

## 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) p. 383

(2) Have mankind a longing for a future life? If so, why so? p. 383

(3) Did God encourage man's aspirations for a future life? p. 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? p. 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? p. 384

(6) State what assurances of everlasting life or immortality or both are mentioned in the New Testament and to whom they are applicable. p. 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. p. 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? p. 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. p. 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. p. 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. p. 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. p. 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? p. 388

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

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

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

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

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

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

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

(21) Did Christ's death secure immortality to men or to the angels or to the saints of this Gospel Age? p. 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. p. 393, last par.

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

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

(25) Is immortality an element of the divine nature? Prove the answer. pp. 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? pp. 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. p. 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? p. 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 foetus 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? p. 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. p. 396, par. 2, 3

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

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

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

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

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

(37) What does the Christian see in the Bible contrary

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

---

### 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