

(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. pp. 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? p. 33, par. 1

(2) Are the prevalent views on the relations between the Father and the Son correct? If not, wherein is the error? p. 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? p. 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. p. 35

(6) Quote from our Lord Jesus' own words on this sub-

ject eleven texts and show briefly the application of each. p. 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? p. 36, last par.

(8) What is signified by the giving of the "scroll" to the Lamb of God, for Him to open it and fulfil its provisions? p. 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? p. 37

(11) If the Scroll is the Covenant, how is our Lord Jesus the Servant or "Messenger of the Covenant"? And how does He fulfil 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? p. 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. p. 38, par. 2

(15) What was our Lord's reward and what is the proof thereof? p. 39

(16) Give the meaning of the name Jehovah. p. 40

(17) Cite some Scriptures and elucidate them in proof of the heavenly Father's excellent glory and honor and dignity and power. pp. 40 and 41

(18) To whom is the great name of Jehovah applied in the Bible? p. 41, par. 2

(19) By many it is supposed that the name Jehovah belongs also to our Lord Jesus. Is this correct or not? p. 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. p. 42, par. 2, 3

(21) Are other Hebrew words used in the Bible showing compounds with the word Jehovah? p. 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? p. 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 that Jesus is Jehovah? p. 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? p. 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? p. 45, par. 1, 2, 3

(26) What is the seventh claim on this subject and how should we understand Isaiah 25:6-9? p. 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? p. 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? p. 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. p. 47, last two par., and p. 48

(30) How should we view Isa. 8:13, 14? p. 49, par. 1

(31) Proof-text number 12 is Psa. 110. Examine it and demonstrate the truth respecting its teachings. p. 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? pp. 50-54

(33) Find and read one or more Scripture texts containing the word **Trinity**.

(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?

(35) Quote the strongest text in the Bible which seem-

ingly implies that there are three Gods instead of one. Compare I John 5:7 with Deuteronomy 5:6-11.

(36) What is the teaching of Trinitarianism—that there is **one** God who sometimes assumes three distinct manifestations, or **three** God's equal in glory and honor? Did you ever know anybody able or willing to give a positive answer to this question? p. 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) p. 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? p. 55, par. 2

(39) Were the translators of our Common Version Bible to blame for the insertion of the spurious text? Why not? p. 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 or authority? p. 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. p. 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. p. 57

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

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

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

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

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

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

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

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

(52) Are the Father and the Son spoken of in the Scrip-

tures as equal, in the sense that neither has nor ever had a superiority over the other? p. 59, par. 1

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

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

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

(57) How old is the error on this subject, and how did it get so firm a footing in Christendom? pp. 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? p. 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? p. 65, last par.

(60) What motive seems to have led to this kind of hiding of the Truth? p. 65, foot-note

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

(62) What Hebrew words are used as titles for our Lord Jesus? p. 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. p. 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. p. 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. p. 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. p. 68, par. 9, 10 and foot-note p. 69

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

(68) What are the facts respecting the terms **God** and **Lord** in the New Testament? Give illustrations. p. 69, par. 2, and p. 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? p. 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. p. 71, par. 5 and on.

(72) Did the fact that Jesus was “worshipped” 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. pp. 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? p. 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”? p. 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) pp. 76, 77

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

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

(80) Cite and explain other similar passages. I Cor. 15:27; Col. 2:10. p. 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? p. 78, par. 2, 3

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

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

(84) Is there any evidence that this verse is improperly translated? If so, what? p. 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. pp. 80, 81

(86) In view of all this array of scholarship, what must we conclude that the passage teaches? p. 81, last par.

(87) What great spirit being took a very different course? Give proof-text. p. 81, last par.

(88) What quality in Jesus shines out pre-eminently in contrast with what quality in Satan? p. 81, last par.

(89) What reward was bestowed on the Son by the Father? and on what account? Cite the Scriptures. p. 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? p. 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? p. 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. p. 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. p. 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