

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

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### "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

may we judge of justice or injustice on the part of the great Creator, seeing that He is so great and we are so little? Contrast the penalty of sin from the Scriptural standpoint—the death penalty—with the erroneous popular theory of eternal torment, and explain the errors of the latter and the reasons of the former. p. 422, par. 1

(3) How can the sacrifice of one be made the offset for the sins of many? p. 422, par. 2

(4) Since none who received his life from Father Adam had an unimpaired life we may see that none could ransom or redeem his brother or brethren. But could not a holy angel, free from condemnation, have laid down his life as the redemption price for man's life? If not, why not? p. 422, par. 2

(5) If, then, a spirit being, in order to become man's Redeemer, would need to exchange his nature for an earthly nature, upon what basis did the Father determine who might become man's Redeemer and obtain the glorious reward proper for the service? p. 423

(6) What priority or right did our Lord as the Logos or Word of God have over others in respect to this special opportunity to become man's Redeemer? p. 424

(7) Was it a spirit being that God offered or sacrificed for man's sin? p. 424, par. 2

(8) Did our Lord's Sin-offering begin when He, as a spirit being, the Logos, accepted the Divine proposition to become man's Redeemer, or when did the Sin-offering begin and where did it end? Cite the Scriptures. pp. 425, 426

(9) When did our Lord's presentation of Himself begin? And when was the corresponding price offered and accepted and the acceptance fully manifested? p. 426, last par.

(10) What is the signification of the word ransom in the English and in the Greek? Cite the Scripture. p. 427, last par.

(11) What light does the meaning of the word ransom throw upon the work of Atonement? p. 428

(12) Does the word redeem have a somewhat similar signification to the word ransom? And have the translators of the English Bible helped or hindered the student, and how? pp. 429-431

(13) What about the word lutroo? Explain its significance and use. pp. 431, 432

(14) Explain the word lutrosis, also rendered redemption, and cite Scripture. pp. 432, 433

(15) Explain the meaning of the Greek word **poieolutrosin** and its uses in the Scriptures. p. 433, par. 3, 4

(16) About the word **apolutrosis**: explain it and refer to its use and its meaning. pp. 434-437

(17) Cite the uses of the words **redeem, redeemer, redeemed, redemption**, in the Old Testament. Examine these and show their proper application. p. 438

(18) Is the commercial idea involved in the words describing man's redemption and its cost? p. 439, par. 1

(19) How does this commercial thought harmonize with the substitution thought and with the signification of the word **ransom**? p. 439, par. 1

(20) What object is served by the teaching of this Scripture that our Lord "gave Himself a ransom for all"?—that the penalty of man's sin was death, under the Divine arrangement? p. 439, par. 2 ..

(21) So far as the redeemed are concerned, what does it matter by what process God satisfies the demands of His own Justice, if to them it comes as a gift? What purpose, then, is served in the Divine explanation as to how we were redeemed and how the Divine Justice was satisfied before we could be delivered from the power of sin and death—the curse or sentence of the Divine Law? p. 439, par. 3

(22) Mention some of the Scriptures which show that our Redeemer gave all that He had; that He kept nothing back, but made a full sacrifice of His every talent, power, position, and right, that thereby He might become man's Redeemer and eventually have a right to be the Mediator of the New Covenant between God and mankind in general. p. 440

(23) Cite some Scriptures showing what Ransom was given. p. 441, par. 1

(24) Cite some Scriptures showing what was the penalty for sin and what the price to be paid in offset or cancellation of that sin. p. 441

(25) Did the giving of the ransom-price effect the forgiveness and release of all mankind or any number of them from the death sentence? p. 442, par. 1

(26) When our Lord ascended on high, was He possessed of a sufficiency of merit which, if applied, would have effected the cancellation of the sins of the whole world? And did He so apply it? And if not, what did He do with it? p. 442, par. 1

(27) Who are included in the term **us**? For whom did

the Lord make application of His merit when He ascended on high, and what proof was furnished to the Church showing that the Father accepted the merit thus applied?

(28) What can we say respecting the meaning of the words *hilasmos* and *hilasterion*? What Scriptures refer to these and what do they teach? p. 442, foot note

(29) When we read that without the shedding of blood there is no remission of sins, did it mean any blood? If not, what blood? And did it mean that shedding of the blood remitted the sins or that the blood must be shed and then be used as a basis for sin remission? p. 442, last par.

(30) Explain how and why the shame and ignominy of the cross, etc., were necessary to our Lord, whereas the penalty of sin as originally stated to Father Adam was merely death without stipulations respecting shame and ignominy. p. 443, par. 1

(31) What Scriptures particularly show that mankind is in a wrong condition, alienated from his Creator, and nothing but the sacrifice of Christ could be effective for his reconciliation, either through justification by faith now or actual justification by and by during the Millennium? pp. 444, 445

(32) Cite some Scriptures which teach that our Lord's sacrifice was not for the Church alone, but also for the sins of the whole world. p. 446

(33) What Scriptures directly state that mankind's purchase price has been laid down—the blood of Christ? p. 446, last par.

(34) By whom is the purchase made? p. 447

(35) Of whom is the purchase made? pp. 447-449

(36) For what purpose is the purchase made? p. 450

(37) What part did Love and Wisdom have with Justice in this arrangement for human sin? p. 451

(38) May we then say that although man be released from sin and death only by the satisfaction of Justice, nevertheless the triumph of Justice was pre-eminently a victory of Divine Love through Justice? If so, show it. p. 452, par. 1, 2

(39) Who sold the race into sin what wage did he receive? p. 452, par. 3

(40) Is this matter of the laying down of the purchase

price of our race by the Lord Jesus Christ a mere figure or theory, or is it bona fide, actual, and does it carry with it actualities of progression and control? p. 452, par. 4

(41) Is it by virtue of this ransom price that the Redeemer has the right to be the Restorer of the race, and, by giving to it the purchased life, does He become its Life-Giver or Father, and is this term "Father" Scripturally applied to Him? Explain the process or the philosophy. p. 453, par. 1

(42) Our Lord laid down the price of the race when He died. Did He take it back again when He arose from the dead on the third day? If not, why not? Explain the entire transaction and show positively that the ransom for sin remained and will always remain and that thus our forgiveness and reconciliation are upon a firm basis. p. 453, last par.; p. 454, par. 1

(43) What would have been implied had our Lord risen from the dead a human being? p. 454, par. 2

(44) Could the Man Jesus possibly be referred to as the new Father of the race—the Second Adam? Why not? Explain the matter fully. p. 454, par. 3, 4

(45) Has the payment of the Ransom by our Lord any bearing upon His Office as Mediator of the New Covenant? p. 455

(46) Did our Lord by his redemptive work seal the New Covenant, or did He merely become the "surety" (Heb. 7:22) of the New Covenant, and has He left the sealing of it to be accomplished at the end of this Gospel Age after His faithful shall have drunk with Him His cup, the blood of the New Covenant—sharing in His sacrifice and "filling up that which is behind of His afflictions"?

(47) When did Christ become the Mediator of the New Covenant? when that Covenant was promised (Jeremiah 31:31), or when He was promised that He should be its Mediator or Servant? Cite Malachi 3:1.

(48) Does the fact that He is the appointed Mediator of the New Covenant imply that He has already done all the work pertaining to the New Covenant or any of the work pertaining to it?

(49) When St. Peter tells of the Times of Restitution of all things that will be brought in at the Second Coming of Christ, he also tells of a Great Prophet, greater than Moses, the Antitype of Moses, who shall be "raised up from amongst His brethren." Are we to understand that this great Prophet is the Messiah as a whole, Jesus the Head

and the Church His Body, and that the raising up process has been in progress throughout this Gospel Age, and that this antitypical Moses is to be the Mediator of the New [Law] Covenant, as Moses was the Mediator of the Old Law Covenant?

(50) By Divine arrangement this great Mediator sacrificed His earthly rights that He may have the privilege of giving them as His legacy, or testament, or will to Israel as its New [Law] Covenant. When will He thus seal or ratify the New Covenant? The Apostle says that no will is valid until after the death of the testator. Should we understand this to mean that not until the entire Body of Christ has tasted death would it be possible for the New Covenant to be sealed and made operative toward the natural seed of Abraham?

(51) If the earthly blessings surrendered by Christ and the Church are to be given to Israel and to the world through Israel, under the terms of Restitution during the Millennium, when should we expect that New Covenant to begin to be operative, and should we expect its manifestation to be actual Restitution in some form? pp. 456, 457

(52) How completely will the world recognize The Christ, the Mediator, during the Millennium? Will He be the all-responsible Head of the world or will mankind approach the Father through the name and merit of the Mediator? p. 458

(53) Some, ignoring the force of the word **Ransom**, if not, indeed, denying it, are in the habit of speaking of receiving pardon for their sins. What shall we say as to the Scripturalness of this? Explain the difference between the two words, **pardon** and **forgiveness**, and show why one is right and the other is wrong in this connection. p. 459

(54) Even if we should admit that the word **pardon** might be used in such a way as not to ignore the Ransom feature of the Divine testimony, is it wisest and best to use these words indiscriminately and synonymously to the confusion of some?

(55) While it is true that the effect of the Divine arrangement toward mankind is practically the same as though we were pardoned, may we not conclude that our Creator had some good purpose in explaining to us the philosophy of the means by which He could be "just and yet be the Justifier" of sinners? Give a short statement of the philosophy of the matter from this standpoint. pp. 460, 461

(56) Some have proclaimed that they do not see the Justice of God in compelling our Lord Jesus to be man's

Redeemer. Do any Scriptures put the matter in this light? If not, how shall we view it? p. 462, par. 1

(57) We have seen that Jehovah cannot forgive sin—in the true sense of the word pardon—without consideration and without the satisfaction of Justice. We now inquire, Is it possible for our Lord Jesus, or for the disciples, or for us to pardon the transgressions of others? If so, how and why? Explain the difference between the rules which govern us and those which control the Almighty's course of action. pp. 462, 463, 464

(58) Since death is the wage of sin, what shall we say to the suggestion of some that every man pays his own death penalty when he dies? Explain the matter thoroughly. p. 464, par. 2

(59) Why is the Adamic death spoken of as a complete and not as an everlasting destruction? pp. 464, 465

(60) In what way does Universalism deny the Ransom? pp. 466, 467

(61) Why did God not make us in such condition that we could not sin? p. 467, par. 3

(62) What kind of worship does God desire? And does His plan contemplate His rejection of any other worship? p. 467, par. 3

(63) How will a permission of choice eventually operate for the best interests of all concerned? p. 468

(64) What kind of salvation has God tendered to the race? Are there terms connected with it and what are they? p. 468, par. 3

(65) Was the original trial of Father Adam a favorable one, a just one, and will the new trial secured for him and his race through our Savior's death be any the less just or fair or favorable? p. 469, par. 1

(66) Why did Christ die to save us from the curse? p. 469, par. 2

(67) Explain the Scripture, "God will have all men to be saved," and the other Scripture, "So all Israel shall be saved." Is either of these salvations eternal? Give a full statement of what each implies. p. 469, par. 3

(68) Why does God will that our race shall be saved from the blindness of ignorance and superstition which came through the great Adversary's machinations and human weaknesses? p. 469, par. 3, last part

(69) Since we read that Christ died, "The Just for the

unjust, that He might bring us to God," should we understand this to mean that Justice is obligated to recover man from all that was lost in Adam? Give the reasons for the answer. p. 470

(70) Does Justice have anything to do with mankind's restoration, except as the Redeemer makes application of His merit—now as Advocate for the Church and in the Millennium as Mediator for the world? p. 471

(71) What force is there in the expression that "there is no name given under heaven or amongst men whereby we must be saved" except the name of Jesus? Show how this is so and why this is so, connecting the same with the Divine Plan of Salvation in its world-wide application. p. 472, par. 2

(72) If all the world's affairs will be in the hands of the Mediator of the New Covenant, what shall we understand to be His mind, His will, His good pleasure, respecting those for whom He will make mediation? pp. 473, 474, par. 1

(73) Will God accept any less standard than perfection as the terms of eternal life? p. 474

(74) How will that item of our Lord's prayer be fulfilled which speaks of God's will being done in earth as in heaven? p. 475, par. 1

(75) Will the Restitution from sin and death conditions be effected instantaneously? If not, why not? p. 475, par. 2

(76) Give six reasons why a gradual process of Restitution, such as the Scriptures imply will be granted to man, will be more to their advantage than instantaneous Restitution or perfecting. pp. 475-477

(77) Give three reasons why a gradual Restitution Divinely provided will be the most advantageous arrangement possible for the redeemed. pp. 478, 479

(78) State the philosophical relationship between **ransom** and **substitution**. pp. 480, 481, par. 1

(79) Give illustrations of such substitution and ransom. p. 481, par. 2

(80) What thought of substitution has led to confusion? Explain the matter, showing the right and the wrong view of the question. p. 483, par. 1, 2

(81) Could the Divine Plan for human salvation have been different from what it is? p. 483

(82) What two lines of reasoning prove the wisdom

of the Plan which God has adopted? pp. 484, 485

(83) How would any other Plan than the one adopted, Ransom and Restitution, have affected the Gospel Church? p. 485, last par.

(84) May we not expect that time will show that every feature of the Divine Plan has been most wise and helpful? p. 486

## STUDY XVI

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### THE MINISTRY OF RECONCILIATION OR AT-ONE-MENT

(1) What is signified by the Ministry of Reconciliation? p. 487

(2) Who participate in this ministry? p. 487

(3) Is this Reconciliation a feature of the Millennial Age or is there a feature of it now in operation? Cite a Scripture which declares that the Church was reconciled to God. p. 487, par. 2

(4) When we read that God was in Christ reconciling the world to Himself, should we here differentiate between the Church which accepts the reconciliation through faith, and the world which is to be reconciled or brought into harmony with God by the great Mediator during the Millennium? p. 487

(5) What constitutes authority to act as a minister or servant of the Atonement between God and the world? p. 487, last par.

(6) To whom may these ministers or servants tell of the grace of God operating through Christ for the forgiveness of sins? What is there in this connection which operates disadvantageously, hindering the servants from bearing record to all mankind? pp. 488, 489

(7) Will the opening of the blind eyes and unstopping of the deaf ears during the Millennium permit these servants of reconciliation to do a more effective work—to a larger number—to all the families of the earth? p. 490

THE END