

BEREAN QUESTIONS
—ON—
SCRIPTURE STUDIES

SERIES V

STUDY I

THE FACT AND PHILOSOPHY

—OF—

THE ATONEMENT

(1) Is it because Justice and Love are the basis of the Divine government that Atonement for man's sin is made the foundation of the Christian religion? Or what does differentiate the religion of the Bible from all other religions? p. 15

(2) Do Christian believers generally understand this or appreciate the philosophy of the Atonement set forth in the Bible? If not, why not? What is their disadvantage, and what should they do to put on this part of the armor of God, to be ready for the testings of "this evil day?" p. 15

(3) State the so-called "orthodox" view of the Atonement. p. 16

(4) State the unorthodox but growingly popular view of the subject. p. 16

State the Bible's teaching on this subject and quote the Scriptures supporting same under the following divisions of the subject:

(5) Did man fall into sin so as to need an Atonement for his sin? What Scriptures prove this? p. 17, par. 2

(6) Was it right on God's part to condemn Adam and to allow the death penalty to follow and to involve all of Adam's race? p. 17, par. 3

(7) What provision did God's love make for mankind? p. 17. par. 4

(8) Was not the providing of a ransom all that was necessary? What more could God do? p. 17, par. 5

(9) What prevented our Lord Jesus from uplifting our race without redeeming it by His death? p. 18, par. 1

(10) If the sins of the past had all been canceled would further work for man be necessary? What? p. 18, par. 2

(11) What has Satan had to do with the fallen race? And how does this affect its future? And does he even now hinder the blessing from reaching the masses? p. 18, par. 3

(12) Was God's provision of Atonement merely for the few who now hear of and accept it? Support your reply with Scripture quotations. p. 19, par. 1

(13) What is the Divine order for extending the blessings of the Atonement to every creature? p. 19, par. 2

(14) Do any now enjoy the blessings of the Atonement? Who? Why do not all share this blessing now? p. 19, par. 3

(15) Will not present hindrances always prevent the majority of the race from sharing the benefits of the great Sin-Atonement? If not, why not? p. 19, par. 4

(16) Is there more than one phase of Atonement? If so, state the other phase and show the harmony between these as one Atonement work. p. 20, par. 1

(17) What will be the final result of this Atonement work, which God has purposed and has begun? p. 20, par. 2

(18) Is the Bible doctrine of Atonement for man's sin and his reconciliation to God in accord with the modern theory of Evolution? p. 20, par. 3

(19) The Bible teaches a fall of man from Divine fellowship. Can the Evolution theory be harmonized with this? p. 21, par. 1

(20) Would it have been justifiable on God's part to punish mankind for evolving, if that was the law of his organism? p. 21, par. 1

(21) Could Justice have demanded a ransom or any sacrifice, had Adam not been intelligent and a transgressor and justly under the sentence of death? p. 21, par. 1

(22) Is the belief or disbelief of Evolution optional with Christian believers? Or is it so radically opposed to the Divine revelation that to accept 'he one intelligently must mean the repudiation of the other? p. 21, par. 2

(23) Are Christians generally aware of this conflict and of the importance to themselves of a correct faith? Or are

they generally so overcharged with the cares of this life that they are not worthy to be counted of the "Very Elect," and are intended to be sifted out by the "strong delusions" which are to make the close of this Age "perilous"? p. 22, par. 1

(24) Do the Scriptures teach that God created Adam in the image of God or in the image and likeness of a chimpanzee? p. 22, par. 1

(25) Do the Scriptures teach that Adam's perfection implied a perfection of knowledge—that he knew everything? Or, merely that he had a perfect organism and sufficient knowledge for the tests of obedience imposed? Was Adam deceived into sin? p. 22, par. 1

(26) What has uniformly been God's method for revealing knowledge in the past—to Abraham and others? p. 22, par. 1

(27) Do the angels of heaven have all knowledge? Matt. 24:36

(28) Will the saints ever know perfectly—"know as they are known"? Will that which is perfect in knowledge ever be our portion? I Cor. 13:10, 12

(29) What penalty was pronounced on Adam and shared by his posterity? p. 22, par. 2. Rom. 5:12

(30) What does salvation from sin and its death penalty imply? p. 22, par. 2

(31) What was predicted as respected Messiah and His work? p. 22, par. 2

(32) How would the Evolution theory agree with St. Peter's declaration respecting coming glorious years, or "times of restitution"? p. 23, par. 1, 2

(33) To what three important matters, past, and future, do the Scriptures point us, in explanation of sin, redemption and salvation? p. 24, par. 1

(34) When did sin enter the world, or was it always here? p. 24, par. 2

(35) Is it correct or incorrect for us to speak of the world as "children of wrath," and why? Rom. 5:8, 9; Eph. 2:3

(36) Is it correct or incorrect for us to speak of "the Fatherhood of God" to all humanity and of the "brotherhood of all mankind"? John 8:44

(37) If the relationship of sons of God belongs only to believers, and if such are "brethren" in the true sense, who

is "our neighbor," if we are to do "good unto all men as we have opportunity, especially to the household of faith"? Gal. 6:10

(38) Has reconciliation, or at-one-ment, yet been completed between God and any of Adam's race? p. 25, par. 1

(39) What evidences have we that such a reconciliation will ultimately reach beyond the Church of this Age to the race in general? p. 25, par. 1, 2

(40) Do the Scriptures teach that the Church is so separate from the world that her hopes and ambitions spiritual are not discerned? p. 26, par. 1. Matt. 11:27; John 15:15; I Cor. 2:11; I John 3:1

(41) What are the "earnest expectations" of humanity, and when will these be more than realized? p. 26, par. 1. Rom. 8:19-23

(42) What great promise did the Lord make, prior to the First Advent of our Lord Jesus, in which are included all the hopes for the Church and the world and which was subsequently elaborated by our Lord and His Apostles? p. 26, par. 1

(43) Since "condemnation passed upon all men, because all are sinners," and since God changeth not, what grounds have we for faith or hope as respects the salvation of Adam and his race? p. 26, par. 2

(44) What difference is there between the Little Flock and the world as respects God's love and its redemption from the curse—the death penalty? p. 26, par. 2

(45) What inference may properly be drawn from the fact that the Church is referred to as a "first-fruits"? James 1:18; Rev. 14:4

(46) Are there two parts to the work of Atonement? If so, name them and describe their operation. p. 27, par. 1

(47) Are the members of the Little Flock included in the first part of the Atonement work—the reconciliation for iniquity?

(48) Will the Little Flock share with the world in its experiences under the New Covenant? Or will this class be counted "not of the world," but chosen-out ones for association with their Redeemer, as members of the Body of the great Mediator between God and mankind in general? Z. '07, page 7

(49) Does the invitation to the Church to follow the Lord in sacrifice, to drink of His cup of the New Covenant,

signify the privilege of joining with our Lord in providing the blood (sacrifice) wherewith the New Covenant will by and by be sealed?

(50) If by nature "we were children of wrath even as others," whence and how does this privilege come to us? "Who hath made us to differ"? and how were we made acceptable as joint-sacrificers with Christ? p. 28, par. 1. Rom. 12:1; I Cor. 4:7; Eph. 2:3

(51) Will the world's justification be instantly or gradually effected? and how? and when? p. 29, par. 1

(52) How long a time will the mediations of the New Covenant God-ward require? And how long man-ward? p. 29, par. 2

(53) When did our Lord Jesus become the Head of the world's Mediator? At His birth, or at His baptism, or at His resurrection? I Tim. 2:5, 6

(54) When was it that our Lord "gave Himself a ransom"? Was it at His consecration? And did He fulfil the giving at Calvary?

(55) When do we join our Lord as members of "His Body"? At birth, at justification, at consecration and receiving of the Spirit, or in the resurrection?

(56) Does "His Resurrection" begin when the Lord accepts our consecration? And is it finished when we experience our final "change"? Phil. 3:7-11

(57) Will the Mediatorial work of Messiah (His Millennial reign) ever have an end? When? Why? What will by that time have been accomplished? Why will it not be prolonged? p. 30, par. 1, 2

(58) Accepting Abraham as typifying God, and Isaac as typifying The Christ, and the three wives of Abraham (Sarah, Hagar, and Keturah) as typifying the three great Covenants between God and all from the human family who shall eventually become blest with the full liberty of the sons of God, which represented the "Law Covenant"? which the "New Covenant"? and which the original or "Abrahamic Covenant"? Gal. 4:22-31; Jer. 31:31-34

(59) Is there room for doubt as to which were the children of Agar or Hagar, the people under the Law Covenant?

(60) Is there room for doubt as to which are the children of Sarah, "the Seed of Abraham according to promise," or children of God under the Original Covenant or Abrahamic Covenant? Gal. 3:16, 17, 4:28; Heb. 13:20; 11:27; Jas. 2:21

(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-