

**BEREAN QUESTIONS -ONSCRIPTURE STUDIES
SERIES V**

**STUDY I
THE FACT AND PHILOSOPHY OF THE ATONEMENT**

- (1) Is it because Justice and Love are the basis of the Divine government that Atonement for man's sin is made the foundation of the Christian religion? Or what does differentiate the religion of the Bible from all other religions? Page 15

 - (2) Do Christian believers generally understand this or appreciate the philosophy of the Atonement set forth in the Bible? If not, why not? What is their disadvantage, and what should they do to put on this part of the armor of God, to be ready for the testings of "this evil day?" Page 15

 - (3) State the so-called "orthodox" view of the Atonement. Page 16

 - (4) State the unorthodox but growingly popular view of the subject. Page 16
- State the Bible's teaching on this subject and quote the Scriptures supporting same under the following divisions of the subject:
- (5) Did man fall into sin so as to need an Atonement for his sin? What Scriptures prove this? Page 17, par. 2

 - (6) Was it right on God's part to condemn Adam and to allow the death penalty to follow and to involve all of Adam's race? Page 17, par. 3

 - (7) What provision did God's love make for mankind? Page 17, par. 4

 - (8) Was not the providing of a ransom all that was necessary? What more could God do? Page 17, par. 5

 - (9) What prevented our Lord Jesus from uplifting our race without redeeming it by His death? Page 18, par. 1

 - (10) If the sins of the past had all been canceled would further work for man be necessary? What? Page 18, par. 2

 - (11) What has Satan had to do with the fallen race? And how does this affect its future? And does he even now hinder the blessing from reaching the masses? Page 18, par. 3

- (12) Was God's provision of Atonement merely for the few who now hear of and accept it? Support your reply with Scripture quotations. Page 19, par. 1
- (13) What is the Divine order for extending the blessings of the Atonement to every creature? Page 19, par. 2
- (14) Do any now enjoy the blessings of the Atonement? Who? Why do not all share this blessing now? Page 19, par. 3
- (15) Will not present hindrances always prevent the majority of the race from sharing the benefits of the great Sin-Atonement? If not, why not? Page 19, par. 4
- (16) Is there more than one phase of Atonement? If so, state the other phase and show the harmony between these as one Atonement work. Page 20, par. 1
- (17) What will be the final result of this Atonement work, which God has purposed and has begun? Page 20, par. 2
- (18) Is the Bible doctrine of Atonement for man's sin and his reconciliation to God in accord with the modern theory of Evolution? Page 20, par. 3
- (19) The Bible teaches a fall of man from Divine fellowship. Can the Evolution theory be harmonized with this? Page 21, par. 1
- (20) Would it have been justifiable on God's part to punish mankind for evolving, if that was the law of his organism? Page 21, par. 1
- (21) Could Justice have demanded a ransom or any sin-sacrifice, had Adam not been intelligent and a transgressor and justly under the sentence of death? Page 21, par. 1
- (22) Is the belief or disbelief of Evolution optional with Christian believers? Or is it so radically opposed to the Divine revelation that to accept the one intelligently must mean the repudiation of the other? Page 21, par. 2
- (23) Are Christians generally aware of this conflict and of the importance to themselves of a correct faith? Or are they generally so overcharged with the cares of this life that they are not worthy to be counted of the "Very Elect," and are intended to be sifted out by the "strong delusions" which are to make the close of this Age "perilous"? Page 22, par. 1
- (24) Do the Scriptures teach that God created Adam in the image of God or in the image and likeness of a chimpanzee? Page 22, par. 1

- (25) Do the Scriptures teach that Adam's perfection implied a perfection of knowledge-that he knew everything? Or, merely that he had a perfect organism and sufficient knowledge for the tests of obedience imposed? Was Adam deceived into sin? Page 22, par. 1
- (26) What has uniformly been God's method for revealing knowledge in the past-to Abraham and others? Page 22, par. I
- (27) Do the angels of heaven have all knowledge? Matt. 24:36
- (28) Will the saints ever know perfectly-"know as they are known"? Will that which is perfect in knowledge ever be our portion? I Cor. 13:10, 12
- (29) What penalty was pronounced on Adam and shared by his posterity? Page 22, par. 2. Rom. 5:12
- (30) What does salvation from sin and its death penalty imply? Page 22, par. 2
- (31) What was predicted as respected Messiah and His work? Page 22, par. 2
- (32) How would the Evolution theory agree with St. Peter's declaration respecting coming glorious years, or "times of restitution"? Page 23, par. 1, 2
- (33) To what three important matters, past, and future, do the Scriptures point us, in explanation of sin, redemption and salvation? Page 24, par. 1
- (34) When did sin enter the world, or was it always here? Page 24, par. 2
- (35) Is it correct or incorrect for us to speak of the world as "children of wrath," and why? Rom 5:8, 9, Eph. 2:3
- (36) Is it correct or incorrect for us to speak of "the Fatherhood of God" to all humanity and of the "brotherhood of all mankind"? John 8:44
- (37) If the relationship of sons of God belongs only to believers, and if such are "brethren" in the true sense, who is "our neighbor," If we are to do "good unto all men as we have opportunity, especially to the household of faith"? Gal. 6:10
- (38) Has reconciliation, or at-one-ment, yet been completed between God and any of Adam's race? Page 25, par. 1

- (39) What evidences have we that such a reconciliation will ultimately reach beyond the Church of this Age to the race in general? Page 25, par. 1, 2
- (40) Do the Scriptures teach that the Church is so separate from the world that her hopes and ambitions spiritual are not discerned? Page 26, par. 1. Matt. 11:27; John 15:15; 1 Cor. 2:11; 1 John 31
- (41) What are the "earnest expectations" of humanity, and when will these be more than realized? Page 26, par. 1. Rom. 8:19-23
- (42) What great promise did the Lord make, prior to the First Advent of our Lord Jesus, in which are included all the hopes for the Church and the world and which was subsequently elaborated by our Lord and His Apostles? P. 26, par. 1
- (43) Since "condemnation passed upon all men, because all are sinners," and since God changeth not, what grounds have we for faith or hope as respects the salvation of Adam and his race? Page 26. par. 2
- (44) What difference is there between the Little Flock and the world as respects God's love and its redemption from the curse--the death penalty? Page 26, par. 2
- (45) What inference may properly be drawn from the fact that the Church is referred to as a "first-fruits"? James 118; Rev. 14:4
- (46) Are there two parts to the work of Atonement? If so, name them and describe their operation. Page 27, par. 1
- (47) Are the members of the Little Flock included in the first part of the Atonement work--the reconciliation for iniquity?
- (48) Will the Little Flock share with the world in its experiences under the New Covenant? Or will this class be counted "not of the world," but chosen-out ones for association with their Redeemer, as members of the Body of the great Mediator between God and mankind in general? Z. '07, page I
- (49) Does the invitation to the Church to follow the Lord in sacrifice, to drink of His cup of the New Covenant, signify the privilege of joining with our Lord in providing the blood (sacrifice) wherewith the New Covenant will by and by be sealed?
- (50) H by nature "we were children of wrath even as others," whence and how does this privilege come to us? "Who hath made us to differ"? and how were we made acceptable as joint-sacrificers with Christ? Page 28, par. 1 Rom. 12:1; I Cor. 4:7; Eph. 2:3

(51) Will the world's justification be instantly or gradually effected? and how? and when? Page 29, par. 1

(52) How long a time will the mediations of the New Covenant God-ward require? And how long man-ward? Page 29, par. 2

(53) When did our Lord Jesus become the Head of the world's Mediator? At His birth, or at His baptism, or at His resurrection? I Tim. 2:5, 6

(54) When was it that our Lord "gave Himself a ransom"? Was it at His consecration? And did He fulfill the giving at Calvary?

(55) When do we join our Lord as members of "His Body"? At birth, at justification, at consecration and receiving of the Spirit, or in the resurrection?

(56) Does "His Resurrection" begin when the Lord accepts our consecration? And is it finished when we experience our final "change"? Phil. 3:7-11

(57) Will the Mediatorial work of Messiah (His Millennial reign) ever have an end? When? Why? What will by that time have been accomplished? Why will it not be prolonged? Page 30, par. 1, 2

(58) Accepting Abraham as typifying God, and Isaac as typifying The Christ, and the three wives of Abraham (Sarah, Hagar, and Keturah) as typifying the three great Covenants between God and all from the human family who shall eventually become blest with the full liberty of the sons of God, which represented the "law Covenant"? which the "New Covenant"? and which the original or "Abrahamic Covenant"? Gal. 4:22-31; Jer. 31:31-34

(59) Is there room for doubt as to which were the children of Agar or Hagar, the people under the Law Covenant?

(60) Is there room for doubt as to which are the children of Sarah, "the Seed of Abraham according to promise," or children of God under the Original Covenant or Abrahamic Covenant? Gal. 3:16, 17, 4:28; Heb. 13:20; 11:27; Jas. 2:21

(61) Is there room for doubt that the "New Covenant" cannot have been the oldest or the original and "Abrahamic Covenant," nor the "Law Covenant" added four hundred and thirty years after it, but must be the one typified by Keturah, Abraham's last wife, accepted after the death of Sarah? (Gen. 25:1-4) Is there any doubt that the promise of a New Covenant and its effects belong to the future? Jer. 31:27-34

(62) Is it not the New Covenant that the Apostle refers to in Rom. 11:27? If not, what Covenant is signified?

(63) How could Israel partake of restitution except under the New Covenant? and how could this signify their obtaining mercy through the Church's mercy, except as the Church as the Spiritual Seed of the original promise (Gal. 3:29) becomes partaker with her Lord in the sealing of the New Covenant? Rom. 11:26, 31. Pages 30, 31, 32

STUDY II THE AUTHOR OF THE ATONEMENT

- (1) Was the arrangement for an Atonement for human sin an afterthought or an original purpose? Who was the Author of the arrangement? Has He accomplished His purposes? Page 33, par. 1
- (2) Are the prevalent views on the relations between the Father and the Son correct? If not, wherein is the error? Page 33, par. 2
- (3) State the proper view of the question. What is God's relationship to the plan of Atonement? And what Christ's? Page 34
- (4) State the error of the view that our Lord Jesus stands weeping for sinners and importuning the Father for their forgiveness and, as the hymn declares, "Five bleeding wounds He shows, They intercede for me."
- (5) Let us have five texts on the subject from the Apostolic writings, with a brief explanation in each case showing how they apply. Page 35
- (6) Quote from our Lord Jesus' own words on this subject eleven texts and show briefly the application of each. Page 35, last par., and 36
- (7) What does the "scroll" of Rev. 5 represent? Whose was it originally and in whose possession was it when Christ died? Page 36, last par.
- (8) What is signified by the giving of the "scroll" to the Lamb of God, for Him to open it and fulfill its provisions? Page 37
- (9) Did that "scroll" represent the Abrahamic promise or Oath-bound Covenant? Heb. 6:17-20
- (10) Is it because of the Father's honoring of His Only Begotten Son that we as well as angels should honor Him? Page 37
- (11) If the Scroll is the Covenant, how is our Lord Jesus the Servant or "Messenger of the Covenant"? And how does He fulfill this service of the Covenant?
- (12) Has Christ through His Spirit, the Holy Spirit, made known to some the "hidden mystery" – "Christ in you the hope of Glory"? Has He shown us "things to come"? –Rev. 1:1; 4:1; John 16:13-15; Psa. 16:11; 25:14

- (13) What Divine law was illustrated in the exaltation of our Lord? Page 38, par. 1
- (14) Cite some Scriptures showing that our Lord's exaltation was dependent on His faithfulness to the Father's will, and that His exaltation is a proof of His faithfulness even unto death. Page 38, par. 2
- (15) What was our Lord's reward and what is the proof thereof? Page 39
- (16) Give the meaning of the name Jehovah. Page 40
- (17) Cite some Scriptures and elucidate them in proof of the heavenly Father's excellent glory and honor and dignity and power. Pages 40 and 41
- (18) To whom is the great name of Jehovah applied in the Bible? Page 41, par. 2
- (19) By many it is supposed that the name Jehovah belongs also to our Lord Jesus. Is this correct or not? Page 42, par. 1
- (20) How about the term Jehovah-Tsidkenu, found in Jeremiah 23:5, 6, apparently applicable to our Lord Jesus? Explain its significance and application. Page 42, par. 2, 3
- (21) Are other Hebrew words used in the Bible showing compounds with the word Jehovah? Page 43, par. 1
- (22) Is the fact that our Lord appeared amongst men before He was "made flesh" (before He assumed the human nature) a justification for the application of the Father's exclusive name, Jehovah, to Him? Page 43, par. 2, 3
- (23) The Apostle styles our Lord Jesus "The Lord of Glory" (I Cor. 2:8); and in Psa. 24:7-10 Jehovah is mentioned as "King of Glory." Does this justify the thought Jesus is Jehovah? Page 44, par. 1
- (24) A fifth proof that our Lord Jesus is Jehovah is claimed from the comparison of Isa. 2:2-4 with Micah 4:1-3. What is the proper answer? Page 44, par. 2, 3
- (25) What is the proper thought respecting the sixth objection, based on a comparison of Psa. 90:1, 2 and Micah 5:2? Page 45, par. 1, 2, 3
- (26) What is the seventh claim on this subject and how should we understand Isaiah 25:6-9? Page 45, last par., and 46, par. 1

- (27) Consider the eighth text offered in proof--Isa. 9:6. Do the titles, Wonderful, Counselor, Mighty God, Everlasting Father and Prince of peace prove that Jehovah is another proper name or title for our Lord Jesus? Page 46, par. 2, 3
- (28) Do the Scriptures which refer to Jesus as the Arm of Jehovah prove that Jehovah is the proper title for our Lord Jesus? If not, why not? Page 46, par. 4, to 47, par. 5
- (29) Examine the tenth proof-text--Isa. 6:1--and demonstrate what is and what is not its true signification. Page 47, last two par., and Page 48
- (30) How should we view Isa. 8:13, 14? Page 49, par. 1
- (31) Proof-text number 12 is Psa. 110. Examine it and demonstrate the truth respecting its teachings. Page 49, par. 2, 3, 4
- (32) Since our Lord Jesus is styled the "Great Teacher," and since it is written, "All thy children shall be taught of Jehovah" (Isa. 54:13), is or is not this a proof that our Lord Jesus is there referred to as Jehovah by name? Pages 50-54
- (33) Find and read one or more Scripture texts containing the word Trinity. Page 54, par. 1
- (34) Is it supposable that the doctrine of the Trinity is taught in the Bible and yet no such word can be found in it? Page 54, par. 1
- (35) Quote the strongest text in the Bible which seemingly implies that there are three Gods instead of one. Compare I John 5:7 with Deuteronomy 5:6-11. Page 56, par. 2
- (36) What is the teaching of Trinitarianism--that there is one God who sometimes assumes three distinct manifestations, or three Gods equal in glory and honor? Did you ever know anybody able or willing to give a positive answer to this question? Page 54, par. 1
- (37) Explain the force of the Trinity doctrine in the passage, "The head of the woman is the man, the head of the man is Christ, and the Head of Christ is God." (I Cor. 11:3) Page 55, par. 1
- (38) What objection can be urged against I John 5:7? Does it teach three Gods in one person, or three distinct Gods? Page 55, par. 2
- (39) Were the translators of our Common Version Bible to blame for the insertion of the spurious text? Why not? Page 56, par. 1

(40) Do scholars of all denominations acknowledge that the greater part of I John 5:7 is not a part of the original Bible, but a spurious addition without right of authority? Page 56, par. 1

(41) Which words in that text are spurious?

(42) Would the passage make as good sense or better if the interpolation were omitted? Read the passage corrected. Page 56, par. 2

(43) Mention some of the versions of the New Testament that omit these words and cite the comment by the "Improved Version," also Lang's comment. Page 57

(44) Name some prominent Bible scholars who have pronounced the passage a spurious interpolation. Page 57, last par.

(45) Quote Dean Alford's words. Page 58, par. 1

(46) Quote Dr. C. Tischendorf on the subject. Page 58, par. 2

(47) Quote Prof. T. B. Wolsey. Page 58, par. 3

(48) Quote Dr. Adam Clarke on this passage. Page 58, par. 4

(49) Quote John Wesley on this subject. Page 58, last par.

(50) Why was there more excuse for misunderstanding on this matter a century or two ago than now? Page 58, last par

(51) In what sense is there a unity or oneness between the Father and the Son? Page 59, par. 1

(52) Are the Father and the Son spoken of in the Scriptures as equal, in the sense that neither has nor ever had a superiority over the other? Page 59, par. 1

(53) What is implied in the terms Father and Son? Page 60, par. 1

(54) Are all things of the Son and all things by the Father, or vice versa, and what does this statement imply? Page 60, par. 1

(55) The doctrine of the Trinity is called a mystery. Why? In what sense is it mysterious? Page 60, par. 2

(56) Would Satan over-honor Christ? Why, then, would he propagate this error? and what has he effected? Page 61, par. 1, 2

(57) How old is the error on this subject, and how did it get so firm a footing in Christendom? Pages 62, 63

(58) Was faith in the unreasonable and unscriptural made a test of orthodoxy and its disbelief threatened with eternal torment and was the error thus fastened? Page 64

(59) Is the Hebrew name Jehovah properly shown in our common Bibles? How many times does it occur? How many times is it correctly rendered and how many times incorrectly? Page 65, last par.

(60) What motive seems to have led to this kind of hiding of the Truth? Page 65, footnote

(61) What about the word elohim--how frequently does it occur? What does it signify, and to whom is it applied? Page 66, par. 3

(62) What Hebrew words are used as titles for our Lord Jesus? Page 66, par. 4

(63) When elohim, the Hebrew word usually translated God, is used in Psa. 8:5 and translated angels, is it a mistaken translation or not? Prove it. Page 67, par. 2

(64) Is the Hebrew word elohim, usually translated God, ever applied in the Scriptures to the heathen or false gods? If so, how many times? Give some illustrations. Page 67, par. 3 and on

(65) Is this same word elohim ever applied in the Scriptures to men in olden times? If so, give illustrations. Page 68, par. 3-8

(66) Is this word elohim ever used prophetically in reference to the saints of this Gospel Age? If so, give quotation and explain. Page 68, par. 9, 10 and foot-note Page 69

(67) Is elohim otherwise rendered in the Old Testament? Page 69, par. 1

(68) What are the facts respecting the terms God and Lord in the New Testament? Give illustrations. Page 69, par. 2, and Page 70

(69) What about the word Godhead of the New Testament-how many times does it occur, and is it always from the same Greek word? Page 71, par. 4

(70) What is the ordinarily understood meaning of this word Godhead, and is it the proper thought of any of the three Greek words used?

(71) Give the Greek words mistranslated Godhead and show the meaning of each. Page 71, par. 5 and on.

(72) Did the fact that Jesus was "worshiped" by His disciples and others, and the fact that He received such worship without protest, prove that He was Jehovah, His own Father?

(73) Prove the answer by Scriptural citations. Pages 72, 73

(74) Our Lord Jesus said explicitly, "I and My Father are one." (John 10:30) Does this prove that He was both Father and Son, or that the one person filled these two offices? Page 75, par. 1, 2

(75) When our Lord prayed for His followers, "that they all may be one" (John 17:21), does it signify that He expected or desired that all of His followers should ultimately become one person or one in heart-harmony and purpose?

(76) How, then, must His statement of the next verse be understood, viz.: "that they may be one even as We are one"? Page 75, par. 3, 4

(77) If "no man can see God and live" (Exod. 23:20), what could our Lord Jesus have meant when He said, "He that hath seen Me hath seen the Father"? (John 14:7-10). Pages 76, 77

(78) Is it the Father or the Son that is styled the King of kings and Lord of lords? Page 78

(79) Does this passage refer to the Father or how otherwise should we understand it? Page 78, last par.

(80) Cite and explain other similar passages. I Cor. 15:27; Col. 2:10. Page 79, par. 1

(81) Would the passage "thought it not robbery to be equal with God" prove the Trinity doctrine? If both were one how could one think of robbing Himself? Page 78, par. 2,3

(82) What did our Lord Jesus testify respecting His equality with the Father? And did He not tell the truth? Page 79, par. 2

(83) What appears to be the Apostle's argument what point is he proving in Phil. 2:6? Page 79, last par.

- (84) Is there any evidence that this verse is improperly translated? If so, what? Page 80, par. 1
- (85) Give, in order, different translations of the verse: By Clarke, Wakefield, Stewart, Rotherham, Revised Version, American Revision Committee, Sharpe, Neeland, Dickenson, Turnbull, and the Emphatic Diaglott. Pages 80, 81
- (86) In view of all this array of scholarship, what must we conclude that the passage teaches? Page 81, last par.
- (87) What great spirit being took a very different course? Give proof-text. Page 81, last par.
- (88) What quality in Jesus shines out pre-eminently in contrast with what quality in Satan? Page 81, last par.
- (89) What reward was bestowed on the Son by the Father? and on what account? Cite the Scriptures. Page 82, top
- (90) Can such rewarding be harmonized with the idea of oneness of person or with original equality between the Father and the Son? Page 82, par. 1
- (91) Are we enjoined nevertheless to honor the Son whom the Father exalted, even as we honor the Father who exalted Him? Page 82, par. 2
- (92) Quote a Scripture passage showing the distinct separateness of the Father and the Son as persons, and also the relationship of Their work. Page 82, par. 2
- (93) Does the Scripture, "Blessed be the God and Father of our Lord Jesus Christ," favor the thought that Father and Son are one in person? Note the entire passage. Eph. 1:2-18. Page 82, par. 3

STUDY III
THE MEDIATOR OF THE ATONEMENT THE ONLY BEGOTTEN ONE

- (1) Who is the Great One whom Jehovah has exalted to so high honor? What has He done to merit it? What is He yet to do in His high exaltation? Page 83
- (2) Did our Lord Jesus have a pre-existence? What was He before He was "made flesh"? 84, par. 1
- (3) Was He then "a god" or mighty one? And if so, what was His name? Page 84, par. 2
- (4) In that pre-human existence, was the Son in some sense "before" all creatures in time as well as in rank? Page 84, par. 3
- (5) Why did the Son stoop to human conditions? Was it of compulsion? Page 84, par. 4
- (6) Was His humiliation to human conditions intended to be eternal? Explain fully. Page 84, par. 5
- (7) Did Jesus' resurrection restore Him to the spirit plane? Page 84, par. 6
- (8) Of what station is our Lord Jesus now? Page 85, par. 1
- (9) Why was our Lord in His pre-human existence known as The Word or The Logos? Page 85, par. 2
- (10) What does Dr. Alex. Clarke say of this word Logos? Page 85, par. 2
- (11) Show the fitness of the name to the Son, and give an illustration of a king's logos. Page 85, par. 3
- (12) Does the Greek text of John 1:1 show two persons and refer to both as God? Page 86, par. 1
- (13) Is there anything in the Greek text to differentiate these two Persons who are both styled God? What and how should the verse be translated to show its Greek value? Page 86, par. 1, 2
- (14) What beginning is here referred to? Page 86, par. 3

(15) If the word "beginning" here refers to the beginning of Jehovah God's creative work, state what that work was, and give three or more Bible proof-texts on the subject. Page 86, par. 3

(16) If our Lord as Jehovah's Word or Logos was His first creation, whence came angels and men, and all else that have been created? By whom were these created? Page 87, par. 1

(17) How should we understand the declaration that our Lord was rich and for our sakes became poor? Page 87, par. 1

(18) How will this comport with our Lord's reference to His glory with the Father "Before the world was"? John 17:5; Page 87, par. 1

(19) How can these Scriptures be answered by those who deny our Lord Jesus' pre-human existence? Page 87, par. 2

(20) Do these Scriptures examined substantiate the thought that our Lord Jesus was the "Only Begotten" of the Father? (1 John 4:9) What does "Only Begotten" imply if not that none other than He was the direct creation of the heavenly Father? Page 88, par. 1

(21) What Scriptures declare that God sent His Son into the world, and thus imply our Lord's pre-human existence? Page 88, par. 2

(22) The Apostle says, "He was in the world, and the world was made by Him, and the world knew Him not." According to this Scripture, was it the Father or the Son who directly created the world? Page 88, par. 2

(23) If the Son created the world, by what power did He do it--His own, or the heavenly Father's? Quote a Scripture proving that it was the Father's power exercised through the Son. Did our Lord Jesus claim to be the Father as well as the Son, and to have sent Himself into the world? Quote a Scripture on this subject. Page 89, par. 1

(24) Quote four other Scriptures in which the Lord represents Himself as having come down from a heavenly condition to an earthly state. Page 89, par. 1, 2

(25) Did Jesus claim that His existence antedated that of Abraham? Where? Page 89, par. 2; Page 90, par. 1

(26) Explain in what sense our Lord was before Abraham. Page 90, par. 2

- (27) How shall we understand our Lord's statement, "No man knoweth the Son, but the Father"? Matt. 11.27; Page 91, par. 1
- (28) What is the key to this knowledge? Why cannot all understand such matters? Page 91, par. 2
- (29) Why was Nicodemus refused a knowledge of heavenly things? Why is it necessary to believe God's revelation respecting earthly things before we can understand heavenly things? Page 92, par. 2
- (30) How was our Lord's pre-existent condition referred to by the wise man? Page 92, par. 3; Page 93, par. 1
- (31) In what sense was Christ "the first and the last"? Page 93. par. 3
- (32) What is the ordinary theory respecting "incarnation"? Page 93, par. 3
- (33) What is the correct theory respecting the text: "The Logos was made flesh and dwelt among us"? John 1:14; Page 93, par. 3; Page 94, par. 1
- (34) When our Lord is referred to as a man in the Scriptures, does this imply that He was a blemished man--an imperfect man? Page 95, par. 1
- (35) Quote two Scriptures which prove that He is not referred to as a sinner in any sense of the word. Page 95, par. 1
- (36) If our Lord had been of fallen human nature, could He have been our Redeemer? If not, why not? Page 95, par. 2; Page 96

STUDY IV

THE MEDIATOR OF THE ATONEMENT THE UNDEFILED ONE

- (1) The Scriptures declare that a clean thing cannot come out of an unclean. (Job 14:4) How does this agree with the declaration that our Lord was "holy, harmless, undefiled, separate from sinners?" Page 97
- (2) Is a knowledge of the manner in which God accomplished this bringing of a clean thing out of an unclean essential to true discipleship? In other words, is the philosophy of the Atonement indispensable to faith? Page 98, par. 1
- (3) What is the Roman Catholic view of the "Immaculate Conception"? Does it apply to Jesus or to His mother? Page 98, par. 2
- (4) If Jesus' birth was out of the ordinary channel of affairs--a miracle--can it be said that there are other miracles in nature which are not so considered merely because they are more general? Page 98, par. 3
- (5) Give illustrations of two substances in nature which act contrary to the ordinary so-called laws of nature. Page 98, par. 3
- (6) Does existence or living energy come from the father, or from the mother? Page 99, par. 1
- (7) Does the body or form come from the father, or from the mother? Page 99, par. 1
- (8) What is the significance of the word "father"? Page 99, par. 2
- (9) Is it because of this principle, that the life or being comes from the father, and organism from the mother, that children are spoken of as being of or from their fathers and borne by their mothers? Gen. 24:47. Give several illustrations. Page 99, par. 3
- (10) Does science agree with the Scriptures in this teaching as applied to humanity, and to all mammalia, that the life principle comes from the father, and the organism from the mother? Page 100, par. 2
- (11) Give an illustration on this subject from the egg of a fowl. Page 100, par. 2, 3
- (12) In view of these facts, could it be possible for a perfect child to be born of a perfect father, even if the mother were imperfect? Page 100, par. 4
- (13) Why is it that "One man's meat is another man's poison"? Page 101, par. 1

- (14) Applying this principle, could a perfect race have been born had mother Eve sinned and become imperfect, and father Adam remained sinless and perfect? Page 101, par. 2
- (15) Would the reverse of this have been true? That is, suppose that Adam had sinned and mother Eve had remained sinless and perfect, could the race thus have retained its perfection through the mother? Page 101, par. 3; Page 102, par. 1
- (16) Does the Scripture, "Who can bring a clean thing out of an unclean thing," refer, then, to Adam or to Eve--to the male or to the female? Page 102, par. 2
- (17) In what way may the mind of the mother affect her offspring before its birth, and how may the facts be seen to comport with the Scriptural declaration that our Lord Jesus was holy and separate from sinners while his mother was imperfect like the remainder of the race? Page 102, par. 3
- (18) What do we know in respect to Jesus' mother-her character, attitude towards God, etc., that would authorize the conclusion that she was holy-minded and that her influence upon her child would correspond to this? Quote and cite the Scriptures. Page 102, par. 3
- (19) Whence came the perfect life principle, which resulted in the birth of Jesus-"holy, harmless, undefiled"? Page 103, par. 1
- (20) If life proceeds from the father and nature from the mother, of what nature was the "Man Christ Jesus"? Page 103, par. 2
- (21) Is this same principle, that the mother gives nature, the father life, borne out by the record of Gen. 6:1-5? If so, how? Page 103, par. 3
- (22) What would have become of Adam's race had the fallen angels been permitted to continue the generation of a new race of humans, contrary to the Divine arrangement and organization? Page 104, par. 1
- (23) Did that new race of mental and physical giants dominate and intimidate humanity, and is it probable that their continuance in power and authority would eventually have crushed out Adam's race? Page 104, par. 1, 2
- (24) How is the principle we have discussed, namely, life from the father and form from the mother, illustrated in nature, by the fact that God is the great Creator and Life-giver to angels of various grades, to man, to beasts and fowl and fishes? Page 104, par. 3

(25) The God and Father of our Lord Jesus Christ "bath begotten us as new creatures." Who was the mother in this case-mother of the New Creation? Page 104, par. 3

(26) What lesson can we draw from the fact that in the typical Jewish Age each child ranked in favor and standing according to the dignity and rank of its mother rather than its father? Page 105, par. 1

(27) Is or is not this same principle illustrated in the birth of our Lord Jesus? If it is, show how. Page 105, par. 2

(28) In harmony with the foregoing, show how our Lord Jesus was a clean thing--a pure and holy being, undefiled by sin. Page 105, par. 2

(29) If our Lord Jesus is a New Creature, a spirit Being, and now highly exalted to the divine nature, and if it is declared that He will be Father and Life-Giver to humanity in its regeneration during the Millennium, what nature will the restored ones have--human or divine? Page 105, par. 3

(30) Show how this and related items are illustrated in the three wives of Abraham--Sarah, Hagar, and Keturah. Page 105, par. 3

(31) Shall we not conclude that our Lord's birth was a miracle, wholly out of accord with Jehovah's usual procedures, or was it in harmony? Page 106, par. 1

(32) How is this illustrated in Adam? Who was his father, and who his mother? Page 106, par. 1

(33) What is signified by the Apostle's statement that such an one "became us"--how and why? Page 106, par. 1

STUDY V
THE MEDIATOR OF THE ATONEMENT

"MADE LIKE UNTO HIS BRETHREN" AND 'TOUCHED WITH A FEELING OF OUR INFIRMITIES"

- (1) State briefly the two popular, erroneous views respecting Jesus' relations to God and man. Page 107, par. 1
- (2) State briefly the Scriptural view of His relationship to God and man. Page 107, par. 1
- (3) Would it have been possible for our Lord to keep the Divine Law and thus to inherit eternal life, if He had been a sinner, if His life had not come from above, but through Adam's line? Page 108, par. 1
- (4) Since we were not by nature undefiled and separate from sinners, how can it be said that He was "made like unto His brethren" --in what respect was He made like them? Page 108, par. 2
- (5) If we are Jesus' 'brethren'--in what respect was He made like us? Page 108, par. 2
- (6) Cite seven Scriptures showing that we are Christ's brethren only after justification. Page 109
- (7) Was our Lord tempted as the world is tempted, in all points? Page 110, par. 1
- (8) In our Lord's temptation in the wilderness at the beginning of His ministry, what was the first suggestion made by the Adversary as recorded, and was this a temptation to Him as a New Creature or as a man? Page 110, par. 3
- (9) Do the Lord's "brethren" have similar temptations? If so, are these tempted as "New Creatures" or natural men, and what may be considered as some of the brethren's temptations? Page 110, par. 3
- (10) Describe our Lord's second point of temptation from the Adversary in the wilderness. Show how it applied and whether it tested Him as a "New Creature" or as a man. Page 111.. par. 1
- (11) Are the Lord's "brethren" tempted in like manner? Give illustrations and show whether these affect them as men or as New Creatures. Page 111, par. 2

- (12) Name one of the chief battles of the Christian seeking to be a good soldier, loyal to the Captain of his salvation. Page 112, par. 1
- (13) Why is fixity of will essential to our victory? Page 112, par. 1
- (14) What was our Lord's third temptation in the wilderness? Explain the intimations and suggestions of the Adversary's words as they would apply to our Lord. Page 112, par. 2
- (15) What was there in Satan's past career that probably led up to this request? What ambitions of his were not fully satisfied? Why would he evidently have preferred our Lord as a partner in the dominion of earth and under better conditions than those of the reign of sin and death? Page 113, par. 1
- (16) Did Satan's temptation imply a new remedy for sin and his willingness to co-operate in its application? What may we reasonably surmise as respects Satan's motives, etc.? Page 114, par. 1
- (17) What was our Lord's decision and was it hard to reach? Page 114, par. 2
- (18) Are the Lord's brethren subject to temptations along this same line? Page 114, par. 3
- (19) Cite illustration of Satan's temptation of the Church to seek for other means of saving the world than that which God has outlined in the Scriptures, and tell why other plans than the Lord's seemed to many preferable. Page 114, par. 3, 4
- (20) Do these temptations to the brethren come in various forms? If so, state some of these especially some prevalent in our Lord's day. Page 115, par. 1; Page 116, par. 1
- (21) Since our Lord was not fallen, depraved, but holy, harmless, separate from sinners, how could He be "tempted in all points like as we are"? Page 117, par. 1
- (22) Mention some of humanity's weaknesses and besetments and explain the difference between these and the temptations of our Lord and His "brethren." Page 117, par. 1
- (23) Since the temptations of the New Creatures are thus different from the temptations of those of the world, explain the relationship between the weaknesses of the flesh and temptations of the spirit or new nature. Page 117, par. 2
- (24) Quote and cite the Scripture which declared that the Captain of our salvation was made "perfect through suffering," and state whether or not this signifies that He was imperfect as a man and attained human perfection, or what does it signify? Page 118, par. 1, 2

- (25) What motive is Scripturally assigned to our Lord as influencing Him in His consecration and sacrifice? Quote and cite the Scripture. Page 118, par. 3
- (26) What four different features of joy actuated our Lord? Let us discuss these one at a time. Page 118, par. 4; Page 119, par. 1, 2, 3
- (27) Was this joy set before our Lord as a certainty or as a contingent reward for faithfulness? and if the latter to whom was He to be faithful and to what degree? Page 119, par. 4
- (28) Did our Lord learn obedience through the things which He suffered in order that He might become a Son of God? If not, for what did He suffer? Quote and cite the Scriptures demonstrating this. Page 120, par. 1, 2
- (29) To whom did our Lord Jesus demonstrate or prove His fidelity and what results followed? Page 120, par. 3
- (30) Apply this same principle to the Church, the Body of Christ, and explain what we should expect in ourselves and in each other, and in God's dealings with us. Page 120, par. 4. Discuss this matter thoroughly.
- (31) When we read in the Scriptures that our Lord was made "in the likeness of sinful flesh," just what does this signify--that He was a sinner?--that He was just like a sinner?--or what? Cite the Scripture and paraphrase it so as to bring out its proper thought. Page 121, par. 1
- (32) What bearing would the doctrine of the ransom have in respect to the above questions? If Jesus had been born of a human father and thus partaken of a blemished, fallen, human nature, like sinful flesh in general, could He have been our Redeemer, our Ransom? If not, why not? Page 122, par. 1
- (33) We read, "Himself took our infirmities." Does this signify that the Man Christ Jesus was born with human infirmities? Cite the occurrences of the statement in the Old and New Testaments and explain their proper signification. Page 122, par. 2
- (34) Our Lord, according to the Scriptural accounts, was in some respects less vigorous than some of His disciples and some other men at the time of His death. How could this be, if they were born imperfect and He was a perfect being, unblemished? Explain the philosophy. Page 122, par. 3; Page 123, par. 1

(35) Does Matthew's Gospel offer an explanation of the Prophet's words under consideration, "Himself bare our sicknesses"? What is the inferable explanation? Page 124, par. 1, 2

(36) Did our Lord Jesus use His own physical strength in the healing of sickness or was it done by special outside strength supplied? Page 124, par. 3

(37) If vitality went forth from Jesus to heal the sick, did it cause Him proportionate weakness, pain, sickness? And can similar instances be cited of others to a less degree? Pages 125, 126

(38) Should we say, then, that suffering is the wage of sin which our Lord bore for mankind? Page 126, par. 2

(39) How did our Lord pour out His soul unto death? What part of His experience paid our penalty? Page 127, par. 1

(40) When our Lord cried, "My God! My God! why has Thou forsaken Me?" whom did He address? and what did the expression imply? Was such an experience necessary? If so, why? Page 127, par. 2

(41) What was the effect of these trying experiences? What purpose was served? Who will ever profit by them, and how? Page 128

STUDY VI THE MEDIATOR OF THE ATONEMENT

DAVID'S SON AND DAVID'S LORD

- (1) Why do we speak of "the Man Christ Jesus" as the Mediator of the Atonement rather than refer to the Logos, or pre-human One? Page 129
- (2) In considering our Lord's genealogy as a man, what is the explanation of the conflict between the accounts in Matthew 1 and Luke 3? Explain why they differ and the value of the two, and why one says that Joseph was the son of Heli while the other declares him the son of Jacob? Page 129
- (3) If Jesus was a descendant of King David by both Joseph's and Mary's lineage, to which is He really accredited? Quote the Scriptures proving the point. Pages 130-132
- (4) Why and how was the line of our Lord's descent changed from Solomon's to Nathan's? Page 133
- (5) When Jesus' mother poetically sang of the putting down of the mighty from their seats and the exalting of those of low degree, to what did she refer? Page 133, par. 4
- (6) When did our Lord become the "Righteous Branch" of David's stock? When did He become David's root? What different thought do the two words express? Page 134, par. 1, 2; Page 135, par. 3; Page 136
- (7) In John 1:1 the Logos is referred to as a God; and in Matthew 22:43, 44, we read: "Jehovah said unto My Lord (Master), sit Thou," etc. What is the proper relationship of these statements? When did Christ become Lord both of the dead and living? (Rom. 14:9) Pages 134-136

"THE SECOND ADAM"

- (8) When our Lord is styled the Second Adam, what feature of His work is referred to? Page 137, par. 1
- (9) When did our Lord become the Second Adam, and how and when will He regenerate the first Adam and his death-stricken family? Pages 137, 138
- (10) Did it cost our Lord anything to become the Second Adam? If so, what? Page 138, par. 3; Page 139, par. 1

(11) How will the Lord's first work for His Church correspond with His whole work for the world by and by? Page 139, par. 2

(12) How is the expression, "Root and Offspring," well illustrated in the Scriptural figure of Christ and the Church (a grape-vine)? Note and explain the figures. Page 140

"THE EVERLASTING FATHER"

(13) What titles are given to our Lord in Isaiah 9:6?

(14) In what sense should we understand that our Lord Jesus was the Mighty God? How the Wonderful One? How the Counselor or Teacher? How the Prince of Peace? Page 141, par. 2

(15) Does the application of the title, the Everlasting Father, to our Lord Jesus, in any manner conflict with the application of such a title to Jehovah? If not, why not? Page 141, par. 3

(16) Quote one or more Scriptures which refer to the heavenly Father as one person, and to the Son of the Father as another person, and which declares Jehovah to be the Father of our Redeemer. Page 141, par. 3

(17) Is Jesus now the Everlasting Father, or will He become such in the future? Under what circumstances will this be to Him a proper title? Page 141, par. 3, 4

(18) What relationship will the perfected world hold at the end of the Millennium to the Son--and what to the Father? Page 141, par. 4

(19) Explain the Scripture which says, "Instead of Thy fathers shall be Thy children," etc. (Psa. 45:16) Who are the fathers and whose children will they become and by what process will the change be effected? Page 142, par. 3

(20) Is our Lord Jesus ever spoken of as the Father of the Church? If not, why not? Page 143, par. 1

(21) What is the relationship between Christ and the Church, Scripturally stated? Prove your view by several quotations. Page 144

(22) If this particular relationship between Christ and the Church is the "mystery" of the Scriptures, explain it and show why. Pages 145-147

STUDY VII
THE MEDIATOR OF THE ATONEMENT

"THE SON OF MAN"

- (1) How does this title, "The Son of Man," apply to our Lord Jesus, since the Scriptures declare that He was born of a virgin, and since He never acknowledged Joseph as His father? Page 149
- (2) Cite a few of the texts in which our Lord applied to Himself the term, "The Son of Man." Page 150
- (3) Is this to be applied to our Lord merely respecting His earthly ministry or is it also applied to Him relative to His glory of the future? Page 150
- (4) Since the evidence is conclusive that our Lord Jesus was not Joseph's son, and that His human nature was sacrificed forever, why should He adopt this title which so clearly identifies Him with humanity? Page 151
- (5) Who was The Man of the human race, aside from our Lord Jesus? Page 152, par. 1
- (6) Quote from the Psalms showing that Adam was ordained of God to be the head of his race. Page 152, par. 1
- (7) Is Christ to inherit that which was originally Adam's? Quote a Scripture in proof of this. Page 152, par. 2
- (8) If Adam's inheritance was lost through sin, how does it come to Christ as The Son of The man? Page 152, par. 2
- (9) Does the Greek text connected with our Lord's title, "The Son of Man," show any peculiarity? If so, what? Page 153, par. 1
- (10) Why should this title, "The Son of Man," apply to our Lord Jesus not only after His resurrection, but after the Millennium--to all eternity? Page 153, par. 2

"THE MAN CHRIST JESUS"

- (11) Is it conceded even by enemies of the Gospel that Jesus was a remarkable Personage? If so, on what account? Cite some Scriptures in proof of this. Page 133, par. 3

(12) What was the significance of Pilate's expression, "Behold the Man"? Where should the emphasis be laid and what significance should be attached to his words? Page 154

(13) Quote Rousseau's eulogy on "The Son of The Man" Page 154, par. 2

(14) Quote Napoleon Bonaparte's eulogy on "The Man Christ Jesus." Page 155

(15) Why should the world be excusable for considering Jesus more than a man? Page 155, par. 4

(16) Was He not more than a man-not only more than sinful man, but more even than a perfect man? Where, how and when did He receive this greatness? Page 155, par. 4

"NO BEAUTY THAT WE SHOULD DESIRE"

(17) Quote the text of Isaiah 53:2 and show comparison with Leeser's or Young's translation.

(18) Does this Scripture imply that our Lord Jesus was of mean personal appearance? Page 156, par. 2

(19) Mention various views of honorableness, beauty, etc., and show which of these ideals our Lord disappointed and why. Page 156, par. 3

(20) What were the Scribes, Pharisees, and rulers of the Jews expecting in Messiah and His reign? and how did our Lord disappoint these expectations? Page 157; Page 158, par. 1

(21) In what respect was our Lord's appearance undesirable and disappointing to those men? Page 158, par. 2

(22) What can we say of the expression, "His visage was so marred"? Is it not out of harmony with what we should expect of a perfect man and what we should expect in the light of various Scriptures referring to our Lord? Page 158, par. 3

(23) Give a better translation of the passage of this prophecy and show its application. Page 159, par. 1, 2

(24) If our Lord was "touched with a feeling of our infirmities," might not this include possible lines of sadness on His face? Explain this fully. Page 159, par. 3

(25) Would our Lord, the Perfect One, suffer more or less from His environment because of His perfection? Page 160, par. 1

(26) How did these outward conditions probably affect our Lord's personal appearance? And would these conditions assist in His appreciating human conditions sympathetically? Page 160, par. 2

(27) Review the questions of this lesson and point out what beauty there is in the expression, "The Chiefest among ten thousand." Page 161, par. 1

STUDY VIII

THE CHANNEL OF THE ATONEMENT

THE HOLY SPIRIT OF GOD

- (1) Does the Holy Spirit have an important part in connection with the Reconciliation or At-One-Ment of the Church of God? If so, what is its part? And why could we not without it appreciate the Divine will or understand the "deep things" of God's promises? Pages 163, 164
- (2) Will the Holy Spirit be an instrumentality of blessing to the world also during the Millennium? Quote a Scripture in proof of this. Page 163; Page 164, par. 1
- (3) What reason can be assigned for the blessing of the world being mentioned by the Prophet in advance of the blessing of the Church, when really other Scriptures show us that the order was reversed? Page 164, foot-note
- (4) Quote another Scripture in the New Testament which shows that the Holy Spirit will operate during the Millennium for the blessing and assistance of the world--Rev. 22:17. Page 165
- (5) What doctrine arose in the Church after the death of the Apostles--after the New Testament had been completed--and beclouded the Truth in general and the operations of the Holy Spirit in particular? Page 165, par. 1
- (6) Does the word Trinity or Trinitarian occur in the Bible? If not, by what authority are these terms so generally applied as names of doctrines, churches, etc.? Are the Scriptures consistent and harmonious on the subject of the relationship of the Father to the Son and the Holy Spirit, and how? Page 165, par. 2
- (7) Is the expression, "These three, the Father, the Son, and the Holy Spirit, one in substance, equal in power and glory," a Scriptural quotation? If not, where is it found? Page 165, par. 2
- (8) Explain how three persons could be one person, or how one person could be three persons. And if merely one in kind or substance be meant, and not one in person, where could be the proof of Their equality, since the Father is always mentioned first--mentioned as the God and Father of our Lord and Savior Jesus Christ? Page 166
- (9) Give references to the Holy Spirit under sixteen different terms or titles in the New Testament. Page 167. (Mention some terms applied in Scripture to an opposing spirit, as signifying in general the wrong spirit--the spirit, disposition or power which has its chief

exemplification in Satan; the spirit manifesting itself in all who are in harmony with sin and Satan). Page 168, par. 1

(10) Is the term Holy Ghost the same in meaning as Holy Spirit? Why the two translations? Which is preferable? Cite standard authorities. Page 168, par. 2

(11) What authority is there for speaking of the Holy Spirit as a separate person from the Father and the Son--the "third person" of the Trinity? Cite Scriptures showing that it signifies, not a person, but the spirit of a person. Page 169, par. 1

(12) When the pronouns he, whom, him, and his are used in respect to the Holy Spirit, what is the signification? Does this teach or imply personality? Page 170, par. 1, 2

(13) Do other translations use the same terms? Cite some illustrations where the same Greek word is rendered in the feminine and others in which it is rendered in the neuter gender. Page 170, par. 3; Pages 171, 172

(14) What is the meaning of the term Holy Spirit, as used in the Scriptures? What qualities or powers are represented by the term? Give illustrations of the use of the Hebrew word ruach and the Greek word pneuma. Pages 173, 174

(15) What sense attaches to the word "spirit," when we say that God is a Spirit? Page 174, last par.

(16) What is signified by the statement that "the spirit moved on the face of the waters," in the account of creation? (Gen. 1:2) Was this an intelligent moving? Page 175, par. 1

(17) The Apostle says that "Holy men of old spoke and wrote as they were moved of the Holy Spirit." In what sense did it move them? Page 175, par. 1

(18) Give an illustration of the Spirit of God working in the hearts of cunning craftsmen, and explain the nature of the operation. Page 175, par. 2

(19) When the Lord put His Spirit upon Moses, and subsequently upon the elders of Israel, what did it signify? What was its operation? Is there anything to indicate that it was a person that was distributed amongst them? Page 176, par. 1

(20) Was the Holy Spirit manifested in the same manner before Pentecost as subsequently? Cite some Scriptures in proof of the answer Page 176, par. 2, 3

(21) In what sense was the Holy Spirit granted at Pentecost different from any previous presentation? To whom and for what purpose was it granted? Page 177, par. 1

- (22) In what respect does this manifestation differ from the previous manifestation of the Spirit? Give Scriptural citation in proof of answer. Page 177, par. 2; Page 178, par. 1
- (23) Does the Holy Spirit as it now operates in the Church always manifest itself in the same manner? Demonstrate the answer from the Scriptures. Page 178, par. 2
- (24) Is there a difference between the Holy Spirit and the gifts of the Spirit, and what relationship do they bear to each other? Give Scriptural quotations proving the answer. Page 179, par. 1
- (25) Were the gifts of the Spirit such as would vanish away? Does this signify that the Spirit would cease to operate, or that thereafter it would be differently manifested? Page 179, par. 2
- (26) Is there a difference between the gifts of the Spirit, which were miraculous, and the personally developed fruits of the Spirit? Explain the difference with Scriptural references. Page 180, par. 1
- (27) What are the fruits of the Spirit, and how do they differ from its gifts? Page 180, par. 2
- (28) Explain the different manifestations of the Spirit and the different objects served. Page 181, par. 1
- (29) Is the term Spirit of God sometimes used in a similar manner as we use the expression, spirit of man, or mind of man? Give some instances. Page 182
- (30) Give three senses in which the term Spirit of God may be understood; also some illustrations. Page 183
- (31) The Spirit of God is said to be given sometimes in measure and again without measure. What do these statements imply? Could they be applied to a person or only to the spirit of a person? Page 184, par. 2
- (32) Can any but consecrated believers receive the Holy Spirit at all? And how may these increase their measure? Page 185, par. 1
- (33) Quote a number of the uses of the word spirit and explain, if possible, how these could possibly be used in reference to a person-"spirit of truth," "spirit of the Father," etc. Page 185, Page 186, par. 1

(34) If the Spirit of the Father means another God, how should we understand the words "spirit of the world," "spirit of error," "spirit of Satan," etc? Page 186, par. 2

(35) What is meant by the term spirit of Anti-Christ, and how should we be on guard against it? Page 187, par. 1

(36) Do the holy and unholy influences or spirits at work in the world imply that there is no personal God or no personal Satan? Page 187, par. 2

(37) If it be agreed that the Bible teaches that "God is a Spirit," and that He is holy, hence a Holy Spirit, what distinctions should we properly observe as between this expression and the other one-God's Holy Spirit? Page 188

(38) Who besides the Creator must by His arrangement have the Holy Spirit if they would have His approval? Page 188, par. 1

(39) If Satan is a spirit being, has he also a spirit or disposition? and have his associates, the demons? Page 188, par. 1

(40) What do we know of battlings between these two classes of spirit beings-the "holy" and the "unclean"? Where Is the battleground and when did the contest begin? Page 189

(41) Which contestant gains the victory and why? What is the twofold mission of the Spirit of holiness? Explain the entire subject. Pages 190, 191

(42) Why the apparent weakness of the right spirit, and those under its sway? Will it always be thus? What say the Scriptures? Page 192

(43) Does the same principle apply to the individual as well as to the Church? How is this matter generally understood? Page 193, par. 1, 2

(44) What is the right spirit which should be renewed in us? What kind of a consecration secures the begetting of the Holy Spirit? Pages 194, 195

(45) What is it to be spiritually minded? And does this condition now lack perfection, and why? Page 195, par. 2, 3

(46) What is the thought behind the word "holy"? Page 196, par. 1

(47) What shall we think of the "spirit of fear" and the "spirit of error"? and how should we get rid of these? Pages 196, par. 2, 3; 197, par. 1

(48) What do we know of the "spirit of faith"? "the spirit of Truth"? "the spirit of holiness"? Pages 197, 198, 199

(49) Are all mankind dual beings, that is to say, can all be spoken of as having an old mind and a new mind or man? If not, why not? Give the proofs of the answer. Page 199, par. 2

(50) What does the Apostle Paul say regarding the conflict between the flesh and the spirit in those who have been Spirit-begotten? Page 200

(51) How are the spirit-begotten children of God taught of God through the Spirit? Give illustrations. Page 201

(52) How may the Spirit-begotten ones know things which the natural man cannot appreciate, and why? Page 202

(53) Why is the Holy Spirit styled the Comforter? Give illustrations of the operation of the Holy Spirit. Page 203

(54) Does anything connected with the Scriptural use of the term "Holy Spirit," either directly or indirectly imply another God or that a number of Gods is necessary to the work being done or to be done? Page 204, par. 1

(55) Does the fact that the personal pronoun he is used in referring to the Holy Spirit imply personality? Explain the matter. Page 204, par. 2

(56) Through what agency does God supply the Holy Spirit, the holy disposition? And why is it called the Spirit of Truth? Page 204, par 3

(57) What thought is connected with the expression, "Be ye filled with the Spirit"? And is the filling instantaneous or how is it? Page 205, par. 1

(58) If "filled" with the Spirit, is a further filling possible? and why? and how? Page 205, par. 1

(59) Is knowledge essential to the filling with the Spirit? Does knowledge always result in a filling with the Spirit? What rules operate in this matter? Page 205, par. 2

(60) Is the "Spirit of the Truth" one of the "gifts of the Spirit"? Is it one of the "fruits of the Spirit"? Page 205, par. 3

(61) Show how these matters are illustrated by the Vine. Page 206, par. 1

(62) Explain the difference between the "fruits" and the "gifts" of the Holy Spirit. Page 206, par. 2

(63) Enumerate some of the "gifts of the Spirit" and some of the "fruits of the Spirit" Show why and how these matters are as they are. Pages 207, 208

STUDY IX
THE BAPTISM, WITNESS AND SEAL OF THE SPIRIT OF AT-ONE-MENT

- (1) What particular thought is marked by "The Day of Pentecost"? Page 209
- (2) Why is the blessing of the Holy Spirit called a "spirit of adoption"? Who are adopted? And why? Page 210
- (3) When the Holy Spirit of God is said to have been shed forth, does it convey the thought of personality or not? Are persons ever shed forth or can a person be shed forth? Could a spirit or influence be shed forth? Page 210
- (4) If the Father, the Son and the Holy Spirit are really, as some claim, "one in person," how could the Son receive the Holy Spirit from the Father and shed it forth? Is it not much more reasonable and much more in harmony with the teachings of the Scriptures to understand that the Father is one person, that the Son is another Person, separate and distinct, and yet one in the sense of being fully in harmony? And is it not reasonable to think of this holy influence, this Divine power, as proceeding forth from the Fountain of all grace, the Father, and coming properly to the Son, highly exalted to Divine glory and power? And is it not proper to think of the Son's receiving this Holy Spirit as the Advocate or Attorney for the "household of faith," and for the members of His Body, the Church, and dispensing it upon them? Page 211, par. 1
- (5) Some urge that Christians pray for fresh Pentecostal blessings. Is this suggestion Scriptural or not? Give the reasons. Page 211, par. 2
- (6) Which was the first baptism of the Holy Spirit and what was its effect? And how was it manifested? Page 211, par. 3
- (7) Who did the baptizing of Jesus with water? Who with the Holy Spirit? Who baptized the Church at Pentecost? Page 212, par. 1
- (8) What was the outward evidence of the Spirit's baptism in Jesus' case? What in the Church's case at Pentecost? What in the case of the first Gentile convert, Cornelius? Page 212, par. 2; Page 213, par. 1
- (9) Why was there a special manifestation of the Holy Spirit in the case of Cornelius? Page 213, par. 2
- (10) If a special manifestation by Spirit baptism had not been granted to Cornelius, what would have been the effect upon all of us, who by birth are Gentiles and not Hebrews? Page 213, par. 3

- (11) Do we know of any other baptism of the Holy Spirit than these three that apply to the Gospel Age? And are we not deprived of some blessing in that we have no such outpouring? If not, why not? Explain the philosophy of it. Page 214, par. 1; Page 215, par. 1, 2
- (12) What relationship subsists between water baptism and the baptism of the Holy Spirit, which we are now discussing? Page 215, par. 3
- (13) How should we regard the views of some who, contrary to the Scriptures, pray and agonize for a Pentecostal blessing? Page 216
- (14) Will there ever be another baptism of the Holy Spirit? If so, when, where, upon whom? Page 217
- (15) What will be the effect of that Spirit baptism? Page 217, par. 3
- (16) Will the outpouring of the Holy Spirit upon all flesh signify that all will be received into eternal fellowship with God? Page 218, par. 1
- (17) Is there anything peculiar in the phraseology of Joel's prophecy? State it. Then explain the statement in harmony with other Scriptures. Page 219
- (18) In what sense can we properly consider the old men said to dream dreams as being the Ancient Worthies, whose philosophies were but vague visions-presentations of the wonderful Millennial facts which shall yet be fulfilled?
- (19) In what way can we say that the young men of the future will see with clearness of vision and actually the things of which the Ancient but vaguely "dreamed"? Page 220, par. 1. Z. '09, Page 266
- (20) Will the Holy Spirit, granted during the Millennium, be the same spirit or power or influence of God that Christians of the present Age enjoy? Page 220, par. 1
- (21) Will those receiving it be similarly thrown out of harmony with the world? Why not?
- (22) Will that baptism of the Spirit cost the baptized ones suffering and self-denial, as the baptism of the Spirit now affects the Church? If it will not, why not? Page 220, par. 2
- (23) Will the baptizing during the Millennium mean, as now, the begetting of the Holy Spirit to a change of nature? If not, why not? Page 220, par. 3

(24) What will it signify? Page 221

(25) Was our Lord in the flesh the Second Adam? Page 221, par. 3

(26) When did our Lord become the Second Adam? Cite the Scriptural proof, and explain how the Second Adam, a Spirit Being, could be the Father of restored humanity on the earthly plane.

(27) While we are not to pray for fresh Pentecosts or Spirit Baptisms, may we pray for a filling of the Holy Spirit? Page 222, par. 1

(28) Cite a Scripture which authorizes us to pray for the Holy Spirit. Page 222, par. 3

(29) Will such prayers be miraculously answered, or by what means should we expect that the seeker would find and the knocker have the door of blessing opened up to him? Page 223

(30) Is more than prayer necessary to the obtaining of the Holy Spirit? If so, what more is essential? Page 223, par. 2

(31) Quote and cite a Scripture which urges us to be filled with all the fullness of God? Page 224, par. 1

(32) When our Lord assured us that our heavenly Father is pleased to give the Holy Spirit to them that ask Him, can this be properly understood to mean that the Father would wish us to ask for another God, a third person in a trinity of Gods? Is such a thought reasonable or connected with the promise? Page 224, par. 2

(33) Where and how are we to seek and find God's further blessing and Holy Spirit? Page 225

(34) Why is the doctrine of the witness of the Spirit important to the people of God? Page 226, par. 1

(35) What is meant by "our spirit," in Romans 8:16 "The Spirit itself beareth witness with our spirit that we are the children of God"?

(36) Why should we consider the Holy Spirit another God, separate and distinct from the Father and Son, if we do not consider our spirit a separate person from ourselves?

(37) Is there any danger of trusting too much to "feelings," and what is the remedy? Page 226

(38) Quote some hymns to show that doubt and distress prevail and show the real difficulty and the cure. Page 127

(39) Explain the difference between Faith and Credulity. Page 228

(40) How may we obtain the witness of the Holy Spirit? Page 229

(41) How may we be sure that we made the proper start in the Heavenly way? And that we are still on it? And that we shall make our calling and election sure? Page 230

(42) Is our "full assurance of faith" based upon our perfection, or what? Page 231

(43) Are tribulations a witness of the Holy Spirit to God's people? If so, what testimony or "witness" do they bear? Page 232

(44) Are the Lord's dealings with us all alike, or alike to all? If not, why not? Page 233

(45) Why do some of God's children require more and others less disciplining?

(46) Are all chastenings evidences or witnesses of Divine displeasure? If not, explain other reasons for them, and the service of them. Page 234

(47) What prunings should we note, and what results should we expect? Page 234, par. 2, 3

(48) Quote several texts from the Bible, showing the Spirit's witnesses to us, and explain how these should be understood as witnesses, and how they should influence our lives. Page 235

(49) What did the experiences of our Lord Jesus witness respecting Divine favor with Him? Explain His sufferings as in full accord with the Spirit's witness, and show how ours should correspond. Page 236

(50) Would our Lord's witness of the Spirit have been the same had He taken a different course? Pages 236, 237.

(51) Explain I John 5:4, showing how its fulfilment is a witness, and to whom it applies. Pages 237, 238

- (52) Is our knowledge of holy things and of "things to come" a witness or testimony? If so, of what? Page 238
- (53) What should every Christian resolve re the witness of the Spirit? Page 239
- (54) Will the Holy Spirit witness to the converts of the Millennial Age? If so, will the witness be the same as to us or in what respects different? Page 239, par. 3
- (55) Explain the difference between a real witness of the Spirit and the unsatisfactory reliance upon "feelings." Page 240
- (56) Why should those possessing the true "witness" rejoice, and those not possessing it seek it? Page 241
- (57) What is it to be sanctified by the Holy Spirit? And what are the needful steps to this end? Pages 241, 242
- (58) What did St. Paul mean by his prayer that God would sanctify His people "wholly"?
- (59) Are there degrees of sanctification? and are these degrees easily attained? Page 243
- (60) Explain what is signified by the expression, "new creatures in Christ Jesus." Page 243, last par.
- (61) Is a filling of the Holy Spirit attainable? If so, is it of sudden or of gradual attainment? Page 244, par. 1; Page 245
- (62) Could we be properly said to be filled with a spirit person? and could the same person fill many persons and still retain personality? In a word, is personality divisible? Page 268, last par.
- (63) What is the Apostle's illustration of our being filled with the Holy Spirit? Show the application. Page 245
- (64) Can we be "filled with the Holy Spirit" without conforming to the Divine conditions? And can we thus conform unless we know the conditions? And can we know the conditions except by the study of God's Word and obedience thereto? Page 245, par. 2; Page 246, par. 1
- (65) Is the sealing of the Spirit the same thing as the witness of the Spirit?

(66) What is meant by the seal of the Spirit? When and how is it obtained? Suddenly or gradually? Pages 246-248

STUDY X

THE SPIRIT OF A SOUND MIND

(1) In the text, "God hath not given us the spirit of fear, but of power and of love and of a sound mind" (2 Tim. 1:7), what is the contrast? What is the antithesis to the spirit of a sound mind? Page 249, par. 1

(2) In this Scripture are we to understand that the four spirits mentioned are persons? or are any of them persons? or are they merely qualities of mind which might appertain to persons--on the human or on the spirit plane? Page 249, par. 1

(3) If a Christian has a spirit of fear, to what should it be attributed? What is lacking in him when his mind is under the control of such spirit or influence? And what is the remedy for such an undesirable condition of spirit or mind? Page 249, par. 2

(4) Does the Spirit of Christ take hold upon the strong-minded or the strong-bodied merely, or upon the weak-minded and weak-bodied merely? What is the result in either case? Give Scripture proofs. Page 250, par. 1, 2

(5) In the text quoted (2 Tim. 1:7) what is meant by the "spirit of power"? Does it refer to physical strength or spiritual strength or what? Page 250, par. 3

(6) Similarly explain "the spirit of love" in the same text. Is it natural love, or what kind? How does it operate? And does it abide or will it pass away? Cite Scripture. Page ,250, par. 3

(7) Are the Lord's people naturally more sound of mind --better balanced mentally--than the remainder of the world? Or how do they compare on the average? Page 251, par. 1

(8) What is the effect of the Truth upon the fully consecrated believer begotten of the Holy Spirit and taught of God? How does he compare with the average man? Page 251, par. 2

(9) Explain how it is that there is such diversity of mind, and say whether there are many of strictly sound mind. Quote Scriptures. Page 251, par. 3

(10) What are some of the causes of mental unbalance, and in what manner does the Holy Spirit rectify natural weaknesses and mental defects? Page 252, par. 1, 2

(11) Give an illustration of the manner in which the spirit of a sound mind rectifies an imperfect judgment. Page 252, par. 2

- (12) Give some illustrations of evidences of mental unsoundness common to the world and often to the Church. Page 253, par. 1
- (13) What is the most general mental ailment as evidenced by asylum statistics, and is the same mental weakness a besetment to Christians? Page 254, top
- (14) Which is the greatest need amongst men, restitution of bodies or of morals or of sound minds? And what would the last have to do with correcting the former two? Page 254, par. 2
- (15) What quality of mind is the source of the greatest trouble to the world and the greatest to the Christian? What is the antidote or remedy which the Scriptures set forth? Page 254, par. 2
- (16) What is the antidote for that poisoned condition of mind styled "the spirit of fear"? Cite the Scriptural antidote. Page 255, par. 1, 2
- (17) Does the spirit of the Truth correct over-confidence and under-confidence? How? Cite the Scriptures. Page 255, par. 3
- (18) Why is it that the heavenly hopes and promises appeal to some and not to others equally educated and intelligent otherwise? Explain the philosophy. Pages 256, 257
- (19) What is the answer of the "spirit of a sound mind to our Lord's inquiry, "What will a man exchange for his soul" --his being, his existence? Page 258, par. 1
- (20) How were we redeemed from vain conversation, and how does the spirit of a sound mind give a new viewpoint to every affair of life? Page 258, par. 2; Page 259, par. 1
- (21) Which ambitions are restrained by the heavenly promises, and which are encouraged and developed thereby? Cite Scriptures on the subject and show their application. Page 259, par. 2, 3
- (22) Show the philosophy of how the spirit of a sound mind deepens and broadens character. What, if anything, opposes this? Cite the Scriptures. Page 260, par. 1
- (23) If patience, sympathy, generosity, love, godlikeness are elements of a sound mind, show how these qualities become more developed and appreciated. Page 260, par. 2
- (24) What is the effect of the spirit of a sound mind in the home? How does it operate? What is the motive or mainspring? Page 260, par. 3

(25) Will the spirit of a sound mind make its possessor the best husband or wife, the best sister or brother, the best parent, or the best child? Why so, or why not? Give the philosophy of the matter. Page 261

(26) What is sure to be the effect of this spirit of a sound mind? Page 262, par. 1

(27) Cite one of the evidences of the unsoundness of human judgment. Cite the Scriptural admonition touching the defect. Page 262, par. 2

(28) Who may have this spirit now and is there hope that others may have it in the future? Cite the Scriptures. Page 262, par. 3

(29) Is there anything to suggest or to prove that the spirit of a sound mind, the spirit of wisdom, the spirit of common sense, is a spirit being which comes into us, or is it simply an instruction, a basis of proper, sound reason?

STUDY XI
THE HOLY SPIRIT OF AT-ONE-MENT

SUPPOSED OBJECTIONS CONSIDERED

- (1) Is It possible that the translation of the Scriptures by Trinitarians would give a gloss or color to their work? Does this apply to the revised version as well? Page 263
- (2) Where do the Scriptures speak of our quenching the Holy Spirit? What does this signify? Page 264, par. 1
- (3) Where do the Scriptures speak of our being sealed with the Holy Spirit? What does this signify? Page 264, par. 2
- (4) Do the Scriptures speak of grieving the Holy Spirit? What thought does this convey? Page 264, par. 2
- (5) Cite a Scripture passage referring to the Spirit of Truth as speaking of and showing things to come. Page 265, par. 1
- (6) When we previously considered this text what did we ascertain concerning its meaning? Page 170
- (7) Under what circumstances did our Lord utter the words of this text? What was the effect of the circumstances upon the Apostles? And why did He promise them a Comforter? Page 265
- (8) Explain our Lord's meaning in this promise of the Comforter, the Spirit of Truth. Did He mean another person than Himself? If so, in what manner could another person advantageously fill His place? p 266, par. 1
- (9) Was it the Spirit of the Truth, the Spirit of Jesus or the Spirit of the Father or both, or was it a spirit being separate and distinct from them? Page 266
- (10) Just what were the disciples to understand by the promise? Page 266, par. 2, 3
- (11) In the expression, "Holy Ghost," what is the meaning of ghost? Page 169
- (12) Read John 14:26. Explain how the "Holy Ghost" could be sent, and what is implied by such expressions as "sin against the Holy Spirit," "pour out the Holy Spirit" etc. Page 267

- (13) What is the significance of the expression that God would send the Holy Spirit in His (Jesus') name? Why not in the Father's own name? Page 267
- (14) Did the Holy Spirit of the Father ever act as a Comforter to our Lord Jesus? If so, where and how? Page 268, par. 1
- (15) Does the knowledge of the Father's will and of things to come comfort the natural man or only the New Creature? Why? Page 268, par. 1
- (16) Where do we read, "They were all filled with the Holy Spirit and began to speak with tongues as the Spirit gave them utterance"? Page 268, par. 2
- (17) Explain the double action of the Spirit in this text, first possessing or filling them, and second, speaking through them. Page 268, par. 3
- (18) Whom did St. Peter accuse of lying to the Holy Spirit? Cite the Scripture. Page 269, par. 1
- (19) How did Satan fill the heart of the evildoer? Did he come personally into the man? Is Satan personally present everywhere? And in all liars and evildoers? How could he be, except by his influence? Page 269, par. 2
- (20) St. Peter speaks of lying to the Holy Spirit. Why did he not say lying to God or lying against the Truth? Page 269, par. 2
- (21) St. Peter is quoted as saying, "Ye have agreed together to tempt the Spirit of the Lord." Where is this written? Page 270, par. 1
- (22) How are we to understand this matter of tempting the Spirit of the Lord? Page 270, par. 2
- (23) Our Lord mentions a sin against the Holy Spirit. Where? Quote the passage and cite it. Page 270, par. 3
- (24) Did our Lord here mean to teach that the Holy Spirit is a more distinguished person than either the Father or the Son? If not, why this form of statement? Page 270, par. 4.
- (25) Did our Lord disclaim the power which He used, and attribute it to the Father, saying that He cast out devils by the power of God? Page 270, par. 5
- (26) Explain this Scripture as a whole. Pages 271-273

(27) Where do we read, "The Spirit said unto Philip, Go near and join thyself to this chariot"? Page 273, par. 2

(28) Is there anything in this passage which seems to imply that the spirit or influence or power which directed Philip was aside from the Father or Son? Is there any evidence in it of another God? Page 273, par. 3

(29) Is there evidence of another God in the declaration "The Spirit said unto him, Behold, three men seek thee"? (Acts 10:19) How should this passage be understood? Page 274, par. 1

(30) "The Holy Ghost said, Separate Me Barnabas and Saul for the work for which I have called them." Where are these words found and what do they signify? Pages 274, 275

(31) Where is it written, "It seemed good to the Holy Ghost and to us," and what does this Scripture signify?

(32) How was the Apostle forbidden of the Holy Ghost to preach the Word in Asia? Give resume and cite the Scriptures. Page 276

(33) Where do we read, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions await me"? Page 277

(34) What does this signify? Give details and cite the Scriptures.

(35) How did the Holy Ghost make the Elders of Ephesus overseers in the Church? Page 278

(36) The Apostle speaks of his own preaching as being "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Where are these words found? What do they imply? Page 279

(37) We read that "the natural man receiveth not the things of the spirit of God," etc. Where is the Scripture? What does it signify? Give the philosophy of the matter. Page 279, par. 3, 4; Page 280, par. 1

(38) Read I John 2:20, 27. What thought is suggested in the words "unction" and "anointing" in these texts and how are they applicable to the Church? Pages 280, 281

(39) What does the word unction signify? What is the Greek word rendered unction and its import? Page 281, par. 3

(40) Could these words, unction and anointing of the Spirit, apply to a person or only to a power or influence? Page 282, par. 1

(41) Who is the Holy One in the expression, "An unction from the Holy One"? Page 282, par. 2

(42) Cite other Scriptures which speak of the pouring out, shedding forth, anointing, etc., of the Holy Spirit. Page 282, par. 2

(43) In 1 John 2:20, the wording implies that those who have the unction "know all things," are all-wise. What about this statement? Give a preferred translation. Is it here as in the oldest manuscripts? Page 282, par. 3

(44) What is the truth and meaning of the words, "Ye need not that any man teach you"? Page 283, par. 1

(45) As it stands in our common version, would not this passage be in conflict with many others? Quote and cite some of these. Page 283, par. 2; Page 284, par. 1, 2

(46) About when is it supposed that John wrote this Epistle? Tell something of the world's condition at that time. Page 285

(47) To what class did the Apostle refer as "them that seduce you"? (vs. 26) Page 286, par. 1

(48) Give a paraphrase of the 27th verse of this text. Page 286, par. 3; Page 287, par. 1

(49) Where is it written that "The Spirit itself maketh intercession for us with groanings which cannot be uttered," and what spirit is here referred to? Page 287, par. 2

(50) How is this Scripture generally misunderstood? Page 287, par. 3

(51) With the theory that it is the Holy Spirit, one of three equal Gods, is it reasonable to suppose that there would be anything too hard for it to utter? Page 288, par. 1

(52) Is the popular thought that we must approach the Father and Son through the Holy Spirit as another person a reasonable one or in accord with other Scriptures? Page 288, top

(53) If the groaning cannot be uttered, how would there be groanings at all? Wherein is the error of the ordinary view of this text? Give a detailed explanation of it and cite the Scripture. Pages 288, 289, 290

(54) We read of the Holy Spirit, "He will reprove the world of sin and of righteousness and of Judgment" Where are these words found, and why is the Holy Spirit referred to by the masculine pronoun he? Pages 170, 171, 291

(55) Does this Scripture imply that the Holy Spirit operates in sinners for their reproof and their reformation? Page 291, par. 1, 2

(56) If it operates only in the Church, the Spirit-begotten, what would this text signify? Page 291, par. 3

(57) Explain how the Holy Spirit reproves the world, what influence it exercises and how, and the outward evidences thereof. Page 292

(58) In what sense are the Lord's people "children of light," and whom do they enlighten, and what is the enlightening power? Page 293

(59) Mention some of the things which the Holy Spirit reproves through the children of the light. Is such a reproof of the world the chief work of the Holy Spirit in this Age, and the chief work of the Church, or not? Page 294

(60) Give illustrations of how the light of the Holy Spirit in the children of the light might become darkness. Page 294, par. 2

(61) In what verse of the Bible is the Spirit of God contrasted with the spirit of antichrist? Page 295, par. 1

(62) Is the spirit of antichrist a person? If not, what is the inference as respects the Spirit of God when thus used in comparison? Page 295, par. 2

(63) How should we "try the spirits"? And are both the spirit of the Truth and the spirit of error personated through human agencies, teachers, etc.? Page 295, par. 2

(64) Give one general Scripture text as respects false faith and true and false teachers which refers to the spirit of antichrist as not confessing the coming of Jesus in the flesh. Page 295, par. 1

(65) Give illustrations of teachings which deny that our Lord came in the flesh and which, therefore, should be classed as anti or against, opposed to, the doctrines of Christ. Page 296, par. 1, 2, 3; Page 297, par. 1

(66) What objection is sometimes raised to the common version of this text? Explain the matter in detail and show that our common version is well sustained. Page 297, last par.; Page 298, par. 1

(67) Give Prof. Rinehart's definition of the Greek text. Pages 298, 299

(68) Is it necessary to believe that Christ came in the flesh to logically believe in the Ransom? If so, how and why? Page 299, last par.

STUDY XII

THE SUBJECT OF THE ATONEMENT-MAN

- (1) What two general views are there in response to the question, What is man that God is mindful of him? And what is the proper basis of our information on this subject? And, Why is that information provided? Page 301
- (2) Explain these two popular theories--the "Orthodox" and the "Scientific." Pages 302-304
- (3) What is the importance of an understanding of what man is, as related to the subject of the Atonement for man's sins? Page 302, top
- (4) Why should we ignore the two general views and accept the Bible testimony respecting the nature of man? Page 304, par. 3
- (5) Cite some texts frequently misunderstood and misapplied on this subject and show their true meaning. Pages 305-307
- (6) Is man, as scientists claim, an animal? And what is the meaning of the word "animal"? Page 307, par. 2
- (7) What is the relationship or comparison between man and the lower animals--beasts, birds, fishes, etc? And did man receive a special spark of Divinity at first, or at conception or at any time? Page 307, par. 2, 3
- (8) What theory is built upon the assumption that a Divine spark comes to each human being? Page 307, par. 4
- (9) How do the Scriptures recognize man--of how many parts or elements? Page 308, par. 1
- (10) Is the body the soul? Is the spirit the soul? Explain what is meant by the spirit of life. Show distinctions between the human spirit of life and the spirit of life in the brute. Pages 308, 309
- (11) Is each human being separately and specially created by the Almighty? Is God, therefore, responsible for the birth of idiots and for the general unbalance and imperfection of the human family, or what is the explanation? Page 309
- (12) Did God implant a divine spark which the human imparts to his offspring, or what is the secret of man's superiority over the beast? Page 310

- (13) Give a little dissertation on the spirit of man--what the word implies. Pages 310, 172
- (14) Compare and contrast the spirit of man with the Spirit of God. Page 311
- (15) The Spirit-begotten, the Church of the First-born, are, during this Gospel age, spoken of as in the Spirit, spiritual, possessed of a new mind or a new spirit, etc. Explain the meaning of these words and show the difference between these and the remainder of mankind, the natural man, in this respect. Page 311, par. 1
- (16) Give illustrations of the use of the word spirit in the New Testament and classify and explain them. Pages 312, 313
- (17) What can we say of the word spirit in respect to mankind, in the Old Testament? Page 314
- (18) Cite the Scriptures of the Old Testament referring to the spirit of life or animation and explain these. Pages 314-317
- (19) Cite the Scriptures of the Old and New Testaments in which ruach--spirit--is used to signify mind or will. Pages 318, 319
- (20) Explain the Scriptural use of the Hebrew word neshamah, the breath of life. Cite the Scriptures and analyze them. Page 319, 320
- (21) When we read, "Man became a living soul," why is there so much difficulty in understanding the expression? Page 320
- (22) Give the Methodist Bishop's definition of a soul, and say whether or not it fairly represents the so-called "orthodox" view of the subject, and elaborate the same. Page 321, par. 1
- (23) What foundation is there for such fanciful speculations? Page 321, par. 2; Page 322, par. 1
- (24) Man has a body and he has a spirit; but has he a soul, or is he a soul? Page 322, par. 2
- (25) What is the meaning of the word "soul" as found in the Scriptures? Page 322, par. 3
- (26) Has a soul a soul, or is a soul a soul? and why? What say the Scriptures respecting lower animals and the soul qualities? Page 323, par. 1

- (27) Give illustrations from the Scriptures respecting the application of the term "living soul" in the lower animals, and explain why this is hidden from the ordinary English reader. Page 323, par. 2
- (28) Quote and cite ten passages of Scripture in which the word "soul" is applied to the lower animals. Pages 324, 325
- (29) Does the fact that all animals, tadpole or whale, mouse or elephant, are souls imply a future life for these by resurrection or otherwise? Page 326, par. 3, 4
- (30) In what does the difference between human souls and brute souls consist? Page 326, par. 5
- (31) If the power to reason is shared to some extent by the lower animals as well as man, where shall we draw the line between the brute soul, which has no future hope, and the redeemed human soul, which has a future?
- (32) What are and what are not the real differences between those lower animals and mankind? Page 327, par. 1, 2, 3
- (33) What theology teaches that the human soul is indestructible, and where is its authority for the assertion?
- (34) What do the Scriptures teach on this subject? Cite proof texts. Page 328, par. 1
- (35) What is implied in the Scriptural suggestion that some "sleep in Jesus"? Explain this matter in the light of the Scriptures. Page 328, par. 1, 2, 3
- (36) How does "sleep" represent the condition of the dead? Is it claimed that those in eternal torment are asleep and oblivious to it, or that any sleep in Purgatory, or that they sleep in Heaven? If not, in what sense do they sleep? Page 329, par. 1, 2
- (37) Was the original death penalty a "sleep" for a limited period of time from which there would be an awakening? If not, why is this expression "sleep" used in the Scriptures in reference to the death state? Page 330, par. 1
- (38) Is the Second Death to be everlasting? and is it styled in the Scriptures a "sleep"? If not, why not? Page 330, par. 1, 2, 3, 4
- (39) Explain the difference between Adamic death and Second Death, giving detailed Scriptural proof texts, etc. Pages 331, 332

- (40) What two difficulties have tended to blind the Bible student respecting the subject of the soul? Page 333, par. 2
- (41) Have we additional assistance in our search for the Truth on the subject today? If so, what are some of the assistances? Page 334, par. 1
- (42) How many times does the word "soul" occur in the Old Testament, translated from the Hebrew word neh-phesh? Page 334, par. 2
- (43) Is this word neh-phesh always translated by the same English word in the Bible? If not, in how many different ways is it translated? Page 334, par. 2
- (44) State the different words into which neh-phesh is translated in our Bible and how many times each. Page 334. par. 2
- (45) In the New Testament, where the Greek word psuche is used to express the thought of sentient being or soul, and which corresponds to the Hebrew word neh-phesh, how many times does the word psuche occur and how is it translated? Page 335, par. 1
- (46) Are these various translations and mistranslations alike helpful or alike injurious? Page 335, par. 2
- (47) Which translations most seriously confuse the mind? Quote the passages. Give citations and show the proper meaning. Pages 335-338
- (48) Explain the signification of soul and ghost in comparison and state if there is danger of error in supposing the body to be the soul-showing from the Scriptures that they are not the same. Page 338, par, 9, 10
- (49) Take the account of man's creation in Genesis and explain the process of his creation according to the Scripture-his various parts and his completion as a soul. Page 339
- (50) Is man's superiority to the brute the result of a better spirit or a better body or a better soul, or what? Page 340, par. 1
- (51) In the light of the foregoing give the definition of human soul. Show the effect of death upon it. Page 340, par. 2
- (52) Is it the body or the life or the soul that dies? Give proofs of your answer. p, 341, par. 1, 2

- (53) Illustrate the human body, life and soul, by a candle, its lighting and its extinguishment. Pages 342, 343, par. 1
- (54) Is there such a thing as a spirit soul? If so, explain the difference between it and the human soul, and give the illustration of the candle. Page 343, par. 2
- (55) Describe the resurrection processes and show how the personal identity or soul will be restored, while the flesh will not be restored. Page 343, par. 3
- (56) Is there danger of a miscarriage so that the resurrected ones would fail to identify themselves? And would the danger be any less if the same particles of matter were miraculously preserved, re-adjusted and quickened? Must we not in any event depend upon Divine power only? Page 343, par. 3
- (57) Is there any suggestion of the Scriptures to the effect that the bodies which go down to the tomb will be restored atom by atom? What says the Apostle?
- (58) Quote the Apostle's words on this subject and explain the matter. Page 343, last par.
- (59) In what sense does the "breath of life" return to God who gave it? Page 344, par. 1
- (60) In what sense did God give the spirit of life? In what sense did He remand that gift? In what sense is provision made for its restoration? If no arrangement had been made for its restoration what would have been man's condition in death? Page 344, par. 1
- (61) Why is death so frequently spoken of as a "sleep," in the Scriptures? Give an illustration of our Lord's use of the word sleep as referring to death. Is there any record of Lazarus' having any conscious experiences during the four days he was asleep-dead? Would our Lord have called him from glory if he had been in heaven? Would such an awakening mean a blessing or a loss? Give a full explanation of it. Page 344. par. 2
- (62) Why is the resurrection time spoken of as the "morning"? Give the quotation and citation. Page 345, par. 1
- (63) Give nine quotations and citations from the New Testament in which death is referred to as a "sleep." Page 345
- (64) Give similar citations from the Old Testament. Page 346

(65) Will those awakening from the death "sleep" have any consciousness of the lapse of time between their falling asleep in death and their awakening in the resurrection? Page 346, last par.

(66) Will the resurrection work be practically a reawakening and will it be as great or a greater manifestation of Divine power than the original creation of Adam and Eve? Page 347

(67) Why is a "living dog better than a dead lion"? and how do the Scriptures use this comparison to illustrate the meaning of death to the human family? Page 347

(68) Quote some Scriptures which show that the dead know not anything and that there is no work nor device nor wisdom in the grave whither all go.

(69) What did St. Paul mean by his statement that some say "there is no resurrection of the dead"? And could there be a resurrection of the dead if nobody is dead if all, when they seem to die, really become more alive? Page 348, par. 2-4

(70) What did the Apostle mean by saying that "if there be no resurrection of the dead then is Christ not risen?" Page 348, par. 5

(71) What did St. Paul mean by the statement, "if Christ be not risen, then is our preaching vain, and your faith is also vain"? Page 348, par. 5

(72) What did he mean by the statement that "if the dead rise not, Christ is not risen," and the Apostles were false witnesses, preaching a false Gospel? Page 348, par. 5

(73) In his argument for the resurrection does the Apostle anywhere state or otherwise imply whether he refers to a resurrection of the body or of the soul? Give a Scriptural citation showing why. Page 349, par. 1

(74) How would the Apostle have stated himself if he held the same views that the majority of people hold on this subject? Page 349, par. 1

(75) Show how the Apostle taught a resurrection of the soul and how that denied the resurrection of the body which died. Page 349, par. 2

(76) Why did the Apostle in arguing the importance of the resurrection of the dead in I Cor. 15 say (Vs. 17, 18), "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished"? In what sense could they be perished if they went directly to heaven and were more than ever alive at the time

when they appeared to be dead? Do those who claim that the soul cannot die thereby deny the resurrection of the soul or sentient being? Page 349, last par.

(77) Why is it claimed, contrary to the Scriptures, that God's promise of a resurrection applies merely to the body, and why is there perplexity concerning the words of the inspired Apostle?

(78) If, as is admitted, the death of Christ was the sacrifice for sin, what death was it? And if in dying He became more alive than before He died, in what sense did He die for our sins, or what was given as the ransom price for the sinner's forfeited life? Page 349, last par.

(79) Respecting those who fall asleep in Christ as members of His Body and whose hope is to share in the glory and honor of the First Resurrection, will theirs be a resurrection of the body or a resurrection of the soul possessed of a new body? Page 350, par. 1

(80) God is a Spirit (Being). Is He Scripturally said to be a soul? If so, where? Page 350, par. 1

(81) What philosophy did the Athenians have which led them to reject St. Paul's words relative to the resurrection of the dead? Quote and cite the texts. Page 350, par. 2

(82) To what extent had the Platonic philosophy invaded Judaism at the time of our Lord? Explain the matter with proof texts. Page 351

(83) Why did Josephus mention prominently a sect of the Jews which was so small as not to be mentioned in the New Testament?

(84) Was eternal torment any part of the Jewish faith?

(85) Our Lord's words, "All live unto Him" (Luke 20:38), are sometimes cited as proofs that the dead do not die, but only seemingly die and become more than ever alive. How should these words be understood? Quote the passage and explain it in detail. Page 352

(86) If death signifies destruction, why do the Scriptures speak of the dead as being asleep and not as being destroyed? Page 353, top

(87) In I Thess. 5:23 the Apostle speaks of the body and spirit and soul of the Church. Quote the passage and explain its meaning. Page 353

(88) Could it be that the Apostle here meant to refer to the Church as individuals? Could he have meant that the body, the soul, and the spirit of the individual members of the Church would be preserved until the Second Coming of the Lord? Page 353

(89) It is held that since souls are said to go to sheol, to hades, therefore the human soul must be something tangible and conscious after dissolution. What is sheol? What is hades? Page 353, last par.

(90) How many times does the word sheol occur in the Old Testament Scriptures? How is it translated--by what English words--and are these translations reliable, when judged by the present definitions of the words used in translating it? State the various translations of sheol in English Bibles. Page 354, par. 1

(91) Is there anything of joy or pain implied in the word sheol? What class of people is said to go to sheol? Page 354, par. 2

(92) Why are all souls said to go to sheol? What do they do there? What is their state or condition and when will they be relieved? Page 354, par. 3, first part

(93) What do we know about the English word hell and its origin and meaning in the unabridged dictionary? Page 354, par. 3, last part

(94) Give illustrations of the use of the word sheol and show that it could not mean suffering, torment, etc. Page 355

(95) What is the difference between qeburah, a grave, a tomb, and the grave, sheol, the state of death? Give illustrations in proof of answer. Page 356, par. 1

(96) Give illustrations of the use of sheol, translated pit, and show what it signifies thereby. Page 356, last par.

(97) In Deuteronomy 32:22 we read of the fire of God's anger which shall burn to the lowest hell. Explain this passage. Page 357

(98) What is meant by the sorrows of hell (Sheol)? Page 358, par. 1

(99) Explain the statement of Job 7:9, "He that goeth down to the grave (Sheol) shall come up no more." Page 358, last par.

(100) What is meant by "deeper than hell"? (Job 11:8) Page 359, par. 1

(101) What is meant by the expression, "Oh, that Thou wouldst hide me in sheol"? Page 359, par. 3, 4

(102) What is meant by the expression, "If I wait, the grave (sheol, oblivion) is my house"? (Job 17:13, 14) Page 360, par. 1

(103) What is meant by Job 21:13) "They spend their days in wealth, and in a moment go down into sheol--hell"? Page 360, par. 5

(104) We read that "hell is naked before Him." (Job 26:6) What is here signified? Page 361, par. 1, 2

(105) What is meant by the statement, "In death there is no remembrance of Thee; in the grave (sheol, oblivion), who shall give Thee thanks?" (Psa. 6:5) Page 361, par. 3

(106) We read that "the wicked shall be turned into hell and all the nations that forget God." Where is the Scripture and what does it signify? Page 361, par. 5

(107) When we read, "Thou wilt not leave my soul in hell (sheol, oblivion); neither wilt Thou suffer Thine Holy One to see corruption" (Psa. 16:10), what should we understand? Page 362, par. 1-4

(108) We read, "The bonds of hell (sheol, oblivion) encircle me; the snares of death seize me" (Psa. 18:5); how should this statement be understood? Page 362, par. 5

(109) We read, "O Lord, Thou hast brought up my soul from sheol" --hell. (Psa. 30:3) What is here signified? Page 362, last par.

(110) We read, "Let the wicked be ashamed. Let them be silent in hell." Explain. (Psa. 31:17) Page 363, par. 2

(111) "Like sheep they are laid in hell. . . . But God will redeem my soul from the power of sheol" --hell. (Psa. 49:14, 15) What does this signify? Page 363, last par.

(112) "Let them go down quickly into hell." (Psa. 55:15) How shall we understand this prayer? Page 364

(113) "Thou hast delivered my soul from the lowest hell." --Psa. 86:18. Page 365, par. 1. Explain.

(114) Explain the Scripture, "My soul is full of troubles and my life draweth nigh unto sheol" --hell --Psa. 88:3. Page 365, par. 3

(115) "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand (power) of sheol" -hell? What is meant?-Psa. 89:48. Page 365, last par.

(116) What is meant by the statement, "The pains of hell gat hold upon me; I found trouble and sorrow"?-Psa. 116:3. Page 366, par. 1

(117) Explain the Scripture, "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there."--Psa. 139:7, 8. Page 366, par. 3, 4

(118) Explain the statement, "Her steps take hold on hell" -sheol.-Prov. 5:5. Page 367, par. 1

(119) "Her house is in the way of hell." "Her guests are in the depths of hell." (Prov. 7:27; 9:18) Explain these Scriptures. Page 367. par. 3-5

(120) "Hell and destruction are before the Lord." (Prov. 15:11) What does this signify? Page 367, par. 7

(121) "The way of life is above to the wise, that he may depart from hell (sheol) beneath." (Prov. 15:24). What does this signify? Page 367, par. 9

(122) What is meant by the statement, "Thou shalt beat him with the rod, and shall deliver his soul from hell (sheol) "? (Prov. 23:14) Page 368, par. 1

(123) "Hell (sheol) and destruction are never full." (Prov. 27:20) What does this signify? Page 368, par. 2

(124) "There is no work, nor device, nor knowledge, nor wisdom in the grave (sheol, hell)." (Ecc. 9:10) What is the meaning of this statement? Page 368, par. 7

(125) "Hell (sheol) hath enlarged herself." (Isa. 5:14) What is the significance of this Scripture? Page 369, par. 3

(126) What is meant by the statement, "Hell (sheol) from beneath is moved for thee, to meet thee at thy coming"? (Isa. 14:9) Page 369, par. 5

(127) "We have made a covenant with death, and with hell (sheol) are we at agreement." (Isa. 28:15) What does this teach? Page 369, last par., and Page 370

(128) What is meant by the statement, "The grave (sheol, hell) cannot praise Thee"? (Isa. 38:18) Page 371, par. 2

- (129) "Thou . . . didst debase thyself even unto hell (sheol)." (Isa. 57:9) What is signified by this expression? Page 371, last par.
- (130) "He went down to the grave (sheol) . . . I cast him down to hell (sheol); . . . they also went down into hell (sheol)." (Ezek. 31:15-17) What is signified by this reference to hell? Page 372, par. 1
- (131) "The strong among the mighty shall speak to him, and them that help him, out of the midst of hell (sheol)." (Ezek. 32:21) Explain the Scripture in harmony with this statement, "There is no wisdom, nor knowledge in sheol."
- (132) What is meant by, "They which are gone down to hell with their weapons of war"? (Ezek. 32:27) Page 372, last par.
- (133) What is meant by the statement, "I will ransom them from the power of the grave (sheol, hell) . . . O grave (sheol, hell), I will be thy destruction"? (Hos. 13:14) Page 373, par. 1-4
- (134) Who are they that "dig into hell"?--Amos 9:2. Page 374, par. 1
- (135) Who prayed to God "out of the belly of hell" and was heard? (Jonah 2:2) Page 374, par. 4
- (136) What is meant by the statement, "Enlargeth his desire as hell (sheol)"? (Hab. 2:5) Page 374, last par.
- (137) What word in the New Testament Greek corresponds exactly to the Hebrew word sheol in the Old Testament? Page 375, par. 1
- (138) When translations are made from the Old Testament Scriptures into the New Testament and the word sheol is included, how is it uniformly translated in the New Testament Greek? Page 375, par. 1
- (139) What is the meaning of the Scripture, "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell"? (Matt. 11:23) Page 375, par. 2
- (140) Explain the Scripture, "I will build My Church, and the gates of hell shall not prevail against it." (Matt. 16:18.) Page 375, par. 4
- (141) Quote Luke 10:15 and explain it. Page 376, par. 1

(142) "In hell he lifted up his eyes, being in torments." (Luke 16:23) Explain this Scripture in harmony with the declaration that there is no wisdom, nor knowledge, nor device in sheol, in hades. Is the nation of Israel dead, but its people alive? Page 376, last par.

(143) What is meant by the Scripture, "Thou wilt not leave my soul in hell"? (Acts 2:27) Page 377, par. 2

(144) Christ's soul was not left in hell. (Acts 2:31) What does this signify? Page 377, par. 3

(145) What did the Apostle mean by "O hell (hades), where is thy victory?" (I Cor. 15:55) Page 377, last par.

(146) "I have the keys of hell and of death." Please explain. (Rev. 1:18) Page 378, par. 1

(147) "Hell followed with him." (Rev. 6:8) What does this statement signify? Page 378, par. 5

(148) "Death and hell delivered up the dead which were in them." (Rev. 20:13) Explain this Scripture. Page 379, par. 2

(149) What is meant by the statement that "death and hell were cast into the lake of fire"? (Rev. 20:14) Page 380

(150) What conclusion should we reach in respect to these various Scriptures examined? Page 381

STUDY XIII
HOPES FOR LIFE EVERLASTING AND IMMORTALITY SECURED BY THE
ATONEMENT

- (1) What is meant by the statement that "Our Savior, Jesus Christ, . . . hath abolished death and brought life and immortality to light through the Gospel"? (2 Tim. 1:10) Page 383
- (2) Have mankind a longing for a future life? If so, why so? Page 383
- (3) Did God encourage man's aspirations for a future life? Page 383, last par.
- (4) Is there any direct promise of eternal life in the Old Testament? If so, what and where? And does it contain any statement respecting human immortality either present or prospective? Page 383, last par.
- (5) "The Gospel was preached to Abraham"; did it contain any mention of human immortality? Did it contain any basis for suggestion of a future life? Page 384
- (6) State what assurances of everlasting life or immortality or both are mentioned in the New Testament and to whom they are applicable. Page 384
- (7) State what the New Testament assurances respecting a future life imply--the basis for the hope, the conditions for its attainment and the process by which those blessings may be secured. Page 385
- (8) Does the abundance of the Divine provision imply that eternal life is already a possession of humanity or that it will be forced upon Adam and his race? Page 385, last par.
- (9) Quote some Scriptures bearing upon this subject and showing that eternal life is a gift from the Almighty and that it must be striven for to be obtained. Page 386
- (10) State the difference between the imaginings of worldly philosophers respecting the immortality of the soul, and the distinct statements of God's Word on the subject. Page 387, par. 2, 3-first part
- (11) Give some arguments for the proposition that God intends to give life everlasting only to the righteous and to withhold it from others. Page 387, par. 3, last part
- (12) State what is the ordinary acceptance of the word "Immortality," and then give the Scriptural limitations of that word. Page 388

(13) In discussing the subject with those who have the usual thought that the words eternal life and immortality signify the same thing, is it not wise on our part to assent that we believe in immortality, as our friends in general do; that we believe that Divine arrangements have made possible everlasting life for every member of our race? Would it not be wise, then, before leaving the topic to explain that the Scriptures make a distinction between these terms everlasting life and immortality; and while declaring that all the obedient ones of God's creation shall have everlasting life, they also declare that God alone possessed immortality originally and that He has given this great blessing of inherent life to His Son and purposes to give this same inherent life to the Bride class and to none others? Page 388

(14) Is there hope of immortality held out in the Scriptures for any human being? Page 388, last par.

(15) Show the reason (philosophy) of your answer. Page 389

(16) What is the correct definition of the word "mortal" and of the word "immortal"? Page 389, par. 3; Page 390, par. 1

(17) Was Adam created mortal or immortal? Show the philosophy of the answer. Pages 390, 391

(18) What is said of immortal souls, dying souls, never-dying souls? Page 392, par. 1

(19) What do we know about the mortality or immortality of angels? Page 392

(20) When was immortality brought to light in the Scriptures and by whom and how? Page 393, par. 2

(21) Did Christ's death secure immortality to men or to the angels or to the saints of this Gospel Age? Page 394, par. 1, 2

(22) Explain the relationship of Christ's death to human Restitution and to the obtaining of immortality on the part of the Church. Page 393, last par.

(23) What did our Lord's Gospel bring to light respecting God's provision for mankind in general? Page 393, last par.

(24) What is God's provision for the "elect" of this Gospel Age? Page 394, par. 1

(25) Is immortality an element of the divine nature? Prove the answer. Pages 393, 389, par. 3

(26) Will the "elect" attain to a station more or less glorious than that of the holy angels of the highest order, and why? Pages 394, 395

(27) When is the reward of the divine nature conferred upon the Church? At the begetting of the Holy Spirit, or in the First Resurrection? Explain. Page 395, par. 4

(28) If we are all called in the one hope of our calling and all begotten by the same Word of Truth and same Holy Spirit, how does it come that only a "little flock" of these really obtain the divine nature, while the "Great Company" obtain spirit life, but without the immortal feature? Page 396, par. 2, 3

(29) Is the natural begetting and birth the figure or illustration of the spiritual begetting and birth? And would not the fact that some are born males and some born females fully correspond to the fact that in the spiritual birth some will be of the "Little Flock" and some of the "Great Company"? And if it is a fact that no appreciable difference is discernible between the male and the female fetus for a considerable time, does not this correspond to the thought that there is no difference between the experiences of the "Little Flock" and the "Great Company" for a considerable time after justification, consecration and the begetting of the Holy Spirit?

(30) Why is the resurrection of the Church spoken of as the resurrection? Page 396, par. 1

(31) Are the terms of our election too exacting or is the Divine requirement only a "reasonable service"? Show how. Explain John 5:26 and also Ephesians 3:6, and say whether or not these texts give intimation of the gift of immortality extending beyond the elect Church. Page 396, par. 2, 3

(32) Is there more than one word translated immortality in the Bible? What other? Page 396, last par.

(33) Give two Greek words rendered immortality and state the particulars of their meaning. Page 397

(34) Quote all the texts of Scripture in which the word athanasia (immortality) occurs.

(35) Quote the texts in which aptharia and apthartos occur. And examine and explain each of these sixteen texts, in harmony with the foregoing. Pages 397, 398

(36) What are the claims of evolutionists respecting mankind's hope for everlasting life? Explain the falsity of their premises and deductions. Page 398

(37) What does the Christian see in the Bible contrary to these evolution propositions? Page 398

(38) Taking the Bible as the oldest authority and crediting it with no higher authority than other histories, what are the evidences that Father Adam and Mother Eve were close relatives to the ape family? Elaborate this. Page 399

(39) What can be said of the shallow reasoning of some who pose as scientists and who claim that matter is indestructible and that this proves that humanity is indestructible? Does not such a claim imply a desire for eternal life and also a desire to get away from the Divine provision as expressed in the sentence of death and in the promise that through Christ there shall in due time be a resurrection of the dead? p 399, last par.

(40) Explain the Divine Program from the Bible standpoint and show the reasonableness thereof. Pages 400-402

(41) If the word "curse," as used in connection with the condemnation of our race, signifies the blight of sin and death, what does the promised removal of the "curse" imply? Page 403, par. 1

(42) What advantages accrue through the Divine arrangement of permitting sin, redeeming from sin, and, in due time, restoring obedient sinners to Divine favor and everlasting life? Page 403, par. 1

(43) Why has the dying of the race been a gradual one, rather than a sudden execution of the sentence, "Dying, thou shalt die"? Page 403, par. 2

(44) Quote three strong texts of Scripture in support of the thought that death, not eternal torment is God's penalty for sin, and answer the queries of those who claim that resurrection would require of the Almighty more power than He is able to exercise. Page 404

STUDY XIV
THE NECESSITY FOR THE ATONEMENT--THE CURSE

(1) What is implied in the statement of Revelation 22:3, "And there shall be no more curse"? Page 405

(2) Is it generally admitted that there is a curse or blight upon mankind and upon his earthly inheritance or home such as the Creator did not impose upon the holy angels? Is it more reasonable to suppose that this accursed condition resulted from an imperfection of the Creator's work or that it is a penalty for man's disobedience? Which theory is sustained by the Scriptures? Quote the Scriptures.

(3) Does any theory fit better to the facts as we know them than the presentation given us in the Bible on the subject of the curse, the cause of its infliction and the period of its continuance and the time and cause of its removal? Page 405

(4) What is the ordinary theory respecting the curse and wherein is it wrong and contrary to the Bible teaching?

(5) Does the Scriptural account imply such a moral responsibility as should belong to a perfect man made in the image of his Creator or does it imply a low degree of moral perception akin to that of the brute? Give the philosophy of this subject. Pages 406, 407

(6) Does not the fact that Adam was placed on trial before the great Judge of the Universe imply that he was perfect and therefore fit for trial and responsible for his curse as a penalty for his sin? Page 407, last par.

(7) Does God's proposal of the judgment of the Church during this Gospel Age necessitate an Advocate for each accepted son of God? And does the judgment of the world during the Millennial Age under a Mediator imply that they will be dealt with as a whole and not be introduced to the Father as sons until the end of the Millennium, when the Mediatorial office shall cease?

(8) Does not the fact that the Church now needs an Advocate and that a Mediator is being provided for the world's judgment day corroborate the thought that there is a curse or Divine condemnation upon every member of the human family through sin? Page 408, par. 1

(9) Does this curse affect mankind physically only? Does it also affect his mentality and his morality? Give an explanation. Cite Scriptures. Page 408, last par.; Page 409

(10) In what Scripture is the curse upon our race spoken of as the wrath of God? Page 409, par. 1

(11) How long has this wrath been upon the race and how much longer will it continue? If it will come to an end, what will be the process? Page 410, par. 1

(12) Is there also a special day of wrath mentioned in the Bible? In what sense is it particularly different from the remainder of the 6,000 years of Divine wrath and why? Page 410, par. 1

(13) What distinction do the Scriptures draw between the Church and the world as respects this subject of wrath? Are Christians still "children of wrath"? Or did the wrath of God pass from them? If so, on what conditions? Page 410, par. 2

(14) Do Christians experience trouble in the same degree as the world or have they offsetting circumstances and conditions which ameliorate their sorrows and distress and disease? What is the process by which they get into this eased condition and free from the Divine "curse" or "wrath"? Quote and explain six Scriptures. Page 411, par. 1

(15) What is God's verdict or curse against sin? If it is a death sentence, why does He delay the execution of it? Page 411, last par. 1

(16) What were the circumstances which brought on the curse and were there any ameliorating circumstances? Page 412, par. 1

(17) Admitting that the penalty that God is executing against mankind is a just one, would it have been possible for Him to deal with sin otherwise than as He did? Page 412, last par.

(18) Explain how God could have dealt with sin and sinners differently and state whether or not the Plan He is pursuing has special advantages over any other one. Page 413

(19) Admitting that a more moderate course could have been pursued by the Almighty in dealing with sin, but that the Plan adopted was the wisest, shall we suppose that disadvantage shall be permitted to come to mankind in any sense or degree? Page 414, par. 1

(20) Has God limited the operation of His grace to this Gospel Age or is there to be a further development during the Millennium? Page 414, par. 2

(21) Of the Millennial conditions we read that "Every knee must bow and every tongue confess to the glory of God." Shall we understand this to mean that their obedience will

be entirely compulsory? Or shall we understand that, while compulsory lessons will prevail for a time, nevertheless eventually the test will be along the line of the heart, the human will-either for life everlasting or death eternal? Quote a Scripture relating to the Millennial Age which so teaches. Page 415, par. 1

(22) Viewed as a whole, how does the Divine Plan appeal to us? As kind or unkind, just or unjust, loving or loveless? Page 415, par. 2; Page 416

(23) In what sense did the nation of Israel have a Second Trial for life under their Law Covenant? Page 417, par. 1

(24) Did Israel receive a blessing under the Law Covenant or an additional curse or sentence of death? And will their experiences prove permanently injurious to them? Page 417, par. 1

(25) We read that Christ was made a curse for Israel. because it is written, "Cursed is everyone that hangeth on a tree." In what way did our Lord's death accomplish for Israelites what was unnecessary for the remainder of mankind? Page 417, par. 1

(26) What is the necessity for reconciliation between God and man? And what does it secure to the reconciled? Page 417, par. 2

(27) Give an explanation of the philosophy of the matter--of the fall, and the redemption, the Restitution and just how they are related. Page 417, par. 2

(28) At what time did God's wisdom see man's condition and how did He provide the aid needed? And was there any other power which could have served His purpose or any other agency by which it could be accomplished? Page 418

(29) What are the three parts of the Divine program as God is carrying it out? Explain these and associate them. Page 419

(30) For what proportion of the human family has the Atonement been arranged? And which alone of humanity will fail to profit by its provisions? Page 419, last par.

(31) What is meant by the testimony, "in due time"? (1 Tim. 2:6) And what may we expect as to the number of the saved? Page 420

STUDY XV
"A RANSOM FOR ALL"
THE ONLY BASIS FOR AT-ONE-MENT

- (1) What is meant by the Atonement between God and man? And what is necessary before it could be accomplished for any member of the human family? Explain the matter? Page 421
- (2) Was the penalty against sin a just one? And how may we judge of justice or injustice on the part of the great Creator, seeing that He is so great and we are so little? Contrast the penalty of sin from the Scriptural standpoint--the death penalty--with the erroneous popular theory of eternal torment, and explain the errors of the latter and the reasons of the former. Page 422, par. 1
- (3) How can the sacrifice of one be made the offset for the sins of many? Page 422, par. 2
- (4) Since none who received his life from Father Adam had an unimpaired life we may see that none could ransom or redeem his brother or brethren. But could not a holy angel, free from condemnation, have laid down his life as the redemption price for man's life? If not why not? Page 422, par. 2
- (5) If, then, a spirit being, in order to become man's Redeemer, would need to exchange his nature for an earthly nature, upon what basis did the Father determine who might become man's Redeemer and obtain the glorious reward proper for the service? Page 423
- (6) What priority or right did our Lord as the Logos or Word of God have over others in respect to this special opportunity to become man's Redeemer? Page 424
- (7) Was it a spirit being that God offered or sacrificed for man's sin? Page 424, par. 2
- (8) Did our Lord's Sin-offering begin when He, as a spirit being, the Logos, accepted the Divine proposition to become man's Redeemer, or when did the Sin-offering begin and where did it end? Cite the Scriptures. Pages 425, 426
- (9) When did our Lord's presentation of Himself begin? And when was the corresponding price offered and accepted and the acceptance fully manifested? Page 426, last par.
- (10) What is the signification of the word ransom in the English and in the Greek? Cite the Scripture. Page 427, last par.

- (11) What light does the meaning of the word ransom throw upon the work of Atonement? Page 428
- (12) Does the word redeem have a somewhat similar signification to the word ransom? And have the translators of the English Bible helped or hindered the student, and how? Pages 429-431
- (13) What about the word lutroo? Explain its significance and use. Pages 431, 432
- (14) Explain the word lutrosis, also rendered redemption, and cite Scripture. Pages 432, 433
- (15) Explain the meaning of the Greek word poieolutrosin and its uses in the Scriptures. Page 433, par. 3, 4
- (16) About the word apolutrosis: explain it and refer to its use and its meaning. Pages 434-437
- (17) Cite the uses of the words redeem, redeemer, redeemed, redemption, in the Old Testament. Examine these and show their proper application. Page 438
- (18) Is the commercial idea involved in the words describing man's redemption and its cost? Page 439, par. 1
- (19) How does this commercial thought harmonize with the substitution thought and with the signification of the word ransom? Page 439, par. 1
- (20) What object is served by the teaching of this Scripture that our Lord "gave Himself a ransom for all"?--that the penalty of man's sin was death, under the Divine arrangement? Page 439, par. 2
- (21) So far as the redeemed are concerned, what does it matter by what process God satisfies the demands of His own Justice, if to them it comes as a gift? What purpose, then, is served in the Divine explanation as to how we were redeemed and how the Divine Justice was satisfied before we could be delivered from the power of sin and death--the curse or sentence of the Divine Law? Page 439, par. 3
- (22) Mention some of the Scriptures which show that our Redeemer gave all that He had; that He kept nothing back, but made a full sacrifice of His every talent, power, position, and right, that thereby He might become man's Redeemer and eventually have a right to be the Mediator of the New Covenant between God and mankind in general. Page 440

- (23) Cite some Scriptures showing what Ransom was given. Page 441, par. 1
- (24) Cite some Scriptures showing what was the penalty for sin and what the price to be paid in offset or cancellation of that sin. Page 441
- (25) Did the giving of the ransom-price effect the forgiveness and release of all mankind or any number of them from the death sentence? Page 442, par. 1
- (26) When our Lord ascended on high, was He possessed of a sufficiency of merit which, if applied, would have effected the cancellation of the sins of the whole world? And did He so apply it? And if not, what did He do with it? Page 442, par. 1
- (27) Who are included in the term us? For whom did the Lord make application of His merit when He ascended on high, and what proof was furnished to the Church showing that the Father accepted the merit thus applied?
- (28) What can we say respecting the meaning of the words hilasmos and hilasterion? What Scriptures refer to these and what do they teach? Page 442, foot note
- (29) When we read that without the shedding of blood there is no remission of sins, did it mean any blood? If not, what blood? And did it mean that shedding of the blood remitted the sins or that the blood must be shed and then be used as a basis for sin remission? Page 442, last par.
- (30) Explain how and why the shame and ignominy of the cross, etc., were necessary to our Lord, whereas the penalty of sin as originally stated to Father Adam was merely death without stipulations respecting shame and ignominy. Page 443, par. 14 2
- (31) What Scriptures particularly show that mankind is in a wrong condition, alienated from his Creator, and nothing but the sacrifice of Christ could be effective for his reconciliation, either through justification by faith now or actual justification by and by during the Millennium? Pages 444, 445
- (32) Cite some Scriptures which teach that our Lord's sacrifice was not for the Church alone, but also for the sins of the whole world. Page 446
- (33) What Scriptures directly state that mankind's purchase price has been laid down-the blood of Christ? Page 446, last par.
- (34) By whom is the purchase made? Page 447
- (35) Of whom is the purchase made? Pages 447-449

- (36) For what purpose is the purchase made? Page 450
- (37) What part did Love and Wisdom have with Justice in this arrangement for human sin? Page 451
- (38) May we then say that although man be released from sin and death only by the satisfaction of Justice, nevertheless the triumph of Justice was pre-eminently a victory of Divine Love through Justice? If so, show it. Page 452, par. 1, 2
- (39) Who sold the race into sin what wage did he receive? Page 452, par. 3
- (40) Is this matter of the laying down of the purchase price of our race by the Lord Jesus Christ a mere figure or theory, or is it bona fide, actual, and does it carry with it actualities of progression and control? Page 452, par. 4
- (41) Is it by virtue of this ransom price that the Redeemer has the right to be the Restorer of the race, and, by giving to it the purchased life, does He become its Life-Giver or Father, and is this term "Father" Scripturally applied to Him? Explain the process or the philosophy. Page 453, par. 1
- (42) Our Lord laid down the price of the race when He died. Did He take it back again when He arose from the dead on the third day? If not, why not? Explain the entire transaction and show positively that the ransom for sin remained and will always remain and that thus our forgiveness and reconciliation are upon a firm basis. Page 453, last par.; Page 454, par. 1
- (43) What would have been implied had our Lord risen from the dead a human being? Page 454, par. 2
- (44) Could the Man Jesus possibly be referred to as the new Father of the race--the Second Adam? Why not? Explain the matter fully. Page 454, par. 3, 4
- (45) Has the payment of the Ransom by our Lord any bearing upon His Office as Mediator of the New Covenant? Page 455
- (46) Did our Lord by his redemptive work seal the New Covenant, or did He merely become the "surety" (Heb. 7:22) of the New Covenant, and has He left the sealing of it to be accomplished at the end of this Gospel Age after His faithful shall have drunk with Him His cup, the blood of the New Covenant sharing in His sacrifice and "filling up that which is behind of His afflictions"?

(47) When did Christ become the Mediator of the New Covenant? when that Covenant was promised (Jeremiah 31:31), or when He was promised that He should be its Mediator or Servant? Cite Malachi 3:1.

(48) Does the fact that He is the appointed Mediator of the New Covenant imply that He has already done all the work pertaining to the New Covenant or any of the work pertaining to it?

(49) When St. Peter tells of the Times of Restitution of all things that will be brought in at the Second Coming of Christ, he also tells of a Great Prophet, greater than Moses, the Antitype of Moses, who shall be "raised up from amongst His brethren." Are we to understand that this great Prophet is the Messiah as a whole, Jesus the Head and the Church His Body, and that the raising up process has been in progress throughout this Gospel Age, and that this antitypical Moses is to be the Mediator of the New [Law] Covenant, as Moses was the Mediator of the Old Law Covenant?

(50) By Divine arrangement this great Mediator sacrificed His earthly rights that He may have the privilege of giving them as His legacy, or testament, or will to Israel as its New [Law] Covenant. When will He thus seal or ratify the New Covenant? The Apostle says that no will is valid until after the death of the testator. Should we understand this to mean that not until the entire Body of Christ has tasted death would it be possible for the New Covenant to be sealed and made operative toward the natural seed of Abraham?

(51) If the earthly blessings surrendered by Christ and the Church are to be given to Israel and to the world through Israel, under the terms of Restitution during the Millennium, when should we expect that New Covenant to begin to be operative, and should we expect its manifestation to be actual Restitution in some form? Pages 456,457

(52) How completely will the world recognize The Christ, the Mediator, during the Millennium? Will He be the all-responsible Head of the world or will mankind approach the Father through the name and merit of the Mediator? Page 458

(53) Some, ignoring the force of the word Ransom, if not, indeed, denying it, are in the habit of speaking of receiving pardon for their sins. What shall we say as to the Scripturalness of this? Explain the difference between the two words, pardon and forgiveness, and show why one is right and the other is wrong in this connection. Page 459

(54) Even if we should admit that the word pardon might be used in such a way as not to ignore the Ransom feature of the Divine testimony, is it wisest and best to use these words indiscriminately and synonymously to the confusion of some?

(55) While it is true that the effect of the Divine arrangement toward mankind is practically the same as though we were pardoned, may we not conclude that our Creator had some good purpose in explaining to us the philosophy of the means by which He could be "just and yet be the Justifier" of sinners? Give a short statement of the philosophy of the matter from this standpoint. Pages 460, 461

(56) Some have proclaimed that they do not see the Justice of God in compelling our Lord Jesus to be man's Redeemer. Do any Scriptures put the matter in this light? If not, how shall we view it? Page 462, par. 1

(57) We have seen that Jehovah cannot forgive sin-in the true sense of the word pardon-without consideration and without the satisfaction of Justice. We now inquire, Is it possible for our Lord Jesus, or for the disciples, or for us to pardon the transgressions of others? If so, how and why? Explain the difference between the rules which govern us and those which control the Almighty's course of action. Pages 462, 463, 464

(58) Since death is the wage of sin, what shall we say to the suggestion of some that every man pays his own death penalty when he dies? Explain the matter thoroughly. Page 464, par. 2

(59) Why is the Adamic death spoken of as a complete and not as an everlasting destruction? Pages 464, 465

(60) In what way does Universalism deny the Ransom? Pages 466, 467

(61) Why did God not make us in such condition that we could not sin? Page 467, par. 3

(62) What kind of worship does God desire? And does His plan contemplate His rejection of any other worship? Page 467, par. 3

(63) How will a permission of choice eventually operate for the best interests of all concerned? Page 468

(64) What kind of salvation has God tendered to the race? Are there terms connected with it and what are they? Page 468, par. 3

(65) Was the original trial of Father Adam a favorable one, a just one, and will the new trial secured for him and his race through our Savior's death be any the less just or fair or favorable? Page 469, par. 1

(66) Why did Christ die to save us from the curse? Page 469, par. 2

(67) Explain the Scripture, "God will have all men to be saved," and the other Scripture, "So all Israel shall be saved." Is either of these salvations eternal? Give a full statement of what each implies. Page 469, par. 3

(68) Why does God will that our race shall be saved from the blindness of ignorance and superstition which came through the great Adversary's machinations and human weaknesses? Page 469, par. 3, last part

(69) Since we read that Christ died, "The Just for the unjust, that He might bring us to God," should we understand this to mean that Justice is obligated to recover man from all that was lost in Adam? Give the reasons for the answer. Page 470

(70) Does Justice have anything to do with mankind's restoration, except as the Redeemer makes application of His merit-now as Advocate for the Church and in the Millennium as Mediator for the world? Page 471, Page 472, par. 1

(71) What force is there in the expression that "there is no name given under heaven or amongst men whereby we must be saved" except the name of Jesus? Show how this is so and why this is so, connecting the same with the Divine Plan of Salvation in its world-wide application. Page 472, par. 2

(72) If all the world's affairs will be in the hands of the Mediator of the New Covenant, what shall we understand to be His mind, His will, His good pleasure, respecting those for whom He will make mediation? Pages 473, 474, par. 1

(73) Will God accept any less standard than perfection as the terms of eternal life? Page 474

(74) How will that item of our Lord's prayer be fulfilled which speaks of God's will being done in earth as in heaven? Page 475, par. 1

(75) Will the Restitution from sin and death conditions be effected instantaneously? If not, why not? Page 475, par. 2

(76) Give six reasons why a gradual process of Restitution, such as the Scriptures imply will be granted to man, will be more to their advantage than instantaneous Restitution or perfecting. Pages 475-477

(77) Give three reasons why a gradual Restitution Divinely provided will be the most advantageous arrangement possible for the redeemed. Pages 478, 479

(78) State the philosophical relationship between ransom and substitution. Pages 480, 481, par. 1

(79) Give illustrations of such substitution and ransom. Page 481, par. 2

(80) What thought of substitution has led to confusion? Explain the matter, showing the right and the wrong view of the question. Page 483, par. 1, 2

(81) Could the Divine Plan for human salvation have been different from what it is? Page 483

(82) What two lines of reasoning prove the wisdom of the Plan which God has adopted? Pages 484, 485

(83) How would any other Plan than the one adopted Ransom and Restitution, have affected the Gospel Church? Page 485, last par.

(84) May we not expect that time will show that every feature of the Divine Plan has been most wise and helpful? Page 486

STUDY XVI
THE MINISTRY OF RECONCILIATION OR AT-ONE-MENT

- (1) What is signified by the Ministry of Reconciliation? Page 487
- (2) Who participate in this ministry? Page 487
- (3) Is this Reconciliation a feature of the Millennial Age or is there a feature of it now in operation? Cite a Scripture which declares that the Church was reconciled to God. Page 487, par. 2
- (4) When we read that God was in Christ reconciling the world to Himself, should we here differentiate between the Church which accepts the reconciliation through faith, and the world which is to be reconciled or brought into harmony with God by the great Mediator during the Millennium? Page 487
- (5) What constitutes authority to act as a minister or servant of the Atonement between God and the world? Page 487, last par.
- (6) To whom may these ministers or servants tell of the grace of God operating through Christ for the forgiveness of sins? What is there in this connection which operates disadvantageously, hindering the servants from bearing record to all mankind? Pages 488, 489
- (7) Will the opening of the blind eyes and unstopping of the deaf ears during the Millennium permit these servants of reconciliation to do a more effective work--to a larger number--to all the families of the earth? Page 490