

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? p. 301

(2) Explain these two popular theories—the “Orthodox” and the “Scientific.” pp. 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? p. 302, top

(4) Why should we ignore the two general views and accept the Bible testimony respecting the nature of man? p. 304, par. 3

(5) Cite some texts frequently misunderstood and misapplied on this subject and show their true meaning. pp. 305-307

(6) Is man, as scientists claim, an animal? And what is the meaning of the word “animal”? p. 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? p. 307, par. 2, 3

(8) What theory is built upon the assumption that a Divine spark comes to each human being? p. 307, par. 4

(9) How do the Scriptures recognize man—of how many parts or elements? p. 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. pp. 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? p. 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? p. 310

(13) Give a little dissertation on the spirit of man—what the word implies. pp. 310, 172

(14) Compare and contrast the spirit of man with the Spirit of God. p. 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. p. 311, par. 1

(16) Give illustrations of the use of the word **spirit** in the New Testament and classify and explain them. pp. 312, 313

(17) What can we say of the word **spirit** in respect to mankind, in the Old Testament? p. 314

(18) Cite the Scriptures of the Old Testament referring to the spirit of life or animation and explain these. pp. 314-317

(19) Cite the Scriptures of the Old and New Testaments in which **ruach**—spirit—is used to signify mind or will. pp. 318, 319

(20) Explain the Scriptural use of the Hebrew word **neshamah**, the breath of life. Cite the Scriptures and analyze them. p. 319, 320

(21) When we read, "Man became a living soul," why is there so much difficulty in understanding the expression? p. 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. p. 321, par. 1

(23) What foundation is there for such fanciful speculations? p. 321, par. 2; p. 322, par. 1

(24) Man has a body and he has a spirit; but has he a soul, or is he a soul? p. 322, par. 2

(25) What is the meaning of the word "soul" as found in the Scriptures? p. 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? p. 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. p. 323, par. 2

(28) Quote and cite ten passages of Scripture in which the word "soul" is applied to the lower animals. pp. 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? p. 326, par. 3, 4

(30) In what does the difference between human souls and brute souls consist? p. 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? p. 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. p. 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. p. 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? p. 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? p. 330, par. 1

(38) Is the Second Death to be everlasting? and is it styled in the Scriptures a "sleep"? If not, why not? p. 330, par. 1, 2, 3, 4

(39) Explain the difference between Adamic death and Second Death, giving detailed Scriptural proof texts, etc. pp. 331, 332

(40) What two difficulties have tended to blind the Bible student respecting the subject of the soul? p. 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? p. 334, par. 1

(42) How many times does the word "soul" occur in the

Old Testament, translated from the Hebrew word **neh-phesh**? p. 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? p. 334, par. 2

(44) State the different words into which **neh-phesh** is translated in our Bible and how many times each. p. 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? p. 335, par. 1

(46) Are these various translations and mistranslations alike helpful or alike injurious? p. 335, par. 2

(47) Which translations most seriously confuse the mind? Quote the passages. Give citations and show the proper meaning. pp. 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. p. 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. p. 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? p. 340, par. 1

(51) In the light of the foregoing give the definition of human soul. Show the effect of death upon it. p. 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. pp. 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. p. 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. p. 343, par. 3

(56) Is there danger of a miscarriage so that the resur-

rected 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? p. 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. p. 343, last par.

(59) In what sense does the "breath of life" return to God who gave it? p. 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? p. 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. p. 344, par. 2

(62) Why is the resurrection time spoken of as the "morning"? Give the quotation and citation. p. 345, par. 1

(63) Give nine quotations and citations from the New Testament in which death is referred to as a "sleep." p. 345

(64) Give similar citations from the Old Testament. p. 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? p. 346, last par.

(66) Will the resurrection work be practically a re-awakening and will it be as great or a greater manifestation of Divine power than the original creation of Adam and Eve? p. 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? p. 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? p. 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?" p. 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"? p. 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? p. 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. p. 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? p. 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. p. 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? p. 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? p. 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? p. 350, par. 1

(80) God is a Spirit (Being). Is He Scripturally said to be a soul? If so, where? p. 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. p. 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. p. 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. p. 352

(86) If death signifies destruction, why do the Scriptures speak of the dead as being asleep and not as being destroyed? p. 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. p. 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? p. 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*? p. 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. p. 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**? p. 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? p. 354, par. 3, first part

(93) What do we know about the English word **hell** and its origin and meaning in the unabridged dictionary? p. 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. p. 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. p. 356, par. 1

(96) Give illustrations of the use of **sheol**, translated **pit**, and show what it signifies thereby. p. 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. p. 357

(98) What is meant by the sorrows of hell (**sheol**)? p. 358, par. 1

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

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

(101) What is meant by the expression, "Oh, that Thou wouldest hide me in **sheol**"? p. 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) p. 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"? p. 360, par. 5

(104) We read that "hell is naked before Him." (Job 26:6) What is here signified? p. 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) p. 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? p. 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? p. 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? p. 362, par. 5

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

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

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

(113) "Thou hast delivered my soul from the lowest hell."—Psa. 86:18. p. 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. p. 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. p. 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. p. 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. p. 366, par. 3, 4

(118) Explain the statement, "Her steps take hold on hell"—**sheol**.—Prov. 5:5. p. 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. p. 367, par. 3-5

(120) "Hell and destruction are before the Lord." (Prov. 15:11) What does this signify? p. 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? p. 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) p. 368, par. 1

(123) “Hell (sheol) and destruction are never full.” (Prov. 27:20) What does this signify? p. 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? p. 368, par. 7

(125) “Hell (sheol) hath enlarged herself.” (Isa. 5:14) What is the significance of this Scripture? p. 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) p. 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? p. 369, last par., and p. 370

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

(129) “Thou . . . didst debase thyself even unto hell (sheol).” (Isa. 57:9) What is signified by this expression? p. 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? p. 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) p. 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) p. 373, par. 1-4

(134) Who are they that “dig into hell”?—Amos 9:2. p. 374, par. 1

(135) Who prayed to God “out of the belly of hell” and was heard? (Jonah 2:2) p. 374, par. 4

(136) What is meant by the statement, “Enlargeth his desire as hell (sheol)”? (Hab. 2:5) p. 374, last par.

(137) What word in the New Testament Greek corresponds exactly to the Hebrew word sheol in the Old Testament? p. 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? p. 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) p. 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. p. 375, par. 4

(141) Quote Luke 10:15 and explain it. p. 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? p. 376, last par.

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

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

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

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

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

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

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

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