

and show which of these ideals our Lord disappointed and why. p. 156, par. 3

(20) What were the Scribes, Pharisees, and rulers of the Jews expecting in Messiah and His reign? and how did our Lord disappoint these expectations? p. 157; p. 158, par. 1

(21) In what respect was our Lord's appearance undesirable and disappointing to those men? p. 158, par. 2

(22) What can we say of the expression, "His visage was so marred"? Is it not out of harmony with what we should expect of a perfect man and what we should expect in the light of various Scriptures referring to our Lord? p. 158, par. 3

(23) Give a better translation of the passage of this prophecy and show its application. p. 159, par. 1, 2

(24) If our Lord was "touched with a feeling of our infirmities," might not this include possible lines of sadness on His face? Explain this fully. p. 159, par. 3

(25) Would our Lord, the Perfect One, suffer more or less from His environment because of His perfection? p. 160, par. 1

(26) How did these outward conditions probably affect our Lord's personal appearance? And would these conditions assist in His appreciating human conditions sympathetically? p. 160, par. 2

(27) Review the questions of this lesson and point out what beauty there is in the expression, "The Chiefest among ten thousand." p. 161, par. 1

STUDY VIII

THE CHANNEL OF THE ATONEMENT

THE HOLY SPIRIT OF GOD

(1) Does the Holy Spirit have an important part in connection with the Reconciliation or At-One-Ment of the Church of God? If so, what is its part? And why could we not without it appreciate the Divine will or understand the "deep things" of God's promises? pp. 163, 164

(2) Will the Holy Spirit be an instrumentality of bless-

ing to the world also during the Millennium? Quote a Scripture in proof of this. p. 163; p. 164, par. 1

(3) What reason can be assigned for the blessing of the world being mentioned by the Prophet in advance of the blessing of the Church, when really other Scriptures show us that the order was reversed? p. 164, foot-note

(4) Quote another Scripture in the New Testament which shows that the Holy Spirit will operate during the Millennium for the blessing and assistance of the world.—Rev. 22:17. p. 165

(5) What doctrine arose in the Church after the death of the Apostles—after the New Testament had been completed—and beclouded the Truth in general and the operations of the Holy Spirit in particular? p. 165, par. 1

(6) Does the word Trinity or Trinitarian occur in the Bible? If not, by what authority are these terms so generally applied as names of doctrines, churches, etc.? Are the Scriptures consistent and harmonious on the subject of the relationship of the Father to the Son and the Holy Spirit, and how? p. 165, par. 2

(7) Is the expression, "These three, the Father, the Son, and the Holy Spirit, one in substance, equal in power and glory," a Scriptural quotation? If not, where is it found? p. 165, par. 2

(8) Explain how three persons could be one person, or how one person could be three persons. And if merely one in kind or substance be meant, and not one in person, where could be the proof of Their equality, since the Father is always mentioned first—mentioned as the God and Father of our Lord and Savior Jesus Christ? p. 166

(9) Give references to the Holy Spirit under sixteen different terms or titles in the New Testament. p. 167. (Mention some terms applied in Scripture to an **opposing spirit**, as signifying in general the **wrong spirit**—the spirit, disposition or power which has its chief exemplification in Satan; the spirit manifesting itself in all who are in harmony with sin and Satan). p. 168, par. 1

(10) Is the term Holy Ghost the same in meaning as Holy Spirit? Why the two translations? Which is preferable? Cite standard authorities. p. 168, par. 2

(11) What authority is there for speaking of the Holy Spirit as a separate person from the Father and the Son—the "third person" of the Trinity? Cite Scriptures showing that it signifies, not a person, but the spirit of a person. p. 169, par. 1

(12) When the pronouns he, whom, him, and his are used in respect to the Holy Spirit, what is the signification? Does this teach or imply personality? p. 170, par. 1, 2

(13) Do other translations use the same terms? Cite some illustrations where the same Greek word is rendered in the feminine and others in which it is rendered in the neuter gender. p. 170, par. 3; pp. 171, 172

(14) What is the meaning of the term Holy Spirit, as used in the Scriptures? What qualities or powers are represented by the term? Give illustrations of the use of the Hebrew word **ruach** and the Greek word **pneuma**. pp. 173, 174

(15) What sense attaches to the word "spirit," when we say that God is a Spirit? p. 174, last par.

(16) What is signified by the statement that "the spirit moved on the face of the waters," in the account of creation? (Gen. 1:2) Was this an intelligent moving? p. 175, par. 1

(17) The Apostle says that "Holy men of old spoke and wrote as they were moved of the Holy Spirit." In what sense did it move them? p. 175, par. 1

(18) Give an illustration of the Spirit of God working in the hearts of cunning craftsmen, and explain the nature of the operation. p. 175, par. 2

(19) When the Lord put His Spirit upon Moses, and subsequently upon the elders of Israel, what did it signify? What was its operation? Is there anything to indicate that it was a person that was distributed amongst them? p. 176, par. 1

(20) Was the Holy Spirit manifested in the same manner before Pentecost as subsequently? Cite some Scriptures in proof of the answer p. 176, par. 2, 3

(21) In what sense was the Holy Spirit granted at Pentecost different from any previous presentation? To whom and for what purpose was it granted? p. 177, par. 1

(22) In what respect does this manifestation differ from the previous manifestation of the Spirit? Give Scriptural citation in proof of answer. p. 177, par. 2; p. 178, par. 1

(23) Does the Holy Spirit as it now operates in the Church always manifest itself in the same manner? Demonstrate the answer from the Scriptures. p. 178, par. 2

(24) Is there a difference between the Holy Spirit and the gifts of the Spirit, and what relationship do they bear

to each other? Give Scriptural quotations proving the answer. p. 179, par. 1

(25) Were the gifts of the Spirit such as would vanish away? Does this signify that the Spirit would cease to operate, or that thereafter it would be differently manifested? p. 179, par. 2

(26) Is there a difference between the gifts of the Spirit, which were miraculous, and the personally developed fruits of the Spirit? Explain the difference with Scriptural references. p. 180, par. 1

(27) What are the fruits of the Spirit, and how do they differ from its gifts? p. 180, par. 2

(28) Explain the different manifestations of the Spirit and the different objects served. p. 181, par. 1

(29) Is the term Spirit of God sometimes used in a similar manner as we use the expression, spirit of man, or mind of man? Give some instances. p. 182

(30) Give three senses in which the term Spirit of God may be understood; also some illustrations. p. 183

(31) The Spirit of God is said to be given sometimes in measure and again without measure. What do these statements imply? Could they be applied to a person or only to the spirit of a person? p. 184, par. 2

(32) Can any but consecrated believers receive the Holy Spirit at all? And how may these increase their measure? p. 185, par. 1

(33) Quote a number of the uses of the word **spirit** and explain, if possible, how these could possibly be used in reference to a person—"spirit of truth," "spirit of the Father," etc. p. 185, par. 186, par. 1

(34) If the Spirit of the Father means another God, how should we understand the words "spirit of the world," "spirit of error," "spirit of Satan," etc? p. 186, par. 2

(35) What is meant by the term spirit of Anti-Christ, and how should we be on guard against it? p. 187, par. 1

(36) Do the holy and unholy influences or spirits at work in the world imply that there is no personal God or no personal Satan? p. 187, par. 2

(37) If it be agreed that the Bible teaches that "God is a Spirit," and that He is holy, hence a Holy Spirit, what distinctions should we properly observe as between this expression and the other one—God's Holy Spirit? p. 188

(38) Who besides the Creator must by His arrangement have the Holy Spirit if they would have His approval? p. 188, par. 1

(39) If Satan is a spirit being, has he also a spirit or disposition? and have his associates, the demons? p. 188, par. 1

(40) What do we know of battlings between these two classes of spirit beings—the “holy” and the “unclean”? Where is the battleground and when did the contest begin? p. 189

(41) Which contestant gains the victory and why? What is the twofold mission of the Spirit of holiness? Explain the entire subject. pp. 190, 191

(42) Why the apparent weakness of the right spirit, and those under its sway? Will it always be thus? What say the Scriptures? p. 192

(43) Does the same principle apply to the individual as well as to the Church? How is this matter generally understood? p. 193, par. 1, 2

(44) What is the right spirit which should be renewed in us? What kind of a consecration secures the begetting of the Holy Spirit? pp. 194, 195

(45) What is it to be spiritually minded? And does this condition now lack perfection, and why? p. 195, par. 2, 3

(46) What is the thought behind the word “holy”? p. 196, par. 1

(47) What shall we think of the “spirit of fear” and the “spirit of error”? and how should we get rid of these? pp. 196, par. 2, 3; 197, par. 1

(48) What do we know of the “spirit of faith”? “the spirit of Truth”? “the spirit of holiness”? pp. 197, 198, 199

(49) Are all mankind dual beings, that is to say, can all be spoken of as having an old mind and a new mind or man? If not, why not? Give the proofs of the answer. p. 199, par. 2

(50) What does the Apostle Paul say regarding the conflict between the flesh and the spirit in those who have been Spirit-begotten? p. 200

(51) How are the spirit-begotten children of God taught of God through the Spirit? Give illustrations. p. 201

(52) How may the Spirit-begotten ones know things which the natural man cannot appreciate, and why? p. 202

(53) Why is the Holy Spirit styled the Comforter? Give

illustrations of the operation of the Holy Spirit. p. 203

(54) Does anything connected with the Scriptural use of the term "Holy Spirit," either directly or indirectly imply another God or that a number of Gods is necessary to the work being done or to be done? p. 204, par. 1

(55) Does the fact that the personal pronoun *he* is used in referring to the Holy Spirit imply personality? Explain the matter. p. 204, par. 2

(56) Through what agency does God supply the Holy Spirit, the holy disposition? And why is it called the Spirit of Truth? p. 204, par. 3

(57) What thought is connected with the expression, "Be ye filled with the Spirit"? And is the filling instantaneous or how is it? p. 205, par. 1

(58) If "filled" with the Spirit, is a further filling possible? and why? and how? p. 205, par. 1

(59) Is knowledge essential to the filling with the Spirit? Does knowledge always result in a filling with the Spirit? What rules operate in this matter? p. 205, par. 2

(60) Is the "Spirit of the Truth" one of the "gifts of the Spirit"? Is it one of the "fruits of the Spirit"? p. 205, par. 3

(61) Show how these matters are illustrated by the Vine. p. 206, par. 1

(62) Explain the difference between the "fruits" and the "gifts" of the Holy Spirit. p. 206, par. 2

(63) Enumerate some of the "gifts of the Spirit" and some of the "fruits of the Spirit." Show why and how these matters are as they are. pp. 207, 208

STUDY IX

THE BAPTISM, WITNESS AND SEAL OF THE SPIRIT OF AT-ONE-MENT

(1) What particular thought is marked by "The Day of Pentecost"? p. 209

(2) Why is the blessing of the Holy Spirit called a "spirit of adoption"? Who are adopted? And why? p. 210