

BASIC

BIBLE

DOCTRINE

The notes to the Catechism
in this material were
most recently revised September 10, 2014

**Prepared
by
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Of Lacrete, Alberta, Canada
using the
questions and answers
of the
First Edition, 1971 copy
of the
English translation
of the

CATECHISM

Published by
Chortitzer Mennonite Church
Steinback, Manitoba, Canada
which is a
translation of the

**Catechism
first published
in 1873, at
Elbing, Prussia**

NOTE: Some more recent Catechisms being published have been reprinted with revisions that are not noted and may not give the sense of the original Catechism.

INDEX

Introduction to the Catechism.....	5
Introduction of the Catechism.....	6-7
I. PART ONE: The Creation.....	8-26
A. Chapter 1: God the Creator of All Things.....	8-17
Introduction.....	8-9
1. The knowledge of God from nature.....	9
2. The Knowledge of God from the Holy Scriptures.....	9
3. The Holy Scriptures.....	10-13
Review of Chapter 1.....	14-17
B. Chapter 2: God, Revealed as Father, Son and Holy Spirit.....	18-20
C. Chapter 3: How God Created Everything.....	21-29
Introduction.....	21
1. The creation of man.....	21-22
2. The creation of angels.....	23-24
D. Chapter 4: God the Preserver and Ruler of the World.....	25
Review chapters 3-4.....	26-29
II. PART TWO: The Fall of Man.....	30-37
Introduction.....	30-31
A. The Fall of Man.....	31-34
B. The Results of The Fall.....	34-35
Review.....	36-37
III. PART THREE: The Redemption of Man.....	37-131
A. Chapter 1: How Redemption Was Promised By God.....	38-49
Introduction.....	38-40
1. Promised Before The Giving of The Law.....	40-41
2. The Law A Schoolmaster Unto Christ.....	41-45
3. Predictions by The Prophets Concerning Christ.....	46
Review	47-49
B. Chapter 2: The Appearance Of Christ For Our Redemption.....	50-62
Introduction.....	50-51
1. The Baptism And Public Ministry Of Christ.....	51-52
2. The Sufferings And Death Of Our Savior.....	52-54
3. Christ's Resurrection and Ascension.....	54-56
4. The Redeemer's Threefold Office.....	56-57
5. The Sending Of The Holy Spirit And Universal Grace.....	57-60
Review.....	61-62
C. Chapter 3: Faith In Christ.....	63-85
Introduction.....	63-66
1. Regeneration And Good Works.....	66-68

2. Justification.....	69-70
3. Sanctification.....	70-71
Review.....	71-73
4. The Church Of God.....	74-75
5. Baptism.....	75-78
6. The Lord’s Supper.....	78-81
Review.....	82-85
D. The Life And Conduct Of The Believers.....	86-109
Introduction.....	86
1. Non-Resistance And Suffering.....	87-88
2. Government And The Oath.....	89
3. Domestic Life Of The Christian.....	89-95
Review.....	96-99
4. Church Discipline.....	100-101
5. Prayer.....	102-104
6. Knowing And Doing.....	104-106
Review.....	107-109
E. Future Destiny Of Man.....	110-127
Introduction.....	110-114
1. The Resurrection Of The Dead.....	114-115
2. Judgment.....	116-119
3. Rewards And Punishments.....	119-122
Review.....	123-127
EXTRA CHARTS.....	128-131
Chart on justification.....	128
Chart on sanctification.....	129
Chart on method of sanctification.....	130
Chart on method of sanctification.....	131

NOTE: Any point in the Catechism that has a small letter ‘a’ after it indicates that it has been added to the original Catechism. See example below:

25a. What has the Savior been doing as the believer’s priest from the time He ascended to heaven?

The ‘a’ after the number ‘25’ indicates that this point has been added. As with the other additions, I felt that this is a point that is important to the section.

CATECHISM

INTRODUCTION TO THE CATECHISM

The lessons contained in this study guide use the fifth printing in 1991 by the Sommerfeld Church of Manitoba of the Mennonite Catechism first published in 1783 at Elbing, Prussia. This catechism was taken from Prussia to Russia when the Mennonites settled there. Later it was taken to Canada and other parts of the world. It has been used to instruct young people regarding the Christian faith in preparation for baptism for many years. It must always be remembered that the Bible, not the catechism, is the inspired Word of God.

The word catechism comes from the Greek word *katecheo*, meaning to be informed or to instruct. The following references use this word in the sense of instruction: Romans 2:18; 1 Corinthians 14:19; Galatians 6:6. The Catechism then is basically a book of instruction. Creeds or confessions of faith were developed early in the Christian Church. It is believed that there may have been a creed underlying the Old Roman Creed which developed into a creed known as the Apostle's Creed. This creed is found on page 109 of your Catechism and was written within the first 300 years of the Church. From earliest centuries creeds and confessions or catechisms have been used to instruct baptismal candidates.

We note that our own Catechism says on page ii that this is a catechism or brief instruction for young people from the Holy Scriptures in the form of questions and answers. Let us note a few things from those words. First, it is instruction that is contained in this book. We have learned that already from the meaning of the word catechism. Second, these are brief instructions. This little book of instructions contains brief teachings on many doctrines. From this we realize that when we understand the teaching of the Catechism we have a brief understanding of these doctrines. Third, we notice that these brief instructions are for young people. This term needs to be broad enough to include older people who are young in the faith. Fourth, these brief instructions for young people come from the Holy Scriptures. The Bible is the Christian's manual for everything that pertains to life and godliness. Fifth and last, it is a book of brief instructions to young people from the Holy Scriptures in the form of questions and answers. A better form of instruction has never been developed. It is to be bemoaned that the catechism method is now seldom used for instruction.

A point I would like to add that is not found in this brief explanation of the Catechism is that it is a doctrinal book. Like the Catechism, doctrine has been very unpopular in the Church in general over the last number of years. A low emphasis on doctrine opens the Church to false teaching and this we must seek to avoid at all cost.

The Catechism deals with three great topics: 1. Creation and God's care for His creation; 2. The fall of man; 3. The redemption of man.

With that introduction to the Catechism we turn our attention to the introduction the Catechism gives to its contents.

INTRODUCTION

1. What should be our chief aim in life?

To live in God's fellowship, enjoy His favor, and obtain eternal happiness hereafter (Matt. 6:33).

The Catechism could not begin with a better question than this one. We need to ask and answer why we are here. Why do I exist? The Westminster Shorter Catechism answers this question by adding that we exist to glorify God. I think that our Catechism would be richer with this added to the answer already given. It is my view that the answer of the Catechism is somewhat man centered.

a. To glorify God (Is. 43:7; Rev. 4:11; 5:12-13)

A clear statement in Scripture as to why God made man is not readily apparent but an overall picture presented in the Bible of man's purpose is that he is to glorify God (Rev. 4:11; 5:12-13; Is. 43:7).

It is essential then that we understand what glory is. John Calvin has said, "The glory of God is when we know what He is." Another writer says that glory is *the divinity manifest*. Let me explain those statements. Glory is when you learn some positive quality about another person. Let us say you have just made something. It has turned out just beautiful. Now whenever someone comes to see you say, "Come. I want to show you something." When they admire what you have made, that is glory. The thing made reveals something positive about you. When anything reveals some positive character of God to me, that is glory. However, if I am the one who reveals some positive characteristic about God to another, now I am glorifying God. Let us say someone you work with knows you profess to be a Christian. He has no use for Christianity. But when he observes your work and realizes you do your work well because of what you profess to be now he sees some positive characteristic of God and he will glorify God (See Matt. 5:16; 1 Cor. 10:31).

How can I glorify God? In John 17:4 we learn that Jesus glorified God by doing the work God had given him to do. We too need to learn what God wants us to do and then we need to do it. In this way we glorify Him. God's general will is the same for all mankind. We find this in the commandments given in Scripture such as "You shall not steal" etc... God's special will for each Christian is that particular work He has for them, whether is be as Bible teacher or sawmill worker, or house wife etc...

b. To seek first the kingdom of God (Matt. 6:33)

The Lord Jesus Himself instructs us in Matthew 6:33 to seek first the kingdom of God and His righteousness, and all these things shall be added to you. *All these things* refers to the daily necessities of life. If in all things we seek first the kingdom of God and His righteousness we will glorify God on earth.

c. To find fulfillment here and hereafter (Matt. 6:33).

God never intended for man to live in misery, and even less that any of His creation should go to hell. But neither did God create man for his own happiness. He created man to glorify Him and this, in turn, would bring about fulfillment in man. Man can only truly find fulfillment when he does that which God gifted him for and which brings glory to God.

2. Must we provide for the needs of the body?

Yes: but in a Christian manner, seeking first the kingdom of God and His righteousness (Matt. 6:31-34).

This is a natural question to follow. If our first aim in life is to glorify God and seek His kingdom first then what about our physical and family needs? Matthew 6:31-34 instructs us to seek first the kingdom of God. The promise in this passage is that if we do this He will see to it that we have the necessities of life.

It is a common fault of mankind to reverse these two : seeking the kingdom of God and seeking the necessities of life. In this passage we are given clear instructions on the order of these two items. That, of course, does not mean we will not have to work. We are commanded elsewhere in Scripture to work and earn our own bread. But if we seek God's kingdom first He will see to it that we can earn our livelihood. The life that puts the necessities of life first is a life not pleasing to God.

3. What is the kingdom of God?

At the present time it is within all believers; and its essential qualities are righteousness, peace and joy in the Holy Spirit; in its fullness it is the coming universal kingdom of righteousness under Christ (Luke 17:21; Rom. 14:17; Rev. 21:4).

The term *kingdom* can refer to the area over which a monarch reigns, the people over whom a monarch reigns, or the actual reign itself. Scriptures also speak of a present and futuristic kingdom of God. The futuristic is spoken of in Matthew 25:34 while Matthew 6:33 speaks of the present kingdom. In Matthew 6:33 the kingdom of God refers to the people over whom God reigns at present. God does not reign over all mankind. The devil reigns over the vast majority of mankind. In order for God to reign over any person that person must first become a member of God's kingdom.

The people over whom God reigns should manifest a righteous life style. There should be peace and joy in the Holy Spirit (Rom. 14:17). This naturally leads us to the following important question.

4. How do we become members of the Kingdom?

By faith in God and Jesus Christ, our Savior (Jn. 17:3; Heb. 11:6).

- a. First we must realize that we are sinners (Rom. 3:23) and that we are lost sinners belonging to the kingdom of the devil (John 8:44).
- b. Next we must understand that Jesus took our place of death, was buried and rose again (Rom. 10:9) and that He paid the penalty for our sins, on the cross (2 Cor. 5:21).
- c. Third, we must repent (change our mind about our sinful ways of life Matthew 4:17) and we must believe that He died in our place (John 3:16) and that God raised Him from the dead and then receive Him as our Savior (John 1:12). Charles Haddon Spurgeon has said, The Gospel is as simple as the ABC's but most people are DEF.

It is very important that the repentant sinner realizes what happens when he takes the steps above. This person is delivered from the penalty of sin (John 3:16). This person becomes a child of God (John 1:12). We will study many of these aspects later, such as justification, regeneration etc... However, the one thing we need to understand now is that we can know that we are on the way to heaven. If we follow the above steps we are on the road to heaven (1 John 5:9-13). By this we do not mean that such a person is guaranteed heaven regardless how he lives but that as long as he seeks God's kingdom first he is assured he is going to heaven.

5. Is it enough to profess faith with the mouth?

No: faith must work by love (Gal. 5:6).

Romans 10:9 says that we must confess with our mouth, but it adds that we must believe in our heart. Professing with the mouth only is not enough. Real Christianity must change our life. If our life is not changed by our belief then we have not accepted the belief of the Bible. This has been the teaching of Mennonites from their early history as these words of Hans Denk in the early 1500's indicate, "No one may truly know Christ except one follows Him in life."

PART ONE: THE CREATION

CHAPTER 1

God the Creator Of All Things

1. Who created all things?

God: "In the beginning God created the heavens and the earth" (Gen. 1:1).

This is a simple yet profound question which once settled solves many perplexing questions. Present day evolution is a result of rejecting this simple truth that God created all things. One of the most basic truths taught when one realizes that God created all things is that He created me and therefore I am responsible to Him. The basic teaching of evolution is that all things evolved and therefore I am responsible to no one. Essentially evolution is a religion that teaches I am not responsible for sin. It is a man made explanation for the guilt of sin. Since no one made me I am responsible to no one.

2. Who is God?

The one God is Father, Son and Holy Spirit (Matthew 28:19; 1 John 5:7).

Again, for those who have been taught from a young age that God created the world, this seems like a very simple question. Yet, when one comes to the answer given here one has settled one of the major issues facing all mankind, "Who is God?" There is only one true God by nature (Gal. 4:8) though there are others that are worshiped as gods (1 Cor. 8:4-7). The one true God is revealed in three Persons, God the Father, God the Son and God the Holy Spirit. Later we will study the very important doctrine of the Trinity.

3. How can we know that there is a God?

Nature, the conscience, and the testimony of the Holy Scriptures teach us there is a God (Rom. 1:19-20; Deut. 6:4,5).

Theologians have given four lines of argument that give evidence that there is a God.

Evidence from nature: Only chosen unbelief will deny there is a God. All of creation attests to the fact that there is a God (Psalm 19; Romans 1:19-20).

Evidence from the conscience: Romans 1:19 tells us that "...what may be known of God is manifest in them, for God has shown it to them" (Romans 1:19; 2:14-15).

Evidence from Scripture: It is interesting that the Scriptures never seek to prove there is a God. They simply take it for granted that it is so (Gen. 1:1 etc...). Someone will say, "It is circular reasoning to say there is a God because the Scriptures say there is a God. It no more proves there is a God than the Book of Mormon proves the origin of the North American natives." That would be true if the Bible was not reliable in other points, such as historical points, scientific points, prophetic points etc..." However, since the Bible has proven itself in so many points and is not disproved on any other point to this day we therefore have no reason to doubt that the Bible is right on the point that there is a God.

Evidence from reason: Though we do not rely on rationalistic arguments to prove spiritual truth yet when it falls clearly in line with Biblical teaching we must not deny its use. Various rational arguments have been put forth by theologians over the years. There is first the cosmological argument which says everything begun must have an

adequate cause. The world is in existence and must have an adequate cause. Of course there could be no less of a cause than God. The teleological argument says that order and useful arrangement of things imply intelligence and purpose and these do not happen by chance. The ontological argument says that the intuitive idea of a God proves there is a God. Why would all people everywhere have the idea of God if there is no God? The moral reason argues that man intuitively knows there is right and wrong.

Those four proofs that there is a God outweigh by far all other arguments that there is no God for there are no proofs that there is no God. Surely the Scripture that says, "The fool has said in his heart there is no God" is correct (Ps. 14:1; 53:1).

I

The Knowledge of God from Nature

4. How does nature teach us that there is a God?

All created things teach us that there must necessarily be a God, who created all things (Job 12:7-10; Acts 17:24-28).

5. What testimony does Paul give on this subject?

Here the Catechism simply reuses the same reference given earlier.

II

The Knowledge of God from the Holy Scriptures

6. What do the Scriptures say that God is?

That God is a Spirit (John 4:24; 2 Cor. 3:17).

Rather than continuing the thought of how the Scriptures prove there is a God the Catechism writer now seeks to describe the God of the Bible from a testimony of the Scriptures. The first point is that God is a Spirit. A spirit is an immaterial being (Lk. 24:39).

7. What additional testimony does it give of God?

That He is the One living God, eternal and unchangeable in His being; that He is unfathomable, all-seeing, all-knowing, omnipotent and omnipresent; that He is perfect in love, wisdom, holiness, justice, goodness and truth, and that He is most gracious, benevolent, merciful and longsuffering (Deut. 6:4; Ps. 90:2; James 1:17; Acts 10:33; Jer. 23:23-24; Ps. 94:11; Rom. 16:27; Gen. 17:1; Is. 6:3; Deut. 32:4; Rom. 11:33; Ps. 103:8).

Question 6 sets forth what God is in essence. Question 7 sets forth God's attributes.

8. Is this all the Scriptures have to say about God?

They say a great deal more about God as anyone can find for himself (Jn. 5:39).

III The Holy Scriptures

9. What are we to understand by the Holy Scriptures?

The writings of the Old Testament and New Testament

a. The Old Testament

The Old Testament contains 39 books. There were no written Scriptures until approximately 1400 years before Christ. This means that for some 2600 years there were no written Scriptures. There is a possibility that the book of Job was written earlier but there is no proof that it was. The Old Testament was written over a period of approximately 1000 years, from 1400 B.C. to 400 B.C. After this the prophets fell silent until John the Baptist and Jesus Christ began to speak. Those years between the writing of the Old Testament and the time of Christ are known as the 400 silent years.

What is meant by "The Old Testament?" In general, it refers to the 39 Biblical books written before the time of Christ. In particular the term *testament* refers to an agreement. For example: Let us say you want to buy my car. I say that it is not for sale. However, when I find that you are willing to pay a high price we begin to negotiate. When I am happy with the price we come to an agreement. That is an agreement between two equals. However, let us say I am working for a large company. They are changing their whole system of operation. They have every right to lay me off because I am not qualified for the new work. But, because they are a good company and do not want to inconvenience me, they decide they will give me an option. The option is that if I will go to school for one year to train for the new job they will give me the job when my training is completed. I have no say in the stipulations but I can accept or reject the offer. This is a covenant or an agreement between a superior and an inferior party. This is the type of covenant or agreement that the Old Testament is.

There are numerous covenants spoken of in the Old Testament but when we refer to the *old covenant* we are referring to the covenant found in Exodus 19:1-8 and 24:1-8. Let us now note the four major points of this old covenant.

- 1) Sets out conditions and benefits of the covenant set out by superior party (Ex. 19:1-8; 24:1-8)
 - a) Conditions (Obedience, Ex. 19:3-5a)
 - b) Benefits (Special treasure to God above all people; a kingdom of priests, a holy nation, Ex. 19 5b-6)
- 2) Ratification of the agreement by the superior party (24:5-6)

In our day we ratify agreements by signing the agreement. It was customary in the Old Testament to ratify covenants by blood. The sprinkling of blood in this agreement indicated the acceptance of the agreement. Notice that this covenant was ratified by God before man accepted it. The Lord put His signature to it because He set the conditions and benefits and was happy with them.

3) Acceptance of the agreement

The inferior party has no say in the conditions and benefits. The only part he plays in this covenant is to accept or reject the requirements of the superior party. Notice the agreement of God's people to this covenant in verses 24:3,7.

4) Ratification of the agreement

When the inferior party agrees the covenant is ready to be sealed by the sprinkling of blood (24:8). This step completes the covenant.

What do we mean when we say Old Testament? Generally we are referring to the 39 books written before the time of Christ. Particularly, the term old testament refers to the agreement between God and Israel at Mount Sinai.

b. The New Testament

The New Testament contains 27 books. These books were written between 40 A.D. and 100 A.D. The writing took place over a time period of 50-60 years.

What is meant by New Testament? Again, in general we are referring to all the Biblical writings which were written after the time of Christ. In particular, however, it refers to a new covenant, a new agreement as contrasted with the old covenant. The new covenant, like the old covenant, is made between a superior and inferior party. The old covenant was made between God and Israel, the new covenant is made between God and mankind. God came to Israel with His offer and they rejected it (Jn. 1:11). When Israel rejected the new deal or new covenant He made His offer open to all. We will look at this new deal.

1) The conditions and benefits

A verse in the New Testament that beautifully sets out the conditions and blessings of the new covenant is John 3:14-18. God sent His Son into the world and set out the condition that men were to believe in Him. He first sent His Son to Israel but Israel rejected Him (Jn. 1:11).

The benefit of the new covenant is that those who meet the condition will not perish but have everlasting life. Man was hopelessly lost in sin and doomed to hell. God set the condition and the benefit of meeting that condition is eternal life.

2) The ratification of the new covenant

God signed this agreement with the blood of His own Son (Heb. 9:12-13)

3) Acceptance of the conditions

The new deal in a nutshell is this: You are a lost sinner. I have paid for your sins with the life blood of my only Son. If you will believe this I will pardon your sins and give you eternal life. Man has only two options, accept or reject this new deal.

4) Ratification of the acceptance

When man accepts God's new deal the covenant is ratified by the sprinkling of blood on the believer (Heb. 9:13-14; 10:19-22; 12:24; 1 Peter 1:2). The covenant is now complete. Man has met the conditions set out by God.

In general then, the New Testament is the 27 Biblical books written after the time of Christ. In particular it is God's new deal with man. These two covenants form the heart of the old and new covenants.

10. Are these writings the Word of God?

They are: All Scripture is given by inspiration of God (2 Tim. 3:16; 2 Sam. 23:1-2).

It is to be noted by any student of the Word of God that the Bible is written by God and by man. The word inspiration in 2 Timothy 3:16 is the Greek word *theopneustos*. It comes from two words; *theos*, God and *pneo*, to breath. Thus the meaning is God breathed. We believe that every word, as given in the original manuscripts of all Biblical writings, is God breathed. This dual authorship of the Bible is very important to every student of God's Word. To interpret the Word of God we must obey human laws of writing such as grammar and literary laws. We must also obey divine laws. For example; we must be born again before we can rightly interpret the things of God. Furthermore, we must be spiritually minded. If we are fleshly minded we will not correctly interpret God's Word.

This dual authorship of the Bible is pictured for us in some of Paul's epistles. Paul usually dictated his letters and an amanuenses would write down his thoughts (See Phil. 1:1). Paul was the mind behind the letter but Timothy the hand that wrote it. Thus it is with God's Word, God is the mind behind the writings and man recorded the Words. In this way we say that the Word of God is inspired, *God Breathed*.

11. Were they not written by the will of men?

No; holy men of God spoke and wrote as they were moved by the Holy Spirit (2 Peter 1:21).

One of my teachers used to say, "The Bible is a book man could not write if he would, and man would not write if he could." Man could not write a book like the Bible because he, for instance, does not know the future and therefore is not able to foretell it. Further, if man were to write a book that was to make the world better and would prepare others for the kingdom of God would he put in accounts such as Noah becoming drunk, David's sin with Bathsheba and many other such stories? The Bible is not written by the will of men. Psalm 119:89 says, "Forever, O Lord, Thy word is settled in heaven." From eternity past to eternity future God's Word was settled in heaven. The Bible is God's Word!

12. Are the Scriptures the infallible truth?

They are; for all things therein foretold of Christ have been literally fulfilled (Matt. 26:56; Luke 24:26-27).

The answer to this question is somewhat of an overstatement but is true in its intent. Not all things have been fulfilled yet but so many have been literally fulfilled that we have full assurance that the future promises of Christ will be fulfilled as well. Jesus said in Matthew 5:18, "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled."

There are many further proofs that the Bible is the inspired Word of God. There is prophetic proof, historical proof, scientific proof, there is evidence from the unity of Scripture written by some forty authors over a time period of 1500 years that it is God's infallible truth. There is evidence from the fact that man has often tried to destroy God's Word but has been unable to do so, there is evidence from the amazing circulation of the Bible and its ability to transform lives that it is the infallible Word of God.

13. Is it profitable for us diligently to read the Scriptures?

It is: for if we know the Holy Scriptures from childhood, they are able to make us wise unto salvation; but we must pray God for His Holy Spirit to enlighten our understanding (2 Tim. 3:15; Eph. 1:18; James 1:5).

Not only is it profitable to diligently study the Bible because it is able to make us wise to salvation, it is absolutely essential for spiritual growth (1 Pet. 2:1-3). The Bible is essential for salvation but once we are saved it is a must for spiritual growth. One of the most valuable habits one can acquire is a regular reading and study of God's wonderful Word. Scripture exhorts us thus, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Jesus, quoting the Old Testament, said, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." If we would live a happy, fulfilling, vibrant Christian life then we MUST read and study God's Word.

REVIEW INTRODUCTION AND THE CREATION
Chapter 1

1. This catechism was first published in _____ at _____.
2. Trace the journey of the catechism by putting the following in the right order, numbering them 1, 2 or 3.
____ Canada ____ Prussia ____ Russia
3. The catechism is inspired by God and thus on the same level as the Bible.
 True False
4. The catechism is written by:
 Man
 God
 God and man
5. The word catechism comes from the Greek word _____ and means
6. The catechism is basically a book of _____.
7. The catechism is a book that thoroughly goes through various doctrines necessary for those who desire baptism.
 True False
8. It is important to study doctrine.
 True False
9. According to your teacher our chief aim in life should be to:
10. Explain briefly what it means to glorify God.
11. A second part given as being our chief aim in life is to:
12. If we seek the kingdom of God first and make every effort to please God then it is not necessary to provide for the needs of the body.
 True False
13. When the Bible instructs us to seek first the kingdom of God what is meant by the phrase *kingdom of God*?

14. All mankind belongs to the kingdom of God.

True False Explain your answer:

15. What are some of the characteristics of those in the kingdom of God?

16. Explain how a person becomes a member in the kingdom of God.

17. Give a Scripture that indicates that we can know we are saved. (Write it out here.)

18. Before we can be members of God's kingdom we must clean up our life.

True False

19. To be saved all we need to do is confess with our mouth that Jesus died for us.

True False

20. The teaching of evolution has some good points and may possibly be the correct view of how everything came into being.

True False

21. According to your teacher evolution is a religion.

True False

22. Who is the one true God?

23. According to your teacher what four proofs verify God's existence?

Proof from _____

Proof from _____

Proof from _____

Proof from _____

24. The Bible seeks to give evidence of God's existence in many places.

True False

25. God, like man, is a being of flesh and bones.

True False Explain your answer briefly:

26. List the attributes of God as given in question 7 and explain each one briefly. Please use the backside of this page.

Example: He is eternal. This means He is without beginning and without end.
etc...

27. The Old Testament contains _____ books while the New Testament has _____ books. (How many?)

28. What would be another word for testament or covenant?

29. How was a covenant ratified in Biblical times?

30. What would be an equivalent in our day to the ratification of a covenant?

31. What was the condition of the old covenant?

32. Did Israel accept the old covenant?

33. What is the condition of the new covenant?

34. What is the major benefit of the new covenant?

35. How was the new covenant ratified on God's part?

36. How is it ratified when man accepts the condition?

37. What is meant by the *inspiration* of Scripture?

38. Which of the following is correct?

- Man wrote the Bible
- God wrote the Bible
- Man and God wrote the Bible

39. When we say the Bible is inspired we mean that:

- The original manuscripts are inspired.
- The German translation of the Bible is inspired.
- The King James Version is inspired.

40. The writers of Scripture were so holy that they decided to write the books of the Bible.

- True False Explain your answer:

41. Give a good verse to prove that the Bible is infallible truth.

42. Give five proofs that the Bible is the Word of God.

43. The Bible is important for salvation. What else is it important for?

CHAPTER 2

God Revealed as the Father, the Son, and the Holy Spirit

1. What do the Scriptures further teach concerning God?

That God revealed himself therein as Father, Son and Holy Spirit (2 Cor. 13:14; Matt. 3:16-17).

The teaching under consideration in this section is the Triune God. This is a very important doctrine. One of the ways you can test various people who come to your door who claim to bring you the true teachings of the Bible is to ask them who Jesus is. Is He God? If they say no you know immediately you are dealing with a cult.

Though the teaching of the Trinity is clearly taught in the Bible yet it is not an easy doctrine to understand. We will look at the Deity of each member of the godhead in later questions. Here we simply note that the Old Testament does not clearly teach that God is a Triune being, though it clearly indicates that there is more than one Being in the god-head.

In Genesis 1 in every instance where God says, "Let there be..." He is speaking to someone. When you have an imperative verb the understood subject is *you*. We might read these passages as follows: "You let there be..." Who is this implied you? None other than Jesus Christ. He was speaking to Jesus Christ! (See Jn. 1:1-3; Eph. 3:9; Col. 1:15-16; Heb. 1:2.) This clearly indicated more than one Person in the Godhead.

In Genesis 1:26 God said, "Let *us* make man in *our* image..." Notice the two plural pronouns *us* and *our*. Clearly they refer to Persons of Deity. (See also Gen. 3:22.)

The fact that there are more than one person in the Godhead is clearly taught in the Old Testament. The precise teaching of the Trinity is found in the New Testament. The fact that God is one is also taught (See Deuteronomy 6:4).

2. What do the Scriptures testify of God the Father?

That he is the true Father over all called children, in heaven and earth; that he is the Father of all believers, and that he is, in a special manner, the Father of our Lord Jesus Christ (Eph. 3:15; 1 Cor. 8:6; 2 Cor. 1:3).

This answer in the Catechism seems to distinguish three groups over whom God is the Father. It is unclear to me what is meant that he is the true Father over all called children as distinct from believers. I would say that God is the Father of all believers and in a special manner He is the Father of Jesus Christ. He is not the Father of unbelievers (See John 8:44). It is apparent from Scripture that God the Father is the Head of the Trinity from such passages as Matthew 28:19.

3. What is said in the Scriptures of Christ, the Son of God?

That he is the true and only begotten Son of God (Ps. 2:7; Rom. 8:32; John 1:14).

Two very important titles are given to Jesus as to son-ship. He is the Son of God and he is the Son of man. He was the Son of God in that He was conceived by the Holy Spirit (Luke 1:35). Again, Matthew tells us that Joseph and Mary did not enter the marriage relationship until after Jesus was born (Matthew 1:18, 23-25). But He was also the Son of man and Jesus liked to refer to Himself as the Son of man. He was the Son of man because He was born of Mary. The virgin birth of Jesus Christ is of great significance for it is a proof that He was the Son of God.

There are some great similarities between the written Word and the Living Word. The authors of the written Word were both God and man. The Living Word was both God and man. If He was not God He could not save us and if He was not man He could not save us.

4. Is Jesus Christ the Son of God from all eternity?

Yes: He was with the Father before the world was; whose going forth have been from of old, from everlasting (Jn. 17:5; Mic. 5:2).

This question can be misleading. It must be read right. It could be read, "Was Jesus the Son of God from all eternity" or, "Was Jesus, who is the Son of God, from all eternity?" The first question asks if Jesus was the Son of God before He was conceived. The second question asks if Jesus existed before He was born physically. It is the latter which is meant as the references indicate. Jesus is eternal and existed from eternity but He became the Son of God when He came to earth in a physical form.

So, if Jesus became the Son of God at conception or birth, Who was He before that? Well, John 1:1-3 indicates that He was 'the Word'. But I agree with D. Martyn Lloyd Jones who says He was Jehovah of the OT. That great passage, Philippians 2:5-11 indicates this. Verse 9 says God has highly exalted Him and given Him THE name which is above every name. It is not the name *Jesus* that is above every name. Many have and still do carry this name. The name that is above every name is Yahwey or Jehovah. This is the most holy name of all. So when it says that at the name of Jesus every knee should bow, I read it not as, "at the name, Jesus" but "at the name of Jesus". And the name of Jesus, which God graced to Him is Jehovah.

5. Is He also true God?

Yes: He is the true God and eternal life (Jn. 5:20).

We now enter the whole question of the Trinity. Is Jesus Christ God? The answer is that He is. He is not God the Father but He is deity, He is divine. We must not make the mistake of saying Jesus and God the Father are the same Persons. They are two distinct Persons but One God. In the Godhead there are three Persons.

In a discussion with a Mormon on the issue of the Deity of Jesus Christ he pointed out to me from John 17:11, 21, 22 that what is meant by Jesus and God being one is that they are one in purpose. They are one in the same way we are to be one and we are not one person but many. In studying this I answered him as follows: As there are many members in the physical body yet it is but one body (1 Cor. 12:20). So we, being many are one body in Christ (Rom. 12:5). Now let us consider the clause, "...that they may be one as we are..." The Bible makes it clear in no uncertain terms that there is only one true God by nature (Gal. 4:8; Mk. 12:29-32 etc...). The personal pronouns in verses 11, 21 and 22 also clearly indicate that there are more than one member in the godhead. It remains then that inasmuch as there are more than one member in the godhead yet there is only one God so there are many members in the body of Christ yet there is but one body. The Lord Jesus Himself repeated these most often repeated words by the Jews, "Hear oh Israel, the Lord our God is one Lord" as the greatest commandment of all.

6. What do the Scriptures teach concerning the Holy Spirit?

That he is a true Holy Spirit, sent from the Father by the Son, thus coming from the Father and the Son (Jn. 14:26; 15:26).

It needs to be mentioned first of all that the Holy Spirit is a Person. God is a Personal being, Jesus is a Person, the Holy Spirit is a Person, angels are persons and human beings are persons. It is a very common error to regard the Holy Spirit as an influence or such like. Further, it needs to be noted that there is an order in the Godhead. At the

head is God the Father, next God the Son and last God the Holy Spirit. The Holy Spirit was sent from the Father by the Son (Jn. 15:26).

As I view it, the difference between personal and non-personal beings is the 'self'. The self, as I see it, is that which distinguishes one person from another and makes them an individual. The self cannot be spoken of in the possessive case by that individual. That is, I can say, my heart; my mind; my will; my body; my soul; my spirit; but I cannot say, my self. My self as two words in that order cannot be said accurately. It must become 'myself', one word. The difference between the two is that 'my' self is a simple pronoun with an object; whereas, 'myself' is a reflexive pronoun with no object. Personal beings, as distinguished from non-personal beings is that personal beings have intelligence beyond instinct. This enables persons to read and write and do math and reflect on themselves etc... It enables man to improve beyond his parents. So each member of the Triune God is a Personal being.

7. Is the Holy Spirit also called God?

Yes: For when Ananias had lied to the Holy Spirit, Peter said: Thou hast not lied unto men, but unto God (Acts 5:3,4).

The Holy Spirit is God. He is deity. We noted earlier that He is a member of the Godhead, He is a Person and He is the last Person of the Trinity. Acts 5:3-4 clearly indicates that the Holy Spirit is God. Peter says in verse three that Ananias and Sapphira had lied to the Holy Spirit. Then in verse four he says that they have not lied to men but to God. In Luke 1:35 we find that Mary will be with child of the Holy Spirit. In the same verse we read that Jesus will be called the Son of God. This clearly teaches that the Holy Spirit is God.

8. Are then the Father, Son and Holy Spirit three Gods?

No: there is only one God, for these three are one (Mk. 12:29; 1 Jn. 5:7).

There are three Persons in the God-head but only one God.

CHAPTER 3

How God Created Everything

1. By whom did God create all things?

He created all things by Jesus Christ, by whom he also made the world (Eph. 3:9; Heb. 1:2).

In Genesis 1, numerous times we have this imperative phrase, "Let there be..." For example, God said, "Let there be light." When you have an imperative verb, you also have the understood subject, 'you'. So it would read, "You let there be light." And here is the question: To whom was God talking? In question 1 of chapter 2 we said this, "In Genesis 1 in every instance where God says, "Let there be..." He is speaking to someone. When you have an imperative verb the understood subject is *you*. We might read these passages as follows: "You let there be..." Who is this implied you? None other than Jesus Christ. He was speaking to Jesus Christ! (See Jn. 1:1-3; Eph. 3:9; Col. 1:15-16; Heb. 1:2.) This clearly indicated more than one Person in the Godhead."

2. Did the Holy Spirit also have a part in the work of creation?

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

The following verses indicate some involvement of the Holy Spirit in creation: Job 26:13; 33:4; Ps. 104:30; Ps. 33:6.

3. In how many days did God create all things?

In six days God made heaven and earth and all things, and rested on the seventh day, and blessed and sanctified it (Gen. 1-2).

There is a view that became widely accepted among Christians after the birth of the teaching of evolution called the gap theory. This view says God originally created the world beautiful and perfect. He committed the world to Lucifer to administer. It was after this that Lucifer fell and became Satan. The whole world came under God's judgment and it became (not was) formless and void. This allows for millions of years between Genesis 1:1 and 1:2 and thus allows for millions of years evolution claims for the age of the earth.

There is another view that says the six days were not twenty four hour days but days of possibly millions of years. This is taken from the words that one day is with the Lord as a thousand years and a thousand years as a day (2 Pet. 3:8).

These views must both be rejected as not being in accordance with the rest of Scripture. It is important that we never bend the Bible to suit the views of unbelievers.

I

The Creation of Man

4. What did God create in his own image?

God created man in his own image, in the image of God created he him (Gen. 1:27).

Over the centuries Christians have differed as to what the image of God in man is. Many view Colossians 3:10 and Ephesians 4:24 as indicating that it refers to knowledge, righteousness and holiness. However, man still

retained the image of God even after he became unrighteous and unholy (Gen. 9:6). My understanding is that it refers mainly if not only to personhood. God the Father is a Person. Jesus is a Person and the Holy Spirit is a Person. God said, "Let us make man in our image." Man is created in the image of the Triune God. What does man have in common with all three Persons of the Trinity? Personhood.

5. How many human beings did God create in the beginning?

Only two: Adam and Eve. From them all mankind has descended (Acts 17:26).

6. Out of what was Adam created?

Out of the dust of the ground; and God breathed into his nostrils the breath of life (Gen. 2:7).

We note first the difference between the creation of the world and the creation of man. The world was created out of nothing but when He created man He made him out of something already in existence.

Second, we notice in Genesis 2:7 the three major parts of man's makeup. God made man out of the dust of the ground. There is the physical aspect of man. Then He breathed into him the breath of life. We now have the spiritual aspect of man. The putting together of the spiritual and physical brought about the soul (See also 1 Thess. 5:23; Hebrews 4:12).

7. How was Eve created?

The Lord God caused a deep sleep to fall upon Adam, and he slept; and God took one of the ribs and made a woman from it, and brought her unto him (Gen. 2:21-22).

We note the process of creation and then procreation.

Dust -> man -> woman -> children.

After God made the woman He brought her to the man. Here we have the performance of the first marriage and God's divine approval upon marriage. Here God created one of the most beautiful relationships possible.

8. Where did the Lord God place our first parents, Adam and Eve?

In the garden of Eden (Gen. 2:8).

The following is taken from a message I did in a series of over 30 messages on Genesis 1-3. "We notice also the geographical location of this place. Now the location is not given specifically but it is given as eastward. The logical question is what is meant by eastward? Eden was likely a large place. Eden was not the garden. The garden was in Eden, a larger place. Question: Was the garden eastward in Eden? That is, was it in the eastern end of this place known as Eden? Or is the writer referring to a point eastward from his position? Or is it eastward in relation to Jerusalem or the land of Israel? From the rivers given later in this passage it is most likely that eastward means eastward of Israel or Jerusalem. This corresponds with the data given by the rivers mentioned later. The Garden of Eden then was likely somewhere in the area of modern Iraq, an area which by God's designation rightfully belongs to the Jew.

Now the name Eden means *delights* or *pleasant*. This was a fertile land which produced every kind of plant. It was the land of delight. In this land God planted a garden which would be known as the Garden of Delight or Eden. The Greek rendering is *paradeisis* or as we call it in English, paradise.

If Eden was where we have suggested, then when the New Jerusalem comes down from heaven to be placed on this earth it will cover this place known in Genesis as Eden and will once more become paradise. God Himself will dwell there with the Lord Jesus. No wonder then that God originally planted the Garden of Eden here.

II The Creation of the Angels

9. Are there also created beings in heaven?

Yes: the angels (Heb. 1:6-7; Col. 1:16).

Angels are personal beings. They are persons and like God are referred to in the masculine gender in Scripture. They are different from one another in name (Gabriel and Michael are named in Scripture) and in rank. Ephesians 1:21 and 3:10 indicate various ranks among angels. Angels are involved with God in His battle against Satan. This is clear from Daniel 10:10-14. Angels do not procreate or marry (Matt. 22:30).

The good angels may be classed into various groups, angels (Lk. 7:24 *angeloi* in Greek; Cherubim (Gen. 3:24; 2 Ki. 19:15; Ezek. 10:1-22; 28:14-16; the seraphim (Is. 6:2, 6); living creatures (Rev. 6:1ff.; 15:7); archangels (1 Thess. 4:16; Jude 9). Sometimes they are referred to as the sons of God (Job 1:6; 2:1; 38:7).

10. What are angels?

They are ministering spirits (Heb. 1:7, 14; Eph. 3:10).

God created angels who are ministering spirits. Let us consider first that they are spirits. In this they are like God and distinct from man. Man has a spirit. God and angels are spirits. Jesus explains the difference between spirits and man (Lk. 24:36-43).

Second, they worship God (Heb. 1:6) and minister to saved man. Twice in the life of Christ the angels came and ministered to Him (Matt. 4:11; Lk. 22:43). We can say that there are millions of angels battling in the unseen spiritual realm right now.

11. For what purpose did God create angels?

To praise and extol God, and minister to the good of his children (Isa. 6:1-3; Matt. 18:10; Ps. 34:7; Dan. 10:13).

Hebrews 1:6 clearly indicates that angels are to worship God. (See Rev. 5:11-14.) Other passages already studied indicate that their purpose is also to minister to God's children.

12. Did some of the angels rebel against God?

Yes: some left their habitation, and are reserved in everlasting chains under darkness unto the judgment of the great day (Is. 14:12-15; Jude 6; Eph. 6:12).

Two key passages seem to deal with the fall of the angels. They are Isaiah 14:12-15 and Ezekiel 28:11-17. The fact of their fall indicates the free will of angels. According to Ephesians 6:12 the demonic host is well organized.

13. What are they called?

Evil spirits, or devils (Lk. 7:21; Mk. 5:12).

We have seen that angels are ministering spirits. Demons or devils are fallen angels, and instead of being ministering spirits, they are destroying spirits.

14. What is their nature and activity?

They are enemies of God, and seek the eternal destruction of mankind (1 Pet. 5:8).

The spiritual world, though unseen, is as real as the physical world. There are myriads of evil angels and also a great host of good angels all around. This is well illustrated by the following story in 2 Kings 6:8-17. Good angels are ministering spirits; demons, fallen angels are destroying spirits.

CHAPTER 4

God the Preserver and Ruler of the World

1. Does God provide for His creatures?

Yes: He causes the grass to grow for the beast, and corn for man. He gives to all life and breath, and all things (Ps. 104:14; 145:15; Acts 17:25).

2. Can anything live without God's care?

No: for if he takes away their breath, they perish (Ps. 104:29).

Study Matthew 6:25-30 and discover God's care, not only for animate beings, but also grass or flowers.

3. Does God govern all things He created?

Yes: He governs the nations upon the earth, and He will reign forever and forever (Ps. 67:4).

In Daniel 5:17-23 we have a passage that shows that God is sovereign in the world (See also Prov. 21:1). We need to understand though, what the word sovereign means. It does not mean that God determines everything that will happen. Webster's dictionary defines sovereign as, "Above or superior to others. Supreme in power, rank or authority." A human king is sovereign over his area. That does not mean he determines exactly what every person will do. However, it means that if a subject steps out of line, he has the authority to deal with the transgression as he sees fit.

4. Can we understand God's care and government?

No: God's ways are past finding out, and His judgments are unsearchable (Rom. 11:33; Ps. 147:5).

Read Psalm 147. God's care and control is everywhere evident. Scientists do not know how all things hold together but we know that it is God who holds all things together through His Son Jesus Christ (Col. 1:17). We need not understand all these things but we do need to acknowledge God's sovereign care and control.

5. What does all this teach us?

That we should trust in God, our Creator, preserver, and ruler, cast all our care upon him, and seek his kingdom and his righteousness, trusting that all things shall be added unto us (Matt. 6:33; 1 Pet. 5:7).

If God cares for and clothes the grass of the field and if God feeds the sparrows how much more must He not care for man. Of all God's creation only man is said to be made in His image. If then he cares for His impersonal creation, how much more must He not care for His personal creation.

11. What doctrine is under consideration in the question regarding the Lord Jesus which asks if He is also true God?

12. How can we say there is only one God and God the Father is God, Jesus is God and the Holy Spirit is God?

13. The Holy Spirit is a Person.

True False

14. The Holy Spirit is a god.

True False

15. From John 14:26 and 15:26 in what order would you put the members of the Trinity? (Number one is the top and three the bottom.)

1.

2.

3.

16. Give evidence that the Holy Spirit is God.

17. Give Scriptural evidence that Jesus Christ was the immediate agent by whom God created everything.

18. God created everything in seven days.

True False

19. Briefly explain the gap theory of creation.

20. According to your teacher it is possible that each day of creation was much longer than twenty-four hours (2 Pet. 3:8).

True False

21. Why does your teacher disagree with the view that the image of God in man is knowledge, righteousness and holiness?

22. What is the image of God in man according to your teacher?

23. Like the rest of creation man was miraculously created out of nothing.

True False

24. Genesis 2:7 deals with what major parts of each individual? (Give several supporting Scriptures.)

25. Unlike Adam, Eve was created out of something already in existence.

True False

26. Draw out the process of creation below.

27. Briefly describe what angels are.

28. In what ways are angels like man and in what ways are they different?

29. In what way are angels like God and in what way are they different?

30. Give Scripture passages that support the idea that there are various ranks of angels.

31. Why did God create angels?

32. Describe what Lucifer was like before he fell?

33. Unlike the good angels, demons are unorganized and anarchy reigns.

True False

34. What are fallen angels called?

35. What is the main goal of the devil and the fallen angels?

36. How are all of God's creatures cared for?

37. Is God sovereign over the nations of the world? Explain briefly.

38. Since God takes care of all of His creatures, what should we learn from this?

PART TWO: THE FALL OF MAN

The Catechism deals with three great Biblical themes: 1. Creation and God's care for His creation; 2. The fall of man; 3. The redemption of man. We have studied the first great theme of the Catechism. We now turn our attention to the second theme, the fall of man.

1. What was man's condition in Paradise?

It was glorious and highly blessed (Gen. 1:28-31).

God blessed them. According to TWOT the word blessed in verse 28 means, "To endue with power for success, prosperity, fecundity [fruitfulness, productivity], longevity, etc."

Immediately after God blessed them He commanded them. Five great commands are given to mankind in verse 28. We can conclude that what God commanded He also gave the power to do. After God commanded man, man became responsible to obey those commands.

God blessed man; commanded him and set him over all His creation. The Catechism rightly says man's original condition was glorious and highly blessed.

2. Was man created good?

Yes: God made man upright. He created man in his own image, after his own likeness (Eccl. 7:29; Gen. 1:27).

Man was created good in the same way that all God's creation was good. There is a difference between being created good and being created righteous and holy. In the next question, the Catechism argues that man was created in God's likeness by being made in righteousness and true holiness. However, that verse speaks of the new man, not man before the fall. When God viewed all of creation in the beginning, He summed it up as being *very good* (Gen. 1:31). But that is not the same as saying all of creation was righteous and holy.

Righteousness can only be said of one who does right. (After man's fall and God's provision for his sin the Bible introduces a righteousness which is imputed.) It would seem improbable that Adam and Eve were created righteous. They became righteous when they obeyed God's commands. They later became unrighteous when they disobeyed. After man sinned and inherited a sin nature from his parents the Scripture will say, "There is none righteous, no not one." Righteousness is something that is never said of any of God's animate or inanimate creation except man. I feel man was created good, but not righteous. He became righteous when and as long as he obeyed God.

Holiness is also of two kinds. Holiness has to do basically with separation. An inanimate item can be classed as holy when it is set apart for religious purposes. For example the tabernacle and its fixtures would all be classed as holy because its use was set apart or separated for religious purposes. I will call that passive holiness. People can be passively holy too. When God sets someone apart for His service he is passively holy in that regard.

There is another kind of holiness which is personal or active holiness. In this kind of holiness man separates himself from wrong and sin. At creation I feel man was not created personally righteous or personally holy. He became personally righteous and personally holy only as he obeyed God's commands. He became personally unrighteous and unholy when he disobeyed God.

Was man created good? Yes. But goodness is not the same as righteousness or holiness.

3. Wherein does man's likeness to God consist?

Man was created after God in righteousness, and true holiness (Eph. 4:24)

You will remember that I teach that man's likeness to God does not consist of righteousness and holiness. Man is considered to be in the image of God even when he is a sinner and thus unrighteous and unholy (Gen. 9:6). It is my understanding that man's likeness to God consists in his being a personal being.

4. Did Adam and Eve continue in their blessed condition?

No: they sinned and fell away from God - they and all their posterity (Rom. 5:12-19).

We will look at the fall of man in greater detail in the next section. I would like to comment here on the reference given. When man fell something changed in him and he received a sin nature. The sin nature is an evil nature. This nature induces man to lean towards sin. The Bible does not speak of a sin nature as such but it does speak of the divine nature (2 Pet. 1:4) and Ephesians 2:3 speaks of being children of wrath by nature. However, when Scriptures speaks of the flesh in this negative sense, it speaks of that bent nature in man.

It is my own view that man is not condemned before God because of an inherited sin nature. Man is condemned because of personal involvement in sin. I do not believe that children, innocent of personal involvement in sin, and who die in that state will go to hell. Jesus said the kingdom of God is made up of children. Adam's sin is imputed (counted against) all mankind even unborn babies. And all have a sin nature from conception onward. If that condemned them then all babies would go to hell without chance of salvation since babies cannot savingly believe.

I THE FALL OF MAN

5. What sin against God did our first parents commit?

In disobedience to God's command, they ate of the tree of the knowledge of good and evil, which God had forbidden when he said: "Thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die" (Gen. 2:17; 3:3).

Before we can fully understand the meaning of Adam and Eve's sin we must define a few terms. Let us begin with the word *good*. What is *good*? In the new testament we find a story that helps us define this word *good* (Mark 10:17-22). It is safe to say that anything that is in line with the character and will of God is good. It follows then that any thought or action that is not in line with the character and will of God is evil. When man does evil it is called sin. The Greek word for sin, *hamartia*, simply means to miss the mark. That does not sound too serious but what mark does sin miss? It misses the mark of the character and will of God.

In our answer to the present question we find that Adam and Eve were disobedient to God's command. To be disobedient to God's command is to miss the mark of God's character and will and thus is sin. We are given the reason why man should not eat of the tree of the knowledge of good and evil in Genesis 2:17 as to the horrible consequences, "...thou shalt surely die." However, we are not given the moral reason why Adam and Eve were not to eat of this tree. We do not need to know the moral reason why we ought not to do certain things or why we ought to. All we need to know is what God wants.

We need to understand yet one more term before we are ready to move on. It is the word *death*. The Lord said, "...for in the day thou eatest thereof thou shalt surely die." What is death? In Scripture three kinds of death are

taught. There is physical death. What is physical death? It is necessary to understand the root meaning of death as taught in the Scriptures. The root idea of death seems to be separation. Not separation as in holiness. That is a good kind of separation. This idea of separation is never meant in a good sense (1 Cor. 15:54). It is necessary to understand that man is a being made up of three parts; body, soul and spirit (1 Thess. 5:13). Physical death is the separation of body from soul and spirit. At physical death soul and spirit go to heaven or hell, depending on life choices, and the body returns to dust. There is another kind of death. It is spiritual death (Eph. 2:1). This is separation between man and God. When man is spiritually separated from God he is in a lost and unsaved condition. If he dies in this condition he must go to eternal hell. In this death there is always hope of salvation and deliverance through the wonderful Gospel of Jesus Christ.

There is yet a third kind of death. It is eternal death or the second death (Rev. 20:14). Man in this state is not physically dead. He has been resurrected and is physically alive. He is spiritually dead but now he is cast into hell fire to be unconditionally separated from God forever and forever.

When God said to man he would surely die the day he ate of the tree of knowledge of good and evil, what death did He mean? He meant spiritual death, no doubt, because man did not physically die the day he ate of this tree. However, spiritual death brings physical death, and both spiritual and physical death will eventually bring forth eternal death. In all of this man has one hope, to be saved from eternal death while he is physically alive. Praise God this is the provision God made available to man through Jesus Christ.

6. What induced them to commit this sin?

An evil spirit, called the serpent, deceived them (Gen. 3:15).

We will look more closely at this evil spirit in the next question. Here we want to look at two items. First, it is not theologically correct to say that the evil spirit deceived *them*. The pronoun *them* is a plural pronoun referring to both Adam and Eve. It was Eve who was deceived, not Adam (1 Tim. 2:14). It is interesting that the Scripture never blames Eve for death and the sinful nature in man (Rom. 5:12-21). If Adam had not sinned we would not be in the mess we're in with regard to death and the sin nature. It is my understanding that the sin nature and the curse of death is passed on to all men through Adam's sin, not Eve's. It is interesting, is it not, that Jesus Christ could be born of a woman without having a sin nature!

The second item we want to consider here is the word *deception*. The evil spirit deceived Eve. What is deception? Deception is when one is led to believe something to be true which is not. It is a misrepresentation of truth. Notice how the serpent does this by first causing Eve to question God (Gen. 3:1). Lesson: Do not dialogue with the devil. He never has your good in view! Eve dialogued with the devil and was led to the misrepresentation of truth (3:5). Did the devil tell the truth in verse 5? Yes! But it is a misrepresentation of truth. He caused Eve to think that she was missing out on something and she was. But what she was missing was not something good but something bad!

Now consider for a moment. Adam and Eve did know good, both intelligently and experientially. Back to our definition of good. Adam and Eve knew God thus they knew good intelligently. Further, as long as they obeyed God they did that which was in line with the will and character of God, thus they knew Him experientially. So they already knew good but they did not know evil, neither intelligently nor experientially. Now how horrible to involve someone who has never done wrong either intelligently or experientially in evil. But the devil made Eve think she was missing out on something good. That lies at the root of all deception. In deception a person is led to think he is missing out on something good without knowing that what he missing out on is evil and will hurt him. It is to think you are on the right road when you are in fact on the wrong road.

7. Who is this evil spirit?

He is called the Devil, and Satan, who was a murderer from the beginning, and abode not in the truth (Rev. 12:9; Jn. 8:44).

We have studied the fall of Satan earlier. Now we will look at the character of Satan. His character is well pictured by the names he bears:

- a. Satan, adversary
- b. Devil, slanderer
- c. The god of this age (2 Cor. 4:4)
- d. The prince of this world (Jn. 12:31)
- e. Prince of the power of the air (Eph. 2:2)
- f. The ruler of darkness (Eph. 6:12)
- g. Dragon, (Rev. 12:7)
- h. Deceiver (Rev. 20:10)
- i. Apollyon, destroyer (Rev. 9:11)
- j. Beelzebub, prince of demons (Matt. 12:24)
- k. Beliel, vileness or ruthlessness (2 Cor. 6:15)
- l. Wicked one (Matt. 13:38)
- m. Tempter (1 Thess. 3:5)
- n. Accuser of the brethren (Rev. 12:10)
- o. Angel of light (2 Cor. 11:14)
- p. Liar (John 8:44)
- q. Murderer (John 8:44)
- r. Enemy (Matt. 13:39)
- s. Roaring lion (1 Pet. 5:8)

One can readily tell from the names of the devil alone that there is not a good thing in the devil. He is evil through and through. It was this monstrous enemy of God that Eve faced in the garden of Eden. It is this same enemy we face today. But 1John 4:4 encourages us with these words, "Greater is He that is in you than he that is in the world."

8. How did Satan beguile Eve?

He said: ye shall not surely die - ye shall be as God, knowing good and evil (Gen. 3:4-5).

Satan planted an almost irresistible seed in Eve's mind. Satan knew something about created beings since he himself was one and he himself had this secret desire. We read in Isaiah 14:14 these words about Satan when he fell. He said, "I will be like the Most High." Now he tells Eve, "You will be like God." No age has ever been marked by this desire to be like God like our present age, the new age. And we see here that the new age is nothing new, but rather it is the old age revived. Even the Catholic Catechism says in #460, "For the Son of God became man so that we might become God."

9. Why did they so readily believe?

They became desirous to become wise and like God.

The devil had given information to Eve she had not heard before. First he told her they would not surely die. That is an outright lie. Then he subtly covered that lie. He let Eve understand that God had denied them right to the tree of the knowledge of good and evil, not from good will but from ill will and envy. God did not want Adam and Eve to be like Himself and therefore he forbade them to eat of the tree of knowledge of good and evil. He led Adam and Eve to believe that God did not have their good in view but He wanted to keep them from becoming like Himself.

It is noteworthy that in Genesis 3:6 Eve first saw that the tree was good for food. Then she noticed how pleasant it was to the eyes and last, from the devil's information she believed it was a tree desirable to make one wise. Here we have the three major categories of temptation set out by the Apostle John as, the lust of the flesh, the lust of the eyes and the pride of life (1 John 2:16). When Eve looked at that tree she was hit by all three major sources of temptation. She had not heard the hiss of the serpent. In full deception, believing she would have life more abundantly if she ate of the forbidden tree, she took and ate. Eve had believed the devil's lie, disobeyed God's command, enticed Adam to the same and they sinned by setting their own will above the will of God.

It would seem from verse 7 that Adam and Eve had to both partake of the tree of knowledge of good and evil before their eyes were opened to good and evil. After Eve had given of the fruit to Adam and he ate then *both* their eyes were opened.

Why did Adam and Eve so readily fall? The same reason we so readily fall. When the temptations of the lust of the flesh, the lust of the eyes or the pride of life assails; it seems we all readily fall. Only through salvation and the empowerment of God can we begin to resist the devil in these major areas.

A Bible school teacher I knew said that he used to think that those who thought man could become God were the radical fringe of religious people. He said he now believes that those who do not think one can become God, are viewed as the radical fringe. Among those he listed was the Roman Catholic Church. On page 128-29 in article 460, the Catholic Catechism says this, "The Word became flesh to make us 'partakers of the divine nature': 'For this is why the Word became man, and the Son of man: so that man, by entering into communion with the Word and thus receiving divine son-ship, might become a son of God.' 'The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods.'"

Once man becoming God has 'God' capitalized and once it is not. They are two different quotes taken from two different Catholic writers.

II. THE RESULTS OF THE FALL

10. What were the results of Adam's disobedience?

Sin and death came into the world (Rom. 5:12).

Here the devil's lie is exposed. He said they would not surely die. However, ever since this fatal sin God's Word is, "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

11. What do we understand by this death, which came over Adam and his posterity?

The death of soul and body; the body must die and return unto dust, and man, prone to evil, has become guilty of eternal condemnation (Gen. 3:19; Ps. 14:3; Rom. 5:16).

Spiritual death took place the day man sinned (separation from God), physical death takes place later (separation of soul and spirit from the body), and eternal death will be our part if we do not respond to the invitation to salvation.

12. How did sin reveal itself in Adam's posterity?

All flesh had corrupted their way upon the earth, so that the Lord had to destroy them from the earth (Gen. 6:12-13).

Surely man reproduced quickly when he lived to be up to 960 years old from Adam until Noah. Approximately 1000 years have passed. Adam lived 930 years and so lived almost up until the time of the flood. Of the thousands of people now on the earth only Noah and his family were found to be righteous. Sin had taken its toll on mankind. Surely mankind is prone to wander, prone to sin!

13. Is there anyone on earth without sin?

No: that which is born of the flesh is flesh. No one is without sin, except the Son of God, who was conceived of the Holy Spirit (Jn. 3:6; Luke 1:35; Heb. 7:26).

When Paul wants to shut up all mankind under sin he gives an impressive list of Scriptures to do this (Rom. 3:9-19).

14. What should this teach us?

From this we should learn, that by nature we are prone to evil, and are children of wrath; and, realizing our sinful condition, we should seek forgiveness through the grace and mercy of God (Eph. 2:2-3).

The fact of my condition is that I am a sinner. As a sinner I am doomed to the penalty of sin: death and hell forever. What a dark picture this would leave us with if this was all there was to tell. However, it is not, and as we begin the next major section in the Catechism we will enter into the wonderful truths of the doctrine of salvation.

REVIEW THE FALL OF MAN

1. When God created mankind He blessed them (Gen. 1:28). What does the word *blessed* mean?

2. When God had created man He saw everything that He had made and He called it very good. From this we can conclude that man was made righteous and holy.

True False

Explanation for your answer:

3. Explain righteousness and holiness.

4. Explain how man is made in God's image according to your teacher.

5. Man is condemned to hell because he is born with a sin nature (answer according to your teacher's view).

True False

6. On what three counts is man guilty before God?

7. Define good.

8. Define sin.

9. Define death.

10. Satan deceived Adam and Eve.

True False

11. According to your teacher, how could Jesus be born of a human mother and not inherit a sin nature?

12. Explain how the devil deceived Eve.

13. Who is the devil?

14. Briefly describe the character of the devil in your own words.

15. Explain the major sources of temptation in Genesis 3:6.

16. What are the results of Adam's fall?

17. What affect did sin have on mankind up until the flood?

18. Since no one is without sin and therefore I am a sinner and doomed to the penalty of sin, what should I do?

PART THREE The Redemption of Man

CHAPTER 1

How Redemption Was Promised By God

1. Did the Lord suffer man to perish in sin and misery?

No: He redeemed his people (Lk. 1:68; 1 Pet. 1:3-4).

God had forewarned man that if he ate of the forbidden tree he would die. It would seem that hell was already in existence when man was created. A very illuminating passage, Matthew 25:41, tells us that hell was prepared for the devil and his angels. When God created angels and when He created man, He created beings that have endless existence. Neither angels or man can ever cease to exist. What would God eventually do with the angels who had sinned? Surely they could not remain in heaven forever. God prepared a place for the devil and his angels called hell. Here, at the appointed time, the devil and his angels will go to be tormented day and night forever, and forever. When man sinned and sold himself to the devil his fate too would be eternal hell fire.

Surely the devil thought that if he could get man to sin mankind would belong to him and God would have to hand the control of man to him. But God in His infinite wisdom had planned a way to redeem man in which the free will of the angels, the free will of man, and the sovereignty of God would all remain intact. In fact, contrary to the devils thoughts that he would gain rightful possession of God's creation, through deceiving mankind he sealed his own doom. It is true that he gained rights to much of what belonged to God and he is now called by the Scriptures the god of this world (2 Cor. 4:4; See also Matt. 4:8-9).

When the Catechism says, "Did the Lord God suffer man to perish in sin and misery?" it speaks of man's destiny to eternal hell fire. Why was man destined to perish in sin and misery? God is a righteous and just God and cannot have sin in existence in His kingdom. How could God have man in His kingdom once he sinned? He could not, unless He could justly remove man's sin. Was there some way to do that? Yes, through redemption. Now what is redemption. It is a term that comes from the slave market. If a person was a slave he could be bought out of slavery but it took a big price. It was a price beyond the ability of a slave to pay. Man too has been sold as a slave to the devil. The price tag to buy him out of slavery is too big for him. Man has not the ability to pay for one little sin. Unless someone else helps him he too is hopelessly a slave and doomed for hell.

That is where redemption comes in. Several words are key in the concept of redemption. There is the idea of buying something back. The Greek word is *exagorazo*, to buy something off. Galatians 3:13 speaks of this when it says, "Christ has redeemed (*exagorazo*) us from the curse of the law..." The curse of the law is, "The soul that sinneth it shall die...(Ez. 18:20). In this sense all mankind is under the law. If I keep the law in every point except one I am guilty of all and have sinned, come short of the glory of God and am under the curse of the law. I must die; physically, spiritually and eternally. But Christ redeemed us from the curse of the law. He bought us off! Glory to God.

2. How did He redeem them?

By giving His only begotten Son (John 3:16).

We have looked at one important word in redemption already, the word *exagorazo* meaning *to buy back*. Another important word in redemption is *apolytrolosis*. We find this word in Romans 3:24, "...being justified freely by His grace through the redemption that is in Christ..." The word *apolytrolosis* speaks of a releasing from bondage on payment of a ransom. Mankind is sold to sin but is redeemed (*exagorazo*) and released from bondage on the basis

of the payment of a ransom price (apolytrolos). The completed purchase is called a *lytrolos*, redemption (Heb. 9:12; Luke 1:68).

The ransom price of course is the life and blood of the Lord Jesus Christ (Matt. 20:28; 1 Cor. 6:20; 1 Pet. 1:18-19). It has been questioned how the blood and life of one Person could pay for the sins of all mankind. Sin arouses the wrath of God. He has been wronged. This wrong must be appeased and He is not appeased until the price is sufficient. Let us say someone stole your car. If the car is worth anything at all to you anger will be aroused. Now let us say the car has a market value of \$5000,00. The thief is caught and the law demands that he pay you one thousand dollars. Would your anger be appeased? Would you be happy with that? But let us say that the law required the thief to pay you \$10,000,00. You receive twice as much as the car is worth and now you can buy a much better vehicle. Would your anger be appeased now? We spoke of redemption in Romans 3:24, but in 3:25 we are told that God set forth His Son, Jesus Christ, to be a propitiation. The word *propitiation* speaks of this appeasement. It is a price that appeases God and He is satisfied. Notice in Romans 3:25 that the price that satisfies God is the price of His Son's blood, shed voluntarily on the cross. But He is never satisfied until the price of redemption is accepted by faith (Rom. 3:25). Now if God's anger is appeased when we accept His ransom price by faith, who can argue that the price is not sufficient? Praise God for His wonderful redemption!

3. How could God give His Son?

He had to partake of flesh and blood: that through death He might destroy him that had power of death, that is, the devil (Heb. 2:14-15).

In Matthew 1:23 we are told that one of the names for the Messiah would be Immanuel. The Hebrew word, *gimmanuel* literally means, "with us *is* God." Before Jesus came into this world He was God, when Mary conceived by the Holy Spirit, God became man also. Now He is both God and man. Incredible! He had to be both God and man to redeem man. Hebrews 2:14-15 speaks of His becoming man and shows us why He had to become man. As God He could not experience death in man's place. Once He became man He not only experienced all man's problems with sin but He also experienced death. He experienced death, not because He sinned but because He took our sins.

Notice in Hebrews 2:15 again the idea of redemption in the words *release* and *bondage*. Notice also that in order to appease God (propitiation) Jesus had to become man (16-18).

4. Was there no other way to redeem us?

No: no one could, by any means, redeem his brother (Ps. 49:7; Rev. 5:3-4).

Psalms 49:7 speaks of no man being able to redeem his brother, "For the redemption of their souls is costly..." In verse 15 he goes on to say, "But God will redeem my soul from the power of the grave, for He shall receive me." Man is not capable of paying a sufficient price to keep anyone alive on earth longer than his given time and certainly then he is not able to pay a price sufficient for eternal life.

Revelation 5:3-4 is interesting especially in context. In 5:9 we find that Jesus was able to open the scroll because He was slain and redeemed us to God by His own blood. The point is that no one in heaven or on earth was found worthy to open the scroll because there was no one in heaven or on earth who was slain for man to redeem man. Was there no other way but the blood of the Lamb? No! Was there no other One but the Lamb of God who could pay the price? No!

5. Was only One, our Savior, to die for all?

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

In a sense when God created Adam He created mankind for all come from this one man. So the human race came from one head, namely Adam. But mankind was doomed by the sin of the one man Adam. This truth is hard to fathom. Why should everybody be doomed by the sin of one man? That seems unfair. But, on the other hand, we dare not complain for by one Man, Jesus Christ, all who receive Him are made righteous.

Jesus Christ, who is called, in Romans five, the second Adam, redeemed mankind. The sin of one man, Adam, condemned all; so the righteousness of the one man Christ Jesus, redeemed all. Do we complain that the sin of one man should be imputed to all mankind? Then we should complain that One could die for all. In 2 Corinthians 5:14 Paul says, "...we judge thus: that if One died for all, then all died..." As all mankind sinned in the one federal head, Adam, so all mankind may be made righteous in the second Adam, Christ Jesus.

So our question asks if One was to die for all. The answer is, "Yes: for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19).

I

The Promise to Adam and the Patriarchs Before the Giving of the Law

6. How could man know that a Redeemer was to come to atone for his sin?

God made this known to Adam, for he said to the serpent: He (the seed of the woman, Christ) shall bruise thy head, and thou shalt bruise his heel (Gen. 3:15; 1 Jn. 3:8; Rev. 13:8).

Welcome to the biblical world of prophecy. Here is the first prophecy in the Bible and it is a tremendously significant prophecy. The first prophecy in the Bible is a prophecy that answers the question, "How could man know that a Redeemer was to come to atone for his sin?" From the very beginning God gave man hope for redemption. The Lord says to the devil, "And I will put enmity between you and the woman, and between your seed and her seed..." It is significant that enmity is put between the woman and the devil and not between the man and the devil. Why? Well this may be further explained in the words, "And I will put enmity...between your seed and her seed..." I understand Satan's seed to be unregenerate man. The woman's seed is a reference ultimately to Jesus Christ. The prophecy further says, "He shall bruise your head..." This speaks of Christ dealing a blow to the devil that will be the devil's undoing. This happened at the cross. The devil thought if he could kill Christ the battle would be over and the devil would be sole ruler over mankind (See 1 Cor. 2:8). But at the cross Satan's head was bruised. The prophecy continues, "And you shall bruise His heel." The devil sought to terminate the life of Christ and succeeded at the cross. This is referred to as Christ's heel being bruised. The devil's victory at the cross was no more significant than a bruised heel.

I have often wondered why God gave prophecy in the way He does. Why did He not say, You will kill Christ but He will be raised and thus He will ultimately and finally triumph over you? The answer I believe is this: Spiritually born again man is able to interpret these prophecies and understand them but the devil has no idea what they mean. By giving prophecy in this way God can give information regarding the future to man while at the same time keep it hidden from the devil.

7. Has this promise reference to Christ?

Yes: to Christ, the Crucified One (Col. 2:15; 1 John 3:8; Rev. 13:8).

Colossians 2:15 speaks of Christ's disarming principalities and powers. That is a reference to Christ's victory over the devil. In 1 John 3:8, John indicates that Christ came to destroy the works of the devil. The last enemy that will be destroyed is death (1 Cor. 15:26). When this happens Christ's victory over the devil will be complete.

8. Did the faithful before the flood believe in this promise?

Yes: by faith Abel offered unto God. So were Enoch and Noah of faith.

It is a common error in our time to think of the Old Testament times as a time of law and the New Testament times and later as the time of grace. We feel that people under the old covenant were saved by keeping the law and in the New Testament we no longer have law. That is a very harmful view and does untold damage. With that type of view the Old Testament will never yield its wonderful fruits. Salvation has always been by grace through faith, and it will never change as long as mankind lives on this earth in his unglorified state. Hebrews chapter eleven is the Bible's hall of faith. In it we find one Old Testament character after another, all were victorious by faith.

The difference between the salvation of those under the old covenant and those under the new covenant is simple. The Old Testament person was saved by trusting in the work of the promised Redeemer. He trusted that the Redeemer would come and deliver him. The New Testament believer is saved by trusting in the work the promised Redeemer has already done. The Old Testament person looked forward to the cross and the New Testament person looks back to the finished work of Christ on the cross.

9. To whom did God make this promise more clearly?

To Abraham, Isaac and Jacob, when he said: In thee, and, in thy seed, shall all the families of the earth be blessed (Gen. 12:3; 26:4; 28:14; Gal. 3:16).

The promise spoken of here is also called the Abrahamic covenant. Abraham is the first Jew. He began the Jewish race. From his time on, mankind can be classed into the groups we know as Jew and Gentile. Jesus Himself, talking to the woman at the well in John 4 says, "Salvation is of the Jews." The whole Gentile world is indebted to the Jews for salvation. The Jews were the privileged people to be chosen by God to write the books of the Bible, the written Word of God and they brought the Savior into the world, the Living Word of God. In Genesis 12:3 the promise is that the whole world will be blessed through Abraham, and thus the Jewish race.

II The Law a Schoolmaster Unto Christ

10. By what means did God control the people of Israel before the advent of Christ?

He gave them the law of Moses: especially the Ten Commandments on Mount Sinai, written upon two tables of stone (Exodus 20:1-17).

When we speak of the Mosaic law we must distinguish the major sections of this law. The law of Moses is a broad categorization. It speaks of all the laws contained in the first 5 books of the Bible. We might categorize these into at least three classes of law. There is the ceremonial law, the social laws and the moral law.

The ceremonial law: This part of the law regulated all manner of Jewish religious life. There were laws that determined when one was ceremonially clean or unclean. There were laws regarding sacrifices (Lev. 1-7), leprosy (Lev. 13-14), and holy days (Lev. 23), and many other issues. Many of these laws pointed toward the Messiah. They were to be practiced until the Messiah came. Once the Messiah came the law, which was but a shadow of

the real thing, was fulfilled and had served its purpose. For example, all the sacrifices pointed to Christ. He has come and we no longer offer sacrifices.

The social laws: The social laws affected, not so much their religious life as their relationships one toward another (Lev. 24:17-22; Deut. 22:8-11; 24:8 and many, many more). Social laws, then like now, are meant for the general good of all people. Though we do not practice the ceremonial law today, and that for good reasons, we may find many valuable principles of Jewish social law. For example in Exodus 23:19b the Jew was told not to cook a baby goat in its mother's milk. This seems a strange command until one understands the reason for this command. There was a Canaanite cult practice that taught that to cook a baby goat in its mother's milk pleased the gods and the gods would bless your goat herd. The principle involved in God restricting the Jews from following these Canaanite practices is that by doing so they give credibility to such practices. It would have been easy to slip into idolatry, and to follow these practices might easily have been seen as the agreement of the Jew with the Canaanite practice.

The principle we might extract from this restriction for our own day would be not to be involved in things practiced by the New Age Movement or any other false religious groups. One might identify with the NAM simply by displaying the rainbow in the window of one's home, or any such thing. We may do this in all innocence but others may interpret it as an agreement with the NAM. So, though we are not bound by Jewish social laws we can learn much by reading them and might well find many valuable principles in these laws.

Moral laws: The most famous code of moral laws ever given is the ten commandments. These ten commandments fall into two sections. The first section (4 commandments) deals with man's relationship to God; the second deals with man's relationship to man (6 commandments). Though we might learn many things from the ceremonial law we no longer practice those teachings. The reason is that Christ has fulfilled these laws. We are not bound under Jewish social laws though we find many valuable principles in it. But when we come to the moral law we are obligated to it just as much as the Jewish people were except for the Sabbath law (Ex. 31:12-18; Ezek. 20:12, 20). One Bible teacher has well said that we need to hear the thunders of Sinai again in our day. It is through this law that conviction comes. It is this law that will show us our short comings and will hem us in on every side until we find Christ. This law was not simply meant to control Israel. It was meant to show every Jew his need for a Savior and it is meant for that same thing today.

In conclusion to this point we might say that the ceremonial law has been fulfilled. The social laws may give us guiding principles in certain situations today. The moral law is applicable today in the same way as when it was given. But that raises a serious question, what about the Sabbath?

NOTE REGARDING THE SABBATH: God created everything in six days and he rested on the seventh day (Gen. 2:1-3). The word 'Sabbath' is never mentioned until Exodus 16:23. The word 'sabbath' comes from the Hebrew word meaning to cease, desist or rest. On the seventh day, after God had created everything, it says He rested, or *sabbathed*. From what I can find there is no mention of the Sabbath being kept before Exodus 16:21-30. Nehemiah 9:13-14 indicates that Sabbath keeping began at Exodus 16:22-26 or Deuteronomy 5:12-15.

Of the three religions that claim to have Abraham to father, we have three separate days set aside for worship. The Moslems worship on Friday; the Jews on Saturday, and Christians on Sunday.

The Sabbath commandment is the hardest commandment for us to explain. We speak of keeping the ten commandments, but it would seem we mean nine. Various explanations are given. Some say it does not matter which day one keeps as long as one keeps one day in seven. But that does not really satisfy. There was only one true seventh day Sabbath and that was the day we call Saturday.

It has been claimed by many that the Catholic Church changed the Sabbath. To show the error of that, I will quote from some messages I did on this:

So let me come to another point. What did the true believers hold to regarding the Sabbath after the Apostles had all passed away? We asked earlier whether the Roman Catholic Church changed the Sabbath to Sunday or

began the tradition of Sunday keeping with Constantine's edict. The answer, I said, was a resound, "No!" How so? Because Sunday keeping was already a practice among true believers long before Constantine came on the scene.

I want to give a number of quotes from Victor Buksbazen's, book, "The Gospel in the Feasts of Israel". These are quotes of writers who wrote long before Constantine instituted Sunday keeping. He writes of Barnabas, "Barnabas, one of the apostolic fathers of the first century A.D., wrote, 'We keep the Lord's Day with joyfulness, the day on which Jesus rose from the dead'" (92).

Here is another quote, "The Didache of the Apostles, one of the earliest Christian documents also of the first century, which contained the teachings of the apostles, states, 'On the Lord's own day gather yourselves together and break bread and give thanks'" (92).

And again, "Ignatius, Bishop of Antioch, in the year A.D. 110, said, 'Those who walked in the ancient practices attain unto newness of hope, no longer observing sabbaths, but fashioning their lives after the Lord's Day, on which our life also rose through Him, that we may be found disciples of Jesus Christ, our only teacher'" (93).

Justin Martyr, in the year A.D. 135, said, "Sunday is the day on which we all hold common assembly, because it is the first day on which God having wrought a change in the darkness and matter made the world, and Jesus Christ our Savior on the same day rose from the dead. And on the day called Sunday all who live in cities or in the country gather together to one place and the memoirs of the Apostles or the writings of the prophets are read as long as time permits."

In the book, "The Apostolic Fathers", by J.B. Lightfoot on page 5 he claims that Sunday was established as early as AD 65. Sunday keeping did not come from Catholicism, Catholicism got it from the earlier Christians.

So, long before Constantine gave his edict to Rome, Sunday keeping was already in practice. He simply made an edict of a practice already in existence. However, there is no doubt that this edict had a great impact on the practice of Sunday keeping."

Is there any Scriptural ground for viewing Sunday as the day we should set aside to worship? Well, when we come to the NT it is interesting that the commandment to keep the Sabbath is not given, but the other nine are. It seems that the early disciples met on the first day of the week, the day when Christ was resurrected. This was due to the fact that they had just discovered His resurrection that day (John 20:19). But then surprisingly they gather again the next Sunday (John 20:26). Now we are clearly told that it is eight days after their first meeting. Then in Acts 20:7 we find Paul meeting with the disciples on the first day of the week. What is significant is that it was on this day they came together to break bread. That would seem to be a reference to communion. Now one would expect them to be doing that on the Sabbath, if that day had not changed. Then in 1 Corinthians 16:2, Paul instructs them to lay by them in store as the Lord had prospered them and they were to do this on the first day of the week. So the NT indicates the switch to the first day of the week in these passages. (Some include Revelation 1:10 here but I do not think this is a reference to Sunday but the OT day of the Lord.)

In Acts 10, we have a record of the Gospel first beginning to go to the Gentiles. Cornelius, a Roman Centurion and his household were saved. Then the first missionary endeavors began, with the Apostle Paul and Barnabas being sent out (Acts 13). They were very successful, but a problem arose (Acts 15:1-2). Paul and Barnabas then went back to Jerusalem with this question to the leadership there (15:3-5). The question was what parts of the law the Gentiles were under obligation to keep. So Acts 15:6 tells us that the apostles gathered to answer this question for the Gentile churches that were beginning. The final decision is given in Acts 15:19-20. It is very interesting that not one word is said about Sabbath keeping.

Now it is interesting that the first day of the week, Sunday, resurrection day; is not only the first day of the week, it is also the eighth day. Ed Vallowe, a conservative teacher, has written a book on numbers. His title for the chapter on the number 8 is, "New Birth, New Creation or New Beginning." He writes this, "The number EIGHT always means a NEW BEGINNING or a NEW ORDER OF THINGS. As the series is

complete in SEVEN, EIGHT signifies a new beginning. Observe the EIGHTH day which is really the first day of the new week, or the EIGHTH note of the musical scale which is the same as the first. EIGHT is the number for the new birth. FOUR is the number of the first creation and EIGHT is the number for a NEW CREATION. There were EIGHT persons carried over from beyond the flood in the ark (1 Peter 3:20). With those EIGHT persons the world was populated ANEW. This is a figure of a new beginning or a new order. This number also carries the thought of RESURRECTION. For EIGHT souls were saved or resurrected in the ark. EIGHT writers in the New Testament speak of the Life, Death, and the resurrection of our Lord. (Circumcision on eighth day, David eighth son etc...)"(pg. 85).

So it seems to me that the seventh day Sabbath was a sign between God and Israel and completed a series of seven. The Church, the new entity began the eighth or it was the first of a new order. Thus the Sabbath command of the ten commandments is not found in the NT while the other nine are.

11. What are the ten commandments?

And God spoke all these words, saying, I am the Lord your God, who have brought you out of the land of Egypt, out of the house of bondage (Ex. 20:1-2).

First Table of Commandments:

- 1. You shall have no other gods before me.*
- 2. You shall not have any graven images.*
- 3. You shall not take the Lord's name in vain.*
- 4. Remember the Sabbath Day to keep it holy.*

Second Table of Commandments:

- 5. Honor your father and mother.*
- 6. You shall not kill.*
- 7. You shall not commit adultery.*
- 8. You shall not steal.*
- 9. You shall not bear false witness against your neighbor.*
- 10. You shall not covet.*

We need to note that the law was never given as a means of salvation. That is what man has often interpreted it to mean. In Galatians 3:21 Paul writes, "Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law." The law could not give life. It was not meant for that. It could only point to life and that is what it was meant for (Gal. 3:24). When Israel came out of Egypt, that was a picture of salvation. Man can never be saved by keeping the law for man cannot keep the law. The law shows man his need for a Savior.

We need also to note that the law was not given as a means of sanctification. As we are saved by grace through faith (not law Gal. 3:11) so we are sanctified by grace through faith (Gal. 3:2-3).

12. What is the sum and substance of these ten commandments?

The first table commands us to love God with all our heart, and with all our soul, and with all our mind. And the second is like unto it, thou shalt love thy neighbor as thyself (Matt. 22:37-39; Rom. 13:10).

Law and love have been pictured as opposed to each other. Judeo Christianity has been labeled as a religion of do's and don'ts. In Matthew 22:37-40 Jesus reduces the ten commandments to two major points. The first table of four commandments are reduced to loving God with our whole being. The second table of six commandments are

reduced to loving our neighbor as ourselves. The common denominator of both tables is love. Love for God and love for man. So these two tables may be reduced to the one major principle of love (Rom. 13:8, 10; Gal. 5:14).

13. Has the law respect only to actions?

No, it has special respect to the inward movings or desires of the heart (1 Tim. 1:5; Matt. 15:19).

14. Does the law forbid secret lusts?

By all means; for it is written: Thou shalt not covet (Rom. 7:7; Col. 3:5).

15. Has anyone ever fully kept the law?

No: they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one (Rom. 3:9-19; James 2:10).

Here we might ask a further question; Why would God give the law if no man could keep it? We will consider this more in depth in the next point.

16. For what purpose was the law given?

That it might be a schoolmaster, till Christ appeared; and that man might have a knowledge of sin (Gal. 3:24; Rom. 3:20).

Gal. 3:19 Man's problem is sin. It has been that ever since Adam's sin. What separates man from God is sin. What must be dealt with before man can come to God is sin. In eternity past God had planned that He would justify man by His grace through man's faith. We find in Hebrews 11:4 that Abel offered his sacrifice to God by faith. He trusted in the Provision God would make for his sin. The blood of his sacrifice looked forward by faith to the blood of the sacrifice of God's own Son. Later the promise that all the world would be blessed in Abraham was made (Gen. 12:1-3; Gal. 3:5-9). Galatians 3:5-9 clearly indicates that God's method of dealing with man's sin problem is that man must come to Him by faith.

Galatians 3:16: This verse speaks of the promise God made to Abraham of Christ the Redeemer. Then he adds that the law which was given 430 years later cannot annul the promise of faith. Then in verse 18 he says, "For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise. That raises a very important question which Paul knows he needs to deal with. So he begins 3:19 like this, "What purpose then does the law serve?" Putting it very simply we might say it like this, "If salvation is not by keeping the law; why then did God give the law?" Paul answers like this, "It was added because of transgressions, till the seed should come..." Let us look at this from another passage and then return to Galatians.

Romans 3:19-20: We have said that man's problem is sin. Sin breaks man's relationship with God. Sin brings death. If man had not sinned he would not need salvation. Man's problem is this; he has sinned and thus is cut off from God and he will ultimately die. But God has provided a way of righteousness. This way of righteousness is by faith. But before man will come to God's way of righteousness he must realize he is a sinner and needs righteousness. Romans 3:19-20 speaks to this purpose of the law. God gave the law with this purpose in mind that man will come to see himself as a sinner who needs God's righteousness.

So God's purpose in giving the law was that it would show man he is a sinner and thus he would come to God for His divine provision of righteousness by faith. But man looked at the law and said, "Ah, it says don't do this and do that etc... So I will seek not to do this and to do that." Thus he sought righteousness by keeping the law not realizing that the purpose of the law was not a way of righteousness but pointed to the way of righteousness. The purpose of the law according to Romans 3:20 is that by the law is the knowledge of sin. The law does not show me how to become righteous, it simply shows me I am unrighteous. The law is not a way of salvation, it points to the need of salvation.

We now go back to Galatians. In 3:22 Paul writes, "But the Scripture (God's law) has confined all under sin that the promise by faith in Jesus Christ might be given to those who believe." How does this work? The law has confined all under sin. It has pointed its finger at every man, woman, boy or girl and said, "This way. You are guilty. You must be shut in under law." The word translated *confined* is *sugkleio*. It means to close up together, hem in, enclose. It is used of fish caught in a net or being confined in prison. The law confines us. Men thus caught in God's net of the law seek release in many ways. L. E. Maxwell writes regarding this prison of the law that man seeks many doors which seem to be exits. "There is the door of self-righteousness, the door of good resolutions, the door of religious duties, the door of strict behavior, etc.; but the law, vigilant and inexorable, has locked and barred every door so that man can escape through none of these. No matter which way he turns, he is confronted with "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Through Romans with L. E. Maxwell, page 389). The law locks us in a prison of conviction of which there is only one release.

Let us look at Romans 10:4 before we come back to Galatians. In Romans 10:1-3 Paul speaks of the Jewish people, being ignorant of God's righteousness have gone about their own way of achieving righteousness. Having been confined by God's law they have set about to free themselves from the conviction of the law. The reason they were not freed is because they did not submit to the righteousness of God. What is this righteousness of God that will free man from confinement of the law? That is answered for us in Romans 10:4, "For Christ is the end (better, aim) of the law for righteousness to everyone who believes." Accepting Christ's righteousness by faith is God's release from the confinement of the law (See Galatians 3:22-25). Blessed glorious deliverance! Blessed glorious confinement! For man who is not thus confined will not submit to the righteousness of God in Christ.

Let us conclude then with regard to the law that it was added because of transgressors. It was brought in to confine sinners and to stop every mouth and prove the whole world guilty before God, for by the law is the knowledge of sin. It was a tutor to point us to Christ, that we might be justified by faith, not by keeping the law.

III Predictions by the Prophets Concerning Christ

17. Did the prophets foretell the coming of Christ?

Yes: all the prophets from Samuel, and those that follow after, as many as have spoken, have foretold of these days (Acts 3:24).

18. What did Moses say of the Savior?

He said: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15).

19. Are there any predictions in the Psalms concerning Christ?

Yes; not only the writings of Moses and the prophets, but also the Psalms prophesy concerning Christ (Luke 24:44).

REVIEW ON THE REDEMPTION OF MAN
Chapter 1

1. God created hell for all those who would sell themselves to the Devil by sinning.
 True False
2. Why must unredeemed man go to hell?
3. Explain the Greek words exagorazo and apolytrolos as related to the idea of redemption.
4. Explain the idea of propitiation in relation to redemption.
5. Why did Jesus have to become man in order to save man?
6. What great truth is set over against the fact that the sin of one man constituted all mankind as sinners?
7. Give the reference and explain the first prophecy in Scripture of the Redeemer.

8. Explain how people were saved in the times of the Old Testament.

9. How is Genesis 12:3 a reference to the coming Redeemer?

10. Give and explain the three categories of the Mosaic law as studied in this class.

11. Mark the following true or false:

_____ The ceremonial laws have no meaning for Christians today.

_____ The ceremonial laws were part of the way of salvation for Israel.

_____ In the Old Testament times people were saved by keeping the law but in our time we are no longer under the law and are saved by grace through faith.

_____ Many of the social laws of Israel under the old economy still have valuable principles for Christians today.

_____ All the moral laws apply to us today in the same way they did to Israel.

_____ Though Israelis were not saved by keeping the law they were sanctified by keeping the law.

_____ Christians keep the Sabbath on Sunday.

_____ In the time of the Old Testament the law was given as a means of salvation.

12. List the ten commandments from memory.

13. Reduce the ten commandments to two major commandments.

14. Reduce the ten commandments to one word.

15. Explain the purpose of the law (according to your notes) in your own words.

16. Give two references of prophecies of Christ in the following:

The writings of Moses:

The Psalms:

The Prophets:

CHAPTER 2

The Appearance of Christ for our Redemption

1. When did the Savior appear in this world?

When the time, which had been predicted, was fully come, God sent His Son (Gen. 49:10; Lk. 2:1; Gal. 4:4).

It is easy to fall into the error of thinking that God began with a system of salvation through law-keeping in the Old Testament. This leads us to think that the old system was a failure and thus God chose a new system. He did this by sending Christ to die for man's sins and providing a salvation which was not through law but by grace through faith. The view then is that this latter system is far superior to the first. Some have even taken this so far as to say we are saved by grace through faith and it does not matter how we live now. Salvation is by grace!

1 Peter 1:20 informs us that Christ was foreordained before the foundation of the world. God was never caught by surprise. He knew before He created the world that it would cost Him His only begotten Son. Revelation 13:8 speaks of Christ as the Lamb slain from the foundation of the world.

We might well ask then why Christ did not come into this world until 4000 years after creation? To this question Galatians 4:4 answers that Christ came *in the fullness of time*. We may speculate why it took 4000 years for the fullness of time to come but we have no sure answer other than that God knows why. I suggest to you that the reason may be well illustrated by many things in this life. In cooking, there comes the fullness of time when all is ready. The meal goes through a whole process first. The cook can see the meal before it is even begun. The cook can tell you what it will look like and what it will taste like. You might say that you are very hungry and you cannot wait that long. And the cook might give you a piece of bread to eat to tide you over until the meal is ready. There is a proper time when the meal is ready. This is the fullness of time.

Would we say that the piece of bread was a mistake and the cook then decided to make a meal? No! The bread would tide you over until the planned meal was ready. So it was, I believe, with the time of the Old Testament. If the process of time was not given enough time the coming of God's Son would have been premature and the result would have been as useful as a meal is pleasurable when it is half ready.

God made no mistakes and was not caught by surprise. In the fullness of time He sent His Son and is accomplishing His purposes. Praise God! How unsearchable are His judgments and His ways past finding out.

2. How did He (Christ) partake of flesh and blood?

He was conceived of the Holy Spirit, and was born of the virgin Mary; and he was named Jesus (Matt. 1:18-25; Lk. 2:4).

The conception by the Holy Spirit makes Christ divine. He is God. The conception of Mary makes Him human. He is Man. Thus we say that He was fully God and fully man. He had to be this in order to carry the name Jesus. This name means Jehovah is salvation. In order to bring salvation He must be both human and divine.

3. Where was the Savior born?

At Bethlehem in Judea (Micah 5:2; Lk. 2:4).

The name Bethlehem comes from the Hebrew, *beit lachem*, meaning the house of bread. It is a point of interest that Jesus, born at the house of bread, became the bread of life (Jn. 6:41-51).

4. Under what circumstances was he born?

Poor and despised, in a stable in Bethlehem (Lk. 2:7).

5. Where was he brought up?

At Nazareth (Lk. 4:16; Matt. 2:23).

5a. What do the Scriptures tell us of the life of Christ from his childhood until his baptism?

(This point was added to the Catechism)

It tells us of His birth in Bethlehem, His flight into Egypt under threat of Herod, His return to Nazareth and His visit to Jerusalem at the age of twelve. Besides this we have no knowledge from Scripture of His life from birth until His baptism (Matt. 1-2; Luke 1:26-56; 2:1-52).

I

The Baptism and Public Ministry of Christ

6. When was Jesus proclaimed to be the Son of God?

At the age of thirty, when he was baptized of John. For a voice from heaven said: This is my beloved Son, in whom I am well pleased (Matt. 3:17; Lk. 3:22).

7. Whereby did Jesus prove himself to be the Savior of the world?

By his teaching and miraculous works; he taught as one having authority and not as the scribes, and he performed many miracles (Mk 1:22; Jn. 11:47).

There is much evidence that Jesus was truly the Son of God. A study of the prophetic Scriptures alone would prove beyond a shadow of doubt that He was indeed the Christ. Amazingly, the Jews, who could tell Herod exactly where the Christ was to be born from the prophetic Scriptures, did not recognize Him from the prophetic Scriptures. But though they did not recognize Him from the prophetic Scriptures they ought to have recognized Him from His mighty deeds alone. His miracles and powerful preaching should have convinced the Jews that He was truly the Messiah for they are powerful evidence to His claims.

8. What was the substance of his preaching?

Repent ye, and believe the Gospel (Mk. 1:15).

Repentance and faith are two sides of the same coin. The first side of the coin is repentance. The Greek word for repentance is *metanoia*. It comes from two words, *meta* meaning change and *nous* meaning a certain part of the mind. In my understanding of the word *nous* it is that part of the mind where data is stored. Before one is converted he may be self-sufficient and think he does not need a Savior. One may think it is great to get away with speeding on the highway or stealing. There are a host of things forbidden by the Scriptures one loves and does. But when the Gospel comes, if one would accept that Gospel then there must come a change of mind. Self-reliance must change to relying on God. All appreciation of unrighteousness must turn to hatred for those things. That is repentance. It is a change of mind.

The second side of the coin is faith. Who can estimate the power of belief? What one believes is what one is or becomes. When I repent and believe the Gospel it will change my life. When the Scripture speaks of believing the Gospel it does not speak of *easy believism* but *true believism*. True faith changes one's life. It is little wonder that the substance of Jesus' preaching should embrace repentance and faith.

9. What miracles did Jesus perform?

He opened the eyes of the blind, made the lame to walk, cleansed the lepers, unstopped the ears of the deaf; loosed the tongues of the dumb; he raised the dead, and did many other miracles (Lk. 7:19-22).

The miracles of Jesus served to prove beyond all doubt that He in fact was the Messiah. Note an interesting question in John 7:31 in light of this.

II

The Sufferings and Death of our Savior

10. What did the Lord Jesus finally do for us?

He died for our sins according to the Scriptures (1 Cor. 15:3; 1Pet. 2:24).

When Paul writes that Jesus died for us according to the Scriptures he is referring to the Old Testament Scriptures. That He would die for our sins is not clearly taught in actual words except for Isaiah 53. But His death for our sins was clearly taught in various sacrifices. The many animal sacrifices in the Old Testament clearly pointed to His death for mankind's sin. Many of the sacrifices in the Old Testament were practiced because of sin. So Christ's death on behalf of man's sin is taught more clearly in the ceremonial practices of the Old Testament than in actual words.

11. What is the real significance of the Lord's death?

It is an offering for the sins of the whole world by which he hath perfected forever them that are sanctified (Heb. 10:12-14).

The price for sin is death. The book of Hebrews teaches that the blood of bulls and goats cannot take away sins (Heb. 10:4). The Old Testament sacrifices simply pointed forward to the final and ultimate sacrifice of Jesus Christ. These Old Testament sacrifices pointed forward to Christ and thus they were a continual reminder, that is they must be repeated over and over again. However, Christ's death was a once for all act. It need never be repeated, and He died in our place.

12. When did his suffering begin?

In the night, in which he was betrayed by Judas, in the garden of Gethsemane, his soul became exceeding sorrowful, even unto death (Matt. 26:36-38).

A very difficult moment had arrived in the life of Christ. It was the time He had come for but it was a difficult time none the less. He spent this time in prayer in the garden of Gethsemane. From His prayers we gather that a cup had been given Him, a cup that He did not want to drink (Matt. 26:39, 42). We will see in the next question why this cup was so difficult for Him to drink.

13. Why had he to suffer such agony?

The Lord laid on him the iniquity of us all (Is. 53:6-7).

As I understand the cup of Gethsemane, its contents pictured all the sins of the world. Everything you and I and all the rest of mankind had ever done wrong was in that cup. It was Jesus' moment of decision. Would He take the cup? He prayed to His Father that if it were possible to have this cup pass away. If there was any other way to redeem man He would have that rather. We have already studied the idea of propitiation. Was there any other way to satisfy the wrath of God other than Jesus taking sinful man's place? The answer is no! Three whole hours Jesus prayed. Such agony came over Him that He sweat as it were drops of blood. The Scriptures say He was sore amazed; and again, He was very heavy; and yet again, He was exceedingly sorrowful. Dr. Harold Willmington writes, "Our Lord looked deeply into that cesspool cistern of human sin that dark night and groaned as He smelled its foul odor and viewed the rising poisonous fumes. Was there no other way to redeem man than by drinking this corrupt cup?"

When it was evident that man could only be redeemed by this one way, knowing that the feet of sinful man were already on the way to perform the cruel task of crucifixion, Jesus took the cup and drank it to its bitter dregs. He would not have had to die if He had not taken this cup. He did it for you and for me. Here was the only way God could be propitiated. Here was the only way a righteous God could justify sinful man and remain just at the same time. Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! (Rom. 11:33).

14. What followed His agony of soul?

He suffered (allowed) himself to be taken, condemned, and to be delivered over unto death by the pagan judge Pontius Pilate (Matt. 26-27).

When Jesus had come to the point of accepting the cup God had given Him to drink and when He drank it, it seems His hardest part was over. From here on His face is set as flint all the way. His agony is over. The physical suffering of the most cruel death man has ever invented seems to be as nothing compared to the drinking of the dreaded cup.

15. What manner of death did the Savior die?

He was crucified outside the gates of Jerusalem, between two murderers (Jn. 19:17-18).

Shame was heaped upon shame when Jesus was crucified. He was hung on a cross, a death reserved for horrible offenses; but He had done no wrong. He hung there naked; shame extreme to the Jew. He hung between two thieves; He was numbered among the transgressors. "He came," the Scripture says, "to His own and His own received Him not." Imagine for a moment, Jesus, the agent through whom the world and universe was created. Imagine for a moment the Creator Himself, led by those whom He created as a lamb to the slaughter. The created leading the Creator! What a sight! He could have defended Himself. We sing the words, "He could have called ten thousand angels..." What manner of death did He die? Who can justly describe the manner of death He died?

16. Why was it necessary for the Savior to die on the cross?

That he might redeem us from the curse of the law, being made a curse for us: "For it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

The story is told of two brothers who lived together. One was a Christian and the other a rebel. The Christian was grieved about his brother's life and earnestly desired that he be saved. It was not to be. Instead, one day he heard

his brother race into the house, change his clothes and quickly leave. He found his brother's change of clothes with blood on them. What he feared was true. His brother was a murderer. The sirens of the police cars told him that his brother's actions were known and he thought his brother would soon be found out. Knowing that his brother was not prepared to die he quickly slipped on his brother's clothes. He died in his brother's place. He was a voluntary substitute in the place of a murderer, his brother.

So it was with Christ's death. He was a substitute. The curse of the law is this; the soul that sins, it shall die. Because of sin we were forever cut off from God. But Christ took our place. We were cursed, but He became a curse for us. Paul tells us in 2 Corinthians 5:21 that God made Christ, who knew no sin, to be sin for us, that we might be made the righteousness of God in Him. He took our place. My sin was placed on Him and His righteousness placed on me. How marvelous are the works of God!

17. Was the Lord Jesus also buried?

Yes: they laid him in a new tomb, hewn out in a rock (Matt. 27:60).

We make much of the death of Christ and rightly so, but He did not only die for us. If He had only died we could have been justified with regard to our sins but we could not have power over sin, nor could we expect to be raised from the dead some day. Paul continues in the same passage in 1 Corinthians 15 that Jesus was buried and rose again from the dead according to the Scriptures. The Jews and the disciples understood that the Messiah would be king. This is very clearly spelled out in the Old Testament. However, His death, burial and resurrection; these concepts were foreign to their thinking. Isaiah 53 was not understood and is not understood by non-Christian Jews to our very day.

However, Jesus, when he spoke to those two on the road to Emmaus, reprimanded them for not having found the truth of His sufferings just as well as the glory (Luke 24:25-27). Now where in the Old Testament was Christ's burial foretold? Well it was pictured in the passage through the Red Sea. Their predicament before the Red Sea was one of certain death. Their passage through the Red Sea was one that pictured burial. Their coming out at the other side pictured resurrection. His death was further pictured by Jonah when he was in the belly of the big fish for three days and three nights (Matt. 12:39-41). In a prophetic way, Psalm 16:10 refers to the fact that He would be placed among the dead (See also Acts 2:25-28, 31).

III Christ's Resurrection and Ascension

18. Did the Savior remain in the tomb?

No: he arose on the third day, according to the Scriptures (Lk. 24:34; 1 Cor. 15:4; Ps. 16:10; Jonah 2:10).

The resurrection, like Christ's death and burial, is more clearly taught in symbolical language in the Old Testament than in literal language (Daniel 12:2 is probably the clearest OT passage on the resurrection). His resurrection is taught by Israel's coming up out of the Red Sea three days and three nights after leaving Egypt. It is taught again by the prophet Jonah when the great fish spit him out after three days and three nights in the deep. It is also taught by the feast of first-fruits in the seven feasts of Israel.

Is there proof of Jesus' resurrection? Man uses two methods of proving things. There is the scientific method. Let us say you have traveled to some land where it never snows or freezes. You are trying to explain that water turns to ice and becomes hard when the temperature cools down enough. Your statements are met with unbelief. But you have a cooler generated by your vehicle. Then you set water in the cooler and turn on the cooler. After some time you take out the water and it has turned to ice. The natives can hardly believe their eyes. But when they see

that it happens time after time they come to accept your explanation that the cold turns the water to ice. You can prove your statements scientifically.

However, let us say you are accused of stealing in town last Sunday between 10:00 and 12:00 A.M. A vehicle like yours was seen leaving the place where the robbery took place. The vehicle color and model matched yours exactly. You are called in for questioning but you insist that you were in church that morning. Now the law checks out your alibi. They ask church members at Living Hope Evangelical Church people to see if what you have said is true. Each one in the Sunday School class is positive you were here. The attendance chart says you were here and at least 15 other people say you were in church that morning. That kind of evidence is called judicial evidence. There is no way you could be legally charged with that amount of evidence supporting your presence in church that morning.

Jesus' resurrection cannot be proved scientifically but it can be proved judicially. This judicial proof is given best in 1 Corinthians 15:3-8. With this evidence it can be shown as conclusively as anything can be shown that He did rise from the dead. It is interesting that Jesus remained on earth forty days after His resurrection. Forty in Scripture speaks of testing. The true test of His resurrection was all the people who saw Him alive those forty days. We never need make effort to prove His resurrection. If people do not believe He was raised from the dead they must disprove it.

19. What does his resurrection assure us?

That we are justified through his blood; for he was delivered for our offences, and was raised again for our justification (Rom. 4:25).

There is a little word in this text that is crucial to a right understanding of it. It is the word *for* in the clause "...and was raised again *for* our justification." In the Greek it could be translated one of two ways, "for" (accusative of relationship) and "because of" (accusative of cause). In my understanding it is the latter that is correct thus the text would read, "who was delivered up *because of* our offenses, and was raised *because of* our justification."

Jesus' death served for our justification. His resurrection serves for our victory over sin and for our own resurrection. That He was raised for our victory over sin is taught in Romans 6:4-14. His resurrection secures victory over sin for us. That His resurrection assures us of our resurrection is taught in 1 Corinthians 15:20-22.

20. Where was the Lord Jesus after his resurrection?

He showed himself alive to his disciples, forty days, and spoke to them about the kingdom of God (Acts 1:3).

Acts 1:3 is further judicial proof of Christ's resurrection. This passage indicates that He remained on earth those forty days after His resurrection for the express purpose of proving forever that the resurrection took place. He presented Himself alive by many infallible proofs.

21. What took place after forty days?

Jesus led his disciples out over against Bethany on Mount Olivet, and there ascended into heaven (Luke 24:50-51; Acts 1:9-11).

22. What did the Lord Jesus obtain for us by his ascension?

By his own blood he entered in once for all into the holy place, having obtained eternal redemption for us (Heb. 9:12; 1 John 2:1).

During the exodus of Israel from Egypt to Canaan God instructed them to build a tabernacle. The plan of salvation is clearly pictured in the tabernacle. The building was enclosed and had only one entrance. That entrance of course pictured Jesus Christ. As soon as one entered there was a golden altar past which was the laver. A sinner of the people could only come as far as the altar. Here he would sacrifice an animal picturing the shedding of the blood of Christ. Once the animal was killed the priest would take the sacrifice and offer it to God. Entrance into the holy place was allowed to priests only. The priest was a mediator between man and God. Once inside the holy place one would see the various articles of the tabernacle. Inside the tabernacle a person would see a thick curtain with Cherubim pictured on it. Behind this curtain was the holy of holies. It contained the ark of the covenant and two Cherubim mounted on top. Here was the dwelling place of God. Any unauthorized person who entered this room would die immediately.

All of this pictured the great salvation God would work through Jesus Christ. It also signified that the plan of redemption was not yet complete. Time does not allow us to go into great detail on the symbolism of the tabernacle. However, there was in the tabernacle the veil between the holy of holies. It represented the barrier between God and man. It is the barrier of sin. When the Lord Jesus died on the cross a very amazing thing happened. We find a description of this profound event in Matthew 27:51. This tear in the veil was a divine tear for it was torn from top to bottom. The Holy Spirit signified by this divine tear that the barrier between man and God had been cared for.

Now it is significant that the earthly tabernacle was but a copy of a divine tabernacle in heaven (Heb. 9:23-24). It was the divine tabernacle that Jesus entered where He has now taken up the position of being our high priest. It is here that the next reference given in the Catechism comes into play for John tells us that Jesus Christ is our Advocate in heaven. The devil is called "the accuser of the brethren." But Jesus Christ is our priest. He is the mediator between man and God (1 Tim. 2:5). Oh the wonder of God's plan!

IV The Redeemer's Threefold Office

23. In what ways are we to regard the Lord Jesus after having accomplished our redemption?

As prophet, priest and king.

There is a significant difference between a prophet and a priest and the difference is well remembered thus: A prophet represents God to the people and a priest represents the people to God. A prophet conveys God's will and words to the people. He will say, "Thus saith the Lord..." A priest conveys the will and words of the people to God. A king of course rules over people.

24. What is his prophetic office?

He revealed to us the way of salvation, prophesied coming events, and strengthened this with miracles; for such were the functions of the Old Testament prophet (Deut. 13:15; Matt. 5:18-19; 20:18-19).

The question would better read, "What was His prophetic office? The office of Jesus Christ, while He was on earth, was that of a prophet. This office has been fulfilled. Moses testified that the Lord would raise up a prophet like himself for the people (Acts 3:22; 7:37). As prophet He represented God to the people.

25. What did the Savior do as a high priest?

Christ as our High Priest has offered himself up, once for all, a sacrifice; he intercedes for us continuously; and blesses us as his children (Eph. 5:2; Heb. 9:26; Jn. 17; Rom. 8:34; Lk. 24:50; Eph. 1:3).

The question is asked in the past tense, "What did the Savior do as a high priest?" It is answered in the past tense and then goes on to answer what He is doing in the present tense. I think this question would be better if it were divided in two. First, "What did the Savior do as a high Priest?", and then second, "What has the Savior been doing as the believer's priest from the time He ascended to heaven?"

The priestly ministry of Jesus Christ began when He offered Himself up for a sacrifice for mankind. Through His death He satisfied the wrath of God for man's sin. John said of Jesus, "Behold the Lamb of God that takes away the sin of the world" (John 1:29). But His priestly ministry did not end there. From the time He ascended until He returns, He is the believer's priest in heaven as we see in the next question.

The last part of the answer that He intercedes for us is part, not of what He did as high priest, but of what He is doing for us today as priest. We will look at His present ministry as priest in the next question which I have added.

25a. What has the Savior been doing as the believer's priest from the time He ascended to heaven?

Forty days after His resurrection Jesus entered heaven to represent man to God. He baptizes all new believers with the Holy Spirit (Acts 2:33). Wherever two or three are gathered, there He is present in a special way with them (Matt. 18:19-20). He sits on the throne of grace and gives divine help to every believer who comes to Him for it (Heb. 4:15-16). He gives every believer access to God in heaven. He aids believers (Heb. 2:17-18). He defends believers from the accusations of the devil (1 Jn. 2:1). He prays for us (Rom. 8:34; Heb. 7:23-25). He sanctifies the believer (Heb. 2:10-13). He also mediates between God and man (1 Timothy 2:5; Heb. 8:6, 9:15).

26. What is Christ's office as king?

He subdues people to his power, he rules and defends them, he restrains and conquers his enemies, and protects and rewards his own (Jn. 13:34; Jer. 23:5; 1 Cor. 15:25; Matt. 25:34).

When the Scriptures speak of Christ as king reference is usually made to His reign on earth during the millennium. This of course is future. When the Scriptures speak of His kingdom, this may refer to the Church as well. We will see this in the next question.

27. What is the nature of Christ's kingdom?

His kingdom is not of this world: it is a spiritual kingdom of grace in his believers. He has a heavenly kingdom of glory, into which he will, finally lead his believers (Jn. 18:36; Lk. 1:33; 17:21; 2 Tim. 4:18).

According to Zondervan Pictorial Bible Dictionary the word kingdom is capable of three different meanings: 1. The realm over which a monarch reigns; 2. the people over whom he reigns; 3. the actual reign or rule itself. During the millennium Jesus Christ will be king and will rule over the whole world and all its people. This reign is called the millennial reign of Christ. However there is a sense in which He reigns now and this is called the kingdom of God or the kingdom of heaven. Romans 14:17 describes this kingdom as being one of righteousness and peace and joy in the Holy Spirit. Those who accept Jesus Christ as Lord become the people over whom He rules and thus are referred to as His kingdom.

**V.
The Sending of the Holy Spirit
and Universal Grace**

28. What gift did the Lord Jesus bestow upon his own, after his ascension?

He gave them the Holy Spirit, according to his promise (Jn. 14:16).

Here we meet the third member of the Godhead, the Holy Spirit. Who or what is the Holy Spirit? Is the Holy Spirit an influence? Is the Holy Spirit a thing or a person? It is well to settle it fully in our minds at the outset of the study of the Holy Spirit that He is a Person. We will see later that the Holy Spirit is God and we know that God is a person. It is interesting that when a Greek noun has the article *the* before it that the article agrees with the noun in gender, person and number. The word *spirit* is in the neuter gender. In several occurrences of the word *spirit* in the New Testament, though the noun is neuter, the article before it is masculine. This is a grammatical error but is done to bring out the fact that the Holy Spirit is a person.

29. When did this occur?

On the day of Pentecost of the New Testament (Acts 2:1-4).

Although I do not yet understand fully the difference between the operation of the Holy Spirit in the Old Testament and the ministry of the Holy Spirit from Pentecost onward, there is a difference. John the Baptist promised that though he baptized with water there was One coming after him who would baptize with the Holy Spirit and with fire (Matt. 3:11). In Acts 1:4-5 Jesus indicated that this promise would be fulfilled in a few days. The actual fulfillment is given in Acts 2:1-4. We will study the significance of the baptism of the Holy Spirit and how the Holy Spirit is received in the next question.

30. Was the Holy Spirit given to the apostles only?

No. Peter said: The promise is unto you, and to your children, and to all that are afar off. God will give his Holy Spirit to those who will pray for it (Acts 2:39; Lk. 11:13).

Notice that in the answer given in the catechism (English version) the Holy Spirit is referred to as *it*. It should read *Him*.

The promise of the Holy Spirit according to Peter was to the Jews and their children and all who are far off. Now the question is, How may I receive the Holy Spirit? What is this baptism with the Holy Spirit? This is a topic that has divided many Christians over the past century. There are those who teach that the baptism of the Holy Spirit is an experience subsequent to salvation. There are at least two different views in this camp. The Charismatics teach that the experience of the baptism of the Holy Spirit is subsequent to salvation and is evidenced by speaking in tongues (ecstatic utterances) or other extra ordinary phenomena. Others teach that it is an experience after salvation that is evidenced by the reception of soul-winning power. A dry, powerless Christian is one who has not been baptized by the Holy Spirit. This view says that the experience of being baptized with the Holy Spirit is as definite as the experience of salvation. Where once the life was dry and listless it becomes vital and filled with power.

My understanding of the baptism of the Holy Spirit is that it is actually a baptism Jesus Christ performs. John the Baptist said, "He will baptize you with the Holy Spirit..." (Matt. 3:11). A very crucial passage with regard to this baptism is found in 1 Corinthians 12:13, "For by one Spirit are we all baptized into one body..." The preposition translated *by* is the same as the preposition translated *with* in Matthew 3:11. My understanding is that the Church was born on the day of Pentecost in Acts 2. The Church forms the body of Christ spoken of in 1 Corinthians 12. So in Acts 2:1-4 the first believers were baptized by Christ with the Holy Spirit and they became the body of Christ or the Church. In Acts 2:47 Luke writes that the Lord added to the church daily those who were being saved. People are added to the church, as I understand the Scriptures, the moment they become born again believers. At that moment they are baptized by Christ with the Holy Spirit and become part of the body or the Church (Acts 10:44-48).

In my understanding of the doctrine of the Holy Spirit (Pneumatology) the baptism with the Holy Spirit and the filling of the Holy Spirit are two different events. One is baptized with the Holy Spirit when one is born again and

thus receives the gift of the Holy Spirit at the time of salvation. Paul writing to the Romans says that if anyone does not have the Holy Spirit he does not belong to Christ (Rom. 8:9). There is an initial filling of the Holy Spirit at the time of the baptism of the Holy Spirit (Acts 2:4). However, the filling of the Spirit differs from the baptism with the Spirit in that the baptism takes place only once but the filling is repeated many times (Acts 4:8, 31).

Paul instructs the Ephesians to be filled with the Holy Spirit (Eph. 5:18). The Greek tense gives the continuous idea of being filled with the Holy Spirit thus, *be being filled with the Holy Spirit*. The baptism with the Holy Spirit is the work of Christ, being filled with the Holy Spirit is the responsibility of each believer. Where sin has entered the believer this must be dealt with before the filling of the Spirit can take place.

30a. How is the Holy Spirit received?

The moment a person becomes a believer the Holy Spirit is received automatically (Acts 5:32; 10:44; Rom. 8:9).

Some teach that to receive the Holy Spirit we pray for Him and then believe by faith that we have received the Holy Spirit. Acts 5:32 says that the Holy Spirit is given to all who obey Him. When Peter brought the message of salvation to Cornelius' house, the Holy Spirit fell on all those who heard the word. The word 'heard' means receiving. That is they heard and believed. As soon as they believed, the Holy Spirit fell on them. Romans 8:9 says that if anyone does not have the Spirit he does not belong to God. So if a person belongs to God, then he has also received the Holy Spirit.

31. What is the work of the Holy Spirit in the believers?

He testifies of Jesus; he comforts and sanctifies them, leads them into all truth, and through him, the love of God is shed abroad into their hearts (John 15:26; 16:7-14; 1 Cor. 6:11; Rom. 5:5).

32. What did the Holy Spirit particularly enable the apostles to do?

He enabled them to preach the gospel to all people, and to strengthen their preaching with miracles (Acts 2:4; Lk. 24:49; 1 Cor. 12).

It is true that the apostles were empowered to preach the Gospel and that their preaching was often strengthened with miracles. Our interest also extends beyond that to what He enables us to do. For the answer to this we will consider one of the references given above, 1 Corinthians 12.

This chapter likens the Church to a body with its many and various members and each of these members is gifted in some aspect for the benefit of the whole. It is important for the church that the member's gifts are discovered and used for the benefit of the whole body.

Verses 4-6 indicate that in the body of the Church there are different gifts, different ministries and different activities (energeematon). Each of these, the gifts, ministries and activities are manifestations of the Spirit and given expressly for the purpose of the benefit of the whole body (v. 7). Verses 8-11 list the various gifts and end by indicating that the Holy Spirit distributes the gifts as He wills (no one chooses their own gift). The rest of the chapter goes on to compare the gifts in the church to the physical body.

The gifts of the Holy Spirit and what He enables people to do is a very important topic for every believer. Each believer has at least one gift. It is good to discover that gift and then use it for God (See 1 Cor. 12).

33. Was God's message of salvation only for the people of Israel?

No: the Word of God was first to be spoken to the Jews; but afterwards to the Gentiles (Acts 13:46).

The Gospel writer Matthew recorded several parables that Jesus gave not long before He was crucified. It had become clear that the Jews would reject Jesus and kill Him. In light of this evidence Jesus gives several parables that indicate that the kingdom would be given to another people (See Matthew 21:33-46).

Though there were individual Jews who accepted the Gospel the nation as a whole rejected Jesus the Messiah. In Acts 1:8 Jesus told the disciples that they were to be witnesses to Him, first in Jerusalem and Judea (the Jews), then in Samaria (half Jew and half Gentile) and then to the uttermost parts of the earth (mostly Gentile). That the Gentiles could be saved as well as Jews was a very difficult pill for the Jew to swallow. The preparation for this is found in Acts 10 (Read 10:1-11:18).

In Ephesians 2:11-3:12 Paul writes of a mystery. The mystery is not that the Gentiles would be blessed. That fact is clearly taught in the Old Testament. The mystery is this that God would make one body of both Jew and Gentile. The Christian Church is not prophesied in the Old Testament. It was a mystery until after Christ ascended to heaven.

34. Is it the will of God that all men should be saved?

Yes: God would have all men to be saved, and to come to the knowledge of the truth (1 Tim. 2:4; 2 Pet. 3:9).

35. Has redemption been provided for all?

Yes: Christ gave himself a ransom for all (1 Tim. 2:6; Gal. 1:4).

This is a Calvinistic and Arminian debate. Historic Calvinism says that Jesus died for the elect only. Arminianism says He died for the whole world.

36. Do all accept this redemption?

No: not all are obedient to the Gospel (Rom. 10:3, 16; 2 Thess. 1:8).

REVIEW ON THE REDEMPTION OF MAN
Chapter 2

1. How did your teacher speculate we might answer why God waited 4000 years before sending the Redeemer?
2. Write out in your own words a brief account of the Gospel story from the conception of Jesus Christ to His ascension.
3. Briefly explain Christ's work as prophet, priest and king.
4. What is the kingdom of God or Christ's kingdom today?
5. The Holy Spirit is a Person.
 True False
6. Explain what is meant by the baptism of the Holy Spirit according to your notes.

7. Explain the difference between the baptism and filling of the Holy Spirit according to your notes.

8. As a believer in the Lord Jesus Christ you have been gifted by the Holy Spirit. Read through 1 Corinthians 12. Is there an area in which you sense you are gifted? Seek to determine what your gift is and use it for the Lord.

9. Calvinism teaches that Christ died for all.

True False

CHAPTER 3

Faith in Christ

1. What is the true way of salvation?

Faith in Jesus Christ, our Savior and his shed blood (John 20:31; Matt. 16:16,17; Rom. 3:25; John 1:12).

Many ways of salvation are set out by mankind. A native of our area told me that like the teepee poles all meet at the top so all religions, though different in the bottom, all meet at the top. In other words, all religions lead to heaven. But one must have some basis for one's belief. The Christian accepts the Word of God as his basis for his faith. If one holds to the Bible as the Word of God not all roads lead to heaven. As a matter of fact all roads except the Biblical road lead, not to heaven but to hell (Jn. 14:6; Matt. 7:13-14).

When Jesus came into this world preaching repentance and claiming to be the Messiah people needed some ground of evidence that He was in fact who He claimed He was. The many miracles Jesus did were for the purpose of verifying that He was in fact the Messiah (Jn. 20:30-31). Do we have trouble believing He was the Messiah? The things He did were recorded that we might believe in Him just as well as those who saw and heard Him. Jesus claimed that the works He did were ground to believe in Him (Jn. 14:11).

Why did God send Jesus into this world? According to John 3:16 He loved the world to such an extent that He sent His only Son to die for us that we might have eternal life. Sin arouses the wrath of God and the sinner cannot be accepted by God. Sin must be punished and will be unless it is taken care of. God sent Jesus to take care of our sin. He suffered as our substitute. The death of Christ for man's sin satisfied (propitiation) the wrath of God (Rom. 3:25), but man must accept Christ's work for him before it becomes effective for him (Jn. 1:12).

So what is the true way of salvation? It is not believing that Jesus existed, or even that He died for the world. It is repentance from sin and faith in Jesus Christ as our Savior through His shed blood on the cross of Calvary. It is repenting of our sins and believing and accepting what He did for me. It is held by some that repentance is a work and salvation is not by works, but faith and repentance both are not meritorious.

2. Do we earn salvation by faith?

No: but faith embraces the finished work of Christ, whereby we obtain salvation and eternal life (2 Cor. 5:21; John 3:36; Eph. 2:8-9).

It is ever the way of the sinner to think to earn a right standing with God. This is a universal problem. Those influenced by the Bible and Christian training want to fall into the error of thinking one must be baptized, or give to the church, or pray or read the Bible much. Many feel they must first clean up their life before they can come for salvation. However, the truth is we must come to Christ to be cleaned up! We can do no work to earn any part of salvation. Faith does not earn anything, it is the condition upon which salvation is given to man. If someone handed you \$1000.00 and said, "If you take this you may have it." Let us say you reached out your hand and took it would you say you earned it? Of course not! You simply met the condition.

God has provided Jesus to take the punishment of our sin. All we have to do is reach out and take it (John 1:12). Scripture makes it abundantly clear that salvation is by grace through faith, not by works (Rom. 11:6; Eph. 2:8-9).

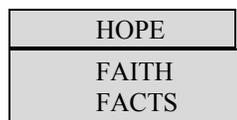
3. What is true faith?

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

Hebrews 11:1 is often given as a definition of faith. However, Hebrews 11:1 does not tell us what faith is but what faith does with regard to the future. The Greek word for substance is *hupostasis* (from *hupo*, meaning under and *histeemi*, meaning to stand) and is that which stands beneath. It gives the idea of that which gives confidence or assurance. Faith is that which underlies hope. Hebrews 11:1 then is not a definition of faith, rather it tells us what underlies hope.

Several years ago when I was teaching in a Bible school I spoke with the technician who came to fix the photocopier. We had been discussing various spiritual matters when I said, "I suppose you know what faith is." He said, "I sure do. It's a blind leap in the dark isn't it?" Well, faith for many is just that but the Christian faith certainly is not a blind leap in the dark. So I answered him that that was exactly what it is not. The Christian faith has a very strong basis.

So what is faith? Faith is a present belief based on certain information from the past deemed trustworthy which gives a confidence with regard to the future. Let us say you need to cross a stream. There is a plank across the stream but it looks old and weathered. You have no faith in the plank because there is no reason to trust it will hold you. If it were a freshly sawn plank you would have some ground it would hold you because you have experienced the strength of a freshly sawn plank. But as you stand in doubt a little boy comes along and walks across the plank and goes merrily on his way. There begins to grow a little faith in the strength of the plank but the boy was much smaller than you are. Now comes a lady and she seems to have crossed before and she walks across the plank without hesitation. Your faith has now grown to being willing to test the plank yourself but when you feel it bend slightly under your weight fear strikes and you back off. Now comes a man a lot heavier than you and you watch the plank carefully as he crosses. The plank bounces at each step but the man doesn't hesitate. He too has been across before. Your hope is to reach the other side safely. With information you have processed you assess the facts. There seems now no reason to wait any longer. Your present belief is that you can safely cross. This faith is not a blind leap in the dark, it is based on the facts you have gathered. Someone has said that faith is commitment on evidence.



Faith that is held with no evidence is a blind leap in the dark. It is also a false faith. The present view of man's existence coming about by the evolutionary process is a blind leap in the dark. It has not the slightest shred of evidence. There is neither scientific nor judicial evidence for the evolutionary view of man's existence.

We have studied earlier four lines of proof that there is a God. We said there was proof from nature, the human conscience, Scripture and reason. Once one has come to a realization that there is a God now one needs to know which of all the claims is right for who the true God is. Well here one could consider the claims of the Bible. The Bible is either the biggest pack of lies or the greatest collection of truths in the world. In a message I did on proofs that the Bible is the Word of God I gave the following evidence: It unity, indestructibility, historical accuracy, scientific accuracy, prophetic accuracy, its universal influence, its care and copy, its circulation, its absolute honesty, and its life transforming power.

Many, many facts could be given that prove beyond a shadow of a doubt that the Bible is the Word of God. If then, the Bible is indeed the Word of God I will base my faith on the facts revealed therein.

What is the true faith then? It is a present belief held on the basis of the facts of Scripture which gives me hope for the future.

4a. What is saving faith?

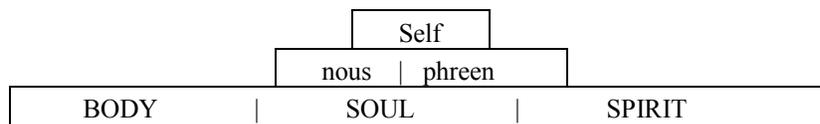
It is helpful to understand that there are three kinds of faith mentioned in Scripture. There is the Christian faith. That speaks of all that Christians believe (Heb. 12:2). Then there is the gift of faith given by God to believers for the benefit of the body of Christ, the Church (Rom. 12:3; Heb. 12:2; 1 Cor. 12:9). Saving faith is the faith exercised by unbelievers in salvation when they believe the Gospel (Eph. 2:8-9; Rom. 3:22). In this section in the Catechism, it is saving faith that is in view.

4. What does true faith imply?

Real repentance and change of mind; that we become convinced of our sinfulness and repent thereof (Mark 1:15; Rom. 7:24).

The English translation of the question should be something like, "What does true faith require?" The German says, "Was wird bei dem wahren Glauben gefordert." It is not clear whether the question means what must follow faith or what must precede it. It is my view that repentance precedes saving faith as the reference to Mark 1:15 indicates. Repentance and faith are two doctrines contained in the doctrine of conversion. Conversion in salvation means to be turned. It is to be turned from sin towards God. The turning from sin is called repentance. The turning to God is called faith. Repentance and faith go hand in hand. It is like a coin. Take away one side, and the whole coin is gone. The English translation of the answer to this question is also incorrect. It should read, "Real repentance *or* a change of mind...", meaning real repentance is a change of mind. The original German has "oder", which means *or*, not *and*.

Here we need to ask a further question: What is repentance? To understand this, one needs to understand at least some of the psychological teaching of the Word of God. Psychology is not the study of human behaviorism as our secular world is telling us and as many "Christian" psychologists would have us believe. Psychology must be defined from the etymology of the word not from what we think it should mean. Psychology is made up of two words, *psychee* and *logos*. *Psychee* means *soul* and *logos* means *word*. It is simply *the doctrine of the soul*. There is not a resource book on the doctrine of the soul like the New Testament Scriptures. In the Scriptures, both Old and New we learn that man is made up of three major elements; body, soul and spirit (Gen. 2:7; Heb. 4:12; 1 Thess. 5:23). The soul is the home of the "real me" and the mind. The Scriptures often speak in figurative terms of the mind and call it the heart because it is the vital center of each person. The heart or mind as we call it is made up of two sections according to the Greek New Testament. There is the *nous* and the *phreen*. The *phreen* is the data processor of the mind. It sorts and files incoming information. The *nous* is the storehouse of all these files of data. The *phreen* is the active part of the mind the *nous* is the passive part.



What does all this have to do with repentance? The Greek word for repentance is *metanoia*. It is *meta*, (change) and *nous*, (mind), thus a change of mind. To illustrate, let us say I grew up in Russia. From a child I have been taught that there is no God. My parents told me there is no God. In school I was taught there is no God. The cosmonauts who came back from a flight far into the heavens came back and said they saw no God. So I have filed reams of information in my mind that says there is no God. However, because of my sinful life I experience guilt and my conscience keeps nagging me that something is not right. Then I meet a Christian. He tells me there is a God and he has a book that will tell me all about God. So I begin to read it. The first words read, "In the beginning God created the heavens and the earth." Fascinated I read on and on. Questions begin to fill my mind. If there is no God where did everything come from? As I read on I find that the Bible says all people are sinners. Deep inside I know this is true of me. I read on and come to the New Testament. Here I read of a man called Jesus Christ. I am told that He died in my place and for my sin and I need to accept Him as my Savior. To make a

long story short, and to describe what has already happened to many Russians I am finally brought to change my mind and accept the teaching that there is a God. All those old files in the nous are changed by the phreen and in their place now are files containing data that there is a God. That is repentance.

Repentance is simply a change of mind. But repentance that leads to eternal life must embrace the following facts:

-I am a sinner and will go to hell for my sin.

-Jesus died for my sin.

-My acceptance of His death, burial and resurrection on my behalf assures me that I am accepted by God and saved from the penalty of sin.

The moment I trust Jesus for salvation that moment I become a born again believer and from that moment on I am on the road to heaven. This is faith in Christ.

The relationship between repentance and faith is that they are two sides of the same coin. You cannot have one without the other. True faith requires repentance.

5. What change is brought about in a believer's heart?

He is converted from the error of his way unto Christ the Shepherd and Bishop of our souls (James 5:20; 1 Pet. 2:25; Luke 15:17-19).

We often speak of people being converted. What is conversion? The Greek word for conversion is *epistrophe* or simply *strophe*. The meaning is to turn. The two key elements of conversion are repentance and faith. When man is converted he is automatically regenerated and justified. We will be looking at those doctrines later.

Acts 3:19 is instructive with regard to conversion. The words to repent and to turn or be converted are imperatives. I am responsible to repent and to turn. The results are that one's sins are blotted out.

Conversion involves the intellect. I must know I am a sinner. I must know the Gospel (Acts 16:30-31; Rom. 10:14). It involves volition as well. Conversion, repentance and faith are all imperatives to salvation. Imperatives, (commands) require an act of the will. God will never force anyone into anything.

What means does God use to convert people? He uses the Word of God (Matt. 12:41; Acts 10:44). He uses the Man of God (previous ref. Luke 24:46-47). He uses the Spirit of God (John 16:8-10). And last but not least He uses the love of God (Rom. 2:4; 2 Pet. 3:9; Rev. 3:19).

I

Regeneration And Good Works

6. What is this change of heart called in the New Testament?

It is called regeneration, a new creation (John 3:3; Gal. 6:15; Titus 3:5).

In faith and repentance the soul is active. I am doing something. However, when I repent and believe something happens to me and that is regeneration. In regeneration the soul is passive. I am not doing something but something is done to me. The Greek word for regeneration is *palinggeneesia*. (*Palin* means again and *genesis* means to be born.) So regeneration means to be born again. Physical birth results in physical life and spiritual birth results in spiritual life. This is why Jesus said to Nicodemus, "You must be born again." And later He said, "That which is born of the flesh is flesh and that which is born of the Spirit is spirit" (John 3:1-7).

7. Who brings about regeneration in us?

God himself brings about regeneration in us by his Word and Spirit, unto the obedience of Christ (1 Pe. 1:3; Jms. 1:18; John 3:5).

This question revolves around one of the debates of the doctrine of regeneration. In his discussion of the efficient cause of regeneration Strong, in his systematic theology (page 814) says, "Three views only need to be considered, - all others are modifications of these. The first view puts the efficient cause of regeneration in the human will; the second, is the truth considered as a system of motives; the third, in the immediate agency of the Holy Spirit."

The answer that the Catechism gives can hardly be improved upon. I had been teaching the doctrine of salvation for years before I carefully considered the answer given in the Catechism. My answer was in closest agreement with the answer given here. No doubt God is the efficient cause in regeneration (Eph. 2:1-5; Col. 2:13; Jn. 1:13; 1 Jn. 2:29; 3:9; 4:7; 5:1, 4, 18), but He does this through the Holy Spirit (Jn. 3:3-8; 6:63) and the Word of God (1 Pet. 1:3; James 1:18; Jn. 3:3-8).

The passage, John 3:3-8, is a heavily debated passage. Jesus said that unless one is born of water and the Spirit one cannot be born again. It is the water in this text that is the difficulty. What was Jesus referring to? The following answers have been put forth by theologians over the centuries: it is a reference to the baptism of John; it refers to Christian baptism; it speaks of the purifying power of the Holy Spirit; it refers to proselyte baptism; it refers to natural birth, born in a sac of water; water and Spirit are one and the same thing (the *and* would then be translated *even* as is often the case in the Greek language).

I take the view of the Catechism here that the water refers to the Word of God. The word translated *Spirit* and capitalized in verse five is the Greek word *pneuma*. It is identical to the word translated *wind* in verse eight and indeed can be translated as spirit, wind or breath. The translator must make the decision which it is in any given text. I propose that we have two symbolical words used in this text, namely water and wind. It is easily understandable that the symbolical word *wind* or *pneuma* would refer to the Holy Spirit as it often does in Scripture (Ez. 37:9; Jn. 20:22). What then does the water symbolize in this text? Again, on numerous occasions the word *water* has been used to symbolize the Word of God as a cleansing agent (Jn. 15:3; Eph. 5:26). Furthermore, the Scriptures teach that the Word of God is the instrument God uses to bring about the new birth (1 Pet. 1:23; James 1:18). Thus we conclude in agreement with the Catechism that God brings about regeneration in us through the Word of God and the Spirit of God.

8. Is it necessary, then, to be born again, to be a true Christian?

Yes: for without regeneration no one can see the kingdom of God (John 3:3-5; 1 Cor. 15:50).

It is because of sin that the new birth becomes necessary. If man had not sinned the new birth would not be needed. God told Adam that they were not to eat of the tree of the knowledge of good and evil for the day they ate of it they would die (Gen. 2:16-17). The death that came upon them the day they ate was spiritual in nature. They were spiritually separated from God. In the new birth the believer is spiritually reunited to God. The separation that existed because of sin is removed and there is fellowship with God again.

9. Does regeneration produce a godly life?

Yes: whosoever is born of God, does not commit sin (1 Jn. 3:9).

The Apostle John uses very straight forward language. He deals with matters in black and white. Yet the interpretation of John's writings need very careful attention. When one would challenge a young believer to read

in the Bible in a place he might more easily understand one might direct him to the books of John. Yet when one would challenge the most advanced student of Scripture one might still direct him to the books of John. John's writings are both simple and profound.

John makes some strong statements in the passage surrounding 1 John 3:9:

- Whoever abides in Him does not sin (6a).
- Whoever sins has neither seen Him nor known Him (6b).
- He who sins is of the devil...(8a).
- Whoever is born of God does not sin...and he cannot sin... (9a).

If we take these verses simply at face value we might all say that we are not truly born again. However, these passages taken in their proper meaning declare a great Christian truth, one we all do well to heed.

A note from Boyce W. Blackwelder in his book *Light from the Greek New Testament* is helpful on this passage: "An awareness of the tense used is essential for an interpretation of 1 John 3:6-9. John says, 'Everyone who continues abiding [*menon*, present participle] in him does not go on sinning [*hamartanei*, durative present]; everyone who goes on sinning [*hamartanon*, present participle] is not in the state of having seen [*heoraken*, perfect tense] him, nor in the state of having known [*egnoken*, perfect again] him (vs. 6).' In verse 9 the Apostle says, 'Everyone who is in the state of having been begotten [*gegenememos*, perfect passive participle] of God does not practice [*poiei*, present of linear action] sin, because his seed remains in him; and he is not able to go on sinning [*hamartanein*, present infinitive] because he is in a state of having been begotten [*gegenetai*, perfect passive indicative] of God'" (pg. 72).

It is the present tense in the passage that illuminates John's meaning. If I say I have been born again and continue right along in sin the evidence of the new birth is lacking. Jesus did not come only to deliver us from the penalty of sin but also from the power of sin. Only when I am born again can I begin to experience deliverance from the power or bondage of sin. Does regeneration produce a godly life? It is the ONLY thing that is able to produce a godly life. That does not mean that the moment I am born again or saved I will experience deliverance from all manner of sin. The doctrine of sanctification will teach us more on that matter.

10. Can we not, through our own strength, avoid sin, and do good?

No: for Christ says: Without me, ye can do nothing (Jn. 15:5).

In our battle with sin there is only one way of deliverance from its almost almighty power. That one way is by faith in Jesus Christ. I may set my mind to not sin anymore and I may experience some deliverance from particular habits and sins but it will only be to find it surface in another area. The sooner one realizes this inability within oneself the better. The devil may well deceive us into thinking we are OK and then of a sudden we find ourselves falling flat.

11. Is holy living possible only through Christ and his grace?

Yes: for Christ is made of God unto us wisdom, and righteousness, and sanctification, and redemption (1 Cor. 1:30).

Holy living is righteous living and righteous living is doing right in my life. When I do that which is wrong that is not righteous living. Paul, in Romans 1 proves the Gentile to be under the dominion of sin. In Romans 2 he proves the Jew to be under the dominion of sin. In Romans 3 he sums it all up by various passages from the Old Testament that prove his point (3:9-19). From this point on he will show how true righteousness is possible and we will look at that under the doctrine of sanctification.

The Catechism is very accurate in saying that holy living is impossible without Christ. Without Christ I am hopelessly in bondage to unrighteousness. Without Christ I cannot possibly live the "good" life.

II Justification

12. What is justification?

When the repentant sinner through his faith is declared righteous in Christ (Rom. 4:5; 2 Cor. 5:21).

It is sometimes argued by theologians which is first in order justification or regeneration. Though this is not a crucial point I feel that justification logically comes before regeneration. To justify is to declare righteous. Romans 4:5 says that God justifies the ungodly. That would seem to put justification before regeneration. A very important thing to notice here however, is that to justify is not *to make righteous*. When I accept Christ as my Savior by faith I am *declared* righteous, not *made* righteous. Again, we will see this under the doctrine of sanctification.

There is a major flaw in mankind which seeks justification by works. This is evident in our everyday life. Let us say I come home and speak harshly to my children. Then guilt sets in and I feel bad and want to straighten this out. The natural way is to do something good to make up. Though this may appear to work there is still a sense of injustice. But if I say, "I'm sorry for the way I spoke to you. It was wrong for me to say those things. Would you forgive me?" then all is cleared up without favors.

When we find we are at odds with God on account of sin we immediately resort to works. Romans 4 shows how justification takes place by faith.

13. Is a sinner justified by his (God's) grace?

Yes: we are justified freely without any merit of our own, by God's grace, through the redemption that is in Christ Jesus (Rom. 3:24).

I was 22 years old when repented of past ways and accepted Christ as my Savior and was justified before God. Who but God knows how many thousands of sins I had committed. That dark evening on a back street in Vancouver when I turned to Christ in faith I was justified in the eyes of God. I was declared righteous though I had been a continual sinner. How did I come to be declared righteous? Was it by doing countless good things to make up for a past life of sin? No! Romans 3:24 gives the answer.

First, it was freely. The Greek word for *freely* has as its root the word *gift*. If I did something for my justification then it ceases to be freely or a gift (Eph. 2:8-9; Rom. 11:6). Second, it was by His grace. Grace is unmerited favor and again excludes anything I could do. Third, it was through the redemption that is in Christ Jesus. Jesus paid the price for my justification when He redeemed me with His own blood by His death in my place. Fourth, God was satisfied with the price Jesus gave for me and He was propitiated. Fifth and last, it was by faith. What did I have to do to qualify for the free gift? Repent and believe! Glory to God! How wonderful is His salvation.

14. Wherein does justification benefit us?

To have peace with God as his children, to have been freed from the bondage of sin, and to be aided in perfecting holiness (Rom. 5:1; John 8:36).

The first benefit given in the answer of the Catechism is peace with God. Romans 5:1 clearly spells this out for us. Peace with God is a great benefit. When I sin I wrong God and the result is enmity and anger. There is no peace with God as long as the enmity and anger are there. But when I am justified by faith I have peace with God.

The Catechism gives the second benefit as freedom from the bondage of sin. It would be more accurate to say that it is freedom from the penalty of sin. The penalty for sin is eternal hell fire and when I am justified then I am freed from the penalty of sin (Rom. 4:7f; 2 Cor. 5:19). Freedom from the bondage of sin comes in sanctification, not justification.

We might give a third benefit as there being no condemnation against us now (Rom. 8:1, 33). A fourth benefit is restoration to God's favor (Rom. 4:6; 1 Cor. 1:30; 2 Cor. 5:21). A fifth benefit is that Christ's righteousness is imputed (added to our account) to us (Rom. 4:5). A sixth benefit is deliverance from coming wrath (Rom. 5:9). A seventh benefit is that we become heirs of God (Titus 3:7). The final benefit is future glorification (Rom. 8:30).

III Sanctification

15. What is sanctification?

To be sanctified is to be freed from the dominion of sin, and to persevere in well-doing (Rom. 6:22; 2 Cor. 7:1).

The doctrine of sanctification is the most crucial doctrine in our every day life. It is here where the rubber meets the road, so to speak. It is here God sets about to accomplish His greatest work in man. The words *sanctification*, *holy* and *saint* all come from the same Greek root word (*hagos*). Notice this in 1 Corinthians 1:2, "...to those who are sanctified [from *hagiazō*] in Christ Jesus, called to be saints [*hagios*] ..." The key idea behind words from this root is separation and in Scripture, separation from sin to God. When we deal with the doctrine of sanctification we are speaking of the process by which man is set apart from sin to God. In justification I am declared positionally righteous. In sanctification I am to become practically righteous, that is righteous in actual practice in life.

Romans chapters 1-3 show man's need for justification. Romans 4 shows how this justification is achieved. The fifth chapter of Romans shows the benefits of justification. When we come to Romans 6 Paul will show us the outcome of justification. Justification brings about immediate positional righteousness while the outcome is sanctification which brings about the life-long process of practical righteousness.

16. Must a Christian become holy?

Yes: for as he who called us is holy, so must we be holy, in all manner of living (1 Pet. 1:15; 1 Thess. 5:23; Heb. 12:14).

Justification takes place in a moment of time. We are declared righteous on the basis of Christ's work on the cross for us. But it is my view that the primary reason why Christ died for us is not to be able to declare us positionally righteous but to make us practically righteous. Paul writes, "Let him who stole steal no longer, but rather let him labor, working with his hands what is good..." (Eph. 4:28). We might say, "Let him who cheats cheat no more, or let him who swears swear no more etc..." In Romans 6:12 Paul says, "Therefore do not let sin reign in your mortal body, that you should obey it in its lusts." Real Christianity must make a real difference. We are no longer free to do as we want but we are given the power to do as we ought.

17. Who produces sanctification in us?

We are sanctified and justified in the name of the Lord Jesus Christ, and by the Spirit of God (1 Cor. 6:11; Eph. 4:25-32; Phil. 3:13-14).

In the last reference, Philippians 3:14, Paul says, "I press toward the goal for the prize of the upward call of God in Christ Jesus." The goal Paul has in mind is Christlikeness. He wanted to be like Christ. That is the goal of sanctification. May this be our goal. There could not be a better purpose statement for our lives than to be like Christ. Exodus 23:20-30 is a good commentary on the section we have covered on sanctification.

REVIEW THE REDEMPTION OF MAN
Chapter 3 sections I-III

1. According to true Christianity all religions lead to heaven.

True False Explain:

2. Based on our studies what was the purpose of Christ's:

Life on earth (miracles etc...)

Death on the cross.

3. Show by way of illustration that we do not earn salvation by faith.

4. Study our discussion of what true faith is then define faith in your own words.

5. Define repentance in as few words as you can.

6. What facts must repentance embrace?

7. Define conversion in as few words as you can.

8. Conversion involves what two key elements?

9. List some things that immediately happen when a person experiences Biblical conversion.

10. In order to be converted I must wait for the gift of faith otherwise I cannot be converted.

True False Explain:

11. What means does God use to convert people?

12. Explain regeneration in as few words as possible.

13. Check whether the soul is active or passive in the following activities: (If active that means I am doing something. If passive something is done to me.)

Faith Active Passive

Repentance Active Passive

Regeneration Active Passive

14. Why is regeneration or the new birth necessary?

15. Answer this question using the doctrine of regeneration as a basis for your answer: Will people who have never heard the Gospel be saved if they live their life to the very best of their ability?

True False

16. How ought regeneration to affect one's life?

17. If one finds Christianity offensive then it is possible to live a holy life in the eyes of God in one's own strength?

True False

18. Define justification in a few words.

19. How does man naturally seek to be justified?

20. How is one actually justified before God?

21. What does it mean to be justified by grace?

22. Show how man is justified according to Romans 3:24.

23. List several benefits of justification.

24. Define sanctification in a few words.

25. Mark the following J for justification or S for sanctification:

___ Has to do with my position in Christ.

___ Takes place in a moment of time.

___ Changes the way I live.

- ___ Takes place throughout life.
- ___ Frees me from the penalty of sin, hell fire.
- ___ Frees me from the power of sin.
- ___ Takes place by grace through faith.

IV The Church of God

18. What is the collective body of believers called?

The Church of God (1 Cor. 1:2; Gal. 1:13).

The doctrine of the Church is called *ecclesiology*. God's greatest work in the past 2,000 years is that of the Church. God set aside the nation of Israel for a time, and began the work of the Church at Pentecost in Acts 2. We are nearing the close of this time, and even now, God is in the process of preparing Israel for Daniel's 70th week, the time of the tribulation.

The word, 'church' stands for the Greek word *ekklesia*, meaning *to call out*. The Church is made up of all those people who have been called out of the world into God's fellowship. People are called out of the world into God's fellowship by the Gospel. When anyone hears the Gospel, understands and accepts the Gospel that person becomes a "called-out-one." This new believer is baptized by the Holy Spirit into the body of Christ (1 Cor. 12:13). The collective group of believers are called the Church.

Now the Church is viewed in two senses in the New Testament. There is the universal Church. In Matthew 16:18 Jesus said He would build His Church and the gates of hell would not prevail against it. This refers to the universal Church. In Ephesians 5:25 Paul speaks of Christ loving the Church. Again he is referring to the Church in the universal sense.

The second sense in which the word church is used is in the *local* sense. So we read of the church in Jerusalem, or Corinth or Ephesus or in Laodicea. These are references to local churches (Acts 8:1; Acts 20:17; Col. 4:16; 1 Cor. 1:2). When we speak of Living Hope Evangelical Church we are referring to a local church.

After the time of the New Testament the church is often referred to in a denominational sense. Thus we have Mennonites, Baptists, Methodists etc.... Thus the universal Church may be divided into the various local churches that make up the universal church. (By the way the name Catholic Church means universal church. But the Catholic church as we know it is not the universal church. As a matter of fact it is way off track today.) The local church in many places is divided into denominations.

19. How does Christ regard his Church?

As his body. He is the head of the body (Col. 1:18).

In Romans 12:3-8 we read of the Church being seen as a body. Again in 1 Corinthians 12:3-31 we again have the analogy of the Church to the body. As the members of the body are designed to do different things so each member in the church is gifted to contribute in various ways. It is important for church members to discover their spiritual gifts and then use these for God.

One may well question which gift God has given to us. I recommend for people to try those areas they think they would like to do. Through trying areas of interest one can often determine if one in fact has been gifted for that area. One of the signs of a gift is interest in certain positions. However, this does not always mean that the area of interest is one's gift. Often in trying that position one can determine if that truly is one's area of giftedness.

Another way to determine one's gift is to ask others in the Church, or perhaps the leaders, to see if they see what one is gifted for.

20. Are all who profess to belong to the church of God true members of the body of Christ?

No: they only are true members, who by faith in Christ have become the children of God (Gal. 3:26; Eph. 2:13).

20a. How does one become a church member?

With reference to the universal Church one becomes a member by being born again (1 Cor. 12:13). With reference to the local, denominational church one becomes a member by joining that church by church membership.

With regard to becoming a member of the universal Church we need to note that one does not become a member by baptism or by claiming to be a believer. Every member of the universal Church is a born-again believer or he/she is not a member at all. With the local church it is often different. One may claim to be a believer and even be baptized and on the membership roll of a local church and not be a true believer. One may be able to mislead people but not God.

We need to carefully distinguish between baptism and church membership. It is fitting that at baptism one's visible commitment to Jesus Christ should be immediately followed by church membership. Church membership is a commitment to a local group of believers. Without such committed members the local church cannot function.

21. Are there to be teachers and ministers in the Church?

Yes: the teachers are to preach the word diligently and exhort; but the Church is to hear and obey (2 Tim. 4:2; Titus 1:5; Heb. 13:17; Eph. 4:11-12).

Study 1 Timothy 3:1-13 and Titus 1:5-9 then list the qualifications of church leaders.

V Baptism

22. Did the Lord Jesus give a command concerning baptism?

Yes: he said to his disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19).

An understanding of Greek participles is helpful in this verse. I think that a better translation of this verse would be, "As you go therefore, disciple all nations by baptizing them in the name of the Father and of the Son and of the Holy Spirit and by teaching them to observe all things whatsoever I have commanded you..."

The word *to teach* which I have translated *to disciple* is the Greek word *matheeteuo*. It is related to the word *matheetees* which is a disciple. A disciple is a learner. So it is the business of the Church to make disciples or learners of all nations by baptizing them and then teaching them all things Christ had commanded. Now to disciple someone is a three step program according to this verse. The first is to bring them to Christ in salvation. The second is to baptize them. Now you do not baptize unbelievers. It is converts to Christianity that are to be baptized. When Philip discipled the Ethiopian Eunuch the eunuch said, "What hinders me from being baptized?" Philip said, "If you believe with all your heart you may." The eunuch said to Philip, "I believe that Jesus Christ is the Son of God." Then Philip baptized him (Acts 8:34-38). Clearly therefore, before baptism there must be a full

confession of faith in Jesus Christ. The third step is to teach them all things the Lord had commanded them. The Christian then, ought to be a life-long learner.

In the New Testament faith in Jesus Christ is symbolized by baptism and baptism takes for granted that there is true faith. Baptism was administered at the point of salvation, not years later as we do so often do today. My personal feeling is that baptism should follow as soon as possible after accepting Christ as Savior.

22a. What is the Biblical mode of baptism?

Throughout the church age various modes, such as immersion, pouring or sprinkling have been practiced. We believe that baptism is a symbolical event, and it is not the amount of water used that is of greatest importance. What is more important than the mode is the state of the person being baptized; and that is that the candidate is truly born again (John 3:3-5).

Christians have long been divided over the mode of baptism. Some insist that one must be immersed (or better, submersed) or the baptism is not valid. The original word for baptism is *baptizo* which means *to dip*. It cannot necessarily be proved that *baptizo* means immersion, but it does mean more than to pour or sprinkle. The question that settles the biblical mode of baptism more than anything else is the answer to the question: Does baptism symbolize the outpouring of the Holy Spirit, or does it symbolize death, burial and resurrection? The answer of course is that it symbolizes death, burial and resurrection (Rom. 6). This would favor the view that immersion is the biblical method of baptism. I would agree with the Zondervan Pictorial Bible Dictionary which says, "While much debate has focused on varying interpretations of the forms of baptism, each form is clearly associated with the concept of cleansing and identification, which are, as reflected in its spiritual significance, its two integral parts."

23. Is baptism necessary?

Yes: "He that believeth and is baptized shall be saved" (Mark 16:16; Matt. 3:15).

Here is a flaw in the teaching of the Catechism that has led to much error. Mark 16:16 does give the words quoted in the answer above but the answer needs to be made much clearer or the question needs to be reworded. The question, "Is baptism necessary?" needs to be finished. Is it necessary for what? Is baptism necessary for a Christian? Yes. Is baptism necessary for salvation? No.

As the question and answer stand in the Catechism the teaching is that baptism is necessary to salvation. This is a grave error though it is right to say a Christian should be baptized. Let me explain. First, baptism is not part of the requirement to be accepted by God. Baptism is not for God's benefit. In Luke 23:39-43 Jesus promised the crucified criminal who acknowledged Him as *Lord* that at death he would be in paradise with him. But he was not baptized.

On the other hand, God has chosen that the outward sign of the new birth having taken place within is baptism. The water applied to the body is a symbol of the washing of the soul from sin by the blood of Jesus. In the NT baptism took place shortly after conversion (Acts 8:36-38; 16:30-33). As the new birth is followed by visible changes in ones life so the immaterial event is pictured by a visible sign.

Once one understands the Biblical practice of baptism immediately after conversion, one may frown on the practice of a period of testing or teaching before the administration of baptism. During the time of the early church very few if any would have allowed themselves to be baptized except the true believer. For almost all it meant persecution and being ostracized from their families. The baptized believer often became the scum of the earth. With the rise of the popularity of Christianity came the problem of those seeking baptism for other reasons than the new birth. This caused the church to seek how to screen out the true believer. The pastor who has

joyfully baptized so called new believers who shortly thereafter live like the unsaved understands full well the validity of screening.

24. Who are to be baptized?

All who believe in the Lord Jesus Christ, and are converted to him (Acts 2:38; Mark 16:16).

The Church had its beginning in Acts chapter two. The Apostle Peter gave the first message after the gathered disciples had received the Holy Spirit. He made the great point that Jesus' resurrection proved He was truly the Messiah and that He now was exalted to the right hand of God the Father. The gathered Jews, who had just recently crucified Jesus were numb with guilt and said to Peter and the Apostles, "Men and brethren, what shall we do?" Peter's answer was, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit."

We want to note several things from this important verse. When the sinner is convicted of his/her sinfulness as were these Jews, the first step is repentance. The Jews were sinners as is everybody else. But they also rejected Jesus as their Savior. They needed to change their mind about their sins and about Jesus. That is the first step. Second, Peter said, "...and be baptized..." Repentance is a spiritual inner event. It cannot be seen. It is to be followed by the outer visible event, baptism.

The verbs to repent and to be baptized are imperative verbs. They are commands. Repentance is something the sinner must choose to do. No one can do it for the sinner or to the sinner. Baptism is something the sinner must allow someone else to do to him/her. No one baptizes him/herself.

The third event given is that "...you shall receive the gift of the Holy Spirit..." This is something that happens automatically when the condition of repentance is met. Now the question is, do I receive the Holy Spirit only after I am baptized? No. I receive the Holy Spirit after I truly repent and accept Christ. The proof of that statement is found in Acts 10:44-48. Here the first Gentiles enter the Church. Peter, speaking of Jesus in verse 43 closed his message with these words, "To Him all the prophets witness that, through His name, whoever believes in Him (notice the missing requirement of baptism) shall receive remission of sins." It seems that the listeners believed all they heard so that as soon as Peter was done speaking they received the Holy Spirit. The point is they were not yet baptized. This takes place shortly thereafter (47-48).

One note needs to be made on Acts 2:38. The text sounds as though one needs to be baptized *for* the remission of sins. In other words, ones sins are not forgiven until one is baptized. The Greek word for the preposition translated *for* is the word *eis*. It may be translated a number of different ways. The accusative case (which here follows *eis*) has many different meanings. In my understanding, the Greek accusative case with *eis* here is the accusative of cause. The translation then reads, "...be baptized in the name of Jesus Christ because of the remission of sins..." This puts the order as follows; repentance, remission of sins, baptism. If one takes the former translation then the order is; repentance, baptism, remission of sins. That creates a theological error. It is not consistent with the rest of Scripture.

25. What is the purpose of baptism?

It serves as a sign of putting on Christ, and of being united with the Church (Gal. 3:26-27; 1 Cor. 12:13).

In this question the idea of the answer certainly is correct but the references are wrong. But it would be more accurate to say, "It serves as a sign of *having put on Christ* and of *having been united* with His body, the Church." I put on Christ and am united with Him when I personally receive Him as my Savior. Baptism is the sign or symbol demonstrating visibly that which has taken place invisibly. The Ethiopian eunuch asked if there was any reason why he should not be baptized. Philip said, "If you believe with all your heart, you may."

However, the references given do not speak of water baptism. They speak of Spirit baptism. Consider Ephesians 4:4-6 (read). According to this there is only one baptism. This one baptism, I believe, is the baptism of the Holy Spirit, which happens when we get saved (1 Cor. 12:13). This baptism can only happen once. It can never be repeated. Water baptism is only symbolic of this baptism.

When John the Baptist was baptizing he said there was one coming after him who would not baptize with water but with the Holy Spirit and fire (Matt. 3:11). The two matters of the Holy Spirit and fire are variously understood. The baptism with the Holy Spirit is not difficult but the baptism with fire is more difficult. I tend to agree with those who view the baptism of fire as hell fire. If one is not baptized with the Holy Spirit then one will be baptized with fire. The immediate context, verse 12, speaks of the results of both baptisms. If a person accepts Jesus Christ and is then baptized by Him with the Spirit, that person goes to be with the Lord (gather His wheat into His garner). If a person does not accept Christ he will be burned with unquenchable fire. Interestingly, when Jesus made reference to this in Acts 1:4-5 he says, "...but you shall be baptized with the Holy Spirit not many days from now." Note carefully that He made no mention of the fire. Surely He would have included that if that were to happen at the same time.

Now there are those who teach that the reception of the Holy Spirit at salvation and Spirit baptism are two different events. Thus one may be saved for an indefinite period of time before he/she is baptized with the Spirit. Some teach that the evidence of that baptism is the ability to speak in tongues. That simply is unbiblical. Every person who receives Jesus Christ as Savior is baptized with the Holy Spirit (1 Cor. 12:13). The book of Acts is a transitional book. A good number of people had been baptized by John the Baptist but they were not filled the Holy Spirit until after Christ's ascension. At Pentecost the first outpouring of the Holy Spirit occurred. From then on people received the Holy Spirit and were initially filled with the Spirit at the moment they were saved (Acts 10:44-48). However, those who had been baptized by John the Baptist needed to hear the message of the risen Christ and believe on Him then be baptized in the name of Christ before they were baptized with the Holy Spirit. The transition from John's baptism to being baptized with the Holy Spirit has been made. People are no longer being baptized by John.

After Pentecost all who believe in Christ immediately receive the Holy Spirit. Romans 8:9 says if anyone does not have the Holy Spirit he simply does not belong to Him. He is lost. In the reverse, if anyone has Christ he has the Holy Spirit also. Spirit baptism after conversion is simply an unbiblical topic.

However, being baptized with the Spirit and being filled with the Spirit needs some discussion. When a person accepts Christ he is baptized with the Spirit and placed into the body of Christ (1 Cor. 12:13, notice the *all* in this verse). He is also initially filled with the Holy Spirit (Acts 1:4). The baptism of the Spirit is a once for all event, the filling of the Spirit is an ongoing event. The same Apostles initially filled with the Holy Spirit in Acts 2 were filled again in Acts 4:31.

In all of the Bible we are never commanded, exhorted or encouraged to be baptized with the Holy Spirit. Why not? It happens immediately upon conversion. But we are commanded to keep on being filled with the Holy Spirit (Greek present tense teaches this in Eph. 5:18) . Why this command? Because through sin I lose the fullness of the Holy Spirit and I need to be filled again and again.

All of this to say that, "Yes, baptism is an outward sign or symbol of something that has taken place within. But the references given in the answer to this question do not prove that baptism is a sign of putting on Christ, for they both speak of Spirit baptism not water baptism."

26. What does baptism teach us?

That we are buried with Christ by baptism into death; that, like as Christ was raised up from the dead, by the glory of the Father, even so we should also walk in the newness of life (Rom. 6:4-5).

Water baptism pictures Spirit baptism. Spirit baptism takes place the moment I accept Christ as my Savior (Acts 10:44). In Spirit baptism I am placed into the body of Christ and when I come forth I am a new person (2 Cor. 5:17). Water baptism pictures this great event. I go down in baptism, picturing Christ's death, but I come up from baptism, picturing Christ's resurrection. Christ walked in newness of life after His resurrection. The elements of this world no longer held Him. When He entered houses He did not need an open door (Luke 24:36). He could disappear at will (Luke 24:31) and He could overcome gravity at will (Luke 24:51). As Christ was raised from the dead by the glory of the Father even so we also are to walk in newness of life when we become part of the body of Christ (Rom. 6:4).

What power are we to be freed from when we become part of Christ? The power of sin (Rom. 6:6b, 7, 12-14). Glory to God, we can be freed from the power of sin!

VI. The Lord's Supper

27. Who instituted the Lord's Supper?

The Lord Jesus himself, in the night when he was betrayed (Matt. 26:26-28).

In the Scripture given in the answer to this question we do find that Jesus Christ instituted the Lord's supper. We will be looking at various aspects of the Lord's supper later. The point in the verses that we want to refresh our memory on is the new covenant. We have studied the new covenant earlier. It is the new agreement or the new deal. This new agreement is made by a superior party (God) with an inferior party (man) and thus man has no say in the conditions of the deal but he can freely enter into the benefits of the deal.

In an earlier study we learned that a verse in the New Testament that beautifully sets out the conditions and blessings of the new covenant is John 3:14-18. God sent His Son into the world and set out the condition that men were to believe in Him. He first sent His Son to Israel but Israel rejected Him (Jn. 1:11).

The benefit of the new covenant is that those who meet the condition will not perish but have everlasting life. Man was hopelessly lost in sin and doomed to hell. God set the condition and the benefit of meeting that condition is eternal life.

This new deal was signed by God with the blood of His own Son (Heb. 9:12-13). It remains now for man to accept this new deal. The new deal in a nutshell is this: You are a lost sinner. I have paid for your sins with the life blood of my only Son. If you will repent of your sins and believe this I will pardon your sins and give you eternal life. Man has only two options, accept or reject this new deal.

When man accepts God's new deal the covenant is ratified by the sprinkling of blood on the believer (Heb. 9:13-14; 10:19-22; 12:24; 1 Peter 1:2). The covenant is now complete. Man has met the conditions set out by God.

28. With what did he institute it?

With bread and wine (1 Cor. 11:23-25).

Every time we celebrate communion we remember this new deal for the wine or grape juice is a reminder of the blood of the covenant. When Christ died, the new covenant went into effect. But there was not only blood or death involved, there was the mocking, the scourging, the spitting and the suffering of Christ as well. This we are reminded of in the bread. The kernels that make up the bread gave up their life to give life. They were ground to fine pieces and then chewed and eaten and become part of our life. Christ too suffered and died that we might have life.

29. For what purpose was the Lord's supper instituted?

To commemorate the sufferings and death of Christ; to serve as a token of communion with Christ, and of communion of believers with each other (Luke 22:19; 1 Cor. 11:26; 10:16-17).

The Lord's supper, partaking of the elements of the bread and the wine are a continual reminder in the life of the believer of both the death of Christ and the return of Christ. The bread is a reminder of the sufferings of Christ (Luke 22:19). The blood reminds us of His death but it also reminds us of His return (1 Cor. 11:26).

Interestingly, Israel celebrated seven feasts in seven months. The first four were held during the grain harvest and picture the bread. It is during these feasts that Jesus died, rose again, ascended to heaven and sent the Holy Spirit. The feast of Pentecost was the last of the first four feasts and it was on this day the Holy Spirit came (Acts 2). The last three feasts fell during the vintage or the grape harvest season. Of course this reminds us of the blood. The Church commemorates 3 of the first four feasts. Good Friday commemorates Christ's death. Easter Sunday commemorates His resurrection and Pentecost commemorates the sending of the Holy Spirit. But the Church does not commemorate even one of the last three feasts because they speak of a time yet future. These feasts speak of His return to take vengeance on the world of unbelievers. He will come at a time when man's depravity will have hit an all-time low. Thus the blood reminds us of the vintage season or the time of vengeance.

30. Is the Lord's supper to be commemorated often?

Yes: according to the example of the first Christians (Acts 2:41-42).

Acts 2:41-42 gives us four important aspects of the worship of the early church. It all began with receiving Christ and baptism (2:41). Those who believed and were baptized continued steadfastly in the apostle's doctrine. This is the teaching of the apostles. The apostles had now been with Christ, I believe for a little over two years, though most believe it was just over three years, and had been taught by Him. They had witnessed His death, burial, resurrection and ascension. The factor they emphasized the most in their teaching was Christ's resurrection. Second, they fellowshiped together. They got together for worship and teaching and encouragement. The third aspect of their worship was breaking of bread or commemorating the Lord's death. The last aspect mentioned in Acts 2:42 is their gathering together for prayer.

The frequency of commemorating the Lord's supper varies from church to church. The answer of the Catechism is that it is to be commemorated often. Some churches commemorate the Lord's supper every Sunday while other churches commemorate it as seldom as yearly. So the frequency falls anywhere between yearly and weekly. Obviously from Acts 2:42 the early church commemorated the Lord's supper very frequently.

31. Who is to commemorate it?

All baptized, penitent believers (Acts 2:41-42).

From Acts 2:41 one would gather that those who received the Word and were baptized commemorated the Lord's supper. Here again the practice varies from church to church. Some churches have closed communion and only members of that particular church may partake there. Others allow anyone to partake at their own discretion. I feel that the requirements to partake of the Lord's supper should be salvation and baptism. I do not agree with the closed communion.

32. What is demanded of them?

True examination. Let a man examine himself, and so let him eat of that bread, and drink of that cup (1 Cor. 11:27-28).

This examination does not have to do with determining whether I am a believer or not. It has to do with believers examining themselves with regard to any sin not dealt with in one's life. Verse 28 speaks of those who eat and drink in an unworthy manner. This speaks of partaking of communion while there is sin that has not been dealt with. Paul speaks of the various consequences this can have. It may lead to weakness. The Greek word is *asthenees* which is literally weakness. In light of the other two consequences it likely speaks of physical weakness. It may also lead to sickness or in the most severe case, to physical death. Physical death is here spoken of as sleep. When the term sleep is used in the Scriptures of death, it is my understanding that it refers to those who have gone to heaven. Those who go to hell are never spoken of as sleeping.

It is clear then that the commemoration of the Lord's supper is of great significance to God. And this command to let each one examine himself before partaking of the Lord's supper is very important.

33. What are we to show forth thereby?

We are thereby to show forth the Lord's death till he come (1 Cor. 11:26).

1 Corinthians 11:26 points us again to two very significant events for the Christian, both of which he is to remember. The commemoration of the Lord's supper is a reminder of His death on our behalf. It is an event which if forgotten leads directly back into the paths of sin from which one has been redeemed. But this commemoration has a goal, a time in the future when its commemoration will no longer be necessary. That is at the return of Christ. These two events are pictured so clearly in the elements of communion; bread and wine. The bread speaks of His broken body. Life out of death. The wine, though also speaking of His death, reminds us of the future when He will come and deal with the rebels of this world, a time when blood will flow.

34. What did the Lord Jesus do to his disciples after the supper?

He washed their feet and said: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14-15).

This matter of foot washing has been interpreted in two ways. The literal interpretation says that believers are to wash one another's feet as Jesus did here. Those who hold to the literal approach practice foot washing at communion. The New International Standard Bible Encyclopedia says that in the early Church foot washing came to be practiced at baptism. However, the literal approach never gained universal practice as did baptism. Those who approach foot washing from a figurative viewpoint say it speaks of humble acts of service one to another or forgiveness. Charles Ryrie holds to the latter and argues as follows, "Since the illustration has to do with forgiveness, this phrase means that believers ought to forgive one another..."

I personally would say that it seems to me that sound exegesis and clear objectivity would indicate that there is not good ground for placing the figurative over the literal. However, since it is controversial, and it is not an essential to the Christian faith one need not insist on either practice.

8. List the three qualifications that you think are the most important for pastors.

9. What are the main imperatives found in Matthew 28:19?

10. Write a response to the following statement: Since water baptism is not essential to salvation it does not really matter if I am baptized or not.

11. According to Acts 8:34-38 what is the requirement one must meet to be baptized?

12. When should a person be baptized?

13. Respond to the following: Is baptism necessary?

14. Explain the difference between Spirit baptism and water baptism and give one good reference for each.

15. Why might it be necessary to have a time of teaching before baptism in our day when it was not necessary in the early Church?

16. Why are we commanded to repent and to be baptized but we are not told to receive the Holy Spirit in Acts 2:38?

17. According to Acts 2:38 we ought to repent and be baptized in order that our sins might be forgiven.

True False If you indicated that the statement is false please explain.

18. Since the disciples were filled with the Holy Spirit after they were Christians we too wait for the experience of the baptism of the Holy Spirit or the Spirit's fullness some time after salvation.

True False

If you indicated that the statement is false please explain.

19. Explain the difference between the baptism with the Holy Spirit and the filling of the Holy Spirit.

20. The baptism of the Holy Spirit is:

- a once-for-all event
- an event that happens often

21. The filling of the Holy Spirit is:

- a once-for-all event
- an event that happens often

22. The death of Christ justifies the believer. The resurrection of Christ sanctifies the believer, i.e., gives me power for life and victory over sin.

True False

23. What is the New Covenant?

24. The elements of the Lord's supper are _____ and _____.

25. Why are believers to partake of the Lord's supper?

26. In your opinion, how often should the Lord's supper be observed?

27. Who should partake of the Lord's supper?

28. Explain what you think is meant by self examination before communion according to 1 Corinthians 11:27-28.

29. What does the bread in communion speak of?

30. What does the wine in communion speak of?

31. Study the matter of footwashing in John 13. Examine it as objectively as you possibly can. What is your personal opinion regarding footwashing?

Chapter 4

The Life and Conduct of the Believers

1. What should be the believer's conduct in their daily walk and life?

As the redeemed of the Lord they should serve God in holiness and righteousness, which is acceptable to him, and let their good works shine before men (Luke 1:74-75; Matt. 5:16; Eph. 5:13).

The first reference, Luke 1:74-75, speaks of serving the Lord in holiness and righteousness. Our life is to be one of service to God. This is to be so all the days of our Christian life. Now what is meant by the words *in holiness and righteousness*? The ten commandments are given to man in two tables. The first four commands speak with regard to our relation to God and the last six speak of man's relationship to man. Thus numerous commentators connect our conduct in holiness as having to do with our relationship to God and righteousness as having to do with our relationship to man. These two tables of the law may be reduced to, "You shall love the Lord your God with all your heart, with all your soul and with all your mind," and "You shall love your neighbor as yourself" (Matt. 22:37-39). Surely this is central to all conduct.

Matthew 5:16, the second passage speaks to our relationship with man. The subject of good works is very important to the Christian as this passage bears out. One of the things that will expose the false acts of those who do not know the Lord is the righteous acts of the Christians (Eph. 5:13). When my life is lived in unrighteousness what will reveal the sinner to himself? If a person calls himself a Christian and walks in darkness or sin, how hopeless he makes things for the non-Christian. Jesus said, "If the light that is in you is darkness, how great is that darkness!" (Matt. 6:23).

The daily conduct of the believer is one of highest importance!

2. Did the Lord Jesus give us a command?

Yes, he said: "A new commandment I give unto you, that ye love one another as I have loved you" (John 13:34; 1 John 3:14-18).

We have summarized the second table of the law as, "You shall love your neighbor as yourself." Jesus, in John 13:34 renews this commandment on the basis of His own conduct and says, "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another." The love between believers is the strongest proof to the world that we are followers of Christ. We may have loads of Bible knowledge, be able to argue our position remarkably and give a lot of money to the church but if we do not love one another our testimony will come to nothing. 1 John 3:14-18 is a good commentary on this new commandment.

3. Shall we also love our enemies?

Yes: Christ said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44-45).

I

Non-Resistance and Suffering

4. What ought we to do when we are injured by anyone?

We are not to render evil for evil, or railing for railing (1 Peter 3:9; Rom. 12:19).

Here is one of those truly difficult teachings of the Mennonites! Mennonites have known persecution in various parts of this world. In Russia they suffered persecution to such an extent and for such a period of time that some Mennonites concluded that the teaching of this section is for Sunday School and church only. It does not work in real life. Some eventually took arms and defended themselves only to be touched by God in famine, a touch they could not "resist" if they wanted to. Cornelius J. Dyck writes of the early Mennonites in *An Introduction to Mennonite History*, "Typical of the spirit of the martyrs is that of Dirk Willems. He was pursued by a company of Anabaptist hunters when he escaped from prison in the midst of winter. He fled across the thin covering of ice on a river and seemed to have made good his escape when, looking back, he saw one of his pursuers break through the ice and cry for help. Dirk immediately turned back and managed to rescue him, but on orders of the burgomaster on the other side of the river the man he saved arrested him on the spot. He was burned at the stake on May 16, 1569 paying for this deed of mercy with his life" (p.86).

Probably no stronger passage in all the Bible can be found on the doctrine of non-resistance than Matthew 5:38-42. My own German blood boils easily and my hands turn to fists in a moment. May God Almighty work the spirit of this passage into my life until my ready response is to turn the other cheek, give away my shirt and walk the extra mile.

I believe with all my heart that the doctrine of non-resistance is not simply a nice Sunday School teaching. It is a principle to be lived out in real life.

How does the teaching of non-resistance affect fighting for one's country in war? I outline three positions on this matter as I understand it. There is the position called activism. When my country goes to war I am obligated to fight for my country. This is the position of many Evangelical churches. Others say a Christian ought not to fight in war. This is called pacifism. Those classed as pacifists may be divided into two camps. The one camp believes that the secular governments of our day are under obligation to lay aside warfare because of the teachings of Jesus. This group of believers will protest arms productions of nations. Some Mennonites of this persuasion will be involved in such things as sitting on railroads to protest the transportation of war machinery. They seek to bring pressure to bear on governments to cease any military actions. This is simply not biblical in my estimation.

The second camp says that it is the Christians duty to be non-resistant. It is not his duty to control the governments of countries with regard to warfare. Mennonites have been known to be peace loving people. They have been known to help anyone in need, whether friend or foe. This seems to me to be a solidly biblical position. It is pictured in the life of Jesus (Acts 8:32; 1 Pet. 2:21-23; Matt. 26:47-57). This position is clearly taught by Jesus (Matt. 5:38-45; John 18:36).

The Scriptures taken in favor of activism are primarily Old Testament verses. The body of teaching used for pacifism are found in the New Testament. It must be remembered that Israel was a theocracy, a nation under God. God gave her religious and secular laws. Laws to guide her spiritually and laws to guide her social and national life. Israel fought nations in war and destroyed many nations around her. People who were saved usually joined the nation of Israel. However, in the New Testament all of that changed. No longer did people who were saved come to Israel. As a matter of fact Jesus words to His disciples in relation to this are, "Go ye therefore and make disciples of all nations..." (Matt. 28:19). Now, rather than being a centripetal force (a force that draws in) as Israel was in the Old Testament, the Church is a centrifugal force (a force that thrusts out), spreading out into all the world. One could not enter an army against any country without killing fellow Christians as well as non-Christians.

A contrast between Old Testament Israel and the New Testament Church is seen by comparing the following passages: Deuteronomy 20:10-18 and Matthew 10:5-15.

5. Should a true Christian suffer patiently?

Yes: for it is written: For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps (1 Peter 3:21; Matt. 10:22).

It needs to be pointed out here that suffering patiently is with regard to those outside the church. When a believer wrongs a believer, this needs to be dealt with as we will see later.

6. How does the Lord Jesus comfort his followers in sufferings?

He says: "Blessed are ye, when men revile you and persecute you, -for great is your reward in heaven" (Matt. 5:11-12).

II Government and the Oath

7. How shall we conduct ourselves toward the authorities?

"Let every soul be subject unto the higher powers. For there is no power, but of God: the powers that be are ordained of God" (Rom. 13:1).

There are two terms one must distinguish when discussing this topic. These are power and authority. They are not synonymous. Power has to do with ability and authority has to do with right. I may have the power to rob a bank but I do not have the right to do so. A traffic policeman has the authority to stop traffic violators but he may not have the power to do so.

Authority is granted by one of higher standing. I have been endued with the authority to unite people in marriage. This was granted to me by the Living Hope Evangelical Church. The church was given the authority to grant me this right by the authority of God. I also have a license granted by the government of Alberta, which is under the Canadian government and is granted to me by the Living Hope Evangelical Church. But where does the Canadian government get its authority? From itself? No. Romans 13 clearly tells us where the governments of various countries get their authority.

This passage tells us that everyone is to be subject to this authority because this authority has been given its authority by God Himself. Whether that government recognizes that it has no authority apart from God is immaterial. We are to be subject to that government. There are exceptions of course as the next question indicates.

8. What does our Saviour say concerning the swearing of oaths?

He says: "But I say unto you, Swear not at all; - let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil" (Matt. 5:34-37).

Historically, Mennonites have held that Christians ought not to swear by oath at all. This is another distinctive of the Mennonites which we will examine in greater detail under the next point. Here we note that Jesus exhorts the Christian not to swear oaths at all. In Matthew 23:16-22 Jesus shows what happens when one must substantiate his statements by oaths. In the long run one is allowed to lie. Only if he makes an oath by the right thing is he required to tell the whole truth. Surely we ought to be careful not to fall into such hypocrisy.

9. Is this said of all oaths?

Yes: for James says: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath" (James 5:12).

James puts it like this, "But let you 'Yes' be 'Yes,' and your 'No,' 'No,' lest you fall into judgment." The Jews would swear by various things such as the gold of the temple or such like. James, Jesus' half brother, writes that the Christian is not to enter various degrees of oaths, nor are they to enter any oath.

Charles Ryrie comments like this, "Not all oaths are forbidden by this verse, only flippant, profane, or blasphemous ones. Oaths in the sense of solemn affirmations were enjoined in the Law (Ex. 22:11) and were practiced by Christ (Matt. 26:63-64) and Paul (Rom. 1:9)" (Ryrie Study Bible).

John Calvin writes, "The Anabaptists, building on this passage, condemn all oaths, but they only shew their ignorance. For James does not speak of oaths in general, nor does Christ....but both condemn that evasion which had been devised, when men took liberty to swear without expressing the name of God, which was a liberty repugnant to the prohibition of the law" (Vol. XXII, pg. 353).

When one considers all arguments against the view that all oaths are here forbidden it is evident that they protect views that are contrary to Scripture. The literal, normal method of Bible interpretation certainly favors the historical Mennonite position in my estimation.

Today, if one must go to court, law makes a provision for the conviction of the Christian who says the Bible prohibits oaths. Rather than requiring one to place his hands on the Bible and swearing the law permits one to affirm that he will speak the truth.

10. What did Christ say of idle words?

"But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment" (Matt. 12:36).

Clearly the Catechism is seeking to teach here that the swearing of oaths ends up being idle words. The word idle is the Greek word *argos* and means inactive, idle, unfruitful or barren. When it is used figuratively, as in Matthew 12:36, it refers to worthless words.

III

Domestic Life of the Christian

11. Who instituted marriage?

The Lord Himself, with Adam and Eve in Paradise (Gen. 2:24).

The first marriage took place in the Garden of Eden and was performed by God Himself. God first created the man and later the same day, when no helper comparable to Adam was found in all of God's creation, God created woman. The man was created of the dust of the ground but the woman was created from the rib of Adam. The first marriage is described in these words, "...and He brought her to the man" (2:22). That is the description of the first wedding. These words show God's approval of a woman for a man. A marriage partner, and the coming together of male and female in human relationships is God's idea. It is one of the most sacred and powerful, and wonderful of all human relationships. In Genesis we see God's approval on this relationship. It is a physical, emotional and personal relationship.

God also instructed that at marriage a person leaves mother and father and husband and wife become a new unit. They become one flesh. So this relationship must be protected above all else. At marriage a commitment is made that only death can annul. Marriage is a life-time commitment.

One question I am asked frequently is what constitutes marriage? Is it the physical relationship or the public marriage? It is not the physical relationship. If such a relationship is experienced before marriage it is fornication, a sin of a very high degree. The public or official uniting in marriage constitutes marriage.

12. What persons may unite in marriage?

Those not too closely related to each other, and who are of the same faith (Lev. 18-19; 1 Cor. 7:39; 9:5).

Two items are mentioned in this answer. One is blood or social relationship and the other is spiritual relationship. The restrictions regarding who one may marry with regard to blood relationship were given some 2500 years after creation. One of the questions often asked is, "Where did Cain and Abel get their wives?" The answer is very simple: They married their sisters. This question is asked because the idea of marrying a sister is so foreign to our culture but it was not uncommon in early cultures as we will see later. Some 2000 years after creation we still find that intermarriage in the immediate family was not uncommon. Abraham married his half sister, Sarah. It was not until the time of Moses, some 2500 years after creation that restrictions were put in place as to who one was permitted to marry. These restrictions are found in Leviticus (18:6-17).

Keil and Delitzsch write in their extensive commentary that, "The marriage laws and customs were much more lax among the Gentiles. With the Egyptians it was lawful to marry sisters and half sisters, and the licentiousness of the women was very great among them. With the Persians marriage was allowed with mother, daughter, and sister; and this is also said to be the case with the Medians, Indians, and Ethiopians, as well as with the Assyrians...(Vol. 1, page 413).

According to Keil and Delitzsch, the Scriptures disallow marriage with a mother, a step-mother, a sister or half sister, with a granddaughter, nephew or niece, with the daughter of a step-mother, an aunt, with the wife of an uncle, with a woman and her daughter or a woman and her granddaughter, and with two sisters at the same time. These restrictions on who one may and may not marry seem to be based on two considerations. The first is blood relationship and the second being decency. For example, marrying a mother would be too close in blood relationship as well as too close for decency. But marrying a step-mother would not be because of blood relationship but because of decency.

With regard to spiritual relationship, the New Testament indicates that believers are not to marry unbelievers. The Corinthians 7:39 reference given in the Catechism speaks of the remarriage of a widow and insists that this person remarry only in the Lord, that is another Christian. It is quite clear from this passage that believers are not to marry unbelievers. 2 Corinthians 6:14 exhorts believers not to be unequally yoked together with unbelievers. Although the context of this passage is not marriage it certainly covers marriage for marriage is one of the most far reaching yokes of all.

13. May married persons be divorced?

No: they shall not be divorced, save for the cause of fornication (Matt. 19:3-9; 5:32).

Before we begin, let me just mention that in the following section the phrase physical sin or immorality will be used to refer to sexual sins.

I used to begin question 13 in this section like this, "Before us is one of the most thorny issues in Christian marriage and the most difficult issue in the Church today, in my estimation." Now that the Church has almost entirely capitulated to this sin, and the worse sin of homosexuality is the present battle, that may well become the

thorniest subject in Christian marriage. But as to the subject of divorce and remarriage, many books have been written on this subject and many messages have been preached. Two views have been put forth by Christians on the basis of the exception clause in Matthew 5:32 and 19:9. These passages say that divorce is not permissible, 'except it be for fornication' (KJV). Those who hold that the word *pornea*, translated 'fornication' in the KJV means premarital physical sin say this Scripture denies any right to divorce at all in our day and we will see how they arrive at that later. The second view says the word translated 'fornication' in the KJV means any kind of physical unfaithfulness. The conclusion is that if one married partner is unfaithful physically, the other party is free to remarry. So, given in the answer in the Catechism are the two texts (the only two) which give the famous exception clause, "...except it be for fornication." Another text that has contributed greatly to the confusion regarding divorce and remarriage is Deuteronomy 24:1-4. This text, along with the two mentioned in Matthew are indeed difficult texts to analyze and answer. We hold the view that the word 'pornea' should be translated 'fornication' and refers to premarital physical sin.

Now before we go on, there is one matter that must be understood in discussing this issue. It is betrothal in the Jewish system of marriage. In Jewish marriage, generally the parents arranged the marriage. They chose a bride for their sons. An agreement was then made regarding the dowry price and betrothal took place at the appropriate time. The couple was then betrothed to be married. That was somewhat like our engagement period, only in the Jewish wedding, the marriage covenant was made at the time of betrothal, not at the time they were united in marriage at the wedding. So, if a bride was unfaithful during the betrothal, it was the sin of fornication, but it was equal to the sin of adultery for those who were married. In my estimation, it is this sin that has created so much confusion regarding divorce and remarriage.

So, we begin with the passage that has created so much misunderstanding, both in ancient Israel and in the Church today. It is Deuteronomy 24:1-4. The KJV reads like this in verse 1: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house." The imperative in this translation is that if a man did not like the woman he had married he was to give her a writing of divorcement and send her away. That translation militates against everything taught on marriage up to this point in the OT.

In the NKJV, verses 1-4 are one sentence. Here the command is this: "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, when she has departed from his house, and goes and becomes another man's *wife*, if the latter husband detests her and writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, *then* her former husband who divorced her must not take her back to be his wife after she has been defiled; for that *is* an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you *as* an inheritance." The command is this: "...if the latter husband dies who took her as his wife, *then* her former husband who divorced her must not take her back to be his wife after she has been defiled..." So, if a man had married a woman and he had found some uncleanness in her, and he gave her a writing of divorcement, and she married another man and he also divorced her for the same reason, *the first husband was not to take her again as his wife*. The command, the imperative is that he is not to marry the woman he divorced the second time. To the best of my limited understanding of the Hebrew of the OT, this is the correct translation of the Hebrew of the text.

I find two common threads of teaching on divorce and remarriage in both testaments. First, for married persons no divorce was ever permitted. If physical unfaithfulness took place after marriage, it was called adultery. This was a sin of highest degree, barring one from eternal life. For married persons, physical unfaithfulness was to be punished by death (Deut. 22:13-21). The second thread has to do with physical sin for the unmarried. This sin is called fornication. This sin was of lesser consequence than adultery. If a woman fell into physical sin before she was betrothed, she was not to be stoned, as was commanded for the married. She was then required to marry that man (22:28-29). Such a couple could never divorce. We will see why later.

If a woman was betrothed, but had not yet entered married life with her betrothed and covenanted partner, and she was unfaithful with someone else, she was to be stoned (Deut. 22:20-21). This was also the sin of fornication, because it was before physical union had taken place. So, if a young man had entered the married state with the woman to whom he had been betrothed, and he claimed that he had found she had been unfaithful during the betrothal this was to be checked out. If it was true, she was to be stoned (22:20-21). If it was not true, the man was to be charged and he could never divorce her (22:18-19). We will see why he could never divorce her later.

Now we need to go to 24:1-4 (read). We note the cause of divorce. The husband has found some 'uncleanness in her'. Now, just what is this 'some uncleanness'? In Jesus' day two views were put forth among the Jews. One was the liberal view of Rabbi Hillel. According to Rabbi Hillel divorce could be practiced for any minor infraction. The other view, the conservative view of Shammai, said that divorce was permissible only for physical immorality. We will see later that Jesus endorsed neither the Hillel view nor the Shammai view.

For years, it seemed to me that this 'some uncleanness' of Deuteronomy 24 must refer to Deuteronomy 22:13-21. This speaks of a young lady who had been betrothed but did not tell her husband before marriage that she had been unfaithful to him during betrothal. But after marriage he discovered that she had been unfaithful during their betrothal. In 22:14, it says he brings occasions of speech against her or charges her with shameful conduct. The words 'speech against her' KJV, or 'charges her' NKJV is the word 'dabar'. This is the same word as used in 24:1 'some' (dabar) uncleanness. I propose that the words, 'he has found some uncleanness in her' in 24:1 mean the same as the charges of unfaithfulness in 22:14. That would mean she had been unfaithful during the time of betrothal. In 24:3 this woman had been divorced and then married another, and the second husband made the same discovery as the first husband. Deuteronomy 24:3 says he *hates* her or *detests* her. In 22:13, the *detesting* of the wife by the husband was because the husband claimed he had found her not to be a virgin. The word to 'hate' or 'detest' in 22:13 and 24:3 are the same word. So I believe that this gives some ground to see that these two passages speak of the same sin. So the 'some uncleanness' is the same as the unfaithfulness of 22:20-21 and the 'hating' or 'detesting' her are for the same cause, her unfaithfulness during betrothal.

Now, if that is correct, it raises the difficulty which kept me from connecting these two passages for years. I felt there must be a connection. But because 22:20-21 says such a woman was to be stoned, and 24:1-4 allowed for divorce, this seemed to bring about a contradiction. As I continued to study this problem, it finally dawned on me that Deuteronomy 24:1-4 could be the Mosaic concession that Jesus speaks of in Matthew 19:8. If so, the Mosaic concession spoken of by the Jesus in Matthew 19:8 could be the Mosaic concession of divorce in Deuteronomy 24:1-4 to the requirement to stone such a woman in Deuteronomy 22:20-21. If that is the case, the original requirement was to stone a woman who had committed fornication before physical marriage took place. But in Deuteronomy 24:1-4, when some had discovered their wives had been unfaithful before marriage, they divorced them instead of having them stoned. So by not requiring them to go back and stone such a woman, Moses was in fact allowing for divorce in such cases rather than stoning. If this is the case, and I believe it is, then this is the Mosaic concession, or the allowance, spoken of by the Jesus in Matthew 19.

So, we go now to the NT. When we come to Matthew 5:32 and 19:1-12 with this Old Testament background in mind, these Scriptures take on entirely new significance. Since Matthew 5:32 is included in Matthew 19 we will take this up in the latter chapter since it deals with it in much more detail. In Matthew 19, we are nearing the crucifixion of Christ. The Jews are desperately seeking to find ground so they might do away with Him. So, knowing His conservative views on things, they bring to Him this very thorny issue of divorce and remarriage (read 19:1-6). They have baited a trap. The trap is to pit Jesus either against Hillel or Shammai. I have mentioned the views of Hillel and Shammai earlier. These were the popular views in Jesus' day. With the views of these two teachers in mind, the Pharisees try to trap Jesus with this extremely difficult question, "Is it lawful for a man to divorce his wife for just any reason?" In other words, "Who is right, Hillel or Shammai? Well, Jesus steps right into their trap. He condemns divorce. Now they are going to snap the trap with Deuteronomy 24:1-4 and they say, "Why then did Moses give a command to give a certificate of divorce?" Jesus now turns everything around and catches them in their own trap. What He said in essence was, "Moses did not command to give a certificate of divorce, he permitted it." That is precisely what we found in Deuteronomy 24:1-4. Furthermore, Jesus said that Moses had 'allowed' divorce in such cases because of the hardness of their hearts. When they should have stoned such women, they had just sent them away instead.

We will see now that Jesus teaching in Matthew 5:32 and 19:1-12 falls right in line with what we discovered in Deuteronomy 24:1-4 earlier. Jesus had given his answer to the Jews on divorce by pointing out the clearly Biblical position that God, in the beginning, had made man male and female and so man ought to leave father and mother and become one flesh with his wife. Obviously one does not divide his own flesh so man ought not to separate husband and wife. Simple answer. No divorce! That is His answer. He is done, but they are not. So the Pharisees then pounce on the writings of Moses and say to Jesus, "Why then did Moses command to give a certificate of divorce, and to put her away?" Jesus now just as quickly discovers to them their error in Bible interpretation. Moses did not *command* men to put their wives away, he permitted it. Then He points out to them that the problem lay not in the writings of Moses but in the life-style of the Jews for He says, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so." Here Jesus points them back to Genesis and creation and God's original plan. God did not plan for divorce at all. It is after all this that Jesus says these words, "And I say to you, whoever divorces his wife, except it be for fornication, and marries another, commits adultery; and whoever marries her who is divorced commits adultery."

Well, the question of the modern church is, what is meant by the exception clause, "except it be for fornication." We can reduce the views to two. A view that has gained wide acceptance in the Church today is that the word translated *fornication* in the KJV (Greek *pornia*) should be translated 'sexual immorality'. The meaning then is that physical immorality after marriage, or adultery, breaks the marriage bond and the couple is free to remarry. The second major view of this exception clause is that this clause is there because of the Jewish custom of marriage, namely betrothal. This view says that divorce was permitted, not commanded, under one circumstance only. As was mentioned earlier, in the Jewish betrothal system the parents generally found a bride for their sons. The agreement was made with the parents of the bride. Usually the bride had no say in the matter. Usually about a year before the wedding the parents would agree on a dowry price for the young lady and then the couple was betrothed. Betrothal was somewhat like engagement in our culture. However, there was one difference. A betrothal was the marriage bond. Though physical union had not yet taken place, to annul a betrothal, a divorce was required. The second view of this exception clause then is that the only divorce permitted was if a person found out that his bride had not remained physically pure during the betrothal period. If that was the case, then he was permitted to divorce her.

This second view is my personal view. Simply put this view says that Jesus does not allow for divorce at all after marriage. This view has several Biblical arguments in its favor. First, in the beginning, God said that after marriage a man and a woman became one flesh. Divorce violates the one flesh principle. So, a no divorce position was held until the time of Moses. Second, if the Mosaic concession to divorce in Deuteronomy 24:1-4 is as we gave it, then that is in favor of a no divorce after marriage position, which is consistent with the teaching of the previous 2500 years. Third, this interpretation is consistent with the case of Joseph's betrothal to Mary in Matthew 1:18-25. Here we are given some very important particulars that surround the birth of Christ. Joseph and Mary were betrothed to be married. But during the time of betrothal, Joseph discovered that Mary was expecting a child. Knowing he was not the father, of course, caused great concern. And so, being a just man, and not wanting to make Mary a public spectacle by reporting her and having her stoned, he decided to make use of the Mosaic exception and to divorce, put her away privately. And while he was coming to these decisions, an angel appeared to him and told him that Mary had not been unfaithful, and that she was carrying the Messiah. And so, he took Mary as his wife, but did not consummate the marriage until after Jesus had been born. Incredible, is it not! Now Moses did not command those who found themselves in such circumstances as Joseph did to divorce. But by allowing them to divorce in such cases and by not requiring the death penalty he was allowing for divorce in such cases. If it had not been for the Mosaic concession, Joseph could not have remained a just man if he did not insist on stoning Mary.

Forth, it is agreed by almost all Bible scholars that the book of Matthew is written to the Jews. Matthew, writing to the Jews would naturally include the exception clause because it is directly applicable to the betrothal system of marriage used by the Jews. Fifth, Mark and Luke, whose books were not written to the Jews, but to Gentiles, do not include the exception clause. They simply forbid divorce altogether (Mark 10:11-12; Luke 16:18). The exception clause Matthew gives is not included in Mark and Luke because they were writing to Gentiles who do not use the betrothal system. Sixth, the word *pornia* is referred to by the first view as a broad, comprehensive

term which includes adultery and every other kind of physical immorality. Is there Biblical support for that? In other words, is *pornia* physical immorality on the part of the unmarried or does it also include physical unfaithfulness of the married? Physical unfaithfulness of the married is referred to in Scripture as *moichia* (adultery) not *pornia*. Furthermore, if *pornia* is a broad term covering every kind of physical immorality why would other physical sins be listed in lists where *pornia* is used? (See 1 Cor. 6:9-10; Gal. 5:19-21.)

Seventh, and last, after Jesus has answered the disciples question in Matthew 19 the disciple's response was, "If such is the case of the man with his wife, it is better not to marry." It seems highly unlikely that the disciples would have responded like that if they had understood Jesus to say that divorce was permissible for *marital unfaithfulness*. They would have said, "That is just as we thought. He supports the view of Shammia." That was a common view in their day. However, if they understood Him to say that divorce was not permissible at all once physical union had taken place, then their response is clearly understandable.

Now, before we proceed I must answer two previous questions. Deuteronomy 22:28-29 said that if a woman fell into physical sin before she was betrothed, she was not to be stoned, as was commanded for the married. She was to marry that man (22:28-29). But the passage also said this couple could never divorce. The question is why not? The reason is because the only reason divorce was ever allowed was for unfaithfulness during the betrothal time. Now there would be there would be no betrothal because this couple had already sinned together. The only reason why divorce was ever permitted has here been removed by premarital sin.

The second situation that never allowed for divorce was given in Deuteronomy 22:20-21. If a young man had entered the married state with the woman to whom he had been betrothed, and he claimed that he had found she had been unfaithful during the betrothal this was to be checked out. If it was true, she was to be stoned (22:20-21). But, if it was checked and found to be false, the man was to be charged and he could never divorce her (22:18-19). Why would divorce never be allowed to him? Because the only ground for divorce had been proven false.

Before we proceed, I might add here that as I understand the Scriptures the right to divorce includes the right to remarry. Scripture does permit a married couple to separate if they simply cannot live in harmony (1 Cor. 7) but it does not give the right to divorce. Separation and divorce are two different things. Separation does not include the right to remarry whereas divorce does. So there is a difference between divorce and separation.

Let me add here another issue that sometimes causes confusion. Some hold that physical relations between two people of the opposite gender constitutes marriage. The view is that it is not the public ceremony but the physical act that determines when one is classed as "married." This is totally unscriptural. Physical relations of unmarried people are called fornication. This sin would not be possible if such relations married one to that person. Marriage takes place at the public ceremony.

So we have dealt with Deuteronomy 24:1-4, Matthew 5:32 and 19:1-12. There are yet two more passages to consider. In 1 Corinthians 7 Paul deals with marriage matters in light of problems at Corinth on this subject. In 7:12-24 he deals with what to do when a person becomes a Christian after marriage but the marriage partner does not become a Christian. He instructs them that if the unbeliever wishes to remain with the believing partner that they are to remain together. Then in verse 15 he says, "But if the unbeliever departs, let him depart; a brother or sister is not under bondage in such cases." Some have taught that the freedom from "bondage" means that the marriage bond has been broken. However, in 7:39 Paul says, "A wife is bound by the law as long as her husband lives..." (See also Romans 7:1-3).

The word bondage in 7:15 is *dedoulotai* (perf. ind. pass), which has as its root the word *doulooo*. The word bound of 7:39 and Romans 7:1-3 is *dedetai* (perf. ind. pass), having as its root the word *deo*. The bondage of verse 15, as I understand it, is the bondage of obligation to keep the marriage together and the obligation to fulfill the partners needs (7:3-5). The bondage of 7:39 and Romans 7:1-3 is the bondage which obligates one to God and the "one flesh" principle of Genesis 2:24.

The last passage is 1 Corinthians 7:27. This verse seems to teach that if a person has been loosed (divorced) from a wife he should not seek a wife, but (verse 28) if such a person remarries he has not sinned. It must first be noticed that the context has to do with virgins not divorced people (7:25-38). Paul is not dealing with divorce in this section but with those who have never been married, virgins. In verse 26 he encourages single people at Corinth at that time to forego marriage because of "the present distress." We do not know what the present distress was but it is a local situation and a passage not to be applied universally. Paul is encouraging these single people to not marry at that particular time. Then, lest some married person should want to leave his wife because of this advice he slips in a parenthetical verse. But on the other hand he advises that if someone is loosed from a wife (he could mean, by death, divorce or simply by fact of being unmarried) do not seek a wife. Verse 27 is parenthetical. Verse 28 is a continuation of verse 26 not verse 27.

It seems to me that the modern view held and practiced in Evangelicalism regarding divorce is highly questionable. If divorced and remarried persons are living in adultery then they are also excluded from entering heaven. The response I always get is such a strong view is, "But does God not forgive?" Yes, when we repent and turn from our sin, not while living in sin. May God grant us wisdom in this matter.

14. How should married persons conduct themselves toward each other?

The husbands shall love their wives, even as they love themselves; and the wives shall reverence their husbands (Eph. 5:22, 28).

From my experience in life I see a matter which stands first in order and that is to love God with all my heart, soul, mind and strength. If I love God above all else then I will seek to fulfill the Biblical instructions regarding marriage. It is noteworthy that the husband is to love his wife (agapee love). This is not a *feeling* based love but a *fact* based love. I love her and do what I ought to do regardless how I feel and regardless of what she does or does not do.

In the Ephesians passage at least two things are emphasized for the wife. The first is one women do not want to hear because it has been so misused. However, misuse does not mean it should be discarded. It is the matter of submission. The Greek word is *hupotasso*. It means to arrange under. The wife is to arrange her life under her husband. This is the gateway to freedom but it is viewed as the chains of death.

The second matter which is the one mentioned in the Catechism is reverence. Ephesians 5:33 speaks of that. The NKJV translates this as respect. The Greek word is *phobeo*, meaning to fear, reverence or respect. The wife is to look to her husband for leadership but he in return is to provide leadership in godly Christian love.

15. What are parents to do for their children?

They are to bring up their children in the nurture and admonition of the Lord (Eph. 6:4).

The training of children ought to be one of the top priorities of the Christian family. Permit me to recommend here for all young families to request from the church opportunity to go through the course *Growing Kids God's Way*.

In Ephesians 6:4 two important words occur. The first is *paidia*, translated *nurture* in the KJV. The second is *nouthesia*, translated *admonition*. A broad classification for the first term would have to do with training by action. It involves discipline or chastisement or teaching by action. The second has to do with words. Teaching by words. The Greek word *nouthesia* comes from the root word *nous*, the storage part of the mind. For correct training of children these two things are essential; teaching by action and by words. The order is important as well. It is action first and then words. We notice from Acts 1:1 that this order was followed by the Lord in His earthly ministry for Luke speaks of all the things Jesus began to do and teach. It is doing, then teaching.

16. How are children to behave toward their parents?

They are to obey their parents in all things. Honor thy father and mother; which is the first commandment with promise (Col. 3:20; Eph. 6:1-2).

What does it mean to honor one's parents? The Greek word for honor is *timee*. Vine's dictionary says it primarily means *a valuing*. How do we treat things we value? Or, how do we treat things we do not value? The answer to those questions may well help us with determining what it means to honor our parents. It is noteworthy that for children to honor their parents is a command. It is an obligation, not an option.

But what if one's parents are disobedient to God or live in such a way as to make it very hard to honor them? First, honoring our parents must never keep us from following God (Luke 14:26). Second, honoring our parents does not mean we are to be dishonest about them. Third, seek wherever possible to find the positive in them.

The Catechism answer notes that this is the first commandment with promise. The promise as given in Ephesians is, "...that it may be well with you and you may live long on the earth." I think the promise states a general law. Obviously it does not mean that every one that dies young has not honored father and mother. Many very ungodly people have lived long lives. The admonitions and instructions of even ungodly parents are given because the parents realize that their children are endangered by many things. Any child that heeds the instruction of parents who care will likely live longer than a child who does not.

17. What have men-servants and maid-servants to observe toward their superiors?

That they, in all things, obey their earthly masters; not with eye-service, as men-pleasers; but in singleness of heart, fearing God; then they shall receive of the Lord, the reward of the inheritance (Col. 3:22-24).

A missionary working with natives in the jungle learned all about eye-service. He was clearing a runway for the missionary airplane but the natives who were helping did not enjoy the work at all. One day the missionary had to leave for some time. He knew that as soon as he left the work would stop. Well, he thought he would try something. This missionary had one glass eye. And so on this day he said, "I have to leave for a while but I am going to leave my eye here to watch you work." And to the amazement of the natives, he took out his glass eye and put it on a stump. It worked several times, but one day one of the natives carefully snuck up on the glass eye and put a tin can over it, and all eye-service came to a quick end.

Peter writes in 1 Peter 1:18, "Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh." He goes on to explain, "For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully."

18. How are superiors to treat their domestics?

They shall forbear threatening; knowing that their Master also is in heaven; neither is there respect of persons with Him (Eph. 6:9).

The Scripture clearly instructs us how to live as Christian employees, but what about Christian employers? The master, or Christian employer must remember that he too has a master. If the first place one's spirituality is tested is the home, the second is the work place.

REVIEW THE REDEMPTION OF MAN
Chapter 4 sections I-III

1. The Catechism teaches regarding the life and conduct of the believer that we should serve God in holiness and righteousness. According to your notes, what is suggested as the difference between righteousness and holiness?

2. According to the notes, what value do the good works of the believer have for the unbeliever?

3. The world knows we are followers of Jesus Christ by:
 - how accurate our doctrine is.
 - how we love one another.

4. Study Matthew 5:44-45 and explain from this verse how we are to love our enemies.

5. According to Matthew 5:44-45 do we love our enemies by our feelings and emotions or by our actions?

6. With regard to non-resistance and suffering what three positions were discussed that Christians hold to?

7. Study Deuteronomy 20:10-18 and Matthew 10:5-15 and give at least three points of contrast.

8. Explain in your own words what picture you get of Christ from Scripture with regard to suffering wrongdoing or taking revenge.

9. Read Romans 13:1-7 where the Christian is exhorted to be subject to civil government. Then read Acts 4:15-22. Gleaning a principle from the passage in Acts answer this question: What is a Christian to do when the civil authority commands me to not do what God wants me to do?

10. In the section on oaths:

Explain why or why you do not agree with Charles Ryrie's comment on oaths.

Explain why or why you do not agree with John Calvin's comment on oaths.

11. If you should be called into court for some reason and you are asked to swear by the Bible, is it a must to swear in such cases?

12. When is a person married, after physical union or after some public marriage ceremony?

13. From Scripture, give each relationship that would disallow marriage between two people of the opposite gender.

14. Suggest some reasons why a believer should not marry a non-believer.

15. When the Pharisees confronted Jesus on the divorce issue in Matthew 19, where did Jesus go in the OT to answer their question?

16. What were the views of the following Jewish Rabbis regarding Deuteronomy 24:1-4?

Hillel:

Shammai:

17. Explain the two main views regarding the clause, "...except it be for fornication (or marital unfaithfulness) ..." in Matthew 19 according to your notes.

18. What reasons did your teacher give for preferring the view that *pornia* should be translated *fornication* and not *marital unfaithfulness*?

19. In Romans 7:1-3 and 1 Corinthians 7:39 we are told that marriage *binds* until death. Explain then what Paul means in 1 Corinthians 7:15 when he says a person is not under *bondage* in *such* cases?

20. Explain 1 Corinthians 7:27-28 where some hold that if a person is divorced (loosed) from a wife he is not to seek a wife but if he marries he has not sinned.

21. The Catechism asks how married persons are to conduct themselves toward each other. Explain in your own words what you think it means that a husband is to love his wife and what it means for a woman to reverence her husband.

22. What is meant by the terms *nurture* and *admonition* in Ephesians 6:10?

23. What is meant by honoring one's parents?

24. To honor one's parents is the first commandment with promise. What is this promise and how is it to be understood according to your notes?

25. Explain the meaning of "eye-service" in Colossians 3:22-24.

26. What one thing should Christians who have employees under them remember?

IV
Church Discipline

19. When a brother or sister in the church has made a misstep, how are they to be dealt with?

They are to be admonished and restored again in the spirit of meekness (Gal. 6:1; Matt. 18:15-17).

How a brother or sister is to be dealt with in such a case depends on what kind of a misstep has been made. We will look at this in greater detail under question 22.

20. But if the offender will not hear?

Then shall two or three admonish him a second time (Mat. 18:16).

The following questions continue with the thought of question 19 and only briefly touches church discipline for moral offenses. Church discipline in the Catechism deals with only one type of problem calling for discipline. Under question 22 we will consider various cases that require different kinds of action but which involve church discipline.

21. But if he neglects to hear them, or lives in gross sin, what should be done with such a person?

He must be excommunicated from the church and we are to have nothing to do with him, so that he may be ashamed (Mat. 18:17; 2 Thess. 3:6-14; 1 Cor. 5:11).

22. But if he repents of his sins?

Then it is sufficient, that he was punished by many; so now, you ought rather to forgive him and comfort him (2 Cor. 2:6-7).

The topic of church discipline as dealt with in the Catechism is very broad and general. We need to consider this in more detail for this is a very important matter, a matter which has not received due attention in the Church for many years. We have seen earlier the necessity of training children both practically and verbally. In the practical end of it one of the things that **MUST** be is discipline. The purpose of discipline must always be kept in view; it is to restore to a right standing or relationship. In training children we use various methods to discipline. But when we deal with erring church members many of these methods are no longer appropriate. We do not make a church member sit in a corner for several hours nor do we spank. These methods are not appropriate. Appropriate methods must then be put in place to deal with erring Christians and these methods must come from the Scriptures. This is the topic at hand. I want to classify matters that require discipline into various categories. They are personal matters, public matters and theological matters.

Personal matters: When one Christian is sinned against by another Christian there is a process of clearing this matter given in Matthew 18:15-20. Verse 15 says we are to remind him personally of this matter. If he does not change his ways we are to take one or two witnesses and talk to him again (16). If he still will not listen we are to tell the church and they are to deal with the matter. If there is still no change we are to treat him like a heathen and a tax collector. This latter part needs some explanation. Many churches say that treating him like a heathen and tax collector means we are to seek to win him back to the Lord. We talk to him, encourage him etc... This is certainly not what the Bible has in mind. Two kinds of people were avoided by the Jews, the heathen and the tax collectors. They simply did not company with them and that is the idea here as we will see is the case elsewhere as well.

Public matters: The Bible deals with two areas here. The first has to do with serious offenses. 1 Corinthians 5 is a case in point. Here a Christian took his step mother to wife. The church, rather than grieving over such a sin was almost proud of its great liberties and freedoms. Paul tells them how to handle this case. This person was to be excommunicated and handed over to Satan. Excommunication in this sense is when the church withdraws its blessing and protection from a fellow believer and gives right to the devil to the body of such a person. So he is to be put out of the church and he is to be refused fellowship. You do not go to shake hands with a person like this nor talk to him as though all is well.

One item needs to be noted here. Verse 11 instructs us not to eat with such a person. Many Christians take this to mean we should not partake of communion together with such a person. However, the clearest sense to me seems to be that we should not eat at all with such a person. Eating together is one of the most common ways of fellowshiping and we are not to fellowship with such people.

The purpose of excommunication is first to destroy the flesh. As I understand this, the flesh has been the vehicle through which the sin is performed and God will allow Satan access to the flesh to trouble this person. It is like a spiritual spanking. When we spank children we afflict the flesh to bring about obedience. This is the only hope of changing the life to bring it to submission.

2 Corinthians 2:1-11 instructs us how to deal with this person if he repents. He is to be forgiven, comforted and loved (7-8). The reason is that the punishment was sufficient and the goal has been achieved (6). To not restore him after repentance could cause such a person to be swallowed up with sorrow (7). And furthermore, this is a test for the church, both to see if they will deal with wrong or if they will be obedient and reinstate a repentant person.

There is another area that bears consideration. Paul writes to Titus to reject an heretic after the first and second admonition (Titus 3:10). This man, from the context, seems to be one who is divisive doctrinally. Regarding the word *heretic* John Calvin writes, "Thus under this name he includes all ambitious, unruly, contentious persons, who, led away by sinful passions, disturb the peace of the Church and raise doubtings....he describes not only those who cherish and defend an erroneous or perverse doctrine, but in general all who do not yield or assent to the sound doctrine which he laid down a little before." So the matter here seems to be one that involves theological error being taught. The person who causes doctrinal disputes is to be approached once and then a second time if necessary. If he still does not change his ways then he is to be rejected. The word *to reject* has the idea of not fellowshiping with such a person.

There are less severe offenses that are to be dealt with in less severe ways (2 Thess. 3:6-15). In this case we have a man who calls himself a Christian but does not work. This gives us some idea of the type of thing Paul is speaking about. It is not a serious sin of immorality but it seriously affects the testimony of the church and is wrong to the family and causes trouble in the community because they tend to become busybodies. How is the church instructed to deal with a case like this? Verse 12 tells us that they are to be commanded and exhorted with regard to the issue. If this person does not respond then that person is to be noted or marked out as a disobedient Christian. Other Christians are not to company with him. However, he is not to be counted as an enemy but is to be admonished as a brother.

We have looked at four cases of excommunication. One for an offense between two Christians that could not be resolved. The second for major moral sin and the third for a minor moral issue. The last has to do with heresy. The similarity in all cases is that there is to be action and one of the similar actions in all four cases is to refuse to fellowship with such a person.

V. Prayer

23a. What is prayer?

Prayer is communing with God. We communicate with God by talking to Him in prayer.

When we pray we are talking to God. When we read the Bible, He is talking to us. Paul writes in 1 Timothy 2:1-2, "Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence." The word for *supplications* gives us the idea of specific requests, not generalizations. The word *prayers* speaks of prayer in general. Then this verse mentions intercessions. Here we have the idea of praying for others. And last mentioned is thanksgiving. This is a very key aspect of prayer and should be constantly found in our prayers.

Someone has recommended that in our prayers we follow the acronym ACTS. The A is for adoration. This would be coming to God in worship. In my understanding, worship is when we express to God some aspect of His attributes. For example, "Oh, Lord, how awesome is Your creation!" The C is for confession. In our praying, we need to remember our shortcomings and confess them to Him. The T is for thanksgiving, and this should be a constant part of our prayers. The S is for supplication. When we have worshipped, confessed our shortcomings and thanked Him, then we ought to bring our requests. So many times our praying wants to be simply asking.

Today we must be aware of Satan's subtle tactics of naming certain mindless practices prayer such as centering prayer or contemplative prayer. This is also spoken of as Christian meditation. This type of prayer, it is claimed, is the practice of relaxing, emptying the mind, and letting one's self find the presence of God within. It involves silence, stillness, patience, sometimes repeating something, and the practice of "not knowing" as the person seeks God's presence. This practice, that calls itself prayer is not prayer at all. It is a very dangerous practice that has opened many people up to the entrance of demons. The strongest warnings are here sounded on this practice.

23. By what true means do we obtain all things from God?

By prayer. Ask, and it shall be given unto you (Mat. 7:7).

There is hardly a more noble topic than prayer. There is hardly a more humbling topic than prayer. Wentworth Pike, one of my teachers at Bible school wrote a book called Principles of Effective Prayer. His first words in the book are, "Prayer is the most... wonderful privilege, Sacred duty, precious right, simple activity, powerful weapon, mysterious blessing...God has given to His children!"

There are several Greek words translated to pray. The most common word is *proseuchee*. It is a general word covering the topic of prayer which is addressed to God. Then there is the word *deesis* which is particular prayer for particular things. It is translated supplication(s). Helen Roseviere worked as a missionary in India. One day a mother died in child birth but the child lived. That evening she told all the little orphans that they needed to pray for a hot water bottle to keep the baby alive. Nammy, a little ten year old prayed, "Please God, send us a hot-water bottle. It'll be no good tomorrow, God, the baby'll be dead. Please send it this afternoon." And she added, "And while you're about it, God, would You send a doll for the little girl so that she'll know You really love her." The doctor was not too sure about that prayer. That afternoon a parcel arrived and among other things a hot water bottle appeared. Nammy ran to the box and said, "If God sent the bottle, He must have sent a doll." Of course it was there. Someone had mailed that box five months before that little girls prayer, but it arrived right on time! There are times when prayer must be specific.

There is another word sometimes translated intercession. Here is prayer on behalf of others (1 Tim. 4:5). This type of prayer is something we should be involved in on a regular basis. Wednesday night prayer meeting is a wonderful time to get together and pray for others in a group.

Stories have been handed down with regard to Jesus' half brother James who also wrote the book of James. James came to recognize Jesus as the Messiah and later was greatly used by God in the early Church. It is said that he had calluses on his knees like a camel from kneeling in prayer. May we too learn to be a people of prayer.

24a. Why is prayer necessary?

Man was created to bring glory to God. Prayer to God brings glory to Him. When we have circumstances we cannot control, and we are required to pray and God answers, then He gets the glory and all glory belongs to Him. Prayer requires humility. Prayer reduces pride (1 Pet. 5:6-7). As murder reveals the murderer's heart, so prayer or prayerlessness reveals the Christian's heart. If we were to receive everything we wished for without being required to pray, without doubt we would become proud. And if we received everything the moment we prayed for it, we would become proud as well. So prayer prepares us to receive with less danger of pride setting in. Furthermore, prayer is one of the ways in which God defeats the devil (Dan. 10:1-13). Wesley Dewel writes in the book, "Mighty Prevailing Prayer": "There is nothing on earth Satan so fears as prayer. He does not know how to cope with prayer, so he concentrates on keeping you from prayer and getting you to give up before you get prayer's answer..."

24. Should we use many words in prayer?

No: we must not use vain repetitions as the heathen do, for our father in heaven knoweth what things we have need of, before we ask him (Matt. 6:7-8).

The question has to do with how many words we use in prayer. The answer says we should not use many words. The Scripture given however does not deal with how many words are used but with vain repetitions. The idea is that of repeating something over and over again. That of course is totally unnecessary. God knows what we need before we ask. I know some people who spend many hours each week in prayer. They use many words but they do not use vain repetitions, thinking God will hear them if they repeat things often enough. I have also heard Catholics repeat many "Hail Marys" thinking they will be heard because they repeated it so often. That is vain repetition.

25. How are we to call upon God, the Father?

In the name of Jesus every knee should bow, that the Father may be glorified in the Son (Jn. 14:13; Phil. 2:10; Rom. 10:13).

One of my pastors in the past used to always pray to Jesus in his church prayers. Then in personal study he found that we pray to God but we address our prayers to Him in Jesus' name. It came as a surprising revelation to him. We address our prayers, not to Jesus or to the Holy Spirit but to God the Father as Jesus taught us in these words, "Our Father, which art in heaven..." But we come to Him in Jesus' name. That is a very important factor. A certain man could not find work. He came to the point where he almost begged for work. He approached a certain wealthy man. This man said, "Yes, I have work. Be here tomorrow morning." He arrived in the morning and was asked to move bricks from one place to another. The next day he was to take them back. The next day he had to move them again and so it went. He did not complain. He had work and was getting paid.

Then a sugar auction came up and the boss needed someone trustworthy to send and he called in this man, who was but a simple worker, and asked him to go to the sale and purchase the sugar. So at the auction this man began to bid on the sugar. Fearful that this man would not be able to pay they asked how he expected to pay for it. He

said, "I am buying this sugar in Mr. _____ name." When they heard whose name was attached to the bids no more questions were asked. You see, the boss had found someone who did not question why he did things and the employee was able to make large purchases in his boss's name. Without this name behind him he could not bid on these big auctions.

It is like that for us. We can beg and plead and afflict ourselves and fast and work but all to no avail until we come in Jesus' name. It is Jesus' name that qualifies us to come before God and ask for things.

26. After what manner did Jesus teach us to pray?

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen (Matt. 6:9-13).

Note here first that our prayers are directed to God the Father. It is to Him our petitions are to be addressed. Note also He is to be "Our Father." That requires that I first be born again. He is not my Father if I am not saved. Then it is important that this prayer first addresses the interests of God, "Thy kingdom come. Thy will be done..." This kingdom is the millennial kingdom when the will of God will be done on earth. He will send His Son to reign on earth and see to it that His will is done. It also draws our attention to the future before we begin to ask for things in the present. It is then that personal daily concerns are addressed.

27. Does God at all times, hear our prayer?

This is the confidence that we have in him, that if we ask anything according to his will, he heareth us. Still he sometimes delays to grant our petitions, in order to test our faith (1 Jn. 5:14; Matt. 15:22-28).

Someone has said that sometimes God's answer is, "Yes". Sometimes it is, "No." And sometimes it is, "Wait."

28. Are we also to call upon the Lord Jesus?

Yes: they all shall honor the Son, as they honor the Father, and call upon the name of our Lord Jesus (Jn. 5:23; 1 Cor. 1:2).

The context of John 5:23 is not prayer but judgment and seems to me to not be a fitting verse to prove to be an answer to the question. However, 1 Corinthians 1:2 is a fitting verse for the question at hand. But even here it seems that the thought of the verse differs from the question asked above. Paul is writing to the carnal Corinthians who have a very high view of themselves and a low view of others. Paul calls the Corinthians *sanctified* and *saints* but then reminds them that all others who call on the name of Jesus Christ (or who believe in Him) are also saints. We do call on Jesus in worship and in prayer. But it is generally best to address our requests to God the Father in the name of Jesus.

29. How shall we call upon the name of the Lord Jesus?

As the mediator between God and man, who gave himself a ransom for all (1 Tim. 2:5-6).

30. What should we bare in mind in prayer?

Thanksgiving. "But in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6; Eph. 5:20).

VI. Knowing and Doing

31. Is it necessary, that we should know what is good?

Yes: but knowledge without love puffeth up (1 Cor. 8:1).

It is hard to discern what exactly the writer had in mind when these questions were penned. Does he refer to a knowledge of the Word of God or a general knowledge of things? Question 32 seems to indicate that knowledge in general is in question, while the answer to question 33 seems to indicate that Biblical knowledge is in mind. The wording of question 31 and the answer seems to speak of a general knowledge.

What is knowledge? Well, knowledge is an interesting thing. Knowledge is a powerful thing. The Greek word for knowing is *ginosko*. This forms the root of the word *nous*, which I understand as the storage part of the mind. From the word *nous* we get at least 20 other Greek New Testament words. From my studies I have concluded that knowledge is the coming together of factual data with the mind the result of which is knowledge. This data may be acquired in various ways but in what ever way it comes, it is a revelation. When the mind meets the revelation knowledge is conceived.

There are two kinds of revelation through which we may acquire knowledge. There is general revelation. This is empirical knowledge, or knowledge attainable through the five senses in the natural world. It is scientific knowledge. Then there is special revelation. Special revelation is that which God reveals to us through the Word of God.

Education is a planned system in which knowledge is placed into the mind of the student. And now comes our question: Is it necessary, that we should know what is good? In my understanding the question asks if education is necessary. The answer given is first in the affirmative, "Yes." If my interpretation of this question is correct then the Catechism says, "Yes education is necessary." But immediately on the heels of the affirmative comes the warning, "...but knowledge without love puffeth up." That is a warning which well deserves attention. Many have been led down the path of intellectualism. But if knowledge without love puffs up, is it better then to not acquire knowledge? Certainly that is a big error as well. The answer is that the acquisition of all knowledge should be kept under the Lordship of Jesus Christ in true love.

I would like to add here that there are those who feel that education in the Scriptures is not necessary because the Holy Spirit is our teacher (1 Jn. 2:27). It can be easily and quickly concluded that this verse does not teach we do not need teachers and the Holy Spirit will teach us all things for then we need not preach or teach as the Scriptures teach us to do. No doubt, in 1 John 2 the teaching has to do with who Jesus Christ is. The false teachers in the context were denying the deity of Jesus Christ, but the believer does not need anyone to tell him who Jesus Christ is as the Holy Spirit will bear witness that Jesus is the Christ.

I do not know of anyone who learned Greek or Hebrew directly from the Holy Spirit. I do not know anyone who learned any verse of Scripture directly from the Holy Spirit. I do not know anyone who learned correct doctrine directly from the Holy Spirit apart from the Word of God. True, the writers of Scripture were inspired by the Holy Spirit to write the Word of God but that is not a general event which happens to all believers.

32. In what spirit should we receive all knowledge?

We should be humble and unassuming; for if a man thinks himself to be something, when he is nothing, he deceives himself (Gal. 6:3).

In the Greek language there are several words for knowledge. There is the regular word, *gnosis*. This is simply stored data. Paul says this kind of knowledge puffs up, that is it causes pride. God does not give grace to the proud so this kind of knowledge is a hindrance. But the Bible speaks of *epignosis*. This is a more full understanding knowledge. Someone who has lost a loved one can say to another, "I know how you feel." Someone has said, "It is what you learn after you know everything that really counts." There is yet another word for knowledge in the Greek New Testament. It is the word *oida*. This speaks of a fulness of knowledge rather than simply a factual knowledge.

In 1 Corinthians 8:2 Paul gives further advice to those who accumulate knowledge. The warning in verse 8:1 is that knowledge puffs up but love builds up. Then in verse two Paul says, "And if anyone thinks that he knows anything, he knows nothing yet as he ought to know." Certainly the admonition from the Catechism to receive all knowledge in humility is a good word for us.

33. What benefit do we derive from knowledge?

It may teach us, how we ought to conduct ourselves in the house of God (1 Tim. 3:15).

It seems to me that the answer given in the Catechism is very small in comparison to the size of the question. I would like to take this question in two parts: What benefit do we derive from spiritual knowledge and what benefit may we derive from general knowledge.

An answer outweighing all others with regard to the benefit of spiritual knowledge is that this knowledge can make us wise to salvation (2 Tim. 3:14-15, John 17:3). Certainly stress should be placed on the accumulation of spiritual knowledge. No amount of secular knowledge can teach me how to take care of my eternal destiny. The list of benefits might go on endlessly, were we to try to give them all. (Take time for some in class.)

But are there any benefits to be derived from general knowledge? Can we live without at least some general knowledge? When do we begin to accumulate general knowledge? And how much general knowledge is good for Christians?

34. Does mere knowledge then not suffice?

No: we must also be doers of the Word (James 1:22).

In this section the Catechism deals with knowing and doing. Questions 31-33 deal with knowing and 34-36 deal with doing. The question, "Does mere knowledge then not suffice" indicates that knowledge must be but it is insufficient on its own. For example, I cannot get saved without certain bits of knowledge. But I may have that knowledge and not do anything about it. That kind of knowledge is insufficient.

A rich young ruler came before Jesus to question him regarding what he must do to inherit eternal life. Jesus, seeing his error in seeking eternal life by doing pointed him to the ten commandments and said, that is what you have to do. The point of it all was that one does not inherit eternal life by doing. This has led us sometimes to conclude that doing is not important but that is a wrong conclusion. Ephesians 2:8-9 shows that we do not become Christians by works, for salvation is by grace through faith, but then in verse 10 we read these words, "For we are His workmanship created in Christ Jesus for good works, which God prepared beforehand that we should walk in them." Doing does not bring about salvation but salvation will bring about doing.

It is important for the believer to understand that he too must stand before God to be judged. This judgment is not regarding whether he will be saved or not. At the time of this judgment he will already be in heaven. This

judgment is called the judgment seat of Christ. And at the judgment seat of Christ we will be judged for all our doing or not doing, i.e. our works (1 Cor. 3:11-15).

Knowledge should result in doing and doing should result in teaching (Heb. 5:12). I must know before I do. And I must do before I teach (Acts 1:1).

35. What is the duty of Christians in all they do, in word or deed?

All things whatsoever ye would that men should do to you, do ye even so unto them (Matt. 7:12).

The question is what the believer's duty is in everything he does, whether it be in words or in actions. Matthew 7:12 tells us what to do but not how to do it. However, Colossians 3:17 does tell us that everything we do we are to do in the name of the Lord Jesus in thanksgiving. *And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him (Col. 3:17).* That is instructive. If I cannot do something in the name of the Lord Jesus I ought not to be doing it.

1 Corinthians 10:31 is also a helpful verse to the question raised by the Catechism. Paul writes, "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God." In the context of that verse Paul has given teaching with regard to eating foods offered to idols. Then he says that such things and *whatever* the Christian does is to be done to the glory of God. Oh Lord, help us to do this!

36. What should we say when we have done all things?

We are unprofitable servants: we have done that which was our duty to do (Luke 17:10).

The position of a Christian before the Lord is that of a servant or bond slave (Gr. *doulos*). The word in this passage translated *unprofitable* is the Greek word for useless or worthless. I think this may have to do with return in comparison to cost. If I gave the life of my son for someone, what could that person do in return that would be worth more than it cost me? No matter how great my service for God, could I ever say my life, my ministry had brought profit to Him over and above what it cost Him to purchase me (1 Pet. 1:18-19)?

(See also Exodus 21:1-6; Luke 17:7-10; Matthew 8:5-9; Phil. 2:5-8.)

REVIEW THE REDEMPTION OF MAN

Chapter 4 sections IV-VI

1. The first issue discussed under question 22 regarding church discipline is a personal matter. In such cases one Christian is offended by another. How are such matters to be dealt with?

2. The second issue requiring church discipline in your notes has been called public matters.

a. How are serious public matters to be dealt with?

b. How are less severe matters to be dealt with?

3. The third area needing discipline in the church is heresy. How is this to be dealt with?

4. Do a personal evaluation of your own prayer life. Rating it 1-10, answer for yourself where you think you are. Are you satisfied with your prayer life? Ask yourself, "How could I improve my prayer life"?

5. Explain each of the following Greek words in a sentence:

a. proseuchee

b. deesis

6. Why are we instructed to pray in Jesus' name?

7. What part of the Lord's prayer is most meaningful to you? Be prepared to share.

8. Study the section on Knowing and Doing. What kind of knowledge do you think the Catechism writer had in mind?

- General knowledge
- Spiritual knowledge
- Both general and spiritual

Explain why you chose the answer you did.

9. What is knowledge?

10. Explain the two different kinds of revelation.

11. According to your teacher, what is education?

12. In order for knowledge to be most beneficial, what must it be tempered with?

13. When one becomes a Christian he does not need a teacher any more according to 1 John 2:27.

True False Explain:

14. Try to explain what is meant by this saying, "It is what you learn after you know everything that really counts."

15. List three benefits you see in gaining:

a. Spiritual knowledge

b. General knowledge

16. Explain this statement, "Doing does not bring about salvation, but salvation brings about doing."

17. Place the following words in their proper order:

___ doing ___ knowing ___ teaching

18. What should be the central focus in all we do?

19. Explain Luke 17:10 with regard to our being unprofitable servants after we have done all we ought to do.

Chapter 5

Future Destiny of Man

INTRO: In this last section in the Catechism, we are dealing with the doctrine of last things, called 'eschatology'. We may divide the doctrine of last things into two major sections. First, there is 'personal eschatology'. Personal eschatology has to do with what happens to me in the end. Personal eschatology for the church age believer begins either at death or the rapture. Then there is general eschatology. General eschatology deals with prophecies related to what is to happen in the future to all people. To prepare us to understand personal eschatology we will first study general eschatology according to the major views held by Christians.

The Catechism deals basically with personal eschatology. But to help us in our studies in eschatology it will be helpful to first give the major positions held on this subject, and then point out the position from which this teacher will be coming. In that way, when we talk about various matters that are related to time yet future, we can point those out on the time-line and thus get a better understanding of the whole subject.

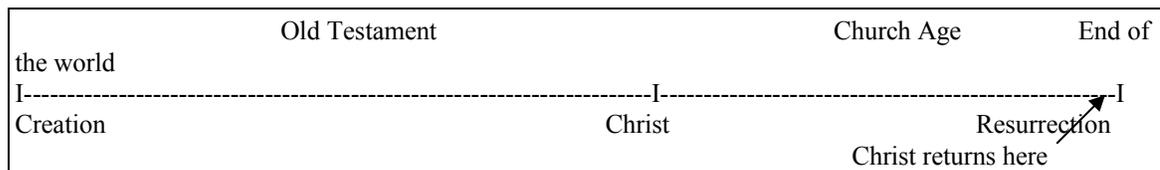
Now, the eschatology of the Catechism is approached from the end time view commonly accepted at the time it was written (1783). This was simply the amillennialism of Catholicism, out of which the Mennonites came. Shortly after the writing of the Catechism the doctrine of last things became a big topic in the Church and it underwent more thorough studies than had been done before in church history. Prophecy and eschatology began to be studied as had never been done before. While John Calvin refused to write a commentary on the book of Revelation, after the 1800s new commentaries on this book appeared regularly. One of the classic commentaries on Revelation, the best commentary of them all in my humble estimation, is written by an old order Mennonite, J.B. Smith.

In the last 100 years or so Mennonites have been divided on the issue of eschatology. While some hold to the old view of amillennialism, many others have changed to accept premillennialism. Amillennialism simply means there will be no millennium. Premillennialism says there will be a literal 1000 year reign on this earth with Jesus Christ as King (Rev. 20:1-9). Those who hold to amillennialism find the book of Revelation a book of mystery. Not only is the book of Revelation a mystery, but the words of the prophets of the Old Testament are largely meaningless.

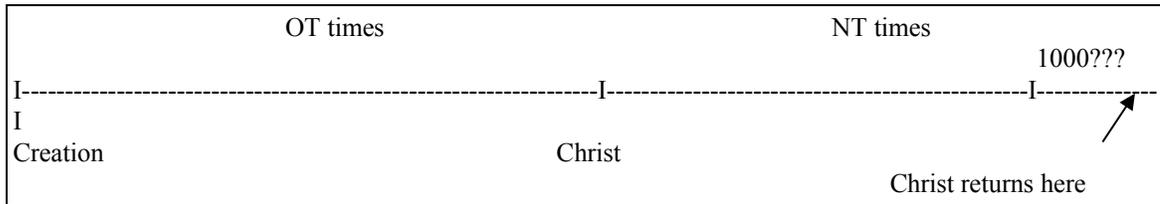
One of the big issues involved in determining whether one will be postmillennial, premillennial or amillennial is one's system of Bible interpretation. The amillennialist spiritualizes the meaning of many prophetic passages. The premillennialist holds to a literal, normal approach to Bible interpretation. I am solidly on the side of the normal, literal approach and thus am fully persuaded that premillennialism is correct. There will be a 1000 year reign by Jesus Christ on this earth as Revelation 20 says a number of times and these 1000 years are literally 1000 years in duration.

MAJOR VIEWS OF ESCHATOLOGY:

Amillennialism: The first view we will look at is called amillennialism. The teaching regarding millennialism comes from Revelation 20:1-6. These verses, if taken at face value prophecy that Christ will come and reign for 1000 years on this earth. The word 'millennium' is Latin for 1000. The term 'amillennialism' simply means, 'no millennium'. The amillennial view may be pictured like this:



Post-millennialism: The postmillennial view believes that Christians will make this world better and better and ultimately usher in a wonderful time of peace and prosperity. This is a time of indefinite duration. At the end of this time, Christ will come. Postmillennialism may be viewed like this:

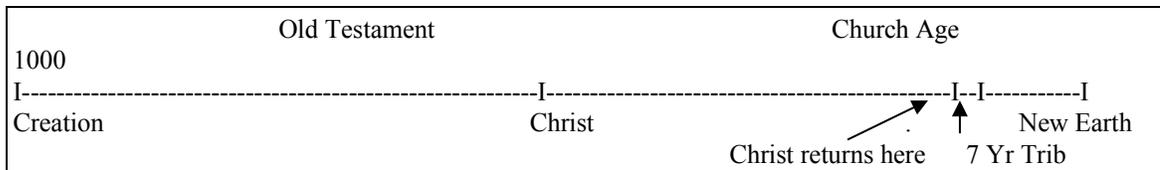


I would give one more word on eschatology before we go into the teaching of the Catechism. We are just now in a time where the church is shifting on its view on eschatology. Before world wars I and II, postmillennialism was on the rise. With two world wars, postmillennialism almost died out entirely. Today, this view, or one similar to it is on the rise. Eschatology is in disrepute in the church in general. Concerns to make this world a better place by caring for the earth are on the rise. Expectations of Christ's return are diminishing.

Post-millennialism, as I see it, has put on a new jacket and comes under the guise of new names but the essence of the views are basically post-millennial. It is worth becoming familiar with the following names which describe these new views: Kingdom Now, Dominion Theology, Reconstructionism, Restoration Movement and Liberation Theology. All amount to about the same things. The basic outcome is a social gospel with hopes of making this world a better place. The effort is to do away with disease, war, poverty, AIDS, global warming and so on.

Pre-millennialism: Premillennialism says that Christ will come to reign for 1000 years, just as Revelation 20:1-6 says. And it says that He will come before the millennium, and thus set up His kingdom and reign for 1000 years here on earth.

Premillennialism may be viewed thus:



It must be noted that in the premillennial view of Christ's return, Christians are divided as to whether Christ comes before the tribulation, in the middle or at the end. The view that Christ comes just before the tribulation is called the pre-trib view. The view that He comes in the middle is called the mid-trib view and the view that He comes at the end is called the post-trib view.

And with that introduction to eschatology in general, we are ready to look at the questions and answers to this last section in the Catechism which deals with personal eschatology. But before we do that, let me just in brief, share the key points why I hold to the pre-tribulational view. See next page.

1. At the rapture Christ's coming is unexpected. It is life as usual (Matt. 24:36-44).
2. At the rapture, the Lord comes into the clouds and air (1 Thess. 4:17).
3. At the rapture the righteous are taken to heaven (Jn. 14:3; 1 Thess. 4:13-18).
4. At the rapture only the saved are gathered to the Lord (1 Thess. 4:13-18; 1 Cor. 15:51-52; John 14:1-6).
5. At the rapture there is no judgment before the righteous reach their destination (1 Thess. 4:13-18).
6. At the rapture the unrighteous remain on earth and go into the tribulation (Matt. 24:40, 41; Luke 17:34, 35, 36).
7. At the rapture the righteous are removed from the earth (Jn. 14:3), while the unrighteous are left on it (Matt. 40-41).
8. At the rapture the bodies of the righteous are changed (Phil. 3:21; 1 Cor. 15:51-52; 1 Thess. 5:13-18) and they do not reproduce any more (Matt. 22:30; Mk. 12:25; Lk. 20:35).
9. At the rapture Christ comes for the Church (1 Thess. 4:13-18).
10. At the rapture, only the righteous are judged (Rom. 14:10-12; 1 Cor. 3:10-15; 2 Cor. 5:10).
11. At the rapture the righteous are taken to heaven and then judged (Rom. 14:10-12; 1 Cor. 3:10-15; 2 Cor. 5:10).

1. At the second coming life is anything but as usual (Lk. 23:30; Rev. 6:16; Matt. 24:21-31).
2. At the second coming He comes all the way down to earth (Matt. 25:31-46; Zech. 14:4).
3. At the second coming the righteous inherit the millennial kingdom on earth (Matt. 25:34).
4. At the second coming the righteous and the wicked are gathered before the Lord (Matt. 25:31-46).
5. At the second coming the righteous are first judged (Matt. 25:34-36).
6. At the second coming the unrighteous are removed from the earth and cast into hell (Matt. 25:46).
7. At the second coming the righteous remain on earth while the unrighteous are removed from it and cast into hell (Matt. 25:31-46).
8. At the second coming the bodies of the righteous are not changed and they repopulate the earth (Matt. 25:31-46).
9. At the second coming He comes from heaven with the Church (Rev. 19:6-14).
10. At the second coming the righteous and unrighteous are both judged (Matthew 25:31-46).
11. At the second coming, the righteous are judged and then told to come inherit the kingdom (Matt. 25:32-34).

1. What is the end of this natural life?

The end of life is death (Rom. 6:21; Ps. 39:5; 1 Cor. 15:26).

There are three kinds of death; physical death, spiritual death and eternal death. Physical death is the separation of the soul and spirit from the body. Spiritual death is the separation of man from God. Eternal death is the second death (Rev. 20:14; 21:8). Physical death occurs when the body and the spirit are separated. Eternal death, or the second death occurs when the body is reunited with the spirit and man is cast into hell fire. Spiritual death can be remedied by repenting and believing in Christ. Physical death will be remedied at the resurrection. Eternal death has no remedy. After Adam's sin, the first death comes without choice. However, the second death comes by personal choice. But we can happily conclude that God has not appointed anyone to eternal damnation. There is a solution to the death problem, and that solution is Jesus Christ.

The cause of death, of course, is sin. But the longer I study the Bible the more I think that physical death is due to being removed from the Garden of Eden. In Genesis 2:17 God told Adam that the day he ate of the tree of the knowledge of good and evil he would die. That death was spiritual, not physical. Some say that he did not die physically then but he began to die physically. But the text does not imply that meaning. It seems that man's body always needed an outside provision to maintain a consistent age. If man had everlasting physical life in his original state, of what need was the tree of life then? And why would there be a number of trees of the tree of life in the eternal state (Rev. 22:2)?

Genesis 3:22 indicates that even after sinning, man would have lived forever if he had eaten of the tree of life. In order to assure physical death, which is the only way to acquire the new body, God had to drive man from the Garden of Eden and the tree of life. So, though physical death is the result of sin, the immediate cause is that he no longer has access to the tree of life.

2. Must all men die?

Yes: it is appointed unto men once to die (Heb. 9:27).

It would be correct in general to say that all men must die. Hebrews 9:27 does not say that all are appointed to die. Mankind, in general, has been appointed to die. But some have avoided death, and still others will yet avoid death. John Bunyan, in his book called 'The Pilgrim's Progress' ends his story at physical death. At the end of their journey, Pilgrim and his friend Hopeful came to a place where they can see the celestial city, but between them and the celestial city was a river. This river is the river of death. For fear of the river they began to enquire if there was no other way to the city but through the river. Here is how they were answered, "Yes; but there hath not any save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound." For Christian and his friend, as for multiplied thousands of others, the way into the celestial city was accessible only by passing through the river of death. But, as I understand Bunyan, at the last trumpet, those who are alive at that time will also enter glory without experiencing death.

From 1 Thessalonians 4, we learn that at the rapture, believers will be caught up into the air without experiencing death (1 Thess. 4:17). However, something must happen to the body of those who are thus caught up and 1 Corinthians 15 tells us what that is (1 Cor. 15:51-54). When the believer is raptured, his change will be instantaneous (1 Cor. 15:51-52).

Some have speculated that those two witnesses who came down from heaven in the tribulation and then die in Jerusalem were Enoch and Elijah, and here they too, finally experience death (Rev. 11:3-10).

3. Does the soul die with the body?

No: the soul is immortal, which no man is able to kill (Matt. 10:28).

Every person, from the moment of conception, has unending existence. The body may be killed, but the person himself has endless existence, for the real person resides in the soul and the soul is a non-material entity.

Contrary to our thinking it is not the body to which appetites are ascribed in the Bible. It is the soul that has the appetites but they are satisfied through the body (Deut. 12:15-21; 14:26; Matt. 6:25; Lk. 12:16-21). It is the center of all activities before they are done in the body or spirit. It is the home of the heart, the mind, the conscience, the bowels (a reference to the emotions, Gen. 43:30; Phil. 1:8, 2:1), the kidneys (Rev. 2:23) and the self. Thus, when we die, we still see and hear etc...

In Luke 16, the story of the rich man and Lazarus, we learn that after death people still think and talk and remember and see and feel. So the soul does not die, like the body. In Revelation 6, when those who had died for their faith and were under the altar, they had all their senses after death as well (6:9-11).

I might add here as well that there are those who promote the teaching that the soul sleeps after death. But soul sleep is also unbiblical as the above references clearly indicate.

4. What becomes of the soul after death?

This is shown in the story of the rich man and Lazarus (Luke 16:19-26).

The state of both the wicked and the righteous after death may be divided into two sections. There is the intermediate state and the final state. The intermediate state has to do with the state of the dead prior to the resurrection of the body. The final state has to do with the state of man after the resurrection.

What does the Bible say about the intermediate state? The Catechism points us to Luke 16:19-26. Here we learn a number of things with regard to the intermediate state. We learn for instance, that at the death of the righteous, angels are sent to conduct the believer into glory, a place called Abraham's bosom (22). We learn further that the unbeliever goes to hades (23). We will discuss that later. We learn that the unbeliever enters a place of torment (Luke 16:24; 2 Peter 2:9). The believer, on the other hand, goes to a place of comfort (25). We learn further that after death, memory and the senses are still present. That is so because they are part of the soul, not of the body, for in the intermediate state man does not have a body.

It is my view that the term used in the OT which refers to the intermediate state is *sheol*. This word has been translated (in the KJV) as *hell* thirty one times, as *grave* thirty one times and as *pit* three times. It refers to the bodiless state. It is a state both good people enter at death (Gen. 37:35) as well as bad people (Num. 16:30). In the NT the corresponding word is hades. The rich man entered hades at death (Luke 16:23), and Jesus too entered hades at death (Acts 2:27). In my understanding both the OT *sheol* and the NT *hades* refer to the bodiless state.

Thus we see that both saved and unsaved alike enter the intermediate state at death. But at death, the unsaved who enter the intermediate state go to a place called *gehenna*. The term *Gehenna* comes from the name of the valley of Hinnom, south of Jerusalem. It came to have evil connotations because of the pagan rites that took place there such as child sacrifices (2 Kings 16:3; 23:10). The Prophet Jeremiah prophesied that God's judgment would fall there (Jer. 19:6f). Eventually the name of this valley came to stand for the eternal place of punishment which in English we call hell. The term *Gehenna* with this meaning is used twelve times in the NT (Matt. 5:22, 29-30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Luke 12:5; James 3:6).

There is a view held by some which may have some merit. The view is put forth that prior to the ascension of Christ hades was a two compartment place in the earth. One compartment was the place of torment for the departed unsaved and the other was the place of the saved (referred to in Luke 16 as Abraham's bosom). When Jesus died He descended into the heart of the earth (Eph. 4:8-10), there He preached to spirits in prison (1 Peter 3:18-20), then He took the place called Abraham's bosom with all the saved dead and ascended, taking them to

the place we now call paradise (Eph. 4:8-10). Some say that the preaching to the spirits in prison was to proclaim victory to the demons and the lost while others say it was to give the lost a second chance. The second chance view must immediately be discredited. That is totally unbiblical.

My personal conclusion is that the ascension to the lower parts of the earth refers to either the descension of Christ to earth at birth or to the burial of Jesus Christ. The latter better fits the words "...lower parts of the earth." The preaching to the spirits in prison I believe refers to the preaching of Noah of the message of Christ given through the Holy Spirit when Noah preached to those who are now spirits in prison because of their unbelief.

My view then is that at death man enters the intermediate state. The righteous who enter the intermediate state go to paradise which is situated in heaven and the unrighteous go to hell which is situated in the heart of the earth.

5. Will there be any in the last day that will not die?

Yes: but they shall be changed into the state of incorruption (1 Cor. 15:51-52).

We have looked at the intermediate state, an event that befalls all mankind. The question now is whether all mankind will enter the intermediate state. In other words, will no one be left alive on earth when Jesus returns? Must all enter the intermediate state or will some be left alive until the last day who will not die? The Biblical answer of the Catechism is that not all will die. Some will be alive when Jesus returns. The appropriate reference given to the answer is 1 Corinthians 15:51-52, "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed -- in a moment, in the twinkling of an eye, at the last trumpet..."

John Bunyan, in his allegory, *Pilgrim's Progress*, ends his story at physical death. In this account, Pilgrim and his friend Hopeful came to a place where they can see the celestial city but between them and the celestial city is a river. This river is the river of death. For fear of the river they began to enquire if there was no other way to the city but through the river. Here is how they were answered, "Yes; but there hath not any save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound." For Christian and his friend, as for multiplied thousands of others, the way into the celestial city was accessible only by passing through the river of death.

This again leads us to the question as to what will happen to those who remain alive when the Lord comes for His Church. The answer is that their bodies will undergo an instantaneous change. In 1 Thessalonians 4:16-17 Paul says, "...And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them..." The words translated 'caught up' come from the word *harpazo*. It occurs 13 times in the NT and it is worth considering this word as used in Acts 8:39; 2 Cor. 12:2-4; Rev. 2:5 in light of its use in the verse above.

I

The Resurrection of The Dead

6. Will the dead rise again?

Yes: there will be a future resurrection of the just and the unjust (Acts 24:15).

The Catechism, having dealt with death now takes us to this question, "Will the dead rise again?" Man, in the intermediate state, is incomplete. But the body of sin cannot inherit the kingdom of God and therefore must die. Yet it will be raised again to life. The righteous will enjoy the new heaven and the new earth. Eternity will be enjoyed by the believer in the body (Read Revelation 21-22 for a description of eternity for the believer).

But, the Catechism, in its dealing with this subject, does so from an amillennial perspective. In this view, there is one general resurrection. In the amillennial scheme, when Jesus comes, both the just and the unjust are

resurrected and then judged. The resurrection of the just and of the unjust is referred to in Luke 14:14, like this, "And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just." Acts 24:15 says, "I have hope in God, which they themselves also accept, that there will be a resurrection of *the* dead, both of *the* just and *the* unjust." The resurrection of these two bodies of people are further called the resurrection of life and of damnation or shame. Jesus said in John 5:28-29, "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation." Daniel 12:2 says, "And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame *and* everlasting contempt." These resurrections are further called the first and last resurrections. Revelation 20:5-6 says, "But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Now it is important to realize that these two groups, the just and the unjust, are not both resurrected at the same time. This becomes evident when Revelation 20:5 speaks of the first resurrection. It happens first! Next, it is important to understand that the first resurrection does not happen all at one time. 1 Corinthians 15:22 indicates that, as in Adam all die, so in Christ all shall be made alive. Verse 23 then tells us that each one is raised in his own order: Christ the first-fruits, then those who are His at His coming and then those who are raised at the end. The word 'then' at the beginning of verse 24 is important. Pentecost quoting Vine says, "...the word rendered 'then' is not *tote*, then immediately, but *eite*, indicating sequence in time, 'then' after an interval e.g., Mark 4:17, 28 and verses 5 and 7 of the present chapter. The interval implied here in verse 24 is that during which the Lord will reign in His Millennial Kingdom of righteousness and peace" (Things To Come, pg. 407).

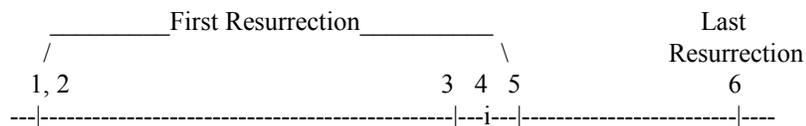
7. When will the dead rise?

On the last day. For the trumpet shall sound, and the dead shall rise incorruptibly (John 6:39; 1 Cor. 15:52-53).

In the amillennial scheme there is one general resurrection at the end of the world in which both the just and the unjust are raised. In the premillennial scheme, the resurrection of the just takes place first. And Paul tells us in 1 Corinthians 15:22-24 that there is an order in which these resurrections take place. In the resurrection of the just we have the following resurrections:

1. The resurrection of Christ (Matt. 28; Mark 16; Luke 24; John 20; 1 Cor. 15:23).
2. The resurrection of some shortly after Christ's resurrection (Matt. 27:52).
3. The rapture, when Christ calls the Church home (1 Cor. 15:52).
4. The resurrection of the two witnesses (Rev. 11).
5. The resurrection of the Old Testament saints (Dan. 12:2).
6. The resurrection of the tribulation saints (Rev. 20:4).

We might picture the first and last resurrections as indicated below. In this diagram the first resurrection spans a time of over 2000 years. This answers the question, "Why will the dead rise?" from a premillennialist perspective.



8. Who will raise the dead?

God shall raise up the dead, by Christ Jesus (2 Cor. 4:14).

The answer as to who will raise us from the dead is that it will be God, but He will do this through Jesus Christ. All modern versions in this text read that He will raise us *with* Jesus. The Catechism was originally written in German and the Bible used was Luther's German version. Luther's German here reads that God will raise us *durch Jesum*, through Jesus. The textual basis for Luther's translation and that of the KJV is the majority text which I also prefer. If this text is correct then God will raise the dead *by* or *through* Jesus Christ.

II Judgment

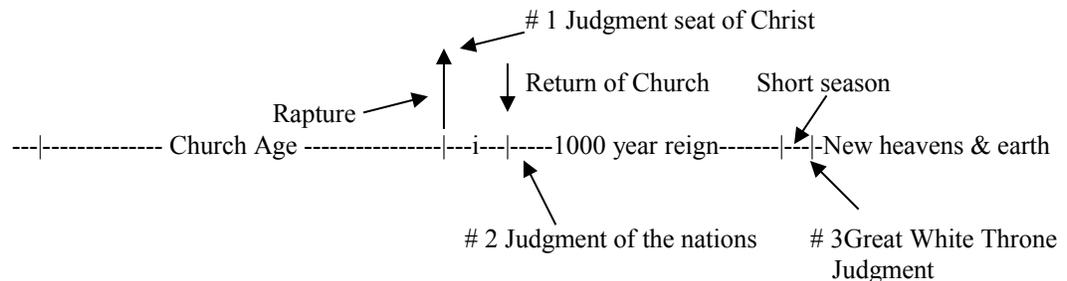
9. What will follow the raising up of the dead?

There will be a day, in the which God will judge the world in righteousness. Then we must all appear before the judgment seat of Christ (Acts 17:31; 2 Cor. 5:10).

Because of the amillennial view of the writer of the Catechism the topic of judgment is treated like that of the resurrection, namely, at the end of time there is one general judgment. First is the resurrection, and then the judgment. However, it is almost, if not entirely impossible to view all passages of judgment as taking place at the same time. So, as with the resurrection, and that there is not one general resurrection; so it is with the judgments of God. The following with regard to judgment has been taken from a series of messages I did called, *Pilgrim's Progress: The Journey Of The Church Age Believer*"

The Bible teaches that all of mankind will be judged someday (Hebrews 9:27). However, the judgment of the saved and the unsaved is not the same judgment. There are two types of judgment. There is the legal type of judgment where it is determined if the one judged is guilty or not and what punishment he will receive. We are all familiar with this type of judgment. There is another type of judgment and this is the judgment used in athletics. Here rewards are given. Now these two judgments are as different as night and day. The one determines the degree of punishment to be given while the other determines the extent of rewards to be given. The one is for evildoers, the other is for well doers.

Furthermore, there are three formal, future judgments. The first judgment happens after the rapture, and is what is called in Scripture, the judgment seat of Christ. Here, believers of the Church age are judged. The second judgment is the judgment of those who are left alive at the end of the tribulation, and though not explicitly stated, is most likely that all the OT saints are resurrected here along with those who died as Christians during the tribulation. The last judgment is the judgment of all the unsaved. We will consider these one at a time. The judgments may be visualized in the diagram below:



1. The judgment seat of Christ

The first judgment then is the judgment seat of Christ, where the believer of the present Church age is judged. In this judgment only the believer is judged. This judgment takes place, as I understand the

Scriptures, shortly after the rapture of the Church (Romans 14:10; 1 Cor. 3:10-15; 2 Cor. 5:10). Second, there is the judgment of the nations which takes place at the end of the tribulation (Matthew 25:31-46). In this judgment both believers and unbelievers will be judged, but only living people are judged in this judgment. The third and last judgment is what is called the great white throne judgment. This is found in Revelation 20:11-14. Here all the unsaved dead are judged. Thus, in the first judgment, only believers are judged. In the second judgment both believers and unbelievers are judged. In the last judgment only unbelievers are judged.

Now there is something very significant about all three of these judgments. First, judgment is never given to determine if one enters heaven or hell. Whether one goes to heaven or to hell is determined, not by judgment but by personal decision in this present life. This is very important because whether I go to heaven or not is not determined by the amount of good works or bad works one has done (Eph. 2:8-9; Romans 11:6). It is determined by whether I have accepted Christ as my Savior or not! Second, each one of these three judgments is based on individual works. These works do not determine one's destiny, rather they determine the extent of punishment for the wicked or the extent of the rewards received by the righteous.

Let us consider the first of these three judgments called the judgment seat of Christ. When the Bible speaks of the judgment seat of Christ it never mentions non-believers. This is a judgment for believers. Also, it is only right that believers should be judged for their works. Some believers give their life in service to God. Some lose their life in service to God. Some give very little of their time or money or talent to the Lord. Would it be fair that they would all receive the same at the judgment seat of Christ? Of course it would not. And we might ask this Old Testament question: "Will not the judge of all the earth do right?" There is only one answer to that question.

Now let us consider the basis of this judgment. This may be surprising to many Christians, but the basis of this judgment is works. Again, let me remind you that we are not judged to see if we go to heaven. At the time of this judgment the believer is already in heaven. So that obviously is not the purpose. This is a judgment where our future rewards are given based on the works we have done in our earthly life.

Notice in 1 Corinthians 3:12-15 the occurrence of the word *work* and *build*. "According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ.; Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's works of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as by fire." If the work is not a good work the fire will destroy it, if it is good it stands the test of the fire. We will see later what makes a work good or bad.

In 2 Corinthians 10:5 we find again that the judgment is based on whether the work is good or bad. So, clearly the basis of this judgment is the believer's works. These works do not determine heaven or hell, they determine rewards, as these passages clearly teach.

What are good works? Well, consider the following passages to find what God considers good works. Our testimony for Christ (Philippians 2:16). Our suffering for Christ (1 Peter 4:13). Our faithfulness to Christ (Luke 12:42-43; Revelation 2:10). Our service for Christ (1 Corinthians 3:8; Hebrews 6:10). Our generosity for Christ (2 Corinthians 9:6; 1 Timothy 6:17-19). Our exercise of spiritual gifts (Matthew 25:14-28; 1 Peter 4:10). Our self-discipline (1 Corinthians 9:24-25). Our leading souls to Christ (1 Thessalonians 2:19)

2. The judgment of the nations

The next judgment chronologically, is the judgment of the nations. This is found in Matthew 25:31-46. Verse 31 describes Jesus' return to earth at the end of the tribulation, not at the rapture. All the people who remain alive at the end of the tribulation, which will be a small part of those who entered this time, will be judged in

this judgment. It is important to notice that these people are not divided into two groups on the basis of what they DID, namely works (as it seems at first sight). Rather, they are divided into two groups on the basis of what they ARE, namely sheep or goats. So they are divided into two groups on the basis of what they are and then they are judged according to what they did (the righteous 34-36, and the unrighteous 41-43).

In verse 34 the righteous are given this invitation, "Come you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." In Matthew 6:9-13 Jesus taught His disciples to pray for this kingdom with these words, "...Your kingdom come. Your will be done on earth as it is in heaven...." In Matthew 25 this kingdom comes and in this kingdom His will, will be done on earth as it is in heaven, for Jesus Christ will be the ruler of this kingdom. This of course is the millennial kingdom spoken of in Revelation 20:1-6.

Now it is not explicitly stated that OT saints are resurrected and judged here. But it is my view that they are resurrected and judged at this time, along with the tribulation saints. This resurrection and judgment are spoken of in Revelation 20:4-6. In the first sentence there are two pronouns hard to identify. It says, "And I saw thrones, and they sat upon them, and judgment was committed to them." The question is, to whom do the pronouns *they* and *them* refer? Pronouns usually refer to the nearest antecedent, that fits the context. The nearest possible antecedent in this case is the Church that comes with Christ on white horses in chapter 19. If that is so, it would answer a very interesting question raised by Paul in 1 Corinthians 6:2. Here is the question: when will NT saints judge the world? And the text that best answers this question is Revelation 20:4. As I understand the verse, judgment is committed to them, that is they are given the task of carrying out the judgment that has been decided on by God (see also Matt. 19:28).

3. The great white throne judgment

There is yet one more judgment given in Scripture. During the millennium thousands upon thousands of people will be born. These people will all need to make their own decision for Christ. During the millennium Satan is bound (Rev. 20:1-3). After the thousand years are over he is turned loose on all these people who have been born in the millennium and will deceive them by the thousands, possibly millions (Rev. 20:7-9). After this comes the judgment we call the Great White Throne judgment (Rev. 20:11-15). In this judgment there is no indication of any Christians being present. Also, all the remaining dead are resurrected (20:12). After the judgment is over they are all cast into hell in their resurrected physical bodies. This is called the second death (20:14). Again, they are judged according to their works (20:13). From Luke 12:42-48 we learn that those who go to hell will suffer in direct proportion to what they have done in life.

10. Who will then be the judge?

Jesus Christ, the Son of God. For the Father judgeth no man, but hath committed all judgment unto the Son (John 5:22-27).

As I see it, when judgment is to be executed God determines the judgment, but He commits the execution of that judgment to His Son Jesus Christ. And yet, in light of this, there is an amazing passage of Scripture. It is found in 1 Corinthians 6:2. When believers were taking believers to the judgment courts of the land before the unsaved Paul severely reprimanded them. In 6:2 he said, "Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain to this life." We are not given specific details as to when and where this will take place, but with regard to judging unbelievers, I believe this will take place at the end of the tribulation as recorded in Revelation 20:4. Now this verse says that, "...judgment was committed to them..." As I see it, God determines all judgment, but He delegates to the Son the execution of that judgment, and the judgment that takes place at the end of the tribulation is further delegated to believers to execute. This judgment was committed to them.

11. How will this take place?

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left (Matt. 25:31-33).

Since the Catechism is based on the amillennial view of eschatology, the view is that Matthew 25 takes place at the end of the world. This is the one general judgment. We have already covered the three formal judgments in question 9.

12. Will there be respect of persons?

With him there is no respect of persons; for he will render to every man according to his deeds (Rom. 2:6, 11).

The answer to this question holds true in every judgment. There will be no respect of persons in any of the judgments. Also, every judgment will take into consideration man's works, or deeds. Everyone, whether Christian or non-Christian will give account of their life. The wonderful thing for the Christian is that forgiven sins will never be brought up in the judgment. They have been removed as far as the east is from the west.

13. Will men be judged only according to their works?

Every idle word that men shall speak, they shall give account thereof in the day of judgment (Matt. 12:36).

We must be clear on this one thing, and that is that every formal judgment is according to works, but these works do not determine if one will be saved or lost. That judgment is made in life by man, when he either accepts or rejects God's gracious offer of salvation. But the righteous will be judged by their works to determine their rewards, and the unrighteous will be judged by their works to determine their punishment. However, this question asks whether judgment will *only* be according to works. And the answer is that it will also be based on man's words.

I have classed words as 'the good, the bad and the ugly'. That title comes from an old Western movie. But words can be classed as the good, the bad and the ugly as well. There are many wholesome and edifying words. Then there are many words that are bad. They contaminate the mind with sin and bring forth bad things. But then there are ugly words, and Matthew 12:36 calls them 'idle' words. These are not good and not evil in that sense, but they are useless words. The word *idle* in this text is *argos*. The root word is *ergon*, a *work*. *Argos* is *ergon* negated and thus is inactivity and means idle, unfruitful or barren. Idle words are ineffective or worthless words and someday we will give account of every worthless or useless word we have spoken! Sometimes, without thinking, we might use words like gosh, or golly, and think them harmless. But they are a form of using the Lord's name in vain. All vain, tainted and idle words should be banned from our vocabulary. Some day we must give account for every idle word. The way to avoid meeting all those in the judgment is first to repent of all those words we have used, and then refrain from ever using them again. As Christians, we need to clean up our language act.

14. Will the hidden thoughts be judged too?

The Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and thus judge the hidden things of men (1 Cor. 4:5; Rom. 2:16).

15. In what manner will sentence be pronounced?

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world...Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels (Matt. 25:34-41).

This question is answered in question 9. Since there are three separate formal judgments, each one must be considered individually as we have done already.

III Rewards and Punishments

17. What will be the fate of the ungodly?

They shall be punished with everlasting banishment from the presence of the Lord, and from the glory of his power (2 Thess. 1:9).

As I reworked this last section of the Catechism I changed question 16 and 17 around. The reason for this is that I wanted to end the Catechism like the Bible does. It gives the judgment and final destination of the unjust in chapter 20 of Revelation, and then in chapters 21-22 it gives the final destination of the righteous. Thus the Bible ends on a the most positive note it possibly could. By switching questions 16 and 17 around, we will do the same in the Catechism.

In this question we are now dealing with the fate of the unsaved, the ungodly. Now, the first judgment that is made upon lost mankind happens when they sin. They are now judged as sinful and thus condemned to hell. At death, they meet their punishment (Luke 16:19-31). The second judgment for lost mankind happens to those who are unsaved and are alive at the end of the tribulation. At the end of the tribulation they too are judged and meet the consequences of unbelief when they are cast into hell (Matt. 25:41-46). The third judgment of lost mankind happens after the millennium and the short season when Satan is loosed for a short season (Rev. 20:7-15).

The fate of the ungodly is to be eternally separated from God in a place referred to as Gehenna, or hell. (Matt. 5:22, 29-30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Luke 12:5; James 3:6). Surely this horrible place is hard to describe. I believe that hell is in the center of the earth. The Bible describes hell as being down. Furthermore, seven times in the book of Revelation hell is described as a bottomless pit (9:1, 2, 11; 11:7; 17:8; 20:1, 3). Since the earth's center is the place gravity exists and since the earth's center is a mass of molten materials existing in darkness, it seems to fit the description of hell.

Imagine a place of such extreme heat that it melts rock into flowing lava; a place that is the center of gravity and thus a bottomless pit and yet is a place of outer darkness (Matt. 8:12). Furthermore it is a place of everlasting punishment (Matt. 25:46), everlasting chains (2 Thess. 1:8), pit of the abyss (Jude 7), eternal destruction from the face of God (2 Thess. 1:9), the second death (Rev. 21:8). This is the fate of the ungodly. Surely this description should not only make us flee the wrath to come and eternal hell fire, but should cause us to deliver as many as we possibly can from such an end!

16. What shall be the final reward of the faithful?

They shall enter eternal life, free from all sin. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes (Rev. 7:15-17).

This third section of eschatology deals with rewards and punishments. Question 16 deals with the rewards of the faithful and question 17 with punishments. But, since there is not one general judgment, but there are several, so

the rewards and punishments do not all happen at one time. The very first judgment that takes place is when the believer repents of his or her sins and receives Christ as Savior. Here, the believer is declared righteous! This is justification, which is a legal term. And so, it would seem to me that the very first reward any believer who dies receives is to be ushered into heaven. Since this is not earned, it is awarded. We see this in the account of the rich man and Lazarus (Luke 16:19-31). We further see this to be true of the martyrs during the tribulation (Rev. 6:9-11).

The second judgment, after which rewards are awarded is the judgment seat of Christ which happens in heaven after the rapture. The purpose of the judgment seat of Christ is to judge people according to their works and reward them accordingly. Should it seem incredible then, that the Christian should receive rewards according to his works? Various crowns will be given out at the judgment seat of Christ. There will be the crown of life (James. 1:12; Revelation 2:10). The faithful life will result in receiving the crown of life. This is a crown, I believe, every believer will have. In order to go to heaven one must be called, chosen and faithful (Revelation 17:14).

There will be the crown of righteousness (2 Timothy 4:8). On numerous occasions Jesus warned his disciples to watch. The reason He gave was that they would know neither the day or the hour of the coming of the Son of Man. Those who have done this in life and have longed for His appearing will receive a special reward, the crown of righteousness.

Then there will be the incorruptible crown (1 Corinthians 9:25). J. Oswald Sanders, a man I have heard speak on a number of occasions and from whom Radio Bible Class printed the booklet, *Just Before Heaven*, says that the Olympic event Paul is speaking about in 1 Corinthians 9:24-27 is the pentathlon. This is an event that included five sports. According to Encyclopedia Britannica these were: a 200 yard race, long jump, discuss throw, javelin throw and a wrestling match between the top two of the four other events. Paul is writing to the Corinthians. Corinth is very close to where the original Olympics took place. Paul informs them that these Olympic competitors were temperate in all things to win a corruptible crown but we run and fight for an incorruptible crown.

It is interesting that the crowns mentioned in each of these passages is not a *diadem* crown as we would imagine. You may be imagining a crown of gold and studded with precious stones. However the word for crown in each instance here is the Greek word *stephanos*. We get the name Stephen from this type of crown. The crowns that were won at the Olympics were *stephanos* crowns not *diadem* crowns. The *stephanos* crown was a garland of leaves fashioned into a head piece. It was truly a corruptible crown. In a few days the glory of that crown was gone.

Another crown spoke of in Scripture is the Crown of rejoicing (1 Thessalonians 2:19). This is the crown of the soul winner. The Thessalonians were converted under Paul and he said they would be his crown of rejoicing when the Lord returns. Proverbs 11:30 tells us that the soul winner is a wise person. His will be the crown of rejoicing.

The last kind of crown mentioned in Scripture is the crown of glory (1 Peter 5:1-4). In this passage Peter speaks to shepherds or pastors and encourages them to shepherd the flock as overseers. The service of the shepherd is not to be by constraint. It is not to be for dishonest gain. Furthermore, the shepherd is not to lord it over the people under their care. He is to lead by example, and that is the true picture of a shepherd. The shepherd who leads like this will receive the crown of glory which will not fade away.

Here on earth when people win in the Olympics it is often cause for pride of person or country. How different is the picture in heaven after Christians receive their crowns. In Revelation 4:9-11 we see the victorious Christian victors with their crowns. But the interesting thing is that they cast their crowns before the One who sits on the throne. There is no personal pride. All glory and honor are granted to the One on the throne.

In concluding this section on crowns we need to note that the Scriptures teach that a person could earn a crown in this life and lose it by disobedience in this life. 1 Corinthians 3:15 warns that some will suffer loss at this

judgment. The Apostle John writes in 1 John 1:8, "Look to yourselves, that we do not lose those things we worked for, but that we receive a full reward." Then in Revelation 3:11 the same apostle writes, "Behold I come quickly! Hold fast what you have, that no one may take your crown." And the Apostle Paul warns in Colossians 2:18 to, "Let no one defraud you of your reward." Clearly, from these passages we are taught that crowns once earned, may be lost.

I believe that among the rewards given to Church age believers, will be rewards that have to do with reigning with Christ in the millennium. Some saints will be rewarded by being placed in positions of honor during the millennium. The apostles are told by Jesus Christ in Matthew 19:28 that in the regeneration (the millennium) they will sit on twelve thrones and will judge the twelve tribes of Israel. In the parable of the talents (Matthew 25:14-30) those who were faithful with what they were given to work with were made rulers in the millennial age according to their work. In another parable the faithful are given authority over cities (Luke 19:11-27) in direct proportion to their faithfulness.

The third judgment after which rewards are given is found in Matthew 25:31-40. Here, all those who remain alive after the tribulation will be judged and rewarded. In verses 33-40 we have the rewarding of the righteous, and their reward is to enter the kingdom prepared for them from the foundation of the earth. Now the Church age believers come down from heaven at the end of the tribulation (Rev. 19:6-16) and they will receive positions according to the faithfulness of their lives in their lifetime as well (See Matt. 19:28; Rev. 20:4, 6). All those who have part in the first resurrection will live and reign with Christ in the millennium. This millennium is the kingdom prayed for in the Lord's prayer and it is also the hope of the OT believer. It is this kingdom the disciples asked Jesus about just before He ascended to heaven (Acts 1:6). For those of us of the Church age, what we do while we live will be of tremendous consequence when we enter heaven, the millennium, and eternity thereafter.

So, all of these various rewards of the faithful are not their final reward. The final reward of the faithful is to enter the new earth and to live in it for all eternity (Rev. 21-22).

18. What lesson have we in conclusion to learn from all this?

We should learn from all this that heaven and earth shall pass away, in a time and hour unknown to man; and that the Lord will then appear in judgment to give to every man according to his works. Therefore, we should always watch, and be ready, lest the day of judgment come upon us unawares, and always be ready to meet the Lord with joy, and to remain with him unto all eternity. Amen.

The amillennialism is apparent in the answer given above. But certainly it is a good reminder to watch and always be ready for the return of Jesus Christ. Jesus warned the disciples on a number of occasions to watch. Mark closes the thirteenth chapter with these words spoken by Jesus when discussing prophetic issues, "And what I say to you, I say to all: Watch!" No more important warning could be given to the Church age believer than the warning to watch. It is possible to live for Christ for years, even to suffer for Him, and at the end forfeit it all through sin.

Only one life, 'twill soon be past;
Only what's done for Christ will last!

In light of eternity future, what lesson should we learn from all that we have covered in the Catechism? The pleasures of sin are but for a very brief season and are not worthy to be compared to the glory that follows for those who forego those pleasures here. For those who give their lives in martyrdom, or those who suffer tremendous pain in their physical bodies, eternity will cause all those things to not even be worthy of comparison. So Paul says in Romans 8:18, "For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed hereafter." In the context he is talking about the glories of the millennium, when the whole creation will be lifted out of the curse. But that is but a very small portion of all that follows after that, and that is even much more glorious than the millennium!

The Catechism began with this very important question: What should be our chief aim in life? And the answer given is: To live in God's fellowship, enjoy His favor, and obtain eternal happiness hereafter. The reference given is Matthew 6:33, which says, "But seek first the kingdom of God and His righteousness, and all these things shall be added to you." Surely it is appropriate to ask the very first question the Catechism poses right here: What should be our chief aim in life? Then it is appropriate to reconsider the answer: To live in God's fellowship, enjoy His favor, and obtain eternal happiness hereafter. We put this answer yet more precisely that our chief aim in life should be to glorify God. And when we consider all the doctrines studied and then what happens to the righteous and the unrighteous, we can only say with Paul, "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His s and His ways past finding out!" (Rom. 10:33). And again, "Who has known the mind of the Lord that he may instruct Him?" (1 Cor. 2:16). Amen, and Amen.

REVIEW THE REDEMPTION OF MAN
Chapter 5 sections I-III

1. Explain in brief:

Amillennialism:

Postmillennialism:

Premillennialism:

2. Briefly explain the three views regarding when the rapture occurs in premillennialism.

3. Give the three kinds of death spoken of in Scripture and explain briefly what they are.

4. What remedies are there for each of the three kinds of death?

5. According to your teacher, what is the cause of physical death?

6. Explain on what ground your teacher believes that the appetites and senses experienced in the body are not part of the body, but of the soul.

7. After death a person enters the intermediate state. According to your teacher:

a. What Hebrew word speaks of the intermediate state?

b. What Greek word speaks of the intermediate state?

c. What is the intermediate state according to your teacher?

8. Both good and bad people go to sheol or hades.

True False

9. From our studies, would you conclude that 'hell' is an accurate translation of the words sheol, or hades? If not, why not?

10. What two views were presented with regard to 1 Peter 3:18-20.

11. Where do the righteous and unrighteous go during the intermediate state?

12. Give two Scriptures to prove that some Christians will be alive at the time of the rapture.

20. Explain who will be judged in each of the three judgments.

21. One of the purposes of the judgments is to determine the destiny of each person.

True False

22. What will form the basis of the judgment of both the righteous and the unrighteous?

23. What will good works benefit the believer?

24. Give several examples of good works.

25. In Matthew 25:31-46 it sounds as if one's destiny depends on what one has done. Explain why this is not correct.

26. In the Lord's prayer we are instructed to pray, "...Your kingdom come..." What is this kingdom according to your teacher?

26. The people born during the millennium will all be saved.

True False

27. Christians will be involved in judging the world and even in judging angels.

True False

28. God's judgment of people will be without respect of persons. Describe what that means in your own words.

29. What five crowns does the New Testament speak of that believers will receive and what is each for?

30. According to the Bible, what positions of honor will some Church age saints hold during the millennium?

31. What do you look forward to the most on the new earth?

32. When you desired to become a Christian, how much of that was due to a fear of hell?

33. What played a bigger part in your desire to become a Christian, a fear of hell or a longing for heaven?

34. Our Catechism began with the question about the main purpose of man on earth and we concluded that it is to glorify God and enjoy Him forever. In conclusion we were reminded that heaven and earth will pass away and

that we must all face judgment before the Lord. This should remind us at all times to be prepared for the coming of the Lord. Let us therefore conclude with the instruction of Jesus in Mark 13:37, "And what I say to you, I say to all: Watch!"