

Primer of Christian Doctrine

In the Form of Questions
and Answers

FOR THE USE OF SUNDAY-SCHOOLS, EPWORTH LEAGUES,
CHRISTIAN ENDEAVOR SOCIETIES, ADULT BIBLE
CLASSES, AND ALSO FOR A HELP TO
PRIVATE STUDY AND DEVOTION

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PREFACE.

1. This Primer of Doctrine is not intended for young children, nor for primary classes in Sunday-schools.

2. But it may prove very helpful in many young people's meetings where the main inquiry is, as it should be, after the essence of Christianity.

3. It may also be useful as a simple and comprehensive outline of Christian doctrine for any class of readers and students.

4. Its aim is to point out the principal teachings of Jesus Christ so as to embody in catechetical form the substance of the gospel.

5. It does not therefore attempt to cover all the doctrines of the Holy Scriptures.

6. The great fact is emphasized that Jesus Christ has fulfilled the law and the prophets, and has instituted a new and better covenant.

7. Care has been taken to omit nothing of fundamental religious value in the Christian faith.

8. Care has also been taken to incorporate a large number of the most precious texts of the Bible in order to facilitate and encourage the habit of fixing them in the memory.

9. It is thus possible that these questions and answers may also prove to be a helpful handbook of private devotion and study. The import of most of the texts cited is so evident that they need no other commentary or exposition than the meditations, inquiries, and conversations which the present arrangement is designed to suggest.

10. Whatever may be its imperfection as a statement of the essentials of the gospel of Jesus Christ, this booklet may perhaps contribute in some measure to promote catechetical study, and prompt more competent hands to prepare a better manual.

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The Lord's Creed.

I BELIEVE IN OUR FATHER WHO IS IN HEAVEN, WHOSE NAME IS HALLOWED, WHO LOVES US, AND GIVES US OUR DAILY BREAD, AND ALL GOOD THINGS.

I BELIEVE IN THE COMING AND KINGDOM OF OUR LORD JESUS CHRIST, WHO GAVE HIS LIFE FOR US, FORGIVES US OUR DEBTS AS WE FORGIVE OUR DEBTORS, AND TEACHES US TO LOVE OUR GOD WITH ALL OUR HEART, AND OUR NEIGHBOR AS OURSELF.

I BELIEVE IN THE HOLY SPIRIT, WHO HELPS US IN OUR TRIALS, DELIVERS US FROM THE EVIL, LEADS US INTO ALL TRUTH, AND WORKS IN US TO DO THE WILL OF GOD ON EARTH AS IT IS IN HEAVEN.

Primer of Christian Doctrine.

Section First.

INTRODUCTORY.

1. What is the Gospel?

It is the good news of salvation and eternal life in Jesus Christ.

2. What are the fundamental truths of the Gospel?

The doctrines of God, our Heavenly Father, of Jesus Christ our Lord, of salvation and eternal life in Christ, of the work of the Holy Spirit, the kingdom and coming of Christ, the resurrection and final judgment of all men.

3. Where do we learn the facts and teachings of Jesus Christ?

In the various books of the New Testament, but more especially in the four Gospels of Matthew, Mark, Luke, and John.

4. How are these Gospels often distinguished?

The first three are called the Synoptic Gospels, because they are all conspicuously much alike in their contents, and present in a brief general outline the main facts in the life and teachings of Jesus; but the Gospel of John contains many other

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things which Jesus said and did, and it has a style of thought and language peculiar to itself.

5. How do the three Synoptic Gospels differ from each other?

Mark is the shortest and seems to be the oldest of the three, and it has most in common with the other two. Matthew contains nearly all that is found in Mark, and also many other sayings of Jesus, and seems to have been designed more especially for Jewish readers. Luke was written after many had taken in hand to draw up a narrative of the words and the works of Jesus, and it informs us of many things not recorded in the other Gospels.

6. What are the contents, in the main, of all the Gospels?

They are memoirs of the earliest traditions of what the Lord Jesus said and did.

7. What is the oldest tradition of their authorship?

That which is found in the writings of two ancient fathers of the Church:

(1.) Papias about A. D. 130 wrote that "Matthew composed his history in the Hebrew dialect, and every one translated it as he was able." He also says that "Mark was the interpreter of Peter and recorded whatever he wrote with great accuracy, but not in the order in which it was said and done by our Lord; for he neither heard nor followed the Lord, but was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses."

(2.) Irenæus about A. D. 180 wrote: "Matthew

produced his Gospel written among the Hebrews in their own dialect, whilst Peter and Paul proclaimed the gospel and founded the Church at Rome. After the departure of these, Mark, the disciple and interpreter of Peter, also transmitted to us in writing what had been preached by Peter. And Luke, the companion of Paul, committed to writing the gospel preached by Paul. Afterwards John, the disciple of our Lord, the same that lay upon His bosom, also published the Gospel, while he was yet in Ephesus in Asia."

8. How do the other books of the New Testament witness the gospel of Christ?

They are along with the Gospels the earliest and most authoritative records of Christianity, and they show what was believed and preached by the first apostles and teachers of the Church.

9. What significance has the word "Testament," as applied to the writings of the evangelists and apostles?

It is used interchangeably with the word "covenant," as may be seen in 2 Cor. 3:6 and 14, and means also the acknowledged records of a covenant. A covenant is the sacred pledge and promise of manifold blessings to be given in fulfillment of certain conditions. The Scriptures of the Old Testament tell us how God entered into such covenant relations with men, and the New Testament is a like record of the covenant of grace and salvation through Jesus Christ, who is called "the Mediator of a new and better covenant." (Heb. 8 : 6; 9 : 15.)

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10. What use are we to make of the Scriptures of the Old Testament, and how should we esteem them?

They are the religious writings of poets, prophets, psalmists, lawgivers, and wise men of Israel, who were possessed and moved by the Spirit of God; and they show us how God spoke in many portions and in many ways to the Jewish people of whom Christ came. Hence they are profitable for teaching, for reproof, for correction, and for instruction in righteousness. (2 Tim. 3:16.)

11. What New Testament saying specially indicates the partial and progressive character of the Old Testament, and the consummation of its revelations in Christ?

The beginning of the Epistle to the Hebrews, which says: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son, whom He appointed Heir of all things."

12. Have the moral and religious teachings of the Old Testament as great a value for us as those of the New Testament?

By no means; for Jesus Christ set aside many sayings of the old time as unsuitable to men under the gospel; He fulfilled the law and the prophets, instituted a new and better covenant, and brought to light a fuller and clearer revelation of God.

13. How may we distinguish those teachings which have permanent value from those which served a temporary purpose?

By subjecting them to the comparison and test of the teachings of the gospel of Jesus Christ.

14. What are the most conspicuous qualities of the teaching of Jesus Christ?

(1.) He spoke with authority unknown to the Jewish scribes, and His words carry irresistible conviction to the reason, the conscience, and the heart of man.

(2.) His teaching was so simple that it charmed the young and the old. The common people and the multitude heard Him gladly, and His sayings lose none of their power to this day.

(3.) He emphasized the great essential elements of religion, and magnified spiritual and heavenly things above all ordinances of outward form.

(4.) He gave even the moral elements in the old commandments a deeper significance than they had been thought to contain before. (Matt. 5:21-32.)

(5.) He condensed the entire Old Testament revelation into one royal law of the love of God and the love of man. (Matt. 22:37-40.)

(6.) His gospel is a universal message of grace and truth, adapted to all men, and not directed to any one race or people only.

(7.) He has brought life, immortality, and the kingdom of heaven to light as they were never

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known before, so that the least in His kingdom is greater than the greatest prophet of the Old Testament. (Matt. 11:11.)

(8.) The great practical aim of all His teaching and ministry is the moral renovation of the world.

(9.) His Divine-human personality, as the great Revealer of our Father in heaven, imparts to all His teaching a character of life and light which is correspondingly transcendent.

(10.) His teaching, accordingly, possesses the elements of permanence and finality which are found in the words of no other prophet or sage, and which show the adaptation of Christianity to be the one universal religion of mankind.

Section Second.

OUR HEAVENLY FATHER.

1. What does Jesus teach us about God?

He teaches us to call Him our Father who is in the heavens.

2. Was not God known as the Heavenly Father before the coming of Christ?

Not in the personal and endearing way in which Christ reveals Him to us in His gospel of love. But many intimations of this heavenly truth had been expressed before:

(1.) The Greeks called Him Zeus, "Father of gods and men," but they regarded Him as an offspring of older gods, and susceptible of base passions.

(2.) The old Teutonic and Scandinavian peoples called one of their deities "All-father," but his worship was associated with many barbarous and bloody rites.

(3.) Jehovah called Israel His "first born son," and Ephraim His "dear son" and His "darling child" (Ex. 4:22; Hos. 11:1; Jer. 21:9, 20); but the relationship implied was national rather than personal.

(4.) The same collective and national idea appears when, in Isa. 63:16; 64:8, 9, Israel addresses Jehovah as "our Father."

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(5. The words "my Father" in Jer. 3:4, are the utterance of the nation conceived as the unfaithful bride of Jehovah.

(6.) Some of the Psalms express tender relation to God, but their statements are general, and lack the suggestions of a personal intimacy with God as a loving Father, such as Jesus taught. (Cf. Psa. 68: 5; 103: 13.)

(7.) The personal relationship expressed in 2 Sam. 1: 14 ("I will be to him a Father"), is, like Psa. 89: 26, part of a Messianic promise pointing to the future.

3. What may we learn from the Lord's Prayer about our Heavenly Father?

(1.) We learn to hold the name "our Father" sacred in our hearts.

(2.) We are impressed with the thought of His coming kingdom.

(3.) We are lifted to the blessed ideal of heaven on earth.

(4.) We are taught to think of God as a nourishing Father, giving us our daily bread, and all needful things.

(5.) We are taught that we may be forgiven all our debts and trespasses as we forgive our debtors and those who trespass against us.

(6.) We are assured that we may find help from above in our trials, and deliverance from the evil.

4. What is said in Matt. 7: 9-11, concerning the tender affection of our Heavenly Father?

"What man is there of you, who, if his son ask him for a loaf, will give him a stone; or if he shall

ask for a fish, will give him a serpent? If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask Him?"

5. What other things did Jesus say about our Heavenly Father's goodness?

(1.) He loves His enemies, and "makes His sun to rise on the evil and the good, and sends His rain on the just and the unjust." (Matt. 5: 45.)

(2.) His tender care observes every sparrow that falls to the ground, and He numbers all the hairs of our head. (Matt. 10: 29, 30.)

(3.) He feeds the birds, arrays the lilies of the field in beauty, clothes the grass with its verdure; but He feels a much greater interest in the needs of His children. (Matt. 6: 26-34.)

6. What does Jesus teach in Mark 10: 18 about the goodness of God?

He says that God is the only one absolutely good Being. In comparison with His perfect goodness the best among men are relatively bad.

7. State other New Testament teaching about God.

(1.) He is holy, righteous, and altogether perfect, the glorious Lord of heaven and earth.

(2.) He sees all that we do in secret, and knows the thoughts of our heart.

(3.) God is a Spirit, in every place, in all, through all, over all, and in Him we live, and move, and have our being.

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(4.) "God is love; and he that abideth in love abideth in God, and God abideth in him." (1 John 4: 16.)

8. Wherein do we behold the greatest manifestation of God's love for man?

In the fact that "God so loved the world that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have eternal life." (John 3: 16.)

9. How does 1 John 4: 9, 10, 14, speak of this love of the Father?

"Herein was the love of God manifested in us, that God hath sent His Only Begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. . . . And we have beheld and bear witness that the Father hath sent the Son to be the Savior of the world."

10. What does Paul say on this subject of God's love?

(1.) "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5: 8.)

(2.) "God was in Christ reconciling the world unto Himself." (2 Cor. 5: 19.)

(3.) "It is God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4: 6.)

11. Does the gospel of Christ declare the righteousness and holiness of God as truly as His love?

Most assuredly, in the teaching both of Christ and His apostles.

(1.) Jesus addressed Him as "holy Father" and "righteous Father."

(2.) He pronounced most severe judgment of condemnation on all unrighteousness.

(3.) Paul declares that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."

(4.) It is also written that willful sinning against the light and knowledge of God exposes one to fearful judgment. (Heb. 10:26, 27.)

(5.) The fact that the Son of man came "to give His life a ransom for many" (Mark 10:45), and that "God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh" (Rom. 8:3), is a most wonderful testimony for all the ages to come of the severity of God toward sin and sinners, as well as of His unspeakable love and compassion.

12. How does all this manifestation of Christ reveal the Father?

By showing forth the real nature of Divine wisdom, love, and power in a human life. When we duly observe and appreciate all the heavenly qualities of goodness, love, righteousness, holiness, truth, and the abiding power of all these in the transcendent personality of Jesus Christ, we behold the Father also. (John 14:6-10.)

Section Third.

OUR LORD JESUS CHRIST.

1. What did Jesus say about Himself?

(1.) "All things have been delivered unto Me of My Father; and no one knoweth the Son save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." (Matt. 11: 27.)

(2.) "Whosoever shall do the will of My Father who is in heaven, he is My brother and sister and mother." (Matt. 12: 50.)

(3.) "He whom God hath sent speaketh the words of God; for He giveth not the Spirit by measure." (John 3: 34.)

(4.) "I am come down from heaven, not to do Mine own will, but the will of Him that sent Me." (John 6: 38.)

(5.) "I am the Living Bread which came down out of heaven; if any man eat of this Bread, he shall live forever." (John 6: 51.)

(6.) "I am the Good Shepherd; the good shepherd layeth down his life for the sheep." (John 10: 11.)

(7.) "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.)

(8.) "I am the Resurrection and the Life; he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die." (John 11:25, 26.)

(9.) "Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." (John 17:5.)

(10.) "Lo! I am with you always, even unto the end of the world." (Matt. 28:20.)

2. What witness did He receive at the time of His baptism?

"He saw the heavens rent asunder, and the Spirit as a dove descending upon Him, and a voice came out of the heavens, Thou art My beloved Son; in Thee I am well pleased." (Mark 1:10, 11.)

3. What occurred to Him immediately after the baptism?

The Spirit urged Him away into the wilderness, and He was forty days subjected to severe temptations of Satan, but He triumphantly resisted, and returned in the power of the Spirit into Galilee. (Mark 1:12, 13; Luke 4:14.)

4. Whom did He call to be His immediate followers?

"He appointed twelve, whom also He named apostles, that they might be with Him, and that He might send them forth to preach." (Mark 3:14; Luke 6:13.) Their names were Simon Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James of Alphæus, Simon the Zealot, Judas of James, and Judas Iscariot.

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5. What does Matthew 4: 23, say of Him and His works?

“Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.”

6. What message did Jesus send to John the Baptist in proof that He was the Messiah who was to come?

“Go and tell John the things ye hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the good tidings preached to them. (Matt. 11:5; Cf. Isa. 35:5, 6.)

7. What did the people think and say of Him?

(1.) They were astonished at His marvelous works.

(2.) They were astonished at His teaching and His authority.

(3.) The multitude heard Him gladly. (Mark 12:37.)

(4.) Nicodemus thought Him a teacher come from God. (John 3:2.)

(5.) The officers sent to arrest Him said, “Never man so spake.” (John 7:46.)

(6.) Many worshiped Him as the Son of God, and as “the King that cometh in the name of the Lord,” and He Himself said, amid the rejoicing on His triumphal entry into Jerusalem, that if the disciples should hold their peace, the stones would cry out. (Luke 19:40.)

8. Name some of the recorded facts of His life on earth.

(1.) He was conceived of the Holy Spirit and born of the Virgin Mary.

(2.) The Child grew and waxed strong, filled with wisdom; and the grace of God was with Him. . . . And Jesus advanced in wisdom and stature, and in favor with God and men." (Luke 2:40, 52.)

(3.) When twelve years old he went with His parents to Jerusalem, and amazed the Jewish teachers and all who heard Him with the understanding apparent in His questions and answers. (Luke 2:41-51.)

(4.) When He was about thirty years old He began His public ministry, which extended over only about three years and a half.

(5.) At last the chief priests, scribes, and elders of the Jewish people, with the authority of Pilate, the Roman governor, secured His crucifixion, death, and burial.

(6.) The third day He rose from the dead, and showed Himself alive by many convincing proofs, appearing unto the apostles and others for a period of forty days, after which He was parted from them and ascended into heaven.

9. What peculiarities distinguish the miracles of Jesus Christ?

His mighty works were commanding evidences of His Divine mission and ministry, but in no instance were they a showy display of His own power, nor were they wrought for their own sake; but they were monumental acts of love for man, in

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striking harmony with His character as the Savior of the world.

10. How do the miracles of Jesus furnish us permanent lessons of His abiding presence and supernatural power?

They are types and symbols of those "greater works" of the Spirit, which Jesus assured His disciples they should do after His return to the Father; for—

(1.) His beginning of miracles at Cana is a suggestive symbol of the transforming and transfiguring work which the Son of man is continuously doing for mankind. He is now making all things new (Rev. 21:5), changing the hearts of men from enmity to the love of God and of their brethren, and exalting them into new creatures, "meet to be partakers of the inheritance of the saints in light," and to drink the heavenly wine of salvation "new in the kingdom of God." (Mark 14:25.)

(2.) All His works of healing are symbolic of His ability as the Great Physician to heal the sick souls of men.

(3.) His cleansing of the lepers assures us of His abiding power on earth to cleanse the human heart from all unrighteousness.

(4.) His casting out demons is a symbol of his superior wisdom and might to deliver us from all the powers of evil, and to strengthen us against all temptations.

(5.) His giving sight to the blind is an assurance of His power to open the eyes of our hearts to a knowledge of heavenly things.

(6.) His healing of the deaf and dumb shows His perpetual power to enlarge our spiritual capabilities to a keen sense of the grace of God.

(7.) His walking on the sea and His stilling the tempest should assure us that He is never far away, but ever present to rescue us from perils, and to make the winds and the waves our servants.

(8.) His miraculous draughts of fishes and His telling of the money in the mouth of the fish teach the same lesson of His making whatsoever passeth through the paths of the sea subserve the interests of man.

(9.) Even His cursing the fruitless fig-tree is a significant warning against all false pretenses and hypocrisy.

(10.) His raising the dead and His own resurrection from the dead assure us that He is indeed the Resurrection and the Life, and will surely deliver from the power of death all those who have life in Him.

11. What did the apostles and prophets of the New Testament think and teach about Jesus Christ?

(1.) Peter in his preaching proclaimed Him as "Jesus of Nazareth, a man approved of God by mighty works and wonders and signs which God did by Him, but crucified and slain by lawless men; Him God raised up and exalted at His right hand, and made both Lord and Christ." (Acts 2: 22-34.) He also called Him "the holy and righteous one," and "the Prince of life." (Acts 3: 14, 15.) He declared that "He is Lord of all," and that "God anointed Him with the Holy Spirit and with power:

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who went about doing good, and healing all who were oppressed with the devil; for God was with Him. . . . God raised Him up the third day, and gave Him to be manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with Him after He rose from the dead. And He charged us to preach unto the people and to testify that this is He who is ordained of God to be the Judge of the living and the dead. (Acts 10:36-42.)

(2.) James calls Him "our Lord Jesus Christ, the Lord of glory." (James 2:1.)

(3.) Jude calls Him "our only Master and Lord Jesus Christ." (Jude 4.)

(4.) In Paul's writings we have a variety of testimony:

¹ In Romans 1:3-5, he calls Him "the Son of God, who was born of the seed of David according to the flesh, declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations for His name's sake."

² In the Corinthian Epistles he is called "the power of God and the wisdom of God;" the last Adam, a life-giving Spirit; "the Lord the Spirit; the image of God." (1 Cor. 1:24; 15:45; 2 Cor. 3:18; 4:4.)

³ In Eph. 1:19-23, he speaks of "that working of the strength of His might which God wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly

places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and He put all things in subjection under His feet, and gave Him to be head over all things to the Church, which is His body, the fullness of Him that filleth all in all."

⁴ In Philippians 2 : 5-11, he says: "Have this mind in you which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus is Lord, to the glory of God the Father."

⁵ In Col. 1 : 15-18, he says that the Son of the Father's love "is the image of the invisible God, the firstborn of all creation; for in Him were all things created in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him; and He is before all things, and in Him all things consist." In 2 : 9, he adds: "In Him dwelleth the fullness of the Godhead bodily."

(5.) In the Gospel of John we read: "In the be-

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ginning was the Word, and the Word was with God, and the Word was God. All things were made through Him. . . . In Him was life and the life was the light of men. . . . And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth."

(6.) In the Epistle to the Hebrews we read: "God hath spoken unto us in His Son, whom He appointed Heir of all things, through whom also He made the ages, who, being the effulgence of His glory, and the very image of His substance, and upholding all things by the word of His power, when He had made a purification of sins, sat down on the right hand of the Majesty on high, having become by so much better than the angels as He hath inherited a more excellent name than they." Also in 4:15, it is said that He "hath been in all points tempted like as we are, yet without sin." And in 13:8, "Jesus Christ is the same yesterday and to-day, yea, and forever."

(7.) In the Revelation of John, Jesus Christ is called "the faithful witness, the firstborn of the dead, and the Ruler of the kings of the earth; the first and the last, and the Living One, the beginning of the creation of God." (1:5, 17, 18; 3:14.) He is "the Lion of the tribe of Judah" and also "the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. (5:4, 12.) He bears also the names of "the Word of God" and "King of kings and Lord of lords." (19:13, 16.) He is, along with the Father Almighty, the sanctuary and the light of the New Jerusalem. (21:22, 23.)

12. What then should we think of Jesus Christ?

We should behold in Him the wisdom, love, and power of God revealed in a fullness never before or elsewhere seen, and think of Him as the incarnation of God Himself, the anointed Son of the everlasting Father. We should, accordingly, worship Him as our Lord and Savior, even as we worship the Father.

Section Fourth.

SALVATION IN CHRIST.

- 1. What does Matthew 1: 21, say about the name JESUS?**

His name was called Jesus, "for it is He that shall save His people from their sins."

- 2. What does the Apostle Peter say, in Acts 4: 12, about the "name of Jesus Christ of Nazareth?"**

"In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

- 3. What does Jesus say, in Luke 19: 10, about the great purpose of His coming into the world?**

"The Son of man came to seek and to save that which was lost."

- 4. How do the three parables of Luke 15 illustrate and enhance this great purpose of Jesus?**

By way of climax they intensify the thought of "joy in the presence of the angels of God over one sinner that repenteth." One sheep out of a hundred is comparatively a little loss; one drachma out of ten is proportionately greater; but a lost child, and one out of two, is incalculably a greater loss, and the joy of recovery is correspondingly blessed.

5. What is written in 1 John 2: 1, 2, and 4: 14?

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the whole world. . . . And we have beheld and bear witness that the Father hath sent the Son to be the Savior of the world."

6. What sayings of Jesus show His estimate of the value of the human soul?

(1.) His saying that men are of much more value than the grass, the lilies, and the birds, implying that the human race is the highest and noblest part of the creation of God. (Matt. 6: 26-30.)

(2.) His teaching that one human life is of greater value than the whole world, and His question, "What shall a man give in exchange for his soul?" (Matt. 16: 26.)

(3.) His saying that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10: 45.)

(4.) His comparing Himself to the good shepherd, who giveth his life for the sheep. (John 10: 15.)

(5.) His saying at the last supper with His disciples, when He gave them the cup, "This is My blood of the covenant which is poured out for many." (Mark 14: 24.)

(6.) All those sayings which speak of men as sons of the Heavenly Father, who so loves them as to watch over them continually, cares for them, and counts it a pleasure "to give them the kingdom."

(7.) The intercessory prayer for the disciples

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in John 17, and especially the statement that He is "glorified in them."

7. What do other Scriptures teach concerning man?

(1.) Man was created in the image of God (Gen. 1:27), and he exists in the image and glory of God. (1 Cor. 11:7.)

(2.) Mankind were made male and female, monogamy is the Divine order, and hence the marriage relation is sacred and inviolable. (Gen. 1:27; Mark 10:2-11.)

(3.) God has given man dominion over all the other creatures of the earth. (Gen. 1:28; Psa. 8:5-8.)

(4.) God ordains the times and the geographical boundaries of the nations of men. (Acts 17:26; Deut. 32:8.)

(5.) Man in his sinfulness and depravity is still the object of the Heavenly Father's love, so that God gave His Son to open unto him the way of eternal life. (John 3:16; Rom. 5:8.)

8. Why is it that man needs a Heavenly Savior?

Because of his sinfulness, his ignorance of God, and his inability to deliver himself from the dominion of sin.

9. What is the teaching of Jesus concerning human sinfulness?

(1.) Jesus recognized the deplorable condition of sinful man, and spoke of the heart of man as the seat and source of "evil thoughts, murders, adulteries, fornications, thefts, false witness and railings, which defile the man." (Matt. 15:19.)

(2.) He also recognized different degrees of

guilt, in proportion to the moral light one has. He upbraided the cities of Chorazin, Bethsaida, and Capernaum, wherein most of His mighty works were done, saying that "it shall be more tolerable for Tyre and Sidon in the day of judgment than for you." (Matt. 11:22.)

(3.) His terrible denunciation of the "scribes, Pharisees, and hypocrites" in Matt. 23:13-38, calling them "offspring of vipers," shows His intense hostility to all manner of sin.

(4.) Still more impressive is what He said of the "blasphemy against the Holy Spirit which has never forgiveness, but involves the guilt of eternal sin." (Mark 3:29.)

(5.) All this is intensified by what He said about the destroying of soul and body in hell (Matt. 10:28), and the going away into eternal punishment. (Matt. 25:46.)

10. Cite other New Testament witness to human sinfulness.

(1.) Paul declares that all have sinned, and fall short of the glory of God. (Rom. 3:23.)

(2.) In 1 John 1:8, 10, it is written: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make Jesus a liar and His word is not in us."

11. What, then, is the salvation which is in Jesus Christ?

It is a Divine deliverance from the guilt and the domination of sin, and a conscious blessed fellowship with God.

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12. How does Paul speak, in 2 Cor. 5: 18, 19, of this great salvation?

He calls it "the ministry of reconciliation," in which man is to co-operate with God, and to be assured that "God is in Christ reconciling the world unto Himself."

13, Why should this great salvation be also called a reconciliation?

Because it effects a blessed harmony between man and God, and brings the once alienated sinner into loving fellowship and communion with his Heavenly Father.

14. How does Paul speak of the co-operation of the Divine and the human in this work of salvation?

He says to the Philippians: "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work for His good pleasure." (Phil. 2: 13.)

15 What are the several and successive steps in the way of salvation?

(1.) Conviction of personal sinfulness by the Spirit of God.

(2.) Repentance toward God and faith in our Lord Jesus Christ.

(3.) The fervent prayer of penitent confession.

(4.) The gracious gift of remission of sins.

(5.) Regeneration by the Holy Spirit.

(6.) Justification and peace with God.

(7.) The assurance of faith and hope.

(8.) Sanctification in the Holy Spirit and in the truths of God.

(9.) Growth in all Christian graces.

(10.) Love which is the bond of perfectness.
(Col. 3: 14.)

16. What is conviction of sin?

The sense of guilt awakened in the soul by a vivid perception of the deadly nature of sin.

17. How does Paul describe the operation of his own personal conviction of sin?

"I am carnal, sold under sin. . . . For the good which I would I do not; but the evil which I would not, that I practice. . . . I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7: 14-24.)

18. How may we define repentance?

Repentance involves the deep sense of guilt which follows conviction of sin, but it includes in addition the strong desire and purpose to turn away from all ungodliness and to become so changed in heart and life as to please God. And so it is written, "Godly sorrow worketh repentance unto salvation." (2. Cor. 7: 10.)

19. What was the first great call in the message of Jesus?

"Repent ye and believe in the gospel." (Mark 1: 15.)

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20. How did Peter, on the Day of Pentecost, speak of repentance and remission of sins?

When the people cried, "What shall we do?" the apostle answered, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.)

21. What did Jesus teach concerning the conditions of forgiveness?

"If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.)

22. What does John teach concerning confession and remission of sins?

"If we confess our sins, God is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.)

23. What does Paul teach concerning confession and faith?

"If thou confess with thy mouth Jesus as Lord, and believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10: 9, 10.)

24. How may we define such faith as this?

Such faith is a personal trust in God and in Christ for the forgiveness of sins, for the gifts of the Spirit, and for eternal life.

25. What famous saying of Jesus to Nicodemus teaches the necessity of a new birth through the Holy Spirit?

“Except one be born from above [or anew, of the Spirit], he can not see the kingdom of God.” (John 3: 3-8.)

26. How does Paul speak of this great spiritual change?

As a new creation in the Lord: “If any man is in Christ, he is a new creature [or creation]: the old things are passed away; behold, they are become new.” (2 Cor. 5: 17; cf. Eph. 2: 10.)

27. How is this new life in the Spirit spoken of in the writings of John?

It is called “eternal life,” and is conceived as an enduring or imperishable kind of life, and a present possession of the believer as well as a future blessed inheritance:

(1.) “He that believeth on the Son hath eternal life.” (John 3: 36.)

(2.) “He that heareth My Word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.” (John 5: 24.)

(3.) “He that eateth My flesh and drinketh My blood hath eternal life.” (John 6: 54.)

(4.) “This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ.” (John 17: 3.)

(5.) “He that hath the Son hath the life.” (1 John 5: 12; cf. Rom. 8: 2.)

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28. What does Paul teach about justification by faith?

“Being justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.” (Rom. 5: 1, 21.)

29. What blessed relationship is attained and realized in this great spiritual change?

Its subjects are called “sons of God,” “sons of your Father who is in heaven,” “sons of God through faith in Jesus Christ,” “sons of the kingdom,” “sons of light,” and “beloved children.”

30. What personal assurance is given us of this blessed relationship?

“The Spirit Himself beareth witness with our spirit, that we are children of God.” (Rom. 8: 16.) This is an immediate impression and conviction wrought in the soul of each child of God by the Holy Spirit.

31. What more on this subject does Paul write in the same connection?

“As many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again to fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.” (Rom. 8: 14, 15.)

32. What did Jesus say concerning the sanctification of His disciples?

He prayed the Father to “sanctify them in the truth,” and then He added: “For their sakes I sanc-

tify Myself, that they themselves may be sanctified in truth." (John 17: 19.)

33. What does Paul say about sanctification?

"God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto He called you through our gospel to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2: 13.) "The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire. without blame at the coming of our Lord Jesus Christ." (1 Thess. 5: 23.)

34. What Christian graces are produced by the working of the Spirit of God in our hearts?

"The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5: 22.)

35. What is the greatest of all spiritual gifts and graces?

The greatest of all is love; for no gifts of tongues, or prophecy, or knowledge, or faith, and no works which we can do amount to anything apart from love. Jesus taught that all the commandments of God and all the messages of the prophets hang upon the two commandments of love to God and to man (Matt. 22: 37-40); and, Paul, also writes: "Now abideth faith, hope, love, these three; but the greatest of these is love." (1 Cor. 13: 13.)

36. How may we define the attainment of perfect Christian love?

It is a profound conviction and assurance of our Heavenly Father's great love for us wrought in the

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soul by the immediate operation of the Holy Spirit, and accompanied with a hallowing experience of inward purity and a continuous consecration of ourselves wholly to the service of God.

37. What does James write about the discipline of trial?

“Count it all joy when ye fall into manifold trials, knowing that the proving of your faith worketh patience. And let patience have perfect work, that ye may be perfect and entire, lacking in nothing.” (James 1:2-4.)

38. What are we taught in Heb. 12:3-13, concerning the moral value of affliction?

Whom our Heavenly Father loves He chastens, so that personal trials may prove tokens of Divine affection, God thus caring for us and aiming to make us partakers of His holiness.

39. What is Paul's language on this subject in 2 Cor. 4:17?

“Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

40. What are the established Means of Grace?

There are at least five which have always been recognized by the followers of Christ, and which are helpful to the cultivation of the Christian life:

(1.) The Church, or household of God, which

“is built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner-stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.” (Eph. 2: 20-22.)

(2.) The sacraments of baptism and the Lord’s Supper, which are signs and seals of the new covenant of which Jesus is Mediator.

(3.) The public and private worship of God, by means of which we cultivate personal piety and openly acknowledge and glorify our Heavenly Father.

(4.) The ministry of the gospel which is to be preached to all peoples as the good news of salvation in Jesus Christ.

(5.) Diligent activity in all kinds of Christian work, and doing unto others whatsoever we would that they should do unto us.

41. What are we to understand by prayer unto God?

It is the opening of the heart before our Heavenly Father in earnest confession of personal wants and in humble entreaty for Divine favor. It may combine thanksgiving for manifold mercies, hallowing the name and the attributes of God, acknowledgment of obligations, and supplication for all manner of temporal and spiritual blessings.

42. What is our Lord’s most memorable saying about secret prayer?

“When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father

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who is in secret, and thy Father who seeth in secret shall recompense thee." (Matt. 6: 6.)

43. What is written concerning the priesthood and intercession of Christ?

(1.) Paul says that He "is at the right hand of God, and maketh intercession for us." He also declares that "the Spirit Himself also maketh intercession for us with groanings that can not be uttered," and He "maketh intercession for the saints according to the will of God." (Rom. 8: 26, 27, 34.)

(2.) It is also written that we have "a great High Priest, who hath passed through the heavens, Jesus, the Son of God; not a high priest that can not be touched with the feeling of our infirmities, but one that hath been tempted in all points like as we are, yet without sin. Such a high priest became us, holy, harmless, undefiled, separated from sinners, and made higher than the heavens. . . . For Christ entered not into a holy place made with hands, but into heaven itself, now to appear before the face of God for us. He abideth forever, and hath His priesthood unchangeable. Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them. . . . Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having obtained eternal redemption." (Heb. 4: 14, 15; 7: 24, 25, 26; 9: 11, 12, 24.)

44. What specially do these Scriptures signify for us?

By means of figurative terms and symbolical allusions to the ritual of a consecrated priesthood, they show that Christ's great work of mediation is an affecting revelation of our Heavenly Father's love toward us. What Christ feels and does for us is true of the Father also. And so in Christ we behold the unfailing love Divine, which effects through its own eternal power and wisdom the redemption of mankind.

45. Do the Scriptures teach that all men will be finally saved?

They do not. When Jesus was asked the question, "Are they few that are saved?" he replied, "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able." (Luke xiii, 24.) Many seek entrance by a false door, a wide gate, and a broad way, which leads rather to destruction. (Cf. Matt. 7:13.)

46. Cite other Scriptures bearing on this question.

(1.) In 1 Tim. 2:4, it is said that God, our Savior, is willing and desirous that all men should be saved and come to a knowledge of the truth; and in chapter 4:10, we are told that the living God "is the Savior of all men, specially of them that believe."

(2.) The same truth is expressed in 2 Pet. 3:9, where we are told that the Lord is longsuffering, and does not wish that any should perish, but that all should come to repentance.

(3.) Jesus also said, with great emphasis: "Ex-

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cept ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven." (Matt. 18:3.)

(4.) To the same effect speak all those Scriptures which affirm that the salvation of God in Christ can be realized only on the conditions of repentance, faith in the Lord Jesus, and obedience to the truth.

47. Who, then, must finally fail of the salvation of Christ?

All those who willfully persist in their sins and reject the great provisions and offer of salvation.

48. What are we to think of the individuals, peoples, and nations which have never heard of the Gospel of Christ?

(1.) No man can be justly held to blame for what he could not help.

(2.) God has not left Himself without witness of His goodness among any of the nations. (Cf. Acts 14:16, 17.)

(3.) His everlasting power and Divinity are manifested in the works of His creation, and His wrath against all ungodliness of men is revealed from heaven sufficiently to leave all men without excuse for their persistent sinning. (Cf. Rom. 1:18-20.)

(4.) The human heart the wide world over shows the operation of God's law therein, and the conscience and the moral sense accuse or excuse every man according to the light he has and the respect he shows it. (Cf. Rom. 2:14, 15.)

(5.) The conditions of salvation are not a mere matter of knowledge or comparative enlightenment, but rather of faith and obedience to that measure of the true light that lighteth every man.

(6.) "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is acceptable to Him." (Acts 10:35.)

Section Fifth.

THE MISSION AND THE MINISTRY OF THE SPIRIT.

- 1. What special promise to His disciples appears among the last sayings of Jesus?**

“Behold, I send forth the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be clothed with power from on high.” (Luke 24: 49.)

- 2. How is this recorded in Acts 1: 4, 5?**

“Being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father. . . . Ye shall be baptized in the Holy Spirit not many days hence.”

- 3. What had Jesus previously said to them about His going away and sending them the Spirit?**

“I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go I will send Him unto you.” (John 16: 7, 8.)

- 4. What is meant by the word Comforter?**

It means not only one who gives comfort, consolation, and peace, but also a helper, an advocate, an intercessor.

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5. How does Jesus further describe the Comforter?

He calls Him "the Spirit of Truth, that proceedeth from the Father," "the Holy Spirit, whom the Father will send in My name, and whom I will send unto you from the Father."

6. What are the distinctive operations of the Holy Spirit?

(1.) To convict the hearts of men with a deep sense of the deadly nature of sin, the universal and eternal worth of righteousness, and the certainty of judgment to come upon every soul of man according to his deeds.

(2.) To effect the regeneration of all who are born from above.

(3.) To effect the sanctification of believers in Christ.

(4.) To bear witness with our spirit that we are children of God.

(5.) To make known unto us the things of God, and to guide us into all the truth.

(6.) To clothe the human soul with power from on high, and quicken all our spiritual gifts.

(7.) To help our infirmities, make intercession for the saints, and abide with us continuously.

7. Why was it expedient for Jesus to depart from the sight of men and go to the Father?

Because the spiritual and eternal things of God can not be seen by mortal eyes, and the Spirit of God could not be properly apprehended as a universal presence and power whilst Christ remained in the flesh, confined to a particular country and place.

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8. What does Paul say about faith and sight, and things temporal and things eternal?

“We walk by faith, not by sight. We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.” (2 Cor. 4: 18; 5: 7.)

9. How does Jesus speak of Himself and of the Comforter as unseen, but known?

He was Himself in His bodily presence a Comforter, Advocate, and Helper, but He declared that the Father “shall give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world can not receive; for it beareth Him not, neither knoweth Him. Ye know Him, for He abideth with you, and shall be in you.” (John 14: 17.)

10. When and how was the promised outpouring of the Spirit first signally received?

On the Day of Pentecost, when the apostles and many others “were all together in one place, and suddenly there came from heaven a sound as of the rushing of a mighty wind, and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.” (Acts 2: 1-4.)

11. How did Peter explain this new and wonderful event?

He declared it to be the fulfillment of Joel’s prophecy that in the last days God would pour out His Spirit upon all flesh, and men and women should

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prophecy. He also declared that the risen Jesus, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, hath poured forth this, which ye see and hear." (Acts 2: 33.)

12. Why was this outpouring of the Spirit called "the promise of the Father?"

Because it was the fulfillment of many a promise given by God through the ancient prophets (as Joel 2: 28, 29; Isa. 32: 15; 44: 3; Ezek. 36: 27); the heavenly gift also proceedeth from the Father, and abides with us as a witness to "the blessing of Abraham in Christ Jesus, that we might receive the promise of the Spirit through faith." (Gal. 3: 14.)

13. How is this gift of the Spirit spoken of in 1 John 2: 20, 27?

"Ye have an anointing from the Holy One, and ye know all things. . . . The anointing which ye received of Him abideth in you, and ye need not that any one teach you; but as His anointing teacheth you concerning all things and is true, and is no lie, and even as it taught you, ye abide in Him."

14. What significance have the anointing and the teaching in this last-cited passage?

The statement means that the Spirit is given as a special impartation of life and power from above, consecrating the soul of the recipient to all holy activities, and, as Jesus taught, guiding into all the truth.

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15. What did Jesus say of the Spirit as a revealer of the truth?

“He shall guide you into all the truth; He shall declare unto you the things that are to come. He shall glorify Me; for He shall take of Mine, and shall declare it unto you.” (John 16:13-15.)

16. Is the ministry of the Holy Spirit as efficient now as in the times of the apostles?

The Spirit is now as ever the supreme and immediate guide of every true disciple of Jesus. Like Jesus Christ Himself He abides yesterday, to-day, and forever the same, and without His living presence and power we can neither know nor do the truth.

17. How did Jesus comfort His disciples in view of the persecutions that were sure to come?

He said: “When they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.” (Matt. 10:19, 20.)

18. Why was it necessary that the apostles should not depart from Jerusalem until clothed with the power from on high?

For the reason that without this sure witness of the Spirit they would not be able to preach effectively the new gospel of the kingdom for a testimony among the nations. It was necessary that they first be made “partakers of the Holy Spirit, and taste the good word of God, and the powers of the

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age to come." (Heb. 6: 4, 5.) Thus only could they preach what they knew by personal experience of the same.

19. What are the relations of the Father, the Son, and the Spirit?

In the mystic and mysterious interrelations of Father, Son, and Spirit, we recognize an adorable Unity. The Son is the only begotten of the Father (John 1: 14, 18; 3: 16); the Spirit proceeds from the Father (John 15: 27); the Son and the Spirit are sent by the Father (John 3: 34; 14: 26), and the Spirit is sent both by the Father and the Son (John 14: 26; 15: 26.)

20. What impressive formulas of worship in the New Testament magnify these relations?

The command to baptize "into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28: 19), and the benediction in 2 Cor. 13: 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all."

21. What similar invocation is found in the Revelation of John (1: 4, 5)?

"Grace and peace from (1) Him who is and who was and who is to come; and (2) from the seven Spirits which are before the throne; and (3) from Jesus Christ, the faithful Witness, the firstborn of the dead, and the Ruler of the kings of the earth." Here we observe a threefold or trinitarian form of benediction.

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22. What other New Testament texts conform to these trinitarian suggestions?

(1.) In 1 Cor. 12:4, 5, we read of “the same Spirit, the same Lord, and the same God.”

(2.) In 1 Peter 1:2, we read of “the foreknowledge of God the Father, sanctification of the Spirit, and sprinkling of the blood of Jesus Christ.”

23. How is Christ's relation to the Father made conspicuous at the beginning of all the Epistles of Paul?

By associating the name of our Lord Jesus Christ along with that of the Father as the adorable source of all saving grace, mercy, and peace.

Section Sixth.

THE KINGDOM AND THE COMING OF CHRIST.

- 1. With what announcement did both John and Jesus begin their public ministry?**

“The kingdom of heaven is at hand.” (Matt. 3: 2; 4: 17.)

- 2. What was the preaching of the first apostles?**

“The kingdom of heaven is at hand.” (Matt. 10: 7; Luke 10: 9, 11.)

- 3. What must the Jewish people at that time have understood by such a proclamation?**

That the reign of the Messiah, the Christ, of whom the prophets had spoken, was about to begin.

- 4. Cite some of the Old Testament Scriptures which were believed to refer to the Messiah, and which begat great expectation and longing for His coming.**

(1.) The promise to David that God would establish the throne of His kingdom forever. (2 Sam. 7: 12-16.)

(2.) “Jehovah said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession.” (Psa. 2: 7, 8.)

(3.) “Unto us a Child is born, unto us a Son is

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given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon his kingdom to establish it, and to uphold it with justice and with righteousness from henceforth and forever." (Isa. 9:6, 7.)

(4.) "In the latter days it shall come to pass that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; and He will judge between many peoples, and will decide concerning strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid." (Micah 4:1-4.)

(5.) "Behold, the man whose name is the Branch; and He shall grow up out of His place, and He shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne; and the counsel of peace shall be upon them both." (Zech. 6:12, 13.)

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(6.) "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a Son of man, and He came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. 7: 13, 14.)

5. What did Jesus teach concerning the nature of the kingdom?

(1.) By calling it "the kingdom of heaven" He clearly indicated its heavenly origin and its spiritual character.

(2.) He also said, "My kingdom is not of this world." (John 18: 36.)

(3.) In teaching to pray, "Thy kingdom come, Thy will be done, as in heaven, so on earth," He indicated that the doing of God's will on earth as in heaven is to bring the kingdom of God into this world.

(4.) Concerning one's entrance into the kingdom, He said to Nicodemus, "Except a man be born again, he can not enter into the kingdom of God."

(5.) When His disciples asked, "Who is greatest in the kingdom of heaven?" he set a little child in the midst of them, and said, "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." (Matt. 18: 3.)

(6.) Of rulership and authority in His kingdom, the Lord said also to the disciples: "Whosoever would become great among you shall be your min-

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ister, and whosoever would be first among you, shall be bondservant of all." (Mark 10: 43, 44.)

(7.) Touching inordinate love of money and the world, He said, "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" (Mark 10: 24.)

(8.) This kingdom is for the propagation of Truth; for Jesus said to Pilate, "I am a King; to this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." (John 18: 37.)

(9.) The kingdom of heaven is the special boon of such as are "poor in spirit" (Matt. 5: 3.), "persecuted for righteousness' sake" (5: 10), and whose righteousness shall "exceed that of the scribes and Pharisees (5: 20); it is for such also as do and teach the commandments of God. (5: 19.)

(10.) John the Baptist, though greater than all the prophets that went before him, was less than "he that is little in the kingdom of heaven." (Matt. 11: 11.)

6. What is the significance of this statement of Jesus about John?

It emphasizes the fact that with all his superiority as a prophet John did not become fully acquainted with the gospel of the kingdom of Christ, so as to know "the mysteries of the kingdom of heaven." (Matt. 13: 11.)

7. What are the mysteries of the kingdom of heaven?

The sacred truths, facts, and experiences of spiritual life in God which are known only to them who

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by a living faith accept the salvation of the Lord Jesus after His complete manifestation in the flesh and His glorification at the right hand of God.

8. What does Paul write about these heavenly secrets?

“Things which eyes saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him, God hath revealed unto us through the Spirit.” (1 Cor. 2: 9, 10.)

9. What are the great laws of the kingdom of God?

The commandments of God, several examples of which Jesus briefly mentions in Matt. 19: 18, 19; Luke 18: 20; but which appear in the Old Testament as a Decalogue (see Ex. 20: 3-17, and Deut. 5: 7-21); and they are in substance as follows:

First Table.

- 1 Thou shalt have no other gods before me.
- 2 Thou shalt not make for thyself any graven image.
- 3 Thou shalt not take the name of God in vain.
- 4 Remember the Sabbath-day to keep it holy.
- 5 Honor thy father and thy mother.

Second Table.

- 6 Thou shalt not commit murder.
- 7 Thou shalt not commit adultery.
- 8 Thou shalt not steal.
- 9 Thou shalt not bear false witness.
- 10 Thou shalt not covet anything that is thy neighbor's.

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10. Which of all the commandments did Jesus pronounce first and greatest?

“The first is, Hear, O Israel, the Lord our God is one, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. On these two commandments the whole law hangeth, and the prophets.” (Mark 12:29-31; Matt. 22:37-49.)

11. How did Jesus express the Golden Rule?

“All things whatsoever ye would that men should do unto you, even so also do ye unto them; for this is the law and the prophets.” (Matt. 7:12.)

12. How does Paul speak of this great commandment?

He says that “the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.” (Gal. 5:14.)

13. In what manner does the teaching of Jesus fulfill and exalt the great moral precepts of the Decalogue?

(1.) It makes emphatic the fundamental truth that love of God and love of man are essential to the highest moral excellence.

(2.) It transfigures and fulfills the letter of the Ten Commandments by showing that murder, adultery, theft, and all other immorality are committed when any one admits the desire or the purpose in his heart. (Cf. Matt. 5:22, 28.)

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(3.) It admonished the young man who possessed many goods that a perfect love of God and of man would lead him to impart to the poor with great liberality and affection. (Matt. 19 : 21; Mark 10 : 21; Luke 18 : 22.)

(4.) It gives a new and deeper significance to every ethical precept of the law and the prophets by the enunciation of a positive principle rather than a negative prohibition.

14. What further does Paul teach concerning the contrast between the law and the gospel?

(1.) He says that we are not under law, but under grace, and "the Spirit of life in Christ makes us free from the law of sin and of death." (Rom. 6 : 14; 8 : 2-4.)

(2.) Before the manifestation of Christ we were like children kept in ward; but after we attain justification by faith in Jesus Christ we are no longer under the tutorship of the Mosaic law, but sons of God, and freemen in Christ. (Gal. 3 : 23-26.)

(3.) By means of an allegory of the two covenants, he points out that we are children of the new Jerusalem rather than of Mount Sinai, and the distinguishing feature of the new relationship is freedom from the bondage of the law.

15. How did Paul regard those Jewish Christians who insisted on keeping the statutes of the Mosaic law?

He speaks of them as severed from Christ, and fallen away from grace (Gal. 5 : 4); as seeking perfection in the flesh rather than in the Spirit (3 : 3); observing days, and months, and seasons, and years

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(4:10), as if such outward formalities of Jewish custom were essentials of religion.

16. What is the teaching of Heb. 7: 16-22, concerning Jesus as the surety of a better covenant?

We are given to understand that in Jesus Christ the entire Old Testament system, like the Levitical priesthood, is changed from the letter of a carnal commandment into the power of an indissoluble life.

17. How did Jesus illustrate the incompatibility of bondage to the law and the freedom of the gospel?

By pointing out the impropriety of wedding guests fasting while the bridegroom is with them, of putting new undressed cloth upon an old garment, and of putting new wine into old wineskins. (Matt. 9: 15-17.)

18. How do the parables of Jesus illustrate the nature and the mysteries of the kingdom of heaven?

(1.) The parable of the sower (Matt. 13: 3-9) shows how the word of the kingdom—that is, the truth of God and of Christ—may be received by different classes of hearers, and what various results follow, according to the kind of soil (i. e., dispositions, receptivity) in the human heart upon which the good seed of the gospel falls.

(2.) The parable of the tares (Matt. 13: 24-30) shows how the “sons of the kingdom and the sons of the evil one” are permitted to grow together until the consummation of their time, when there shall be

a separation, and "the righteous shall shine forth as the sun in the kingdom of their Father."

(3.) The parable of the mustard-seed (Matt. 13:31, 32) shows how the kingdom increases visibly from small beginnings unto great strength and attractiveness.

(4.) The parable of the leaven (Matt. 13:33) shows how the kingdom of God has a corresponding invisible increase and inworking in the individual, and in the whole mass of humanity.

(5.) The parables of the treasure hidden in the field, and of the merchant seeking goodly pearls (Matt 13:44-46), show how different persons come by different ways into possession of the spiritual treasures of the kingdom.

(6.) The parable of the net (Matt. 13:47-50) shows how the operations of the kingdom in this world naturally gather in both good and bad, and that there must be a final separation.

(7.) The parable of the seed growing secretly (Mark 4:26-29), shows that all the mysteries and unseen growths of the kingdom, and its times and seasons, are arranged in accord with an order of the world which God has ordained, but which it is not always ours to know.

(8.) The parable of the laborers (Matt 20: 1-16) shows how many may be distinguished as first or as last—that is, as superior or as inferior, in the kingdom of God, by the spirit they display in their work, and in their expectations of reward. Not those who ask, "What shall I get?" but rather those who

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ask, "What shall I do?" are reckoned first in the kingdom.

(9.) The parable of the unmerciful servant (Matt. 18:21-35) shows what spirit of forgiveness from the heart toward an offending brother is required in the kingdom of heaven.

(10.) The parable of the good Samaritan (Luke 10:29-37) answers the question, "Who is my neighbor?" and shows us how we ought to love and treat him in his time of need.

(11.) The parable of the two sons (Matt. 21:28-32), was an admonition to the Jewish priests and elders that publicans and harlots might enter the kingdom of God before them.

(12.) The parables of the wicked husbandmen, and of the marriage of the king's son (Matt. 21:33-44; 22:1-14) were a like warning to the Jewish people that "the kingdom of God should be taken away from them and be given to a nation bringing forth the fruits thereof."

(13.) The parable of the ten virgins (Matt. 25:1-13) illustrates the necessity of constant watchfulness and readiness for the coming of the Lord.

(14.) The parable of the talents (25:14-30) admonishes us that we are to do more than merely watch and be ready; we must be diligently working in our Lord's interests while He is away.

(15.) The parable of the judgment (25:31-46) shows what eternal issues depend upon the works we do or fail to do in behalf of our needy brethren, whom we should recognize as brethren of Christ.

- 19. How do these doctrines of the kingdom of heaven have vital connection with all the social and political relations of mankind?**

They proclaim the principles, at once simple and profound, which when fully observed can not fail to produce universal peace and good will among men. Human judgments may vary, and in different times and places men err from the truth in seeking its practical application; but the love of God and of man, shed abroad in the heart by the Holy Spirit, must sooner or later yield to every demand of righteousness, substitute peaceful arbitration for murderous warfare, and seek by every possible method of practical utility and good feeling to secure to all the nations and to every individual the rights that are common to man. The coming of the kingdom of heaven will be coincident and coextensive with the doing of God's will on earth as it is done in heaven.

- 20. What practical application of these principles of love and righteousness does Paul make to our domestic and social relations?**

He admonishes husbands and wives to love one another in purest affection and fidelity, parents and children to know and honor their hallowed relationship, masters and servants to care for each other's rightful claims; and he calls upon all men to live in peace, to abhor what is evil and cleave to what is good, to bear one another's burdens and so fulfill the law of Christ.

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21. When we pray, Thy kingdom come, are we to look for the personal coming of Christ as well as the coming of His kingdom?

Most assuredly; for nothing in the Gospel records is more certain than the repeated assertions of Jesus Himself that He would come not only in His kingdom, but also to receive His disciples unto Himself that they all might be with Him and behold Him in His heavenly glory.

22. What did Jesus say about the certainty and the nearness of His coming?

He declared repeatedly and most emphatically that He would come again in the near future and before all the people of His own generation should die; and He foretold that the end or crisis of that age would be marked by the overthrow of the great city and temple of Judaism, that is, Jerusalem.

23. What is the recorded language of Jesus touching the time of His coming?

(1.) The Son of man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds. Verily I say unto you, there are some of them that stand here who shall in no wise taste of death till they see the Son of man coming in His kingdom." (Matt. 16: 27, 28.)

(2.) "Verily I say unto you, there are some of them here that stand by, who shall in no wise taste of death till they see the kingdom of God come with power." (Mark 9: 1.)

(3.) "I tell you of a truth, there are some of

them that stand here, who shall in no wise taste of death, till they see the kingdom of God." (Luke 9: 27.)

(4.) "Ye shall not have gone through the cities of Israel till the Son of man be come." (Matt. 10: 23.)

(5.) "Verily I say unto you, this generation shall not pass away till all these things be accomplished." (Matt. 24: 34; Mark 13: 30; Luke 21: 32.)

(6.) "Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven." (Matt. 26: 64; Mark 14: 62; Luke 22: 69.)

24. What did Jesus say about the particular day and hour of His coming?

(1.) "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but he Father only." (Matt. 24: 36; Mark 13: 32.)

(2.) "It is not for you to know the times or seasons which the Father hath set within His own authority." (Acts 1: 7.)

(3.) "Watch therefore, for ye know not what day your Lord cometh. . . . In an hour that ye think not the Son of man cometh." (Matt. 24: 42-4.)

5. What did Paul write about the need of constant readiness?

"Concerning the times and seasons, brethren, ye have no need that ought be written unto you. For ourselves know perfectly that the day of the Lord cometh as a thief in the night." (1 Thess. 5: 1, 2.)

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26. What practical significance have these admonitions for us now?

They should ever serve, by personal self-application, to impress upon us the serious truth, which no man can deny; namely, that on any day and at any moment we may be summoned away from the earth to meet the realities of the unseen and eternal world.

27. What did Jesus say about the manner of His coming?

(1.) In the Scriptures just cited and in their immediate context He spoke also of "coming on the clouds of heaven, in His own glory, and in the glory of His Father with the holy angels."

(2.) According to Matt. 24: 29-31, He also said:
"Immediately after the tribulation of those days,
The sun shall be darkened and the moon shall not give her light,

And the stars shall fall from heaven,
And the powers of the heavens shall be shaken;
And then shall appear the sign of the Son of man in heaven;

And then shall all the tribes of the land mourn;
And they shall see the Son of man coming on the clouds of heaven with power and great glory.

And He shall send forth His angels with a great sound of a trumpet,

And they shall gather His elect from the four winds,

From one end of heaven to the other."

(3.) The parallel passage in Mark 13: 24 reads,

“in those days, after that tribulation,” instead of “immediately after the tribulation of those days.”

28. What great tribulation did Jesus here refer to?

The unparalleled suffering coincident with the destruction of the temple and the siege of Jerusalem, as the preceding context shows.

29. Did these predictions of the overthrow of Jerusalem and the temple actually come to pass in that generation?

Such is the unquestionable testimony of all historical records relating to that time and country. Flavius Josephus, himself a Jew and a personal witness of the awful siege, has left us an appalling account of the miseries of those who perished in that war.

30. Was it customary for the prophets to describe such terrible catastrophes as judgments of God, and to employ highly poetical language in their oracles?

It is certain that the spirit, style, and language of the Old Testament prophets, when referring to similar great civil and national calamities, was of the same cast and character, as the four following examples show:

(1.) Isa. 13:9, 10, thus speaks of the fall of Babylon:

“Behold, the day of Jehovah cometh,
Cruel with wrath and fierce anger,
To make the land a desolation,
And to destroy its sinners out of it.
For the stars of heaven shall not give their light,

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And the sun shall be darkened in its going forth,
And the moon shall not cause its light to shine."

(2.) Isa. 19: 1, 2, thus speaks of a judgment of God on Egypt:

"Behold Jehovah rideth upon a swift cloud,
And He cometh into Egypt,
And the idols of Egypt shall tremble at His presence,

And the heart of Egypt shall melt in the midst of it."

(3.) Isa. 34: 4, 5, thus speaks of the judgment upon Edom:

"And all the host of heaven shall be dissolved,
And the heavens shall be rolled together as a scroll,

And all their hosts shall fall,
As the leaf falls from off the fig-tree.
For my sword hath drunk its fill in heaven,
Behold, it shall come down upon Edom,
And upon the people of my curse, to judgment."

(7.) Dan. 7: 13, 14, thus speaks of the coming of the kingdom of the heavens:

"I was gazing in the visions of the night,
And behold, there came with the clouds of heaven,

One like unto a son of man;
And He came even to the Ancient of days,
And they brought Him near before Him.
And there was given Him dominion, and glory,
and a kingdom,

That all the peoples, nations, and languages
should serve Him:

His dominion is an everlasting dominion, which
shall not pass away,

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And His kingdom that which shall not be destroyed."

- 31. What is meant by "the consummation of the age," and "the end," in Matt. 24: 3, 14; Mark 13: 7; Luke 21: 9?**

The completion of the age or period of time which preceded the times of the Messiah. The Jewish people of that day called their own time "this age," and the time which should follow the coming of the Messiah "the age to come."

- 32. Why was it necessary before the end of that age that "the gospel of the kingdom be first preached in the whole world for a testimony unto all the nations?" (Matt. 24: 14.)**

Because the Gospel of the kingdom must needs be first immovably established in the world and among different peoples before "the first covenant, its ordinances of divine service, and its sanctuary" (Heb. 9: 1) be abolished. The Father would not take away the old system until he had fully prepared the way for the ministry and the mediation of a new and "better covenant, which had been enacted upon better promises." (Heb. 8: 6.) In the end, "He taketh away the first that He may establish the second." (Heb. 10: 9.)

- 33. Was the gospel thus actually preached "in all the world" before the overthrow of the Jewish sanctuary and its service?**

Such is the clear testimony of the New Testament, as the following Scriptures show:

(1.) Paul speaks of "the word of the truth of

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the Gospel, which is come unto you, even as it is also *in all the world* bearing fruit and increasing, as it doth in you also, since the day ye heard and knew the grace of God in truth." (Col. 1: 5, 6.)

(2.) Again he says: "Be not moved away from the hope of the Gospel which ye heard, which *was preached in all creation under heaven*, whereof I, Paul, was made a minister." (Col. 1: 23.)

(3.) The accusation against Paul before the Roman governor alleged that he was "a pestilent fellow, and a mover of insurrections among all the Jews *throughout the world*." (Acts 24: 5.)

(4.) Also in Thessalonica the charge of the Jews against Paul and Silas was, "These that have *turned the world upside down* are come hither also." (Acts 17: 6.)

(5.) According to Acts 11: 28, there was "a great famine *over all the world* in the days of Claudius," and according to Luke 2: 1, "there went out a decree from Cæsar Augustus that *all the world* should be enrolled." These statements clearly show in what sense we are to understand the words "all the world" in the New Testament writings.

34. What did Paul and his associates find the chief obstacle in the way of proclaiming a free gospel among the nations?

The bondage of the Jews and the Jewish Christians to the letter of their law; for—

(1.) They taught and insisted that "except ye be circumcised after the custom of Moses, ye can not be saved." "It is needful to circumcise [the Gentiles], and to charge them to keep the law of Moses." (Acts 15: 1. 5.)

(2.) According to Paul they were "in bondage to weak and beggarly rudiments: ye observe days, and months, and seasons, and years." (Gal. 4:9, 10.) "Behold, I, Paul, say unto you, that, if ye receive circumcision, Christ will profit you nothing. . . . Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." (Gal. 5:2-4.)

(3.) Their test in judging one's religious life was "in meat, or in drink, or in respect of a feast day, or a new moon, or a Sabbath day." (Col. 2:16.)

(4.) Hence Paul's contention with these Judaizers was that by insisting on the bond of Mosaic ordinances, they "perverted the Gospel of Christ" (Gal. 1:7); "for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." (Rom. 14:17.)

35. What teaching of Jesus showed the incompatibility of Old Testament ordinances and New Testament spiritual life?

(1.) His saying that fasting is inconsistent with the conscious presence of the bridegroom.

(2.) His showing the unfitness of "putting a piece of undressed cloth upon an old garment."

(3.) Also the unfitness of putting new wine in old wineskins. (Matt. 9:14-17.)

36. Do not our Lord's words concerning fasting, in Matt. 6:16, 17, imply that this Old Testament practice should be continued under the gospel?

(1.) No more so than do His words in Matt. 5:23, 24, imply that Old Testament altars and offerings should be continued in the Gospel age to come.

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(2.) But fasting may be practiced as a personal and private means of grace, if one feel so disposed. Our Lord's words teach that, when it is practiced, it should be a personal voluntary abstinence, done in secret; not an obligation of law, of rule, or of public observance.

(3.) Fasting, like circumcision, festivals, vows, and other Old Testament customs, was practiced among the Jewish Christians of the Apostolic times. But none of these ancient usages are obligatory under the Gospel, being in themselves only shadows of better things to come, and observance of them as a bounden duty only savors of the bondage of the letter. (Cf. Col. 2:16.)

37. Why does the New Testament so generally assume or imply that the kingdom of Christ was a reality of the future rather than of the present?

Because all the ministry of Jesus, His death, resurrection, and ascension, the outpouring of the Spirit, and the preaching of the apostles fell in "the last days" of the old covenant, which was then "waxing aged, and was nigh unto vanishing away." (Heb. 8:13.) So long as Judaism with its temple stood, the kingdom of Christ with its new and better covenant was delayed in its coming.

38. What special significance had the fall of the Jewish sanctuary as the distinctive crisis and end of the age?

It was a signal confirmation of the saying that "the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing."

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(Heb. 9:8.) And so, in the symbolism of John's Apocalypse, "the temple of God that is in heaven," and its ark of the new covenant, are opened, and "the kingdom of the world becomes our Lord's and His Christ's" only after the fall of the wicked city "where the Lord was crucified." (Rev. 11:8, 15, 19.)

39. But did not the saints of the apostolic age, previous to the fall of the temple, "have boldness to enter into the holy place?"

Certainly, as Heb. 10:19, implies, for all the "saints in Christ," from the time of the first Pentecost, "were enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted of the good word of God, and the powers of the age to come." (Heb. 6:4, 5.) This was necessary in order that "the Gospel of the kingdom might be preached in the whole world for a testimony unto all the nations" (Matt. 24:14) before the end of that age of the old dispensation. So before the end of that age the spiritual forces of the age to come were made manifest.

40. What significance attaches to our Lord's saying to the Pharisees that "the kingdom of God cometh not with observation," and "the kingdom of God is in the midst of you?" (Cf. Luke 17:21.)

He thus admonished them that His kingdom was not of this world, and its coming is not to be a spectacle for fleshly eyes. He informed them that the kingdom might be in the midst of them, and they at the same time be ignorant of its real nature, its spirit, and its power. In like manner the king-

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dom of Christ has been coming during all the Christian centuries, growing and expanding like the mustard seed, and the working of the leaven in the meal; it is coming now, and will continue to come until the entire world is subjected to the Lord Jesus, for "He must reign till He hath put all His enemies under His feet." (1 Cor. 15:25.)

41. By what allegory does Paul contrast the two covenants in Gal. 4: 21-31?

He makes Hagar, the handmaid, represent Mount Sinai and answer "to the Jerusalem that now is; for she is in bondage with her children. But the free woman represents the Jerusalem that is above, which is our mother."

42. May we understand this "Jerusalem which is above" as identical in significance with "the holy city" which John saw, "the new Jerusalem, coming down out of heaven from God?" Rev. 21: 2.)

Undoubtedly; for the vision of that holy city is but a symbol of the kingdom of God taking possession of this world in God's own times, and making all things new.

43. How does that apocalyptic vision answer to the prayer taught us by our Lord?

It furnishes a fitting and glorious ideal to the petition, "Thy kingdom come: Thy will be done, as in heaven, so on earth." To which we may also add, "Amen: come, Lord Jesus;" for the coming and universal triumph of the kingdom of God and of Christ will be the joy and peace of heaven on earth.

Section Seventh.

THE RESURRECTION AND THE JUDGMENT TO COME.

1. What further did Jesus say about His coming again?

“In My Father’s house are many mansions; I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also.” (John 14: 3.)

2. What is said in Acts 1: 10, 11, about His going into heaven and coming from heaven?

“And while they were looking steadfastly into heaven as He went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come even as ye beheld Him going into heaven.”

3. How did Paul write concerning this to the Thessalonians?

“The Lord Himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air: and so we shall ever be with the Lord.” (1 Thess. 4: 16-17.)

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4. Should Scriptures of this character and style be understood literally?

They should not; for our ideas of the invisible world of spirits can be at best only imperfectly conveyed by human speech. Some things of the heavenly life, according to Paul, are unspeakable in words, and some are not lawful for a man to utter. (2 Cor. 12:4.) Prophets, seers, and apostles usually speak of heavenly realities by means of symbols and figures of thought. The words of the apostle are adapted to give an impressive picture of the heavenly life, the reunion of saints, and their eternal felicity in fellowship with the glorified Lord.

5. What is Paul's great argument for the resurrection in 1 Cor. 15?

(1.) He first of all affirms the fact of the resurrection of Christ, and of His appearance to many at different times, and also of His appearance "to above five hundred brethren at once, of whom the greater part remain until now." (Verses 1-11.)

(2.) He affirms next the fatal consequences of denying the resurrection of the dead, and argues that "if Christ hath not been raised, your faith is vain, and they that are fallen asleep in Christ have perished." (12-19.)

(3.) He then declares that the resurrection is part of the divine order of the kingdom of Christ. "As in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then those that are Christ's at His coming, then the end, when He shall deliver up the kingdom to the Father. For he must reign till He hath

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put all His enemies under His feet. The last enemy that shall be abolished is death." (20-28.)

(4.) Then he shows how this faith in resurrection strengthens our hope, sustains us in our trials, and inspires one to a holy life. (29-34.)

(5.) Then to the question, "How are the dead raised, and with what manner of body do they come?" he replies (verses 35-49):

¹ In the life of seeds, the bare grain of wheat that is sown is not the body that shall be, but God gives to each new seed a body of its own. (36-38.)

² Observe also the varieties of flesh, as of men, beasts, birds, and fishes. (39.)

³ There are also celestial bodies and bodies terrestrial. (40.)

⁴ Observe, also, how sun, moon, and stars differ in glory. (41.)

⁵ So in the resurrection, the body that is sown in corruption, in dishonor, and in weakness, in its fleshly state, is raised in incorruption, and in glory, and in power. (42, 43.)

⁶ If there is a psychical body, there is also a spiritual body. (44.)

⁷ As related to the first Adam, we bear the image of the earthly; in the last Adam, who is a life-giving spirit, we shall bear the image of the heavenly. (45-49.)

(6.) The conclusion is that flesh and blood can not inherit the kingdom of God, and this mortal and corruptible must put on incorruption. Then shall death be swallowed up in victory. (50-57.)

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6. What one essential truth receives elaborate confirmation in this chapter?

The resurrection of the dead, and the realities of the immortal life to come, are necessarily things which belong to the unseen and eternal nature of spirit. It is not, and in the nature of things can not be now made manifest just what and how we shall be in the resurrection, but divine assurance is given of immortality, glory, and spiritual power, blessed beyond our present ability to conceive.

7. What does this apostle further write on this subject in 2 Cor. 4: 16; 5, 10?

“Though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands eternal in the heavens. . . . We are willing rather to be absent from the body, and to be at home with the Lord.”

8. How did he write to the Philippians about his departure to be with Christ?

“Christ shall be magnified in my body, whether by life or by death. For to me to live is Christ, and to die is gain. . . . I am in a strait be-

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twixt the two, having the desire to depart and to be with Christ; for it is very far better." (Phil. 1: 20-23.)

9. What is his testimony in 2 Tim. 4: 6-8?

"I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but also to all them that have loved His appearing."

10. What do the words "that day" and "His appearing" in this Scripture imply concerning Paul's conception of the time of the Lord's appearing?

They most naturally imply that the day of Christ's appearing and awarding the crown of righteousness was, with this apostle, the same as the time of His departure, when He completed His good fight and finished His course.

11. What great central truths are emphasized in all these later statements of the apostle?

(1.) Paul's going away to be with Christ, and his obtaining his heavenly tabernacle, or clothing, followed immediately after his departure from the world. He did not expect to be found as a naked, disembodied spirit; he gives no intimation of an intermediate state of long repose and waiting between death and the resurrection; he expected to be

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at once clothed upon with his heavenly body and have that which is mortal swallowed up of life.

(2.) This blessed and glorious hope belongs also to all them that love and look for the appearing of Christ.

(3.) The last day and the last hour are not simultaneous with all the saints. Each one of all those who love the Lord's appearing has, and must have, his own individual "last day," and also his own personal vision of the Lord in glory.

12. What did Jesus teach concerning the resurrection of the dead?

(1.) He opposed the Sadducees, "who say there is no resurrection," and He declared them to be in error, "not knowing the Scriptures nor the power of God." (Matt. 22:29 32.)

(2.) He taught that "in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven."

(3.) His words, according to Luke 20:36, are: "Neither can they die any more; for they are equal unto the angels; and they are sons of God, being sons of the resurrection."

(4.) He also showed from what God said to Moses at the bush that Abraham, Isaac, and Jacob were alive from the dead.

(5.) In John's Gospel (5 : 24-29) he makes three successive statements touching life and resurrection so distinctive as to imply **three resurrections**, or **three kinds of resurrection**:

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¹ "He that heareth My word, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."

² "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

³ "Marvel not at this: for the hour cometh in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

(6.) In John 6:40, He declares: "This is the will of My Father that every one that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day."

(7.) In John 11:25, 26, He says: "I am the resurrection and the life; he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die."

13. What great fundamental truths appear in these sayings of Jesus?

(1.) The resurrection is the antithesis of death, and the future blessedness and glory of it depend on the Christian believer's loving fellowship with God, for thus "he has eternal life abiding in him."

(2.) Christ's manner of teaching this resurrection and the life eternal shows a noteworthy difference from the fleshly conceptions on the subject current among the Jewish people of His time.

(3.) The human spirit, having its "life hidden

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with Christ in God," is as indissoluble and imperishable as God Himself.

14. What should be our answer to all questions concerning the mode of the resurrection, and of the heavenly life eternal?

That which is written in the First Epistle of John (3:2): "It is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is."

15. What did Jesus teach concerning the judgment to come?

(1.) He spoke repeatedly of the day of judgment, when men shall give account of their thoughts, words, and deeds. (Matt. 10:15; 11:22; 12:36; Mark 6:11.)

(2.) He declared that the Father had given all judgment unto the Son. (John 5:22, 27; Matt. 28:18.)

(3.) In Matt. 25:31-46, He has given a parabolic picture of judgment to take place "when the Son of man shall come in His glory, and sit on the throne of His glory." The issues of that judgment are that one class "go away into eternal punishment, but the righteous into eternal life."

16. What is Paul's doctrine of the judgment?

(1.) In Acts 17:31, he says that God "hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained;

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whereof He hath given assurance to all men, in that He hath raised him from the dead."

(2.) In Rom. 2:16, he speaks of "the day when God shall judge the secrets of men by Jesus Christ."

(3.) In 2 Cor. 5:10, he says: "We must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what He hath done, whether it be good or bad."

17. What is written in Heb. 9:27?

"It is appointed unto men once to die, and after this cometh judgment."

18. Are we to suppose that all men are to be made alive in Christ (cf. 1 Cor. 15:22) at one and the same last hour, and that the Lord's coming and appearing, the resurrection of the dead, and the judgment of eternal destiny, must needs be simultaneous events, to occur on one day?

Such a supposition is entirely unnecessary, is beset with many difficulties, and is less in accord with the Scriptures we have cited than the belief that these great facts of time and eternity work together in a continuous process, and must needs go on, we know not how, until the Christ, who now sits upon the throne of His glory, shall have abolished all rule, and authority, and power, and have put all His enemies under His feet.

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19. What does Paul say of the time when Christ shall have put all His enemies under His feet?

He says that "when all things shall have been subjected unto Him, then shall the Son Himself also be subjected to Him that did put all things under Him, that God may be all in all." (1 Cor. 15:28.)

20. Does this imply that the Son of God will ever become less than He now is or ever has been?

No more so than that God Himself has been or shall become other or less than He is or ever has been.

21. What is the vision of the eternal heavenly glory, as written in Rev. 22: 3-5?

It is there written: "There shall be no curse any more. And the throne of God, and of the Lamb shall be therein, and His servants shall serve Him; and they shall see His face, and His name shall be in their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever."

22. What corresponding picture of this heavenly glory is written in Rev. 7: 15-17?

It is there written that those who "come out of great tribulation, and wash their robes and make them white in the blood of the Lamb, are before the throne of God; and they serve Him day and night

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in His temple; and He that sitteth on the throne shall spread His tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike on them, nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes."

23. What interpretation are we to put upon such language and statements?

It is the language of a Biblical apocalypse in which figures of speech and suggestive symbols are employed to move the imagination and affect the devout heart. The main thought which they are designed to convey is that of heavenly eternal fellowship with God. The saints in light shall see as they are seen, and know as they are known (cf. I Cor. 13: 12), and be forever free from all that can harm them.

24. To what prayer of Jesus will this glory be the ultimate answer?

"I pray . . . that they all may be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us. And the glory which Thou hast given Me, I have given unto them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be perfected into one. Father, I desire that they be with Me where I am, that they may behold My glory which Thou hast given Me; for Thou lovedst Me before the foundation of the world." (John 17: 21-24.)

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25. How may we construe the Lord's Prayer into a comprehensive Confession of the Christian Faith, adapted for universal use in the Churches?

By giving to its three sets of petitions, a confessional form of statement, after the following manner:

THE LORD'S CREED.

I BELIEVE IN OUR FATHER WHO IS IN HEAVEN, WHOSE NAME IS HALLOWED, WHO LOVES US, AND GIVES US OUR DAILY BREAD, AND ALL GOOD THINGS.

I BELIEVE IN THE COMING AND KINGDOM OF OUR LORD JESUS CHRIST, WHO GAVE HIS LIFE FOR US, FORGIVES US OUR DEBTS AS WE FORGIVE OUR DEBTORS, AND TEACHES US TO LOVE OUR GOD WITH ALL OUR HEART, AND OUR NEIGHBOR AS OURSELF.

I BELIEVE IN THE HOLY SPIRIT, WHO HELPS US IN OUR TRIALS, DELIVERS US FROM THE EVIL, LEADS US INTO ALL TRUTH, AND WORKS IN US TO DO THE WILL OF GOD ON EARTH AS IT IS IN HEAVEN.

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