

(30) What is perhaps the most perfect and complete figure of our Master's interest in and love for His brethren? Explain in detail. p. 74, par. 1

(31) When the Lord comes in the close of this age, who only will be accepted as his Bride? p. 75, par. 1

(32) Quote several comforting and encouraging Scriptures which declare the Divine supervision over even the humblest member of the New Creation. p. 75, par. 2

(33) Explain in detail the illustration of natural birth in its relation to the spiritual birth of the New Creation. p. 76, par. 1

(34) Show briefly how the Scriptures clearly distinguish between the New Creatures and the human family in general, especially with respect to (1) the Atonement Sacrifice, and (2) to the trials and difficulties of life. p. 77, par. 1

(35) What will be the test of membership in the New Creation? p. 78, par. 1

(36) In order to abide in Christ, what more than the mere making of a consecration is necessary? Explain fully. p. 78, par. 2

(37) Why are the five senses of humanity in general not sufficient for the New Creation in matters of judgment? p. 79, par. 1

(38) Explain the so-called "sixth sense," or complete set of additional spiritual senses, granted these New Creatures. p. 80, par. 1

(39) By what name should the New Creation be known? p. 80, par. 2

(40) What manner of spirit has prompted Christians to take sectarian names in the past, and when did it first manifest itself? p. 81, par. 1

(41) To whom especially belong the chief praise and honor for the blessings that have come to us through the Apostles and other servants of the Lord? p. 82, top

(42) What should be our attitude toward the present division into various denominations? pp. 82, 83

(43) In conclusion, what names should we avoid, and why? p. 83, par. 2, first part

(44) What names should we recognize and answer to, as consecrated Christians? p. 83, par. 2, last part

STUDY III

THE CALL OF THE NEW CREATION

(1) Was the opportunity to become members of the New Creation offered to mankind in general? p. 85

(2) Was the "calling" of the natural Israelites a "high" or "heavenly calling"? If not, to what were they called? p. 85

(3) Where are the terms of the High Calling set forth? p. 86, top

(4) Why could the Ancient Worthies have no part or lot in this New Creation? p. 86, par. 1

(5) Give another reason why this High Calling could not begin before the death of our Lord Jesus. p. 86, par. 2, first part

(6) What was the standing of the Apostles before the death and resurrection of Christ? p. 87, top

(7) Explain the difference between calling men to **repentance** and inviting them to the High Calling. p. 87, top

(8) Do the introductions to the various Epistles emphasize the exclusiveness of the Heavenly Call? p. 87

(9) Upon what conditions shall we be made joint-heirs with Christ? p. 87, par. 2

(10) Why are not many great, wise, or learned called? p. 88

(11) Why are the conditions of acceptance more attractive to the more fallen members of the human family? p. 89, par. 1

(12) Upon what two graces of character is God especially placing a premium in connection with the New Creation? p. 90, par. 1

(13) To what high standard of character are the New Creatures called? p. 90, par. 2

(14) Is the Lord dealing with the imperfect flesh or with the new minds of these New Creatures? p. 91, top

(15) What should we expect the new mind to accomplish in controlling our mortal bodies? p. 91, par. 2

(16) What are some of the specifications and limitations as respects character in the New Creation? p. 91, par. 2

(17) Explain the difference between the "law of liberty" of the New Creation and the bondage of Israel to specific laws. p. 92, par. 1

(18) Is it an easy path that leads the New Creation to "glory, honor, and immortality"? p. 92, par. 2

(19) Are there several different calls during the Gospel age? Quote Scripture to prove position taken. p. 92, par. 3

(20) Will there be a call to the World in the next age? p. 93, top

(21) Are those who will be of the Great Company referred to in Rev. 7:9-14? p. 93, par. 1

(22) Will these be members of the New Creation? If not, why? p. 93, par. 1

(23) Is this special call of the New Creation limited in time? and when did it begin? p. 94, par. 1

(24) When will this "acceptable time" come to an end? p. 94, par. 2, first part

(25) Would it be consistent with the Heavenly Father's character of Justice and Love to extend a single invitation which could not be made good, if accepted? p. 94, par. 2

(26) At what time did the general call cease? p. 95, par. 1

(27) Did the ceasing of the "call" signify the end of all opportunity for admittance into joint-heirship with Christ? p. 95, par. 1

(28) What evidences may be considered as good proof of having been accepted of the Lord as prospective heirs with Jesus Christ by those who have consecrated since 1881? p. 96

(29) How does God call the New Creation? In what sense is Christ our Wisdom? What is the value of Wisdom in general? p. 96, par. 1

(30) Is our natural Wisdom sufficient for us as New Creatures? p. 97, par. 1

(31) What conditions are essential in order to have a hearing ear for the "Wisdom from above"? p. 97, par. 2

(32) What important facts must be grasped, and how is Christ made our Wisdom before we can be justified? p. 98, 2nd to 18th lines.

(33) Does Christ cease to be our Wisdom at the time of our Justification? p. 98, 18th line to end of par.

(34) Explain the orderly operation of this "Wisdom from above." p. 98, par. 1

(35) How is gentleness manifested in this Heavenly Wisdom? p. 99, par. 1

(36) Explain the relationship of mercy and good fruits to "Wisdom from above." p. 99, par. 2

(37) How is heavenly Wisdom "without partiality"? p. 100, par. 1

(38) Why is this Wisdom "without hypocrisy"? p. 100, par. 2

(39) How has God given us this Heavenly Wisdom through his Son and the Members of his Body? p. 100, par. 3

(40) If Christ is our "Justification," what are the primary thoughts contained in the word **Justification**? Give an illustration. p. 101, top

(41) Apply this illustration to mankind. p. 101

(42) Since we as a race are all imperfect, and none can meet the requirement for himself or "his brother," explain how God has purposed to accept and deal with these unjust, imperfect beings in general. p. 102

(43) Explain the "Justification by faith" provided for the

New Creation. p. 102, par. 1. See also W. T. 1910, pp. 85-88

(44) How long does this reckoned or faith-Justification hold good? p. 103, par. 1. W. T. 1910, p. 87, 1st col.

(45) Is Christ the cause or ground of our Justification? If so, explain in detail the prevalent confusion respecting the ground or basis of our Justification, giving Scriptural quotations. p. 104, par. 1

(46) How may we harmonize these apparently conflicting statements? p. 105, par. 1

(47) Explain how we are "Justified by God's grace." p. 105, par. 2

(48) How are we Justified by Christ's blood? p. 105, par. 3

(49) Why was the resurrection of Jesus Christ necessary to our Justification? p. 106, par. 1

(50) How is the Church justified by faith? p. 106, par. 2. W. T. 1910, pp. 86, 87

(51) Explain the difference between the faith necessary to vitalize Justification of the Church, and that which will be required of the world for actual Justification, in the Millennial age. p. 106, par. 3

(52) What is the difference between our relationship to God through reckoned Justification and that of the world in the next age through actual Justification? p. 107, par. 1. W. T. 1910, p. 92, 2nd col.

(53) What is the object in granting this reckoned Justification to the Church in the present time? p. 108, par. 1

(54) What do works have to do with our Justification, and are we judged according to our works? p. 108, par. 2

(55) Give an illustration of the general operation of Justification by grace, by the blood, and through our faith, and the relation of works to the same. p. 109, par. 1

(56) What kind of faith justified the Ancient Worthies? p. 110

(57) Explain the difference between the justification of the Ancient Worthies and the justification during the Gospel age. p. 111, par. 1

(58) What is the significance of justification to life (Rom. 5:18) and how does it affect the New Creation? p. 111, par. 2

(59) What relation do the Ancient Worthies bear toward this justification to life? p. 111, par. 3. W. T. '10-132

(60) Explain the principle underlying God's acceptance of our imperfect works. p. 112, par. 1

(61) Explain the difference between the test of faith and the test of works, showing to what ages they respectively apply. p. 113, par. 1

(62) Before whom is it necessary for the sinner to be justified? Explain why it is thus. p. 114, par. 1

(63) Explain the different position of the Mediator with respect to sin and sinners. p. 114, par. 2

(64) If all of our Redeemer's merit was involved in imputing to believers what their sacrifices lacked to make them holy and acceptable, what can He do for the world? And will He similarly impute His merit to the world? Or will He actually surrender it forever on the world's account? Will the Millennial Kingdom or Mediatorial Kingdom or Emergency Kingdom for man's uplift be the result of the imputation of Christ's merit or on account of the actual satisfaction of justice? p. 115, par. 1

(65) Briefly explain the relation of the New Creation to the Abrahamic Covenant. p. 115, par. 2

(66) What is evidently the sole object of the Gospel age? p. 116, par. 1

(67) What blessing is enjoyed by those who are simply "justified by faith," and refuse to consecrate? p. 116, par. 2

(68) Explain how this class receive the grace of God in vain. p. 117, par. 1

(69) What is evidently the condition of the whole nominal "Christian World" in this respect? p. 117, par. 2, 3

(70) Explain why the merely justified are unable to appreciate "the deep things of God." p. 118, par. 1

(71) Would it be reasonable to expect that these should receive special favor in the Millennial age? p. 118, par. 2

(72) What three classes alone seem to be profited beyond the present life through this justification by faith? p. 119, par. 1

(73) To whom will the Kingdom arrangements appeal most strongly at first? p. 119, par. 2

(74) How is Christ made unto us Sanctification, and can any man sanctify himself aside from the merit of Christ? If not, explain why. p. 119, par. 3

(75) Why is it necessary to "abide in Christ," and what is the significance of the text, "Our God is a consuming fire." in this connection? pp. 120, 121

(76) What does sanctification signify, and upon what class alone is it enjoined? p. 121, par. 1

(77) Explain God's order with respect to sanctification. p. 122, top

(78) Will sanctification be required of the world in the Millennial age? p. 122, par. 1

(79) While sanctification is a general principle for all God's creatures, to what class do the Scriptures especially apply this admonition? p. 123, par. 1, 2

(80) Explain the difference between the consecration of

the Levites and that of the Priests, in the type, and give the antitypical application. p. 124, par. 1, 2

(81) Explain how a perfect compliance with the terms of our justification must lead us in the end to sanctification. p. 124, par. 3; p. 125, par. 1

(82) What is the position of those believers who refuse the call to sacrifice? p. 125, par. 2

(83) Describe the two classes of antitypical Levites. p. 126, par. 1, 2, 3

(84) What is the test that will confirm the Great Company as worthy of the Levites' portion under the Kingdom? p. 127, par. 1, 2

(85) Who were Levi's three sons, and what were their positions with respect to the Tabernacle in the Wilderness? p. 128, par. 1

(86) What four classes of justified humanity did these represent? p. 128, par. 2

(87) State the respective order and rank of these antitypical Levites in the Kingdom. p. 129, par. 1

(88) Explain why the refusal of any to go on to consecration could not justly merit punishment. p. 129, par. 2

(89) Explain the antitypical significance of the Levites having no inheritance in the land of Canaan. p. 130, par. 2 W. T. '10-245

(90) How did the types illustrate the fact that only the fully consecrated, spirit-begotten believers are counted members of the Great High Priest? p. 131, par. 1

(91) What did the anointing of the High Priest typify? p. 131, par. 2

(92) What did the holy anointing oil represent? p. 132, par. 1

(93) Why are the marks of sanctification in the New Creation not admired or approved by the world? p. 132, par. 2

(94) While sanctification has its two parts, God's and man's, what additional element is essential? p. 133, par. 1

(95) Explain the operation of the Word, or "wisdom of God" through Christ, toward us as New Creatures, and our attitude toward it. p. 133, par. 2

(96) What is the blessed result of full consecration experienced by these New Creatures who appropriate the exceeding great and precious promises of God? p. 134, par. 1

(97) Explain how the experiences of the fully consecrated vary according to temperament. p. 134, par. 2

(98) If consecration does not signify human perfection, how can God accept our sacrifices? (p. 136, par. 1) How does Christ impute to us His merit? p. 109

(99) What is our first and continual duty with respect to our imperfections in the flesh? p. 136, par. 2

(100) What effect will **true** sanctification have upon our lives? p. 137, par. 1

(101) What should be the mainspring of all our energies? p. 137, par. 1, last part

(102) Our Lord prayed, "Sanctify them through Thy Truth." What kind of Truth can produce the sanctification acceptable unto God? pp. 137, 138

(103) What most excellent admonition along this line is given us by the Apostle Paul? p. 139

(104) How much emotion should be expected in Sanctification? Is there Scriptural reason for expecting unusual outward manifestations or emotions as a **proof** of our acceptance with the Lord? p. 140

(105) Contrast the experiences of those consecrated persons who have been born of Christian parents with those of others not so favored. p. 141, par. 1 and p. 142, par. 1

(106) What is evidently the Lord's intention in leaving so many things comparatively obscure to our human judgment? p. 142, par. 2

(107) What is signified by "the opening of the eyes of our understanding," and how is this typified in the Tabernacle pictures? p. 143, par. 1

(108) Since our feelings depend so largely upon our temperaments, how may we experience the perpetual blessing of the joys of faith? p. 143, par. 2

(109) What is the cause of "earth-born" clouds, which sometimes come between the consecrated and their Lord? p. 144, par. 1, 2

(110) To what **kind** of diseases does the Psalmist refer saying, "Who healeth all thy diseases"? Psa. 103:2-5? And how are they healed? p. 145, par. 1

(111) What mistake is frequently made by many New Creatures with respect to soul-sickness or disease? p. 145, par. 2

(112) What course should properly be pursued in these cases? p. 146, par. 1; p. 147, par. 1

(113) What three difficulties may be experienced by some New Creatures in coming to the Throne of Grace? p. 147, par. 2

(114) What are the proper remedies for these difficulties? p. 148, par. 1

(115) Mention another class of consecrated but spiritually diseased, and the prescribed remedy for this condition of things. p. 148, par. 2; p. 149

(116) What should be the attitude of the other New Creatures toward those who "Walk disorderly"? p. 150, par. 1

(117) How should the Lord's consecrated ones who are in a lean and starved condition be dealt with? p. 150, par. 2

(118) Is consecration implied in acceptable justification? p. 151, par. 1

(119) Is it possible under present conditions to go far along the path of justification without reaching the gateway of self-denial—full consecration unto death? p. 152, par. 1, 2

(120) What is the character of some of the by-paths outside this gateway of full consecration? p. 153, par. 1

(121) In what way only can the fullness of joy and peace which come with the acceptance of Christ as our Redeemer be retained? p. 153, par. 2

(122) Are those who refuse to consecrate immediately cut off from Divine favor? p. 153, par. 3

(123) To whom only do the exceeding great and precious promises of God belong? p. 154, par. 1

(124) May those who fail to consecrate properly continue to enjoy the privileges of prayer? p. 154, par. 2

(125) What course should be pursued by any of these who desire further favor from the Lord? p. 155, par. 1, 2

(126) What should be done by any who are "feeling after God," yet not fully ready for a complete surrender to the will of God? p. 155, par. 3

(127) In view of the fact that the "high calling" ended in 1881, what difference should this make with respect to the consecration? p. 156, par. 1, 2

(128) Mention one erroneous view of sanctification held by the "Holiness People." p. 157, par. 1, 2

(129) Explain the error of holding that the entire object of sanctification is the avoidance of sin. p. 158, par. 1

(130) What is the thought contained in the word **redemption**? p. 158, par. 2

(131) How was this redemption obtained and how does it apply to the New Creation? p. 159, par. 1

(132) Explain the use of the word **Apolutrosis** in Luke 21:28 and Ephesians 4:30. p. 159, par. 2, first part

(133) Explain Ephesians 1:7 and harmonize these two uses of the word redemption. p. 159, par. 2, last part

(134) Explain Romans 3:24 and 8:20-23. p. 160, par. 1

(135) How does believing on the Lord Jesus Christ give us "everlasting life"? p. 160, par. 2; p. 161, par. 1

(136) In what manner are our Lord's sufferings, death and resurrection, identified with our redemption (deliverance), present and future? p. 161, par. 2, 3