

**A CATECHISM  
OF  
BIBLE TEACHING**

**By**

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**NASHVILLE  
SUNDAY SCHOOL BOARD**

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# Biographies

**John Albert Broadus**, (b. Culpeper County, Va.) was a scholar, teacher, preacher, and denominational leader. The fourth child of Major Edmund and Nancy (Sims) Broadus, he came into a home which, though not wealthy, was distinguished by intelligence, culture, and piety. When he was about 16, he was converted. His early education had been at home and in a private school. From 1844 to 1846 he taught in a small school and engaged in disciplined independent study. In the fall of 1846 Broadus entered the University of Virginia to prepare for the ministry, receiving the M.A. degree in 1850. During the next year he taught in a private school in Fluvanna County, Va., preached in small country churches, and diligently studied church history, theology, sermons, and the Bible. During this year two notable events occurred-his ordination, Aug. 12, 1850, and on Nov. 13, 1850, his marriage to Maria Harrison, a daughter of Gessner Harrison (1807-62), professor of ancient languages at the University of Virginia.

Calls of various kinds came to the young teacher, and he finally accepted the post as tutor in Latin and Greek at his alma mater and pastor of the Baptist church at Charlottesville. After one year he resigned his teaching position in order to devote full time to his pastorate. This he did with the exception of two years when he was given a leave of absence to serve as chaplain at the University of Virginia.

In 1858 Broadus was asked to become a member of the faculty of the new Southern Baptist Theological Seminary. Though he had a part in planning the institution, he declined the offer because of his attachment to preaching and pastoral work. After months of struggling with the decision, he agreed to become a member of the first faculty when the seminary opened in Greenville, S. C., in 1859. For the next 36 years he was professor of New Testament interpretation and homiletics, and his life was inextricably bound to the school.

While the seminary was closed during the Civil War, Broadus preached in small churches and spent some time as chaplain in Lee's army in northern Virginia. When the seminary reopened in 1865, it struggled for existence and remained open largely because of the heroic efforts of Broadus and James Petigru Boyce (1827-88). However, during this period of stress and strain, Broadus did some of his best work. In 1870 he published *On the Preparation and Delivery of Sermons*, a book which has become a classic in its field. Broadus received nationwide recognition as a preacher and teacher and was offered many influential pastorates, professorships, and other positions.

The last years of Broadus' life brought increasing recognition. He published the following works: *Lectures on the History of Preaching* (1876, revised, 1896); *Commentary on the Gospel of Matthew* (1886); *Sermons and Addresses* (1886); *Jesus of Nazareth* (1890); *Memoir of James Petigru Boyce* (1893); *Harmony of the Gospels* (1893); twenty or more pamphlets, tracts, etc.; and many periodical articles. In 1889 he gave the Yale Lectures on Preaching and is the only Southern Baptist ever to be accorded this honor. He died Mar. 16, 1895, almost at the zenith of his fame, and was buried in Cave Hill Cemetery in Louisville, Ky.

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## LESSON I. GOD

Q. 1. Who is God?

A. God is the only Being that has always existed, and He is the Creator and Preserver of all things.

Q. 2. How do we know that God exists?

A. We know that God exists from the worlds He has made, and from our own sense of right and wrong, and the Bible, above all, tells us of God.

Q. 3. Have men any reason for denying God's existence?

A. It is foolish and wicked to say that there is no God. (Psalm 14:1; Romans 1:20)

Q. 4. How may we learn the character of God?

A. We learn the character of God partly from His works, mainly from His Word.

Q. 5. What does God know?

A. God knows all things, even the secrets of our hearts; God is omniscient. (Hebrews 4:13; Ecclesiastes 12:14)

Q. 6. What power has God?

A. God has all power; God is omnipotent.

Q. 7. Where is God?

A. God is everywhere, and all things are present to Him; God is omnipresent. (Genesis 16:13; Psalm 139:7)

Q. 8. What do we know as to the Holiness of God?

A. God is perfectly Holy; the angels praise Him as Holy. (Isaiah 6:3; Revelation 4:8)

Q. 9. Is God just?

A. God is always perfectly righteous and just. (Psalm 145:17)

Q. 10. Is God loving and good?

A. God is love, and He is good to all. (I John 4:8; Psalm 145:9)

Q. 11. Is God all love?

A. God's justice is as truly a part of His nature as is His love. (Revelation 15:3)

Q. 12. How ought we to feel and act toward God?

A. We ought to love God with all our hearts, and to serve Him with all our power. (Deuteronomy 6:5; I John 5:3)

Q. 13. Is it our duty to fear God?

A. It is our duty to obey God in filial fear, and to fear His wrath if we sin. (Ecclesiastes 12:13; Hebrews 10:31)

## ADVANCED QUESTIONS

Q. (a) May little children easily recognize that there is a God?

A. Young children often think and speak about God. (Psalm 8:2; Matthew 21:16)

Q. (b) How do many persons practically deny there is a God?

A. People practically deny that there is a God by living as if He does not exist.

Q. (c) Why is it wrong to use images of God in worship?

A. Men would soon worship the image instead of God, and so God has positively forbidden such use of images. (Exodus 20:4-5; Romans 1:23, 25)

Q. (d) Is it possible for God to do wrong?

A. For God to do wrong would be contrary to His very nature; He cannot deny Himself. (2 Timothy 2:13)

## LESSON II. PROVIDENCE OF GOD

- Q. 1. What is meant by the providence of God?  
A. God cares for all His creatures and provides for their welfare.
- Q. 2. Does God's providence extend to the wicked?  
A. God gives to the wicked sunshine and rain, and all the common blessings of life, thereby calling them to repentance. (Matthew 5:45; Psalm 145:9; Romans 2:4)
- Q. 3. Does God exercise any special providence over the righteous?  
A. God makes all things work together for good to them that love Him. (Romans 8:28; Psalm 23:1)
- Q. 4. Is God's providence confined to great things?  
A. God notices and provides for even the least things. (Luke 12:7)
- Q. 5. Is there really any such thing as chance or luck?  
A. There is no such thing as chance or luck; everything is controlled by the providence of God.
- Q. 6. Does God act according to purposes formed beforehand?  
A. God has always intended to do whatever He does. (Ephesians 1:11; I Peter 1:20)
- Q. 7. Do God's purposes destroy our freedom of action?  
A. We choose and act freely, and are accountable for all we do. (Joshua 21:15; Romans 14:12)
- Q. 8. Does God cause evil?  
A. God permits evil, but does not cause it.
- Q. 9. Does God ever check and overrule evil?  
A. God often prevents evil, and often brings good out of evil. (Genesis 45:5; Psalm 76:10)
- Q. 10. What is the greatest example of God's bringing good out of evil?  
A. The crucifixion of Christ is the greatest example of God bringing good out of evil.
- Q. 11. How ought we to think and feel about the providence of God?  
A. We ought always to remember our dependence on God, and to trust His providential guidance. (James 4:15; Jeremiah 10:23)
- Q. 12. When God in His providence sends upon us something painful, how ought we to feel?  
A. When God sends on us something painful we ought to be patient, obedient, and thankful. (I Samuel 3:18; I Thessalonians 5:18)

## ADVANCED QUESTIONS

Q. (a) Would it be possible to control great events while disregarding all little things?

A. Great things and little things are inseparable and dependent upon each other.

Q. (b) If all things take place according to fixed laws, how can it be that God controls them?

A. God created all the forces of nature, and made them without violating the laws.

Q. (c) Can God then answer prayer by His providential control without violating the laws of nature?

A. Yes, the Bible assures us that God does answer prayer.

Q. (d) What instances can you give of special providence in the story of Joseph?

A. Genesis 37:28; 39:2; 3: 21-23; and chapter 45.

Q. (e) What example of speedy answer to prayer is in the story of Hezekiah?

A. 2 Kings 20:1-6.

Q. (f) If we cannot explain the relations between divine predestination and human freedom, does this warrant us rejecting either?

A. Both divine predestination and human freedom must be true from the very nature of God and man, and both are plainly taught in the Bible.

## LESSON III. THE WORD OF GOD

### Part I. The Books of the Bible

- Q. 1. How many separate books are there in the Bible?  
A. There are thirty-nine books in the Old Testament, and twenty-seven in the New Testament.
- Q. 2. What are the five books of Moses?  
A. The five books of Moses are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
- Q. 3. What are the other historical books in the Old Testament?  
A. The twelve other historical books in the Old Testament are Joshua, Judges, Ruth, I & II Samuel, I & II Kings, I & II Chronicles, Ezra, Nehemiah, and Esther.
- Q. 4. What are the five poetical books?  
A. The five poetical books are Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon.
- Q. 5. Which are the four greater prophets?  
A. The four greater prophets are Isaiah, Jeremiah (with Lamentations), Ezekiel, and Daniel.
- Q. 6. Which are the twelve lesser prophets?  
A. The twelve lesser prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.
- Q. 7. What are the five historical books of the New Testament?  
A. The five historical books of the New Testament are Matthew, Mark, Luke, John, and Acts.
- Q. 8. What are the fourteen epistles of Paul?  
A. The fourteen epistles of Paul are Romans, I & II Corinthians, Galatians, Ephesians, Philippians, Colossians, I & II Thessalonians, I & II Timothy, Titus, Philemon, and Hebrews.
- Q. 9. What are the seven other epistles?  
A. The seven general epistles are James, I & II Peter, I, II, & III John, and Jude.
- Q. 10. What is the last book in the Bible?  
A. The last book in the Bible is Revelation.

## Part II. Inspiration and Authority of the Bible

- Q. 11. Were the books of the Bible written by men?  
A. The books of the Bible were written by men, but these men were moved and guided by the Holy Spirit. (2 Peter 1:21; I Corinthians 14:37)
- Q. 12. What special proof have we that the entire Old Testament is inspired?  
A. Christ and His apostles speak of “Scripture,” or “the Scriptures,” as inspired by God, and we know that they meant exactly what we call the Old Testament.
- Q. 13. Does the Bible contain any errors?  
A. The Bible records some things said by uninspired men that were not true, but it is true and instructive that these men said them.
- Q. 14. What authority has the Bible for us?  
A. The Bible is our only and all-sufficient rule of faith and practice.
- Q. 15. What things does the Bible teach us?  
A. The Bible teaches all that we need to know about our relations to God, about sin and salvation.
- Q. 16. How ought we to study the Bible history?  
A. We ought to study the Bible as a history of providence and a history of redemption.
- Q. 17. Who is the central figure of the Bible history?  
A. The central figure of the Bible history is Jesus Christ, the Hope of Israel, the Savior of mankind.
- Q. 18. What does the Bible do for those who believe in Jesus Christ?  
A. The Bible makes those who believe in Jesus wise unto salvation. (2 Timothy 3:15)
- Q. 19. What does the Bible contain besides history?  
A. The Bible contains doctrines, devotional portions, precepts, and promises; it teaches us how to live and how to die.
- Q. 20. With what disposition ought we to study the Bible?  
A. We ought to study the Bible with a hearty willingness to believe what it says and to do what it requires. (John 7:17)
- Q. 21. What great help must we all seek in studying the Bible?  
A. We must pray that the Holy Spirit, who inspired the Bible, will help us to understand it. (Psalm 119:18; Luke 24:45)

## ADVANCED QUESTIONS

- Q. (a) How do we know that what Christ and His apostles meant by the “Scriptures” is what we call the Old Testament?
- A. We know from Jewish writers and early Christian writers, that those who heard Christ and His apostles would understand them to mean the Old Testament; therefore, they must have meant it so.
- Q. (b) What promise did our Lord give His apostles as to the Holy Spirit?
- A. Our Lord promised His apostles that the Holy Spirit should bring all His teachings to their remembrance, and guide them into all the truth. (John 14:26; 16:13)
- Q. (c) Did the inspired writers receive everything by direct revelation?
- A. The inspired writers learned many things by observation or inquiry, but they were preserved by the Holy Spirit from error, whether in learning or in writing these things.
- Q. (d) What if inspired writers sometimes appear to disagree in their statements?
- A. Most cases of apparent disagreement in the inspired writings have been explained, and we may be sure that all could be explained if we had fuller information.
- Q. (e) Is this also true when the Bible seems to be in conflict with history or science?
- A. Yes, some cases of apparent conflict with history or science have been explained quite recently that were long hard to understand.
- Q. (f) Has it been proven that the inspired writers stated anything as true that was not true?
- A. No; there is no proof that the inspired writers made any mistake of any kind.

## LESSON IV. MAN

Q. 1. How did men begin to exist?

A. God created Adam and Eve, and from them are descended all human beings.

Q. 2. What sort of character had Adam and Eve when created?

A. Adam and Eve were made in the image of God, and were sinless.

Q. 3. Who tempted Eve to sin against God by eating the forbidden fruit?

A. Eve was tempted by the Devil, or Satan, who is chief of the fallen angels, or demons.

Q. 4. What was the beginning of Eve's sin?

A. The beginning of Eve's sin was that she believed Satan rather than God. (Genesis 3:4,5)

Q. 5. What was the first sign that Adam and Eve gave of having fallen into sin?

A. Adam and Eve showed that they had become sinful by trying to hide from God. (Genesis 3:8)

Q. 6. What was the next sign?

A. Adam and Eve tried to throw the blame on others. (Genesis 3: 12, 13)

Q. 7. How did God punish their willful disobedience?

A. God condemned Adam and Eve to death, physically, spiritually, and eternally. (Genesis 2: 17; Romans 6: 23; Ephesians 2: 1)

Q. 8. How does this affect Adam and Eve's descendants?

A. All human beings are sinful and guilty in God's sight. (Romans 5: 12)

Q. 9. How does this sinfulness show itself?

A. All human beings actually sin as soon as they are old enough to know right from wrong. (Romans 3: 23)

Q. 10. Will those who die without having known right from wrong be punished hereafter for the sin of Adam and Eve?

A. Those who die without having known right from wrong are saved in the way God has provided.

Q. 11. Can any human beings be saved through their own merits from the guilt and punishment of sin?

A. No; the second Adam, the Son of God, is the only Saviour of sinners. (Acts 4: 12; Gen. 3: 15)

## ADVANCED QUESTIONS

Q. (a) Was man to be idle in the garden of Eden?

A. No, man was to keep the garden and to have dominion over the animals. (Genesis 2: 15; 1: 26)

Q. (b) Is work a curse?

A. Work is not a curse, but anxious and wearing toil is a curse and a fruit of sin. (Genesis 3: 17)

Q. (c) Does the Bible speak elsewhere of Satan as a serpent?

A. Satan is called a serpent in the book of Revelation. (Revelation 12: 9; 20: 2)

Q. (d) What does the New Testament reveal that corresponds to the effect of Adam's sin upon his descendants?

A. The benefits of Christ's salvation for His people correspond to the effect of Adam's sin upon his descendants.

Q. (e) How does the apostle Paul state this parallel?

A. "Through one man sin entered into the world, and through sin, death," so likewise through one man came justification, and through justification, life. (Romans 5: 12 - 19)

## LESSON V. THE SAVIOUR

Q. 1. Who is the Saviour of men?

A. Jesus Christ, the Son of God, is the Saviour of men.

Q. 2. Was Jesus himself really a man?

A. Yes, Jesus Christ was really a man; he was the son of Mary.

Q. 3. Was Jesus the son of Joseph?

A. No, people called Jesus the son of Joseph, but he was really the son of God. (Luke 1: 35)

Q. 4. Can you give any express statement that Jesus was God?

A. "The Word was God . . . And the Word became flesh, and dwelt among us, full of grace and truth." (John 1: 1, 14)

Q. 5. What then is Jesus Christ?

A. Jesus Christ is both God and man, the God-man.

Q. 6. How does this fit Jesus to be the Saviour of men?

A. Jesus the God-man can stand between men and God as Mediator.

Q. 7. Can you tell the meaning of the two names, Jesus Christ?

A. Jesus means Saviour, and Christ means Anointed, like the Hebrew word Messiah. (Matthew 1: 21; John 4: 25)

Q. 8. What did Christ do on earth for us?

A. Christ taught the highest truths, He lived as a perfect example, and He died and rose again to redeem us.

Q. 9. What is Christ doing now for us?

A. Christ dwells in His people, intercedes for them, and controls all things for their good. (John 14: 23; Hebrews 7: 25; Matthew 28: 18)

Q. 10. What will Christ do hereafter for us?

A. Christ will come a second time and receive us unto Himself, to be with Him forever. (John 14: 23; Hebrews 9: 28)

Q. 11. What must we do to be saved through Jesus Christ?

A. We must believe in Christ, must turn from our sins to love and obey Him, and must try to be like Him.

## ADVANCED QUESTIONS

Q. (a) How did Christ take our place?

A. He who knew no sin was made sin for us, that we might become righteous in God's sight through Him. (II Corinthians 5: 21)

Q. (b) Was Christ's work necessary to make God willing to save men?

A. No, Christ simply made it right that God should save those who trust in Him. (Romans 3: 26)

Q. (c) What was the origin of Christ's mission to save?

A. The origin of Christ's mission to men was in God's pitying love for the world. (John 3: 16; I John 4: 10)

Q. (d) Does God offer to save all men through Christ?

A. Yes, whosoever will may have salvation without cost. (Revelation 22: 17; Isaiah 55: 1)

Q. (e) Ought we to make this salvation known to all men?

A. Yes, it is our solemn duty to carry the gospel to all nations. (Luke 24: 47)

Q. (f) How can we carry the gospel to distant lands?

A. We can go ourselves as missionaries, or help to send others.

LESSON VI. THE HOLY SPIRIT AND THE TRINITY

Q. 1. Who is the Holy Spirit?

A. The Holy Spirit is the Spirit of God, and is called the third person in the Trinity.

Q. 2. What did the Holy Spirit do for the prophets and apostles?

A. The Holy Spirit inspired the prophets and apostles to teach men their duty to God and to each other.

Q. 3. What did the Holy Spirit do for all the writers of the Bible?

A. The Holy Spirit inspired them to write just what God wished to be written.

Q. 4. Did the Holy Spirit dwell also in Jesus Christ?

A. Yes, the Holy Spirit was given to Jesus without measure. (Luke 4: 1; John 3: 34)

Q. 5. When Jesus ascended to heaven, what did He send the Holy Spirit to do?

A. Jesus sent the Holy Spirit to take His place and to carry on His work among men. (John 14: 16, 17)

Q. 6. What does the Holy Spirit do as to the world?

A. The Holy Spirit convicts the world of its sin and of its need for Christ's salvation. (John 16: 8)

Q. 7. What work does the Holy Spirit perform in making men Christians?

A. The Holy Spirit gives men new hearts, to turn from sin and to trust in Christ. (John 3: 5; Ezekiel 136: 26)

Q. 8. How does the Holy Spirit continue this work?

A. The Holy Spirit helps those who trust in Christ to become holy in heart and life. (Galatians 5: 22; I Corinthians 3: 16)

Q. 9. Is the Holy Spirit Himself divine?

A. Yes, the Holy Spirit is God. (Acts 5: 3-4)

Q. 10. If the Father is God, and the Saviour is God, and the Holy Spirit is God, are there three Gods?

A. No, there are not three Gods; God is one. (Deuteronomy 6: 4; Mark 12: 20)

Q. 11. What then do we mean by the doctrine of the Trinity?

A. The Bible teaches that the Father is God, the Son is God, and the Holy Spirit is God, and yet God is one.

Q. 12. Are we able to explain the Trinity?

A. We cannot explain the Trinity, and need not expect to understand fully the nature of God; we cannot fully understand even our own natures.

Q. 13. How is the Trinity recognized in connection with baptism?

A. We are told to baptize “. . . in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28: 19)

Q. 14. How is the Trinity named in a benediction?

A. “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.” ( II Corinthians 13: 14)

#### ADVANCED QUESTIONS

Q. (a) Did the Holy Spirit give men the power to work miracles?

A. Yes, the Holy Spirit gave to the apostles and to others the power to work miracles.  
(Acts 2: 4; I Corinthians 12: 11)

Q. (b) What did the Saviour mean when He spoke of blaspheming against the Holy Spirit?

A. Blaspheming against the Holy Spirit was saying that a work of the Holy Spirit was a work of Satan. (Mark 3: 29)

Q. (c) Is there any other unpardonable sin?

A. The Saviour says that every sin may be forgiven except the blasphemy against the Holy Spirit.  
(Mark 3: 23; Matthew 12:31, 32; I John 5: 16)

Q. (d) What is the meaning of the word Trinity?

A. The word Trinity or Triunity means that God is in one sense three and in another sense one.

## LESSON VII. THE ATONEMENT OF CHRIST

- Q. 1. What was Christ's chief work as Saviour?  
A. Christ died and rose again for His people. (II Corinthians 5: 15; Romans 4:25)
- Q. 2. Did Christ voluntarily allow Himself to be slain?  
A. Yes, Christ laid down His life of Himself. (John 10: 17, 18)
- Q. 3. Was this Christ's design in coming into the world?  
A. Our Lord says that He came "... to give his life a ransom for many." (Mark 10: 45)
- Q. 4. For what purpose did the loving God give His only Son?  
A. God gave His only Son "... that whosoever believeth on him should not perish, but have eternal life." (John 3: 16)
- Q. 5. How could Christ's dying give us life?  
A. Christ took our place and died like a sinner, that we might take His place and be righteous in Him. (II Corinthians 5: 21)
- Q. 6. Was it right that the just should die for the unjust?  
A. The Saviour was not compelled, but chose to die for the benefit of others.
- Q. 7. Is it right for God to pardon men because the Saviour died?  
A. God declares it to be right for Him to pardon men if they seek salvation only through Christ. (Romans 3: 26)
- Q. 8. May a man go on in sin and expect to be saved through Christ's atoning death?  
A. No, we must live for Him who died for us. (II Corinthians 5: 15)
- Q. 9. Is salvation offered to all men through the atonement of Christ?  
A. Yes, salvation is offered to all, and all are saved who really take Christ for their Saviour. (Ezekiel 18: 23; II Peter 3: 9)
- Q. 10. What is Christ now doing for men's salvation?  
A. Christ is interceding for all those who trust in His atonement. (Hebrews 7: 25; Romans 8: 34)

## ADVANCED QUESTIONS

- Q. (a) Is the atonement of Christ sufficient for all men?  
A. The atonement of Christ is sufficient for all, and would actually save all if they would repent and believe. (John 1: 29; 3: 17; I John 2: 2; 4: 14)
- Q. (b) Does God desire the salvation of all men?  
A. God “. . . wishes all men to be saved, and to come to the knowledge of the truth.” (I Timothy 2: 4)
- Q. (c) If any who hear the gospel are not saved, can they justly complain?  
A. No, they cannot justly complain, for if they wished it, and would believe, they might be saved.
- Q. (d) Are the heathen, who never heard the gospel, condemned for not believing it?  
A. No, the heathen are judged by the light they have, and are condemned for violating the law that is written in their hearts. (Romans 1: 20; 2: 14)
- Q. (e) Will God punish those who have not heard the gospel as severely as those who hear and reject it?  
A. No, those who have not the gospel will be punished for disregarding what they know, or might know, of the true God. (Romans 2: 13; 3: 23)
- Q. (f) Has God commanded His people to proclaim salvation to all men?  
A. Yes, God commands His people to proclaim salvation to all men. (Matthew 28: 19; Romans 10: 13-15)

## LESSON VIII. REGENERATION

- Q. 1. What is meant by the word regeneration?  
A. Regeneration is God's causing a person to be born again.
- Q. 2. Are such persons literally born a second time?  
A. No, the regenerated are inwardly changed as if they were born over again.
- Q. 3. In what respect are men changed in the new birth?  
A. In the new birth men have a new heart, so as to hate sin and desire to be holy servants of God. (Ezekiel 11: 19, 20)
- Q. 4. Is this new birth necessary in order to have salvation?  
A. Without the new birth, no one can be saved. (John 3: 3)
- Q. 5. Who produces this great change?  
A. The Holy Spirit regenerates. (John 3: 5, 6)
- Q. 6. Are people regenerated through baptism?  
A. No, only those whose hearts are already changed ought to be baptized.
- Q. 7. Are people regenerated through Bible teaching?  
A. Yes, people are usually regenerated through the Word of God. (I Peter 1: 23; James 1: 18)
- Q. 8. Can we understand how men are born again?  
A. No, we can only know regeneration by its effects. (John 3: 8)
- Q. 9. Does faith come before the new birth?  
A. No, it is the new heart that truly repents and believes.
- Q. 10. What is the proof of having a new heart?  
A. The proof of having a new heart is living a new life. (I John 2: 29; II Corinthians 5: 17)

### ADVANCED QUESTIONS

- Q. (a) Why is water mentioned in connection with the new birth?  
A. Water is mentioned in connection with the new birth to show that this is a pure birth, leading to a new and pure life. (John 3: 5; Titus 3: 5; Romans 6: 4)
- Q. (b) Does God give His renewing Spirit as He sees proper?  
A. Yes, God gives His renewing Spirit to those whom He always purposed to save. (Ephesians 1: 3, 4)

## LESSON IX. REPENTANCE AND FAITH

Q. 1. What is it to repent of sin?

A. Repenting of sin means that one changes his thoughts and feelings about sin, resolving to forsake sin and live for God.

Q. 2. Does not repenting mean being sorry?

A. Everyone who truly resolves to quit sinning will be sorry for his past sins, but people are often sorry without quitting.

Q. 3. What is the great reason for repenting of sin?

A. The great reason for repenting of sin is because sin is wrong, and offensive to God. (Psalm 51: 4)

Q. 4. Is repentance necessary to a sinner's salvation?

A. Those who will not turn from sin will perish. (Luke 13: 3; Ezekiel 33: 11)

Q. 5. What do the scriptures mean by faith in Christ?

A. By faith in Christ the scriptures mean believing Christ to be the divine Saviour, and personally trusting in Him for our salvation.

Q. 6. Is faith in Christ necessary for salvation?

A. No person capable of faith in Christ can be saved without it. (John 3: 6; Hebrews 11: 16)

Q. 7. Can those who die in infancy be saved without faith?

A. Yes, we feel sure that those who die in infancy are saved for Christ's sake.

Q. 8. Are they saved without regeneration?

A. Infants are not saved without regeneration, for without holiness none shall see God. (Hebrews 12: 14; John 3: 3)

Q. 9. Can we see why persons capable of faith cannot be saved without it?

A. Persons capable of faith must by faith accept God's offered mercy; and His truth cannot become the means of making them holy unless it is believed.

Q. 10. Is refusing to believe in Christ a sin?

A. It is fearfully wicked to reject the Saviour and insult God who gave His Son in love. (John 3: 18; I John 5: 10)

Q. 11. Do faith in Christ and true repentance ever exist separately?

A. No, either faith or repentance will always carry the other with it. (Acts 20: 21)

## ADVANCED QUESTIONS

- Q. (a) How is it that some persons say that they believe the Bible to be true, and yet are not Christians?
- A. Many persons who say they believe the Bible are not willing to forsake sin, and often they do not really believe what the Bible says about Christ. (John 5: 46)
- Q. (b) Is a man responsible for his belief as to the Bible?
- A. Yes, a man is responsible for his belief as to the Bible, because it depends partly on whether he is willing to know the truth, willing to forsake sin and serve God. (John 7: 17)
- Q. (c) Were not people in the Old Testament times saved without faith in Christ?
- A. The truly pious in Old Testament times believed in God's promises of a future provision for salvation, and some of them looked clearly forward to Christ himself. (Genesis 3: 15; John 8: 56; Psalm 110: 1; Psalm 53: 6)
- Q. (d) How can we explain the statement that Judas repented and killed himself?
- A. When it is said that Judas repented, that is another Greek word, which means simply sorrow, and not at all the repentance that leads to salvation. (II Corinthians 7: 10)

## LESSON X. JUSTIFICATION AND SANCTIFICATION

Q. 1. What is meant in the Bible by justification?

A. God justifies a sinner in treating him as just, for Christ's sake.

Q. 2. Can any person be justified by his own works?

A. By works of the law shall no flesh be justified. (Romans 3: 20)

Q. 3. How are we justified by faith?

A. Believing in Christ our Saviour, we ask and receive justification for His sake alone.  
(Romans 3: 24; 5 : 1)

Q. 4. Has this faith that justifies any connection with our works?

A. The faith that justifies will be sure to produce good works. (Galatians 5: 6; James 2: 17)

Q. 5. What is meant by sanctification?

A. To sanctify is to make holy in heart and life.

Q. 6. What connection is there between sanctification and regeneration?

A. The new birth is the beginning of a new and holy life.

Q. 7. Is justification complete at once?

A. Yes, the moment a sinner really believes in Christ he is completely justified.

Q. 8. Is sanctification complete at once?

A. No, sanctification is gradual, and ought to go on increasing to the end of the earthly life.  
(Philippians 3: 13, 14)

Q. 9. Is it certain that a true believer in Christ will be finally saved?

A. Yes, God will preserve a true believer in Christ to the end. (John 10: 28; Philippians 1: 6)

Q. 10. What is the sure proof of being a true believer?

A. The only sure proof of being a true believer is growing in holiness and in usefulness, even to the end. (II Peter 1: 10)

Q. 11. To what will justification and sanctification lead at last?

A. Justification and sanctification will lead at last to glorification in heaven.  
(Romans 5: 2; 8: 30; Matthew 25: 21)

## ADVANCED QUESTIONS

- Q. (a) How can it be right for God to treat a believing sinner as just, when he has only begun a holy life?
- A. God treats a believing sinner as just for Christ's sake, and God will be sure to make him completely holy in the end. (Romans 3: 26)
- Q. (b) Does faith in Christ procure justification by deserving it?
- A. No, faith does not deserve justification; it only brings us into union with Christ, for whose sake we are justified. (Romans 8 : 1)

## LESSON XI. BAPTISM AND THE LORD'S SUPPER

Q. 1. Who ought to be baptized?

A. Every believer in Christ ought to be baptized.

Q. 2. Why ought every believer in Christ to be baptized?

A. Because Christ has commanded us to declare our faith in Him by being baptized.  
(Matthew 28: 19; Acts 8: 12; 10: 48)

Q. 3. What is the action performed in Christian baptism?

A. The action performed in Christian baptism is immersion in water. (Mark 1: 9-10; Acts 8: 39)

Q. 4. What does this signify?

A. The water signifies purification from sin, and the immersion signifies that we are dead to sin, and, like Christ, have been buried and have risen again. (Acts 22: 16; Romans 6: 4)

Q. 5. Does baptism procure forgiveness or the new birth?

A. No, baptism only represents regeneration and forgiveness like a picture.  
(John 3: 15; Acts 2: 38)

Q. 6. What is meant by our being baptized "in the name of the Father and of the Son and of the Holy Spirit"?

A. It means that we take God the Father, the Son, and the Spirit as our Sovereign and Saviour. (Matthew 28: 19)

Q. 7. What is the solemn duty of all who have been baptized?

A. It is the duty of all who have been baptized to live that new life of purity and obedience which their baptism signifies. (Romans 6: 4)

Q. 8. What is the Lord's Supper?

A. A church observes the Lord's Supper by eating bread and drinking wine to represent the body and blood of our Saviour. (I Corinthians 11: 20, 26)

Q. 9. Why ought the bread and wine to be thus taken:

A. Because Christ has commanded us to eat bread and drink wine in remembrance of Him.  
(Luke 22: 19)

Q. 10. Who ought to partake of the Lord's Supper?

A. Those ought to partake of the Lord's Supper who have believed in Christ, and have been baptized, and are trying to live in obedience to Christ's commands.

## ADVANCED QUESTIONS

- Q. (a) Can there be Christian Baptism without immersion?  
A. No, Christ was immersed, and commanded us to be immersed, and sprinkling or pouring water will not represent burial and rising again. (Romans 6: 4; Colossians 2: 12)
- Q. (b) If the person were very ill or the water could not be had, would not something other than immersion suffice?  
A. In cases of illness or scarcity of water it is not a duty to be baptized.
- Q. (c) When we insist that nothing ought to be substituted for immersion, what is the principle involved?  
A. The principle we insist upon is that of strict obedience to the Word of God.
- Q. (d) Ought the bread and wine to be taken by one person alone?  
A. No, all the instances in the New Testament are of a church together taking the bread and the wine.
- Q. (e) Does not the joint participation become a bond of fellowship?  
A. Yes, our partaking together promotes Christian fellowship, but the word “communion” means simply the partaking. (I Corinthians 10: 16)
- Q. (f) Why ought Baptists not to take the Lord’s Supper with believers of other denominations?  
A. Because we think they have not been baptized, or are not walking orderly as to church connection.

## LESSON XII. THE LORD'S DAY

Q. 1. What does the word Sabbath mean?

A. The word Sabbath means rest.

Q. 2. Why was the Sabbath at first appointed?

A. The Sabbath was at first appointed to represent the rest of God after finishing the creation.

(Genesis 2: 3)

Q. 3. What says the fourth commandment given through Moses at Mount Sinai?

A. Remember the Sabbath day to keep it holy. (Exodus 20: 8, 11)

Q. 4. What does this show?

A. The fourth commandment shows that the children of Israel knew about the Sabbath, but were apt to neglect it.

Q. 5. When the Saviour was charged with breaking the Sabbath, what did He teach about it?

A. The Saviour taught that it was not breaking the Sabbath to heal the sick, to provide food for the hungry, or to do any work of necessity or mercy. (Matthew 12: 3; Mark 3: 4; Luke 13: 15,16)

Q. 6. What change was gradually made under the direction of the apostles as to the day to be observed?

A. The day to be observed was changed from the seventh day to the first day of the week, the day on which the Lord Jesus rose from the dead. (John 20: 1, 19, 26)

Q. 7. What is this day called?

A. The first day of the week is called the Lord's day. (Revelation 1: 10)

Q. 8. What do we find the first Christians doing on the Lord's day?

A. They met for public worship, heard preaching, took the Lord's Supper, and gave money for religious objects. (I Corinthians 16: 2; Acts 20: 7)

Q. 9. Ought we to keep the Lord's day as the Sabbath?

A. Yes, we ought to keep the Lord's day as a day of rest and holy employments.

Q. 10. Ought we to keep the Lord's day as the first Christians did?

A. Yes, we ought to keep the Lord's day as a day for public worship, with Bible study and preaching, for religious gifts and ordinances, and for doing good in every way.

## ADVANCED QUESTIONS

- Q. (a) Does the New Testament say that the Sabbath was changed to the first day of the week?
- A. No, the New Testament speaks of religious exercises on the first day of the week as something that everybody understood. (I Corinthians 16: 1, 2; Acts 20:7; Revelation 1:10)
- Q. (b) What explanation have we of these statements?
- A. Several Christian writers just after the apostles speak of worship on the first day of the week in such language as to show plainly what the New Testament references meant.

LESSON XIII. SOME DUTIES OF THE CHRISTIAN LIFE

- Q. 1. What is our duty as to speaking the truth?  
A. We must always speak the truth and never lie.  
(Ephesians 4:25; Exodus 20:16; Revelation 21:8)
- Q. 2. Is it possible to act a lie without speaking it?  
A. Yes, to act a lie may be one of the worst forms of falsehood. (Acts 5:3)
- Q. 3. What is our duty as to speaking evil of others?  
A. We must never speak as to wrong any person. (James 4:11)
- Q. 4. What is meant by profane speech?  
A. Profane speech is cursing or swearing, or speaking in an irreverent way of God, or of the Bible, or of anything sacred.
- Q. 5. What does the Bible say about stealing?  
A. "Thou shalt not steal." (Exodus 20:15; Ephesians 4:28)
- Q. 6. Can you tell some things which this forbids?  
A. The commandment forbids all unfair buying and selling, and any failure to pay promised wages or perform promised work.
- Q. 7. Is it wrong even to wish to take away another person's property?  
A. Yes, the Bible says we must not covet what belongs to another. (Exodus 20 : 17)
- Q. 8. May we properly strive to do better than others?  
A. Yes, we may strive to excel others, but we must not envy others nor try to pull them back. (I Peter 2:1)
- Q. 9. May we revenge ourselves on those who have wronged us?  
A. No, revenge is very wicked, and we must leave punishment of those who have wronged us with God. (Romans 12 : 19)
- Q. 10. Ought we to love our enemies just as we love our friends?  
A. We ought to love our enemies just as God loves His enemies, and so be ready always to do them a kindness. (Matthew 5:44, 45)
- Q. 11. What is our duty as to purity?  
A. We must avoid all impure actions and words, thoughts and feelings.
- Q. 12. How may Christians hope to perform these and all duties of the Christian life?  
A. Christians may hope to perform their duties by watchful effort and constant prayer for the help of the Holy Spirit. (Matthew 26:41; Luke 11:13)

## ADVANCED QUESTIONS

- Q. (a) Does truthfulness require us to tell everything we know or think?  
A. No, we may keep to ourselves what others have no claim to know, when we are not professing to tell everything. (I Samuel 16:2)
- Q. (b) When may we say things that will damage others?  
A. We may say things that will damage others when the things said are true, and it is needful that they should be known to prevent wrong.
- Q. (c) What may we do for the punishment of one who has injured us?  
A. If a person has injured us we may help to secure his punishment according to law, not for private revenge, but for public good.
- Q. (d) Is it ever right to take an oath?  
A. It is right to take an oath only in a court of justice or on some other important occasion, and always in a very solemn way. (Matthew 26:63, 64; II Corinthians 1:23)
- Q. (e) Ought we to be careful about the example we set to others?  
A. Yes, it is the duty of Christians to be the salt of the earth, and the light of the world. (Matthew 5:13,14)

#### LESSON XIV. IMITATION OF CHRIST

- Q. 1. Did the Saviour live a real human life?  
A. Yes the Saviour lived a real human life, but without sin of any kind.
- Q. 2. Was he tempted to sin?  
A. He was tempted in all points just as we are, but he always overcame the temptation. (Hebrews 4:15)
- Q. 3. Is it the duty of Christians to imitate Christ?  
A. Yes, Christ has left us a beautiful and perfect example, which we ought to imitate. (I Peter 2:21, I Corinthians 11:1)
- Q. 4. How may we hope to imitate Christ?  
A. We may hope to imitate Christ by the help of the Holy Spirit. (Luke 4:1)
- Q. 5. What example did the Saviour set as to obeying parents?  
A. The Saviour did as his parents directed, and “was subject unto them.” (Luke 2:51)
- Q. 6. What example did he set as to the Scriptures?  
A. The Saviour attended a Bible class, and had great knowledge of the Scriptures even when a child. (Luke 2:46, 47)
- Q. 7. Did he use the Bible when tempted or suffering?  
A. Yes, the Saviour quoted the Bible three times against the temptor, and twice while on the cross.
- Q. 8. What is his example as to public worship?  
A. Our Lord’s custom was to go into the synagogue on the Sabbath day and worship. (Luke 4:16)
- Q. 9. What example did Christ set as to private praying?  
A. Christ prayed often and much, sometimes through a whole night.
- Q. 10. What example in doing good to men?  
A. Jesus all the time “went about doing good.”
- Q. 11. What example as to the love of enemies?  
A. Jesus prayed for the men who were crucifying him, “Father, forgive them, for they know not what they do.” (Luke 23:34)

Q. 12. What example as to loving Christians?

A. Christ laid down his life for us, and we ought to lay down our lives for the brethren.  
(I John 3:16; John 13:34)

Q. 13. What is our highest hope for the future life?

A. "We shall be like him." (I John 3:2)

#### ADVANCED QUESTIONS

Q. (a) Which books of the Old Testament did the Saviour quote when tempted or suffering?

A. In the great temptation Christ three times quoted Deuteronomy (8:3; 6:13, 16), and on the Cross He twice quoted the Psalms (22: 1; 31:5)

Q. (b) Did he use the Old Testament Scriptures on other occasions?

A. Yes, Christ often quoted Scripture to convince the Jews and to instruct his disciples.

Q. (c) Can you mention some occasions on which Jesus prayed?

A. (Luke 3:21; 6:12; 9:29; 11:1; John 17:1; Matthew 26:39, 42, 44)

## LESSON XV. THE FUTURE LIFE

- Q. 1. Do men everywhere believe in a future life?  
A. In all nations and races men have generally believed in a future and endless life.
- Q. 2. Does the Bible confirm this belief?  
A. The Bible leaves no room to doubt that every human being will always continue to exist.
- Q. 3. What becomes of the soul at death?  
A. The soul is undying, and passes at once into blessedness or suffering. (Corinthians 5:8; Luke 16:23, 28)
- Q. 4. What becomes of the body after death?  
A. The body returns to dust, but it will rise again. (Genesis 3:19; Ecclesiastes 12:7; Acts 24:15)
- Q. 5. Will the same body live again?  
A. Yes, the very same body will live again, but greatly changed as to its condition and mode of life. (I Corinthians 15:42 - 44)
- Q. 6. What is meant by the day of judgement?  
A. The day of judgement means a great and awful day, on which the living and the dead will stand before Christ to be judged. (Acts 17:31; Matthew 25:31, 32; II Corinthians 5:10)
- Q. 7. To what will Christ condemn the wicked?  
A. Christ will send the wicked away to everlasting punishment in hell. (Matthew 25:41, 46)
- Q. 8. To what will Christ welcome the righteous?  
A. Christ will welcome the righteous to everlasting blessedness with him in heaven. (Matthew 25:34, 46)
- Q. 9. Will there be different degrees of punishment?  
A. The future punishment will be greater according to the degrees of sin, and the knowledge men had of God's will and of the way of salvation through Christ. (Luke 12:47, 48; Mark 12:40)
- Q. 10. How is hell described in the Bible?  
A. Hell is a place of darkness and torment, of endless sin and endless suffering.
- Q. 11. How is heaven described?  
A. Heaven is a place of light and holiness, of freedom from all sorrow and temptation, of blessed society and thankful praise to God. (Revelation 7: 9 -10; 21:4)

## ADVANCED QUESTIONS

- Q. (a) What do we know as to the period between death and the resurrection?  
A. We know that between death and the resurrection there will be conscious existence of the soul, either in torment or in blessedness, with Christ.  
(Luke 16:24; 23:43; Philipians 1:23)
- Q. (b) Is there any salvation provided in the future life for persons who died in their sins?  
A. The Bible does not reveal any provision for salvation in the future life for persons who died in their sins, nor does it authorize any such hope.
- Q. (c) Are we authorized to believe in heavenly recognition?  
A. The Bible warrants the hope that we shall know each other in heaven.  
(I Thessalonians 2:19; Matthew 17:3,4)

## PASSAGES FOR LEARNING BY HEART

It is an excellent thing for the young to commit to memory many portions of Scripture. The following passages are recommended as suitable, and it is hoped that many will learn some of them, and add other selections as thought best.

The Ten Commandments, Exodus 20:1-17

Psalms 1, 16, 19, 23, 25, 27, 32, 34, 51, 84, 90, 92, 95, 100, 103, 115, 116, 130, 139, 145.

Proverbs 3:1-20; 6: 6-11; chapter 10; chapter 11; chapter 20; Ecclesiastes, chapter 12.

Isaiah, chapter 40; chapter 53; chapter 55.

Matthew 5:3-16; chapter 6; chapter 7; chapter 25; 28: 18-20.

Mark 14:22-25; 32-42.

Luke 15:11-32; 16:19-31; 18:1-14; 24:13-35.

John 1:1-18; 14:1-15; 20:1-23.

Acts 17:22-31; 20:17-38.

Romans 5:1-11; 8:28-39; chapter 12.

I Corinthians, chapter 13; chapter 15;

II Corinthians, chapter 5

Ephesians 3:14; 6:10-20; Colossians 3:1-4; 4:2-6.

I Thessalonians 4:13-18; Titus 2:11-14.

Hebrews 4:14-16; 11:1 to 12:3.

I John 1:5 to 2:6; 3:13-24; chapter 4.

Revelation 1:9-20; 7:9-17; 20: 11-15; Chapter 21; chapter 22.