders *family* prayer especially important? Eph. v. 22-25; vi. 1, 4, 5. Can holy influences pervade the house, or God's blessing rest upon it, where His worship is openly and wilfully neglected?

‡ Intercessory.

14. What are we taught of the importance of *intercessory* prayer? Eph. vi. 18. 1 Tim. ii. 1, 2. Matt. v. 44. Jas. v. 16. 1 Sam. xii. 23. How does Paul teach its efficacy, both by his example and his requests? Rom. i. 9; xv. 30. Col. i. 9; iv. 3.

15. Give some remarkable examples of its efficacy, from the Bible?

16. How does the goodness and wisdom of God appear in giving such efficacy to our prayers for others? How may our earthly affections, in this way, become the occasion of our increased communion with God; and every right affection be cherished and sanctified, and every enmity destroyed?

17. Is intercession the great law of Christ's kingdom in the bestowment of blessings, from the throne itself, to the feeblest subject? Ps. ii. 8. Rom. viii. 34, 27. Jas. v. 16.

18. How do you explain Jas. v. 14, 15? Meaning of "effectual," in v. 16?

*Ans.* "Inworking," "energizing,"—the same word as in Eph. iii. 20, last clause.

### ¶ Praise in Song.

19. What means of grace, intimately connected with prayer, is enjoined frequently both by precept and example? Eph. v. 19. Col. iii. 16. Jas. v. 13. Matt. xxvi. 30. Acts xvi. 25. Its peculiar design and value? Ps. l. 23. Phil. iv. 4. Is it, then, the duty of all, according to their ability, to take part in and prepare themselves for this service? Ps. xlvi. 6; cxlii. 1; cl. 6. Heb. xiii. 15.

20. Does the service of praise in song, require

the same reverent and devout feelings as prayer? Col. iii. 16. And is any thing else a mockery and profanation? Ps. xcvi. 2, 9; cxi. 1. 1 Cor. xiv. 15. May not the raptures of sense be often mistaken for the raptures of true devotion, where the chief attention is to the music?

*¶ Fasting.*

21. Is fasting, both public and private, regarded as an important means of grace, both in the Old and New Testament? 2 Chron. xx. 1-30. Ezra viii. 21-23. Dan. ix. 3. Jonah iii. 5, 10. Joel ii. 12. Luke ii. 37. Acts x. 30. 2 Cor. vi. 5.

22. Of what is it a most natural and appropriate expression? Ps. xxxix. 4; cii. 4, 9, 10. Matt. ix. 15. What graces does it most directly cherish? Ps. xxxvi. 6. James iv. 10. Joel ii. 12. Are we not all, then, frequently called to it in connection with special seasons of prayer?

23. On what special church occasions is it commanded by Apostolic example? Acts xiii. 2, 3; xiv. 23.

24. What directions are given in regard to it? Is. lviii. 4-7. Joel ii. 15-17. Matt. vi. 16.

25. May *your* lack of spiritual growth and usefulness be accounted for by a partial or total neglect of some of these means of grace?

## LESSON XLII.

MEANS OF GRACE.—CHURCH FELLOWSHIP AND THE  
LORD'S DAY.

‡ Public and Social Worship.

1. What is the special importance, as a means of grace, of social and public worship, in which the three—the Word, prayer, and praise, are all combined with the communion of saints? Heb. x. 24, 25. Acts ii. 42–47. Is it indispensable as a public testimony? See also Acts iv. 32, 33.

2. How is the public preaching of the Word often sadly perverted and made worthless by both preachers and hearers? 1 Cor. i. 22; ii. 1–4; iv. 1, 6. Ez. xxxiii. 30–32.

3. What is the design of a public ministry of the Word? Matt. xxviii. 19, 20. Eph. iv. 11–14. By what preaching alone can this be secured? Acts i. 8; xx. 27, 31. 1 Cor. ii. 4, 5. 2 Cor. iv. 5. And by what hearing? 2 Thes. i. 10. Acts x. 33.

4. Is mutual exhortation also often enjoined, both public and private? Heb. iii. 13; x. 25. 1 Thes. v. 11. Mal. iii. 16.

‡ Church Fellowship and Discipline.

5. What place, as a means of grace, does the

government and discipline of the Church hold?  
1 Thes. v. 12, 13. Heb. xiii. 17.

6. Of what is a cordial participation by every believer in these ordinances of worship and Church order a necessary result? Eph. iv. 1-4. Rom. xii. 5. 1 Pet. iv. 10. Is it only by mutual co-operation that the healthful growth of each member, and of the whole body, is secured? Eph. iv. 15, 16.

‡ Giving.

7. Is the giving our property also a necessary result of this union and fellowship of the saints? Acts iv. 32. What important place does this hold as a means of grace, and what graces does it specially cultivate? See Les. XXXVIII. 8, etc.

8. Is it often mentioned in immediate connection with other acts of worship, public and private, as a means of expressing and perfecting our consecration? Acts ii. 42-46; x. 2, 4. 2 Cor. viii. 7; ix. 12-14. Heb. xiii. 15-17.

‡ The Lord's Day, its Institution and Perpetual Obligation.

9. Has God set apart a particular portion of our time for the special observance of all these means of grace, particularly in our social relations? Ex. xx. 8-11. Is the Sabbath itself,

then, an important means of grace, and indispensable to the full observance of all other means?

10. When was it instituted? Gen. ii. 2, 3. Was the *first* whole day of man's existence, then, a Sabbath? What does this teach?

11. Does the time of its institution, its place on the stone among the Ten Commandments, and the reason there given of its requirements, show its perpetual and universal obligation?

12. Do the words of Christ, in Mark ii. 27, show that it was instituted for man as man, and so demanded by his very nature? Can you show how his nature demands it?

13. Is there evidence of a set time for religious worship, and of a weekly division of time before the giving of the law at Sinai? Gen. iv. 3, (margin,) vii. 7, 10; viii. 10, 12; xxix. 27.

14. Is it always spoken of by the prophets not as among ceremonial, but moral observances, and essential to holiness? Is. lvi. 2; lviii. 13. Ez. xx. 15, 16, 20.

15. Did our Lord, by His works and teaching, in any degree relax its obligation, or only correct the superstitious and ascetic notions of the Jewish teachers, and confirm the necessity of a truly spiritual observance? Mark ii. 23-28; iii. 1-5. John v. 5-18. Luke iv. 16.

## ? Christian Sabbath.

16. Is not the Fourth Commandment as fully observed by keeping the first day of the week as the last? Is not each the seventh after six days of labour, which is all the command requires?

17. What evidence is there that the Lord's Day is the one to be observed as the Christian Sabbath? Matt. xxviii, 1-6. John xx. 19, 26. Luke xxiv. 13, etc. Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10. And were the Jewish Sabbaths all, both weekly and others without distinction, declared to be no longer binding? Rom. xiv. 5. Gal. iv. 10. Col. ii. 16. Does the term "Sabbath Day," in the New Testament, apply exclusively to the Jewish rests, in distinction from the first day of the week? Comp. Acts xv. 21; xvii. 1, 2, with xx. 7, and others above cited.

18. Was not such a change of the day necessary in order to rid the Church of the ceremonial and traditional observances which had become identified with the day as observed by the Jews?

19. Has the Christian Sabbath thus concentrated in itself the memorial of God's two chief works, and of our weightiest and tenderest obligations?

*2 Its Sanctification.*

20. Does not the single phrase, "keep it holy," sufficiently decide every question in regard to its observance? Will such a holy observance be a task or pleasure, to all who delight in God? Comp. Is. lviii. 13, 14.

21. How is it spoken of in Ex. xxxi. 13, 17, and Ezek. xx. 19, 20? Why must it ever be the most prominent visible badge of a Spiritual Church? And its neglect or careless observance a mark of little or no piety?

22. Ought not much pains to be taken in families to make the peculiar duties of the day privileges and enjoyments, and not make it repulsive by mere prohibitions?

23. Will not the neglect of any one of these means mar the symmetry of your Christian character? Is there any one that *you* are neglecting? Can you expect the end without using the means, and that as for your life? Will they be of any use, if you put them between yourself and Christ, instead of mingling faith in Him in all your use of them?

24. What other important duties has God enjoined as means of grace, which by their peculiar relation to the covenant, as its *seals*, require to be considered as a distinct subject?

## SECTION V.

### SEALS OF THE COVENANT.

#### LESSON XLIII.

##### THE SACRAMENTS.—BAPTISM.

*Sh. Cat., Ques. 92–94.*

2 Author, Nature and Design.

1. HAS God, at different periods, appointed special forms of worship as sensible signs of covenant blessings and engagements? What are they called?

2. Is the word “sacrament” found in the Scripture?

*Ans.* Only in its Latin form in the Latin version, as the occasional translation of the Greek word for “mystery.”

3. As used by the Romans for their sacred oath of obligation to military obedience, does it express an important Scriptural idea, involved in these ordinances? 1 Cor. iii. 23. Gal. iii. 27.

4. Is not this covenant engagement of the believer to be the Lord’s, the secondary and dependent part of every sacrament? Gen. xvii. 8, 9. Matt. xxvi. 26–28. Does not God’s ap-

pointment of such sensible signs of His covenant blessings, set forth especially His own gracious covenant engagements?

5. What is one of the Old Testament sacraments called in Rom. iv. 11? How was it a seal? Gen. xvii. 11. Since a *seal* is thus a visible sign confirming a covenant, does this word describe the nature and design of all sacraments?

6. Can any thing be a sacrament or seal which does not sensibly represent covenant spiritual blessings? Can the seal benefit any further than the conditions on which these blessings are bestowed, are fulfilled? Rom. ii. 25. 1 Cor. xi. 27; vii. 14.

#### 2 Old Testament Sacraments.

7. What were the sacraments under the Old Testament dispensation? Ps. l. 5. Lev. i. 3, 4. Gen. xvii. 9-14. Ex. xii. 21-27. 1 Cor. v. 7. Ex. xxiv. 8. Lev. xiv. 7. Num. xix. 18, 19.

8. Did these sprinklings mentioned in the last three passages, and the baptismal consecration of the priests and Levites, (Ex. xxix. 4; Num. viii. 6, 7,) differ essentially from all those other washings, which were performed by the person himself, without restriction as to mode, and which were emblems merely of his cultivation of personal holiness, and in no sense symbols

and seals of covenant blessings, as these were?  
Comp. Lev. xiv. 8, 9; xv. 5-13.

9. Did blood enter in some form into all sacraments, until the true blood of atonement was shed?

[The ashes of the red heifer, in the water of separation, was only a form of preserving the blood of sacrifice for permanent and distant use in purifying.]

### 2 New Testament Sacraments.

10. What are the New Testament sacraments? Matt. xxvi. 26-28; xxviii. 19. Do not these appear to be just what was left of the Old Testament seals, after every thing *typical* of a coming Saviour and atonement were set aside?

### 2 Baptism, its Meaning and Design.

11. Does the manner in which John's baptism, and that enjoined by Christ, is spoken of in the Gospels, show that baptism was a familiar thing to the Jews?

12. Is it certain from the New Testament that the word *baptism* was applied as the familiar designation, to the Mosaic and also to the traditional purifyings? Heb. ix. 10,—“washings,” in Greek, “baptisms,”—and comp. ver. 13. Mark vii. 4,—“except they wash,” in Greek, “baptize;” and “washings of cups,” in Greek, “baptisms.”

## § Purification and Consecration.

13. In all these "divers baptisms" of the Jews, both sacramental and ceremonial, what was the one leading idea? See under Quess. 7, 8, 12. In John iii. 25, 26, comp. "purifying" in the one verse with its explanation in the next.

14. In all cases, both of Jewish and Christian baptism, was not the consecration of the subject to God by this act of purifying prominently set forth? See under Quess. 7, 8. Matt. xxviii. 19. In the baptism of the priests and Levites, at their setting apart, was not this the main thing, and in the baptism of Christ, the only thing signified?

15. Is it not, then, a public recognition of one's covenant relations, claims and obligations?

16. What is the meaning of being baptized *unto* or *into* any one, as in 1 Cor. x. 2, and Gal. iii. 27; and *in* or *into the name* of another, as in Matt. xxviii. 19, and 1 Cor. i. 13?

17. Is this idea of purification and consecration united, implied in every case in which the word is so used as to give any indication of its meaning? [The following, with those already cited, include all except such as are virtual repetitions.] Matt. iii. 6, 11, 13, etc. Mark i. 4. Acts ii. 38; viii. 12, 16, 36, etc.; ix. 18; x. 47; xvi. 15, 33; xix. 3, etc.; xxii. 16. Rom. vi.

## 172 QUESTIONS ON BIBLE DOCTRINE.

3, 4. 1 Cor. xii. 13; xv. 29. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21. And figuratively, Matt. xx. 22. Luke xii. 50. Comp. with these John xvii. 19.

### 2 Pledge of Eternal Life.

18. Does not "baptism for the dead," in 1 Cor. xv. 29, refer to the baptism in Num. xix. 18, 19, purifying from the pollution and power of death, and so pledging the hope of final deliverance from it?

19. Does not Christian baptism, by representing the purifying or renewing of the Holy Ghost unto eternal life, involve a pledge also of the same resurrection? Rom. viii. 11.

### 3 By Fellowship in Christ's Death.

20. In Rom. vi. 3, 4, what does "baptized into Christ's death," and "baptism into death" mean? See vers. 2, 6. In what great change, and by what mighty power alone are these spiritual results produced? Can outward baptism, then, be a symbol of any thing else than the act of the Spirit effecting this change? Comp. 1 Cor. xii. 13.

21. Does the language used here (Rom. vi. 4;) very forcibly express the entireness of the consecration implied in your baptism, the obligations thus resting on you to be *buried* to the

world, and alive unto God? Are you sincerely labouring and praying to realize this consecration? And to obtain this mighty grace needed, and promised in the baptismal symbol—the “glory of the Father,”—the gift of the life-giving Spirit? See Eph. iii. 16.

---

## LESSON XLIV.

## FORM OF BAPTISM.

2 Must Correspond to the Spiritual Reality.

1. By what agency and influences are the purification and consecration signified by baptism effected? 1 Cor. xii. 13. John iii. 5.
2. What is the usual Scripture symbol of these? And by what language is their application always set forth? Is. lvi. 15. Ez. xxxvi. 25. Heb. x. 22. Prov. i. 23. Is. xxxii. 15; xliv. 3. Zech. xii. 10. Acts ii. 17, 18, 33. Tit. iii. 5, 6. In each of these words is there the same allusion to the rains descending from above?
3. Is it in the very nature of a sacramental sign, that there be a correspondence between it and spiritual things signified? If there is any correspondence between the Spirit's baptism, and the outward form, what must that form be?

4. By what visible act was the promise of the Spirit given in Matt. iii. 11, and repeated by Christ in Acts i. 5, fulfilled? Acts ii. 2-4. And in what terms is this baptism of the Holy Ghost afterwards described in Acts ii. 16, 17, 33; xi. 15, 16?

‡ Old Testament Form.

5. What was the only form of the sacramental baptisms under the Old Testament, except at the consecration of Aaron and his sons, when the general term "wash," indicating physical purifying without regard to form, is used? See last Les., 7, 8.

6. Is immersion ever referred to as a symbol of spiritual purification, or ever used in the ceremonial law as a symbol of any thing, except the single case of dipping the living bird in the blood of his fellow, at the cleansing of the leper? And in this case was the effect, as applied to the leper, signified in his baptism by sprinkling? Lev. xiv. 6, 7.

7. Do the terms "wash" and "bathe," imply any thing whatever as to the amount of water used? And in all the circumstances of the tabernacle worship and the wilderness sojourn, was not immersion almost impossible?

8. How is it possible that the word *baptism*, applied as we have seen it to be, in Mark vii. 4,

to the hand washings always done by pouring, and to the purifying of tables,—and in Heb. ix. 10, to these very Jewish ordinances, could necessarily even imply immersion, much less mean it exclusively?

2 John's Baptism.

9. From all this what would we almost certainly conclude as to the form of John's baptism? And if Christ's baptism was in such a form as to "fulfil all righteousness," all the requirements of the Mosaic law, how must it have been administered? Is there any thing in the record of it in any degree inconsistent with affusion? Does the word translated "out of," in Matt. iii. 16, properly mean *from*? Comp. ver. 7, "from the wrath," etc., where the word is the same. Is not the Spirit's descent—the thing signified—as there described, inconsistent with any other form?

10. Is the phrase "baptizing in Jordan," as appropriate to one form of administration as another, the parties most naturally on account of their habits, clothing, climate, and the numbers baptized, and the Jewish idea of ceremonial purity which required running, or at least unused water,—standing in the edge of some stream?

11. Was it necessary that John should bap-

tize where water was very plentiful, not because it required much to immerse a person, but to supply the wants of such an immense concourse? Matt. iii. 5. John iii. 23. [Enon, so named from the Chaldee word for "fountains," which abounded there,—the "much water," lit. *many waters.*]

¶ Of the Eunuch, and other cases.

12. In Acts viii. 39, can the prepositions *into* and *out of*, emphatically applied to both Philip and the eunuch, imply any thing more than their stepping into the edge of the water, which they, with sandalled feet, would most naturally do? And in the very paragraph of the prophecy from which the eunuch was reading, and which Philip explained, what allusion is there that would indicate the form? Is. lii. 15.

13. What other circumstances attending the various cases of baptism recorded, especially of the three thousand on Pentecost, and of the eunuch, are inconsistent with immersion?

¶ The Form, though, not of Essential Importance.

14. From what we have already seen of the meaning of "buried with Christ," in Rom. vi. 4, and in Col. ii. 12, does not the connection seem to exclude any reference to the *form* or even the act of baptism, and require a reference to its

effects alone, as the result of the "death" which baptism does signify?

15. Does the whole usage of the sacred writers show that they lay no stress on the form of administration, other than is implied in the stress they seem to lay on its being such an *application of water* as shall symbolize the *purifying and consecrating* power of the *Spirit* in uniting us to Christ?

#### 2 Administration and Improvement.

16. As baptism represents the bestowment of the Spirit, and our rights in the kingdom of Christ, does not the administrator act as the representative of Christ, the only King and Head of His Church? By whom, then, should it be administered?

17. As in the form of baptism, the subject has nothing to do, but to receive, what does it teach in regard to our dependence on the Spirit's grace for spiritual life?

18. As the form of baptism directs us to the promise of the Spirit to be poured out like the rains of heaven, which are indispensable, exhaustless, and as gentle as they are mighty, what does it teach, and what feelings should it awaken? Is. xxxii. 14, 15. John xv. 5. Jer. xviii. 6. 2 Cor. i. 21, 22. Mal. iii. 10. Hag. ii. 5. Zech. iv. 6. Eph. iii. 20. Phil. iv. 13.

LESSON XLV.

SUBJECTS OF BAPTISM.

*Sh. Cat., Ques. 95.*

1. As baptism is a covenant seal, should it be applied to all embraced in the covenant who are capable of receiving it?

? Believers.

2. Who only of those who have arrived at years of intelligence are embraced in the covenant, and have a right to its promises? John iii. 16, 18. To whom only then of such is baptism to be administered? Mark xvi. 16. Acts viii. 37.

3. Does not the connection show that these last passages apply only to those who are capable of hearing, and receiving, or rejecting the Gospel? If made to include infants, does not Mark xvi. 16, positively exclude them from salvation?

? Infants Capable of it.

4. Do infants need the blessings signified by baptism, and are they capable of receiving them, if they are at all capable of salvation? Ps. li. 5. Eph. ii. 3.

5. As in baptism the subject is always neces-

sarily passive, and the thing signified God's work, is there any thing in the outward sign not perfectly appropriate to infants? And does it signify the same thing in the case of infants as of adults,—the same need, the same blessing, and the same claims? Eph. iv. 5.

2 Embraced in the Covenant.

6. Does union with Christ so make us the seed of Abraham that we are included in his covenant, and become heirs of all its blessings and privileges? Gal. iii. 29. Comp. vers. 9, 14, 27. Rom. iv. 11–16.

7. Is the infant seed of believers embraced in that covenant, and was its original seal applied to them? Gen. xvii. 7, 10–12. Do not these promises thus sealed express as fully as language can the most comprehensive *spiritual* blessings? Comp. Deut. xxx. 6. Was not Canaan and its inheritance a mere type, and a means to these? Gal. iii. 8, 14, 16–19.

8. Is there any intimation, that the change of dispensation and the seals of the covenant, [see Les. XLIII. 7–10,] effected any other change in covenant rights than what is implied in the greater extension of its blessings, and the removal of old distinctions? Gal. iii. 28.

9. Have children been so included in every covenant that God has ever made with man as

to make their fate more or less dependent on the faith and obedience of their parents? Gen. ii. 17; iii. 15; vii. 1; ix. 9; xviii. 19. Deut. xxix. 10-15; xxx. 19.

‡ Analogy with all the plan of God.

10. Is there any thing peculiar or arbitrary in this, or is it according to the very constitution of our nature, that children should always be included in their parents so as to share their condition, relations, and liabilities?

11. As it was confessedly so in the covenant with Adam which brought death, would it not be very strange, if it had not been so in the covenant with the second Adam which brings life;—if, in other words, the relation of parent had been made to transmit the curse, but incapable of transmitting the blessing? Rom. v. 20, 21; comp. ver. 14. Ex. xx. 5, 6:—“thousands,” i. e. of generations.

‡ Relation to Christ's Kingdom. “Holy.”

12. What does the language and blessing of Christ, in regard to those children whom their parents had brought to Him to secure His blessing, prove? See Matt. xix. 13-15.

13. If the children of believers have no share in the covenant, must He not regard them as in the same condition, and holding to Him and

His kingdom the same relation as children of unbelievers? Does not His special love to His people imply, and 1 Cor. vii. 14 declare, the very opposite? Can "holy" mean any thing else here than covenant separation to God?

14. Is this the most natural way to account for the mention so often of household baptism?

**? Benefits and Privileges.**

15. What benefits are thus sealed to infants? Deut. vi. 7. Eph. vi. 4. John xxi. 16. Prov. xxii. 6.

16. When a sinner is consecrated to God, is it not required of him that he consecrate all he has, not only his person and property, but his children also? 1 Cor. vi. 19, 20. 1 Sam. i. 27, 28. Prov. xxii. 6. Will God require a consecration He will not accept? If accepted, does it not secure to the child the same inheritance with the parent, of covenant blessings and duties, and give him a right to the same seal?

17. Is it not the privilege and duty of the parent, by faith, to commit his children to Christ and trust His grace for them, just as he commits his own soul to Christ and trusts that grace for himself? Gen. xvii. 7.

18. What does the relation of the believer to Christ as in covenant and living union with Him, warrant him to expect from his own loving

Saviour for his own children, whom that Saviour has given him, and required to be thus dedicated to Him? John xv. 5, 7, 9; xvi. 23-27; xvii. 23.

19. As, in regard to himself, his actual experience of spiritual blessings will be in proportion to his faith,—must it not be the same in regard to his children? Is his faith the indispensable condition?

### 2 Obligations

20. Will not his prayers and the diligence, correctness, and spirituality of his training be in proportion to his faith in regard to them, just as in regard to himself? Can he claim the promises if he do not fulfil the conditions? Comp. Gen. xviii. 19.

21. Does it not follow that in all their training believers should regard their children as infant Christians, members of Christ's Church, separated from the world, and dear to Jesus as to themselves. Should they not be expecting, with the first buddings of reason, the manifestations of grace as well as of depravity? And are they not called to humiliation and repentance, if these do not appear?

22. Do not the lambs of the flock demand the especial care of the officers of the Church? John xxi. 15. Matt. xxviii. 19, 20. 1 John ii.

12. And ought not the Church to provide the means for such religious education as the consecration vows of her members, and the sacred relations of her children require?

23. What most solemn, precious and tender obligations are thus resting on the baptized children of the church? Is it not an unspeakable blessing to be thus, from their very birth, and by God's gracious covenant, *bound* to be Christ's, and to be saved?

24. Is it easy to estimate the guilt of those, who, on arriving at years of discretion, refuse to comply with the claims of Christ, and turn their backs upon such covenant love, and the church of God?

---

#### LESSON XLVI.

##### THE LORD'S SUPPER.

*Sh. Cat., Quess. 96, 97.*

###### ¶ Its Institution.

1. How many distinct accounts have we of the institution of the Lord's Supper? Matt. xxvi. 26-29. Mark xiv. 22-25. Luke xxii. 19, 20. 1 Cor. xi. 23-26. Did Paul receive his knowledge of it from those who were present, or by direct revelations? ver. 23.

2. Tell the occasion and circumstances of its institution.

3. What did the Passover commemorate?  
Ex. xii. 26, 27. And prefigure? 1 Cor. v. 7.  
John i. 29. Does this commemorate what that prefigured? And is it the same in substance as that—all that was typical and had special reference to the deliverance from Egypt being left out? And the same, therefore, in its spiritual signification? Luke xxii. 15, 16.

4. What names are applied to it, and their meaning? 1 Cor. xi. 20; x. 16, 21. Acts ii. 46.

2 A Memorial and Representation.

5. What is always represented as the *nature* of this sacrament? 1 Cor. xi. 24, 26. Is it only when regarded as a memorial and representation of the death of Christ for us, that it has any spiritual value and efficacy?

6. Is there any where the least intimation of any mystery about it, except the mystery of the fact and doctrines set forth? Or of any corporeal presence of Christ, or any repetition of His sacrifice? See under 1. Acts iii. 21. Luke xxiv. 39. 1 Cor. xi. 25, 26. Heb. ix. 24–26; x. 10–14.

2 Symbolical Elements and Actions.

7. What are the only elements to be used?

Is there any restriction as to the kind of bread?

8. What is meant by blessing the bread and the cup, in Matt. xxvi. 26, and 1 Cor. x. 16? Comp. Matt. xxvi. 27. 1 Cor. xi. 24. Luke xxii. 19. How do Christ's thanksgivings over the symbols of His own death set forth His amazing love?

9. What, in the elements, actions and language used, impressively sets forth the *facts* of Christ's death?

10. How does it show the *nature* and *design* of His death? Comp. with the sacramental acts and words. Is. liii. 5. 1 Pet. ii. 24.

11. How does it symbolize the *actual communication* of the benefits of His death to the worldly receivers?

12. How does it symbolize the *necessity*, the *work* and the *effects* of faith? How is the full appropriation which faith makes of Christ and His benefits described in John vi. 51-58? Comp. vers. 35, 47, 63.

#### 2 A Seal.

13. What is meant by the phrase "this is my blood of the New Testament," or as it is in Luke xxii. 20?

14. How do these visible signs become God's seal to His covenant? And how by them does

the believer seal *has* covenant engagements to live on and for Christ? Comp. Deut. xxvi. 17; 18.

§ Qualifications.

15. What then must be the qualifications for this sacrament? John i. 12; vi. 47; xiii. 34, 35.

16. Does not every act of acceptable worship require the same qualifications? Does not the want of them, however, in a sealing ordinance, involve peculiar guilt? 1 Cor. xi. 27, 29. [Meaning of the different words and clauses here used?]

17. Is not a deep sense of ill-desert and unworthiness of such a privilege an essential qualification? 1 Tim. i. 15. Luke xv. 18, 19; xviii. 13, 14.

18. Do doubts of one's interest in Christ, when there is a sincere desire to be found in Him, disqualify? Is. xxxv. 4; xl. 29-31; l. 10. Matt. xi. 28-30. Mark ix. 24. John xx. 24-29. 1 John i. 8, 9.

19. What preparation is required? 1 Cor. xi. 28. 2 Cor. xiii. 5. 1 Cor. v. 7, 8.

§ Obligations.

20. What fearful guilt does the deliberate neglect of this ordinance, by reason of the want of faith and love, incur? Matt. x. 33. Mark

viii. 38. Does not deliberate neglect of it, then, involve a far deeper guilt, than an undesigned mistake, if that be possible, in regard to one's covenant right?

21. Is not the obligation thus to remember Christ's dying love, especially and tenderly binding on those who have been born in the covenant, and dedicated to Him by baptism in childhood, when they arrive at years of intelligence?

22. Is this the great distinctive act of the Church's worship, by which separation from the world, allegiance to Christ and fellowship with His people is openly declared? 1 Cor. x. 16, 17, 21. 2 Cor. vi. 16-18. Rom. xii. 5. What then is the meaning of wilfully absenting yourself from it?

23. Is any one justified by the unchristian conduct of a fellow-member toward either himself or others, in absenting himself from the Lord's table? Is not such absence evidence rather of his own self-righteous and unforgiving temper? Is. lxv. 5. Luke xviii. 11. What, in such a case, is one's duty? Matt. v. 23, 24; xviii. 15-17. Eph. iv. 31, 32; v. 2.

24. Are the benefits of either baptism or the Lord's Supper confined to the time of administration? How is it with the benefits of any act

## 188 QUESTIONS ON BIBLE DOCTRINE.

by which human covenants are sealed? Gal. ii. 20; iii. 1. Ps. lvi. 12, 13; cxix. 49, 106.

25. How, then, should they be improved constantly?

*Ans.* As motives and divine aids to steadfastness, Heb. x. 23; to consecration, Rom. xii. 1, 2; to hope, Col. iii. 1-3; and to mutual love, Phil. ii. 1-3, Eph. iv. 1-3. (See Larger Cat. 167, 175.)

## SECTION VI.

### OUTWARD ADMINISTRATION OF THE COVENANT.

#### LESSON XLVII.

##### THE CHURCH.

1. FOR whom was the covenant of grace made in eternity? Eph. i. 4. John xvii. 2.

2. Is this elect people who were given to Christ in eternity, regarded as one body, the body of Christ? John xvii. 23, 24. Eph. i. 22, 23.

3. How is this chosen people actually separated from the wicked world, and constituted into one body? 2 Tim. i. 9. 1 Thes. i. 5. 2 Thes. ii. 13, 14. (Les. XXVII.)

4. What is the body thus "chosen" and "called out" from a world of condemned sinners, called? Eph. i. 22, 23; v. 25, 27. Col. i. 18. Meaning of the word translated "Church?"

*Ans. The body, or assembly of those called.*

5. Is this Church, as consisting only of those called by the Spirit, necessarily invisible, its limits being known only to God?

6. Since it is by the external word that its

members are called, and to an external profession, and external duties, does it not necessarily give rise to a visible society which represents it, and to which and to its various parts the same name is given? 1 Cor. i. 2; xii. 27, 28. Rev. ii. iii.

7. When and how did God first give to this Church a visible organization? Gen. xii. 1-3; xvii. 1-14. When was this organization completed? Ex. xix. xx.

8. Were the changes in its outward form, at the introduction of the present dispensation, such only as are involved in or result from the incarnation, death and ascension to glory of its true King, and the extension of equal privileges to all nations, according to the promise made at first to Abraham?

9. Of whom does the visible Church consist? Gen. xvii. 7. Matt. xxviii. 19. Mark xvi. 16. Matt. xix. 14. 1 Cor. vii. 14. John xxi. 15.

10. What is the design of the visible Church? Rom. iii. 2; ix. 4, 5. 1 Tim. iii. 15. Is. xlili. 10. Matt. v. 13, 14; xxviii. 19, 20. Eph. iv. 11-16; iii. 10.

11. Is it, then, both the result of God's electing love, and the instrument by which that love effects its purpose? Is. xli. 8, 9, 15; xlili. 8, 8.

12. Wherein consists the unity of the Church? Eph. iv. 3-5. 1 Cor. xii. 12, 13. John xvii. 23.

13. Is the life therefore of each part derived immediately from its Divine Head by the Holy Spirit, and so, perfect in each part? John xv. 5, 7.

14. Is the name, Church, accordingly used to express not only the whole visible body of God's people in its relation to the whole world, but each part of it in relation to the community or nation in which it exists, and from which it is called out?

15. What is God's design that the visible Church should embrace only the elect? Matt. x. 4; xiii. 30, 47-50.

16. Is this mixed character of the visible Church overruled to important results in extending its influence, in gathering in, and training the elect?

17. Has not this mixture of evil sometimes increased to such a degree of corruption as to cause a Church to become a synagogue of Satan? Rev. ii. 9; xvii. 1-3. How has this been done? Rev. ii. 4, 5, 14, 20; iii. 1-3, 15, 16. How, then, is the toleration of false doctrine and immoral practices to be regarded?

18. Has Christ given to His Church gifts and ordinances by which this result may be prevented in each part, and shall be effectually prevented in the whole body? Eph. iv. 11-16. Rev. xi. 3-7, 11, 12.

19. Does this give to the whole matter of Church organization and administration a high spiritual importance?

20. Has God ever left His Church to plan her own government or make her own laws? Was any legislative power given to her high priests and kings except what was necessary to administer the divine law?

21. To whom did Christ commit the final and infallible ordering of this important matter? Mark iii. 14, 15. Acts ii. 42. Eph. ii. 20. Rev. xxi. 14.

22. What were the qualifications of an Apostle? Acts i. 21, 22. Luke xxiv. 46, 48. 1 Cor. ix. 1. 2 Cor. xii. 11, 12. Acts i. 8. John xiv. 25, 26. As such could they have any successors?

23. What extraordinary officers are, in Eph. ii. 20, united with the Apostles as laying the Church's foundations, and often mentioned elsewhere? See Eph. iv. 11. 1 Cor. xii. 28. Acts xi. 27, 28. Were they evidently *inspired* teachers? 1 Cor. xiv. 29-32.

24. What various supernatural gifts were conferred on the primitive Church? 1 Cor. xii. 8-10, 28. Their design?

25. Do we now enjoy the full results of all these gifts? When all the truth that God saw needful for the Church was fully revealed, and

her order settled, and all divinely attested, was there any further need for inspiration and miracles?

26. As the Church is a kingdom, Christ being sole Head and absolute Ruler, from whom must all Church power emanate? Eph. iv. 4-11. Whose call alone can properly qualify and give a moral right to any official position in this Kingdom?

27. What are we taught of the agency of the Church, and the manner of its exercise in choosing and appointing men to office? Comp. Deut. i. 13-15. Acts vi. 2-6; xiii. 2; xiv. 23. 1 Tim. iv. 14; v. 22. Tit. i. 5.

28. What guilt is incurred by those who reject the call of the Church to her service, and of those who accept that call without obtaining the spiritual qualification from Christ? Rom. xii. 4, 5. 1 Pet. iv. 10. 1 John iii. 16. Matt. vii. 22. 2 Cor. xi. 15. Ez. xxxiv. 2.

29. How does God regard the Church? Is. xl ix. 13-16; lxii. 6. Eph. v. 25-29. How should we regard it? Ps. cxxii. 6-9; cxxxvii. 5, 6. 1 John iii. 16.

## LESSON XLVIII.

## THE CHURCH CONTINUED.

1. What functions are necessary to the Church in order to secure the accomplishment of her design? [Les. XLVII. 10.] Matt. xxviii. 20, *teaching*; Heb. xiii. 17, *government*; 2 Cor. viii. 4, *distribution*, or care of temporalities.
2. Would this naturally give rise to three classes of officers? And will these embrace all the permanent gifts and offices mentioned in 1 Cor. xii. 1-10, 28, and Eph. iv. 11, or elsewhere?

## { Function of Teaching and Teachers.

3. Is it evident that the function of teaching was not to be left to the voluntary efforts of the members, but to be permanently provided for by a class of men to be set apart for that purpose? Eph. iv. 11. 2 Tim. ii. 2.

4. Is the proper discharge of this function necessary to every other, by its being essential to spiritual growth? Eph. iv. 12, etc. And is it, therefore, to be provided for and secured at every cost? Does 2 Tim. ii. 2, and the whole tenor of the other passages referred to, and the end to be secured, require the Church to see to it as one of her first duties, that a sufficient

number of her members are qualified for this work?

5. Is special prominence given to the duties and qualifications of such teachers, by the fact that three epistles, those to Timothy and Titus, are mainly devoted to this subject? 1 Tim. i. 3, 4; iii. 14, 15. 2 Tim. i. 6; iv. 1, 2. Tit. i. 5; ii. 1, 15; iii. 9, 10.

6. Does the appointment of an authorized class of teachers, release any member of the Church from the obligation to teach the knowledge of God and His truth to all under his influence as far as he is able and can have opportunity? Is not this, indeed, one of the very ends of an authorized ministry of the Word? Eph. iv. 4-16. Col. iii. 16. 1 Thes. v. 11, 14. Phil. ii. 16. Heb. iii. 12, 13; x. 25. 1 Pet. iv. 10.

7. Is it important and required that this class of officers give themselves wholly to their work? 1 Tim. iv.; iii. 16. 2 Tim. ii. 3, 4; iv. 2-5.

8. In their doing this, is the Church required to provide for all their temporal wants? 1 Cor. ix. 3-14. Gal. vi. 6. 1 Tim. v. 17, 18.

9. What is to be the sole subject of all their teaching? 1 Cor. ii. 1-5. 2 Cor. iv. 5. 1 Thes. ii. 4, 13. 1 Tim. i. 3, 4. 2 Tim. iv. 1, 2.

10. What name is given in Eph. iv. 11, to a

particular class of these teachers? Meaning of "evangelist?"

*Ans.* One who brings the Gospel or glad tidings.

To whom is it applied? Acts xxi. 8. 2 Tim. iv. 5. Is this, then, any thing more than one of these official teachers sent to the ignorant and unevangelized, to announce the Gospel and to set in order the churches? And will it not be always necessary wherever and as long as there is any of this work to be done?

{ Function of Ruling.—Elders or Bishops.

11. In a spiritual body, governed by truth and spiritual sanctions, does the function of authorized teaching involve that of ruling? And must these teachers be among the most influential of its rulers, and therefore necessarily embraced in the terms which designate all rulers?

12. Is there evidence that the gift of ruling or "government," was often a special gift bestowed on others beside the official teachers, and that there were accordingly rulers who faithfully performed all their duties, and yet did not exercise the function of authorized teachers? 1 Cor. xii. 28. Rom. xiii. 7, 8. 1 Tim. v. 17.

13. Was the term "elder" the fixed designation for ages of all who administered govern-

ment in the Church, except the priests and the king? Is the word "presbyter" but the English form of the Greek word for elder?

14. Meaning of "bishop?" Acts xx. 28, "overseer"—in the Greek the same word elsewhere translated "bishop," which itself is an English corruption of the Greek word for *overseer*. Are these words, *elder* or *presbyter*, and *bishop*, used interchangeably, and so as to include all who had official power in the Church, except deacons? Acts xx. 17, 18. Tit. i. 5-7. Phil. i. 1.

15. Does there appear to have been a plurality of these elders or rulers in every Church? Acts xiv. 23. Jas. v. 14.

16. Does the existence of rulers in the Church under this title from the first organization of the Church, account for the fact that we have no notice of the institution of this office under the new economy, but find it already existing as soon as the New Testament Church assumes a distinct form? Acts xi. 30.

17. Does the title "pastor," or "shepherd," applied in the New Testament as an official designation only in Eph. iv. 11, though implied elsewhere as in Acts xx. 28, and 1 Pet. v. 1-4, also strictly express the function of ruling? Comp. Matt. ii. 27; xii. 5, where the verb is translated *rule*, and John xxi. 16, Acts xx. 28, 1 Pet. v. 2,

## 198 QUESTIONS ON BIBLE DOCTRINE.

where the verb translated *feed* is the same word; literally, “to shepherd,” to rule as a shepherd his flock.

18. What does it teach in regard to the authority, tenderness, and watchful care required in this spiritual rule? Comp. Heb. xiii. 17, 1 Pet. v. 3, 2 Cor. i. 24, Acts xx. 31.

19. Do these titles and directions apply to all who exercise authority in the Church, and eminently to those rulers who are also its official teachers, and *wholly* devoted to the Church’s work? Rom. xii. 8,—(“he that ruleth with diligence,”)—1 Pet. iv. 10, 11.

20. What qualifications are required in all elders? 1 Tim. iii. 1–7. Tit. i. 5–9. Is any man fit to exercise authority in the kingdom of Christ, who is not able to teach the ignorant its laws and privileges, even though he be not of those officially set apart to the instruction of the Church as their great work?

21. Is not the wisdom and care of the Head of the Church in guarding her against the effects of human infirmity, shown by there having been from the beginning a class of rulers distinct from those who were set apart to be the authorized expounders of His law; thus making these functions, though so intimately connected, checks upon each other?

22. So long as their authority is exercised

according to the law of Christ's house, is it to be submitted to as to Christ Himself? 1 Thes. v. 12, 13. Heb. xiii. 17. 1 Tim. iv. 11; v. 17. Tit. ii. 15. John xiii. 20. 1 Thes. iv. 8.

---

## LESSON XLIX.

## THE VISIBLE CHURCH.

? The Function of Ruling, Continued.—Courts.

1. Meaning of the word "presbytery," in 1 Tim. iv. 14?

*Ans.* "Eldership," or *body of elders*. See Luke xxii. 66. Acts xxii. 5, where the same Greek word is used and translated "elders," and "the estate of the elders."

2. Did the elders in the primitive church govern only by a joint authority,—*i. e.* in councils or courts,—the superior and more general controlling the inferior to a certain extent? Acts xiv. 23. 1 Tim. iv. 14. Acts xi. 30; xv. 2, 6.

3. Was this control limited to matters necessary to unite the whole in the faith and practice of revealed truth, and to matters of reference from the inferior court? Acts xv. 2, 28. Eph. iv. 3, 4, 12, 13.

4. Is there any evidence of controlling authority ever being committed to *individuals* except those who were the typical representatives of Christ, the only real High Priest and King,

or else His inspired and miraculously endowed Apostles?

5. Is it evident, from the multitude of believers and teachers, at least at Jerusalem and Antioch, that there must have been there many congregations, yet all united as one church, under a general eldership? Acts ii. 41, 47; iv. 4; vi. 7; xi. 27, 30; v. 14; xi. 20-27; xiii. 1; xv. 2, 35.

6. To whom did the Church of Antioch refer their difficulty? Acts xv. 2. Was it decided by apostolic authority, or by the united deliberations of the body of elders, and some of the apostles, and the delegates from Antioch? Acts xv. 6, 7, 12, 13, 23. Meaning of ver. 19?

7. May we infer that each congregation and part of the Church, should be in such union with the rest of the body as would secure, as far as possible for its government, the highest and united wisdom of the whole?

8. Does the title PRESBYTERIAN or "Church of the Eldership," aptly and Scripturally describe the visible church in all ages? And also fully accord with the symbolical view in Rev. iv. 4; v. 8, of that glorious and perfect spiritual kingdom which it represents?

‡ The Function of Distribution, or Temporal Provision.—Deacons.

9. Is the provision of the Church for her poor a necessary result of the union of her members with Christ, and with each other? Matt. xxv. 35-40; xxvi. 11.

10. Is provision for sustaining her teachers, and for other necessary expenses of worship and government, essential to her continued existence?

11. Is provision for sustaining her evangelists and missionaries and for extending her influence over the earth essential to the accomplishment of her design as the light of the world?

12. Is all this naturally included in the one function of "distribution," (See Acts iv. 35 and Rom. xii. 13,) or the care of temporalities?

‡ Officers for this Function.

13. When were officers first set apart for this work? Acts vi. 1-7. Describe the occasion, the reasons and the manner of their appointment? Do the reasons assigned in vers. 2, 4, apply to the Church now as truly as then?

14. Though the title deacon is not there expressly given them, is it involved in the word used to describe the duty to which they were appointed,—"to serve tables," in the Greek,

"to be a deacon," or servant "for tables?" What is meant here by *tables*?

15. Was this to be a permanent office in the Church? 1 Tim. iii. 8. Phil. i. 1.

‡ Importance of this Office.

16. Is the proper exercise of this function of distribution necessary to give to the world that evidence of brotherly love, by which the Church is to be known as Christ's?

17. Is it necessary also to counteract the tendency of the heart to covetousness, and to secure the full development of our consecration to God?

18. Is the duty, the dignity, and the importance, then, of the office by which this function of Christ's kingdom is exercised, vastly higher than that of being collectors of a salary, or financial agents?

19. In distributing the alms of the Church to the poor in her communion, or to others, does it require to be done in the spirit of Christian love, and in great wisdom, so as to elevate the character, and develope the energies often of those so assisted, and to make them more useful?

20. Does the whole spirit of the gospel, and Christ's special regard for the lambs of His flock, require that more systematic provision be made for the care and education of the poor and

orphan children of the Church, than is usually done?

2 Qualifications.

21. Is it at all strange, therefore, that the qualifications of deacons should be so high, almost the same as those of spiritual rulers or elders? 1 Tim. iii. 8-13. Meaning of ver. 10? of ver. 13?

22. Is it very important that they should be men fully under the power of the truth and the Spirit, that as their official duty relates so largely to monied interests, they may not bring the spirit of the world into the church, but infuse into the very temporalities of the Church the spirit and savour of holiness?

23. Is the spiritual good of the giver to be just as much an object as the benefit of the receiver? Should the plans of the Church for raising money, therefore, be adopted not merely with a view to raising the largest possible sum, but so as to cultivate the principles of true Christian benevolence and self-denial and separation from the world? 2 Cor. viii. 2, 7, 8; ix. 5-14. Gal. vi. 6-9. Phil. iv. 17. Acts xx. 35.

24. If the Holy Spirit were poured out upon the Church in the degree we are authorized to expect and pray for it, would there be any de-

ficiency of men with all the qualifications that would impart to these offices unwonted power?

---

## LESSON L.

### CONSUMMATION OF THE COVENANT.—THE SECOND COMING OF CHRIST.

1. WHAT is the design of the present administration of the covenant? Eph. i. 10. Phil. ii. 9–11. Ps. cx. 1, 2. 1 Cor. xv. 24, 25. Must this design be accomplished before it ceases?
2. How long is the present administration of Christ's kingdom to continue? 1 Cor. xi. 26. Heb. ix. 28.
3. Is this second coming to be personal and visible? Acts i. 11.
4. Does the word (*Parousia*) more specially used to express His coming, express properly, not the act of coming so much as the immediate result,—His “presence?” Comp. 2 Cor. x. 10, and Phil. ii. 12, where it is so translated. To whose presence and power is it applied in 2 Thes. ii. 9?
5. What other words are used to express it?

*Ans.* “Apocalypse,” or “revelation,” in 1 Cor. i. 7. 2 Thes. i. 7. 1 Pet. i. 7, 13. “Epiphany,” or “appearing,” in 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. and in 2 Thes. ii. 8, combined with *Paroueia*,—in our version “the bright-

ness of His coming," literally, *the manifestation of His presence.*

2 The Resurrection of the Righteous and the Wicked.

6. What other great event necessary to the complete redemption of His people will then take place? 1 Cor. xv. 23. 1 Thes. iv. 16. [Meaning of "first" there? See next ver.]

7. Did the sorrow of these Thessalonian believers, (1 Thes. iv. 13, etc.,) and Paul's words of comfort, (ver. 18,) show that they not only expected that Christ would come immediately, but that in the glories of the kingdom which He would then establish, their deceased relatives in Christ would have no share, and hence that they expected it to be over men dwelling yet in the flesh? And do His words of comfort in this and the next chapter correct each of these errors?

8. What will immediately be done to all living believers? 1 Thes. iv. 17. 1 Cor. xv. 51, 52.

9. When He comes to be thus glorified in His saints, what will He do with all the wicked? 2 Thes. i. 6-10. Does this necessarily involve *their* resurrection also at His coming? Comp. John v. 28, 29.

10. Since this resurrection of the wicked is only to deliver them over to a more dreadful

death,—the second death, (Rev. xxi. 8,) does not the phrase “the resurrection from the dead,” meaning entire deliverance from the curse of death, properly express the exclusive privilege and the full consummation of the believer’s hope? Phil. iii. 11.

‡ The General Judgment.

11. Does all this involve the final judgment, and are we expressly taught that this also will take place at Christ’s second coming? Matt. xxv. 31–46. 2 Tim. iv. 1. Acts xvii. 31.

12. Who and what are to be the subjects of this judgment? Matt. xxv. 32; xi. 24. Rom. xiv. 10–12. Rev. xx. 12, 13. Jude 6. 2 Cor. v. 10. Matt. xii. 36. Rom. ii. 16. Eccl. xii. 14.

13. Must this second coming, then, be the end of death and the grave, the end of the present constitution of things, and introduce a state of the kingdom inconsistent with flesh and blood? 1 Cor. xv. 24–26, 50–55. Comp. Rev. xx. 14. Does the description, then, which follows in Rev. xxi. 1–5 and xxii. 3, apply to the state of things introduced by Christ’s second coming?

‡ Final Conflagration and Restoration.

14. What are we expressly taught shall be the immediate result to our earth itself of

Christ's second coming? 2 Pet. iii. 4, 7, 10. Is this in order to a more glorious renovation? vers. 5-7, 13.

15. Are we elsewhere taught that this whole lower creation, now suffering under the curse for man's sin, shall be—not destroyed by the curse, but delivered from it, and made to share in the glory and privileges of God's adopted children at their resurrection? Rom. viii. 19-22. Rev. xxi. 1-6. How is the grand result of redemption presented in Rev. v. 10, 13?

#### Preparatory Manifestations of His Presence and Power.

16. As this consummation, by His visible coming, is the glorious end to which by His Providence, His word, and His Spirit, Christ is moving forward all things here, do the Scriptures very naturally speak of Him as coming in every event that advances His kingdom, and reveals His power and grace? See Rev. ii. 5, 16; iii. 3. And especially in the coming of His kingdom at Pentecost, and the complete abolishment of the Old Economy by the destruction of Jerusalem? Matt. x. 23; xvi. 28, comp. with Mark ix. 1 and Luke ix. 27. Matt. xxiv. 3-35. Mark xiii. Luke xvii. 20-37; xxi. 7-32.

17. Because this preparatory coming is spiritual and invisible, as regards His human nature, is it, therefore, any the less a real manifestation

and revelation of His presence? Matt. xxviii. 20.

18. As the destruction of Jerusalem and the temple completed the founding of the spiritual kingdom, will His final and visible coming complete the glorious superstructure? Matt. xiii. 30, 40-43, 47-50. 2 Tim. iv. 1. Heb. ix. 28. 2 Thes. ii. 1. For this reason are they in the *prophetic* view of them in the passages above quoted, (16), brought and viewed closely together, and in part, at least, described in the same language, the one being a type and giving certain assurance of the other? Taken together, do they not most comprehensively, briefly, and graphically characterize the coming kingdom both in its conflicts and its triumph?

#### ¶ The Time.

19. What is revealed as to the time of the second coming? Matt. xxiv. 36. Mark xiii. 32-37. Acts i. 7. 1 Thes. v. 1-4. 2 Pet. iii. 8-10. Does this total uncertainty just as much exclude any *presumption* that it is close at hand, as that it is far off? 1 Thes. v. 2 comp. with 2 Thes. ii. 1, 2.

20. In perfect consistency with this is it intimated that He might tarry long, and that the patience and faith of His people would be sorely tried by His delay, and the unbelief of others

confirmed? Luke xviii. 1–8 comp. with the previous chapter. Matt. xxv. 19. Rev. vi. 10.. 2 Pet. iii. 3, 4.

21. Has it been always so revealed with intervening events first to be accomplished, that the church always has seen, and must, until the very last, see a work of unknown length to be done first? Matt. xxviii. 19, 20. Acts i. 8; iii. 20, 21. Luke xxi. 24. Rom. xi. 25. Rev. vij.–xx.

22. Whatever events or periods may intervene, yet since at death each individual's preparation for it ends, and he receives from Christ his summons to it, is it not virtually and most truly at hand to every one of us, so as to warn and call us to continual watchfulness? Matt. xxiv. 44–51. Mark xiii. 37. Luke xii. 35–40. Phil. iv. 5. Jas. v. 7, 8. 1 Pet. iv. 7.

23. And if this glorious consummation, this perfect triumph over death should be long delayed, is not the prospect of waiting for it not here, but in the bosom of Jesus, "with Him," most precious, and sufficient not only to reconcile us to death, but to make it welcome? Phil. i. 21–23. 2 Cor. iv. 16–18; v. 1–8.

24. But as the disembodied state is an imperfect one, and one of which we are not capable of forming any definite conception, does Scripture uniformly direct us to Christ's second com-

ing, with the manifold and definite glories of the resurrection state, as the one great object—the goal to be steadily kept before the eye of the church, and to be held up before the world for its warning? Luke xii. 35-37. 1 Cor. i. 7, 8. 1 Thes. i. 9, 10; ii. 19; v. 23. Phil. iii. 20, 21. Col. iii. 3, 4. Tit. ii. 11-14. 1 Pet. i. 13. 2 Pet. iii. 11-14. 1 John iii. 2, 3. Rev. i. 7; xxii. 12, 20.

25. Is it not probable that the Church has suffered much by substituting the unknown scenes that follow death, for the revealed and stirring glories of Christ's second coming?

26. Meaning of Christ's delivering up the kingdom in 1 Cor. xv. 24? See Less. XXIV. 8, and XXV. 13-18.

27. Our blessed Lord, having thus completed His redeemed church, and put it in possession of an inheritance far more glorious than that which Adam lost; having put down all opposition to the divine government, and rendered any further progress of sin in the universe impossible, will He as the Eternal Head and Life of His people, dwelling among them in His glorified human nature and reigning over them as His own perfected kingdom, be eternally subject to the Father, and God be all in all—the conflict of ages cease, and the *Eternal Sabbath reign?*  
Rev. xxi. xxii. 1-5.

