

A Christian's Problem

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Introduction

A Christian's Problem – This e-book give us fresh answer about many questions that most Christians asked about.

Every question has been answered based on Holy Bible itself. This book try to explain question by question.

This e-book also made friendly UI so reader as you, as well as me too, better understand, It is not novel, poem, or short story.

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It is WORTHY for you to READ in silent place and relax condition. Keep try to understand the answer a lot.

LIST OF CONTENT QUESTIONS/ANSWER

1. Is Being Killed in an Accident a Punishment?

Answer:

No, it is not right even to think such a thing, and it is a gross slander on God to say it. Jesus was very explicit on that subject. (See #Lu 13:1-5*.) The tower of Siloam had fallen and had killed eighteen persons and Jesus was told of it. He took occasion to disabuse his hearers' minds of the idea that accidents were to be regarded as punishments. There was another case in which the question was put to him directly. He was asked who had sinned, a blind man or his parents, that he was born blind, and he answered, neither (#Joh 9:2,3*). The whole book of Job is devoted to the subject. Job's friends thought that his affliction was punishment for hidden sin. God himself interferes to reprove them. It is a wicked and a cruel thing to add to the affliction of a bereaved family by suggesting that their loss is a punishment of the dead or the living.

2. Should We Endure Uncongenial Association?

Answer:

In #1Co 7:15* the bondage of uncongenial association is meant. In Corinth, unbelievers were of a particularly vicious type. The newly converted Christian would be pained day by day by the conduct of an unbelieving husband or wife. The members of the church inquired of Paul whether it was their duty to separate in such cases. He advised their remaining together, and for the believer to try to lead the unbeliever to Christ. But if the unbeliever went away, the believer was not bound to seek a renewal of relations. Let the unbeliever go. There was no compulsion in cases requiring the believer and the unbeliever to live together.

3. How Can One Have Absolute Assurance of Forgiveness of Sin?

Answer:

The absolute inward assurance of forgiveness is to be obtained by a perfect surrender of our lives to God. If this is done in prayer, and without one reservation, the Holy Ghost performs its part as surely as God's promises stand. There is an expansion, an uplifting, an inward illumination that ever after establishes an assurance of forgiveness of sin to the individual soul. It is "the Spirit witnessing with our spirit that we are the sons of God." This is the new birth. This assurance of God's forgiveness of sins is given in answer to prayer

through Jesus, and is communicated to our souls by the Holy Spirit. The degree or clearness of this assurance is according to our faith. Doubts cloud this consciousness of God's favor. The Holy Spirit imparts to the believer an assurance of pardon and adoption into God's family. "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." "He that believeth on the Son of God hath the witness in himself." God "that cannot lie" says through the inspired apostle, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." When the conditions are fully met, faith springs up in the human heart, and to believe "that my sins are forgiven" is without effort, the same as to breathe. Some obtain "absolute inward assurance" of sins forgiven more readily than others. Some souls are most trustful. The doubting and despondent may never in this life have assurance "absolute," yet even these may possess "assurance." The first step to "absolute assurance" is to believe that it is not assurance that saves, but faith. We may not see the bridge over which the train is safely carrying us. So faith saves, though we may not feel safe. The second step is to trust oneself to Christ, as a child lets his father take him in his arms. The third step is to willingly do and bear whatever Christ imposes. Absolute conviction will be found in your own heart after you have questioned it and can truthfully say these words: "I believe in and love the Lord Jesus Christ, enough to lay down my life, if need be, for his sake. I love him well enough, to live as long as he wants me to, a life of idleness or of labor, a life in prison or a life of freedom, a life of suffering or a life free from all care, a life wholly devoid of companionship, wealth, worldly pleasures and friends. I love him well enough to go down to my grave, if need be, branded by the world." When you can freely give such a pledge, then you will feel the blessed peace enter your heart, and God will come and talk with you.

4. Was the Atonement an Old Testament Belief?

Answer:

The expectation of the coming Messiah, who should redeem his people and should suffer for their sakes, is as old as the beginnings of Hebrew nationality. See #Isa 53*; #Zec 11:13*. The idea of propitiation, reconciliation and expiation was associated with his coming, and although substitution is not mentioned it is implied. In connection with the sacrificial offerings similar terms are sometimes used, but the broader view of vicarious sacrifice, with special reference to the Messianic atonement, is most fully set forth in #Isa 53*.

The Messianic mission was the salvation of the race (#Isa 11*). This expectation was not wholly confined to the Jewish people. The Samaritans held it; the Magi knew of it; even in the days of Melchizedek and Job it was understood by inquiring souls (#Job 19:25*). The very first recorded Scriptural allusion to it is in #Ge 49:10*. See also #Isa 9:1-7*; #Isa 40*; #Mic 5:2*. There were periods in Jewish history during which the Messianic predictions and expectations temporarily ceased, but they were never wholly extinguished. It should be admitted, however, that while some of the Jewish Targumistic writings refer to a suffering Messiah, the greater number deal with a powerful and conquering Messiah. Faith in God, belief in his word and a willing obedience were accounted for righteousness in the old dispensation. See #Ge 15:8* and #Ro 4:3-6,20,25* and other passages. Incidentally it may be mentioned that Job is supposed to have lived about the time of Isaac, some 1800 B.C., Daniel 600 B.C., Micah 950 B.C., Isaiah 750 B.C., Zechariah, 520 B.C.

5. Is the Efficacy of the Atonement Limited to Those Who Accept It?

Answer:

The subject has been discussed for generations, and with no practical benefit. It brings up the old and profitless question of foreordination, which is better left alone. It is sufficient for us to know that whosoever avails himself of the offer of salvation through Christ will be saved. If the ruler of a rebellious people proclaimed amnesty to all who laid down their arms, it would apply to all who complied with the conditions, but those who did not comply would have no part in the amnesty. The limit would not be in the offer but in the disposition of the people.

6. Is Celibacy Commanded in the Bible?

Answer:

Certainly not, and no enforced celibacy was known in the Church until long after the apostolic age. Chry-sostom opposed it, Polycarp, Eusebius, Cyprian, and other early writers mention priestly marriage as a common thing, and in fact, during the first three centuries there is no evidence of celibacy as a rule of clerical life. The Council of Trent (1545-1563) established the rule of celibacy. It originated officially with the edict of Siricius, bishop of Rome (A.D. 385), who argued that the reason why priests in Old Testament times were allowed to marry was that they might be taken exclusively from the tribe of Levi; but as no such exclusive limitation prevailed in the Roman Catholic priesthood, marriage

was unnecessary and inconsistent with the priestly office. The Roman bishops who succeeded Siricius sustained this contention and a long line of Popes confirmed it in their decretals. For centuries, however, there was a continuous struggle over it among the Romanist clergy and many lived openly in wedlock in spite of the decrees. Finally, about the sixteenth century it became a fixed rule of the Roman Church. It is a system which ever since its introduction has given rise to many abuses.

7. How Far May People Be Compelled to Accept Christianity?

Answer:

It is the mission of Christianity to preach the Gospel to all nations, but this does not imply the employment of force to compel a people to adopt the Christian religion against their will. In our own land, freedom of worship is guaranteed under the constitution. Any attempt to force the adoption of a religion would be a violation of the constitution. Lawful persuasion may be used, and there is, of course, no bar to discussion, but the individual and the community must be left wholly free. The attempt to force religion upon any people, and especially to force it upon any nation as such with the ultimate end in view of establishing a religious power in the State or nation, is in conflict with Christ's own declaration that his kingdom is "not of this world."

8. What is a Spiritual Church?

Answer:

In order to have a spiritual church, it is essential that there should be spiritually-minded leaders, men of ripe Christian experience and earnest faith, who can communicate their own enthusiasm for service and soul-winning to their fellow members. The true spiritual church is an active, working church, where the congregation vie with each other not merely in living up to their privileges in the matter of church attendance, but in active personal effort in their neighborhood, drawing others under the influence of the Gospel and organizing themselves for works of charity and kindness. An inactive church cannot have spiritual growth. The church should be directly connected with the work of home and foreign missions, hospital and sick visitation, shepherding of the children, keeping up the Sunday School, and doing good at every opportunity. Neglect of prayer meetings marks a decline of spirituality in a church which no amount of social attractions will repair. The ideal church is one in which every member has a share in the general activities of the organization. This means all, large and small, young and old, learned and ignorant for too often the educated

try to obtain an ascendancy. Intellectuality is not always an aid to spiritual life; on the contrary, there are very many cases in which it has proved a barrier. One does not perceive God through the intellect alone, and this is shown in the fact that many of the most spiritual natures have been found among the simple and unlearned. Intellectual vanity and self-sufficiency — an overweening confidence in the powers of the finite mind — are among the strongest impediments to faith. "Ye must become as a little child."

9. Will the Whole World Be Converted Before the Second Coming?

Answer:

There is nothing in Scripture to make one believe that the whole world will be converted before the Second Coming. On the contrary, we are told that up to and immediately preceding that event, there will be widespread apostasy and spiritual decline, with false Christs and misleaders of men. We should not overlook the fact, however, that the duty is imposed on all Christians to spread the Gospel throughout the world, and to do everything that lies in our power for the conversion of the nations, but the complete harvest can come only in God's own time.

10. Does the Role Laid Down by #Jas 2:10* Imply that All Crimes Are Equal in Guilt?

Answer:

No; it means that the violation of any of God's laws places the offender in the category of sinners. The writer is arguing with proud, self-righteous people who take credit to themselves for not committing certain sins. He shows them that in committing other sins that are not accounted by men so disgraceful, they are nevertheless sinners against God as surely as if they had committed the sins they condemn. A man who tells a lie has broken God's law and in that respect is under condemnation as the man is who commits a murder. Not that both are equally heinous, but that both stand on an equality in not being able to plead innocence before God. Both are sinners in need of mercy.

11. Why Did Paul Advise Timothy to Drink Wine?

Answer:

We suppose he thought it would do him good. He evidently believed that Timothy's ailment, whatever it was, would be relieved by a stimulant. Perhaps

if Paul had known as much as modern physicians do of the human constitution, he would not have given the advice. Drinking habits, in our day, do so much harm, that if he were alive now, we do not think he would counsel a young minister to drink wine. He was too much concerned about the general good to suggest an example which would be mischievous.

12. Can Evil Emanate from God?

Answer:

This is a topic that has caused much controversy. Evil is the negation of good. God is the source of all goodness, and no evil dwells in him; but with the withdrawal of his guiding and protecting spirit from man, evil comes. In #1Sa 16:14*, we are distinctly told that this was the case with Saul. The Spirit of God had forsaken him, and then his soul was an easy prey to the Spirit of Evil. He was hypochondriac and his distemper was aggravated by his wicked temper and his consciousness that as the result of his own sin and folly he was in danger of losing his throne. The passage in #Isa 45:7* "I form the light and create darkness; I make peace and create evil" does not refer to moral evil, but to discord or disturbance in the order of the universe as a whole. Thus, as light and darkness are opposites, so in the next clause of the verse, peace and disorder are opposites. Evil is the negation of good and distinction must be made between natural and moral evil. Among natural evils are wars, earthquakes, storms, plagues or whatever disturbs or disarranges the perfection of natural things; whereas moral evil is thought, word or act that is contrary to the revealed law of God and is therefore sin. It is the peculiarity of Hebrew writing to delight in contrasts. You find a long series of them in Proverbs. They are always of the same nature of parallelisms. Thus, in the passage in #Isa 45*, the prophet used the converse of the peace he has been talking of. We should say war or physical disturbance. He uses the word evil in the sense of punishment or misery. It is the state of the nation that he is considering. It serves God and is faithful to him and is prosperous. The prosperity comes from God. It deserts him and disobeys him and is punished by captivity and oppression. They also come from God. In that sense he creates the condition which they regard as an evil. There is a similar argument in #Ro 11:22*. Moral evil he never creates.

13. Does God Choose People for Destruction?

Answer:

Peter was right in saying (#2Pe 3:16*) that in Paul's epistles there were some things hard to be understood. The verses in #Ro 9:15-20* are confessedly

difficult. They appear to be contradictory to the conclusion which Paul reaches at the close of his argument (#Ro 11:32*) "God hath concluded them all in unbelief, that he might have mercy upon all." Perhaps we would understand his argument better if we knew more of the people to whom he was writing. It may have been, that among them were some who had the audacity to criticize God's method of government, and Paul wanted them to realize that God was not under obligation to save any who rebelled against him. That fact we must admit. No man can claim as a right that God shall forgive him. We know, from Christ's own words and from Paul's own letters, that God does forgive all who come to him in penitence. But when a man defies him, as Pharaoh did, Paul contends that God makes an example of him, that men of all times may see what is the end of defiance of his rule. We do not imagine that Paul meant that God directly hardened Pharaoh, but that the hardening was the effect of the removal of the plagues and was "permitted." The very mercy had the opposite effect on the man that it should have had. Pharaoh misunderstood it, as men now misunderstand God's long-suffering, and think they will escape altogether. Our side of the question is not God's sovereignty, which we can never understand, but the sublime fact that "whosoever will" may come to Christ and be saved.

14. Does Satan Interfere with God's Children?

Answer:

Paul, in common with the people of his time, had a firm belief in the interference of Satanic influence in human life. Not only in #1Th 2:18*, but in #2Co 12:7*, he refers to it. The "thorn in the flesh," whatever that affliction was, he regarded as a messenger from Satan. The writer of Samuel took another view. He said the evil spirit that troubled Saul was from the Lord. (See #1Sa 16:14; 18:10* and other passages.) The writer of the book of Job thought that the evil fortune might be the work of Satan under express permission of God. The origin of evil has always been a mystery and it is not solved yet. Though we cannot understand it, we may be sure that vexations and hindrances and temptations do not come to us without the divine permission, and they are intended to strengthen the character. Paul himself said that all things work together for good to them that love God. (#Ro 8:28*.)

15. What Was the "Sentence of the Serpent"?

Answer:

The "sentence of the serpent" as the passage in #Ge 3:15* is called, was a far-reaching one. The prophecy concerning the posterity of the woman, who were

to be at enmity with the seed of the serpent, "points to the continual struggle between the woman's offspring and the grand enemy of God and man — the mighty conflict, of which this world has ever since been the theater," between sin and righteousness. In the clause in question perhaps the more accurate reading would be: "I will permit enmity between thee and the woman," etc. God is not the author of evil; but when his holy Spirit is withdrawn from a man or a community or a nation, evil comes and takes the place of good.

16. Who Created the Devil?

Answer:

This question has puzzled theologians for ages, and has occasioned discussions which have had no profitable issue. There is no source of reliable information but that contained in Scripture and that is of a very meager character. See #Re 12:7,9*, and #2Pe 2:4*. The inference from those and other passages is that Satan was created by God as man was, that he was pure and innocent, but, like man, liable to fall. That he did fall and was cast out of heaven. It cannot be conceived that God created an evil being, though, as we know to our sorrow, he did create a being who became evil. The whole subject is wrapped in mystery and the Bible writers are more intent on the practical question of teaching us how to be delivered from the power of Satan than in giving us his biography. The less we know of him and have to do with him the better for us. That Satan was an angel of high estate, who fell through ambition, leading to rebellion, is the concrete form of a history which is a combination of Scripture and tradition. See #Joh 8:44*; #Mt 4:1-11*; #Mt 25:41*; #Lu 8:12*; #Lu 10:18*; #Ac 13:10*; #Eph 6:11*; #1Pe 5:8*; #1Jo 3:8* and other passages. In Job he is the adversary and the tempter. See also #1Ch 21:1*. Milton the poet described him as "the prince or ruler of the demons." See #Da 7:10* and #Jude 1:6*. These passages leave much unexplained and conjecture here is useless. His final overthrow and punishment are predicted in #Re 20*.

17. Are We As Christians Bound to Keep the Ten Commandments?

Answer:

The Christian is not under the law but under grace. That however does not free him from obligation. More is expected of him in the way of righteousness than if he were under the law. You lay down rules for your child and make him obey, but when he grows to manhood he is free from your rules. Do you not expect that he will behave without rules? That was your object in training him, to

produce in him a disposition which would keep him right when he became his own master. Now, which of the Commandments do you as a Christian, free from law, feel that you are at liberty to break? You would keep them out of love for God, whether you were bound or not. As to commands and injunctions of the Old Testament, when the question was considered in the first apostolic council (#Ac 15:5-29*) it was decided that Gentile converts were not to be bound by the Levitical law. Christ, also, in his sermon on the mount, said: "It hath been said by them of old time," and went on to say, "but I say unto you," etc., clearly regarding the law as it stood to be subject to his abrogation. It must not, however, be supposed that the Christian dispensation is less stringent. The man who obeys Christ is under obligations higher than those of the law. As an example, the law forbade murder and Christ forbade the anger that leads to murder. As love is higher than law, so Christ, by setting his people free of law and placing them under the obligation of love, inculcated a higher morality.

18. Is the Backslider's Case Hopeless?

Answer:

The passage in #Heb 6:6*, like that about the unpardonable sin, has caused much discussion and apprehension. The description in the previous verses of the persons to whom it refers, appears to indicate a condition of enlightenment and of personal experience such as some attain who do not become true Christians, but return to the world. The writer appears to be speaking of a fact rather than enunciating a doctrine. Every Christian minister and worker knows how difficult it is to win a backslider, especially one who has become a scoffer. The truth seems to have no effect upon them. Any person who fears having fallen into that condition can disprove the theory by going to Christ and asking forgiveness. Christ will receive him. The very fact of his being distressed about it indicates that he has not fallen beyond hope. The man who has need to fear, is he who does not trouble about his state.

19. Is There Any Hope for the Backslider?

Answer:

See #Heb 10:26-29*; #Joh 6:37*; #Heb 6:4-6*, and #1Jo 1:9*. The passage in #Heb 10* refers to those who sin after receiving "full knowledge" of the truth (see #1Ti 2:4*), and who after having been "enlightened" and tasting a certain measure of grace and the spirit of truth (see #Joh 14:17-29*), apostatize to Judaism or infidelity. Such is not a sin of ignorance or error, but the result of

moral wickedness or a deliberate sin against the Spirit — a presumptuous sin against Christ's redemption for us and the spirit of grace in us. Having fully known the one sacrifice for sin, and having a certain experience of the efficacy of that sacrifice, they have now rejected it In #Heb 6:4,6*, the same idea is emphasized. Such sinners crucify Christ anew, instead of crucifying the world (see #Gal 6:14*). The passage in #Joh 6:37* expresses the glorious certainty of eternal life to those who believe and stand firm — those who are given him of the Father and come to him with full surrender. Not the simply willing, but the actually faithful; not the waverers, but the true and abiding, are to realize the promise. In the backslider there has been no complete dedication, otherwise there would be no apostasy. #1Jo 1:9* emphasizes the assurance of forgiveness and acceptance of the faithful ones. Concerning the possibilities of a return to Christ on the part of a backslider, we can only assert that what to man may and often does seem impossible, is possible with God, and that his grace is boundless. Peter backslid in a most grievous way, and yet was forgiven. By a miracle of divine grace, the backslider, although beyond human hope of recall, may in God's abundant mercy find refuge and forgiveness.

20. Does Every Good Thing Come from God?

Answer:

It is impossible to say just what impulses proceed from self and what are the direct influence of God in the unconverted soul. Some impulses to kindness seem purely natural, such as the instinctive care of a mother for her child, which is found in beasts as well as in human kind. The affection of animals for people, like the affection of a dog for his master, is sometimes tremendously strong. While all these noble and beautiful things come from God, they do not necessarily indicate the presence of God in the soul He has planted certain admirable traits both in the instincts of animals and the minds of men; he also has, of course, the power of communicating with men, speaking to their minds and consciences by his Spirit and by his Word. Reason is higher than instinct and conscience is higher than both, but even conscience may not mean that God is dwelling in the soul. Only when it is enlightened or quickened by the divine power does it become a safe guide. Conscience, therefore, is not so much the voice of God as the human faculty of hearing that voice. But at conversion God's Spirit comes into a man's soul. He is no longer outside, but within; mystically though actually linked to the man himself. The great change then is that a man finds himself loving God, eager to get his messages, anxious to please him. The impulses to do good, instead of being vague and weak, become

definite and intense. The converted man feels that God is within him, making suggestions, awakening holy, unselfish, beautiful desires, and giving him power to carry out these good desires in vigorous and successful action.

21. Why Do Some Passages of the New Testament Use the Neuter Pronoun in Referring to the Holy Spirit?

Answer:

In the New Testament references to the Holy Spirit the masculine form is used almost without exception. In #Joh 14:26; 15:26* the relative pronoun "which" is employed, a word that in present-day English is always neuter. At the time the Bible was translated, however, the form "which" was used of persons as well as things, for example: "Our Father which art in heaven" (#Mt 6:9*) and "these ... which have received the Holy Ghost." (#Ac 10:47*.) As a matter of fact it would not have been surprising if the neuter form had crept into the translation of some other passages, as the Greek word for spirit (pneuma) is neuter. This makes it all the more remarkable that throughout the Greek New Testament the pronouns referring to this neuter word are masculine. The fact of the Greek noun itself being neuter has no bearing whatever on the question of personality or sex, as is well understood by any one familiar, for instance, with German, in which the same thing is often true.

22. Will the Jews Ever Return to Palestine?

Answer:

Will the Jews return to the Holy Land, and will they ever, as a nation, acknowledge Christ as the Messiah? is often asked, and again it is sought to be known how they can be God's chosen people when they reject Christ. There is no doubt that the Jews were God's chosen people and Paul says (#Ro 11:1*) that He has not cast them off. In that and the two preceding chapters the apostle fully discusses the question. The prophets assure us that they will return to the Holy Land. There are predictions, dating before and during the captivity in Babylon, which were fulfilled when they returned under the edict of Cyrus, but there are others indicating a later and permanent restoration. The passages in #Isa 2:2-4*, #Jer 3:18; 16:14,15*; #Eze 36:24; 37:21,25; 39:28*, and many others have not yet been fulfilled. They will probably return in unbelief but will be converted later (see #Ro 11:26*).

23. Is Justification the Same Under the Old and New Dispensations?

Answer:

Justification is the act of God and has ever been so, under both the Old and New Dispensations. Under the Old, those were accepted who rendered a faithful and willing obedience; thus we read, in #Gal 3:6*, that Abraham believed God, and this belief (i.e., faith) was accounted to him for righteousness. Under the New Dispensation, Jesus "came to bring life and immortality to light," that is, to give us a spiritual illumination which would disclose to man the great scheme of redemption ordained from the beginning. The contention, therefore, that none save those who are in the New Dispensation can attain immortality is untenable. Besides, the evidence of Scripture itself is against such a conclusion. Moses and Elijah were seen at the transfiguration. Paul held that while the race, as a whole, died in Adam's sin, as a whole it received life through Christ's redemptive work.

24. How Can the Kingdom of God Be Established before the Judgment Day?

Answer:

The Kingdom of the Messiah, which was foretold by many of the prophets and is further explained in the New Testament, is a divine, spiritual kingdom, to be built up in the hearts of men and ultimately to become universal. It is described in the early prophecies as a coming golden age, when the true religion should be re-established and universal peace and happiness should prevail.

Unquestionably, it was regarded by the Jews in a temporal sense only, but the Saviour himself declared it to be a spiritual kingdom, and his followers look forward to its highest realization only after his return. Meanwhile, it is being established now; from the beginning of the Christian dispensation, it has progressed in the hearts of men. That Jesus himself intended to convey this is made clear in #Mt 8:12; 11:12; 11:28*; #Mr 12:34*; #Lu 11:9,11*, and many other passages which deal with the various phases of the same subject #Mt 24* describes the condition of the believers at the judgment and their welcome to the fullness of the completely established kingdom, with all its blessings and rewards.

25. Can a Christian Keep the Moral Law?

Answer:

To unfallen man, obedience to the moral law would undoubtedly have been within human reach, but to fallen man it stands as an unattainable ideal, to which he may strive, but in vain. There is none without sin (#1Jo 1:8*), and as a perfect obedience to God's law implies entire sinlessness, it is obviously impossible that such obedience can be rendered by mortal man. But to those who are in Christ this difficulty is overcome. (#Ro 4:7*.) They are not under the law and consequently are not to be judged by the law. (#Ro 6:15*; #1Jo 3:9*.) Christ, by his perfect obedience, and his sufferings for their sins, has satisfied the law in their behalf. (#2Co 5:21*.) Thus, when grace enters the heart, its sinfulness is removed. The righteousness and perfect obedience of Christ being imputed to his people, they are accepted of God. (#Ro 3:24*; #2Co 12:9*.) Christians, therefore, should not serve in the bondage of fear, as under the law (#1Ti 1:9*), but in love, as under grace in Christ Jesus. (#Ro 8:1-15*.)

26. Does the Bible Say Anything About Life Insurance?

Answer:

There is nothing in Scripture bearing on the subject of life insurance, but there are various passages on thrift and on making provision for old age. If you turn to #1Ti 5:8* you will find a very definite statement on the subject. Evidently Paul did not believe that any man claiming to be a Christian was justified in leaving his dependent ones to be a burden on the community, either during his life or afterward. There are birds and other animals that give improvident man a lesson by the way they lay up a store of food against the winter season. Jesus in #Mt 6:31-34* was not rebuking thrift, but worldly-mindedness and vanity. He was referring to those who pursued the things of this life as the supreme object. He wanted his followers to "take no thought (anxious care or worry) for the morrow." He had no word of condemnation for attention to business, but business gains, wealth, possessions, etc., are all of secondary importance, and worry about them springs from the heart's distrust of God, and does no good, but rather evil.

27. Is the Love of God towards Man to Be Interpreted Individually?

Answer:

This question has often disquieted Christians under affliction. It has often appeared to the godly man, as it did to Job, that the children of God fare no better in the world than the wicked. But we are taught in a multitude of passages in the Bible, that God does know and care for the individual. Christ was very

explicit on the subject. (See #Mt 10:29-31*.) The promise in the New Testament to Christ's followers is not of prosperity, but that they shall receive strength to bear their afflictions and that those afflictions shall work for good to them. Our prayers would be simple mockeries if we did not believe in God's care for the individual. The Christian, like the worldling, is subject to natural law and other things being equal, a blow that would kill a worldling would kill him. It is often difficult to understand why so many afflictions fall to the righteous which the wicked escape, but God does not explain these particular trials. He expects us to trust him and to be assured that "he does not willingly afflict nor grieve" us, and to patiently wait the revelation which will make all things clear.

28. Does God Work Miracles at the Present Time?

Answer:

This is a question often asked. The arm of Omnipotence is not shortened that it cannot save. Thousands have been restored in mind and body in answer to the prayer of faith. Yet he never works unnecessary miracles. God has given us means and endowed us with intelligence to use these means, and he will not withhold his blessing upon their use when we ask it in faith. We ask him to feed us, but we must labor with our hands and not expect him to bless our idleness nor our lack of effort. So, if we ask him to heal us, we must use in faith the means he has supplied, with all the intelligence he has given us. It is simply "tempting God" to neglect his means. Jesus himself applied the clay and the spittle to the eyes of the blind. Naaman had to bathe in the Jordan. Even in the healing of the soul, which is an operation of the Holy Spirit, we must cooperate, and while he works in us, we ourselves must work with "fear and trembling." And if Divine wisdom should see fit to withhold the boon we crave in the form we ask, we must submit in faith to his will, as he knows what is best for us. Strength is often made perfect in weakness and many things we mistakenly call evils are blessings in disguise.

29. Did Paul Discourage Marriage?

Answer:

In the 7th chapter of I Cor., Paul had apparently been asked questions by the Church in Corinth which tended to disparage marriage and to regard it as an undesirable state when one of the parties is an unbeliever. His long reply may be summed up in a few words: "Abide in your present station, for the time is

short." He believed that, by remaining single, he could devote himself more acceptably to his Gospel work. The passage in #1Ti 5:14* is not inconsistent with the other, for the circumstances of the two cases were different, and in the latter he commends marriage under certain conditions, as an antidote to certain temptations.

30. What Has the Bible to Say About Marriage and Divorce?

Answer:

The Bible law on marriage and divorce may be learned from the following passages: #Ge 3:24*; #Mt 19:5*; by Peter in #Mr 10:7,8*; #Eph 5:31*; #Mt 19:6*; #Mr 10:8*; #Mr 10:9*; #Mal 2:16*; #Mt 5:32; 19:9*; #1Co 7:11*; #Mt 19:9*; #Lu 16:18*; #Mr 10:11*; #Lu 16:18*; #Mt 5:32*; #1Co 7:11*; #Ro 7:2*; #1Co 7:39*; #Ro 7:3*; #1Co 7:39*.

31. Does God Approve of the Marriage of an Unbeliever to a Believer?

Answer:

The whole question at issue is fully and fearlessly discussed in #2Co 6:14-18*. This is Paul's interpretation and it stands good today as a general rule of Christian conduct. Nevertheless, we are not to judge those who may ignore the injunction, for in #1Co 7:14*, the apostle shows how such a union may after all accomplish beneficent results. From this verse to chapter #1Co 7:1*, inclusive, the apostle seems to forbid too much social intercourse generally with idolatrous and heathenish people, rather than to have in view the marriage relation especially. In #1Co 7:12-16*, separation from the unbelieving husband or wife is discountenanced, because the believing spouse may be able to sanctify — that is, make holy — the unregenerate mate, and may effect conversion to salvation. In the same chapter and other passages of the apostolic writings marriage is encouraged without any restrictions. In #Gal 5:1*, and #Ac 15:10*, the word "yoke" is used in a somewhat similar connection to that supposed to contain the implied prohibition. In #Php 4:3*, Paul addresses some unknown individual as "yoke-fellow," and it is quite certain he does not mean his wife. But if it is admitted that the text cited prohibits intermarriage between Christians and unbelievers, it must be construed with reference to the conditions of sensual idolatry universally prevailing at that period in the city of Corinth. Paul was addressing a small community of Christians in a very large heathen city, and it is as if we should advise Christians in China and India not to intermarry with Buddhists and Mohammedans, only more aggravated.

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