

BEREAN QUESTIONS
ON
SCRIPTURE STUDIES

SERIES VI

STUDY I

THE NEW CREATION

(1) What is signified by the opening sentence of the Bible, "In the beginning God created," etc.? And are there other beginnings recognized in the Bible? If so, what? p. 17, par. 2

(2) Does the Genesis account relate to the creation of our earth? If not, why not? And what are the limitations of the creative work as recorded in Genesis? p. 18, par. 2

(3) Does the word day apply invariably to the twenty-four-hour periods generally so called? If not, describe other uses of the term day in the Scriptures and give citations. p. 19, par. 1

(4) How may we be sure that the Genesis days do not signify solar days, as in the more common usage of the word? p. 19, par. 1

(5) Should we understand that all of the days of the creative week are of uniform length? And if we ascertain the length of one of those days, would we be justified in assuming that the others were of similar length? p. 19, par. 2

(6) If we were to estimate those creative days as of seven thousand years each and the entire creative week as of forty-nine thousand years, how would these figures compare with the usual estimation of geologists? p. 19, par. 2

(7) What had Professor Dana to say on this subject? What were his opinions of "scientific guesses"? And how much must we suppose the writer of Genesis understood of the full import of his words? p. 20, par. 1, 2, 3

(8) Which is more logical, to believe as science teaches, that a blind and intelligent force is operative in the development of our planet, of which we can learn only by comparisons and guesses, or to suppose the manifestation a part of the Divine handiwork showing forth Divine wisdom, order and arrangement, and these items of the Divine Program revealed to us by a gracious Creator who foreknew the infinite longings of our minds? p. 20, par. 4

(9) Summarize the views of the Higher Critics and Evolutionists respecting creation. p. 21

(10) Do we object to Mr. Darwin's theory because he was a foolish man or on what grounds? And what can we say of his theory and of his test respecting pigeons, etc? p. 22, par. 1, 2

(11) What great error has helped to confuse Bible students and how should we understand the formation of our earth's crust in various layers of clay and rocks, evidently deposited in a liquid or plastic form? p. 22, par. 3

(12) Has God revealed anything respecting the manner in which the atoms of matter composing our earth were brought together? Or is there anything in the Bible to answer this question? p. 23, par. 2

(13) What is signified by basic, igneous rocks, and what does their location deep under the earth's surface indicate? And what do the higher layers of water-laid rocks and clays imply? p. 23, par. 3

(14) Explain in harmony with the Genesis account how the firmament or expanse or atmosphere surrounding our earth must have been formed and whether or not it probably required considerable lapse of time. p. 23, par. 3; p. 24, par. 1

(15) Explain the process by which the various strata of clay and sand, etc., were piled upon the igneous rocks, which evidently once had been in the molten condition. Tell why they were called rings and explain their influence. p. 24, par. 1, 2

(16) What must have been the condition of the earth during the long period in which the rings or water canopies were concentrating towards the poles before breaking in deluges? Was the flood in Noah's day due to the breaking of one of these ring-canopies, and what must have been its

effect? And what are the evidences or proofs corroborative?
p. 25

(17) What say Professor Wright and Sir J. W. Dawson on the subject, as reported in the *New York Journal*? pp. 26, 27

(18) Did the flood of Noah's day come at just the right time to fit with Divine Providence respecting humanity, and does this prove to us Divine foreknowledge and arrangement in respect to man's affairs?

(19) What conclusions may we draw from the frozen mammoth of Eastern Siberia? pp. 28, 29

(20) From the standpoint we have assumed, how shall we divide the creative week into four distinct parts? Specify these parts. p. 29, par. 3

(21) What testimony loyal to the Bible does Prof. Silliman offer respecting the structure of our planet? p. 30, par. 1

(22) Quote Prof. Dana's comment on creation and the wisdom displayed in the order of creation, as outlined in Genesis. p. 30, par. 2, 3

(23) Give a brief synopsis of the events of the first creative epoch-day and show the harmony between this and the Scriptural declaration, "The Spirit of God was brooding over the face of the waters. And God said, Let there be light, and there was light." p. 30, par. 4; p. 31, par. 1

(24) Give a brief synopsis of the events of the second creative epoch-day, "Let there be an expanse in the midst of the waters, and let it divide the waters from the waters," etc. p. 31, par. 3; p. 32, par. 1

(25) Briefly summarize the events of the third creative epoch-day, "Let the waters under the heavens be gathered together in one place and let dry land appear. And it was so." pp. 32, 33

(26) Did the events of these great epoch-days overlap each other, or how can we view this matter, the falling of the rings, etc? p. 34, par. 1

(27) Why was not the light of the sun, moon, and stars seen until the fourth day, and what were the advantages and disadvantages of the cloudy, steamy conditions prevalent before? p. 34, par. 1

(28) Explain the lapping of one epoch or day upon another and show how much was accomplished during the first four epoch-days of twenty-eight thousand years. p. 34, par. 2

(29) In the record of the fifth creative epoch-day God said, Let the waters swarm with living creatures, etc., and He created great whales and every living creature with

which the waters swarm after their kind, and every winged fowl after its kind. Does not this seem to imply that creation was carried on along Evolutionary lines to an extent—in the development of various kinds or species? p. 35, par. 2

(30) And is there any evidence that these kinds did not thus reach a fixity of perfection from which they can evolve no further? Explain the entire proposition. p. 35

(31) To what scientific period does the fifth creative epoch-day correspond? p. 30, par. 1

(32) In the description of the work of the sixth creative epoch-day does the expression, "Let the earth bring forth the living creature after its kind," etc., imply an evolutionary process up to a certain point and the establishment thereby of a fixed species? p. 37, par. 1

(33) Give a description of the condition of things in the sixth day and demonstrate if by then the earth was more prepared than previously for the different kinds of animals, etc., brought into existence. p. 36, par. 3

(34) How many kinds or orders of lower animal life do we find, and how may these be described? p. 36, par. 3

(35) What is the final work of the sixth creative epoch-day accomplished at its close? p. 37, par. 2

(36) In view of the evidences, should we or should we not presume that a measure of Evolution operated for the creation of man and the bringing of him up to a fixity of species or kind, as it operated with the lower animals? p. 37, par. 4

(37) Cite evidences showing that in man's creation different expressions entirely are used from those in connection with the development of plant life and the lower animal life. p. 38, par. 1-3

(38) How shall we explain the two different accounts of creation, the second beginning Genesis 2:4? p. 38, par. 4

(39) Explain why **elohim** or **gods** are mentioned in connection with the first account of man's creation, and **Jehovah** in connection with the second account. p. 38, par. 5

(40) Why is it not said of men, as of the beasts of the field, "Let the earth bring forth," nor as of the sea creatures, "Let the sea swarm"? Why is man mentioned as a direct creation and one individual? p. 39, par. 2

(41) What are we to understand to be signified by the statement that man was created in God's image? Does this image relate to the **elohim** or to **Jehovah**? State what difference this would make, and why? p. 39, par. 2, 3

(42) Is this issue between modern scientific thought along Evolutionary lines and the Bible teaching considerably in

harmony, or are they directly opposed to each other? If so, state how and why. p. 79, par. 3

(43) Does anything, aside from the Genesis records, support the theory of man's creation as a perfect being? p. 40, par. 1

(44) Does the fact that our Lord Jesus is declared to be a corresponding price for man imply that the man to whom he corresponded was perfect, or that he was next to a monkey? p. 40, par. 2

(45) Does the fact that the Bible teaches that the hope of mankind is restitution or resurrection—raising up, up, up, out of sin and death conditions—seem an evidence or proof that man must have been up before he fell and is now down beneath his original condition in order that restitution might profit him? p. 40, par. 3

(46) How does the Bible teaching of restitution comport with the Evolution theory, and what conclusion must Bible students reach on the subject from the testimony of Acts 3:19-21? p. 40, par. 4

(47) Is there any Scriptural foundation for the claim of some that original sin consisted in sexual intercourse on the part of our first parents? Give a full Scriptural analysis to this question. p. 41, par. 1, 2

(48) How should we regard the suggestions of some that the Scriptures mislead us into thinking of Adam as the first "of the earth, earthy"? What answer shall we give to those who urge a pre-Adamite race of man and who claim to find proofs of their hypothesis in various strata of the earth's surface, some of which they attribute to a period long before Adam's creation? Give Scriptural proof texts in contradiction to this theory and show their consistency with scientific facts. p. 42

(49) State the views of Profs. Stokes, Bennett, Beale, Virchow and Barraude respecting the answer of geologists to the theory that man was developed from the lower orders of animals. p. 43, par. 1

(50) Read to the class an extract from "The Meeting Place of Geology and History," by Sir J. W. Dawson, LL. D., F. R. S.

(51) Prof. Pasteur is recognized as having been a great bacteriologist. Did he favor the Darwinian theory or not? Quote something from him pertinent to the subject. p. 44, par. 1, 2

(52) Quote the views of the Russian savant, Prof. Virchow, respecting the Darwinian theory of man's evolution from lower animal species. p. 44, par. 3

(53) Should we consider the unscriptural theories of Prof.

Darwin and those who follow his suggestions as wise and logical, or otherwise? What proofs can be adduced to prove that humanity four thousand years ago no more had tails than we have—nor different toes and thumbs? p. 45, par. 2

(54) What should be the attitude of the Lord's people in respect to these evolutionists' propositions of our day which are discrediting the Bible in the eyes of the learned? p. 45, par. 3

(55) In view of what we have already seen respecting these creative epochs styled in the Scriptures "days," what can we say of the Sixth Day, which we are now considering? When was its beginning and when its close? What would be the date of its close, counting from the beginning of the ordering of creation—the putting in order of the earth, the time of whose creation is not stated but whose setting in order is being accomplished during the seven great epoch-days? Summarize the matter. p. 45, par. 4

(56) We come now to the examination of the great Seventh Day of the creative period. Does it have an evening and a morning?

(57) What should we expect of this Seventh Epoch-Day as viewed in the light of our findings respecting the six previous epoch-days and what is signified by the statement that Jehovah God rested from his creative work during this Seventh Epoch-Day? p. 46, par. 2, 3

(58) What has our Lord Jesus to do with this Seventh Epoch-Day and the Father's cessation from creative work? Why did the Father rest? Will the Son undertake the completion of the Father's work? If so, why was it thus left to him? Make the entire matter clear. Let all of the class express themselves on this important question and have clearly in mind the matter of its great importance in God's Plan and therefore in the understanding of it. pp. 47, 48

(59) Did this resting on the part of the Great Creator from further creative work and from actively rescuing His creatures from sin and its penalty imply a lack of love on His part? Or how shall we understand it? p. 49, par. 1

(60) What can we know respecting the period in which the Creator rests from His creative work? In other words, according to the Scriptures, how long will this Seventh Epoch-Day last and how do we reach information on the subject? p. 49, par. 2

(61) May we be sure that our Creator's expectations respecting the ultimate outcome of His purposes regarding the earth will be realized? Can we be sure that the Re-

deemer will accomplish all that the Father intended? p. 49, par. 2

(62) Quote some Scriptures showing the ultimate victory of Messiah and the accomplishment of the Divine purpose. p. 49, par. 2; p. 50, par. 1

(63) What grounds have we for assuming that the whole period in which God has been ordering the earth and developing it from the inert, void mass at the beginning down to the Paradisaical condition at the close of the Seventh Day will be in all a period of 49,000 years—seven great days of 7,000 years each? p. 50, par. 2

(64) Give a brief outline of this creative epoch from the Scriptural standpoint. Quote Scriptures applicable to the earliest beginning of the creative power, and other Scriptures showing the glorious consummation at the end of these seven great days. p. 51, par. 1; p. 52, par. 1, 2, 3

(65) Does the first chapter of Genesis conflict with scientific discoveries, or merely with the theories of some scientific gentlemen? Quote the views of Prof. G. F. Wright, D. D., LL. D., on this subject and discuss these. p. 52, par. 5, 6

(66) Is the Genesis account compatible with scientific facts? Do not these facts corroborate the Genesis records rather than conflict with the Divine record? What does Prof. Wright say for himself on this subject and what does he give as the opinion of the great geologist, the late Prof. J. D. Dana of Yale College? p. 52, par. 6

(67) We have seen that the Genesis record does not attempt to explain the creation of the earth as respects its matter that the Genesis account merely relates that there was such a beginning and that the matter was created by God, but tells nothing whatever of the time of its creation, nor concerning how long a period elapsed before the ordering work of the seven epoch-days began. Does this view appeal to others? Read to the class a quotation on the subject. p. 53, par. 1

(68) The Genesis record shows a progressiveness in the matter of bringing forth of vegetable and animal life; in part, perhaps, an evolutionary process. Our contention is merely as respects man's creation—that it was a distinctly separate work and in no sense an evolutionary process. What is the main point and argument of Prof. Darwin and his evolutionary followers? Read to the class what Prof. Wright has to say on this subject. p. 53, par. 2; p. 54; p. 55, par. 1

(69) Let another read Prof. Wright's suggestions as re-

spects the difference between human reason and animal instinct. p. 55, par. 4

(70) Let another read to the class Prof. Wright's comment on man's capacity for religion in contrast with the incapacity of the brute. p. 55, par. 5; p. 56, par. 1, 2

(71) Who discovered the principle of "natural selection"? What does Prof. Wright remark respecting his findings and respecting the disposition of humanity to wear clothing and use tools and respecting his musical capacity, etc., etc.? p. 56, par. 3, to p. 58

STUDY II

THE NEW CREATION

(1) What terms are Scripturally applied to the Church of the Gospel age and its ultimate members? p. 59

(2) Why have these terms not been appreciated by the majority of Christians? p. 59

(3) May we suppose the popular misconstructions of the Divine Word to be intentional? If not, how may we account for them? p. 60, par. 1, first half

(4) What were the "Dark Ages," and why so called? p. 60, par. 1

(5) What has been the difficulty amongst the followers of the Reformers during the past three centuries? p. 60, par. 2, first part

(6) What divinely appointed guides should the Church recognize and follow? p. 61

(7) What assistance should the Church now expect and accept from human instrumentalities? p. 61

(8) Give a resume of previous studies, leading up to our present topic, the New Creation. p. 61, par. 1

(9) Does the creation of various orders of beings signify a dissatisfaction on the part of the Creator? p. 62, 7th line to end of par.

(10) Will there exist jealousies or covetousness among the creations on the several planes of being? p. 62, par. 1

(11) When Jehovah purposed the New Creation, what did He determine respecting those who should constitute its members? p. 63, par. 1, first part

(12) Why are these "New Creatures" not created on the Divine plane, and subsequently tried and tested? Why so separate and distinct from all others? p. 63