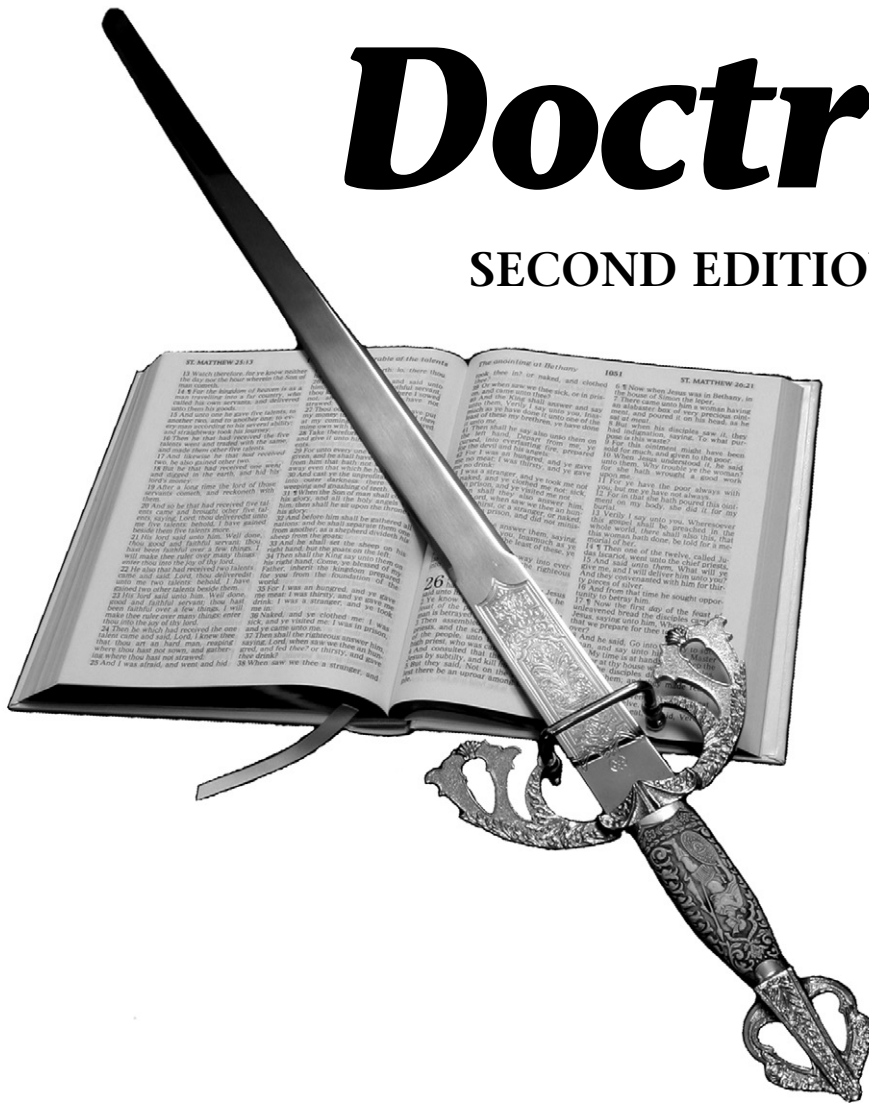


Manual of Christian Doctrine

SECOND EDITION



ANSWER KEY

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Contents

| | |
|--|-----------|
| Introduction..... | v |
| Text Key | 1 |
| <i>Introduction.....</i> | 1 |
| Religion—Page 4..... | 1 |
| Revelation—Page 10 | 1 |
| Scripture—Page 16 | 3 |
| <i>The Doctrine of God and His Creation.....</i> | 5 |
| The Being of God..... | 5 |
| The Essential Nature of God—Page 19 | 5 |
| The Names of God—Page 21 | 6 |
| The Attributes of God—Page 26..... | 6 |
| The Trinity—Page 30 | 8 |
| The Works of God | 9 |
| The Divine Decree in General—Page 32 | 9 |
| Predestination—Page 34 | 10 |
| Creation—Page 41 | 11 |
| Providence—Page 44 | 13 |
| <i>The Doctrine of Man in Relation to God.....</i> | 14 |
| Man in His Original State | 14 |
| The Constitutional Nature of Man—Page 47 | 14 |
| Man as the Image of God and in the Covenant of Works—Page 50 | 15 |
| Man in the State of Sin..... | 16 |
| The Origin and Essential Character of Sin—Page 54 | 16 |
| Sin in the Life of the Human Race—Pages 57–58..... | 18 |
| Man in the Covenant of Grace | 19 |
| The Covenant of Redemption—Page 60..... | 19 |
| The Covenant of Grace—Page 67 | 20 |
| <i>The Doctrine of the Person and Work of Christ.....</i> | 22 |
| The Person of Christ..... | 22 |
| The Names of Christ—Page 71 | 22 |
| The Natures of Christ—Page 74 | 23 |
| The States of Christ—Pages 79–80 | 23 |

| | |
|---|-----------|
| The Work of Christ | 25 |
| The Offices of Christ—Pages 84–85 | 25 |
| The Atonement through Christ—Page 88..... | 27 |
| <i>The Doctrine of the Application of the Work of Redemption</i> | 29 |
| The Common Operations of the Holy Spirit—Page 91 | 29 |
| Calling and Regeneration—Page 96 | 30 |
| Conversion—Page 99 | 32 |
| Faith—Pages 102–103..... | 33 |
| Justification—Pages 106–107..... | 34 |
| Sanctification and Perseverance of the Saints—Page 112 | 36 |
| <i>The Doctrine of the Church and the Means of Grace</i> | 38 |
| The Church | 38 |
| Nature of the Church—Page 116 | 38 |
| The Government of the Church—Pages 121–122..... | 40 |
| The Power of the Church—Pages 124–125..... | 42 |
| The Means of Grace | 43 |
| The Word as a Means of Grace—Pages 126–127 | 43 |
| The Sacraments in General—Page 129 | 44 |
| Christian Baptism—Page 133 | 45 |
| The Lord’s Supper—Page 136 | 46 |
| <i>The Doctrine of the Last Things</i> | 48 |
| Individual Eschatology | 48 |
| Physical Death—Page 138 | 48 |
| The Intermediate State—Page 141 | 48 |
| General Eschatology | 50 |
| The Second Coming of Christ—Page 144..... | 50 |
| The Millennium and the Resurrection—Pages 148–149 | 51 |
| The Last Judgment and the Final State—Page 152..... | 53 |

Introduction

The answer key for *Manual of Christian Doctrine, Second Edition* (Christian Liberty Press © 2003), is designed to help instructors to be as successful and efficient as possible in their teaching role.

This key provides instructors or responsible students with “model” answers for each of the questions in the text. In many cases, the model answers that are given are not necessarily the only acceptable answers. Students should feel free to provide their own personalized answers while still striving to do justice to the actual message of the author. Instructors will profit from utilizing this key as they seek to gauge how well their students retained the major points of their lessons without having to thoroughly read each lesson themselves.

In addition to the completion of the comprehension questions in the text, students should be encouraged to read each of the Bible passages that are listed throughout their book. These Scripture readings are a vital part of the overall study and should be completed as they appear within a given lesson. In cases where the author lists several Bible references in a given section, it is not necessary for students to list or reference each and every Bible passage as they answer the corresponding question(s) from these sections.

Few, if any, spiritual exercises are more profitable than a systematic and diligent study of Bible doctrine. All Christians are called to be students of God’s Word and to know, with certainty, Who it is that they believe in as Lord and Savior. May each student and teacher, then, approach this Bible-based study with joyous anticipation, zeal, and prayerful diligence.

Michael J. McHugh

2004

of nations, man's birth and death and his whole life, accidental and seemingly insignificant things, the protection of the righteous, His supply for the needs of His people, His answers to prayer, and His punishment of the wicked.

8. Preservation is the continuous work of God by which He upholds or keeps together all things. God's creation is distinct from God, and yet its continued existence depends on God's power.
9. Concurrence is the work of God by which He cooperates with all His creatures and causes them to act precisely as they do.
10. Concurrence does not mean that there are no secondary causes in the world. While there are secondary causes, the will of man and the laws of creation, these causes do not work independently of God. It should also not be thought that God has a part and that man has an equal part. The same action is entirely both a deed of God and a deed of the creature.
11. The difficulty in understanding concurrence is that it seemingly would make God the author of sin. But this is not the case according to Scripture. While God is able to use even sinful actions to accomplish His purposes, man is always the one responsible for sin.
12. God's divine government has no end; it extends to all things. God's government is universal, but it also relates to specific actions. It includes things that seemingly are called chance or accidental. And God's government includes the good deeds of men as well as their evil deeds.
13. A miracle may be defined as something done without the use of the ordinary secondary means that God normally uses or with the use of secondary means in a way that calls special attention to God's power.²³
14. Miracles are often rejected because they seemingly violate the laws of nature or science. Because miracles cannot be repeated or demonstrated in a science lab, they are ruled to be unscientific and therefore impossible. This view is a misunderstanding of both science and miracles.

The Doctrine of Man in Relation to God

Man in His Original State

◆ *The Constitutional Nature of Man—Page 47*

1. The dichotomic view of man is that he consists of two, and only two, distinct parts, body and soul or spirit.
2. There are three primary Scriptural proofs for the dichotomic view of man. *First*, there are several passages that clearly proceed on the assumption that man consists of only two parts (Romans 8:10; 1 Corinthians 5:5; I Corinthians 7:34; II Corinthians 7:1; Ephesians 2:3; and Colossians 2:5). *Second*, death is sometimes described in Scripture as the giving up of the soul (Genesis 35:18; I Kings 17:21,22), and in other cases as the giving up of the spirit (Psalm 31:5; Luke 23:46; and Acts 7:59). *Third*, the immaterial element of the dead is sometimes called "soul" (Revelation 6:9; Revelation 20:4), and in other places "spirit" (Hebrews 12:23; I Peter 3:19).
3. The trichotomic view of man is that he consists of three parts, body, soul, and spirit.
4. Two passages, I Thessalonians 5:23 and Hebrews 4:12, seem to support the view that man is body, soul, and spirit.

23. Exodus 14:21 "And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." Here God used secondary means, but in a way that especially showed His glory, power, and care for His people.

5. The main objection is that this view is not from Scripture but rather from Greek philosophy. While this view has been taught by German and English theologians, they do not agree as to the nature of the soul, nor as to the relation in which it stands to the other parts of human nature.
6. There are three theories as to the origin of the soul in the individual—pre-existentialism, traducianism, and creationism.
7. Pre-existentialism claims that men's souls existed in a previous state and that they were somehow affected so that men are now born as sinners.
8. The traducianist view is that the bodies of men and their souls come from their parents.
9. This view seems to have some Scriptural support. God ceased from the work of creation after he made man. The Bible says nothing about the creation of Eve's soul. And descendants are said to be in the loins of their fathers. Further support seemingly comes from the animal world, where all characteristics are passed on from the old to the young, by the inheritance of mental peculiarities, family traits, and sin, which are functions of the soul and not the body.
10. There are three objections to traducianism. *First*, it makes the parents in some sense creators of the child's soul or somehow teaches that the soul can be divided. *Second*, it assumes that God takes no active role in the world after finishing its creation. *Third*, this view makes it very difficult to guard the sinlessness of Christ, if both His body and soul were from Mary.
11. The creationist view is that each individual soul is an immediate creation of God at a time that cannot be precisely determined. This soul was created pure but became sinful by becoming part of a person.
12. There are three arguments that favor creationism. *First*, Scripture speaks of the soul and body having different origins. *Second*, it safeguards the spiritual and indivisible nature of the soul, unlike traducianism. *Third*, it explains better than other views the sinlessness of Jesus.
13. Creationism does have several objections. *First*, it makes it difficult to account for the reappearance of the mental and moral traits of the parents in the children. *Second*, though animals reproduce after their kind, humans would not exactly reproduce after their kind. *Third*, creationism is in danger of making God at least indirectly responsible for sin by placing a pure soul into a person that will inevitably corrupt it.

◆ ***Man as the Image of God and in the Covenant of Works—Page 50***

1. The doctrine of the image of God in man is of great importance because it is the image of God in man that separates man from the animals and from every other created thing, including angels.
2. Most likely, the words "image" and "likeness" are synonyms and both refer to the same thing. This is shown by certain Bible passages that use the words interchangeably.
3. The Roman Catholic view believes that God gave to man certain natural gifts at his creation such as the spirituality of the soul, the freedom of the will, and the immortality of the body. These natural elements constitute the image of God. In addition to these natural gifts, God also gave to man the supernatural gift of original righteousness. It is this supernatural gift that constitutes man's likeness to God.
4. The Lutheran view believes that the image of God in man consists only in the spiritual qualities that man was given at his creation. These qualities consist in true knowledge, righteousness, and holiness.
5. There are several problems with the Lutheran view in that it does not sufficiently recognize the essential nature of man as distinct from both animals and angels. *First*, if the image of God, consisting in true knowledge, righteousness, and holiness, makes up the very essence of

man, how can man lose this image, which he did through sin, and still remain man? *Second*, since angels possess the qualities of knowledge, righteousness, and holiness, what separates man from the angels?

6. The Reformed view makes a distinction between the image of God in a restricted sense and in a more comprehensive sense.
7. In the restricted sense, the image of God consists in the spiritual qualities with which man was created; namely, true knowledge, righteousness, and holiness.
8. In the more comprehensive sense, the image of God consists in man being a spiritual being, rational, moral, possessing an immortal soul, and given authority and dominion over God's creation. Though man through sin lost the image in the restricted sense, he retained this image in the more comprehensive sense.
9. The Biblical proof for the covenant of works comes from several places in Scripture. Genesis 2 shows the elements of the covenant. There are two parties, a condition, and a promise for both obedience and disobedience. The tree of life symbolized the life that Adam would receive through his obedience. In Romans 5:12–21, Paul shows the parallel between Adam and Christ. Through Adam we have the imputation of sin, and through Christ the imputation of righteousness. Finally, Hosea 6:7, speaks directly of a covenant which Adam broke. Some translations in place of "Adam" use the word "man," but the other rendering that uses "Adam" is to be preferred.²⁴
10. The parties of the covenant are God and Adam, who was the representative of the human race.
11. The promise of the covenant was life; not just a continuance of it, but life raised to the highest development of happiness and glory. The condition of the covenant was perfect, unconditional obedience. The penalty of the covenant was death; physical, spiritual, and eternal. The sacrament of the covenant was the tree of life.
12. The covenant has not been broken in the sense that the demand for perfect obedience still holds, the curse and punishment pronounced on the transgressor still apply to those who continue in sin, and the conditional promise is still in effect.
13. The covenant has been broken in the sense that the special obligations of the covenant have ceased for those who live in the covenant of the grace. Additionally, the covenant of works is broken as an appointed way to obtain eternal life, which it has been powerless to give after the fall of man.

Man in the State of Sin

◆ *The Origin and Essential Character of Sin—Page 54*

1. The origin of all moral evil in the world lies in the first sin of Adam, the natural and representative head of the human race.
2. Other views give differing answers. Some would say that men's souls sinned in some previous existence, which is why men enter the world as sinners. Evolutionists believe sin is the result of our animalistic tendencies and impulses. Others deny the Biblical account without giving any replacement.
3. The first sin consisted in man's eating of the tree of the knowledge of good and evil. It was sin because it was forbidden by God.

24. The Hebrew word for "Adam" is the same word for *man*. Context determines which word should be used.

4. The tree was called “the tree of the knowledge of good and evil,” because it revealed whether man’s future would be good or evil and whether man would allow God to determine good and evil, or would determine good and evil for himself.
5. The first sin combined the elements of pride and unbelief in the intellect, the desire to be like God in the will, and the unholy satisfaction in the eating of the forbidden fruit in the affections.
6. Satan, the tempter, approached Eve in what might be called an indirect attack. She was not the covenant head and, therefore, did not have the same responsibility. She had not received the command from God directly and was, therefore, more susceptible to argumentation and doubt. Eve also would be an effective agent in reaching the heart of Adam.
7. Scripture clearly shows that Satan was the tempter and that the serpent was but the instrument. Revelation 12:9 identifies Satan as the serpent. In the days of Jesus, Satan worked through men and animals to seek his purposes.
8. There were several results of the first sin. *First*, man lost the image of God in the restricted sense. *Second*, man became totally depraved or utterly incapable of doing any spiritual good. *Third*, man now bears a sense of pollution and feels shame and guilt. *Fourth*, man became subject to the law of death in the fullest sense. *Fifth*, man was driven from the Garden of Eden and was barred from the tree of life.
9. The word “evil” is a poor substitute for “sin.” While all sin is evil, not all evil is sin. “Evil” also hides the fact that man is responsible for sin. Sin is not simply like a disease or an imperfection in man.
10. The Bible knows of no position of moral neutrality. He who does not love God from the heart is thereby already characterized as evil.
11. Sin cannot be characterized with reference to man alone, although we can sin against other people. Sin is a lack of conformity to the law of God. Sin is, therefore, always identified in reference to God and His law.
12. Scripture is clear in showing that man bears guilt for his sin. Matthew 6:12; Romans 3:19; Romans 5:18; and Ephesians 2:3 all show man’s responsibility for his sin and the punishment he receives for it.
13. Sin dwells in man’s heart, and from this central position it affects his intellect, will, affections, and whole body.
14. Three passages in particular show that evil thoughts, affections, and intentions are sinful, Matthew 5:22, 28; Romans 7:7; and Galatians 5:17, 24. The sinful acts are the result of a sinful state and sinful habits. As a man thinks in his heart, so is he.
15. The Pelagian view denies the belief in original sin. Adam and each of his descendants entered the world morally neutral. Sin is simply the result of the free choice of every man. Man can as easily choose evil as good. The Roman Catholic view believes that original sin is the loss of man’s original righteousness. Actual sin consists only in actions that involve a deliberate choice of the will. Wicked attitudes, desires, and affections may produce sin, but they cannot be considered as sin in the strictest sense of the word. The evolutionary view of sin is not always presented in the same way, but generally it views sin as man acting on the basis of his animalistic tendencies and nature instead of his higher evolutionary nature.

◆ ***Sin in the Life of the Human Race—Pages 57–58***

1. There are three different ways of explaining the connection between Adam’s sin and that of his descendants: the realistic theory, the theory of immediate imputation, and the theory of mediate imputation.