

STUDY VII
THE PERMISSION OF EVIL AND ITS RELATION TO GOD'S PLAN

- (1) What is the definition of evil? Page 117, par. 1.
- (2) What are some of the most frequent and difficult questions which present themselves to the inquiring mind with respect to the subject of evil? Page 117, par. 2.
- (3) Since Jehovah is omnipotent, what must be the reasonable conclusion in view of the fact that He has not prevented the entrance of sin into the world? Page 117, par. 3 to top of page 118.
- (4) What was the divine purpose which would have been defeated had God interfered to prevent the full accomplishment of Satan's base designs? Page 118.
- (5) Since the Scriptures declare that all things were created for the Lord's pleasure, does His permitting evil imply that He approves it, or is in league with it? Page 118, par. 1.
- (6) Define right and wrong principles, respectively, with their results when put into action. Page 118, par. 2.
- (7) What is the moral sense in man, and what is its function? Do the lower animals possess this moral sense, or conscience? Page 119, par. 1.
- (8) Had Jehovah created man without the ability to discern between right and wrong, or with power to do right only, what would have been his condition? Page 119, par. 2.
- (9) What was the experience of Adam and Eve with respect to the knowledge of good and evil, and how does the experience of their posterity differ? Page 120, par. 1, 2.
- (10) What were the most important elements of Adam's likeness to his Creator? Page 120, par. 3.
- (11) Why did not Jehovah give Adam some vivid impression of the results of sin instead of permitting him to suffer the actual experiences of evil? Page 121, par. 1.
- (12) How long have the principles of right and wrong existed? And which principle alone will forever continue to be active? Page 121, par. 2.
- (13) What are the four ways of knowing things? And why might not Adam have known good and evil by intuition or observation? Page 121, par. 3.

- (14) In which of these four ways has mankind been gaining knowledge? Page 122, par. 1.
- (15) How had Adam already received a knowledge of evil before his transgression? Page 122, par. 2.
- (16) How do the Scriptures describe the temptation and fall of our first parents? And why did the serpent approach Eve instead of Adam? Page 122, par. 3.
- (17) What was the severity of the temptation which led to Adam's transgression? And why was he more culpable than Eve? Page 123, par. 1.
- (18) How will Jehovah's permission of evil ultimately result in good? Page 124, par. 1, first 19 lines.
- (19) Does the fact that God has permitted sin prove that He is the author of sin? What two Ransom-denying theories have resulted from this erroneous charge against the Almighty? And how does such reasoning ignore man's noblest quality? Page 124, par. 1, 19th line to end of paragraph.
- (20) What two texts of Scripture are used to support the theory that God is the author of sin? What is the distinction between sin and evil? Page 124, footnote.
- (21) Although God has absolute power to force man into sin or righteousness, why would such a course be a moral impossibility? Page 126, par. 1, first 11 lines.
- (22) What was the difference between the method by which God offered to teach man the knowledge of sin and death and the method chosen by our first parents? And how did Jehovah's foreknowledge of what man would do operate in the latter's favor? Page 126, par. 1, 11th line to end of paragraph.
- (23) Was the severity of the penalty an evidence of hatred or malice on God's part? Why would it be impossible for God to continue the existence of evil doers everlastingly? Page 127, par. 1.
- (24) Why have Adam's posterity suffered no injustice in not having had offered to each of them an individual trial? Page 127, par. 2.
- (25) When our race was placed on trial representatively in Adam, what was the alternative? Was it eternal torment? Page 127, par. 3.

- (26) Is eternal torment for the sinner anywhere even suggested in the Old Testament? And what portions of the New Testament are so misconstrued as to seem to teach this doctrine? Page 128, par. 1.
- (27) Will the condemnation of the world in Adam and their subsequent opportunity and trial for life be more or less favorable than that of Adam? Page 128, .,par. 2.
- (28) Briefly, what is the philosophy of the Divine Plan of redemption through the Ransom-price given by Jesus? (1 Cor. 15:22.) Page 128. par. 3.
- (29) What is God's arrangement by which all men shall sooner or later be restored to the position enjoyed by Adam before he fell? Page 129, par. 1 to last sentence on page.
- (30) As each one (in this age or the next) becomes fully aware of the Ransom-price given by Christ, and of his subsequent privileges, what is his position, and what will be required of him? Page 130, top.
- (31) Would not this mean a second chance for some of the race to gain everlasting life? Page 130, par. 1.
- (32) What is the special advantage of the divine arrangement? Why not give mankind an individual trial now? Is it probable that any would be found perfectly obedient? Page 131, par. 1 to page 132, 7th line.
- (33) Suppose that under an individual trial, one half of the race would prove worthy of life, what would probably be their experience? Page 132.
- (34) What hope would there be for the other one half that would go into death as a result of their willful sin? Page 132, par. 1.
- (35) Why is Jehovah's plan much wiser than the foregoing suggestion? Page 132, par. 2, 3.
- (36) What is the chief objection to a separate trial for each individual at first? Page 133, par. 1, 2.
- (37) How would such an individual trial have affected the divine plan for the selection of the church? Page 133, par. 3.
- (38) How do those who fully appreciate this feature of God's plan, viz., the condemnation of all in one representative, find in it the solution of many perplexities? Page 134, par. 1.

(39) What blessings will eventually result through the permission of evil? And how will the wisdom, justice, love and power of the divine character be more fully manifested through this method than through any other conceivable by the finite mind? Page 135, par. 1, 2.

(40) What purpose has the permission of sin and its concomitant evils served in the discipline and development of the church? Page 135, par. 3.

(41) What is the expression of the Divine Law which must eventually govern all of God's intelligent creatures? And how will the permission of evil be ultimately regarded by all creatures in heaven and on earth? Page 136, par 1.