

to these evolution propositions? p. 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. p. 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. pp. 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? p. 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? p. 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"? p. 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. p. 404

## STUDY XIV

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### 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"? p. 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? p. 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. pp. 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? p. 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? p. 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. p. 408, last par.; p. 409

(10) In what Scripture is the curse upon our race spoken of as the wrath of God? p. 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? p. 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? p. 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? p. 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 dis-ease? 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. p. 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? p. 411, last par. 1

(16) What were the circumstances which brought on the curse and were there any ameliorating circumstances? p. 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? p. 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. p. 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? p. 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? p. 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. p. 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? p. 415, par. 2; p. 416

(23) In what sense did the nation of Israel have a Sec-

ond Trial for life under their Law Covenant? p. 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? p. 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? p. 417, par. 1

(26) What is the necessity for reconciliation between God and man? And what does it secure to the reconciled? p. 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. p. 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? p. 418

(29) What are the three parts of the Divine program as God is carrying it out? Explain these and associate them. p. 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? p. 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? p. 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? p. 421

(2) Was the penalty against sin a just one? And how