

# Berean Questions

On

Studies in the Scriptures

And

Tabernacle Shadows  
of the Better Sacrifices

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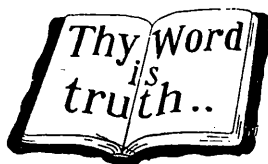
*“Study to show thyself approved unto God,  
a workman that needeth not to be ashamed,  
rightly dividing the Word of Truth”.*

**II Timothy 2:15**

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# BEREAN QUESTIONS

## THE DIVINE PLAN OF THE AGES



**“Study to show thyself approved unto God,  
a workman that needeth not to be ashamed,  
rightly dividing the Word of truth.”**

**—II Timothy 2:15**

**BEREAN QUESTIONS**  
**ON**  
**SCRIPTURE STUDIES**  
**SERIES I**

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**STUDY I**

**EARTH'S NIGHT OF SIN TO TERMINATE  
IN A MORNING OF JOY**

(1) What thought does "the Divine Plan of the Ages" suggest to our minds? And why is the period in which sin is permitted called "a dark night," and when will "the morning" be ushered in? Page 9.

(2) What seems to be the almost instinctive longing of the whole creation? And how do these indefinite hopes and longings approximate the Creator's gracious provision for mankind? Page 10, par. 1.

(3) Why is it now possible to understand the Divine Plan as it was not possible in past ages? Page 10, par. 2.

(4) What is the foundation of all true religion? Page 10, par. 3

(5) Should we expect the divinely provided foundation for our faith to be harmonious with reason and justice? And what should be our object as truth-seekers? Page 11, par. 1.

(6) As inquirers, what two methods are open to us? Eph. 4:11-16. Page 11, par. 2.

(7) What is a common failing of the present and of all times with respect to accepting certain doctrines, and what should be the test of all religious teaching and teachers? Page 12, par. 1.

(8) What is the method of Bible study pursued in our textbook, "The Plan of the Ages"? And why is careful and orderly study of this work essential to a thorough understanding of "Present Truth"? Page 12, par. 3.

(9) What is the object of the prophecies contained in the Scriptures? Page 13, par. 1.

(10) Judging from conditions in the world today, what must be the conclusion reached by any thoughtful observer in ignorance of the Divine Plan? Page 14, par. 1.

(11) What is the religious condition of the world as shown in the Missionary Diagram? Page 14, par. 2 to page 17, par. 1.

(12) What do the various creeds of "Orthodoxy" teach with respect to these billions of heathen? Page 17, par. 2, 3.

(13) How has the Word of God, through the Prophet Isaiah, foretold this very condition of affairs and its remedy? Page 18, par. 1.

(14) Have the continued darkness and misery of the world been a mystery to worldly men as well as to the church? Page 18, par. 2 to page 20, par. 1.

(15) While "darkness covers the earth, and gross darkness the people," what class among men is privileged to walk in the light of truth? Page 20, par. 2.

(16) Why are many still sitting in darkness when they might walk in the light? Page 21, par. 1.

(17) How will the Spirit of God guide the church into the truth? Page 21, par. 2.

(18) What Scriptural assurance have we that even the world shall not always remain in darkness? Page 21, par. 3.

(19) What was the nature of the divine promises in past Ages, and how has the "path of the just" been progressive with respect to knowledge? Page 21, par. 4.

(20) What was the special light brought by our Lord Jesus at His first advent? Page 22, par. 1.

(21) After the apostles fell asleep, what was the experience of the majority of the church? And what made the development of Papacy possible? Page 22, par. 2.

(22) What was the nature of the Reformation movement, and why have Protestants made so little



progress since the days of the Reformers? Page 23, par. 1.

(23) What do we understand by the term "dispensational truths"? And what has given rise to the proverb, "The Bible is a fiddle upon which any tune can be played"? Page 24, par. 1, 2; page 25, par. 1.

(24) What is the great importance of **walking** in the light? And how do the Scriptures contrast **walking** with **sitting** or **standing**? Page 25, par. 2.

(25) If we believe that perfection of knowledge is not a thing of the past but of the future, why do we go back to the words of the apostles and prophets for all our knowledge of the present and the future? Page 25, par. 3.

(26) Although the Lord promised that the Church should be guided into all Truth, in what manner evidently was the Truth to be unfolded? Page 26, par. 1.

(27) What was the special value of the Apostle Paul's visions and revelations, since he was not permitted to make them known either to other apostles or to the church in general? Page 27, par. 1.

(28) How does the book of Revelation corroborate the foregoing statements? Page 27, par. 2.

(29) What was the promise of Rev. 1:3, and how has it been fulfilled? Page 27, par. 3.

## STUDY II

### THE EXISTENCE OF A SUPREME, INTELLIGENT CREATOR ESTABLISHED

(1) What evidence, aside from the Bible, examined in the light of reason, proves the existence of an intelligent, personal Creator? Page 29, par. 1, 2.

(2) What is the theory of some who deny the existence of a personal God? Page 30, par. 1.

(3) What facts in nature are the strongest evidence against the theory of Evolution? Page 30, par. 2; page 31, par. 1.

(4) What is one theory of the Creation (except-

ing man) to which no serious objection can be offered? Page 31, par. 2, 3.

(5) In view of the foregoing, what is our reasonable conclusion as to the existence of an intelligent Creator? Page 32, par. 1.

(6) Realizing the existence of such a mighty being, how does reason allay any dread of His omnipotent strength? Page 32, par. 2.

(7) What should we expect of such an all-wise, all-mighty, all-loving Creator? Page 33, par. 1, 2.

(8) Is it not most reasonable to expect such a God to give His creatures, made in His own image, some revelation of Himself and His purposes? Page 33, par. 3.

(9) Had divine wisdom deemed it inexpedient to give mankind any knowledge of His future destiny, what course would Justice, Love and Power have dictated as respects God's dealings with men? Page 34, par. 1, first half.

(10) What is the reasonable conclusion regarding earthquakes, cyclones, and other minor irregularities in this earth, when we consider the general harmony and order of the rest of creation? Page 34, par. 1, last half.

(11) What book claims to be this revelation from God to man, and what should we expect of it? Page 35, par. 1.

### STUDY III

#### THE BIBLE AS A DIVINE REVELATION VIEWED IN THE LIGHT OF REASON

(1) What is the influence of the Bible, as recognized by its enemies? And what injury has the grand old Book often suffered at the hands of its staunchest friends? Page 37, par. 1.

(2) What is the claim of the Bible? Page 37, par. 2.

(3) How old is the Bible, and what do the facts of its remarkable preservation indicate? Page 38, par. 1.

(4) What is the moral influence of the Bible, and how must it be used by those who would enjoy its richest treasures? Page 38, par. 2.

(5) Who is the most prominent character constantly referred to throughout the Bible? Page 39, par. 1.

(6) What does the existence of any book imply? And what motives only could be reasonably attributed to the writers of the New Testament? Page 39, par. 2.; page 40, par. 1.

(7) What was the character of the writers of the Old Testament? And what does the straightforwardness of the Bible indicate? Page 41, par. 1.

(8) Having conceded that the Bible was written by men whose motives were apparently pure, what would logically be the next step in our examination of the Bible? Page 41, par. 2.

(9) Would it require a special revelation to simply narrate the facts contained in the first five books of the New Testament and several of the Old Testament? Upon what does the credibility of such writings depend? Page 41, par. 3.

(10) Does it in any way invalidate the credibility of certain portions of the Hebrew Scriptures to say that they were simply truthful records of events of the period in which the writers lived? And what was the evident importance of carefully recording certain facts of history considered indelicate at the present time? Page 42, par. 1.

(11) While there are other portions of the Scriptures similar in character, can it be said that the Bible anywhere countenances impurity? Page 43, par. 1.

## THE BOOKS OF MOSES

### AND THE LAWS THEREIN PROMULGATED

(12) What are the "Books of Moses," and what proofs have we that they were or were not written by Moses? Page 43, par. 2.

(13) How does the Genesis account of creation

compare with that of other nations, and what is the reasonable conclusion respecting Moses as its author? Page 44, par. 1.

(14) What can be said in general about the Laws of Moses? Page 44, par. 2.

(15) What is the "Decalogue"? For what purpose were the Ten Commandments given, and how were they epitomized by Jesus? Page 45, par. 1.

(16) What were the peculiarities of the government established by Moses? Did this arrangement give opportunity for the priesthood to impose upon the people? Page 45, par. 2.

(17) Who was the chief one in authority under this government? Was Israel's government a democracy or a theocracy? Page 46, par. 1.

(18) How did Moses' example in conducting the government tend to cultivate in the people the spirit of liberty? Page 47, par. 1.

(19) Give a concise definition of Israel's government. How long did it last, and under what conditions was it changed into a kingdom? Page 48, par. 1.

(20) Explain the custom of the tribal division in Israel. Page 48, par. 2.

(21) What were the instructions given to the civil rulers under this government? Page 49, par. 1, 2.

(22) Did the Laws of Moses favor the rich to the disadvantage of the poor? What was the provision of the Jubilee Year? Page 49, par. 3.

(23) What safeguards were provided to prevent tampering with the rights of the people? And what was the duty of the priests towards the poor and unlearned? Page 50, par. 1.

(24) What provision for the rights of foreigners and enemies was made by the Mosaic Law? Page 50, par. 2 to 5.

(25) Were even the dumb animals neglected by the laws of Moses? Page 51, par. 1.

(26) Was the position of the priesthood a specially favored one in Israel? How were the Levites supported? Page 51, par. 2, 3; page 52, par. 1.

(27) Do any of the foregoing arrangements savor of priestcraft? Page 52, par. 2.

(28) Was there any special provision for reverencing the priesthood? How does this peculiarity contrast with the laws respecting other classes of persons? Page 52, par. 3.

(29) What can be said of the sanitary arrangements of the Mosaic Law? Page 53, par. 1.

(30) What is the only reasonable conclusion respecting Moses' claim to have received these laws from God Himself? Page 53, par. 2.

### THE PROPHETS OF THE BIBLE

(31) Were the prophets of the Bible from the priestly class? What was the burden of their messages? And what does the term **prophet** signify? Page 54, par. 1; page 55, par. 1.

(32) What were the characteristics of the class of prophets specially commissioned by the Lord? Page 55, par. 2, 3.

(33) If we find a common bond of union between the Law and the prophets and the New Testament writers, what must be our conclusion respecting their claims? Page 56, par. 1.

(34) Explain how this one plan, spirit, aim and purpose pervades the entire Bible. Page 56, par. 2.

(35) Is the Bible **merely** a collection of moral precepts, wise maxims and words of comfort? Page 57, par. 1.

(36) How is the teaching of Genesis respecting the trial, condemnation and ultimate redemption of the human race elaborated throughout the prophetic writings of the Old Testament? Quote from memory various prophecies regarding the Redeemer. Page 57, par. 2.

(37) What was the work of the New Testament writers as respects the Plan of Redemption? Page 58, par. 1.

(38) What was the double teaching of Moses in the

Law respecting a sacrifice and a blessing to follow? Page 58, par. 2.

(39) What was the claim of the New Testament writers respecting their ability to realize the fulfilment of the Old Testament prophecies? Page 59, par. 1, 2.

(40) What is the glorious theme of all the prophets? Page 59, par. 3.

(41) How has this hope of the Kingdom affected the faithful people of God? Page 59, par. 4.

(42) What is the special doctrine of the Bible found nowhere else, and in opposition to the theory of all the heathen religions? Page 60, par. 1.

(43) While composed of many parts, a harmonious whole, are there any useless or unnecessary features in the Bible? What would be the result of eliminating or discrediting the **miracles**, a popular proceeding at the present time? Mention the miracles of the Old Testament referred to by our Lord and the writers of the New Testament. Page 60, par. 2.

(44) How do these miracles find their parallels in our everyday experiences and are thus made to appear not unreasonable? Page 62, par. 1.

(45) Give a resumé of the steps which lead us to conclude that the Bible is a divinely inspired revelation, and not the mere device of ordinary men. Page 62, par. 2; Page 63, par. 1.

## STUDY IV

### EPOCHS AND DISPENSATIONS MARKED IN THE DEVELOPMENT OF THE DIVINE PLAN

(1) Why do many in their ignorance now misjudge the great Jehovah's character and work? Page 65, par. 1.

(2) However mysterious or haphazard God's dealings may appear to men, what is the declaration of His Word respecting the definiteness of His purposes? Page 65, par. 2.

(3) Inquiring of our Father's Word, what do we learn regarding the periods of time into which God's Plan is divided? Page 66, par. 1.

(4) Briefly, what do these three great epochs represent, and how are they designated? Page 66, par. 2 to page 67, par. 2.

(5) What were the distinctive features of the first and second periods respectively? And what is to be the character of the third? Page 67, par. 3.

(6) Why is the present dispensation called an "evil world," and the third one a "world wherein dwelleth righteousness"? Page 67, par. 4.

(7) What is the special reason why the future dispensation is to be so markedly different from the present one? Page 67, par. 5.

(8) Why cannot Christ's Kingdom now control the earth? Quote Scriptures on this point. Page 68, par. 1, 2.

(9) What is the Scriptural usage of the word "world"? Does the "end of the world" signify the destruction of the physical earth? How are the terms, "heavens" and "earth" used in Scripture? When and how did the first heavens and earth come to an end? When and under what conditions will the present heavens and earth pass away? Page 69.

(10) What did St. Paul mean when he declared he was caught away to the "third heaven"? And what were doubtless the things which he saw but was not permitted to reveal? Page 70, par. 1.

### AGES OR DISPENSATIONS

(11) What is the distinction between an age and a dispensation? Was the first world or dispensation subdivided into ages? And what did this "world" manifest? Page 70, par. 2, 3.

(12) Into how many ages is this present dispensation subdivided? Page 71, par. 1.

(13) What ages compose "the world to come"? Page 71, par. 2.

(14) How is the first age in "the world that now is"

designated? Why so called. And when did it end? Page 71, par. 3, first eight lines.

(15) What was the next age? When did it begin, how long did it continue, and what were its characteristics? Page 71, eighth line to end of paragraph.

(16) What age began at Jesus' death, and what are its characteristics? Page 72, par. 1.

(17) When and how will the Gospel age end? Page 73, par. 1.

(18) What does the word **Millennium** mean, and how is it Scripturally applied? Page 73, par. 2.

(19) Where is the expression, "Plan of the Ages," found in Scripture? (See Eph. 3:11, Diaglott.)

(20) What is the chief characteristic of the Divine Plan, and what is the object of the various "ages"? Page 73, par. 3.

(21) Give an illustration showing why Jehovah's works appear to the uninstructed mind like confusion and failure. Page 74, par. 1.

(22) What must be remembered with respect to these various ages, if we would "rightly divide the Word of truth"? Page 74, par. 2, 3.

(23) What is a very common error with respect to God's Kingdom being established and now ruling in the earth? Page 75, par. 1.

(24) How has the poet Cowper beautifully described "the stately steppings of our God" in ages past? Page 75, par. 2.

## STUDY V

### THE MYSTERY HID FROM AGES AND FROM GENERATIONS, BUT NOW MADE MANIFEST TO HIS SAINTS

(1) During the long period of suffering under the curse of sin and death, has mankind never received from God any expression of His purpose to restore and bless the condemned race? Page 77, par. 1.

(2) What was the first faint ray of hope that shone in Eden? Page 77, par. 2.



(3) How long until a further ray of light was sent to Abraham? And unto whom was the promise to Abraham subsequently "confirmed"? Page 77, par. 3.

(4) What was the expectation of the Twelve Tribes of Israel at the time of Jacob's death, and their disappointment? Page 78, par. 1.

(5) Who was the great deliverer sent of God to revive the hope of His chosen people? And what further insight into God's Plan was revealed by him? Page 78, par. 2 to page 79, top.

(6) Who was Moses' successor, and what did he accomplish? Page 79, top.

(7) Under what conditions did the nation of Israel seem about to realize the consummation of their hopes? And how was their hope again deferred? Page 79, par. 1.

(8) What was the expectation of all Israel at the time Jesus was born? Why did they not receive Him as their long-promised Messiah? Page 79, par. 2, first 17 lines.

(9) What was the effect of Jesus' unexpected death upon His followers? Page 79, par. 2, last sentence, to end of paragraph.

(10) What was the attitude of Jesus' disciples after His ascension? Page 80, par. 1.

(11) When did the disciples begin more clearly to comprehend the divine purposes? Page 80, par. 2.

(12) What light was thrown upon the work of the Gospel age by the Apostle James in Acts 15? Page 81, par. 1.

(13) What is the great "Mystery hid from ages and from generations," declared by the Apostle Paul? (Col. 1:27) Page 81, par. 2.

(14) What does "Christ in you" signify? Page 81, par. 3; Page 82, par 1.

(15) How has the apostle guarded the church against any presumptuous claims? Page 82, par. 2.

(16) Explain how the figure of the pyramid beautifully illustrates the oneness of the Lord and His church as an anointed company. Page 82, par. 3, 4.

(17) Who is the **Chief Corner-stone** in this building of God? Page 83, par. 1.

(18) What thoughts are suggested by the reference to the members of Christ's body as "living stones"? Page 83, par. 2.

(19) What is the "high calling," and why is it called a **mystery**? Page 84, par. 1.

(20) How does the Apostle Paul in Galatians 3 and 4 open up this entire mystery? Page 84, par. 2.

(21) What was evidently the necessity for keeping this mystery so long hidden? Page 85, par. 1.

(22) Why is the peculiar course in which the "little flock" has been called to walk a **mystery** to the world? Page 85, par. 2; page 86, par. 1.

(23) Will the divine purposes always remain shrouded in **mystery**? Page 86, par. 2.

(24) How will the world of mankind during the Millennial age be brought to an understanding of the promises of God, which are now appreciated only by the Lord's servants and handmaids? Page 86, par. 3; page 87, par. 1.

(25) What are the two senses in which the "**Mystery of God**" is used, and when will it be "finished"? Page 87, par. 2; top of page 88.

(26) What does the greatness of this **Mystery**, so long kept secret, suggest respecting the work to follow its completion? Page 88.

## STUDY VI

### OUR LORD'S RETURN—ITS OBJECT, THE RESTITUTION OF ALL THINGS

(1) Upon what Scriptures is based the church's hope of her Lord's second personal coming? Page 89, par. 1, 2.

(2) What is the Scriptural proof that the outpouring of the Holy Spirit at Pentecost, or the destruction of Jerusalem, was not the fulfilment of Christ's promised return? Page 89, par. 3.

(3) How do the Scriptures contradict the popular thought that the conversion of sinners is a part of the second coming of the Lord? Page 90, par. 1, 2.

(4) What is the claim of post-millennialists regarding the time and conditions of the second advent? Page 90, par. 3.

(5) Do the Scriptures favor this view, or the opposite one, viz., that Christ must come before the conversion of the world? Page 91, par. 1.

(6) Quote one of the texts chiefly relied upon by post-millennialists, and show why this text does not support their claim. Page 91, par. 2.

(7) What is the main object of the Gospel age? Page 92, par. 1.

(8) What is the other text specially quoted by post-millennialists in support of their theory? What is the proper interpretation of this text? Page 92, par. 2.

(9) What is the object of the first and second advents, respectively, and how are they logically related to the Divine Plan? Page 93, par. 1.

(10) Could not the restoration and blessing of the world have immediately followed the giving of the ransom-price? Page 93, par. 2.

(11) What is the object of the long period intervening between the first and second advents? Had not Jehovah purposed the selection of the church, at what time would the first advent have occurred? Page 94, par. 1, 2.

(12) What does the Apostle Peter teach respecting the object and conditions of the second advent? And what is, therefore, the logical conclusion respecting the mission of the church in this age? Page 94, par. 3.

(13) Is it reasonable to believe that God has been trying for 6,000 years to convert the world, and has failed? What is the position of the leading sects as respects this proposition, and what is the Scriptural assurance? Page 95, par. 1, 2.

(14) What are the two main lines of thought respecting God's purposes, which have divided Chris-

tians for centuries? Do both have Scriptural support, and if so, what should we conclude? And how only can these opposing doctrines be reconciled? Page 96, par. 1.

(15) What is the nature of the Election taught in the Scriptures? Page 96, par. 2.

(16) Briefly, what does the Bible teach concerning Free Grace? Page 96, par. 3.

(17) How was the doctrine of Election illustrated by God's dealings with Abraham and the nation of Israel? Page 97, par. 1, 2.

(18) How has God's Election operated during the Gospel age? Page 97, par. 3.

(19) What is necessary before the promised "Seed" can bruise the serpent's head and bless all the families of the earth? Page 98, par. 1.

(20) Does the church's mission end with the Gospel age? Page 98, par. 2.

(21) Do the Scriptures hold forth any hope of Millennial blessings for those who are in their graves? Page 99, par. 1.

(22) What is the estimated number of human beings who have lived on the earth during the past 6,000 years? And how many of these could reasonably have been saints of God? Page 99, par. 2.

(23) What queries with respect to this vast multitude must arise in the mind of every thoughtful person? Page 99, par. 3.

(24) What reply does **Atheism** make to these questions? Page 100, par. 2.

(25) What does **Calvinism** answer? Page 100, par. 3.

(26) What reply is given by **Arminianism**? Page 100, par. 4.

(27) To which of the foregoing views do the majority of Christians give assent? And what say the Scriptures on this point? Page 100, par. 5.

(28) What does the Apostle Paul teach respecting the necessity for hearing the Gospel in order to faith

and salvation? Page 101, par. 1.

(29) What text is quoted by some who claim Paul teaches that **ignorance** will save men? Show how a proper understanding of the apostle's argument contradicts this claim. Page 101, par. 2.

(30) How does the Apostle James corroborate the Apostle Paul's position? And what is the only door of hope for the condemned race? Page 101, par. 3.

(31) What is the belief of many Christians with respect to the salvation of ignorant children and heathen? Page 102, par. 1.

(32) Do these persons act in accordance with their professed belief? And, if all the heathen would be saved through ignorance, what would be the most logical as well as the kindest course as respects sending missionaries to the heathen? And why not apply the same argument to **all** mankind? Page 102, par. 2.

(33) While the teaching of the Bible discountenances the idea of several ways of salvation, what is the only door of hope through which the condemned race may enter into everlasting life? Page 102, par. 3.

(34) Whatever may have become of the billions that have died, what Scriptural assurance have we that their **present** condition is not their **full reward**? Page 103, par. 1, 2.

(35) How can we harmonize the thought of any being lost through lack of the necessary knowledge, with the character of Jehovah as set forth in 1 John 4:8 and John 3:16? Page 103, par. 3.

(36) If the past and present are the only opportunities for salvation, how can we explain John 1:9? Page 104, par. 1.

(37) What texts prove that Christ's sacrifice will be efficacious for "**every man**"? Page 104, par. 2, 3.

(38) What is the **key** to the Divine Plan of Redemption? And how does it apply to the different classes of humanity? Page 105, par. 1.

(39) What Scripture is generally quoted to prove that all probation ends with this present life? And how is it properly interpreted? Page 105, par. 2, first 11 lines.

(40) Briefly, what is the reasonable, beautiful and Scriptural Plan of God for the salvation of the world? Page 105, par. 2, 11th line to end of paragraph.

(41) What is the contrast between Father Adam and the second Adam, Christ, as respects their relation to mankind? Page 106, par. 1.

(42) Explain 1 Timothy 4:10, a text generally ignored except by Universalists. Page 106, par. 2.

(43) How did Simeon contrast these two salvations? And what other texts agree with this statement? Page 107, par. 1.

(44) What is the **general** salvation, and how will it be brought to mankind? What is the **special** salvation of the church? And upon what conditions will attainment to these blessings depend? What is the "second death," and who will suffer it? Page 107, par. 2.

(45) How only can hitherto difficult and apparently contradictory texts on the foregoing subjects be harmonized? Page 107, par. 3.

(46) What is the Apostle Peter's statement regarding **restitution** and "all the holy prophets"? What is the prophecy of Ezekiel with respect to Israel's restoration? Page 108, par. 1.

(47) What are the statements of the Apostle Paul in Romans 11, and the prophecies of Jeremiah respecting Israel's restoration? Page 108, par. 2.

(48) Explain and apply the proverb, "The fathers have eaten a sour grape, and the children's teeth are set on edge," etc. (Jer. 31:29, 30.) Page 109, par. 1.

(49) How do we know that many of the prophecies and promises of future blessing, while seeming to apply to Israel only, are also generally applicable to the whole world? Page 109, par. 2.

(50) In addition, what other nations besides Israel are mentioned by name and promised restoration? Page 109, par. 3.

(51) How do we know that the Sodomites did not enjoy a **full** opportunity for salvation? Page 110, par. 1.

(52) Since both the Israelites and Sodomites are to

be blessed under the "New Covenant." suretied by the blood of Jesus, what does their restoration imply? Page 110, par 2.

(53) Read carefully Ezekiel 16:48-63. Why did God see good to destroy the Sodomites without giving them a full opportunity, if death ends all probation? Page 111, par. 1.

(54) How can we understand the dealings of a God of love with those nations which He commanded Israel to "destroy utterly"? Page 111, par. 2.

(55) How did the experiences of these wicked nations show forth the divine determination toward all evil-doers? Page 112, par. 1.

(56) What is meant by the "captivity" of Sodom and Samaria and Israel, referred to in Ezekiel 16? And what must a "return to their former estate" signify? Page 112, par. 2.

(57) How do we know that the Lord is not speaking ironically to Israel in this prophecy, as some contend? Page 112, par. 3.

(58) What is the Apostle Paul's corroborative testimony on this point? Page 113, par. 1.

(59) What will be the sentiments of all mankind when "in due time" they shall see how "God so loved the world"? Page 113, par. 2.

(60) What mistake regarding the Divine Plan and promises has been similarly made by both Jews and Christians? Page 113, par. 3.

(61) Briefly stated, how have the conflicting doctrines of Calvinism and Arminianism distorted the truth of God's glorious Plan and purposes? Page 114, par. 1.

(62) In detail, what does Calvinism teach? Page 114, par. 2.

(63) What are the commendable features of this view, and in what two essential qualities is it lacking? Page 114, par. 3.

(64) What says Arminianism? Page 115, par. 1.

(65) What is the one redeeming feature of this

view, and in what two important elements is it sadly deficient? Page 115, par. 2.

(65) What must be the natural effect of the Arminian view of the divine character? Page 116, par. 1.

(67) How only can these apparently conflicting doctrines of Election and Free Grace be harmonized? Page 116, par. 2.

(68) In view of God's glorious plans for the future, what must be the attitude of every true Christian respecting the second advent of our Lord Jesus Christ—the first step toward the accomplishment of the long-promised and long-expected blessings for the world of mankind? Page 116, par. 3.

"Soon shall restitution glory  
Bring to earth a blessed rest;  
And the poor, and faint, and weary  
Shall be lifted up and blest."

## 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 wilful 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.

## STUDY VIII

## THE DAY OF JUDGMENT

(1) What Scriptural ground is there for belief in a Day of Judgment? Page 137, par. 1.

(2) What is the general view of the Day of Judgment? Page 137, par. 2.

(3) How long is the Day of Judgment generally supposed to be? Page 138, par. 1.

(4) What parable is used as the basis for these erroneous views, and how is it misapplied? Page 138, par. 2.

(5) What does the term **judgment** properly signify? Page 138, par. 3.

(6) How is the term **day** applied both in Scripture and in common usage? Page 138, par. 4.

(7) What does a consultation of any Bible Concordance reveal with respect to the character and amount of work to be done during the Day of Judgment? And what is the reasonable conclusion to be drawn therefrom? Page 139, par. 1.

(8) Do the Scriptures refer to more than one Judgment Day? Page 139, par. 2.

(9) Where and when did the first great judgment of the human race take place, and what was the verdict? Page 140, par. 1.

(10) What are the evidences that the divine penalty has been enforced? Page 140, par. 2, first 7 lines.

(11) Nevertheless, what gracious provision has God made for the condemned race? Page 140, par. 2, 8th to 22nd line.

(12) Does the fact that the church alone has "escaped the corruption that is in the world" signify that the rest of mankind will have no future hope of escape? Page 140, par. 2, 23rd line to end of par.

(13) Since the Scriptures declare that He "hath appointed a day" for the world's judgment, does this signify that Jehovah has changed His mind? Page 141, par. 1.

(14) Who will be the Judge at the world's individual trial? Page 142, par. 1.

(15) What does the character of the Judge guarantee for this judgment? Page 142, par. 2.

(16) What duties appertained to the office of a judge in Old Testament times, and how will Christ fulfil these in the world's Judgment Day? Page 142, par. 3; page 143, par. 1.

(17) Upon what principles will the coming judgment be conducted? Why will the second trial be more favorable for mankind than the first? When the world has reached perfection, what will be required of all men? Page 143.

(18) What will be the experience of wilful sinners? And how many years of trial are guaranteed to each individual? Page 144, par. 1.

(19) What parable of our Lord's and what other Scriptures describe the conclusion of the world's Judgment Day? Page 144, par. 2.

(20) How does the coming trial affect each individual's present responsibility? Pages 145, par. 1.

(21) How long a period intervenes between the first and second judgment days? And what has been the object of this interval? Page 145, par. 2.

(22) How are these two classes respectively designated by St. Paul? And will they come into judgment with the world? Page 145, par. 3.

(23) What was necessary before the members of these two classes could be placed on trial? Page 146, par. 1.

(24) Contrast the judgments of these special classes with the world's trial. Page 146, par. 2.

(25) How and by whom have the world and the nominal church been deceived respecting the true character of the future Judgment Day? Page 146, par. 3.

(26) How did the prophets and the apostles regard the promised Day of Judgment? Page 147, par. 1, 2.

(27) Explain how John 5:28, 29 has been mistranslated and misapplied. Page 147, par. 3.

"I can see His coming judgments, as they circle all the earth,  
 The signs and groanings promised, to precede a second birth;  
 I read His righteous sentence, in the crumbling thrones of earth:  
 Our King is marching on."

## STUDY IX

## RANSOM AND RESTITUTION

(1) What is the logical **sequence** of the "Ransom for all"? Page 149, par. 1.

(2) What statement is made by St. Paul in Romans concerning the **object** of the Lord's death and resurrection? And if Jesus gave Himself "a ransom for all," is it reasonable to believe that only a few will ever receive any benefit from His sacrifice? Page 149, par. 2.

(3) What is the Scriptural distinction between "**the dead**" and "**the living**"? Page 150, footnote.

(4) Does the Ransom **assure everlasting** life to any man? If not, what does it **guarantee**? And how is the result of the first trial in Eden to be turned into a blessing of experience to all the loyal-hearted? Page 150, par. 1.

(5) Will the world's second trial take place under exactly the same circumstances as the first trial? Will the terms or conditions of the world's trial be the same as those of the Adamic trial? What will constitute the great advantage of the second trial? Page 151, par. 1.

(6) Does the Ransom excuse sin or count sinners as saints? or how does it operate? Page 152, par. 1.

(7) Do all who live in civilized lands now enjoy a full opportunity or trial for life? Page 152, par. 2.

(8) Who are the few that now receive any benefit from the Ransom? Explain the conditions and circumstances of their trial. Page 152, par. 3.

(9) What are the two great differences between the experiences of the world and the church during their respective trials? Page 153, par. 1.

(10) Is it the pain and suffering in **dying**, or **death**—extinction of life—that constitutes the penalty of sin? Was there any intimation of a release at the time the penalty was pronounced? Page 153, par. 2.

(11) What was suggested in the promise that the "Seed of the woman should bruise the serpent's head"? Page 154, par. 1.

(12) Did God's dealings with Abraham indicate that He had **changed His mind**, and would excuse sin in man? How did Jehovah show through Abraham's experiences the necessity for Christ's death? Page 155, par. 1.

(13) If it is clear that Jesus died for Adam, how were Adam's children to receive any benefit from this transaction? Page 155, par. 2.

(14) What is the philosophy of the Ransom as shown in Romans 5:18, 19? If the giving of the Ransom alone made the sinner righteous, how would verse 19 have been written? Page 156.

(15) How does the Justice of God, which condemned the sinner, stand pledged to release the purchased race? Page 157, par. 1.

(16) What is the strongest possible argument for the restitution of all the willing of mankind, in considering the Ransom? Page 157, par. 2.

(17) Does the foregoing view deny the necessity for repentance and reformation of character in order to gain salvation? Page 158, par. 1.

(18) In view of the Ransom, what is the strongest argument against the theory that eternal torment is the penalty for sin? Page 158, par. 2.

(19) What position are some of the advocates of eternal torment forced to take when confronted by the Scriptures on the subject of the Ransom? Page 159, par. 1.

(20) What is the fear of some with respect to the doctrine of Restitution? Page 159, par. 2.

(21) Briefly estimate the number of the human race, from creation to the present time. Page 160, par. 1, 2.

(22) Where shall we find room for this vast multitude? How many would the State of Texas accommodate as a cemetery? Page 160, par. 3.

(23) Where could this number find standing room? Page 161, par. 1.

(24) What say the prophets concerning the provision God will make for the needs of the human race? Page 161, par. 2.

(25) How would an Evolutionist regard Restitution? Page 161, par. 3.

(26) What do some professed ministers of the Gospel teach respecting the fall of man? Page 162, par. 1.

(27) If we thus make of none effect the Word of God as respects the fall of man, how can we accept the testimony of the apostles and prophets upon other subjects? Page 162, par. 2.

(28) What is the popular theory regarding Evolution and the Brain-age, so called? Page 162, par. 3.

(29) What is the position of a true scientist? And why are the deductions of scientific research not infallible? Page 163, par. 1.

(30) What should be our attitude toward scientific investigation, and how should the Book of Nature, when rightly understood, compare with the Book of Divine Revelation? Page 163, par. 2.

(31) In regard to the theory of Evolution and the Brain-age, what are the facts with respect to brain capacity in past ages, as compared with that of the present day? Page 163, par. 3.

(32) How do modern logic, poetry and laws compare with the Old Testament writings? Page 164, par. 1.

(33) What shall we say of the arts and sciences among the Ancients? Page 165, par. 1.

(34) What scientific facts are demonstrated in the "Great Pyramid of Egypt," erected about Abraham's time? Page 165, par. 2.

(35) If, then, the mental capacity of today is probably less than that of by-gone ages, how shall we account for modern inventions and the general in-



crease of knowledge? Page 165, par. 3.

(36) In an investigation of causes for present-day inventions, etc., do we find that all men are inventors, or do the majority of inventors possess exceptional brain power? What is the history of some of the greatest discoveries and inventions? Page 166, par. 1.

(37) How can modern inventions be accounted for from a human standpoint? Does education increase brain capacity, or what is its effect? Page 166, par. 2.

(38) What do the Scriptures reveal upon this subject of the increase of knowledge, etc? Page 167, par. 1.

(39) Why did not God so arrange that present blessings of inventions, etc., should have come earlier in the history of the race? Page 168, par. 1.

(40) Explain how God's permission of present advantages will serve to teach the world that blessings bestowed upon those whose hearts are evil would lead to greater evils; first, as respects monopolies. (Page 168, par. 2.) Secondly, with respect to the evils of idleness. Page 169.

(41) With what great event does the Prophet Daniel connect this increase of knowledge? Page 170, par. 1.

(42) What characteristics of depraved human nature will continue to control both rich and poor until the climax is reached? Page 170, par. 2.

(43) When and how will the great Time of Trouble end? Page 171, par. 1.

(44) What is the difference between the position of the world and that of the Lord's people in the "day of His preparation"? Page 171, par. 2.

(45) Give a resumé of the foregoing arguments, showing the direct antagonism between the Scriptures and the Evolution theory. Page 171, par. 3.

## STUDY X

SPIRIT AND HUMAN NATURES SEPARATE  
AND DISTINCT

(1) What is the common misapprehension respecting salvation and the spirit nature? Page 173, par. 1.

(2) Is restitution for the world of mankind any less complete a salvation from sin and death than the special salvation of the church? Page 173, par. 2.

(3) What misunderstandings have led to this erroneous thought that none will be saved except to the spirit nature? And what is the common view with respect to the presence of a perfect man on the earth? Page 174, par. 1.

(4) What say the Scriptures as to the number of perfect men that have lived on this earth? Page 174, par. 2.

(5) In what respect was man created after the likeness of Jehovah? Did God finish His creation of man, and what was His statement concerning man's perfection? Page 174, par. 3.

(6) How is man's original perfection described in Psalms 8:5-8? And what is the significance of "a little lower than the angels"? (Heb. 2:7.) Page 174, par. 4.

(7) What is the prophetic intimation in Psalms 8:5-8 respecting God's purpose for mankind, and how does the Apostle Paul in Heb. 2:7 corroborate this statement? Page 175, par. 1.

(8) Does a little lower in degree signify that a creature is less perfect? Page 175, par. 2 to top of page 176.

(9) Explain the table illustrating the different grades of nature, animate and inanimate. Page 176, par. 1.

(10) While the different classes mentioned are separate and distinct, what comparison may be instituted between them? Page 176, par. 2.

(11) Contrast man's present degraded condition with that of the perfect man, created in the image of

God. What did man lose? and what, therefore, did Jesus come to "seek and to save"? Page 177, par. 1.

(12) What further proof have we that a perfect man is not a spirit being? Page 177, par. 2.

(13) Is angelic nature the only order of spirit being? And what do Hebrews 2:16 and Philippians 2:7-9 teach as regards the divine, angelic and human natures respectively? Page 178, par. 1, 2.

(14) Why was it necessary for Jesus to have been a perfect Man from the standpoint of the perfect Law of God and the Ransom? Page 178, par. 3.

(15) If Jesus in the flesh was a perfect Man, what conclusions do we draw concerning the relation of a perfect man to the angelic and the human natures? Page 179, par. 1.

(16) Was Jesus a combination of two natures? Describe in detail the different changes of nature experienced by our Lord from His creation to His glorification. Page 179, par. 2; page 180, par. 1.

(17) What do we see manifested in Jesus' grand example of perfect humanity? Page 180, par. 2.

(18) What will doubtless be man's future experience in the use of his perfect faculties? And will the exercise of these powers result in any change of nature? Page 180, par. 3.

(19) Of what class is Jesus an illustration since His resurrection? Page 180, par. 4.

(20) Does God's Plan end with the completion of this "elect" company? Page 180, par. 5.

(21) What do the Apostles Paul and John say about spirit beings, their powers and the laws by which they are governed? Page 181, par. 1.

(22) Is there any record of a being, except the Son of God, ever having been changed from one nature to another? Page 182, par. 1.

(23) What general information regarding the spirit nature is drawn from the facts recorded of our Lord after His resurrection? First, as to the visibility of spirit beings? Page 182, par. 2.

(24) Secondly, regarding some of the powers of

spirit beings? Page 183, par. 1.

(25) Thirdly, as respects the **normal** condition and appearance of angels? Page 183, par. 2.

(26) What did the manifestation of the risen Lord to Saul on his way to Damascus reveal concerning spirit beings? Page 183, par. 3.

(27) What is, therefore, the conclusion respecting the separateness of the human and spirit natures? And what is the purpose of God in permitting a change from one nature to another in special cases? Page 184, par. 2.

(28) What is the significance of the word, "**Mortality**"? Page 184, par. 3; page 185, par.1.

(29) What does "**Immortality**" signify? Page 185, par. 2.

(30) What is the popular but erroneous idea about **mortality** and **immortality**? Page 185, par. 3.

(31) What is the meaning of the word **immortal**? And was Adam **mortal** or **immortal** before he sinned? Page 185, par. 4, 5.

(32) If Adam was **mortal**, was he on trial for **immortality**? Page 186, par. 1.

(33) Is there any Scriptural authority for the theory that angels are **immortal**, or that restored humanity will be **immortal**? Page 186, par. 2; page 187, par. 1.

(34) When the incorrigible have been destroyed, what will be the everlasting experience of both mortal and immortal beings, respectively? Page 187, par. 2.

(35) What is the foundation of the unscriptural doctrine of eternal torment, and how does a proper understanding of the terms **mortal** and **immortal** destroy this foundation? Page 187, par. 3.

(36) What is the mistaken idea of some regarding the requirements of God's justice in making a difference in the bestowing of His favors among His creatures? Page 187, par. 4.

(37) If this suggestion were correct, how should we expect this law of progression to operate throughout

the universe? Page 188, par. 1.

(38) How would the carrying out of this principle affect the pleasing variety and beauty of God's handiwork? Page 188, par. 2.

(39) Should a **favor** ever be considered as a justly merited **reward**? And does a simple act of **justice** call for special **gratitude**, or is it any proof of love? Page 188, par. 3.

(40) What were Jehovah's sovereign rights with respect to man's creation and continued existence? What attitude is becoming to **all** God's intelligent creatures? Page 189, par. 1.

(41) What lesson should both men and angels learn from Satan's ambition and fall? Page 189, par. 2.

(42) Are the principles upon which God's **election** is based, **conditional** or **unconditional**? Page 189, par. 3.

(43) Was it because the chosen ones were better than others of mankind, that God invited them to be partakers of the divine nature? Who is he that dares to question the divine right to do according to His good pleasure? Page 190, par. 1.

(44) What is the proper attitude of man toward his Creator?—to ask or to dictate?—Page 190, par. 2.

(45) What does St. Paul declare concerning the nature of the first man, and of his posterity, in the resurrection? What is the only exception to this rule? What do the Lord, St. Peter and all the holy prophets declare respecting the restoration of the human race? Page 191, par. 1.

(46) Picture the glorious portion which God has promised to all the obedient of mankind in the "Ages to come." Page 191, par. 2.

(47) Describe the changes which the earth itself will undergo in order to become the fit abode for the restored human race. Will man be dissatisfied with his position on the human plane, and prefer the spirit conditions? Page 192, par. 1.

(48) At what time in the Divine Plan did Jehovah purpose the selection of the church class? Page 193, par. 1.

(49) Do the Scriptures teach an individual, unconditional election? If not, explain the Bible presentation of election and predestination. Page 193, par. 2.

(50) What is the proper significance of the word "glorified" in Romans 8:30? How does it apply to Jesus and His church? Page 194, par. 1.

(51) In selecting the church are **all** mankind called? Page 195, par. 1.

(52) In what respect is the selection of the church **conditional**? Page 195, par. 2.

(53) What **principle** characterizes God's disposition of His favors? Page 195, par. 3.

(54) What are the conditions upon which the church may become partakers of the divine nature? Page 195, par. 4; page 196, par. 1.

(55) To what is the beginning and development of the new nature likened? Page 196, par. 2.

(56) Explain the experiences of the old and new creatures, respectively, during the process of development of the new creature. Page 197, par. 1.

(57) When does the birth of the new creature take place? Page 197, par. 2.

(58) What must naturally precede the spirit-birth? Page 197, par. 3.

(59) Is the transforming of the mind an instantaneous or a gradual work? Page 198, par. 1.

(60) To what class are the words of the apostle in Romans 12:1 addressed? Page 198, par. 2.

(61) Explain the difference between transformation of **character** and transformation of **nature**. Page 198, par. 3.

(62) Describe the difference between "new creatures" and justified "brethren," as to their hopes, desires and aims. Page 199, par. 1.

(63) Will the change from human to spirit **bodies** be gradual or instantaneous? Page 200, par. 1.

(64) In what respects is the human nature a likeness of the spirit nature? And how does it differ? Page 201, par. 1, 2.

(65) By keeping what thought clearly in mind can we readily comprehend how the change from human to spirit nature is effected? Page 201, par. 3.

(66) Is the transformation of mind from earthly to heavenly a change of brain matter, or of the will? Page 202, par. 1.

(67) What illustration assists us to understand how we shall recognize ourselves in our new, spirit bodies? Page 202, par. 2, and footnote.

(68) Explain the philosophy of Jesus' change from the spirit to the earthly conditions, and His ability to describe His former glory. Page 202, par. 3.

(69) Is the transforming of the mind an **active** or a **passive** process? Page 203, par. 1.

(70) Are the promises to the church earthly or heavenly, and to what age is the heavenly calling confined? When did the earthly calling begin, and when will it end? Page 203, par. 2.

"A heart in every thought renewed,  
And full of love divine,  
Perfect, and right, and pure, and good,  
A copy, Lord, of Thine."

## STUDY XI

### THE THREE WAYS—THE BROAD WAY, THE NARROW WAY, THE HIGHWAY

(1) What Scriptures bring to our attention the "three ways," and how are they designated? Page 205, par. 1 to 3.

(2) Why is the broad road so named? Page 205, par. 4.

(3) How long has the race traveled this "broad way," and have none ever tried to retrace their steps? When and how was the only way of escape brought to light? Page 206, par. 1.

(4) What is the new way to life opened up for the Royal Priesthood? Page 206, par. 2.

(5) Why is it that after having heard of the new way, so few are willing to walk therein? Page 207, par. 1.

(6) What is the end to which this narrow way leads? And what is this "highest form of life"? Page 207, par. 2.

(7) How shall we define **life**? What is the difference between the operation of the principle of life in Jehovah and in mankind? Page 207, par. 3.

(8) What are the characteristic conditions of the divine nature with respect to life? Page 208, par. 1.

(9) Using the illustrations of light reflected from a diamond and from a brick, and the measure of life in the lower animals, show why Adam was grander in his perfection than any other creature. Page 208, par. 2, 3.

(10) How did the conditions in Eden show man's dependence upon a continued supply of life? And what was the natural result when Adam was separated from the "trees of life"? Page 209, par. 1, 2.

(11) What is the reward promised to those who pursue the "narrow way" to the end? And who alone originally possessed immortality? Page 210, par. 1, 2.

(12) What Scriptures teach that the Son of God possesses immortality since His resurrection? And to whom has this great honor been subsequently extended? Page 211, par. 1, 2.

(13) While the High Calling is confined exclusively to the Gospel age, is there any other offer during this age? Page 211, par. 3.

(14) What other name might be applied to the narrow way? And what is the difference between dying **with Adam** and dying **with Christ**? Page 212, par. 1.

(15) When will the "narrow way" to immortality come to an end? And when will death be abolished? Page 212, par. 2.

(16) In what manner are the saints on the way to life, and on the way to destruction, respectively? Page 213, par. 1.

(17) What are some of the difficulties and dangers of the "narrow way"? Page 213, par. 2.

(18) In what manner are some partially overcome by the temptations of the world, the desires of the



flesh and the wiles of the Adversary? And what will be their experience? Page 213, par. 3; page 214, par. 1.

(19) How has the Lord provided for His loyal-hearted and faithful followers the necessary assistance along this steep and rugged way? Page 214, par. 2.

(20) How will the highway of holiness specially differ from the Narrow Way? Page 215, par. 1.

(21) Will the highway of holiness be difficult for mankind to find and walk therein? Page 215, par. 2.

(22) Will the world in the Millennial age be reckoned justified and receive a **reckoned** standing before God as they start upon the highway? Why do many preach a highway of holiness during this Gospel age? Page 216, par. 1.

(23) What symbolic language is used by Isaiah (Chapters 35, 11, and 62) in describing this "highway of holiness"? Why did not our Lord Jesus refer to this highway? Page 217, par. 1.

(24) Give a resumé of the three ways with their distinguishing characteristics. Page 218, par. 1.

## STUDY XII

### EXPLANATION OF CHART REPRESENTING THE PLAN OF THE AGES

(1) What is the special advantage of using the Chart of the Ages in Bible study? Page 219, par. 1.

(2) Point out on the chart the three great dispensations, giving the duration of each. How are these designated in the Scriptures? Page 219, par. 2.

(3) What is the relation of each of these "worlds" to the Divine Plan and to each other? Who is the prince of "this present evil world"? Who were the spirit rulers of the first world? How do the Scriptures indicate that the world before the flood was under ministration of angels? Page 220.

(4) What has Jehovah permitted mankind to attempt during "this present evil world," and why has

man failed to properly govern himself? Page 221, par. 1.

(5) How is the second great dispensation subdivided into distinct ages? How are these designated, and what are the characteristic features of each, as shown in the Scriptures? Page 221, pr. 2 to 4; page 222, par. 1.

(6) Of how many ages is the third great dispensation composed? What is the first of these called, and what is its object? Page 222, par. 2.

(7) What will doubtless be the characteristics of the remaining "ages to come"? Page 223, par. 1.

(8) What is the order of progress during these dispensations? What was the duration of the "harvest" of the Jewish age? Page 223, par. 2.

(9) When did the Jewish age end in a measure, and why was divine favor shown to individuals of that nation for three and a half years afterwards? Page 223, par. 3.

(10) At what time did the Jewish age end in its more complete sense? Page 223, par. 4.

(11) When did the Gospel age begin, and what is the purpose of this age? Page 224, par. 1.

(12) Is there a "harvest" period in the end of the Gospel age? How is the harvest of the Jewish age a "shadow" or picture of this harvest? Page 224, par. 2.

(13) On the chart, what do the letters K, L, M, N, P and R represent? Upon what plane was Adam before he sinned? And to what plane did he fall through disobedience? What does plane P represent? Page 224, par. 3.

(14) What two classes are respectively represented as actually or reckonedly standing upon plane N? Page 225, par. 1.

(15) What offer has God made during the Gospel age to all upon the plane of justification through faith? And what is the significance of presenting ourselves as "living sacrifices"? Page 225, par. 2.

(16) Since Jehovah would not accept blemished or imperfect typical sacrifices, how can any member of

the fallen race become an **acceptable** sacrifice? Page 226, par. 1.

(17) Upon what plane, as illustrated on the chart, are all consecrated believers reckoned as standing? And how are these considered in God's sight? Page 226, par. 2.

(18) What does plane L represent, and what conditions must be carried out before this plane can be reached? At what time will the body of Christ enter upon this plane of spirit-birth? Page 227, par. 1.

(19) What is the further step beyond perfection of spirit being, and how is it shown on the chart? What is the **difference** in glory between planes L and K? Page 227, par. 2.

(20) Why is the figure of a pyramid eminently fit to represent perfection from a Scriptural and mathematical standpoint? Page 228, par. 1.

(21) Upon which plane shall we place the pyramid representing Adam when created? Page 228, par. 2.

(22) Where would Abraham and others of the Patriarchs be represented on the chart, and why? Page 228, par. 3.

(23) Upon what plane is all the remaining world of mankind since the flood? Page 228, par. 4.

(24) What does plane P represent, and who only were lifted up to that plane? Page 229, par. 1.

(25) What was the baptism of fire upon the Jewish nation, and where is it represented on the chart? Page 229, par. 2.

(26) What did the justice of God require in the nature of a ransom price for the condemned human race, and how did Jesus meet those requirements? Where is our Lord represented upon the chart? Page 229, par. 3.

(27) "Being found in fashion as a man," what was Jesus' next experience as Scripturally illustrated on the chart? Page 230, par. 1; par. 2, first 6 lines.

(28) How long did our Lord remain upon the

spirit-begotten plane M, and when did he reach the plane of spirit-birth, as illustrated on the chart? Page 230, par. 2, 6th line to end of par.

(29) Did not Jesus after His resurrection appear as a man? What was His object in so doing, and what Scripture explains His mysterious resurrection powers? Page 231, par. 1.

(30) When was Jesus' new nature reckoned as begun, and when was it actually completed, as shown on the chart? Page 231, par. 2.

(31) When did Jesus reach plane K, the plane of divine glory, and what has been His position during the whole Gospel age? Page 231, par. 3.

(32) How may the church attain to the plane of divine glory with her Lord, and what steps are necessary in order to reach the plane of justification, N? Page 231, par. 4.

(33) How is the word **nature** properly used? Page 232, footnote.

(34) Does justification change our nature? What is the offer made to the justified, by the Lord? Page 232, par. 1.

(35) As illustrated on the chart, how far does **faith** carry us along the pathway to glory? And what further is necessary in order to make progress toward the goal, and reach plane M? Page 233, par. 1.

(36) When we present our all to the Lord, and ask how we shall perform our sacrifice, what instructions are given us through His Word? Page 234, par. 1.

(37) When will our "crown" be won? Page 234, par. 2.

(38) What will be the experience of those who "sleep," and of those of the same class who are "alive" at the second advent of the Lord? Page 234, par. 3.

(39) What is the "Marriage of the Lamb," and how is it illustrated on the chart? Page 235, par. 1.

(40) Describe the four classes of the nominal

Gospel church represented on the chart by n, m, p, and q. Page 235, par. 2, to Page 237, par. 1.

(41) In which parable does our Lord show His determination to separate the "wheat" from the "tares," and at what time will this take place? Page 237, par. 2.

(42) Who are the "good seed" and the "tares," respectively? Page 238, par. 1.

(43) Into what two parts is the harvest of the Gospel age divided? And what are the correspondencies between the harvests of the Gospel and Jewish ages? Page 238, par. 2.

(44) Where is the separation of the "little flock" from "Babylon" shown on the chart? What do figures t, u and v represent? Page 239, par. 1.

(45) How are the experiences of those who have built with "gold, silver and precious stones," and with "wood, hay and stubble," respectively, represented on the chart? Page 240.

(46) When will the Time of Trouble affect the world, and what will be natural Israel's experiences during this period? Page 241, par. 1.

(47) Describe the manner in which the perfect pyramid on the chart will be gradually made complete, and what will be the experience of all who "will not hear that Prophet"? Page 241, par. 2.

(48) Briefly, what will be the consummation of Jehovah's Plan? Page 242, par. 1.

(49) How does the pyramid beautifully illustrate the one-ness of the whole restored creation? Page 242, par. 2, 3.

(50) What is the **order** of selecting the "living stones" in this glorious structure, and how does it essentially differ from an **earthly** building? Page 243, par. 1, 2.

(51) Briefly show the harmony of the Tabernacle in the Wilderness with the Chart of the Ages. Page 244.

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## STUDY XIII

## THE KINGDOMS OF THIS WORLD

(1) What was Jehovah's purpose concerning His earthly creation and its government, as declared in Genesis? Page 245, par. 1.

(2) Was the first dominion given to Adam alone or to the whole human race? Page 245, par. 2.

(3) In the beginning was one man given authority to rule over his fellow men? What form of government was originally designed by God? Page 246, par. 1, 2.

(4) Upon what one contingency did the everlasting continuance of the first dominion depend? Page 246, par. 3.

(5) How was this first establishment of the Kingdom of God in the earth overthrown? When and under what circumstances was it for a short time re-established? Page 247, par. 1.

(6) How and by whom was the forfeited inheritance redeemed, and when will it be restored? Will the reign of Messiah on the earth be everlasting? If not, why not? Page 247, par. 2.

(7) Under what two forms of government was the typical Kingdom of God established during the Jewish age? Page 248, par. 1.

(8) When and under what circumstances was this typical Kingdom of God overthrown? Page 248, par. 2, 3.

(9) How long was the Kingdom of God on earth decreed to remain overturned? What is, therefore, the inference respecting all other kingdoms in power since Zedekiah's time? Page 249, par. 1, 2.

(10) How is the period of time intervening between the removal of God's government and the re-establishment of the same in power and glory Scripturally designated? Page 249, par. 3.

(11) Evil and unsatisfactory as these Gentile Kingdoms have been, why were they permitted or "ordained" of God? Page 250, par. 1.

(12) To what two causes may man's inability to establish a perfect government in the earth be attributed? Page 250, par. 2.

(13) What are the two phases of the dominion of earth as at present exercised? Page 251, par. 1.

(14) What has been the experience of the groaning creation during the centuries past, and for what is it hoping and waiting? Page 251, par. 2.

(15) Have God's faithful children been left in darkness respecting the present reign of evil and His ultimate design to bring in a better government in His due time? Page 251, par. 3.

(16) How do we know that man's present effort to exercise dominion is not in successful defiance of God's will and power, but by divine permission? Page 251, par. 4.

(17) What was the dream of Nebuchadnezzar and its divine interpretation through the Prophet Daniel? (Dan. 2:31-45.) Page 252, par. 2.

(18) Explain the symbolic interpretation of the "stone cut out of the mountain without hands." Page 255, par. 2.

(19) How might the stone be considered during its preparation, while being cut out? And how does this apply to the church? Page 255, par. 3.

(20) What New Testament Scriptures corroborate this interpretation of the "stone" smiting the nations? Page 255, par. 4.

(21) In Nebuchadnezzar's vision how were the empires of earth regarded from the world's standpoint and from Jehovah's, respectively? Page 256, par. 1.

(22) What antitype do we find in the experiences of the "stone" class during its preparative period? Page 256, par. 2.

(23) What will the smiting of the "great image" mean to the oppressed and groaning creation? Page 257, par. 1.

(24) Describe the vision of these four universal kingdoms as given to the Prophet Daniel. (Dan. 2: 27-45) Page 257, par. 2 to page 258, par. 1.

(25) What did the dreadful and terrible "beast with ten horns" represent? How was the Papacy symbolized in the vision? Page 258, par. 2.

(26) Why did Daniel give no descriptive name to this "fourth beast"? Pages 258, par. 3.

(27) What was to be the difference between the destruction of the "little horn" and that of the "beast" itself? Page 259, par. 1.

(28) How and when will the Roman Empire be finally overthrown, and when did the "consuming" of the "little horn" begin? Page 259, par. 2.

(29) What do the "great words which the horn spake" signify? (Dan. 7:11.) Page 259, par. 3.

(30) What is to be the end of the Roman Empire as shown in Daniel's vision, and what is the difference between the final experience of the fourth beast and that of its predecessors? Page 260, par. 1.

(31) What will be the cause of its destruction, and how was this pictured in Daniel's vision? (Dan. 7:13, 27.) Page 260, par. 2.

(32) By whom is the dominion of earth to be placed in the hands of the Christ? How long must Christ reign, and what is the first step toward the accomplishment of this great mediatorial work? Page 261, par. 1.

(33) As the Lord's consecrated people view these Gentile kingdoms from the foregoing standpoint, what is the prayer of their hearts? Page 261, par. 2.

(34) Did each of these kingdoms exist before it came into power? And does the Fifth Universal Empire have a similar experience? What does this indicate as respects the time for the setting up of God's Kingdom? Page 261, par. 3.

(35) Although supreme authority to rule will forever belong to Jehovah, we see that He gave subordinate control to Adam. What was the first and chief cause of man's inability to govern the dominion of earth? Page 262, par. 1.

(36) While man's efforts along the line of government have not been very satisfactory, to what con-



dition have they been vastly superior? What form of rule would have been more acceptable to Satan? What was man's idea of self-government, and how did this prove to be Satan's opportunity? Page 262, par. 2.

(37) Notwithstanding their failures, what has been the ostensible **object** in the organization of all human governments? Page 263, par. 1, 2.

(38) Was it because of the lack of wise and suitable laws, or of courts of justice, that the kingdoms of this world became so beastly in character? Or where does the responsibility properly rest? Page 263, par. 3; page 264, par. 1.

(39) As a rule, have the various governments established from time to time been representative of the average ability of the people to govern themselves? Page 264, par. 2.

(40) What is the sentiment of the masses today as compared with conditions in the past? When did the change begin and how has it progressed? Page 265, par. 1.

(41) How has the general increase of knowledge affected mankind? And what may we expect as the supreme, final expression of selfishness and discontent? How will man's extremity become God's opportunity? Page 265, par. 2.

(42) Why did neither Jesus nor the apostles interfere in any way with earthly rulers? Page 266, par. 1.

(43) What should be the attitude of the church toward the governments of this world as respects offices, rights or privileges? How can the church help the world to improve present conditions? In what manner only can the saints influence the world? Page 266, par. 2.

(44) To what should the church give its **entire attention**, and why? Page 267, par. 1.

(45) What was the temptation into which the church fell shortly after the death of the apostles of the Lord? Page 268, par. 1.

(46) What wonderful changes followed as a result

of this new policy on the part of the church? Page 268, par. 2.

(47) What was the origin of the so-called "divine right of kings"? Page 268, par. 3.

(48) Did God ever approve of calling the kingdoms of this world by the name of Christ? Page 269, par. 1, 2.

(49) What serious injury to the people of God has resulted from the claim that Christ's Kingdom is now ruling and reigning? And what claims and efforts are being put forth by some toward making the United States a **Christian Nation** constitutionally? Page 269, par. 3.

(50) How should the best and the worst of earthly governments be regarded in order that we may take the divine standpoint? Page 270, par. 1.

(51) Laboring under a false sense of duty toward these so-called Christian nations, to what side are the sympathies of many Christians being forced? Page 270, par. 2.

(52) What is the attitude of the rapidly awakening world of mankind toward Christendom? Page 270, par. 3.

(53) In what manner might the great Time of Trouble be averted? And what is the Lord's exhortation to the world through the word of the Psalmist? Page 271, par. 1, 2.

## STUDY XIV

### THE KINGDOM OF GOD

(1) What prominence is given in Scripture to the Kingdom of God? Page 273, par. 1.

(2) What was the burden of John the Baptist's message, of our Lord's parables and the apostles' preaching? Page 273, par. 2.

(3) What was the hope of the apostles and the early church? Page 274, par. 1.

(4) Had Jehovah given to Jesus the dominion of

earth without redeeming mankind, what would have been the result? Page 274, par. 2.

(5) How were Jesus' disciples affected by His explanation of the prophecies? Page 275, par. 1.

(6) What was the imperfect conception of the nature of the Kingdom as held by the disciples at first, and how do many today err in the opposite direction? Page 275, par. 2.

(7) What was the attitude of the worldly-wise among the Jews toward the wisdom, power and claims of Jesus and His followers? Page 275, par. 3.

(8) What was the question of the Pharisees, and our Lord's reply, concerning **when** this Kingdom would appear? Page 276, par. 1. to end of page, and footnote.

(9) Did our Lord refer to the earthly or to the spiritual phase of the Kingdom in replying to the Pharisees? Page 277, top.

(10) What was evidently Nicodemus' attitude of mind in coming to Jesus by night? Page 277, par. 1.

(11) Paraphrase Nicodemus' question regarding the "Kingdom of heaven at hand," and Jesus' reply. Page 277, par. 2 to page 279.

(12) Explain how the word "**gennao**" (translated "**born**" in this instance), is Scripturally used. How can we determine whether it should be translated **born** or **begotten**? Page 278, footnote.

(13) What is the significance of the Greek word "**eidon**," here translated "**see**"? Page 278, footnote.

(14) What was Nicodemus' question regarding the **new birth**? Page 179, par. 1.

(15) How did Jesus, in replying, explain the position of the Jewish nation with respect to Moses and Himself? Page 279, par. 2.

(16) What illustration was given by our Lord in describing the nature of beings who were "**born of the spirit**"? Page 280, par. 1 to page 281, top.

(17) What rebuke and exhortation was next given by our Lord? Why would it have been useless to tell Nicodemus about **heavenly things**? Page 281, par. 1.

(18) What was the chief reason for the failure of the Jewish nation to comply with the conditions and thus share in Messiah's Kingdom? Page 282, par. 1.

(19) What has been the serious error of the nominal church's teaching with respect to the Kingdom of God? Page 282, par. 2.

(20) In what sense is Christ's Kingdom now reigning? Page 283, par. 1.

(21) How does this fact affect the promise of a future Kingdom of Heaven which shall be "from sea to sea, and from the river to the ends of the earth"? Page 283, par. 2.

(22) What parable of our Lord's clearly locates the time of the establishment of the Kingdom? Page 283, par. 3.

(23) In what condition is the Kingdom of Heaven at present, and what are its experiences? Page 284, par. 1, 2.

(24) Explain St. Paul's reference to the Kingdom in Romans 14:17. Page 284, par. 3.

(25) What is our conclusion, in view of the foregoing? Page 285, par. 1.

(26) To the early church, what were the strongest incentives to faithfulness? Page 285, par. 2, 3.

(27) What false ideas concerning the Kingdom were corrected by the Apostle Paul? Page 286.

(28) What was the ultimate result of the false theories regarding the church's mission? Page 287, par. 1.

(29) What is the Protestant claim with respect to the reign of the church? Page 287, par. 2.

(30) How does the popular view of the Kingdom harmonize with the teachings of our Lord and His apostles? Page 287, par. 3.

(31) When fully established, of what two parts will the Kingdom of God consist? Page 288, par. 1.

(32) What class will constitute the spiritual phase of the Kingdom, and what is the order and nature of their resurrection? What will be the work of this class? Page 288, par. 2.

(33) How can we harmonize with the foregoing the statement in Revelation 20:5, "But the rest of the dead lived not again until the thousand years were finished"? Page 288, footnote.

(34) What will be the work of the earthly phase of the Kingdom of God, and of what class will this phase be composed? Page 289, par. 1.

(35) In what manner may the two phases of the Kingdom operate, and what will the work of the Millennial age necessitate? Page 290, par. 1.

(36) What will it mean to gain a place in the earthly phase of the Kingdom, and what great reward will await the honored instruments of this work among mankind? Page 291, par. 1.

(37) What will be the glory of the heavenly and earthly phases of the Kingdom, respectively, and how are they Scripturally contrasted? Page 292, par. 1.

(38) Explain how God's promise to Abraham is to be verified through these two phases of the Kingdom. Page 292, par. 2.

(39) What is the covenant-root from which these two branches grow, and what is the order of their development? Page 292, par. 3.

(40) Of what nature was the promise to Abraham, heavenly or earthly, and has it yet been fulfilled? Page 293, par. 1.

(41) What does the Apostle Paul reveal concerning the time when these earthly promises will be fulfilled, and the relation of the church to the Ancient Worthies? Page 293, par. 2.

(42) What say the prophets with respect to the Israelitish nature of the earthly phase of the Kingdom? And why should we expect the Jews to be the first to come into harmony with the laws of the Kingdom? Page 294, par. 1.

(43) Should the popular theory of the "lost tribes" be clearly demonstrated, what advantage would such nations enjoy under the heavenly or "high calling"? Page 294, par. 2.

(44) What Jewish characteristics would prepare for

their speedy harmony with the principles of the New Government? Page 295, par. 1.

(45) Explain how God's Kingdom is symbolized by the New Jerusalem. Will there be two cities or governments in the Kingdom? Page 295, par. 2, 3.

(46) After mankind have reached perfection at the end of the Millennial age, what will be their experience? Page 296, par. 1.

(47) What is the divine promise concerning the rebuilding of the literal city of Jerusalem, and what say the prophets about the future glory of the Kingdom of God, of which Jerusalem is a symbol? Page 296, par. 2, 3.

(48) How was the nation of Israel typical, in respect to the Law Covenant, the New Covenant and the blood of the Atonement? Page 297, par. 1, 2.

(49) In what respect only will the Jews have the precedence to God's favor, and why? How will the first and second advents differ as regards the Jewish nation? Page 297, par. 3.

(50) How does the apostle in Romans 11 describe the loss and recovery of natural Israel? Page 298, par. 1; page 299, par. 1.

(51) Is the fact that Israel lost the chief blessing any proof that the Jews are to have no future favors? In what manner were the spiritual favors kept hidden until the due time to be revealed? Page 299, par. 2.

(52) What are the words of St. Paul with respect to the two "elect" classes and their relation to each other? Page 300, par. 1.

(53) What does the Psalmist declare regarding the necessary qualifications of all who shall be permitted to enter into that Holy City? Page 301, par. 2, 3.

(54) Describe the two parts of the literal city of Jerusalem. What did these symbolize? Page 301, par. 1.

(55) What are the requirements for all who would be heirs of the Kingdom of God, in either phase? Page 301, par. 4.

(56) What is the erroneous idea respecting the manner in which the world will receive Christ's Millennial Kingdom? What will be the nature of the "iron rule" of that Kingdom? Page 302, par. 1.

(57) Why will many feel rebellious against the perfect rule of the New Government? Page 303, par. 1.

(58) However, what facts will the masses of mankind ultimately learn to appreciate? Page 303, par. 2.

(59) Give an illustration of the manner in which the Kingdom of Heaven will be under the direct control of Christ as God's Vicegerent. Page 303, par. 2.

(60) Will the Kingdom, when delivered over to the Father, cease to be the Kingdom of God? Page 304, par. 1.

(61) What will be the difference between mankind now and at the end of the Millennial age, as respects standing before God's law of **exact justice**? Page 305, par. 1.

(62) Explain how the Kingdom of God will be an **everlasting Kingdom** at the close of the Millennial age. Page 305, par. 2.

(63) What Scriptural distinction is made between the Kingdom prepared for mankind and the Kingdom and glory prepared for the church, as respects their **time-location** in the Father's Plan? Will Christ's glory and power cease with the Millennial age? Page 305, par. 3.

(64) In whatsoever phase of the Kingdom our interests center, for what may **all earnestly** long and pray? Page 306, par. 1.

## STUDY XV

### THE DAY OF JEHOVAH

(1) What is the "Day of Jehovah," and why is it so called? Page 307, par. 1, 2.

(2) What other names are Scripturally applied to this same period of time, and why? Page 308, par. 1.

(3) What responsibility has the world incurred

through the witness of the true church of Christ? How may the Day of Jehovah be regarded as resulting from two causes, natural and supernatural? Page 308, par. 2.

(4) What has been God's message to the church and to the world, respectively, and how have both messages been regarded? Page 309, par. 1.

(5) What has always been the attitude of the depraved mind with respect to the **rights** of others? Page 310, par. 1.

(6) How did this change from original godlikeness to subsequent selfishness come about? Page 310, par. 2.

(7) During past ages, in whose hands have been found the wealth and consequent power to rule the masses? And how are these conditions being changed? Page 311, par. 1.

(8) What are the advantages of wealth? Page 311, par. 2.

(9) How has the general increase of intelligence operated upon the people? Page 311, par. 3; page 312, par. 1.

(10) What are the signs of the times today, and toward what opposite extremes are both rich and poor being forced by circumstances? Page 312, par. 2.

(11) In considering the prophecies of the Old Testament concerning Egypt, Babylon and Israel, should we expect to find a symbolic and antitypical as well as a literal fulfilment? Page 313, par. 1.

(12) How does the Apostle James describe this great Time of Trouble? And what exhortation is given to the "brethren"? Are there any present indications of the near approach of this Day of Jehovah? Page 313, par. 2.

(13) What constituted Israel's "Day of Vengeance," and what is the appropriateness of the prophecies concerning the great Time of Trouble being addressed to that nation and to Jerusalem, more or less directly? Page 315, par. 1.



(14) How does the Prophet Zephaniah describe the Day of Vengeance? (Zeph. 1:7-9, 14-18.) Page 315, par. 2; page 316, par. 1.

(15) In what manner will the whole earth be **devoured by fire**? (Zeph. 3:8, 9.) Page 316, par. 2.

(16) How do we know that this is **symbolic** and not literal fire? Page 317, par. 1 and footnote.

(17) What do the symbols **earth, mountains, heavens and seas, fire and brimstone** represent in Scriptural usage? Page 318, par. 1.

(18) Explain St. Peter's prophecy concerning the Day of Wrath. (2 Pet. 3:6, 7, 10-13.) Page 318, par. 2, 3.

(19) What other office did some of the apostles, notably Peter, Paul and John, exercise? And how has the Lord used this gift for the edification and guidance of the church? Page 319, par. 1.

(20) How does the Prophet Malachi describe the Day of Vengeance? Page 319, par. 2.

(21) What does St. Jude say about the opportunity for **pulling some out of this consuming fire**? Page 320, par. 1.

(22) What does the Prophet Malachi declare concerning the day of the Lord's coming and the effect of this symbolic fire upon the Lord's people? (Mal. 3:1-3.) Page 320, par. 2.

(23) How does St. Paul describe the effect of this refining process upon believers in the Day of the Lord? (1 Cor. 3:12-15.) Page 320, par. 3; page 321, par. 1.

(24) In what other way is this great Time of Trouble described by St. Paul? (Heb. 12:26-29.) Page 321, par. 2.

(25) How does the Psalmist give a vivid description of the great Day of the Lord, using the symbols, **fire, storm and darkness**? (Psa. 50:3; 97:2-6; 46:6; 110:2-6; 46:1-5.) And how are the same conditions re-stated under other symbols in Psalms 46:6-10? Page 322, par. 1 to page 324, top.

(26) What testimony is given in Revelation to prove

that the Day of the Lord will be destructive to every form of evil yet not a time of literal burning of the earth? (Rev. 11:17, 18; 19:15, 16.) How does the Prophet Joel describe the same events under similar figures, and why are so many various symbols used in depicting the Day of Wrath? Page 323, par. 1; page 324, par. 1, 2.

(27) Who are the two rival parties in this great battle of the Day of the Lord? What is the present situation and the future outlook, as viewed by these opposing elements of society? Page 325, par. 1.

(28) Why is it difficult under present conditions for both parties to see alike, and how do the wealthy naturally feel about the matter? Page 325, par. 2.

(29) On the contrary, how do the laboring classes reason? Page 326, par. 1.

(30) Is it so much the **present conditions**, as the **fear of future distress** that animates organized labor? Page 327, par. 1.

(31) What is the ultimate tendency of many real blessings unless restrained by wise and equitable laws? And what conditions have delayed this injurious result until the present? Page 328, par. 1.

(32) For example, what is the twofold effect of the production of labor-saving agricultural implements? What similar changes have been wrought in other departments of labor? Page 328, par. 2.

(33) What is the present peculiar situation in the relation of over-production to lack of employment? Page 328, par. 3.

(34) What remedies are being urged by the wage-workers? Page 329, par. 1, 2.

(35) What argument is used by labor against the "watering" of railroad and other stocks? Page 330, par. 1.

(36) What is the **declared object** of all labor unions? page 331, par. 1.

(37) What happy results might be obtained, if the Golden Rule could be put into practice by both parties to this controversy? And why is this impossible under present conditions? Page 331, par. 2.

(38) What is, therefore, the natural cause of the Day of Vengeance, and what will be its terrible climax? Page 332, par. 1.

(39) What will be the ultimate effect of this Time of Trouble upon the minds of men, and how will it prepare their hearts to receive the Kingdom of Heaven? Page 333, par. 1.

(40) What should be the attitude of all, both in the church and in the world, who realize the state of things which shall shortly come to pass? Page 333, par. 2.

(41) What figures of speech are used in Scripture to describe the manner of **approach** of the Day of Vengeance? (Zeph. 2:2; 1 Thess. 5:2, 3.) Page 334, par. 1.

(42) What attempted remedies will be administered to the body politic by society's physicians in the time of her travail, and with what result? Page 335, par. 1.

(43) Speaking plainly, what will be the effect of the efforts of the masses for deliverance from the grasp of Capital? Page 335, par. 2.

(44) How does the deliverance of Israel from Egypt and from the plagues that came upon the Egyptians seem to illustrate the coming emancipation of the world at the hands of the antitypical Moses? Page 336, par. 1.

(45) What is the relation of the Day of the Lord to the Plan of the Ages? Page 336, par. 2.

(46) How would an earlier development of labor-saving machinery have resulted? Page 336, par. 3.

(47) What unanswerable argument proves that this is God's "due time" for introducing a new order of things? Page 337, par. 1.

(48) Why is the lifting of the veil of superstition and ignorance most opportune **now**? Page 337, par. 2.

(49) How will the position of the saints differ from that of all others during the great Time of Trouble? Page 338, par. 2.

(50) What is the first duty of the saints toward the

world at this time, and how can they let their "light shine" to the best advantage? Page 338, par. 3; page 339, par. 1.

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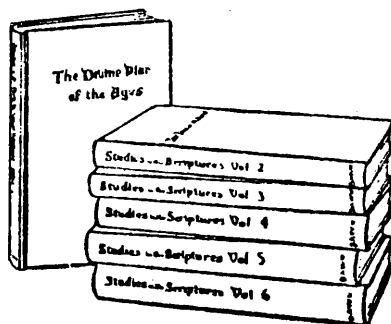
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THESE six volumes, containing more than three thousand pages of vital, hope-inspiring biblical truth for our time, have been aptly styled "Keys to the Scriptures." The first of the series, "The Divine Plan of the Ages," was written in 1886, and has since gained the well-deserved circulation of more than eight million copies. Its clear elucidation of the Gospel of Christ, in which is revealed the height and depth of the love of God, has brought cheer to the hearts of thousands.

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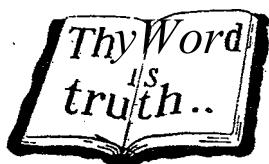
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# BEREAN QUESTIONS

## THE TIME IS AT HAND

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**"Study to show thyself approved unto God,  
a workman that needeth not to be ashamed,  
rightly dividing the Word of truth."**

**-11 Timothy 2:15**

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# BEREAN QUESTIONS ON SCRIPTURE STUDIES

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### STUDY-I

## SPECIAL TIMES AND SEASONS DIVINELY APPOINTED

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(60) Are there any present indications of reason returning to mankind? What final experience will be necessary before they come to a full recognition of Jehovah and His rightful Sovereignty over all? p. 98, par. 3,

(61) What agencies for the undermining of earthly empires have been rapidly developing during the past few years? p. 98, par. 4

(62) In view of the Bible evidence concerning the Times of the Gentiles, what may be considered an established truth? p. 99, par. 1

(63) At what time was the Kingdom of God set up, as recorded in Nebuchadnezzar's dream? And how does this correspond with the history of the setting up of the beastly governments? p. 99, par. 2

(64) What will be the immediate cause of the great time of trouble and the breaking to pieces of present kingdoms? p. 100, par. 1

(65) Since we have noted a great difference in character between the Kingdom of God and the Gentile kingdoms,

what difference should we expect in their modes of warfare? Should we look for a peaccable transfer of dominion? p. 100, par. 2

:(66) Briefly, at what time is the Kingdom of God due to begin the exercise of power? And when will the "battle of the great day of God Almighty" end? p. 101, par. 1

◁67 What is the character of the events due to take place during the "Day of the Lord"? And what is the "sword that is woundirig the heads over many nations"? p. 101, par. 2, 3

.(68) Why and how will ali fnally accept the Kingdom of God as the "desire of al! nations"? p. 102

## STUDY V

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### THE fY[ANNER OF OUR LORD'S RETURN AND APPEARING

.(1) Why is the interest of the Church of Christ centeFed in the closing years of the Gentiles Times? p. 103; par. 1

(2) What two features of the Lord's Second Advent must be clearly kept in mind in order to appreciate the prophetic teachings on this subjct? And how are these two features related to each other? p. 103, par. 2

(3) How does the work of the Second Advent snd relatcd to that of the First Advent of Christ? p. 104, par. 1

(4) What must be the first work of our Lord at His Second Advent? How and when ill this be accomplished? p. 104, par. 2

(5) How can we harmonize the appareritly conflicting statements of our Lord, "Lo, I am with you always; etc.," and "I will come again" (Matt. 28:20; Jno; 14:2, 3)? : p. 105, par. 1

(6) Since the work of, the Second Advent covers a thousand years, should we expect to find m9re or less space given to it, in prophecy, than to the First Advent? p. 105, par. 2; p. 106, par. 1

.. (7) In our study of the Second Advent, should we expect to find all Prophecies mrking one particular event or moment of the Lord's arrival? Was this the case at the

First Advent? What is the most important thought in considering the Second Advent? p. 106; par. 2

(8) Why is it essential to keep in mind our Lord's change of nature at His resurrection, when studying the Second Advent? p. 107, par. 1. 2

(9) Contrast the conditions of His First and Second Advents. p. 108, par. 1, and footnote

(10) What methods characterized the Lord's manifestations of Himself to His disciples after His resurrection, as well as previously? And what may we, therefore, expect at His Second Advent? p. 109, par. 1.

(11) What two facts were necessary to be clearly demonstrated by our Lord in His manifestations after His resurrection? And what were the peculiarities of these manifestations? p. 109, par. 2

(12) What was the method of the Lord's teaching regarding the Kingdom? And why were His disciples unable to arm themselves against the disappointment of their hopes? p. 110, par. 1, 2

(13) Realizing His disciples' sorrow and perplexity, what was the Master's chief concern and work after His resurrection? p. 111, par. 1

(14) Briefly, in what manner did He break to them the news of His resurrection? To whom was His resurrection first declared? p. 111, par. 2.

(15) To whom did Jesus first appear, and what was His message to them? p. 112, par. 1

(16) What were the experiences of James and John, and Mary Magdalene, respectively? p. 112, par. 2; p. 113, par. 1

(17) In what manner did He next reveal Himself to the two disciples on their way to Emmaus? p. 113, par. 2; p. 114, par. 1. 2

(18) Why did these disciples not recognize the Lord until He had taken bread and broken it? p. 115, par. 1

(19) What did these two disciples do immediately after they realized what had happened? How was this first informal "love feast" in the first day of the week afterwards commemorated? p. 115, par. 2

(20) How was the disciples' joy still further increased while they were relating their several experiences in this

little ;ineeting?.. And what were the peculiarities of t;is manifestation by their risen. r;ord? p. 11, par. 3

.. (21) What ;,period of time ;nteryened until the next mani-  
féstation? And what was Thomas' experience at this time?  
p. 116, par. 1

.. (22) After this ;,manifestation by their -Lord; what were ;probably the experiences of thé disciples for some time, and what were their perplexities? p. 116; par. 2; p. 117, par. 1.

(23) What was doubtless the attitude of thei risen Lord during t;is ;,period? p. 117; par. 2

.. (24) vthat \_as jesus' hex:r::#ianHéstatióp.. and miracie? t;like 5:4-Jl) p. 118, par. 1, 2

(25) What was the Lord's inj tion to His disciples at this time? What question did they ask of the Master, and what was His p ophetic reply? p. H9, p. 120, top, and foot-  
notc

(26) After mir Lord's as ension, What deeper ipsikht into the Divine Plan, whá{ clearer understanding of 'the King-  
dom and the King, was given to the disciples? p. 120

\_ (27) What course was next followed by the disciples, ac-  
cording to théir Lord's injun.ction? p; 121, par. 1

(28) Will the ,Lord manifest Himself in exactly the same  
1;1amer at His Second Adyent? p. 121, par. 2

(29) Would it be impossible for Christ to appear in human  
form at \_His Second Advent? Why\_ would such manifesta-  
tion.s be out\_ of harmony with the general tenor, of the Di-  
vine Plan? p. 122, par. 1

.. (30), Is knowledge obtainable in ,no other way ,than by  
'hearing with the natural éar. and seeing with the natural  
eye? p. 122, par. 2

(31) What was the necessity for our Lord's. appearing as  
he did to His disciples, and does such inecessity now exist?  
p. 123, par. 1

(32) Although Jesus ;removed the natural obsta.eles to  
their faith; by assu:ming human form, etc;, what was His  
most effectual method of convincing His disciples and mak-  
ing t\_hem witnesses o His\_ ;,resurrection? p. 123, par. 2

.. (33) Our Lord might have appe1;red tq His disciples as a



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flame of fire but what should such manifestation have accomplished? p. 124, par. 1.

(34) Had he appeared in the glory of the spirit form, as the Angéi did to Daniel, what would have been the result? p. 124, par. 2

(35) During the forty days between His resurrection and ascension; how much of the time was the Lord visibly manifest to His disciples? And what conclusion suggests itself regarding His condition the rest of the time? p. 125, par. 1, first ten lines

(36) How many times did Jesus manifest Himself in exactly the same form so familiar to His disciples during the three years of their intimacy with Him? Why was this so, and how did He manifest Himself at other times? p. 125, par. 1, eleventh line, to par. 3

(37) What facts did Jesus thus prove to His disciples? p. 126, par. 1, and footnote\*

(38) What unquestionable proofs were given by the Lord that He was no longer a human being? p. 126, par. 2, to p. 127, par. 2

(39) Is the foregoing in harmony with the teachings of Spiritism, Swedenborgianism, etc.? If not, what is the difference? p. 126, footnote\*\*

(40) Have there been other similar manifestations on special occasions for special communications from Jehovah? Cite some instances. p. 127, par. 3

(41) What proof is there that the bodies assumed by these spirit beings were not their glorious spirit bodies? p. 127, par. 4

(42) How do we know that the bodies in which our Lord appeared were real, human bodies, and not mere delusions? p. 128, par. 1

(43) What absurd deductions have been drawn from our Lord's statement, "A spirit hath not flesh and bones, as ye see N'c have"? p. 128, par. 2

(44) To what erroneous conclusions would we be led by the popular idea that our Lord's resurrected body is the same body in which He was crucified? p. 128, par. 3

(45) Is it any more reasonable to suppose our Lord's spirit body since His resurrection is human than to sup-

pose that" His spirit body previous to His being made flesh was uman? p.129, par. 1

(46) What b c me of o-qr Lo d' human body, and why was it thus disposed of? p.129, par. 2

(47) If our Lord's glorious resurrection body was a body of flesh, how can we account for His appearances and disappearances, and the various forms of His manifestations? p. 130, par. 2

(48) May we take the position that these were merely miracles? p. 130, par. 2

(49) What difference specially characterized our Lord's manner toward His disciples after His resurrection, and why did this seem expedient? p. 131, par. 1

(50) What thoughts respecting Jehovah's personality will help us to appreciate our Lord's condition since His resurrection? What say the Scriptures as to man's ability to see God? Do the angels see God? p. 131, par. 2

(51) If our Lord Jesus, since His resurrection, is still the man Christ, Jesus, how harmonize with the Scriptural declaration, o (His exaltation? could Jesus see God if i; till a human being? If Jesus took again His human nature at His resurrection, what would be His physical appearance throughout eternity? And, if "we shall be like Him," what appearance would be presented by the martyrs? Why is this view unscriptural, as well as most unreasonable? p. 132 par. 1

(52) What experience was necessary for Paul in order to become an Apostle? What as our Lord's object in appearing to Paul in His glorified body, as He is, instead of as He was? How will the Church see Christ? p. 133, par. 1

(53) What did Moses typify when he came down from the Mount? And what was the significance of his veil? p. 134, par. 1 •

(54) As we give the manner of our Lord's manifestations after His resurrection more careful study, what are our conclusions? And recognizing His great exaltation, what should be our expectations regarding His revelation at His second advent? p. 15, par. 1

<55) If the Lord were to manifest Himself in glory to the

we>rl4, wh~~o~~ wol1-lj1 b~~e~~ the ;result? --W:qat: w.°uld be-, the effect, were. He to appear as a rian? j. 3\_5, par. 2, ~~o~~.

(56) How was "Goq. manifest in the flesh" Qf Jesus? How, 'tlletet&e, slldfild \vi/: éxped! The CJrist to be iriani-fest in the flesh? p. 136; par; 1

(57)-At, thévery beginning ef. the; Millenium, how 'will Christ be "manifésted1.fu.,;tlie flesh"? And how rilay all mankind'. become: images ,of God .ad".of Christ? ..P. 136 par. 2

(58) What- will ;be -,the condition of the perfect mail, as respects the Holy Spirit and Word .of God? What methods of communication. and. inséction will probably ,be used b-etween the Spiritiiti:1: Kingdo:rn and Its. earthly representa-tives? p. 136; p~~o~~: 3

(59) Does anyt~~o~~g k<sup>o</sup> reason or Scripture dexpand that Christ shall appear in'variou~~o~~ bódies of flesli dnd bones at His secord' adverit? How does Satán's 'kirigdom operate and how is lle manifest jn the ffish?' p- 137, par. 1

(60) How will Tlie Christ, "changed," operate in similar manner,-but with- opposite -reswts? p. 137, par. 2

..<61{ He>w~~o~~ - thé Lord~~o~~s: presence be, m~~o~~ifested to the world, .end recognizet~~o~~ by mankind fu' gen. eal: j. 137, par. 3

(62) What has long been the popular idea with respect to the J?elatiOn between evil doers and distress and trouble? What have been the facts in the past as regards this principle? How will the 'Day of Wrath changé these matters? What Psalms especially depict the operations of the new Government? p. 131, par., 4

(63) Will the presence of the new King.,of earth be suddenly revealed?, p. 138, par; 1

(64) As the great trouble increases, what efforts \vill\ nan-kipd put forth towards protecting them~~o~~elvE~~o~~? .p. )39,, par. 1, and footnQte

(65) What will become of the idolatry of money in that day? Quote the Scriptures on tlus point. p. 139, par. 2

•(66) Will the world recognize the cause of the trouble in, the beginning of the Day Of Wrath? p. 139;-par; 3•, ..

.. (67) Froni whom and through whom will Úie., retribútion of the Time of Trouble come' upon the linrighteOUs? Hi>w might the trouble be greatly lessened?. -p.-140, par. 1 , -

(68) When will the world fully realize the true state of matters and the part they took in the "battle of the great day of God Almighty"? p. 140, par. 2

(69) Why will some learn the significance of the trouble more quickly than others? Will the Lord at this time leave Himself without witnesses as to the cause of the trouble? p. 141, par. 1

(70) How will the position of the Church differ from that of the world at the Lord's Second Advent, and why? What is the mission of the "feet" or last members of the Church of Christ at this time? p. 141, par. 2

(71) Are there statements of Scripture concerning the Lord's second advent which seemingly conflict? p. 142, par. 1

(72) What Scriptures plainly state and clearly illustrate the manner of the Second Advent? p. 142, par. 2

(73) What is the correspondence between "the days of Noah" and "the days of the Son of Man"? p. 143, par. 1

(74) On the other hand, what Scriptures apparently conflict with the foregoing? p. 143, par. 2

(75) As truth-seekers shall we accept some of the statements and reject others? What principle must always be followed in seeking the truth on these matters? p. 143, par. 3

(76) What two other illustrations are given respecting the manner of the Lord's coming? p. 144, par. 1

(77) When endeavoring to interpret these apparently conflicting texts, what principle must be applied in order to harmonize the figurative with the literal statements? p. 144, par. 2

(78) How does the Apostle in 1st Thess. 4:16 describe the manner of the Second Advent? With what other Scriptures does this description correspond? p. 145, par. 1, 2

(79) What is the significance of the expression, "With a shout;" and how does this apply to present conditions in the world? p. 146, par. 1, 2

(80) Explain the symbol, "the voice of the Archangel." What other Scriptural expectations apply to the same thought? p. 147, par. 1, 2

(81) What does "The Trump of God" signify? Why

we consider this a figurative rather than a literal statement? p. 147, par. 3

(82) What is the evidence that we are now living in the days of the "Seventh Trumpet"? p. 148, par. 1

(83) What is the particular point to be noticed in the prophecies of Daniel, Paul, and John the Revelator, as respects the presence of the Lord? p. 149, par. 1

(84) What purpose has been served by "the Shout," "the Voice of the Archangel" and "the Trump of God" in the Harvest of the Gospel age? p. 149, par. 2

(85) What is the first work of the Chief Reaper in the Harvest of the Gospel age? And what is the length of the Harvest period? p. 150, par. 1

(86) What is the meaning of the symbol, "in flaming fire," in connection with the Lord's Second Advent? p. 150, par. 2; p. 151, par. 1

(87) How is the term, "Mighty Angels," applied? p. 151, par. 2

(88) How will the Lord be revealed to the world "in flaming fire"? What will be the contrasting experiences of the wicked and the righteous in the Day of the Lord? p. 151, par. 3

(89) Will there be any excuse for ignorance or inability to obey the Truth in that day? p. 152, par. 1

(90) What is the significance of the symbolic statement, "in power and great glory"? Why do many recognize the glory and power of earth's great Ruler, yet fail to recognize the King Himself? p. 152, par. 2, 3

(91) What is the application of the Scripture, "Behold, He cometh with clouds"? And how does this statement agree with the foregoing symbolic descriptions as to the manner of His coming? p. 153, par. 1, 2

(92) Is the expression; "In like manner" (Acts 1:11)? out of harmony with the foregoing? What erroneous thought has been read into this text? What was the manner of His going away, and what may we, therefore, expect in the manner of His coming again? p. 153, par. 3, 4

(93) Why did the angel lay emphasis upon the expression, "this same Jesus"? What encouragement and inspiration does this thought convey to our minds and hearts? p. 154, par. 1

(94) What beautiful illustration of His coming again was given by our Lord Himself in Matt. 24:27? And what is the proper translation and interpretation of the Greek word "astrape" in this text? p. 155, par. 1

(95) What is the significance of the Greek word parousia in this text? What is the marginal reading in the Revised Version? p. 156, par. 1

(96) What words of caution were spoken by our Lord to guard against two prominent, erroneous teachings, which would be promulgated about the time of His Second Advent? p. 151, par. 1, 2

(97) What peculiarity of the Greek language enhances its value in giving exact expression to truth? For example, how many different Greek words have been rendered "come" in our English translation? p. 158, par. 1

(98) How many times does the word Parousia occur in the Greek Testament; and how many times is it correctly translated 'presence' in the English Common Version? p. 159, par. 1, and footnote

(99) What is the correct thought in connection with the parousia of our Lord? Does parousia necessarily imply sight? How may this be proven? p. 159, par. 2

(100) Why were Jesus' disciples especially anxious to know the signs of the second Advent? And why did our Lord give them so detailed an account of events intervening between the first and second advents? p. 159, par. 3; p. 160, par. 1

(101) To what period do Jesus' words in Matt. 24:1 to 14 apply? How are verses 15 to 22 applicable? What warning is contained in verses 23 to 26? How should verse 27 be interpreted? p. 160, par. 2

(102) How did Jesus use Noah's experience as a type of His Second Advent? What is the special point of comparison referred to by the Lord? p. 160, par. 3; p. 161, par. 1

(103) How does St. Luke describe the same conditions? p. 162, par. 1

(104) What is the similarity between the flood of Noah's day and the fire of the Day of the Lord? p. 162, par. 2

(105) Do the Scriptures indicate any difference between

the world and the Church. as regards knowledge of the Second Advent? p. 163, par. 1, 2

(106) What special encouragement was given by our Lord in Matt. 24:45-47? p. 163, par. 3

(107) What warning is expressed in Matt. 24:48-51? p. 163, par. 4

(108) What is clearly taught by the foregoing Scriptures with regard to two classes in the end of this age? p. 164, par. 1

(109) What is signified by "His goods" in Matt. 24:47? p. 164, par. 2

(110) Why will "the elect" not be disheartened nor deceived by present-day delusions? p. 165, par. 1

(111) In view of the foregoing, what is the Lord's glorious message to His Church at this time? p. 166, par. 1, 2

(112) What has evidently been the object in this particularity of instruction respecting the manner of the Lord's Second Advent? p. 166, par. 3

(113) What prophetic statement is made by St. Peter with respect to "scoffing" in the end of the Gospel age? Are these scoffers in the world or in the Church? p. 167, par. 1, 2

(114) How does St. Peter use Noah's flood as an illustration of the overwhelming flood of trouble in the Day of the Lord? p. 168, par. 1

(115) What is St. Peter's exhortation to the saints in this day? 2 Pet. 3:10; p. 168, par. 2

(116) What assurance is given by the Apostle Paul that the faithful will not be left in darkness? Why is the symbolic storm of Rev. 7:1, 2 being held back? p. 168, par. 3

(117) What argument can be presented against taking literally St. Peter's and St. John's statement respecting "the heavens being on fire," and "rolled together as a scroll"? p. 169, par. 1

(118) Contrast the relative positions of the "little flock" and the world in the "harvest" of the Gospel age. p. 169, par. 2; p. 170, par. 1

(119) What is the connection between the closing of Gentile Times and the setting up of Christ's Kingdom? Do

we see about us any evidences of preparation for the establishing of the Kingdom? p. 170, par. 2

(120) How has the Lord fulfilled His promise to "gird Himself" and to make His faithful, watching servants "sit down to meat"? Luke 12:37. p. 170, par. 3

(121) To what class only has the Lord revealed His purposes? And what should be the real truth-seeker's course with respect to every statement of "present truth"? p. 171, par. 1; p. 172

## STUDY VI

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### EARTH'S GREAT JUBILEE

(1) What fact must be recognized in order to properly appreciate the history of the Jews, and why is their history so particularly recorded by the prophets and New Testament writers? p. 173, par. 1, 2

(2) What dangerous error is to be avoided in the study of Scriptural types? p. 173, par. 3

(3) What did Jesus mean when He said that "not one jot or tittle of the Law should pass away until fulfilled"? How long must the observance of a type be continued? Does keeping a type signify the fulfilling of it? p. 174, par. 1

(4) Cite a notable illustration of the fulfilling of a type. Why was the observance of every detail of a type strictly enforced? p. 174, par. 2

(5) Of what was the Jubilee a type? What does the manner of its reckoning teach regarding the time for the beginning of the antitype? p. 175, par. 1

(6) How do we know that the fulfilling of the Jubilee type is still future? p. 175, par. 2

(7) What does the word Sabbath signify? What was the Jubilee Day and how was it computed? p. 175, par. 3, and footnote

(8) When did the Sabbath Year occur, and what were its characteristics? How was the Jubilee computed? p. 176, par. 1

(9) Give detailed description of Israel's Jubilee year. p. 176, par. 2 to 4



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(10) Where is the account of the Jubilee observance recorded? p. 177, par. 1

(11) What did the Jubilee year foreshadow? p. 177, par. 2

(12) What two classes were represented by the Israelites? Was there any tribe to which the Jubilee did not apply? And what did this signify? p. 177, par. 3

(13) How is the Jubilee related to the Times of Restitution? p. 178, par. 1

(14) What portion of the Jubilee Year was probably required to legally and satisfactorily straighten out affairs? And what does this imply with respect to the Millennial age of Restitution? p. 179, par. 1.

(15) Is there any evidence that an antitypical Jubilee has yet occurred? What was Jesus' assertion as to the passing away of any part of the Law without fulfilment? Has the type been observed since Israel was carried into captivity in Babylon? How can these 3 apparent contradictions be harmonized? p. 179, par. 2

(16) How is the length of the Great Cycle computed? p. 180, par. 1

(17) How do we know that a Great Cycle must have begun to count when the type ceased? Does the Great Jubilee of Jubiles begin after this cycle, or when and how? What has been the rule for the fulfilment of any type in which time was a feature? Cite several instances. p. 180, par. 2

(18) Since the observance of the type could not cease until the Great Cycle began to count, what is the important point to be ascertained in order to locate the beginning of the Times of Restitution? p. 181, par. 1.

(19) Looking at the type, what should we expect of the opening years of antitypical Jubilee? Do we see any such indications about us at present? p. 182, par. 1

(20) Have we any direct Bible record with respect to Israel's last observance of the typical Jubilee? If not, how shall we proceed, and why? p. 182, par. 2; p. 183, par. 1

(21) How do we locate the exact date of the last typical Jubilee? When was the first typical Jubilee observed? p. 184, par. 1, 2

(22) How many years elapsed between the entering of Canaan and the seventy years' desolation? p. 185, par. 1

(23) How many Jubilees were observed before the captivity? And when was the last Jubilee observed? p. 185, par. 2

(24) Where, therefore, did the Great Cycle of 2500 years begin to count? Where will it end? p. 185, par. 3, 4

(25) Why was October 11, 1874-the beginning of the twenty-five hundredth year-not the beginning of the Jubilee year? p. 187, par. 1

(26) What, therefore, did Israel's Jubilee prefigure? And what does the manner of its reckoning indicate? p. 187, par. 2

(27) What evidence is there that when the Times of Restoration are due, the presence of the Great Restorer is also due? p. 187, par. 3

(28) If the foregoing deductions are not our admonition and encouragement, what purpose was served by the typical Jubilee? p. 188, par. 1

(29) In order to appreciate the time feature of our Lord's return, what must be remembered respecting the manner of the Second Advent? p. 189, par. 1, first half

(30) What argument is there in the fact that the worldly and nominal church Christians do not recognize the presence of the Lord? p. 189, par. 1, second half, par. 2

(31) If the Times of Restoration began October A. D. 1874, what should the watching ones expect to see? What is the "sign" in this Harvest of the Gospel age, who are the "messengers"? p. 190, par. 1

(32) In addition to the testimony of the Law, is there any corroborative testimony from the Prophets regarding the antitypical Jubilee? p. 190, par. 2; p. 191, par. 1

(33) Cite the Scriptures which predict the forty years' desolation of the land and the reason why it was just 70 years. p. 191, par. 2

(34) What was the relation between the "Gentile Times" and the 70 years' desolation of the land? And where is it recorded? p. 192, par. 1

(35) What did God pursue with respect to Israel's servance of their Jubilee years? p. 192, par. 2

(36) In proceeding to calculate the antitypical Jubilee

from prophecy, what difference is noted in the manner of counting according to the Law and the Prophets, respectively? p. 193, par. 1, 2

(37) Give a mathematical demonstration of the Jubilee as viewed prophetically. p. 193, par. 3, to p. 195

(38) What is the strongest proof that these corroborative lines of evidence are of Divine origin? p. 194, last par., to p. 196, par. 1

(39) What is naturally the first work of Réstitution? p. 197, par. 1

(40) What is the antitypical Trumpet of Juhilee and its import? p. 197, par. 2

(41) In what various ways is humanity affected by the sounding of the antitypical Jubilee Trumpet? p. 197, par. 3, to p. 199, first half

(42) What is the natural effect of this spirit of "liberty throughout all the land" upon the hot-headed and ignorant masses? And what class alone can fully appreciate the grandeur and scope of the Times of Restitution? p. 199, par. 1

## STUDY VII

### THE PARALLEL DISPENSATIONS

11> What Scriptural authority is there for believing that the Jewish and Christian dispensations are related to each other as type and antitype? p. 201

(2) What is the popular conception with respect to the selection of the Christian Church? And why is this erroneous? Briefly contrast the call and favor of the past, present and future ages. p. 202

(3) How have the footstep followers of Jesus been disciplined, guided and instructed from the beginning of the Gospel age, until the present time? p. 203, par. 1

(4) Under Divine direction, in what work was the whole nation of Israel unwittingly engaged during the Jewish age? p. 203, par. 2

(5) Briefly stated, in what respect did the Jewish Church prefigure the Gospel Church? p. 204, par. 1

(6) How has St. Paul designated the Jewish and Christian Churches, respectively? "Cite Scripture at this point. p. 204, par. 2

(7) Of what **two** classes have both Natural and Spiritual Israel been composed? And at what time only have these classes been clearly manifested? -By what are they symbolized in Jewish and Gospel Harvests, respectively? p. 205, par. 1

(8) Who was the head of the fleshly "house"? Through whom was it founded, and how designated? Who was the founder of the spiritual "house"? Through whom established, and what name does it bear? How does Luke 13:30 apply to these two classes? How is the Gospel Church "the Seed of Abraham"? p. 205, par. 2

(9) What is the popular interpretation of "both the houses of Israel"? And what is the correct application? p. 206, par. 1

(10) Give proofs from the New Testament that fleshly Israel was one. p. 206, par. 2

(11) Describe the difference between the promises made to fleshly and spiritual Israel, respectively. p. 207, par. 1, 2

(12) Briefly contrast the Tabernacle and priesthood of typical and antitypical Israel. p. 208, par. 1

(13) Show how "both the houses of Israel" have been carried into captivity to Babylon. p. 208, par. 2

(14) What is the most wonderful feature of the parallel dispensations? p. 209, par. 1

(15) Briefly stated, how do the Jewish and Gospel ages exactly correspond? p. 209, par. 2

(16) What is the statement of St. Paul with regard to the casting off of fleshly Israel? And what is the distinction between the "Times of the Gentile" and "the fullness of the Gentiles"? p. 210, par. 1; and footnote

(17) What intimation of the length of the Gospel age is given by St. Paul in Romans XI? How does St. Peter further corroborate St. Paul's prophecy? p. 211, par. 1

(18) Since A. D. 1874 marks the dawn of the Times of Restitution, what should we expect as one of the first features of restitution work? p. 211, par. 2

(9) Briefly, what does the ceasing of the call to become members of the Bride class signify? And what does it not signify? p. 212, par. 1; Z. '11, pp. 181 and 190

(20) What is the relation between the date of the return of favor to Israel and the heavenly call? p. 213, par. 1

(21) When did Israel's favor as a nation begin and terminate? p. 213, par. 2, to end of page

(22) Was Divine favor withdrawn from every individual Jew in A. D. 33? p. 214; top

(23) What were Israel's experiences during these 1845 years of national favor? p. 214, par. 1

(24) At what time and for what reason did Israel's day of greatest favor become the day of their fall from favor? To whom was the great prize subsequently offered? p. 214, par. 2

(25) Why did not fleshly Israel obtain the chief favor which they sought? p. 215, par. 1

(26) What is the significance of the expression; "blindness in part," as respects natural Israel? p. 216, par. 1

(27) Briefly what has been Israel's experience since their rejection of Messiah? p. 216, par. 2, 3

(28) Will Jehovah leave the nation of Israel cast off forever? Quote Scriptures bearing on this point. p. 217, par. 1

(29) What is the significance of the word "double" in Jer. 16:18? p. 217, par. 2

(30) How long was the period of Israel's disfavor? When did their double begin, and where will it end? p. 218, par. 1

(31) What notable incident occurred in A. D. 1878, which marked God's returning favor to fleshly Israel? p. 218, par. 2, p. 221, par. 1

(32) How are the dates A. D. 1878 and A. D. 1914 related to fleshly Israel's return to God's favor? What is the relation between the two periods of Israel's fall and rise to favor? p. 221, par. 2

(33) What did the dates A. D. 33 and A. D. 1878 mark with respect to fleshly Israel? How does the work of the gospel and Millennial ages lap over upon the ages immediately preceding them? p. 222, par. 1

(34) What is the double work belonging to each of these

flipping periods? Where is this two-fold work of the Gospel Harvest prophetically declared? p. 222, par. 2

(35) In what year was the return of favor to Israel in 1878 declared and published by the author of "Studies in the Scriptures"? p. 223, par. 1

(36) What are the evidences of awakening interest among the Jews since A. D. 1878? p. 223, par. 2

(37) Why is 1878 a date of deepest interest to spiritual as well as natural Israel? p. 223, par. 3

(38) As none but the Lord Jesus understood the full import of the Harvest of the Law age, what parallel should we expect in the Harvest of the Gospel age? p. 224, par. 1

(39) While the statement of one reliable Prophet is sufficient ground for faith, how has the Lord, in His loving-kindness, provided more than one testimony regarding Israel's misdeeds? p. 224, par. 2, to p. 225, par. 1

(40) What date is marked by Zechariah's prophecy as to the exact day when the "double" began? p. 225, par. 2

(41) What were the circumstances under which the beginning of Israel's misdeeds was declared by our Lord Jesus? p. 226, par. 1

(42) What other Prophet has spoken concerning the "double"? p. 226, par. 2, 3

(43) What peculiarity should be noted in the utterances of the prophets with respect to the assumed standpoint? How is this principle illustrated in the prophecies of Jeremiah, Zechariah, and Isaiah, in connection with the "misdeeds"? p. 227

(44) What facts give increased force to their prophetic utterances? p. 228, par. 1

(45) What reply may be given to those who object that the Berlin Congress and its actions were not sufficiently important marks of God's returning favor to Israel? How was Jesus "set for the fall and rising again of many in Israel"? < Luke 2:34 > p. 228, par. 2

(46) What did the casting off and fall of nominal, fleshly Israel foreshadow? p. 228, par. 3; p. 229, par. 1

(47) Briefly, what should we expect to be the order of the Gospel Harvest; reasoning from the Jewish age Harvest? p. 229, par. 2

## 34 The Time is at Hand

- (48) Briefly, how shall, w.e.":pro ee with a ;\_mathe at cal demonstration of the foregoirig? ..,p..30, par. 1, Z.
- (4) What lin- in the c;hrono o JJ the .first pai;t of Is- rael's "double" is ap arently l cJc? ..,d;10-w. has it been discovered and supplied? p. 230, par: ..? to p; 232, o;p
- (50) .How do. we .compute the measure o Israel'-S)'double," when favor was d to \_retu,m ,toth ui? p. 232, par. 1 .
- (5) What striking parall L.J:!!etween the .Jev/ish, and Gospel ages has just been proven by the; ;foregoing -computations? p. 232, par. 2
- (52) Give a condensed review of: the Harvest ,partillels of the Jewish and Gospel ages: : , : ; ,
- First, As to the reapers. .p. 233; d'II. 1..
- Second, . As to the w6rk a:pd effect. of the twq. Harvests. p. 233, p. 2 ,
- Third, The, duration of these harvest perio s, \_p. 231, par..1
- Fourth, As to the parallel of God's withdtawal of, favor . ,lfrom the nation and from individuals in the Jewish and Gospel ages. p. 234, p;ir. 2; :P, 235, par. :1; Z...13:-10
- Fifth, With respect to the character of the preaching d:One,: and its effect upon. th .nominal. fleshly and spiritual houses. p. 236, par. 1
- Sixth, As respects the messengers cho en ,of God for 'the harvestwork. . p. 237, par. 1.
- Seventh, Concernfug ,th two doct' inés which constitute th'e main point of testing in "both' harvests. p. 237, par. 2, 3; p..238, par. 1
- Eighth, -R specting 'the three. caractefs in which. Jesus Christ presents Himself to the Jewish and Christian 'Houses/' 'p. 238, ' par;. 2, to p.' 240, 'par. 1 ,
- Ninth, With regard to th se,nse of ne. d :L:lld expee:tion of a Deliverer, as manife ted by the.,J,peple. p. 240, par. 2
- Tenth, With respect to the disappointment, sluimbering; and subseque;t awakening on the part of the "'watch- ers." p. 240, par; 3; P., 241, par. 2
- "Times of the Gentiles" to the parallelism of the Jewish
- (53) What is the●'reiJuoi of the 'jubile ':t;ycle -, d the. and Christian ages? 'p. 241, pár. 2 . ,

(54) How do the parallel dispensations prove the chronological and prophetic evidences of the Lord's presence and the Harvest, and beginning of Restitution work? p. 242, par. 1

(55) Into what error have "Second 'Adventists" and other prophetic calculators fallen, and why? p. 243, par. 1

(56) How do the foregoing interpretations materially differ from these erroneous ones just referred to? p. 244, par. 1

(57) What illustration very beautifully applies to the relation between the true prophecies and the parallels of the Jewish dispensation? p. 244, par. 2

(58) What other prophetic testimonies are in accord with these parallels? p. 245, par. 1

(59) What event followed the 40 years of Jewish Harvest, and what do we expect immediately after the close of the Gospel age Harvest in October, 1914? p. 245, par. 2

(60) Give from memory a brief resume of the Parallels of the Jewish and Christian dispensations. Diagram, pp. 246, 241

## STUDY VIII

### ELIAS SHALL FIRST COME

What Scripture teaches the priority of Elijah's coming, in connection with the establishment of the Kingdom of Heaven? p. 249, par. 1

2. Explain Malachi 4:5, 6 p. 249, par. 2

(3) How was Malachi's prophecy (especially the last verses of Chapter 4) regarded by the Israelites? p. 249, par. 2

(4) Was this prophecy fulfilled at the first advent? Nevertheless what purpose was served by Christ's presentation to fleshly Israel? What is the difference between the position and work of John the Baptist and Elijah? p. 250, par. 1

(5) What are the evidences that Elijah has come and has failed? p. 250, par. 2



(6) By what method of reasoning do we conclude that John the Baptist represented the real Elijah? And who is the real and greater Elijah? p. 251, par. 1; p. 252, par. 1

(7) Is the view that the real Elijah is the Christian Church in the flesh in contradiction to the teaching that God does not intend to convert the world during the Gospel age? If not, why not? p. 252, par. 2

(8) In what manner is the true Church at the present time doing a work corresponding to that of John the Baptist with respect to the presence of the Lord? p. 253, par. 1

(9) To what class did John the Baptist truly do an Elijah work? And for whom does the Church now perform a similar work? What relation did John bear to the Prophet Elijah? p. 253, par. 2

(10) Explain the question of Jesus' disciples, "Why then say the scribes that Elijah must first come?" and the significance of our Lord's reply, "Elijah truly shall come and restore all things." (Matt. 17:11). p. 254, par. 1

(11) When is the figure of a woman used to symbolize the Church? And when is the opposite figure of a man used to represent the Church, as for example, Elijah? Name several other instances in which a man represents the Church. p. 255, par. 1

(12) In view of the class which Elijah represented, how do we interpret the vision on the Mount of Transfiguration? p. 255, par. 2

(13) Cite the instances in the life of Elijah the Prophet, which prefigure the history of the true Church. p. 255, par. 3 and Diagram on p. 256

(14) What conclusions and consequent inspiration do we draw from the foregoing coincidences? p. 257, par. 1, 2

(15) Why is the present little season a most favorable time for Christian work and personal growth? p. 257, par. 3 p. 258, par. 1

(16) To what class, and at what period of time, does the following statement of the Apostle refer: "The time will come when they will not endure sound doctrine"? (1 Tim. 4:3) p. 258, par. 2; p. 259, par. 1

(17) While it is even now true that none but the "orthodox" can "buy or sell" in the common markets or synagogues,

what have the "truly consecrated learned with respect to the necessary surroundings and accompaniments of true worship? And what deeper significance may the future reveal in the statement of Rev. 13:17? p. 259, par. 2

(18) What thoughts respecting the last day of the Church are suggested by the closing scenes in the life of Elijah? p. 260, par. 1

(19) What was the special message of John the Baptist? And how does his testimony find a parallel at the present time? p. 260, par. 2

(20) How does John's statement regarding the "increase" and "decrease" of the Kingdom of Heaven find its counterpart today? p. 261, par. 1

(21) What was the result of John's reproof of the king (Matt. 14:4) and what is the antitype? p. 261, par. 2

(22) What are the parallels with respect to the persecuting power in the cases of the type and antitype? p. 261, par. 3

(23) In the coining struggle between the masses and the masses, what will be the probable and natural course of many conservative, religiously inclined persons? p. 262, par. 1

(24) Who will probably be the only exceptions to this course? And what will be their experiences in consequence thereof? p. 262, par. 2, p. 263, par. 1

(25) What argument will probably be used by the "powers that be" to restrict liberty of expression on religious subjects? And how would this give a deeper significance to the words of the Apostles Paul and John (2 Tim. 4:3; Rev. 13:17); and also furnish a parallel to the final experiences of Elijah and John? p. 263, par. 2

(26) What two lessons may be drawn from the foregoing predictions, whether future developments shall prove the correctness or incorrectness of our interpretation of prophecy? p. 264, par. 1, 2

(27) Give a resume of our findings with respect to the antitypical Elijah class. What is the meaning of the name Elijah? p. 264, par. 3

(28) What was the most notable incident in Elijah's

curer"! And why does Elisha seem to represent a certain class of Christians? p. 265, par. 1

(29) What is the meaning of the name Elisha? And what does it signify with respect to the antitypical Elisha's work? p. 266, par. 1, 2

## STUDY IX

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### THE MAN OF SIN- ANTICHRIST

(1) What is the statement of the Apostle Paul with respect to the "Man of Sin"? And what bearing does it have upon our position regarding the Presence of the Lord? p. 267, par. 1

(2) What general statements respecting this Man of Sin are made in the Scriptures? And what is the important question in our day? p. 267, par. 2

(3) What was St. Paul's anxiety for the Church, and against what errors at the beginning and end of the Gospel age, respectively, did he wish to guard the Lord's people? p. 268, par. 1

(4) Contrast the sentiments of the Church in this end of the age with the attitude of the early Christians, as respects the Lord's return. p. 268, par. 2

(5) Into what error had the Church at Thessalonica fallen? And what was the central thought in St. Paul's second epistle to this Church? p. 269, par. 1

(6) How did St. Paul's arguments differ from such as are used today to oppose the claim that the Lord is present? And what does this fact prove? p. 270, par. 1

(7) Since St. Paul offered but this one objection to the claim of the Thessalonians, did he not thus endorse their general ideas respecting the Day of the Lord? What were these ideas? If, then, this one and only objection offered by St. Paul can be shown to be no longer in the way, what will be our position? p. 270, par. 2

(8) What other names are Scripturally applied to the "Man of Sin"? p. 271, par. 1, 2

(9) Briefly describe the general characteristics of the Man of Sin as indicated by these various appellations? p. 272, par 1

(10) Since The Christ consists of á true Lord and á true Church; what might we expect to find in this great Anti-christ? p. 272, par. 2.

(11) In our examination of the prophetic delineation of the Man of Sin, what points do we expect to discover? p. 272, par. 3.

(12) What are some of the commonly accepted, views regarding the Antichrist? p. 273; par. 1, 2.

(13) Considering the tendency of our day and generation, what course would be more likely to be pursued by the world than the foregoing? p. 274, par. 1.

(14) What is the great obstacle to many, in considering this subject? And what should these misguided ones note with respect to the Greek word "theos"? p. 274, par. 2.

(15) Of what assistance in our search for the Antichrist is a proper understanding of the breadth of the word theos? And what is the New Testament, usage in the Greek where the meaning would be ambiguous? p. 274, par. 3.

(16) Having this stumbling block removed, what are we prepared to look for in the Antichrist? p. 275, par. 1.

(17) What prominent inconsistency characterizes the adherents of the erroneous but popular view of Antichrist? p. 275, par. 2; p. 276, par. 1.

(18) Are the titles applied to the Man of Sin literal or symbolic? And do they refer to a single individual? p. 276, par. 2.

(19) Should we expect to find the Antichrist among the heathen systems of religion? What was the cause of its rise, and during what period did Antichrist's stealthy beginning take place? p. 276, par. 3.

(20) Exactly what do we mean when we claim that the Papacy is the only system which fulfills the prophecies concerning the Man of Sin? Under what figure is the apostate Church represented? And when did this Church become the Antichrist? p. 277, par. 1.

(21) Upon what misapplied truth has this false kingdom been built up? p. 277, par. 2.

(22) What conditions in the Nominal Church were fore...

self by the Lord? And by what methods of false reasoning have all these things been called forth to transpire? pp. 278, 279

(23) At what point did the Great Apostasy become the Man of Sin? Did the fact that the organizers and supporters of Antichrist were conscientious make their action right? Define conscientiousness. p. 280

(24) What is the two-fold significance of the name Antichrist? And how are these meanings respectively applied? How does St. John distinguish between the special Antichrist and the lesser opposers of Christ? p. 281

(25) Briefly, how has the Papacy fulfilled the prediction relating to the "Antichrist" or "Man of Sin"? p. 282, par. 1, 2

(26) In noting the circumstances which gave birth to the Man of Sin, does history record any fulfillment of St. Paul's prediction respecting a great falling away from the simplicity and purity of doctrines and life of the early Church? p. 282, par. 3 to p. 283, par. 5

(27) From Lord's "Old Roman World," give brief outline of conditions in the Christian Church during the First Century. p. 284, par. 1, 2

(28) What abuses were prominent in the Church? And what were the conditions during the Second Century? p. 284, par. 3; p. 285, par. 1

(29) During the Third Century, what conditions obtained? p. 285, par. 2

(30) What conditions prevailed during the Fourth Century? What of rank and fashion entered the Church? p. 285, par. 1 to p. 287, par. 1

(31) Is this description of the great falling away corroborated by other historians? What was the professed motive, behind every step toward temporal power taken by the clergy? p. 287, par. 2

(32) What statement is made by St. Paul regarding some opposing thing, which would hinder, for a time, the rapid development of Antichrist? And what was this hindrance? p. 288, par. 1

{33} Contrast the powers and methods of Pagan and Papal Rome. p. 285, par. 2; p. 289, par. 1

Ó4) In view of the fact that ~~the~~ coveted seat of power was occupied, what tactics were pursued by ambitious leaders in the Church? ·p. 289, par. 2

(35) What service was rendered the apostate Church by the Emperor Constantine? And under what conditions? p. 289, par. 3, to p. 290, par. 3

(36) What was the controversy between Arius and Athanasius, which ~~was~~ settled at the Council of Nice? when Constantine dedded in favor of Athanasius?

.. (37) What is the eommon but erroneous thought respecting the spiritual condition of the Church at the time she was suddenly lifted into power by Constantine? ·p. 291, par. 1

(38) What statements ~~are~~ made by historians regarding conditions in the Church during the reign of Dióeletian, Constantine's predecessor? p. 291, par. 2, to p..293, par. 1

(39) What were some of the circumstances which favored the rapid development of Antichrist during ~~the~~ reign of Constantine? p. 293, par., 2, 3

(40) After the death of Constantine, what was the attitude of the Roman Emperor ~~to~~ toward the apostate Church? And what title was used by them? p.. 294, par. 1.

· (41) Meanwhile, what was the positi,on of th'e Bishop at Rome? , And what circumstances grcatly increased his prestige? p. 294, par; 2 ..

(42) What incident in A. D. 455 afforded Leo, the Bishop of Róme, an o'ppportunity to impress ·tipon the Romans and invading barbariaris his daim of spiritual power? p; 295, par. 1

(43) What 'pre~~v~~ailitig" conditio~~i~~ make it impossible to fue the exact date when the Bishop of Rome began to claim civil as well as ecclesiastical dominion? ·What cl~~ai~~m is made by Papacy regarding the date of its organizatioi? p. 295, par. 2-

(44) ·How long did Papacy exercise it!! coveted power,, irter it had been grasped? Into what three periods is the

reign of Antichrist. 9-ivided? And what was the duration and characteristic of each? p. 296, par. 1

(45) How is the rise of Papal power described by Roman Catholic historians? p. 296, par. 2, to p. 297, par. 1

(46) While Romanists present such a glowing account of Papacy's Kingdom, what was the true state of affairs? And what marks distinguish the counterfeit from the real Kingdom of Christ? p. 297, par. 2

(47) Where was the true, the real Church of Christ during these corruptures? p. 298, par. 1

(48) In *ie. J. "of the"* egoing, where do we conclude that the "Man of Sin" is born? p. 298, par. 2

(49) In proceeding to compare the character of Antichrist with its prophetic delineation, why do we pass over the Emperors of Rome; who claimed to be the supreme religious rulers? p. 299, par. 1, 2

(50) In brief, how has Papacy attempted to fulfill the prophecies concerning Christ's Kingdom? p. 299, par. 3

(51) How has the exhortation of Psalm 2:12, "Kiss the Son, O ye kings of the earth," been misapplied by Papacy? p. 300, par. 2

(52) How have such claims by Papacy been generally passed over by prophetic students? And how have they erred in their search for proofs of the Antichrist in the Papal system? p. 300, par. 3

(53) What have been the evil effects of such misrepresentation of God's plan? While, the Reformation accomplished much, what fundamental error of Antichrist was retained by the Protestant reformers? p. 301

(54) Why do many find it difficult to recognize Antichrist in Papacy? And what facts must be fully appreciated in order to see the greatness of the Antichristian counterfeit? p. 302, par. 1

(55) How can we account for the completeness of this marvelous counterfeit? And how was Papacy's triumph unwittingly co-operating with God's plan? p. 302, par. 2

(56) What incidents favored the claim of the Papal hierarchy to have succeeded to the rights of the Jewish Priesthood? p. 304, par. 1 to 3

(57) Show in tabulated form the Church of God in True Type, in Antitype (during the Millennium), and in the Papal Counterfeit. p. 303

(58) Recognizing each Pope in turn as the head of the false Church, which is his body, what say the Scriptures, respecting the mouth and eyes of this head? p. 304, par. 4 to p. 305, par. 1

(59) How could Papacy fulfil the prophetic and symbolic description of a "beast," and a "horn" out of the beast? p. 305, par. 2.

(60) What is the true significance of the word "blasphemy"? p. 305, par. 3

(61) With this proper definition in mind, explain three ways in which Papacy has been guilty of "blasphemy" p. 306, par. 1.

(62) Quote some of the blasphemous titles applied to the Pope. p. 306, par. 2

(63) What language was used by St. Bernard in addressing Pope Eugenius III?, -And how was it received by the Pope? p. 307, par. 1; p. 308, par. 1, 2

(64) What declarations regarding the powers of the Pope were made by Boniface VIII and Gregory VII, respectively? p. 308, par. 3

(65)-How, did St. Antonius, Archbishop of Florence, apply Psalms 8:4-8 and 9:9 to the Pope? p. 309, par. 1,

(66) What appellations were given to the Pope by the council of Lateran, especially to Leo X., in its fifth session? p. 309, par. 2

(67) How has the Papacy fulfilled Dan. 7:25; as shown in Ferraris' Ecclesiastical Dictionary; under the word "Papa"? p. 310, par. 1 to 3

(68) What declaration was made by Sixtus V? p. 310, last par.

(69) Quote some of the blasphemous declarations made by other Popes and lords of the Apostate Church. p. 311 to p. 315, par. 1

(70)-Whence were the boastings of the Dark Ages, what are Papacy's sentiments today? p. 315, par. 2 to p. 317, par. 2



(71) What did the declaration of the "infallibility" of the Pope signify? At what date and under what circumstances was this decree formally promulgated in St. Peter's Cathedral at Rome? p. 317, par. 3, to p. 318

(72) What was the doctrine of Church Infallibility? When was it first claimed? And what has been the effect of this serious error? p. 318, par. 1, 2

(73) Describe how Papacy proscribed the Bible. p. 319, par. 1 to 3,

(74) When it was found impossible to prevent the reading of the Bible by the common people, what were some of the pointed notes used in Roman Catholic translations? p. 320, par. 1

(75) What restrictions were imposed by Papacy upon those who sold or read the Bible? p. 320, par. 2, 3

(76) What was the declaration of the Council of Trent with respect to private interpretation of the Scriptures? p. 321, par. 1

(77) What edicts were issued by Pius VII against Bible Societies and also against the use of the Bible in the schools of Ireland? p. 32, par. 2, 3

(78) What was the real object of Papacy's establishment of Parochial Schools? p. 322, par. 1

(79) How did Leo XII and Pius IX express themselves in regard to Bible Societies? p. 322, par. 2, 3

(80) What liberty, respecting the use of the Bible in Catholic schools of the United States, was decreed at Baltimore in 1886? And with what result? p. 322, last par.

(81) What train of errors followed the promulgation of the doctrine of the natural, inherent immortality of man? p. 323, par. 1

(82) What was the object and effect of the doctrine of Purgatory? p. 323, par. 2

(83) What claim was made for "masses for the dead"? And how did this doctrine affect the Papal power? p. 324, par. 1

(84) Describe the doctrine and practice of "Indulgences" with its terrible effect upon the people. p. 324, par. 2, to p. 328, par. 3

(85) How did Papacy begin to "wear out the earth" (the Most High)? (Dan. 7:25) p. 328, last par.

(86) When did the true church flee into "the wilderness"? (Rev. 12:6) p. 329, par. 1

(87) What was the character of pagan persecutions of the Christians? p. 330

(88) Contrast the persecutions of Papal with those of Pagan Rome. p. 331, par. 1, 2

(89) What were the conditions after the accession of Constantine to the throne? p. 332, par. 1

(90) What was Antichrist's attitude toward so-called "heresy" previous to the 13th Century? p. 332, par. 2; to p. 334, par. 2

(91) Was the Lord left without any, true followers during the reign of Papacy? p. 334, par. 3; p. 335, par. 1

(92) Describe the Papal persecution of the Albigenses and Waldenses. p. 335, par. 2 to p. 337, par. 1

(93) What terrible persecutions were carried on by Charles V, and his son, Philip II, and the French kings, Francis and Henry? p. 337, par. 2, 3

(94) What massacre was ordered by Pope Pius IV? p. 338, par. 1

(95) Briefly describe the most cruel and extensive massacre known in history and perpetrated in the name of religion. p. 338, par. 2

(96) What attitude was taken by the Pope and his court upon the consummation of these terrible persecutions? p. 339, par. 1, to p. 341, par. 1.

(97) Describe the Inquisition or "Holy Office." Who was probably its inventor? And how did it succeed in "wearing out the saints"? How many millions of people suffered death through Papal persecutions during the past 1,300 years? Why did rulers and people permit such outrages? p. 341, par. 2 to p. 349

(98) Read one of the authorized curses, published in the Roman Pontifical, to be used against Protestants. p. 349, par. 1

(99) What incidents (of recent occurrence) prove that the

spirit of Papacy is the same today as it was in the Dark Ages? p. 350, par. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

(100) What is the "Millennium" regarded by Papacy? p. 353, last par.

(101) What incidents, wars, the beginning and ending of Papacy's Millennium? p. 354, par. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

(102) What four periods more distinctly mark the development and fall of Antichrist, respectively? p. 355, par. 1 (with footnote), to p. 356.

(103) Give a brief resume of Antichrist's history; Is there any room for doubt as to its identity with Papacy? p. 356, last par. to p. 357, par. 1.

(104) In the foregoing study of Antichrist's character, why has no notice been taken of his immoralities and dark deed of "expediency" practiced by the Popes and officials of Papacy? p. 357, par. 2.

(105) What is the historical merit upon the policy of the Church of Rome? p. 357, par. 3; p. 358, par. 1.

(106) Having traced Papacy's history down to the present time, what say the Scriptures concerning Antichrist's final end? And how shall we understand this statement? 2 Thess. 2:8-12; p. 358, par. 2, to p. 359, par. 1.

(107) What suggestion has been made as to the manner in which this closing struggle will take place? p. 60, par. 1.

(108) What experiences may the true Church anticipate immediately preceding the severity of the Great Time of Trouble? p. 361, par. 1.

(109) In conclusion, what one fact alone proves that Papacy is the Antichrist? p. 361, par. 2.

## STUDY X--

### THE TIME IS AT HAND

(1) Give a brief resume of our findings in preceding chapters, which show where we are located on the staff of

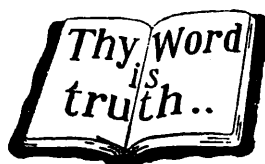
How ihu h\do even thf worldly-wise discern?  
 And what advantag idoes the Church enjoy at this time?  
 p. 363, to p. 364, par. 1

(2) What four purposes were evidently intended by the Lord to be served in the giving of time-prophecies to His faithful ones? And what should be the attitude of the Lord's servants at this time? .p. 364, par. 2, to p. 366

# BEREAN QUESTIONS

## THY KINGDOM COME

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**“Study to show thyself approved unto God,  
a workman that needeth not to be ashamed,  
rightly dividing the Word of truth.”**

**—II Timothy 2:15**

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# BEREAN QUESTIONS

## IN

### SCRIPTURE STUDIES

#### SERIES III

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#### STUDY I

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#### THY KINGDOM COME

(1) What is the most momentous event of earth's history? And what should be the attitude of all the Lord's true followers toward this important event? p. 19, par. 1, 2

(2) If it could but realize the true character of the Kingdom, how would even the world receive the message of the Kingdom's imminence? p. 19, par. 3

(3) What general class alone could be opposed to this rule of righteousness, and why? p. 20, par. 1

(4) Why do so many instinctively dread the Kingdom? p. 20, par. 2

(5) What classes of non-Christian persons seem to grasp the fundamental principles of righteousness? Nevertheless, how do their theories frequently not work out in practice? p. 21, par. 1

(6) In view of the proximity of the Kingdom, how should those saints who pray, "Thy Kingdom come," conduct themselves? p. 21, par. 2

(7) What will be the general character of the Kingdom? In what sense has the Kingdom already come? And in what respect has it not yet come? p. 22, par. 1

(8) Throughout succeeding chapters, in our study of the establishment of the Kingdom, what will be the general character of the Scriptural prophecies examined and applied? p. 22, par. 2

## STUDY II

**"THE TIME OF THE END," OR "THE DAY OF  
HIS PREPARATION."—DANIEL 12**

(1) What is the "Time of the End," the date of its beginning and its ending? Why is this period also referred to as the "Day of His Preparation"? p. 23, last par. 1

(2) What name is given to the last forty years of this Time of the End? p. 24, par. 1

3) Through whose prophecy do we gain our information relative to the date of this period? How much did the Prophet understand about this matter? And what conclusion do we draw therefrom? p. 24, par. 2

(4) To what events are chapters 11 and 12 of Daniel's prophecy respectively devoted? What peculiarity marks the manner in which the date of the beginning of the Time of the End is fixed in this prophecy? p. 24, par. 3

(5) Why is the testimony of chapter 11 sealed to many prophetic students? What is the passage containing the **central item**, and how is it claimed to have been fulfilled? p. 24, par. 4; p. 25, par. 1

(6) Why will this seeming fulfilment of the prophecy not satisfy the careful Bible student? How did our Lord refer to this very prophecy? p. 25, par. 2

(7) What is the great "Desolating Abomination"? p. 26, par. 1

(8) Examining Daniel 11 in consecutive order, to what kingdom does verse 2 refer? p. 26, par. 2, 3

(9) Who is the "mighty king" of verses 3 and 4, and what were his experiences? p. 26, par. 4 to p. 27, par. 1

(10) What is the correspondence of this prophecy with Daniel 8:3-9, 20-25? p. 27, par. 2

(11) Who is referred to as the "King of the South"? What two kingdoms were represented in the "King of the North"? Where was the history of Daniel's people pictured in this vision? To whom does verse 17 refer? p. 27, par. 3

(12) How is verse 18 generally applied, and how did this interpretation, carried into chapter 12, influence the Jews at the time of Jesus' birth? How does our present study apply these verses from verse 18 onward? p. 28, par. 1

(13) Why this change, from the particular method of preceding verses, to touch only prominent features of history? p. 28, par. 2

(14) How are verses 17 to 19 applied? To whom does verse 20 refer? p. 28, par. 3

(15) What other translation of verse 20? And how does it apply? p. 29, par. 1

(16) How did the manner of Augustus Caesar's death correspond with the prophetic description? p. 29, par. 2

(17) To whom does verse 21 apply? p. 29, par. 3, to p. 30, par. 2

(18) How do verses 22 to 24 confirm the historical description of Tiberius Caesar? p. 30, par. 3, 4

(19) What was the diplomatic policy of Augustus Caesar and his successors, by which Rome so completely ruled the world, as suggested in verse 24? p. 31, par. 1

(20) Why has the prophecy so particularized in the cases of Augustus and Tiberius? And what were the four divisions of the Grecian Empire, with their rulers, after the death of Alexander the Great? p. 31, par. 2, 3

(21) How did the titles, "King of the North" and "King of the South," apply, and what were the relative powers of each? p. 32, par. 1

(22) What is the history of these two powers, as outlined in verses 25 and 28? p. 32, par. 2, 3, to p. 34, par. 2

(23) How was the prophecy of verse 26 fulfilled? p. 34, par. 3

(24) How should verse 27 be interpreted? p. 34, par. 4

(25) What is the evident object of verses 29 and 30? p. 35, par. 1

(26) To what power does verse 31 apply? p. 35, par. 2, first 12 lines

(27) Explain verse 31 in detail. p. 36, top, to end of par. 2

(28) Explain verse 32. How are these two classes referred to in Daniel 8:11-14? p. 37, par. 1

(29) What were the respective experiences of these two classes? And how are verses 34 and 35 used in this connection? p. 37, par. 2

(30) Explain verses 34 and 35. p. 38, par. 1

(31) Reasoning from the prophetic description of Grecian and Roman power, what should we expect when it comes



to the point of noting **the time** when Papal dominion should be broken? Briefly, how do verses 31 to 35 apply, and down to what period do they bring us? p. 38, par. 2 and p. 39, footnote

(32) To what historical character do verses 36 to 45 apply? And what important dates are marked by his career? p. 39, par. 1; p. 40, par. 1

(33) Show how the statements of verse 36 were applicable to Napoleon. p. 40, par. 2, to p. 41, par. 3

(34) What was the effect of Napoleon's summary overturning of the Papal power? p. 42, par. 3

(35) Explain how verse 37 applied to Napoleon. p. 42, par. 2, 3

(36) Explain verse 38. p. 42, par. 4; p. 43, par. 1

(37) What is the interpretation of verse 39? p. 43, par. 2, to p. 44, par. 2

(38) What particular event in the career of Napoleon marks the exact date of the beginning of the Time of the End? p. 44, par. 3

(39) Explain verse 40. p. 44, par 4; p. 45. par. 1

(40) Show how verses 41 to 43 apply to Napoleon's experiences. p. 45, par. 2

(41) To what incident do verses 44 and 45 refer? p. 45, par. 3, to p. 46, par. 2

(42) Explain the connection between and application of verses 40 and 29 and 30. Also show how verses 29 and 30 were fulfilled by Napoleon. p. 46, par. 3, to p. 47, par. 2

(43) What two important facts in connection with Papacy were marked by the date 1799 A. D.? p. 47, par. 3

(44) How is the decline of the Reformation, with its cause, set forth in verses 34 and 35? p. 48, par. 1

(45) In what manner was the failure of this reform movement Divinely overruled for good? p. 48, par. 2

(46) How has the beginning of the "Time of the End" affected the error of Church and State union? How were the Protestant systems affected by Napoleon's boldly ignoring the Papal blessings and curses? p. 49, par. 1

(47) Was the New Reformation in any sense a religious movement? p. 49, par. 2

(48) What was the ultimate effect of Napoleon's work, together with that of the French Revolution, upon the

world? How does Rev. 13:3 apply in this connection? p. 50, par. 1

(49) How has the date 1799 marked a new era in thought? And how have the rise and work of the various Bible Societies contributed toward this end? p. 50, par. 2

(50) Contrast the conditions of the religious Reformation of Luther's day with the political Reformation which began in 1799. p. 51, par. 1

(51) What influence was exerted upon the world by the Revolution of the American colonies? p. 52, par. 1

(52) How was the French Revolution the legitimate effect of existing civil and religious causes? p. 52, par. 2

(53) What was the natural reaction from such causes? And what was the attitude of infidel France toward the apostate Church and its self-exalted religious lords? p. 52, par. 3; p. 53, par. 1

(54) How is the French Revolution referred to in Scripture, and of what is it an illustration? Why has Nominal Christianity failed to cure the pestilence of infidelity and anarchy, which has spread from France over the whole world? p. 53, par. 2

(55) Describe the influence of Napoleon's armies and the incident which ended the Papal custom of crowning the civil rulers of earth. p. 54, par. 1

(56) What has history recorded respecting the humiliations heaped upon the Papacy by Napoleon? p. 55, par. 1; p. 56, par. 1

(57) At what time and under what circumstances was the Pope bereft of every shred of temporal power? p. 56, par. 2, 3

(58) Following this, what action was taken by Pius VII, and with what effect upon Napoleon? p. 57, par. 1

(59) How are these events regarded by Papacy? And how do Papists apply Rev. 20:1-4? 57, par. 2

(60) What has been the history of Papacy since Napoleon's day? p. 57, par. 3

(61) How did this revolution really carry forward the good work begun in Luther's day, though afterward checked by the ignorance of the masses and the love of power on the part of the clergy? p. 58, par. 1

(62) Briefly review the events marked by the date 1799. What is the present position of the "Man of Sin"? p. 58, par. 2

(63) How will this "Time of the End" terminate? And for what is it preparing the world? p. 59, par. 1

(64) What is the evident **purpose** of the discoveries, inventions and advantages of our day? p. 59, par. 2

## STUDY III

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### DAYS OF WAITING FOR THE KINGDOM

(1) Where do we find the Kingdom work epitomized in prophecy? p. 61, par. 1, 2

(2) Explain in detail these three verses of Daniel 12. p. 62

(3) What is the purpose of the remaining verses of Daniel 12? p. 63, par. 1

(4) To what petition on the part of Daniel was verse 4 an answer? p. 63, par. 2

(5) Show how existing conditions since 1799 have fulfilled Daniel 12:4. p. 63, par. 3, to p. 64, par. 3

(6) For whom were the statements made in verses 5 to 7 intended? And what was the subject of special inquiry? p. 64, par. 4, 5

(7) What number of literal years is signified by the "time, times and half a time" of Daniel 12:7? To what does the "flood" in this verse refer? Where is it elsewhere mentioned, and what was its manifest **object**, from Satan's standpoint? p. 64, par. 6

(8) What is the symbolic interpretation of the "water coming out of the mouth of the Serpent"? Wherein lay the strength of the French Revolution? How are the truths of that period now regarded by the civilized world? And why did they result so disastrously to France at that time? p. 65, par. 1

(9) What was the intended effect of the flood of Truth, as designed by Satan? p. 65, par. 2; p. 66, par. 1

(10) How was this plan providentially frustrated in exact fulfilment of prophecy? Rev. 12:16, p. 66, par. 2

(11) What momentous period was marked by this "flood"? And what were "these wonders," referred to in Daniel 12: 6, 7? p. 67, par. 1

(12) In Daniel 12:5, what is the significance of the two individuals standing, one on each side of the "flood"? p. 68, par. 1

(13) Since the date 1799 clearly marks the close of Papal power, how shall we proceed to find when Papal power began? p. 68, par. 2; p. 69, par. 1

(14) What dates are Papists themselves inclined to recognize as marking the beginning of their power? p. 69, par. 2

(15) When did the Bishops of Rome claim authority over all others, and what was the base of their claims? p. 70, par. 1

(16) How were their claims received by the Bishops of other large cities? When, and by whom, was the Bishop of Rome first recognized as the "Head of all the Holy Churches"? p. 70, par. 2, to p. 75, par. 2

(17) Why did this recognition bring no special advantage to the Bishop of Rome, for the time? Under what conditions and at what date did this exaltation become an actual fact? p. 75, par. 3

(18) What prophetic statements had been made regarding this little peculiar "horn," and how were they fulfilled? p. 76, par. 1, to p. 77, par. 1

(19) What object may Justinian have had in acknowledging the claims of the Bishop of Rome? p. 78, par. 1

(20) How does history describe the relationship between civil rulers and the Bishop at Rome until about the 8th Century? p. 78, par. 2

(21) What parts were taken by the French kings, Pepin and Charlemagne, in connection with the attack by the Lombards upon Rome? p. 79, par. 1, to p. 80, par. 1

(22) What corroborative testimony to the foregoing is found in Roman Catholic writings? p. 80, par. 2, to p. 82, par. 2

(23) Why was the Prophet Daniel not satisfied with hearing of the limit placed upon the **desolating abomination**? And what was the angel's reply to his request for further enlightenment? p. 82, par. 3

(24) Why do the 1290 and 1335 prophetic days have the same starting point as the 1260 days? p. 83, par. 1

(25) What conditions are indicated in the prophecy in connection with the **understanding** of these two prophetic periods? p. 83, par. 2

(26) Reckoning from A. D. 539, when did the 1290 and

1335 days end, respectively? p. 84, par. 1

(27) What religious movement began about 1829? Was it confined to America? p. 84, par. 2

(28) How did the "Miller Movement" end, and what were its evidently designed effects? What were the remarkable correspondencies between this work and the conditions at the First Advent? p. 85, par. 1

(29) In what manner has the Miller movement disappointment served ever since to test the truly consecrated children of God? And why do we believe it to have been a part of the Lord's special providence? p. 86, par. 1

(30) How do our present interpretations of Daniel's visions differ from those of Mr. Miller? Nevertheless, what did the movement distinctly mark, and what did it accomplish? p. 86, par. 2

(31) What was the cause of his failure to rightly interpret and apply the prophecies? p. 87, par. 1

(32) Give a brief history of Mr. Miller's life and work. p. 87, par. 2, to p. 88, par. 2

(33) How about the waiting earnestly until the 1335 days had touched? Who have thus waited and been blessed? p. 88, par. 3 to 6

(34) How is this message regarding Michael's Kingdom symbolically represented in Revelation? p. 89, par. 1

(35) What encouragement respecting this disappointment and apparent tarrying or delay is furnished by the Prophet Habakkuk? p. 89, par. 2

(36) What evidences of consecration, Bible study and increase of faith, engendered by this movement, were noted by Mr. Miller? p. 89, par. 3, to p. 90, par. 1

(37) What parable was given by our Lord to illustrate this period of waiting from 1844 until the end of the 1335 days? What word in the text marks the time when the parable would be applicable? p. 90, par. 2; p. 91, par. 1

(38) Are the numbers in the two classes of virgins significant? And to whom does the term "virgin" apply? p. 91, par. 2

(39) How does the movement noted in this parable correspond with the one begun by Mr. Miller? p. 91, par. 3

(40) What did the "lamps" represent in the parable? And what was signified by the general trimming of the lamps? What did the oil typify? p. 92, par. 1

(41) How is the disappointment of 1844 referred to in the parable? And what was the effect of this tarrying, upon all the virgins? p. 92, par. 2

(42) What differences does the parable show between the first and second movements, and what is the antitype? What was the proclamation at the second movement in 1874? p. 92, par. 3

(43) What is the forewarning of the parable with respect to the "foolish" virgins? What will be the market in which the foolish virgins must buy their oil? Why could not the "wise" virgins give oil unto the "foolish" ones? What is the cost of the oil to both classes of virgins? p. 93, par. 1

(44) In the expression, "Go thy way till the end" (Dan. 12:13), what does the "end" signify? Is it the same as the "Time of the End"? What will be the "lot" of Daniel at the end of the days? p. 94, par. 1, 2

## **STUDY IV**

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### **THE CLEANSING OF THE SANCTUARY**

**2300 Days—Dan. 8:10-26**

(1) Give a brief résumé of conclusions reached in our previous study regarding the "Man of Sin," citing Scriptures. p. 95, par. 1

(2) What is the special purpose of our present study of Dan. 8:10-26? And of whom is the sanctuary class composed? p. 95, par. 2

(3) What is the relation between the Study now under consideration and the preceding one, "Days of Waiting"? p. 95, par. 3

(4) Read and interpret Daniel 8:10-26. p. 96, par. 1 to p. 97, par. 1

(5) How is Rome, both civil and papal, represented in the various visions of Daniel? (See Chapters 2, 7, and 8) p. 97, par. 2

(6) To what is the continual sacrifice, mentioned in Dan. 8:11, generally supposed to refer? And how is the prophecy properly applied? p. 98, par. 1

(7) Was Christ's continual sacrifice actually abolished by Papacy? What is the false doctrine which has completely set aside the merit of Christ's continual and effectual sacrifice? p. 98, par. 2

(8) What is the Mass, as generally understood by Protestants? And what is the true significance of this Roman Catholic doctrine? p. 98, par. 3

(9) Explain the doctrine of Transubstantiation, in connection with the celebration of the Mass. p. 99, par. 1

(10) What special care is taken with respect to a single drop of wine that may have been spilled, or a crumb of bread lost? p. 99, par. 2

(11) Quote the answers given in the Roman Catholic (American) Catechism to the following questions:

- a. What is the Holy Eucharist?
- b. Is it not bread and wine which is first put upon the Altar for the celebration of the Mass?
- c. What happens by these words?
- d. What is this change called?
- e. What is the Mass?
- f. What is the difference between the sacrifice of the Mass and the sacrifice of the Cross?
- g. What effects has the Mass as a sacrifice of propitiation?
- h. To whom are the fruits (benefits) of the Mass applied? p. 100, par. 1 to p. 101, par. 6

(12) What four essentials are recognized in the celebration of the Mass? p. 101, par. 7

(13) Explain the priest's part in this ceremony of the Mass. p. 101, par. 8

(14) What positive statement regarding the Mass as a sacrificial ceremony is found in the Canons of the Council of Trent? p. 101, par. 9, 10

(15) What is evidently the real reason why Papacy denies the continual sacrifice and has substituted a false one? p. 102, par. 1

(16) What was the corner-stone of the Reformation in Germany and Switzerland? What has been the burning article in the Church of Rome? p. 102, par. 2

(17) When do Romanists claim the Mass was instituted? What is the earliest recorded reference to the Mass? And is the exact date of its introduction important? p. 103, par. 3

(18) What is the significance of the statement, "the base of His sanctuary was overthrown"? p. 103, par. 2

(19) What doctrine is the "base of the Sanctuary"? And what results followed the displacing of the continual sacrifice? p. 103, par. 3; p. 104, par. 1

(20) All along, since the abomination has been set up, what has been the attitude of the Lord's true saints toward the Antichrist? What was the assurance from Jehovah, through His messenger, in regard to the limitation of the Abomination's triumph? p. 104, par. 2

(21) Is it reasonable to suppose that the two thousand, three hundred days were 2300 literal days? p. 105, par. 1

(22) In his explanation of the vision, what method was employed by the angel Gabriel? p. 105, par. 2

(23) How did this explanation affect the Prophet Daniel? And why was it well for Daniel then, and for all of God's children since, that the true significance of the vision was not fully revealed at that time? p. 105, par. 3

(24) What misunderstanding of the vision had so troubled Daniel, and how did the Lord graciously favor him with a further explanation regarding Daniel's people? Dan. 9:2-19, 21-27. p. 106, par. 1, to p. 107, par. 1

(25) What is the point to be specially noticed here, regarding the relation between the prophecy of the "70 weeks" or 490 days, and the 2300 days? And what purpose would the fulfilment of this prophecy serve? p. 107, par. 2

(26) Recognizing the symbolic 70 weeks to have been fulfilled in 490 literal years, how shall we proceed to find where the whole period of 2300 symbolic days was fulfilled? p. 107, par. 3; p. 108, par. 1

(27) How has the work of historians been manifestly overruled by the Lord in the matter of prophecies fulfilled? p. 108, par. 2

(28) In harmony with the foregoing statement, what does history record with reference to a "cleansing of the sanctuary"? How had the sanctuary class become defiled? And what was the key-note of the great Reformation? p. 108, par. 3

(29) Why was the doctrine of "justification by faith" the right one with which to begin the cleansing work? Is it the cleansing of the host or the sanctuary that is indicated in the prophecy? p. 109, par. 1

(30) Who was the leading spirit of the Reformation? And how many objections to Papacy were nailed by him



upon the church door at Wittenburg? When did this occur? What papal doctrine was denied by Luther in his twenty-seventh thesis? How were these propositions received by the Pope? And what response was made by Luther? p. 109, par. 2

(31) Why did this "cleansing" work, so nobly begun, fail to win popularity? And how were Luther and his associates overpowered, in a measure? p. 109, par. 3

(32) Was the Reformation a purely religious movement? What does history record concerning this co-operation of political and religious reformers in Switzerland, Geneva, Scandinavia, Denmark, Sweden, and Germany respectively? What is signified by the "Religious Peace"? Where and when was it concluded? p. 110, par. 1, to p. 111, par. 2

(33) Considering the political conditions which prevailed during this period, what facts excite our admiration? When did progress and reform come to a standstill? p. 111, par. 3

(34) What was the snare by which the great Adversary blocked the work of further "cleansing"? How was the deadly wound of Papacy "healed"? (Rev. 13:3) p. 111, par. 4

(35) Although for a time interrupted, what subsequent progress has been made along the line of the prophecy concerning the "2300 days"? p. 112, par. 1

(36) While the "cleansing" has progressed, what tendency has marked every step of reformation? p. 112, par. 2

(37) In proof of this tendency, cite instances in the Church of England and the Presbyterian Church, which have hindered the cleansing work. p. 112, par. 3

(38) What state of affairs prevailed in the Church when the Wesleys began their work? What "cleansing" was done by them, and how did they also obstruct further progress? What have Universalists and Unitarians accomplished and failed to accomplish? p. 113, par. 1

(39) What error was cast out by Baptists, and what is their present attitude toward further "cleansing" work? p. 114, par. 1

(40) When, and by whom, was the sect known as "Disciples" organized? What special reforms were advocated by them? And what is their present position toward further reform? p. 114, par. 2

(41) What has been the great obstacle toward the increasing and progressive work of "cleansing"? p. 115, par. 1

(42) What was probably the most thorough reform work of all? What great discovery rewarded William Miller's

diligent searching of the Scriptures? p. 115, par. 2

(43) What was Mr. Miller's teaching with respect to "Christendom's" claim to be ruling over the world? p. 115, par. 3

(44) To the removal of what popular and erroneous doctrine did Mr. Miller's preaching lead? What terrible doctrines of Roman Catholic and Protestant churches had grown out of this fundamental error? p. 116, par. 1

(45) When this great root of error began to be torn up, what associated errors were likewise plucked up and cast aside? p. 117, par. 1, 2

(46) What truths respecting Adamic death and the death of the Redeemer began next to be recognized? To what foundation doctrine did this lead? p. 117, par. 3; p. 118, par. 1

(47) Was the Sanctuary class, as a whole, cleansed at this time? p. 118, par. 2

(48) What was Mr. Miller's erroneous interpretation of the "cleansing of the sanctuary"? While greatly disappointed in their expectations, what valuable experiences were gained by the Lord's people during this period? p. 118, par. 3

(49) What condition of affairs in the sanctuary class was witnessed by the year 1846 A. D., the end of the "2300 days"? p. 119, par. 1

(50) What great organization founded in the year 1846 has served to mark the sanctuary class as a cleansed and separated company? Has this sanctuary class been added to since 1846? What course has been followed by many who originally were members of the cleansed sanctuary? p. 119, par. 2

(51) What has been the portion of those of the sanctuary class who have kept free from the "yoke of bondage," and followed on to know the Lord? p. 120, par. 1

(52) If the defiling abominations were entirely removed in 1846, what blessed work of restoration in the Lord's house should be expected to follow? p. 120, par. 2, 3

## **STUDY V**

### **THE TIME OF HARVEST**

(1) Why is the period called "The Time of the End," most appropriately designated? And what name is given to

the last 40 of these 115 years? p. 121, par. 1

(2) Why is this "Harvest" the most momentous and eventful period of the entire Gospel Age? And what is its object? p. 121, par. 2

(3) What will be the contrasting positions of the Church and the world during this period? p. 122, par. 1

(4) What work of preparation for the great blessings of the Harvest period has been going on among the Lord's people since 1799, the beginning of the "Time of the End?" p. 122, par. 2

(5) In His wisdom, how was the Sanctuary Class guided by Jehovah until 1846? p. 123, par. 1

(6) How did the disappointment of 1844, and the foretold tarrying of thirty years, affect the faithful few in the Sanctuary Class? What has been the Harvest message of the "watchers" since the "1335 days touched"? Who only will be able to receive this message? p. 123, par. 2

(7) In what manner has the Lord prepared both the hearts and heads of His consecrated people during this period? p. 124, par. 1

(8) While each of the time prophecies served a distinct purpose, what has been the central object of their united testimonies? p. 124, par. 2

(9) What several great events, still future, must tarry until the second advent of the Lord, whose presence and work will be to accomplish them, as foretold? p. 124, par. 3

(10) What purpose was served by the Jubilee Cycles in connection with the date of our Lord's return? And how were the Law and the Prophets related to the testimony of the Jubilee Cycles? p. 125, par. 1

(11) How is the Lord's second advent in the fall of 1874 related to the time of His first advent? In what three characters is our Lord's presence shown in the Parallels of the two Harvests? How far into the Harvest does the parallelism continue? p. 125, par. 2

(12) How was the second advent of the Lord indicated by the Prophet Daniel? What was the key to the "1335 days"? (Dan. 12) p. 126, par. 1

(13) How can we explain the apparent inharmony between October 1872, as the beginning of the seventh thousand years, and October 1874, as the date of our Lord's return and the beginning of the Times of Restitution? p. 127, par. 1, 2; p. 128, par. 1

(14) How shall we harmonize the apparent discrepancy between the Lord's being present in October 1874, and the Gentiles not closing until 1914? p. 128, par. 2

(15) While the time prophecies point to 1874 as the date of the second advent, what further evidences, as foretold by the Lord and the Prophets, have been found to corroborate the mathematical proofs? p. 129, par. 1

(16) How does the date 1874 harmonize with Daniel's prophecy concerning "Michael" and the "Time of the End"? (Dan. 12:1) p. 129, par. 2

(17) How may the focus of time prophecy upon the Harvest and the second advent be most fully appreciated and most effectually impressed upon the mind? (Note carefully diagrams on pp. 131, 132.) p. 130, par. 1

(18) What is the mathematical relation between the testimony of our Lord's second presence now and the proofs granted to His disciples during His first advent? p. 130, par. 2

(19) What have been the experiences of the faithful, waiting, consecrated people of God during nearly two thousand years? And what is the joyous and blessed position of the saints in the present time? p. 133, par. 1, 2

(20) As shown in the parable (Matt. 25:14-30), what is the first work of the Master at His second advent? What is the significance of the expression, "Enter into the joys of your Lord"? And how is this feature of the parable being fulfilled in the present time? p. 133, par. 3; p. 134

## **STUDY VI**

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### **THE WORK OF HARVEST**

(1) What does the term "Harvest" imply? What was the nature of Jesus' special teaching in the typical Harvest of the Jewish Age? p. 135, par. 1

(2) What were our Lord's words to His disciples as He sent them forth in the typical Harvest? p. 135, par. 2

(3) In the Jewish Harvest, did the Lord do a special missionary or conversion work? Observing the character of His work in that Harvest, what should we expect in the Gospel Harvest? p. 136, par. 1

(4) In this present Harvest, what classes are to be sep-

arated, according to our Lord's parable? Describe the characteristics of "wheat" and "tares," respectively. What is the estimated number of so-called Christians, Catholics, and Protestants? p. 136, par. 2

(5) What were the Lord's instructions regarding the separation of the "wheat" and "tares" during the Gospel Age? Have the various sects obeyed the Lord's injunction in this respect? What has been the result of this disobedience? Since the sectarian methods have failed, is it important that we know the Lord's method, as well as the time for proper separation? p. 137, par. 1

(6) What is the sickle used of the Lord in both harvests? What is the command to the reapers in this Harvest? p. 139, par. 1

(7) Out of what and into what are the saints to be gathered? What associated work in the wheat field is also now due? In what sense is it the "wheat" that is gathered out, and in what sense the "tares"? p. 139, par. 1

(8) Why was the wheat, in the parable, not to be bundled, while the tares were to be thus treated? p. 140, par. 1

(9) What is the "field" of the parable? How did the winds of doctrinal strife during the Reformation period affect the "wheat"? p. 140, par. 2

(10) How does the sickle of Truth affect the wheat and tares, respectively? What is the spirit of the tares? p. 140, par. 3

(11) What fact does each individual member of the tare class seem to recognize? And what kind of judgment would be preferred by this class? What fact is each sect compelled to acknowledge, and what do they, therefore, seek to accomplish? p. 141, par. 1

(12) Give an illustration of a popular but apparently harmless cord recently drawn more tightly by sectarianism? What advancement in methods and what liberty do the International S. S. Lessons appear to offer and how are these lessons treated by each denomination? p. 141, par. 2

(13) What is the effect of these "Union" methods? Is the union real or only apparent? p. 142, par. 1

(14) How does the International Lesson system hinder the earnest Bible student in his search for Truth? p. 143, par. 1

(15) What are the evil effects of these Sunday School methods upon parents and children, and the young people in general? p. 144, par. 1

(16) What is the usual experience of an independent Bible class leader? Where is the true teacher's place, and the true Bible student's proper place? p. 144, par. 2

(17) How has sectarianism arranged its program, and what is the principal design of these meetings, entertainments, etc.? p. 145, par. 1

(18) Will the "burning" of the tares be a momentous affair? Is the "fire" of the parable to be interpreted literally? p. 145, par. 2

(19) Does the burning of the tares imply a destruction of all the individuals of the tare class? p. 146, par. 1

(20) What is the significance of the "good seed"? During what period and by whom were the tares sown, and in what manner? p. 146, par. 2

(21) How does the field appear to many, and what is its real condition? p. 146, par. 3

(22) Why are many of the tares not to be blamed for their false position as imitation wheat? p. 147, par. 1 to 3

(23) When will the tares realize their true position? p. 148, par. 1

(24) What does the parable further declare respecting the ultimate experiences of the wheat class? And what popular error does this statement contradict? p. 149, par. 1

(25) What were the facts in the Jewish harvest with reference to the "wheat" and the "chaff"? p. 149, par. 2

(26) How has the Lord very graciously rendered us doubly sure that we are now living in the "time of Harvest"? p. 149, par. 3

(27) Briefly, how were the time features of the Jewish harvest related to the faithful few and the great nominal mass, respectively? When the Lord came, A. D. 29, as the Bridegroom and Reaper, to whom did He present Himself, and with what result? When, three and one-half years later (A. D. 33), He presented Himself as King, what more important date in the antitypical harvest was marked by this incident? p. 150, par. 1

(28) Explain how our Lord's doings, while typically acting as King of Israel, find their parallel in the antitypical Harvest of the present time. p. 150, par. 2; p. 151, par. 1

(29) Did the rejection of fleshly Israel signify the rejection of individuals, "Israelites indeed," and what is the parallel in this Harvest? p. 151, par. 2

(30) During His ministry, and until the time when He

cast off the Jewish system, how were the Scribes and Pharisees regarded by the Lord? And what is the parallel in the Gospel Harvest? p. 152, par. 1

(31) At what time was the message, "Babylon is fallen," etc. (Rev. 18:2), due to be proclaimed, and of what incident in the Jewish harvest was it the antitype? p. 152, par. 2

(32) How were the plagues, falling and destruction of Mystic Babylon, foreshadowed in the typical harvest? p. 153, par. 1

(33) Explain why the union of Church and State, as illustrated in Judaism, was proper, while the great system called "Christendom," is not approved of God? p. 153, par. 2

(34) What was the original meaning of the word "Babylon," and what was its later significance? When was this name symbolically applicable to the Church of Rome, and why does it now apply to all Christendom? p. 153, par. 3

(35) Were the errors of Great Babylon discovered by any of the Lord's people previous to this Harvest period? p. 154, par. 1

(36) What were the experiences of the "wheat" class while associated with the Antichrist? What has been the condition of Babylon since 1878, respecting the Truth? p. 154, par. 2

(37) What command to the Lord's people is coupled with the statement, "Babylon is fallen"? And what two thoughts are distinctly impressed by the expression, "Babylon is fallen, come out of her, My people"? p. 155, par. 1

(38) Show the clear distinction between all previous reform movements and this final complete separation from Babylon, quoting Scriptures to support the position taken. p. 156, par. 1

(39) Why do some fail to comprehend this utter rejection of Babylon? Jer. 8:7-13, p. 156, par. 2

(40) Explain Jeremiah 8:14, 15, in connection with Christendom. p. 158, par. 1

(41) What reply should be made to those who ask, Why does not the Lord institute a great and successful reform movement among the sects? p. 158, par. 2, to p. 159, par. 2

(42) How was the Lord's reason for discarding all human organizations shown in His dealings with the various sects of the Jewish nation? p. 159, par. 3

(43) Explain the two parables used by our Lord to illustrate the wisdom of His course. p. 160, par. 1, 2

(44) How are these parables applicable to the present Harvest work? p. 160, par. 3

(45) Show how our Lord followed the suggestions of the parables at the first advent, and is pursuing a similar course at present. p. 161, par. 1

(46) What was the experience of those at the first advent who wanted to learn the opinion of their prominent religious leaders? p. 161, par. 2

(47) At what time are God's people of the present time, still in Babylon, considered as being of her? p. 161, par. 3

(48) What is the appropriateness of the expression, "a cage of every unclean and hateful bird," etc., Scripturally applied to Great Babylon? p. 162, par. 1, 2

(49) What is the proportion of criminals in and out of Babylon, as shown by the English Parliamentary Report of 1873? p. 162, par. 3; p. 163

(50) What is the Scriptural statement as to the cause of this mixed condition in Babylon? p. 164, par. 1

(51) As false doctrines produced this improper development, what will cause the separation of the wheat from the tares? Why are all the tares and some of the wheat fearful of the Harvest work? And what course should be followed by the "wheat"? p. 164, par. 2

(52) What are the "plagues" of Babylon? And why are many Bible students unprepared for the realities so close at hand? p. 165, par. 1

(53) What period of time intervenes between the casting off and the destruction of Babylon, and what is the purpose of this period, as Scripturally stated? (Rev. 18:2; 7:3) Dan. 12:10. p. 165, par. 2

(54) How is knowledge used as a sealing and separating agent before the Lord's people are expected to come out of Babylon? p. 166, par. 1

(55) Is this work of sealing and separating now in progress? If so, what does it prove? p. 166, par. 2

(56) Why is the command, "Come," and not, "Go"? p. 167, par. 1

(57) What does the Word of God indicate with respect to the history of the nominal church after its fall from favor and from being His mouthpiece? p. 167, par. 2

(58) What was the object of our Lord's ministry of three and a half years, previous to the casting off of the Jewish nation? How was this indicated by Jesus' reproofs of the



religious rulers? p. 167, par. 3

(59) Why did Jesus repeatedly strive to avoid publicity, while constantly bringing the evidences of His Messiahship to the notice of the Jewish clergy? p. 168, par. 1

(60) Cite an incident which proved that Jesus regarded the priests as the responsible representatives of the people. p. 168, par. 2

(61) Why is it essential to notice particularly the objects and results of the trial of the Jewish Church System? What did Israel profess? Why did God, through prophecy, reveal His foreknowledge of Israel's failure? p. 169, par. 1

(62) Why did Justice demand that Israel should be tested before God's further plan should go into effect? And what was that further plan? p. 169, par. 2

(63) What bearing did the "seventy weeks" of Divine favor have upon Israel's trial? p. 169, par. 3

(64) When did the last or "seventieth week" begin and end? Was this entire symbolic "week" devoted to testing the nation as a whole? What was the significance, and object of the trial's being "cut short in righteousness"? Why did Jesus after His resurrection, when instructing His disciples to preach the Gospel to "all nations," add, "beginning at Jerusalem"? p. 170, par. 1

(65) Show in detail how the "seventieth week" in the type finds its parallel in the Harvest of the Gospel Age in the professions of nominal Spiritual Israel, the attitude of the clergy, etc. p. 171, par. 1

(66) How do the clergy and the common people, at this time, regard the thought of the Lord's second advent? p. 172, par. 1

(67) How are the chief priests and rulers of "Christendom" deceiving themselves, and what is the foundation of their delusive hopes? What are the real facts with respect to the progress of Great Britain, as a sample "Christian Nation"? p. 172, par. 2, 3

(68) Was it love for God and a desire to bless the people which energized the efforts of Christendom, through which the ports of heathen nations were reluctantly opened up to the commerce of so-called Christian nations? p. 173, par. 1, to p. 174, par. 2

(69) In view of the foregoing, have present governments any rightful claim to be called, "Christian Nations"? p. 174, par. 3

(70) What scathing criticism of Christendom was made by

Canon Farrar? And what comment has been made upon it? p. 175, par. 1, 2

(71) How have China and Japan been treated in the matter of opium? p. 175, par. 3

(72) What other vices has Christendom taught the heathen nations? p. 176, par. 1

(73) What acknowledgment has been made by a prominent missionary regarding the present effect of civilization and missionary efforts in India, and why are his sanguine hopes for the future unreasonable and unwarranted? Moreover, were all the heathen nations to become converted to the condition of so-called Christian nations, would it fulfil the descriptions of the Millennium, as foretold by the Prophets? p. 176, par. 2, to p. 178, par. 2

(74) What is the estimated number of the professed Church of Christ? Is it reasonable to expect that Babylon would be prepared for the real Kingdom of God, or desire it? p. 179, par. 1

(75) Why do the chief priests and rulers of "Christendom" fail to recognize the presence of the new King of Earth? And what will be their portion during this Harvest time? p. 179, par. 2; p. 180, par. 1

(76) What did the rejection of Babylon in 1878 signify with respect to the "Sanctuary" class and the "host," as distinguished by Daniel? How long has the Sanctuary class existed, and what have been its experiences? Who was the last chief priest to be used as the mouthpiece of God to deliver a message to fleshly Israel only a few days before that system was cast off? p. 180, par. 2

(77) Why is it in vain that some attempt to defend their particular sect as an exception to the general character of Babylon? Why is Babylon so named? What is the one great sin of which every sect of the nominal church is guilty, without exception? p. 181, par. 1, 2

(78) Why do some of God's children in these organizations fail to recognize their bondage? What steps should be taken by such in order to test their true position? p. 182, par. 1

(79) What is the duty of all who have received a knowledge of present truth? p. 183, par. 1, 2

(80) What experiences may all the faithful expect to undergo as a result of letting their light shine? And what should be their ultimate course? p. 183, par. 3

(81) Describe the varying degrees of bondage among the different sects Why wear any human shackles at all, or

bind or limit our consciences? What is the **ideal** condition to be sought for by the Lord's true followers? p. 184, par. 1

(82) What does **belonging** to a sect actually mean? p. 184, par. 2

(83) How are these shackles generally esteemed by members of the different sects, and what would they be most ashamed to confess? p. 185, par. 1

(84) What is often the experience of earnest, truth-hungry followers of the Lord with regard to the teachings of the different sects of Babylon? p. 185, par. 2

(85) Why is the feeling of uneasiness, if not bound by the chains of some sect, so general? p. 186, par. 1

(86) What is the most bigoted sectarian (aside from the Romanist) forced to admit with respect to the **true Church**? How is the contention that it is necessary to **belong** to some sect contrary to the teachings of Jesus? p. 186, par. 2

(87) Explain how some have been in Babylon and yet have not recognized either the advantage of full liberty or the hindrances of sectarian bondage. p. 187, par. 1

(88) How is the illustration of the "ax laid to the root," as used at the first advent, applicable at this time? p. 187, par. 2

## THE TESTING AND SIFTING OF THE SANCTUARY CLASS

(89) By what other steps has the coming out of Babylon generally been preceded? What experiences are to be expected as a result of this step out of Babylon? p. 188, par. 1, 2

(90) By whom was the Sanctuary class represented at the first advent? What testing came upon this Temple class immediately after the casting off of nominal Israel? p. 188, par. 3

(91) What is the parallel of these two classes since 1878? p. 189, par. 1

(92) Explain the significance of Jesus' typical act of cleansing the typical temple, and show the antitype in this Harvest. p. 189, par. 2

(93) What did the scourge of small cords typify? p. 189, par. 3

(94) While several of our Lord's parables illustrate the general separation of the "Sanctuary" class from the "host," which two go further and show the subsequent testing and

sitting of the "Sanctuary" class? (See Matt. 25:1-16; 22:1-14) p. 190, par. 1

(95) In the parable of the "Ten Virgins," what was the difference in these virgins, that led to their separation into two classes? p. 190, par. 2; Z. '10-244, 245

(96) Almost immediately after the knock of prophecy, announcing the presence of the Lord, was heard, what cry was raised? And when will it cease? p. 190, par. 3

(97) Show how the marriage custom of the Jews beautifully illustrated the Church's betrothal and marriage with Christ her Lord. p. 191, par. 1; Z. '09-360

(98) In the parable of the "Ten Virgins," why is the Bride not mentioned? How are the "foolish virgins" referred to in other Scriptures? p. 191, par. 2

(99) How does the attitude of the "wise virgins" fitly illustrate the only proper attitude for the Lord's betrothed, the consecrated Church? p. 192, par. 1

(100) What two things are evident from this parable, regarding the knowledge of the Bridegroom's presence and the effect of this knowledge upon both classes of virgins. respectively? p. 192, par. 2

(101) Unto whom alone is this great secret of the Lord's presence known, and how long will it remain a secret? p. 192, par. 3

(102) In what gracious and kingly language does the message of Jehovah come to His servants and handmaidens? (Psa. 45:10, 11) p. 192, par. 4

(103) What does it mean to be of the truly "wise virgins"? p. 193, par. 1; p. 194, par. 1

(104) How did the other virgins become "foolish"? p. 194, par. 2

(105) According to the parable, at what time will the foolish virgins realize their mistake? p. 104, par. 3

(106) How long will the proclamation of the Bridegroom's presence, the going forth to meet Him and the entering in with Him to the marriage continue? What is signified by the expression, "and the door was shut"? Why will the Master not open the door when the foolish virgins come knocking and seeking admittance after the door is shut? p. 195, par. 1

(107) What is the significance of the "door," and what class only does it affect? Does the shut door signify the end of God's mercy? p. 195, par. 2

(108) How was the going in with the Lord to the marriage illustrated in the Jewish marriage custom? How is this feature now being fulfilled in the present experience of the consecrated class? When did the feasting by faith begin? p. 196, par. 1; p. 197, par. 1

### THE WEDDING GARMENT TEST

(109) What lesson is taught by the parable of the "Wedding Garment"? Name various figures by which the consecrated ones are represented. In considering these figures and seeking a lesson therefrom, what must be remembered? p. 197, par. 2

(110) What does this parable teach, which could not be illustrated under the figure of the "Bride"? p. 198, par. 1

(111) What did the wedding garment signify in the Jewish marriage custom? p. 198, par. 2

(112) As a symbol, what does the wedding garment illustrate? How is the prospective Bride engaged at the present time, while in the ante-chamber? p. 198, par. 3; p. 199, par. 1

(113) What does this parable teach regarding a final, general test of the "wise virgins"? What does taking off the wedding garment signify? p. 199, par. 2; p. 200, par. 1; Z. '09-360 and Z. '10-12

(114) Realizing the possible danger of falling away, what should be the attitude of all the truly consecrated? What two facts seem to be lost sight of by those who are guilty of not "holding the Head"? p. 200, par. 1

(115) Who are represented in the parable as being "bound," and what is their final experience? p. 201, par. 1

(116) Has this feature of prophecy been fulfilled during this Harvest period? p. 201, par. 2

(117) When did this casting aside of the "wedding garment" first make its appearance among those in Present Truth? And what course is subsequently taken by those who discard the robe? p. 202, par. 1

(118) What question is the invisible but present Bridegroom asking those who have discarded the robe? And what is their reply? p. 202, par. 2

(119) What is the "outer darkness," into which the "bound" ones are being cast? How does the "binding" affect the loyal ones among the consecrated? Who are the "servants" that do the binding? p. 203, par. 1

(120) Why is the responsibility and penalty of those who are "bound" and cast "into outer darkness" greater than that of the masses of professing Christians? p. 203, par. 2; p. 204, par. 1

(121) In considering these parables, do we understand that the door is shut before the inspection begins? If not, what are the conditions, especially since 1878? p. 204, par. 2

### **THE END OF THE HIGH CALLING NOT THE CLOSING OF THE DOOR**

(122) Do the Scriptures give the exact date at which the door to the feast will be closed? p. 205, par. 1

(123) What is signified by the "open" and "shut" door respectively? What does the "door" in the parable represent? p. 206, par. 1

(124) Under what other name did our Lord refer to this "door" of opportunity, now about to close? What two requisites of character are essential to all who would walk in the narrow way successfully? p. 206, par. 2

(125) What is, therefore, our only door to glory, as the Bride of Christ? p. 207, par. 1

(126) In what three ways might the date for the closing of the door be indicated? p. 207, par. 2

(127) In which of these three ways is there clear intimation that the door will be closed? p. 208, par. 1

(128) What does it mean to co-operate with the Lord in the present time? What, therefore, must the closing of all such opportunity signify? p. 208, par. 2

(129) What does suffering with Christ signify? What has it meant all through the Gospel age, and what does it imply in this Harvest time? p. 209, par. 1

(130) What will be the necessary requirement of all who shall be accounted worthy of everlasting life? What more must be required of the "Bride, the Lamb's Wife"? p. 209, par. 2

(131) How must this character be developed and demonstrated? How should every trial of our faith be regarded and met? p. 210, par. 1

(132) Previous to what time must the Bride class have been tested and approved, as shown in the parable? p. 210, par. 2

(133) In what manner, gradually or abruptly, should we

expect the closing in of "the night when no man can work"? p. 211, par. 1

(134) How is the present time referred to in Rev. 7:2, 3? And how should all the "wise virgins" be occupied? p. 211, par. 2

(135) How many years of the Harvest yet remain, and what events are yet to take place before its close? p. 211, par. 3

(136) What will the coming of the night prove? p. 211 par. 4

(137) Are we to understand from the foregoing that the faithful ones will go to their reward as soon as they have been approved? What does "having done all, to stand" signify? p. 212, par. 1

(138) Does the end of the "high calling" signify the closing of the door? When did the general call end? What is "the Call"? p. 212, par. 2

(139) What does the closing of the "door" in the parable of Matt. 25 signify? What evidence is there that this door has not yet closed? p. 213, par. 1

(140) To what two features of the "call" has the Gospel Age been devoted? What change is signified by the term "Harvest"? p. 213, par. 2

(141) Which one of our Lord's parables especially illustrates this change in the character of the work? (Matt. 13: 47-50) p. 213, par. 3

(142) Explain in detail the parable of the drag-net. p. 214, par. 1

(143) Show the correspondence between this parable and the parable of the "Wheat and Tares." p. 214, par. 2

(144) Was the net intended to catch all the fish of the sea? When the net was ordered ashore, what did this symbolize? What is the agency for the calling and the separating work? p. 215, par. 1

(145) In view of the foregoing, how should those who are instructed of the Master alter their previous methods of service? p. 215, par. 2

(146) What is the message that attracts the "wheat" and repels the "tares"? p. 216, par. 1

(147) When the Harvest is ended, what will be the experiences of both sowers and reapers? Why should the work of reaping be hastened? (Amos 9:13) p. 216, par. 2

**ISRAEL'S SEVENTIETH WEEK A FIGURE OF  
THE CLOSE OF GOSPEL FAVOR**

(148) Why was the "seventieth week" of Israel's favor so exactly marked at its beginning, middle and close? What did A. D. 29 mark in the Jewish Harvest, and what is the parallel in the Gospel Harvest? What did the middle of that covenant week (A. D. 33) witness, and what is the parallel? To whom was the last half of the typical week of favor ( $3\frac{1}{2}$  years, from A. D. 33 to 36), devoted, and what is the parallel in the Gospel Harvest? p. 216, par. 3, to p. 217, par. 2; Z. '97, p. 105, par. 2, 3, lower article

(149) Of what did the Jewish and the Gospel favor, respectively, consist? And when did each come to an end? p. 217, par. 3

(150) By what call was the close of the Jewish favor followed? Why was the stopping of their past favor not so noticeable to the Jews? p. 218, par. 1

(151) By what is the stopping of the general call in 1881 lapped upon? And why is this change unnoticed by the Church at large? p. 218, par. 2

(152) Who only could announce or explain the **High Calling**? And what is their position with respect to extending the Call? p. 219, par. 1

(153) While the general "call" has ceased, has the "door" been shut? For what purpose does the door stand open after the "call" has ended? p. 219, par. 2

(154) How did the ending of the "call" in 1881 affect those who had already become God's consecrated servants? p. 220, par. 1

(155) Does the fact that some have but recently come to a clear knowledge of God's exceeding great and precious promises to His faithful servants prove that such were not called and accepted previously as runners in the race for the Prize? p. 220, par. 2

(156) What proof is there that the testing of the called ones is not yet finished? p. 220, par. 3

(157) When all the "wise virgins" have been proven faithful, and the door has been shut, how will this affect the "foolish virgins"? p. 221, par. 1

(158) Realizing that the door still stands open, what should be the course of the consecrated? p. 221, par. 2

(159) What is the position of those now consecrated, who were not only not consecrated but even enemies of God



when the "call" ceased in 1881? p. 221, par. 3; p. 222, par. 1

(160) How may the evidences of having been begotten of the Spirit serve to encourage any of this class? p. 222, par. 2

### **THE ELEVENTH HOUR**

**Matt. 20:1-16**

(161) To what period of time does this parable apply? Who are the laborers? p. 223, par. 1. Z. '10-264, par. 3

(162) What did the different calls represent? At what time only was there a clear understanding as to what the wages would be? Who are represented in the "eleventh hour" laborers? Did the Master promise any definite reward to these? p. 223, par. 2; p. 224, par. 1

(163) What has been the similar state of affairs during the Gospel Age? What is the message to the "eleventh hour" class in the present time? p. 224, par. 2

(164) What is the chief hope set before the "eleventh hour" class? p. 224, par. 3

(165) What exhortation should be given to those who have but recently come to know the Lord, and desire to serve Him? p. 225, par. 1

(166) What is the lesson for all who have covenanted to serve the Lord, and who are neglecting His work and striving for the transient joys and prizes offered by the world? p. 225, par. 2

### **STUDY VII**

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### **THE DELIVERANCE AND EXALTATION OF THE CHURCH**

(1) Having found by the light of prophecy our present location in the "Harvest" of the Gospel Age, what are now the principal points of interest to the saints? p. 227, par. 1

(2) At what time did the Lord teach us we should "lift up our heads and rejoice"? Is this rejoicing selfish? p. 227, par. 2

(3) Why is it manifest that the deliverance of the saints must take place before 1914 A. D.? With what two thoughts

in mind can we approximate the time of deliverance? p. 228, par. 1

(4) What is the significance of our Master's words, "Watch that ye may be accounted worthy to escape those things that shall come to pass"? In what sense are the saints now escaping the present trouble upon the churches and the world? Nevertheless, what is our present hope and expectation of escaping the severest features of the great trouble? p. 228, par. 2

(5) Notwithstanding the present evidences of the gathering storm what is the Church's position, as forcefully described in Psa. 46:1-5. Explain in detail. p. 229, par. 1, 2

(6) How are the saints at present realizing God's promised help in this time of need? p. 229, par. 3

(7) Although confident that our "change" will not take place until our work is accomplished, in what manner do the Scriptures indicate that the work will be cut short? When our work is done, what will be our further part? p. 230, par. 1

(8) How long may the Church expect to "stand" in enforced idleness? What will be the final trial of the Church? What is the difference between the Church's morning and the Millennial morning? p. 230, par. 2

(9) By the final experiences of which two Prophets is the fate of the true Church illustrated, so far as her human career is concerned? p. 231, par. 1

(10) What argument will probably be used by "Great Babylon" in stopping the spread of Present Truth? What will, therefore, be the experience of the antitypical Elijah? p. 231, par. 2

(11) What is the approximate time when the last members of the Church shall be "changed"? In every trial of faith and patience that awaits us, what thoughts should comfort and uphold us? p. 231, par. 3

(12) What is St. Paul's statement regarding the manner of the Church's "change"? (1 Cor. 15:53, 50, 52) p. 232, par. 1, 2

(13) What is the order in which the members of the Lord's "Body" will be "changed"? Will the living saints be "changed" before those who have died throughout the Gospel Age? p. 233, par. 1

(14) Is the exact date of the awakening of the sleeping saints directly stated in Scripture? What does St. Paul say regarding those who will be reckoned with first? p. 233, par. 2

(15) Reasoning from the foregoing, what date must next be established? What does the parallelism show with respect to the time when our Lord began to exercise His Kingly authority? Immediately after taking to Himself His great power, what would probably be His first exercise of this power? p. 233, par. 3

(16) Is this conclusion unreasonable because of the fact that we do not see the risen saints? p. 234, par. 1

(17) Upon what foundation does our belief that the Kingdom began to be set up in April 1878 A. D. rest? p. 235, par. 1

(18) Is it out of harmony with this thought that the majority of the Church are exalted while a few of the last members are yet "alive and remain"? Why does it appear necessary for some of the last members to remain for a time this side the veil? p. 235, par. 2

(19) How are these "feet" members, with their Message, clearly pointed out by the Prophet Isaiah? p. 236, par. 1

(20) Although despised of men, how are the poor, bruised "feet" members regarded by the Lord and their glorified fellow-members beyond the veil? p. 236, par. 2

(21) What thoughts should inspire our hearts and quicken our energies in delivering our popularly hated and generally discredited message? p. 237, par. 1

(22) What is the blessed privilege of all who are truly of the "feet" class, as regards their present work and their mutual joys? p. 237, par. 2

(23) Will the work of the last members cease with their "change"? (Rev. 14:13) p. 237, par. 3

(24) What will it mean to be caught away together "with the Lord in the air"? Who has been the "Prince of the power of the air"? What will be his experience, and who will take away his dominion? p. 238, par. 1

(25) Must all the "feet" members die? Quote Scriptural support for the position taken. p. 238, par. 2

(26) In the text, Psa. 82:6, to whom does the term, "princes," apply? Like which of these two "princes" do the members of Christ's Body fall? p. 239, par. 1

(27) To whom does the expression, "Ye are gods," apply? p. 239, par. 2

(28) Is there any difference between dying and sleeping? How long did our Lord Jesus sleep? How long have the Apostles slept? Is there any good reason for their continuing to sleep after the Lord's second advent has taken place?

Is there any necessity for the living members, who now die, to wait in death for a resurrection at some future time? p. 239, par. 3

(29) When did our Lord declare that "all power in heaven and in earth" was given unto Him? When will The Christ be fully empowered for the great work of Restitution? p. 240, par. 1

(30) What is the only instance in Scriptures where death is represented as a blessing? p. 240, par. 2

(31) Who only are "the dead who die"? p. 241, par. 1

(32) What are the present experiences of the saints who die and of those who remain, respectively? p. 241, par. 2, 3

(33) As the time of trouble draws near, should we expect the true Church to decrease or increase in influence and numbers? p. 242

## **STUDY VIII**

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### **THE RESTORATION OF ISRAEL**

(1) Among all the relics of antiquity that have come down to our day, which possesses the greatest interest and is the most easily deciphered and understood? p. 243, par. 1

(2) As a people, how are the Jews marked and peculiar even today, as in centuries past? p. 244, par. 1

(3) What prophecy clearly assures us that the re-establishment of Israel in the land of Palestine is to be expected "in that day"—the Day of the Lord? (Amos 9:11, 14, 15) Why cannot this prophecy be interpreted as symbolic? p. 244, par. 2

(4) Have the Jews as a nation lost faith in Jehovah? Why did they crucify the Prince of Life? p. 246, par. 1

(5) In what manner was the work of the Jewish Harvest completed by the destruction of Israel as a nation? p. 246, par. 2

(6) What has been Israel's experience from that time to the present? p. 246, par. 3, to p. 247, par. 1

(7) As the time for the promised restoration to God's favor draws on, has there been any preparation manifest among the Jews? Briefly, what are the most noticeable dif-

ferences between the Orthodox and Non-orthodox Jews? p. 247, par. 2

(8) Give a brief summary of the faith of the Orthodox Jews. p. 248, par. 1

(9) Of what does their worship consist since the destruction of the Temple at Jerusalem? p. 249, par. 1

(10) What is the attitude of the Non-orthodox or Reformed Jews? p. 249, par. 2

(11) Which class will doubtless be ready to accept the Messiah when He comes in power and great glory? Is there no hope for those Jews who have wandered away from the faith of Abraham? p. 249, par. 3

### **ANGLO-ISRAELITES**

(12) Briefly stated, what is the Anglo-Israel theory? p. 250, par. 1

(13) What reply can be made to the claims of this theory?

(14) Was it to the credit of the "ten tribes" that they strayed away from the tribes of Judah and Benjamin? What were the facts regarding all the tribes at the time their return from Babylon was permitted? p. 250, par. 3

(15) How many returned to the land of promise? And were there many of the original captives among them? p. 251, par. 1

(16) How did Jesus refer to these tribes in His day? How did He speak of even those who had clung to the promises? What conclusions are reasonably drawn from the expressions of our Lord and the Apostles regarding the Jews at the first advent? p. 252, par. 1

(17) Even if it could be proven that the Anglo-Saxon peoples were a part of "the lost ten tribes," what advantage would they enjoy? From whom was God's favor taken away at the time of their rejection of Christ, and to whom, therefore, should favor return at His second advent? p. 252, par. 2

(18) Will the coming favor to Israel be exclusive? What proportion of mankind will be ready for the new laws and conditions of the Millennial Kingdom? p. 253, par. 1

(19) Why did the Jews stumble over the first feature of the Gospel Dispensation—remission of sins through faith in the Redeemer? How will the Jews' respect for the Law prepare them for the strict requirements of the Millennial Age? p. 253, par. 2

(20) Similarly, as the Jews were blinded by false views

of the Law, how will many Gentiles be hindered from accepting the new conditions, through false ideas respecting the Gospel of Grace? p. 254, par. 1

(21) Show how the present day commemoration of the Great Day of Atonement by Orthodox Jews should prepare the Jew to recognize Christ's death as his ransom, or corresponding price? p. 254, par. 2, to p. 256, par. 1

### **TO THE JEW FIRST**

(22) Show how the fulfilment of the prophecies concerning Israel's blinding and recovery from blindness comes about in a natural way. Explain Simeon's prophecy: "This child is set for the fall and rising again of many in Israel." p. 256, par. 2, 3

(23) While the promised return of Israel to their own land is to be literally fulfilled, how should Acts 15:16, Luke 1:32, Ezek. 37:24 be interpreted—literally or figuratively? p. 256, par. 4

(24) What authority did David have and exercise? And upon whose throne did he sit? (1 Chron. 29:23) What will be David's chief honor in the earthly phase of the Kingdom? p. 257, par. 1

(25) What does the name David signify? And of what was it typical? How should we distinguish between the old Jerusalem's promised restoration and the establishment of the New Jerusalem? p. 258, par. 1

(26) What was the date at which Israel's "double" was fulfilled and the turning away of their blindness due to begin? p. 258, par. 2

(27) What is the language of Jeremiah regarding the Lord's returning favor to Israel? Read and interpret Jer. 24:5-7; 30:18, 20, 21; 31:8-12. p. 259, par. 1, 2

(28) While the foregoing will be the experience of the living generations of Israel, what will be the portion of the dead ones? (Ezek. 37:12-14) p. 260, par. 1

(29) Will it require more than a twenty-four hour day in which to fulfil these promises? When did they have a marked beginning? p. 260, par. 2

(30) Why has England for a long time felt the necessity for protecting Turkey? What incident resulted in the Berlin Conference, and who was the chief figure at this meeting? What did the English Government guarantee to Turkey? p. 260, par. 3

(31) Under whose care, therefore, is Palestine? By what

persecutions has this providential opening of Palestine to the Jews been followed? What is the present proportion of Jews to other nationalities represented in Jerusalem to-day? p. 261, last par.

(32) Why is Palestine so important in the eyes of the statesmen, the historian, the religionist, and the merchant, respectively? p. 262, par. 1, 2

(33) While the great powers are waiting to grasp this coveted land, what historical figure steps upon the scene? p. 263, par. 1

(34) How are great nations born? And why is the Jew best adapted to develop the land of Palestine? p. 263, par. 2

(35) What are the hopes and longings and predictions of the Jews themselves with regard to their restoration? p. 264, par. 1, 2

(36) How near to the truth have worldly men come in the foregoing statement, that "Abraham would himself fain be present to receive" this land of promise? p. 265, par. 1

(37) What evidences of the gradual progress of restitution in Palestine have been recently described by Jewish settlers? p. 265, par. 2, to p. 266, par. 1

(38) What are the conditions in the City of Jerusalem, as respects its rebuilding? p. 266, par. 2

(39) Notwithstanding the long continued oppression of the Jews, to what positions of wealth and benevolence have many of them attained? p. 266, par. 3

(40) Since 1878, what has been the attitude of prominent Jews with respect to the colonization of Palestine? p. 267, par. 1, to p. 268, par. 1

(41) What is the opinion of the "Jewish Messenger" respecting Israel as a coming power among the nations? p. 268, par. 2, to p. 269, par. 1

(42) How does the "Jewish Chronicle" express itself concerning a restoration of the Jews as a matter of prophecy? p. 269, par. 2

(43) Are other prominent men taking note of the rising prominence of Israel? What has been said by Lord Shaftesbury of England, and Charles Reade, the novelist, regarding Jewish ability in the professions and in commerce, the cause of their persecution and their ultimate exaltation among the nations? 269, par. 3, to p. 271, par. 3

(44) What is claimed in a Jewish proverb of recent years, respecting a railway to Jerusalem, and how has this been fulfilled? p. 272, par. 1, 2

(45) What statement appeared in the "Pittsburgh Dispatch" in 1889 with reference to present progress in Palestine, especially in Jerusalem? Describe the Jews' "wailing place" and the interesting custom which has obtained since the Middle Ages. p. 272, par. 3, to p. 277, par. 2

(46) Not until what time will the wealthier classes of Jews be attracted to Palestine? p. 277, par. 3

### **ISRAEL'S BLINDNESS DEPARTING**

(47) What prophecy of St. Paul's regarding Israel's blindness should now begin to see its fulfilment? When will Israel's blindness be due to pass away in its completeness? How is the date 1881 related to this subject? p. 277, last par.

(48) Through whom will Israel's general recognition of the true Messiah doubtless be brought about? p. 278, par. 1

(49) What signs of the times indicate that the blindness of Israel has begun to pass away? Describe the Rabinowitch movement. What was Rabinowitch's attitude toward Jesus and the New Testament? And what were his principal exhortations to his followers? p. 278, par. 2, to p. 285, par. 3

(50) What similar awakening has been progressing in Siberia? p. 285, par. 4, 5

(51) In the work of restoring fleshly Israel, as well as in the Harvest work for the gathering of Spiritual Israel, what is one of the most noticeable features, as respects the Nominal Church? p. 286, par. 1

(52) What does the re-gathering of Israel signify according to the Apostle Paul? p. 286, par. 2

(53) How was a Jewish Kingdom proposed in the Memorial offered to President Harrison by Mr. William F. Blackstone in 1891? p. 288, par. 1, o p. 290, par. 4

### **THE ANGLO-ISRAELITISH QUESTION**

(54) In reply to a criticism of the first edition of this Series, on the Anglo-Israelitish question, what position is taken with respect to the experiences of the ten tribes? What did Jesus mean when He declared, "Salvation is of the Jews"? What texts prove that Jesus recognized the twelve tribes as one nation, and not divided? In what three senses is "salvation of the Jews"? p. 290, par. 5, to p. 293, par. 2

(55) What would be necessary in any case for members of the "ten tribes," if they would have a share in the Covenant made with Abraham? p. 294, par. 1



(56) What Scriptural evidence is there that liberty to return from Babylon was offered to all the tribes, and accepted by representatives from the twelve tribes? p. 294, par. 2, to p. 295, par. 2

(57) What reply is made to the statement by the opponent that the ten tribes were to be "re-married to Jehovah in a New Covenant"? p. 295, par. 3, to p. 297, par. 4

(58) For whom is the New Covenant intended? p. 298, par. 1

(59) If the Anglo-Saxon races are truly descended from the ten tribes, why would it be to their advantage for God to overlook this relationship and count them as Gentiles? p. 298, par. 2

(60) Would the Israelitish origin of any individual or nation gain for him or that nation any special advantage over others during the Gospel Age? p. 298, par. 3

(61) How does Romans 11:31 apply to fleshly Israel and Spiritual Israel, respectively? And in what manner will the Abrahamic promises be fulfilled unto both "seeds"? p. 299, par. 1

(62) What reply can Anglo-Israelites make to the fact that Jesus never referred to the "House of Judah," which they claim was the only tribe that returned to Jerusalem? Further, if their theory be true, why did St. Peter address the Jews at Pentecost, saying, "Let all the House of Israel know, etc."? p. 300, par. 1

(63) Did the curses mentioned by Moses (Deut. 28:15, 46, 49-63-67) have their fulfilment upon the Israel of our Lord's day? If the Anglo-Saxon race be any part of Israel, have verses 64 and 65 yet been fulfilled? p. 300, par. 2, 3

## STUDY IX

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### THY GOD REIGNETH!

(1) In view of the evidences presented in our foregoing studies, what should be our unhesitating declarations unto Zion? p. 301, par. 1

(2) What do these wonderful truths imply? To whom do Jude 14, Zech. 14:5, Matt. 25:31 and Daniel 7:10 refer? p. 302, par. 1, 2

(3) How does the position of the great Judge now present

differ from that of His first advent? And how is His judgment progressing? p. 302, par. 3

(4) What work is now being done by the glorified saints beyond the veil, and what is the mission of those who "remain"? p. 303, par. 1

(5) In what manner have those who saw Jesus go away, those who suffered throughout the Gospel Age, and the saints of the present time been blest by the promise of His return? p. 303, par. 2

(6) Contrast the experiences of nominal Spiritual Israel and the "Israel of God," respectively, at the present time. p. 304, par. 1-3

(7) Give a résumé of the prophetic landmarks which have pointed to this day as the most wonderful period in the world's history. How does the resurrection of the sleeping saints in 1878 parallel the resurrection of their Head? p. 304, par. 4

(8) What has prophecy taught us to expect regarding the manner of our Lord's return? And how is the "Man of Sin" related to Christ's second advent? p. 305, par. 1

(9) What precious truths have been learned from the Prophet Daniel's visions concerning certain "days"? p. 305, par. 2

(10) What have we seen with respect to the progress of the "Harvest" work since 1874? p. 306, par. 1

(11) How has the return of Divine favor to natural Israel been manifested? And what positive assurance is thus given to the living members of the Body of Christ? p. 307, par. 1

(12) Seeing the end of present conditions is at hand, what should be the attitude of our hearts? p. 307, par. 2, to p. 308, par. 3

## STUDY X

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### THE TESTIMONY OF GOD'S STONE WITNESS AND PROPHET, THE GREAT PYRAMID IN EGYPT

(1) What favorable comment has been made by Prof. C. Piazza Smyth, the noted expert on the Great Pyramid's construction, etc., upon the symbolic teachings of this won-

derful building, as set forth in the "Scripture Studies"? pp. 311, 312

(2) How many "wonders of the world" were recounted by the ancients? And what position in the list was accorded to the Great Pyramid of Egypt? What statement regarding the Pyramid's great blocks of stone is made by a leading granite man of this country? What area is covered by the Great Pyramid? What is its height, and the breadth of its base? What is the estimated weight of the Great Pyramid, and what power would be required to remove it? p. 313, par. 1

(3) While the Great Pyramid is the most wonderful building in the world, why does it possess peculiar interest for the Lord's people? p. 314, par. 1

(4) Are there other pyramids aside from the Great Pyramid? What is their general character, and for what purpose evidently designed and used? p. 314, par. 2

(5) In what prominent features does the Great Pyramid differ from the others? Is the testimony of the Great Pyramid an addition to the written Revelation? If not, in what manner does it witness to God's plan? Where is it referred to in Scripture? p. 314, par. 3

(6) Are the Scripture references to the Pyramid plainly and clearly stated, or in what manner? At what time is it Scripturally indicated that this structure will be "for a sign and for a witness unto the Lord of Hosts?" p. 315, par. 1, 2

(7) Quote Scriptures showing how the term **Egypt** is symbolically applied. p. 316, par. 1, 2

(8) When will the antitypical Egyptians "cry unto the Lord for help"? And what part will the Great Pyramid play in the Divine Program, as foretold by Isaiah? Unto whom chiefly was it evidently intended to bear witness? p. 316, par. 3; p. 317, par. 1

(9) How did Jeremiah refer to the Great Pyramid? (Jer. 32:20) p. 318, par. 1

(10) Show in detail how the Lord's questions and statements to Job (Job 38:3-7) find a most striking illustration in the Great Pyramid. Is there any doubt that this great structure is referred to in Scripture, or that it will fully corroborate the written Word of God? p. 318, par. 2; p. 319, par. 1

## WHY, WHEN, AND BY WHOM WAS THE GREAT PYRAMID BUILT?

(11) What was the ancient theory regarding the purpose for which the Great Pyramid was built, and why is this untenable? When did the secrets of the Great Pyramid begin to be understood? p. 319, par. 2

(12) When and by whom was the first work written, proving that the Great Pyramid possessed **scientific features**? To whose work are we mainly indebted for the data used in our present study? p. 319, par. 3

(13) Who first suggested that the Great Pyramid was an important witness to Divine Truth, as well as to natural Science? p. 320, par. 1

(14) What soon became apparent as to the **object** of the Great Pyramid's construction? Why have former students failed to grasp the great scope of its teachings? Why has this wonderful "witness" kept silent until the present day? p. 320, par. 2

(15) In what year was the Great Pyramid built, as determined by Prof. Smyth, and by what method did he reach his conclusion? p. 321, par. 1

(16) How was this conclusion afterward corroborated? p. 322, par. 1

(17) To whom is ascribed the honor of having built the Great Pyramid, and what are the arguments for this theory? p. 322, par. 2, 3

## ITS PECULIAR LOCATION

(18) How and where is the Great Pyramid situated? What peculiarity in its location, as related to the delta of the Nile? p. 325, par. 1

(19) Who was the first to note this remarkable relationship of the Great Pyramid to the sea-coast, and what was his exclamation? p. 325, par. 2

(20) Explain just how the Great Pyramid is located "**in the midst of the land of Egypt**," and at the same time "**at the border thereof**." What is the Great Pyramid's location with respect to the land surface of the world? p. 325, par. 3

## ITS SCIENTIFIC LESSONS

(21) In what manner does the Great Pyramid speak to us? by hieroglyphics? What were the only original marks found in the structure? Briefly, what are some of the scientific

teachings of this unequaled monument? p. 306, par. 1

(22) What sublime thought regarding the "summit corner" of the Great Pyramid has been suggested by Dr. Joseph Seiss? p. 327, par. 1, 2

### **ITS TESTIMONY RELATING TO THE PLAN OF REDEMPTION**

(23) In what feature of the Great Pyramid is centered our greatest interest? And how does it represent the Divine Plan of the Ages? To whom does the top-stone evidently refer? p. 323, par. 1, 2

(24) How is this prophetically portrayed by Isaiah, Zechariah, Job, and David, respectively? p. 329, par. 1

(25) How did the head-stone of the Great Pyramid beautifully illustrate the foregoing? p. 329, par. 2

(26) What does the Pyramid figure represent? p. 330, par. 1

### **HOW THE INTERNAL CONSTRUCTION OUTLINES THE PLAN OF REDEMPTION**

(27) While the outward form of the Great Pyramid illustrates the completed results of the Divine Plan, what still more wonderful features are represented by its inner construction? p. 330, par. 2

(28) Referring to a diagram of the Great Pyramid, describe the "Entrance Passage." Into what does this Passage lead? Describe this room. What do the "Entrance Passage" and the "Subterranean Chamber," respectively, symbolize? p. 331, par. 1

(29) Describe the "First Ascending Passage" and the hallway into which it leads. What do the low "Ascending Passage" and the "Grand Gallery," respectively, represent? p. 331, par. 2

(30) Where does the "Horizontal Passage" begin, and to what does it lead? Into what does the low passage at the upper end of the "Grand Gallery" lead? p. 332, par. 1

(31) What is the chief room in the Great Pyramid called? Describe the location and object of the "Construction Chambers." What is the only piece of furniture found in the Great Pyramid? How is ventilation provided for in the "King's Chamber"? p. 332, par. 2

(32) Describe the irregular passage known as the "Well." What was apparently the original condition of the passage to the "Queen's Chamber" and the mouth of the "Well"?

What does the appearance of the mouth of the "Well" suggest? p. 335, par. 1

(33) What barrier is found at the upper or south end of the "Grand Gallery"? What peculiarity marks the south end wall of this passage? p. 335, par. 2

(34) Of what material are the passage-ways and floors of the Pyramid composed? Where is the "Granite Plug" located, and how was it originally concealed by the builders? p. 336, par. 1

(35) Who was Al Mammoun, and what was his object in forcing a passage into the Pyramid, and what secret did the labor of his Arabs unwittingly reveal? When did this occur? p. 336, par. 2

### **THE GREAT PYRAMID'S TESTIMONY CONCERNING THE PLAN OF THE AGES**

(36) What suggestions were made by Robert Menzies respecting the religious teachings of the Great Pyramid? p. 337, par. 1, 2

(37) Why is the "Well" regarded as the Key to the whole matter? p. 337, par. 3

(38) By what measurements in the Great Pyramid was the date of its building, fixed by Prof. Smyth through astronomical observations, corroborated? p. 338, par. 1

(39) If the Great Pyramid be indeed "a Bible in Stone," what should reasonably be expected of it? p. 338, par. 2, 3

(40) How are the Scriptural time-proofs of the Lord's second advent shown in the Great Pyramid? What is the starting point? And to what point should we measure to find the beginning of the Great Time of Trouble? p. 341, par. 1, 2

(41) Does the fact that conditions in the world are still endurable disprove that we are living in the "Harvest" period"? p. 342, par. 1, 2

(42) Describe and interpret the peculiarities in the shape and finish of the "Pit." Furthermore, what two features of the Divine purpose are represented in the "Pit"? p. 343, par. 1, 2

(43) What peculiarity marks the "Entrance Passage" at the point where it nears the "Pit"? What does this symbolize? p. 344, par. 1, to p. 345, par. 1

(44) While this horizontal section of the "Descending Passage" suggests the social improvement of the world, to

what prominent and erroneous theory has this upward movement given rise? p. 345, par. 2, 3

(45) While the testimonies of the foregoing measurements were harmonious, which measurement of the Great Pyramid seemed to be out of harmony? What was the difficulty? p. 345, par. 4

(46) How was this difficulty ingeniously bridged by the "Granite Plug"? p. 346, par. 1

(47) What was the length of the period from the exodus of Israel from Egypt until the full end of their national favor, as shown by the Pyramid? Does this period contradict the teaching shown in the Parallels of the Jewish and Christian Dispensations, that each was 1845 years in length? p. 347, par. 1, 2

(48) Describe in detail the "Grand Gallery." p. 347, par. 3, to p. 348, par. 2

(49) What does the "Grand Gallery" symbolize, in general? p. 348, par. 3

(50) What does the lofty height of the "Grand Gallery" symbolize? Briefly, what does the "King's Chamber" represent? What is symbolized by the "Well"? p. 349, par. 1

(51) What significance in the apparently interminable length of the "Grand Gallery," its narrowness and steepness? p. 349, par. 2

(52) Looking up along the "Grand Gallery" to its end, what thought does it suggest? p. 350, par. 1

(53) Since the "Grand Gallery" represents the High Calling, how is the way by which the Church may enter into heavenly glory symbolized at the upper end of the "Grand Gallery"? p. 350, par. 2

(54) What does the low passage leading into the "Ante-Chamber" represent? Of what material is the floor in the "Ante-Chamber," and what does this signify? Describe the "Granite Leaf" with its symbolic teaching. p. 351, par. 1

(55) Describe the "Ante-Chamber." What does its peculiar appearance suggest? p. 351, par. 2

(56) How is the actual death of the Church shown in the Great Pyramid? What does the "King's Chamber" symbolize? To whom did the call to the "divine nature" first come? And what was Christ's two-fold mission on the earth? Why does the "Grand Gallery" not symbolize the Gospel Age? p. 352, par. 1

(57) Describe the "King's Chamber." What is the ca-

capacity of the "Coffer"? p. 355, par. 1, 2

(58) What is the correspondencies between the **granite** in the Great Pyramid and the **gold** in Israel's Tabernacle and Temple? With what parts of the Tabernacle do the two low passages leading into the "Ante-Chamber" and "King's Chamber" correspond? With what does the "Coffer" correspond? p. 355, par. 3

(59) How are the "Holy" and "Most Holy" of the Tabernacle represented in the Great Pyramid? What does the "Ante-Chamber" represent? How is the "first veil" represented in the Pryamid? p. 356, par. 1

(60) How is the further progressive character of the New Creature's experience symbolized in the Great Pyramid? Where is the **actual** death of the consecrated followers of Christ represented? How are the divine nature and everlasting glory of the Church represented in the Pyramid? p. 356, par. 2; p. 357, par. 1

(61) What lesson is taught by the fact that the granite floor does not extend quite to the front of the "Ante-Chamber," while the granite **ceiling** reaches the entire length of this room? What does the "Granite Leaf" represent? How are the steps by which the called ones of this Gospel Age are to enter into glory marked in the Great Pyramid? p. 357, par. 2

## THE NATURAL AND SPIRITUAL NATURES SHOWN

(62) By reference to the illustration of the Pyramid, show how the natural and spiritual natures are symbolized. p. 358, par. 1

(63) What does the "Queen's Chamber" represent? What significance in the fact that the farthest wall of this room is on a line with the Pyramid's axis? What do all the upward passages leading in the direction of this axis teach? p. 358, par. 2

(64) How is the possibility that some of the begotten ones may commit the "sin unto death" shown by the "Pit" and the "Ante-Chamber"? p. 358, par. 3

(65) What lessons are taught by the relationship between the location of the "Pit" and the axis of the Pyramid? p. 361, par. 1

(66) On which side of the axis is the "Well's" mouth, and what does this represent? On which level is the mouth of the "Well," and what does this signify? What significance in the fact that the "Grotto" was **natural**? What does its location above the basal line of the Pyramid represent? p. 361, par. 2



## Thy Kingdom Come

(67) What may be considered a "crucial test" of the Pyramid, in regard to the "Grand Gallery"? p. 362, par. 1, 2

(68) Call to mind what we have learned with respect to the dates of the full end of "Gentile Times," the beginning of the "Harvest," and the end of the general Call. Give the lengths of the three different measurements which have been taken on the floor line of the "Grand Gallery," from the north to the south wall. p. 363, par. 1, 2

(69) If the inches in the floor lines of these passages represent a year each, what date would these measurements indicate as the end of the "high calling"? p. 364, par. 1

(70) Show how this three-fold ending is in perfect harmony with the Scriptures. p. 364, par. 2; p. 365, par. 1

(71) Where and how is the second advent of Christ symbolized in the Great Pyramid? p. 366, par. 1

(72) Could such exactness in matters which concern six thousand years of history and thousands of inches of pyramid measurements be mere coincidences? p. 366, par. 2

(73) What is indicated by the juncture of the lower end of the "Well" with the "Descending Passage"? How do we proceed to find and apply this measurement? p. 367, par. 1, 2; p. 368, par. 1

(74) How do we calculate the time from the date of Isaac's inheritance to the year A. D. 1881? p. 368, par. 2

(75) What beginning of Restitution work was marked by the date October 1881? p. 368,, par. 1, and footnote

(76) How does the Great Pyramid illustrate the Scriptural teaching that "Christ brought life and immortality to light through the Gospel"? p. 369, par. 1; p. 370, par. 1

(77) How does the Pyramid illustrate the fact that by the Law Covenant none of the fallen race could reach either life or immortality? How is the cross, the ransom, specially marked by this "Stone Witness"? p. 370, par. 2

(78) What lesson does the low passage to the "Queen's Chamber" teach? p. 371, par. 1

(79) How does the "Queen's Chamber" symbolize human perfection? p. 371, par. 2

(80) What peculiarity in the floor of the "Queen's Chamber" has been remarked, and what does this suggest? What is symbolized by the differences in height in the passage-way to the "Queen's Chamber"? p. 371, par. 3, 4

(81) Have any walked in this way during the past six thousand years? p. 372, par. 1

(82) How does this passage to the "Queen's Chamber" agree with the Bible record concerning the way to perfect human life during the Millennium? p. 371, par. 2

(83) What is symbolized by the ventilating tubes of the "King's Chamber," and the "Queen's Chamber," respectively? What peculiarity marked the air tubes of the "Queen's Chamber," and how and by whom were they discovered? p. 375, par. 1, 2

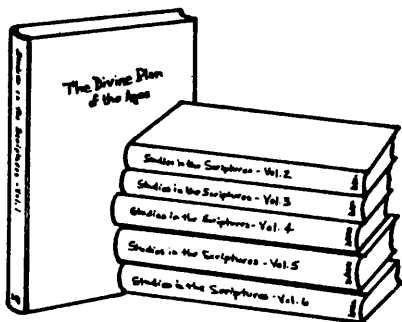
(84) Why is this wonderful agreement with and corroboration of the Scriptures doubly significant in this day? p. 376, par. 1; 377, par. 2

(85) How does Dr. Seiss express himself with respect to the Great Pyramid's refutation of the modern and anti-Scriptural theory of Evolution? p. 377, par. 1 to p. 378, par. 1

(86) How do our Lord's words to the Pharisees, when making His triumphal entry into Jerusalem (Luke 19:37-40), seem to have an antitypical fulfilment in the Great Pyramid's testimony? p. 378, par. 2; 379, par. 1

**THE END**

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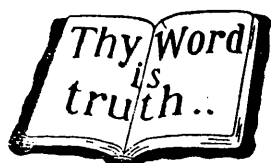
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# BEREAN QUESTIONS

## THE BATTLE OF ARMAGEDDON



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a workman that needeth not to be ashamed,  
rightly dividing the Word of truth."**

**—II Timothy 2:15**

# BEREAN QUESTIONS

—ON—

## SCRIPTURE STUDIES

### SERIES IV

---

#### STUDY I

### "THE DAY OF VENGEANCE"—PROPHETIC MENTION OF IT—THE TIME IS AT HAND

(1) What is the "Day of Vengeance" mentioned in prophecy? How is it variously referred to by the Prophets Daniel, Malachi, and Joel, respectively, by the Apostle James and by our Lord? p. 11, par. 1

(2) Is the Day of Vengeance a national or an individual Judgment? What is the distinction between these? p. 11, par. 2

(3) When, and under what conditions will the Judgment of the world as individuals take place? When is the Judgment of the nations due to begin, according to Scripture? p. 12, par. 1

(4) What is the Word of the Lord unto the nations assembled before Him for Judgment, as proclaimed by the Prophets Isaiah, Jeremiah, and Zephaniah? p. 12, par. 2

(5) What are the evidences that the Day of Vengeance is even now at the doors? p. 13, par. 1

(6) What is the **purpose** of this volume of the Scripture Studies in calling attention to this subject? And to what class are its declarations especially addressed? p. 13, par. 2; p. 14, par. 1

(7) How is the Day of Vengeance related to the benevolent object of its Divine permission? p. 14, par. 2

(8) How does the Prophet Isaiah refer to Christ's second advent? And to what class is the term **Edom** symbolically applied? p. 14, par. 3, 4

## The Battle of Armageddon

(9) What is the peculiar fitness of the symbolic name "Edom" in its application to Christendom? And how have the masses sold their birthright of special advantage? p. 15, par. 1; p. 16, par. 1

(10) Under what other name is this symbolic Edom referred to in Revelation, in Isaiah, Jeremiah, and Ezekiel? What does Bozrah, the capital city of Edom, represent? What is the meaning of the word Bozrah, and how is this symbolically applied? p. 17, par. 1

(11) What is the reply to the Prophet's inquiry, "Who is this that cometh from Edom," etc.? What further inquiry and reply is given in the context. and in Revelation? (Isa. 63:1, 2; Rev. 19:11-16) p. 17, par. 2; p. 18, par. 1

(12) How is this symbolic treading of the winepress related to the Harvest of the Gospel Age? And what significance in the fact that the "King of kings" is represented as treading the winepress "alone"? p. 18, par. 2, 3

(13) Why is the Day of Vengeance referred to as "the year of recompenses for the controversy of Zion"? p. 19, par. 1

(14) In what language do the Prophets depict the Lord's "controversy with the nations," and what will be the ultimate result of the Day of Vengeance? p. 20, par. 1 to 3

## STUDY II

---

### "THE DOOM OF BABYLON"—"CHRISTENDOM" "MENE, MENE, TEKEL, UPHARSIN"

(1) In what language is the Doom of Babylon pronounced by the Lord through His Prophet Isaiah? (Isa. 13:1-13; 28:17; compare Rev. 16:14 and Heb. 12:26-29) p. 21

(2) What evidence is there that the various prophecies of Isaiah, Jeremiah, Daniel, and the Revelator refer to a symbolic City rather than to literal Babylon? p. 22, par. 1

(3) What is the antitype of ancient Babylon? And what is the meaning of the word? What other symbolic names are Scripturally applied to Christendom? p. 22, par. 2

(4) How does the Revelator intimate that this mystical City would not be difficult to discover? p. 23, par. 1

(5) What was the double application of the term "Baby-

lon," as respects the literal city? Describe the manner in which the city was built and protected against invaders? p. 23, par. 2

(6) To whom were the grandeur and military glory of Babylon chiefly due? For what characteristics was this city noted? p. 24, par. 1

(7) What was the origin and significance of the name Babylon, and how was this changed by the native etymology? p. 24, par. 2, 3

(8) During whose reign and under what circumstances was Babylon overthrown? p. 24, par. 4; p. 25, par. 1

(9) In symbolic prophecy, what does a "city" signify? How is the Church also, and in the same connection, represented? p. 25, par. 2

(10) How does this same method of interpretation apply to Mystic Babylon? What is the distinction between the terms "harlot" and "Babylon"? What is the more restricted sense in which the term Babylon is applied? p. 25, par. 3

(11) Is the fact that Christendom does not accept the name, "Babylon," any proof that it is not applicable to her? p. 26, par. 1

(12) What has been the general claim of Protestantism with respect to the name, "Babylon"? What change from this attitude has recently taken place? Why will neither Protestants nor Papists admit the foregoing, and what position is necessary for all who would get a true view of Babylon, as shown by the Revelator? p. 26, par. 2

(13) What has been the attitude of the Kingdoms of the civilized world toward the great ecclesiastical systems? How are they fulfilling the antitype of the literal Babylon, and what will the judgment of Mystic Babylon mean to the nations of Christendom? p. 27, par. 1, 2

(14) What will be the effect upon the nations outside Christendom? and for what reason? p. 27, par. 3

### BABYLON—MOTHER AND DAUGHTERS

(15) What is the true position of Protestantism, as it exists today? In what manner do both Romanists and Protestants "glory in their shame"? Can the true Church of Christ be recognized anywhere as a company from which all the tares have been separated? p. 28, par. 1

(16) What is the significance of "harlotry," as symbolically used in Scripture? Since the "mother" is a religious system, rather than an individual, what should we expect to find in the illustration of the "daughters"? p. 29, par. 1, 2

## The Battle of Armageddon

(17) What circumstances gave birth to these daughter systems? At what time were these systems recognized as "virgins," and when did they become "harlots"? p. 29, par. 3

(18) While the various reform movements did valuable work in "cleansing the sanctuary," which class alone was recognized by the Lord as the true Church? What has been the experience of this "wheat" class, while associated with Babylon? p. 30, par. 1

(19) What is the present experience of these "mourners in Zion"? And what has been the history of the various reform movements instituted by this class in the past? p. 31, par. 1, 2

(20) What disposition in the early Church led to its falling away, and what are the conditions at the present time? What are the proofs that the sects are worthy Daughters of the Mother organization? p. 31, par. 3; p. 32, par. 1

(21) How do some members of Protestant sects boast of their relationship to Rome? p. 32, par. 2, to p. 33, par. 1

(22) What is the attitude of Protestants toward the doctrinal errors of Rome? p. 33, par. 2

(23) What views regarding Apostolic Succession, clerical authority and the right of individual judgment are held by Protestants? p. 33, par. 3; p. 34, par. 1

(24) What language was used by Pope Leo in his encyclical addressed to "The Princes and Peoples of the Earth," and to the Roman Church in America, and in his "Apostolic Letter to the English People"? p. 34, par. 2, to p. 35, par. 1

(25) Describe the Papal "Missions for Protestants," and how Protestantism is being ensnared by this craftiness. p. 35, par. 2, 3

(26) Does the fact that many devout and faithful souls have worshiped God within these systems prove that the name, "Babylon" is not properly applicable? p. 35, par. 4

(27) What is the general accepted application of the term "Christendom"? p. 36, par. 1

(28) Upon what doctrine is the present civil system founded? What similar doctrine has controlled in religious affairs? What has been the Lord's attitude toward both civil and religious systems? p. 36, par. 2

### BABYLON'S DOOM

(29) In what language is the destruction of Babylon, Christendom, described by John the Revelator. and the



Prophet Daniel? However, what must be her experience immediately preceding her violent overthrow? p. 37, par. 1

(30) What will be the greatness of Babylon's punishment? And who will share in her plagues? p. 37, par. 2

(31) What are Papacy's boastings and threats in regard to her regaining of temporal power? And how will this matter culminate in the great crisis? p. 38, par. 1 to 3

(32) Why will Babylon's plagues come "in one day" and what is the significance of this phrase? p. 39, par. 1

(33) Read and interpret Jer. 51:1-3, 24, 44, 58 and Rev. 19:1, 2. p. 39, par. 2, to p. 40, par. 1

(34) What is the Lord's command to His sanctified ones who recognize Babylon's true condition? p. 40, par. 2, to p. 41, par. 1

(35) With a few individual exceptions, what is the attitude of Christendom, as expressed in Rev. 3:14-22? p. 41, par. 2

(36) Why is the reformation of Christendom impossible, as prophetically stated in Isaiah 47? p. 42, par. 1 to 3

(37) In view of the foregoing, what should be the course of the Lord's people still within Babylon's borders? And what is their only place of refuge? p. 43, par. 1, 2

(38) What is the real significance of the command, "Come out of her, My people"? p. 44, par. 1, 2

(39) What should be our attitude toward the various social and financial bondages of Christendom? p. 44, par. 3; p. 45, par. 1

(40) What should be the general attitude of the Lord's people, as the Time of Trouble approaches? p. 45, par. 2

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#### THE NECESSITY AND JUSTICE OF THE DAY OF VENGEANCE

(1) What were Jesus' words respecting the special responsibility of the generation living in the end of the Jewish Age? p. 47, par. 1

(2) At what time, and under what circumstances, was this terrible prophecy fulfilled? p. 47, par. 2; p. 48, par. 1

(3) Of what greater calamity was this trouble upon fleshly Israel a foreshadowing? p. 48, par. 2; p. 49, par. 1

## **THE GREAT TRIBULATION A LEGITIMATE EFFECT FROM PRECEDING CAUSES**

(4) Explain how the Great Time of Trouble upon Christendom is a legitimate effect from preceding causes. p. 49, par. 2, to p. 50, par. 1

(5) What is God's Law with respect to sowing and reaping, as applied to nations, as well as individuals? p. 51, par. 1

## **THE RESPONSIBILITIES OF CHRISTENDOM AND HER ATTITUDE TOWARD THEM**

(6) What have been the opportunities and attitude of Babylon, as respects the principles of truth and righteousness? p. 51, par. 2

(7) In what manner have the civil powers been warned? What is the last warning of God's inspired Prophet? p. 52, par. 1

(8) How is the importance of the Lord's counsel being forced upon the attention of even men of the world? p. 53 to p. 54, par. 3

(9) Notwithstanding these warnings, what is the attitude of those in authority, as illustrated by the utterances of the German Emperor and the Czar of Russia? p. 55, par. 1, to p. 58, par. 1

(10) What prophetic statement was made by Abraham Lincoln? p. 58, par. 2, 3

(11) What public utterances regarding financial and social matters have been made by statesmen and political leaders of these United States? p. 58, par. 4, to p. 60, par. 1

(12) What warnings have the ecclesiastical powers received? And with what results? p. 60, par. 2 to 5

(13) Are the "tares" in the Church confined to the pews? How does the Christian ministry differ from other professions? p. 61 to p. 62, par. 1

(14) What are the responsibilities and temptations of those who have undertaken the ministry of the Gospel? What course has been followed by the majority of the clergy, especially in the Church of Rome? p. 62, par. 2; p. 63, par. 1

(15) What course was subsequently followed by the Protestant clergy? What has been their attitude toward earnest students of Truth and what is comprehended in the term, "Systematic Theology"? p. 63, par. 2, to p. 64, par. 2

(16) Why need the common people, or laity, not be sur-

prised that the clergy, as a class, are blind to the Harvest Truth now due? p. 65, par. 1

(17) Is it possible for individuals to shirk their personal responsibility in the matter of proving truth? p. 66, par. 1

(18) What course does wisdom, to say nothing of principle, dictate with respect to purely temporal affairs? p. 67, par. 1, 2

### **THE RELATION OF HEATHEN NATIONS TO CHRISTENDOM AND TO THE GREAT TIME OF TROUBLE**

(19) What has been the responsibility of the heathen nations, as expressed in Romans 1:18-32? p. 68, par. 1, to p. 70, par. 2

(20) What, therefore, is the position of the whole world before the Great Judge? p. 70, par. 3

(21) Explain how the responsibility for the present condition of the heathen in large measure rests upon Christendom. p. 71, par. 1 to 3

(22) What criticism of Christianity, so-called, has been made by leading heathen representatives? p. 72, par. 1, 2

(23) Aside from the moral aspect of the question, why must heathen nations necessarily suffer in the fall of "Babylon"? p. 72, par. 3; p. 73

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---

### **BABYLON ARRAIGNED BEFORE THE GREAT COURT**

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(2) What is the object of this trial? Is it to convince the Great Judge of the actual standing of Christendom? p. 76, par. 1

(3) How do the civil and ecclesiastical powers stand their trial? p. 76, par. 2

### **BABYLON WEIGHED IN THE BALANCES**

(4) While the masses are challenging both the civil and ecclesiastical powers to prove their claims to rule by Divine

authority, to what fact are both rulers and ruled blinded?  
p. 77, par. 1

(5) Why have ignorance and superstition been fostered and encouraged among the masses by the ruling classes? What change in these matters has recently come about, and through what agencies? p. 77, par. 2, 3

(6) What has been the result of this increase of knowledge? And what steps have been taken in some countries toward putting an end to the education of the masses? p. 78, par. 1, 2

(7) Why will such repressive policies on the part of governments fail of success? p. 79, par. 1, 2

(8) While Babylon is being weighed in the balances, what are the respective attitudes of the masses and the civil and ecclesiastical powers? p. 79, par. 3, to p. 80, par. 2

(9) What are some of the fearless criticisms of Babylon on the part of the public press? p. 81, par. 1, to p. 86, par. 1

(10) What was the cost and evident object of the marvelous display of extravagance at the coronation of the Czar of Russia? p. 86, par. 2, to p. 88, par. 1

(11) What contrasting facts manifest the lack of true Christian sentiments on the part of the rulers of so-called Christian nations? p. 89, par. 1

(12) What are some facts relative to the enormous indebtedness of European countries? p. 89, par. 2, to p. 93, par. 2

(13) What is the estimated cost of maintaining the standing armies of Europe? What has been the estimated loss of life during 25 years of nineteenth century wars? p. 93, par. 3, to p. 94, par. 2

(14) What did it cost during three years to keep peace among the "Christian" nations of Europe? p. 95, par. 1

(15) How much have the principal wars of recent times cost? And what has been the estimated loss of life? p. 95, par. 2, 3

(16) What comment upon the military system of modern governments has been made by the late Hon. John Bright, M. P.? p. 96, par. 1, 2

(17) How is the judgment of the civil powers progressing? p. 96, par. 3

## THE WORLD'S ARRAIGNMENT OF THE PRESENT SOCIAL SYSTEM

(18) Is Christendom's social system likewise under in-

spection? What is the notable criterion by which both the heathen and the masses of Christendom are judging the present social system? p. 96, par. 4, to p. 97, par. 1

(19) What is the general consensus of opinion regarding the present social and industrial systems of Christendom? p. 97, par. 2, to p. 99, par. 3

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## THE WORLD'S JUDGMENT OF THE ECCLESIASTICAL POWERS

(21) Mention the most prominent points of criticism in John Edgerton Raymond's article on the "Decline of Ecclesiasticism," published in the *North American Review*. p. 102 to p. 104, par. 2

(22) What notable fact was commented upon by Bishop Huntingdon in his article on "Social Problems and the Church"? p. 104, par. 3, 4

(23) What other significant expressions of popular judgment of Christendom have been given utterance through the press? p. 105, par. 1, to p. 106, par. 2

(24) While the conduct of Babylon's leaders and their followers has been severely criticized, what is the attitude of the world toward her doctrines? And how are Babylon's leaders making answer to the charges against them? p. 106, par. 3, to p. 110, par. 2

(25) What part is the Great Judge taking in this day when the world is applying the test to Babylon's claims? p. 110, par. 3

(26) When will Babylon's complete destruction be accomplished? And how do many already behold and read the handwriting of her doom? p. 111, par. 1

(27) What is the attitude of Babylon's adherents at present? What is the Word of the Lord pronounced against Babylon through the Psalmist? (See Psa. 50:1, 4, 7, 16-22) p. 111, par. 2; p. 112, par. 1

## STUDY V

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ister of England, indicate that the civil powers realize that the present judgment is going against them? p. 113

(2) How are these matters viewed by the public press, as illustrated in the **London Spectator**? p. 114, par. 1, to p. 118

(3) Read extracts from an address given by James Beck, Esq., a prominent legal light of the Philadelphia Bar. p. 118, par. 1, to p. 123, par. 1

(4) How do some of the reigning sovereigns of Europe regard the present situation? p. 123, par. 2, to p. 126, par. 3

(5) What have been the relations between Socialism and the governments during recent years? p. 127, par. 1, to p. 129, par. 3

(6) In view of the foregoing facts and tendencies, what protective measures are being taken by kings and rulers? p. 129, par. 4

### **ECCLESIASTICISM NO LONGER A BULWARK**

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(10) Read a description of modern warfare, as related by a naval captain engaged in the late Chinese War. p. 141, par. 2, to p. 142, par. 1

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### **THE UNITED STATES UNIQUE IN HER POSITION, YET THREATENED WITH EVEN GREATER EVILS THAN THE OLD WORLD**

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(13) Why has the "Harvest Message" especially prospered in this country? And what does this fact indicate? p. 144, par. 1

(14) Can it be said that the United States, as a nation,

had any special claims upon Divine providence, or why have we been so favored? p. 145, par. 1

(15) What have been the prevailing conditions and spirit of the people of this country in the past? And by what three elements is their destruction being threatened? p. 145, par. 2, to p. 147, par. 1

(16) What remedy will be attempted by the masses, and with what results? p. 147, par. 2, to p. 148, par. 2

(17) Why will protection and security under any of the kingdoms of this world be sought in vain? Cite the Scriptures bearing upon this point. p. 148, par. 3, to p. 149, par. 3

(18) How are present conditions viewed by thinking men of the world, in fulfilment of prophecy? p. 149, par. 4, to p. 150, par. 1

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(21) How was this display regarded by the people and commented upon by the public press? p. 152, par. 2, to p. 155, par. 5

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(2) How does the position of Babylon's ecclesiastical systems compare with that of her civil powers, during this Day of Judgment? p. 158, par. 1

## The Battle of Armageddon

(3) What is the true state of affairs in the Nominal Church, and what has caused these conditions? p. 159, par. 1, 2

(4) What claims are made by the Church of Rome, and what is her position before God? p. 159, par. 3

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(6) What is "Systematic Theology," and what is its object? p. 161, par. 1

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(15) How is the nominal church attempting to meet the charge of inconsistency of doctrine with her avowed standard, the Bible? p. 169, par. 2, 3

(16) How is the charge of lack of piety and godliness being met? p. 170, par. 1



(17) While the religious leaders of Christendom are boasting of their "many wonderful works," what is their realization of the true situation, and by what method are they attempting to preserve their threatened system? What is the motive power behind this movement, and what is their perplexing problem at present? p. 170, par. 2; p. 171, par. 1

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(19) What are the plans of the various Young Peoples' Societies in the churches, and why are their views and aims erroneous and unscriptural? p. 172, par. 1

(20) Is the desire for Church Union a strictly modern idea? Why have Christians been unable to unite in the past? p. 172, par. 2

(21) What is the nature of the Confederacy proposed, and why is it most dangerous? p. 173, par. 1

(22) What erroneous position regarding what should be its character and mission has been taken by the present-day church? p. 173, par. 2

(23) What declarations and admissions with respect to the decline of real godliness in the church have been made by leading clergymen of the day? p. 174, par. 1, to p. 180, par. 3

(24) What principle characterized the great Parliament of Religions held at Chicago in 1893? And how is Dr. Barrows reported to have expressed himself as to the two possible methods by which Church Union would be accomplished? p. 180, par. 4, to p. 182

### **THE GREAT PARLIAMENT OF RELIGIONS**

(25) What was the key-note of the great Parliament of Religions, struck by the public press comments, as well as by the various religious leaders? pp. 182, 183

(26) What was one of the stated objects of the Parliament, as expressed by Mr. Bonney, its President? On the other hand, what was the real and only object of this review of religions? What were the most prominent features of the Great Parliament? p. 184, par. 1, 2

(27) From what representative denomination issued forth this cry around the world to the heathen priests and apostles, and what did it signify? p. 185, par. 1

(28) How long was the Parliament in session? What theme was announced for the last day of the Parliament? And what discreditable admission was implied in the discussion of such a topic? p. 185, par. 2, 3

(29) To what five remarkable facts should such a scheme have opened the eyes of every true child of God? p. 186, par. 1

(30) What temporary aid may be expected to come to Babylon from the source from which it was so enthusiastically sought, but with what final results? p. 186, par. 2

(31) To what seven most remarkable features of this Great Parliament is our attention directed? p. 187, par. 1

(32) Under what conditions was this Parliament of Religions called together, and who may be considered responsible for all its proceedings? What was the marked contrast between the manner in which the religions of the various heathen nations and that of the so-called Christian nations was set forth? p. 187, par. 2

(33) Moreover, what strenuous efforts toward compromising and tearing down the fundamental doctrines of the Christian religion were made by many who professed to be Orthodox Christians? p. 188, par. 1, to p. 193, par. 3

(34) Were there no defenders of the faith in the midst of this compromising spirit? p. 194 to p. 204, par. 2

(35) What were the contrasted attitudes of Catholicism, Heathenism, and Protestant Christianity, respectively? p. 204, par. 3

(36) How were the heathen representatives in the Parliament affected by the foregoing conditions? p. 205, par. 1 to 4

(37) What terrible picture of the gross darkness of heathendom was given by Dr. Pentecost in reply to the foreigners' criticisms of Christianity? p. 206, to p. 210, par. 1

(38) What remarkable desire was manifested by the statements of some of the heathen representatives? p. 210, par. 2, to p. 216, of par. 3

(39) What were the expressed hopes and object of these visiting philosophers? And how were they realized? p. 216, par. 4

(40) What is the "Real Position of Japan toward Christianity," as expressed by a learned Japanese Buddhist? p. 217, to p. 223, par. 2

(41) What phase of Oriental Christianity was presented by a representative of the young men of the Orient? p. 223, par. 3, to p. 231, par. 3

(42) What was the marked contrast between the sentiments of some of these heathen philosophers and the representatives of Christianity? p. 232, par. 1

(43) On the other hand, what was the attitude of the

great majority of these foreign representatives? p. 232, par. 2

(44) In what manner did the closing sentiments of this Great Parliament show how determined is the **spirit of compromise** and the **desire for union** on the part of **Protestant Christianity**? p. 233, par. 1, to p. 237, par. 4

## THE OUTLOOK

(45) In what respect did this great ecclesiastical demonstration correspond with the national display at the Kiel celebration? p. 237, par. 5

(46) Viewed from its own standpoint, what was the character of the Parliament? But, rightly viewed, of what was it a clear manifestation? p. 238, par. 1, to p. 239, par. 3

(47) Describe several of the very unfavorable results of the Parliament. p. 239, par. 4, to p. 241, par. 5

(48) What should be the attitude of all true Christians toward the theory of the **Universal Brotherhood of man**? p. 242, par. 1

(49) What acknowledgments of the Church's failure have been made by others; who are not so infatuated with the idea of religious unity? p. 242, par. 2, to p. 246, par. 3

(50) In contradiction of the idea that the heathen religions are "good enough," what opinion has been expressed by Bishop Foster of the Methodist Church? p. 246, par. 4, to p. 250, par. 1

(51) What is the cause of the Church's failure among the Maoris, as an illustration of its failure in general to enlighten the world? p. 250, par. 2, to p. 252, par. 3

(52) What reasons are given in the **North American Review** by Wong Chin Foo, an educated Chinaman, for preferring the faith of his fathers to Christianity? p. 253, par. 1, to p. 255, par. 2

(53) What reply was made by a famous Christian convert from India, Pundita Ramabai, when asked to what denomination she belonged? p. 256, par. 1, 2

(54) Describe the experience of Japanese converts to Christianity in the middle of the last century. p. 256, par. 3, to p. 258, par. 1

(55) What is the prospect of union between the heathen religions and Christianity? And how is Papacy taking advantage of Protestantism's confusion? What is the attitude of prominent Protestant clergymen toward Romanism? p. 258, par. 2, to p. 262, par. 4

(56) Describe the experience of Rev. S. V. Karmarkar, a

noted Hindoo delegate to the Young Peoples' Society of Christian Endeavor at Montreal in 1893. p. 262, par. 5 to p. 264, par. 2

(57) Cite several other instances of Protestant overtures to Roman Catholicism. p. 264, par. 3, to p. 266, par. 1, 2

(58) While, in this country, the church is seeking the protection of the State, what is the condition of affairs in foreign countries? p. 266, par. 3

(59) In view of the foregoing, how should we view the application of the name Christian to the kingdoms of this world? p. 266, par. 4

(60) Give a brief résumé of our study of Babylon's condition, both civil and ecclesiastical. p. 267, par. 1

(61) Should the term "Babylonians" be understood to include all Christians? Describe the two classes in Babylon and the effect of the call, "Come out of her, My people," upon each class, respectively. p. 267, par. 2

## STUDY VII

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### THE NATIONS ASSEMBLED AND THE PREPARATION OF THE ELEMENTS FOR THE GREAT FIRE OF GOD'S INDIGNATION

(1) What prophecy indicates how and why the Lord will gather the nations and assemble the kingdoms of this world? p. 269

(2) Do we see at the present time any fulfilment of this prophecy? p. 270, par. 1 to 3

(3) In just what manner are the nations "assembled"? And what is the real motive in men which has brought about these conditions? p. 271

(4) What does the Prophet declare respecting God's purpose in thus assembling the nations? What is signified by the expression, "Then will I turn unto the people a pure language"? p. 272, par. 1

(5) What three-fold result will be brought about by this "gathering of the nations"? p. 272, par. 2

### THE SOCIAL ELEMENTS PREPARING FOR THE FIRE

(6) What are the ingredients whose friction will shortly

set on fire the angry passions of the world, and cause the various "elements" to "melt with fervent heat"? What is the prevailing sentiment of all classes at the present time, compared with the conditions of the past century? Who will suffer most in the Time of Trouble? p. 272, par. 3, to p. 273, par. 2

## THE HEAPING OF TREASURES

(7) If we can show that we are living in a day pre-eminent above all others for the extraordinary accumulation of wealth, what will it prove? p. 274, par. 1

(8) What amazing statement regarding the present as a "wealth producing Age" has been made by Hon. W. E. Gladstone? p. 274, par. 2 to 4

(9) Briefly give an account of some of the richest men of the United States, with an approximate estimate of their fortunes and incomes, as presented in the *Boston Globe* of Dec. 23, 1890. p. 274, par. 5, to p. 275, par. 4

(10) Give a list of the nine greatest fortunes in the United States. p. 275, par. 6 to p. 276, par. 2

(11) What immense sums are possessed by the Vanderbilt family alone? p. 276, par. 3

(12) What private fortunes were accumulated from the Standard Oil Co? p. 277, par. 1

(13) How many years were required to build up these fortunes, and wherein lies the danger to the country? p. 277, par. 2

(14) Name other great fortunes in existence and daily increasing. p. 278, par. 1, 2

## SOME AMERICAN MILLIONAIRES AND HOW THEY GOT THEIR MILLIONS

(15) Give a few excerpts from the "Review of Reviews" and the "Forum," re the history of some American millionaires. p. 278, par. 3, to p. 281, par. 2

(16) Show how riches have been "heaped together" nationally, in these last days, comparing the four richest nations of the world. How are such estimates reached? p. 281, par. 3, to p. 282, par. 3

(17) What is the experience of the majority of fortune hunters, and what will be the natural result in the near future? p. 283, par. 1

## THE INCREASE IN POVERTY

(18) In this land of plenty, is it not their own fault if

healthy men and women cannot get along comfortably? If not, why not? p. 283, par. 2, to p. 284, par. 2

(19) Give extracts from the daily press showing the conditions which obtained in 1893. p. 284, par. 3, to p. 287, par. 3

(20) Quote magazine articles which show the awful depths of poverty and despair into which the masses of the unemployed are being plunged. p. 288, par. 1, to p. 291, par. 2

### **DISCONTENT, HATRED, FRICTION, PREPARING RAPIDLY FOR SOCIAL COMBUSTION**

(21) What is the attitude of the honest, self-respecting workingman, and how are existing conditions, especially the extravagance of the wealthier classes, rapidly preparing for social combustion? p. 292, par. 1, to p. 296, par. 2

### **ARE THE RICH TOO SEVERELY CONDEMNED?**

(22) How are the rich popularly condemned? And what should be the attitude of the Lord's people with respect to these matters? p. 296, par. 3, to p. 300, par. 1

(23) Why is it really extremely fortunate for the poorer classes that the rich are "foolishly extravagant"? p. 300, par. 2, to p. 301, par. 2

(24) While seeking excuses for the rich, nevertheless, what is the declaration of the Lord regarding their responsibility for present conditions? And what is the view of an increasingly large number of persons with reference to the duty of society toward existing conditions? p. 302, par. 1, to p. 303, first half

(25) Why cannot we expect the worldly rich, even those who profess to be Christians, to pursue the ideal course with respect to present difficulties? And what is the Scriptural prediction concerning their terrible experiences soon to come upon them? p. 303, last par., to p. 305, par. 1

### **SELFISHNESS IN COMBINATION WITH LIBERTY**

(26) What is the effect of Christian doctrines with respect to liberty, and to what does liberty lead? Under what conditions are liberty and knowledge dangerous to human welfare? How has this principle been illustrated in Christendom? What was evidently the source of Jewish love of liberty? To what fact are thinking people just awakening with respect to knowledge and liberty? p. 305, par. 2, to p. 307, par. 1

(27) What facts in chemistry fitly illustrate the relation between knowledge and liberty, and how does the illustration apply to present social conditions? p. 307, par. 2; p. 308, par. 1

**INDEPENDENCE AS VIEWED BY THE RICH AND BY  
THE POOR**

(28) What has but recently been the experience of the masses with respect to liberty and independence? How is this change of position viewed by the rich and the poor, respectively? p. 308, par. 2, to p. 309, par. 1

(29) If the premise that "all men are independent of each other" be accepted, what would be the reasonable conclusions? But what are the real facts in the case? p. 309, par. 2, to p. 310, par. 2

(30) If love were the controlling motive in the hearts of all men, what would be the conditions in the world? Since selfishness is the motive power, what two alternatives alone could change their course from selfishness to love? p. 311, par. 1, 2

**WHY RECENT FAVORABLE CONDITIONS CANNOT  
CONTINUE**

(31) Inasmuch as the rich and poor have lived together for six thousand years, why is there more danger of calamity now than in the past? p. 312, par. 1, to p. 317, par. 1

**MACHINERY AS A FACTOR IN PREPARING FOR THE  
FIRE**

(32) What has been the effect of machinery upon the preparation of "the elements," which shall "melt with fervent heat"? p. 317, par. 2, to p. 323, par. 1

**FEMALE COMPETITION A FACTOR**

(33) How has female labor become a factor in the competition for employment? p. 323, par. 2, to p. 324, par. 1

**LABOR'S VIEWS AND METHODS, REASONABLE AND  
UNREASONABLE**

(34) What do present conditions indicate with respect to the relation between employees and wages? and what has led to the formation of Labor Unions? What injurious effects have resulted from Labor Unions? p. 324, par. 2

(35) What is the theory of labor, and wherein is it correct, yet unreasonable in its demands? p. 325, par. 1, 2

(36) What is the general character of the leaders in the business world and that of the Labor Union leaders, respectively? p. 325, par. 3, to p. 326, par. 2

(37) So long as conditions were favorable, what good did Labor Unions accomplish? p. 326, par. 3

**THE LAW OF SUPPLY AND DEMAND INEXORABLE  
UPON ALL**

(38) What is meant by the "Law of Supply and Demand," and how does it operate? p. 327, par. 1, to p. 328, par. 2

(39) What has been the relation of a protective tariff in the United States to the law of supply and demand? Now that prosperity is on the downward slope, what circumstances alone could hinder this tendency? p. 328, par. 3

(40) Wherein lies the danger of competition, and how has this been met by the laws of this country? p. 329, par. 1; p. 330, par. 1

(41) How does the Law of Supply and Demand govern capital as well as labor? p. 330, par. 2, 3

**OUTLOOK FOR FOREIGN INDUSTRIAL COMPETITION  
APPALLING**

(42) What new field for enterprise and capital is rapidly opening up? And what will be its ultimate effect upon the wages of laboring men throughout the world? p. 330, par. 4, to p. 332, par. 1

(43) What opinions have been expressed by prominent writers upon the competition of Oriental countries with their silver standard, and the inevitable result? p. 332, par. 2, to p. 337, par. 4

(44) Explain how it is possible for Japanese laborers to work for, and be contented with, such incredibly low wages. p. 338, par. 1, to p. 339, par. 3

(45) What is the present status of labor conditions in Japan? p. 340, par. 1, to p. 343, par. 2

(46) How is the foregoing corroborated by Report of the United States Congressional Committee in 1896, by magazine and newspaper articles? p. 343, par. 3, to p. 348, par. 1

(47) Next to Japan, which two other countries are developing competition in the field of labor? p. 348, par. 2 to p. 349, par. 2

**LABOR OUTLOOK IN ENGLAND**

(48) What is the labor outlook in England? p. 349, par. 3, to p. 351, par. 2

(49) To what end is the Lord permitting these conditions to exist? p. 352, par. 1, 2



**HON. JOSEPH CHAMBERLIN'S PROPHETIC WORDS TO  
BRITISH WORKMEN**

(50) What views have been expressed by one of the shrewdest of statesmen, Hon. Joseph Chamberlin? p. 352, par. 3; p. 353, par. 1

**NATIONAL AGGRESSION AS RELATED TO INDUSTRIAL  
INTERESTS**

(51) What is the relation of National aggression to Industrial interests? pp. 354 and 355

**THE SOCIAL AND INDUSTRIAL WAR IN GERMANY**

(52) What opinion has been expressed by the leader of the Social Democratic party with respect to the industrial conditions in Germany? p. 356, par. 1, to p. 358, par. 2

(53) What three questions were recognized by this able man as those which are causing distress among all nations and dividing the people into two classes? p. 358, par. 2

(54) What remarkable resolution was passed at the Trades Union Congress in London, July 1896? p. 358, par. 3

**HUMANITY ATTACKED FROM STILL ANOTHER  
QUARTER****GIANTS IN THESE DAYS**

(55) Describe another result of competition, known as "Trusts." Note the "List of 139 Combinations to Regulate Production, Fix Prices, Monopolize Trade and Rob the People in Defiance of Law," published in the New York World, Sept. 2, 1896. What is the total amount of capital represented in these Trusts? p. 359 to 363

(56) Explain the operation of advanced prices in coal, with results to rich and poor, respectively. p. 363, par. 1, to p. 364, par. 2

(57) What was the "Cotton Tie Trust," formed in 1895, and how was it operated? p. 364, par. 3

(58) What popular proverb well fits the case of the Trusts and their dangerous attitude toward the masses? p. 364, par. 4

(59) Briefly note some of the operations and profits of the Trusts as published by the Pittsburgh Post and other newspapers in 1896. p. 364, par. 5, to p. 368, top

**TRUSTS IN ENGLAND**

(60) Have the Trusts confined themselves to America? p. 368, par. 1, 2

## The Battle of Armageddon

(61) What is the outlook for the immediate future with respect to the Trusts, and why are they likened to the Antediluvian "giants"? p. 368, par. 3, to p. 370, par. 1

### BARBARIC SLAVERY VERSUS CIVILIZED BONDAGE

(62) What is the history of the abolition of slavery in Great Britain, France, and the United States? Why would slavery have died a natural death under the modern competitive system, backed by mechanical inventions and the growth of population? p. 370, par. 2, to p. 371, par. 1

(63) Since the present social system is based upon the principle of supply and demand, what is the inevitable outcome? p. 371, par. 2, to 372, par. 1

### HUMANITY BETWEEN THE UPPER AND NETHER

#### MILLSTONES

(64) What fact is becoming more and more manifest to the masses of the people? What are the nether and upper millstones, and what is the driving power? And what are some of the results of this grinding process? p. 372, par. 2, to p. 374, par. 1

(65) What is the "sweater" system of labor, and how does it operate? p. 374, par. 2, to p. 376, par. 2

(66) What are the relative conditions of rich and poor at present, and is it reasonable to expect that this situation would continue indefinitely? p. 376, par. 3, 4

(67) What is the proportion of unemployed in the large cities of this country, and what are some of the strange inconsistencies of the present labor situation? p. 377, par. 1, to p. 378, par. 3

(68) What warnings have been given the world through some of the thinking men of this country? p. 378, par. 4, to p. 380, par. 3

### THE CONDITIONS UNIVERSAL AND BEYOND HUMAN POWER TO REGULATE

(69) Are these terrible conditions among the poor confined to Europe and America? p. 381, par. 1, to p. 382, par. 3

(70) Why will not the more intelligent and highly favored of mankind take some steps to relieve the distress of their fellow men? And what is the only hope? p. 383, to p. 384

## STUDY VIII

### THE CRIES OF THE REAPERS

(1) In our study of the labor situation, have we not overlooked a large conservative element in society, namely, the farmers? Give four reasons why the farmer class has been called "the back-bone" of society. p. 385

(2) What remarkable changes in farm conditions have been witnessed during recent years, both in this country and in Europe? p. 386, par. 1 to p. 387, par. 1

(3) How have the changes along religious lines affected the farmers? p. 388, par. 1

(4) What mighty influence has been steadily undermining the prosperity of this conservative class in America and Europe? And how has it been accounted for by statesmen, philosophers and scientists? p. 388, par. 2, to p. 391, par. 1

(5) As a result of depression in prices of farm products, what is the condition of the farmers, both in Europe and in America? p. 391, par. 2

(6) Is there any Scriptural explanation for this situation? p. 392, par. 1 to 3

(7) Does this prophecy apply to farm laborers, or to farmers in general, the world's "reapers"? What world-wide legislation has affected farmers everywhere? p. 392, par. 4

(8) If silver were restored to its former monetary power, would it be a panacea for all present troubles? p. 393, par. 1

(9) Explain how the demonetization of silver has disadvantaged the farmer. p. 393, par. 2, to p. 394, last par.

(10) What classes have been greatly advantaged by the demonetization of silver? p. 395, par. 1

(11) When the farmers had discovered the cause of their trouble, why did not the people of the United States restore silver to its former value as money? p. 395, par. 2, 3

(12) How did the demonetization of silver come about? When did Great Britain demonetize silver, and for what purpose? Why did she not fully succeed in attaining her objects? What was the premium of silver above gold in 1872? p. 396, par. 1, to p. 397, par. 1

(13) When British financiers realized that by themselves they could not control gold or manufactures, what was their next step, and with what objects in view? p. 398, par. 1, to p. 399, par. 1

(14) What is the relation between "supply and demand," so far as wheat is concerned? What are the facts with respect to the constantly decreasing price of wheat compared with other products, excepting cotton and silver? p. 399, par. 2, to p. 400, par. 1

(15) Is it not possible that the demonetization of silver may have been forced upon Christendom by the law of "supply and demand"? What is the estimated total amount of gold in the world, and how is this sum related to the world's business demands? p. 400, par. 2, 3

(16) Is it conceivable that the representatives of all the nations of Christendom deliberately entered into a conspiracy against the heathen nations and against their own farmers? What statements have been made by prominent statesmen as to the facts re the demonetization of silver? p. 401, par. 1, to p. 407, par. 3

(17) What evidence is there that the farmers' cry, that reward for toil is kept back by fraud, is general to all gold-standard countries? p. 408, par. 1, to p. 409, first half

(18) Give two reasons why the present extreme depression of silver and of all commodities sold on a silver basis came about very gradually. p. 409, last par.

(19) In résumé, then, what are the indisputable facts with respect to the "reapers," and the social and financial outlook? p. 410

(20) Show the remarkable corroboration of the foregoing facts with the prophecy of James 5:1-9. p. 411

## STUDY IX

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### THE CONFLICT IRREPRESSIBLE

#### THE TESTIMONY OF THE WORLDLY WISE

(1) What is the consensus of opinion among the wise men of the world with respect to the great social crisis? What are some of their arguments regarding the cause and ultimate outcome of present critical conditions? p. 413

(2) But what new element in the conflict, never before encountered, have they failed to note? p. 414, par. 1

(3) What is Senator Ingalls' moderate statement of the case and its remedy? p. 414, par. 2, to p. 421

(4) What is Dr. Lyman Abbott's opinion regarding pres-

ent conditions, from the standpoint of a political economist? p. 421, par. 1, to p. 422, par. 1

(5) What is the nature of the peculiar and ineffectual remedy hinted at by Dr. Abbott? What is the true situation regarding "labor as a commodity"? And what is the only form of government that will be able to remedy existing evils? p. 423, par. 1, to p. 424, par. 1

(6) What position is taken by Bishop Newman of the Methodist Episcopal Church regarding the relations between capital and labor? p. 425, par. 1, to p. 427, par. 1

(7) Why is his position untenable, and why is his suggested remedy impossible? p. 327, par. 2, to p. 428, par. 3

(8) What views have been expressed by a prominent jurist of the United States in an address to graduates of a law class in one of our foremost colleges? p. 429, par. 1, to p. 432, par. 1

(9) Why does this able jurist offer no remedy? What was the nature of his counsel, and why? p. 432, par. 2, 3

(10) How has Col. Ingersoll expressed himself respecting existing conditions? p. 433, par. 1, to p. 435, par. 2

(11) What is the nature of his argument, and what remedy does he suggest? Would his suggestion, if put into practice, bring the desired results? p. 436, par. 1, to p. 437, par. 1

(12) How does Hon. J. L. Thomas, U. S. Ass't. Attorney General, refute the claim so frequently made, that labor has been discriminated against by litigation favoring the rich? And what is his conclusion with respect to the future? p. 437, par. 2, to p. 440, last par.

(13) By what expressions did Wendell Phillips manifest his inability to solve the problem? p. 441, par. 1 to 3

(14) What prediction was made by the great English historian Macaulay, with respect to the United States, and why would it now be applicable to all Christendom? p. 441, par. 4, to p. 442, par. 3

(15) What hopes have been expressed by Hon. Chauncey M. Depew? p. 443, par. 1, to p. 448, par. 2

(16) How is Mr. Depew's suggestion of education as a remedy contradicted by the list of millionaires who never received a college education? p. 448, par. 3, to p. 449, par. 2

(17) Why is education not the remedy for existing conditions? p. 449, last par.

(18) What is Bishop Worthington's view regarding the

cause of the present social commotion? p. 450, par. 1, to p. 451, par. 2

(19) How has Hon. W. J. Bryan replied to the Bishop's suggestion? p. 451, par. 3, to p. 452, par. 3

(20) On what **two** points are the greatest thinkers agreed, as set forth in an English journal, "**The Rock**"? p. 452, par. 4, to p. 453, par. 1

(21) What is Edward Bellamy's statement of the situation? p. 453, par. 2, to p. 457, par. 1

(22) What is Dr. Edward McGlynn's view of Labor Reform and Single Tax theories? p. 457, par. 2, to p. 460, par. 1

(23) Wherein lies the weakness of his argument? p. 460, par. 2

(24) Explain Prof. W. Graham's outlook, as expressed from the standpoint of "**Collectivism**." p. 461, par. 1, to p. 462, last par.

(25) What has already been accomplished by **Collectivism** throughout the civilized world? p. 463, par. 1, 2

(26) How is the situation viewed by Justice Henry B. Brown, and what, in his opinion, are the **three** most prominent perils which threaten the United States in the immediate future? p. 463, par. 3, to p. 466, par. 2

(27) What is the "chief problem of civilization," as set forth by M. Clemenceau in his book, "**Le Melee Sociale**"? p. 466, par. 3, to p. 468, last par.

## STUDY X

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### PROPOSED REMEDIES— SOCIAL AND FINANCIAL

(1) What should be our attitude toward the various proposed remedies for the relief of the groaning creation, ineffectual though they be? p. 469

(2) Why are these two proposed remedies usually compounded? And why will they never become effective as "cure-alls"? p. 470, par. 1, to p. 471, par. 1

### THE FREE SILVER AND PROTECTIVE TARIFF REMEDIES

(3) Wherein is it evident that **Free Silver** and **Protective**

Tariff would simply put off the evil day a little longer, not prevent it? p. 471, par. 2, to p. 473, par. 2

## COMMUNISM AS A REMEDY

(4) What does **Communism** propose? How has it been defined by Rev Joseph Cook? Why is it **thoroughly impracticable** in the present condition of men's hearts? What reply should be made to those who claim that Communism is taught in the Bible? What has been the history of communistic colonies that have been established in various localities? Was Communism tried by the early Christian Church, and with what results? Why were the Apostle's teachings and our Lord's example and teachings plainly contrary to communistic practices? In brief, why is communism opposed to the purpose and methods of the Gospel Age? p. 473, par. 3, to p. 481, par. 1

## ANARCHY AS A REMEDY

(5) What is **Anarchy**, and how is it the exact opposite of **Communism**? Why will it fail as a remedy? p. 481, par. 2, p. 482, par. 3

## SOCIALISM OR COLLECTIVISM AS A REMEDY

(6) What is **Socialism**, and how does it differ from **Nationalism** and **Communism**, respectively? What are its good features? Nevertheless, why will it fail to bring peace and prosperity? p. 482, par. 4, to p. 487, par. 1

(7) What are Herbert Spencer's views regarding **Socialism**? p. 487, par. 2, 3

(8) Describe the experiences of two notable socialistic communities. p. 487, par. 4, to p. 489, par. 3

## NATIONALISM AS A REMEDY

(9) To what other remedy is **Nationalism** closely related, and what are its claims? What has been the history of its theories put into practice? p. 490, par. 1, to p. 491, last par.

## GENERAL EDUCATION OF MECHANICS A REMEDY

(10) Explain the proposition of the **General Education of Mechanics**, and its futility as a remedy. p. 492, par. 1, to p. 494, par. 1

## THE SINGLE TAX REMEDY

(11) What remedy is suggested in Henry George's **Single Tax Theory**? p. 494, par. 2, to p. 512, par. 1

(12) What advantages has this theory of **free land** (except for taxes thereon), and what are its disadvantages? What

country has proven the inability of this system to produce desired results? p. 512, par. 2, to p. 514, par. 3

### **OTHER HOPES AND FEARS**

(13) What is a popular theory upon which the hope of Nominal Christianity is based? Why is this hope vain? What advantages has the Nominal Church possessed, and how has she used them? p. 515, par. 1, to p. 516, par. 2

### **THE ONLY HOPE—"THAT BLESSED HOPE"**

(14) What is the true cause of all the trouble? If all the wealth of the world were distributed *pro rata*, what would be the condition in a few years? What is the only hope, the only remedy for the poor world? p. 517, par. 1, 2

(15) What will be the two-fold effect of the Great Time of Trouble? p. 518, par. 1

(16) How can the Kingdom of Heaven be established among men, when all other plans have failed? If its methods are explained in God's Word, why cannot they now be put into operation by mankind? p. 518, par. 2, to p. 519, par. 1

(17) In addition to the establishing and continuing of the Kingdom by force, what present influences will be restrained during the Millennial Age? p. 519, par. 2

(18) Will the reign of Christ be one of force alone? How will the judges of that day exercise judgment? What law and rule will be enforced during the Millennial reign of Christ? p. 519, par. 3, to p. 520, par. 3

### **THE PROPER ATTITUDE OF GOD'S PEOPLE**

(19) How must we, who see things in their true light, conduct ourselves under present conditions? p. 521, par. 1. to p. 525, par. 1

(20) Which of two alternatives is inevitable under the present social law, as shown in Scripture? What lesson will be taught both rich and poor in the great struggle with which this Age will end? p. 525, par. 2; p. 526

## **STUDY XI**

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### **THE BATTLE OF THE GREAT DAY**

(1) Why are so many symbols used in Scripture to describe the great conflict of the Day of Vengeance? p. 527



- (2) Where is it referred to as a Battle? p. 528, par. 1
- (3) Where is this great time of trouble likened to an earthquake? p. 528, par. 2
- (4) What is the significance of the symbol fire, in this connection, and where is it used in Scripture? p. 528, par. 3
- (5) Where is the time of trouble described as a "whirlwind," a "tempest of hail," and a "destroying storm"? p. 528, par. 4, 5
- (6) How do we know that these statements are not to be interpreted literally? p. 529, par. 1

## TWO REMARKABLE TYPES OF THE IMPENDING CATASTROPHE

- (7) Though words of passion and fierce argument will be used as weapons in this great battle, do we understand that it will end with these? Describe the great catastrophe in the end of the Jewish Age, which typified the great Time of Trouble in the end of the Gospel Age. p. 529, par. 2, to p. 530, par. 1
- (8) Have times so changed as to make such atrocities an impossibility in our day? p. 530, par. 2, 3
- (9) What was the "great earthquake" referred to in Revelation, and what conditions led up to this terrible outburst of a nation's wrath? p. 531, par. 1, to p. 533, par. 3
- (10) Do we see any conditions in the world today similar to those which culminated in the French Revolution? p. 533, par. 4; p. 534, par. 1
- (11) What were the peculiar characteristics of the French Revolution, as respects knowledge and liberty? p. 534, par. 2, 3
- (12) While we see similar causes operating today, what must be our conviction as to the ultimate results predicted in prophecy? How trivial a circumstance is liable to set on fire the present social structure, as illustrated in the French Revolution? p. 534, par. 4, to p. 535, par. 1
- (13) What was the attitude of the aristocracy at the time of the revolutionary outbreak? And are conditions similar today among the higher classes of society? p. 535, par. 2, to p. 536, par. 3
- (14) What Divine Law was most marked in the great tribulation upon Israel and in the French Revolution, and will be more terribly manifested in the trouble coming upon Christendom? p. 536, par. 4, to p. 539, par. 3
- (15) While there is no hope that this trouble can be

averted, what directions are given in the Scriptures to such individuals as would hide from the coming storm? p. 540, par. 1 to 3

(16) Why will the Battle of the Great Day be the greatest Revolution the world has ever seen? p. 541, par. 1

(17) What are the different progressive stages of development in the Battle of the Great Day, and what is its general character? p. 541, par. 2

### **THE LORD'S GREAT ARMY**

(18) Is it probable that the "Lord's Great Army" refers to the saints, the "soldiers of the cross"? p. 542, par. 1, to p. 543, par. 1

(19) Where is the prophetic description of this Great Army given in the Scriptures? p. 543, par. 2, 3

(20) Where can there be found such a mighty host, which will dare to set itself in battle array against the conservative forces of Christendom? p. 544, par. 1, to p. 546, par. 1

(21) What are the indications that soon the "voice" of command will be given to this Great Army? But what event must precede this great catastrophe? p. 546, par. 2, to p. 548, par. 1

(22) What is the Apostle's illustration with respect to the manner in which the New Order will be born? p. 548, par. 2

(23) Why will this Time of Trouble appear all the more "strange" and peculiar to those who do not understand the change of Dispensations? p. 548, par. 3, to p. 539, par. 2

(24) What is the intimation in Scripture that there may be others outside the revolting hosts of Christendom, who will form a part of the Lord's Great Army? p. 549, par. 3, to p. 550, par. 3

### **THE CONDITIONS OF THIS BATTLE UNPRECEDENTED**

(25) In what Psalm are the unprecedented conditions of this great Battle graphically described? p. 551, par. 1

(26) Why will it be impossible to re-establish the present Social Order? p. 551, par. 2, to p. 552, par. 1

### **"THE TIME OF JACOB'S TROUBLE"**

(27) While this distress will come upon all nations, upon what people will be the final blast of the great tempest, as indicated by the Prophets? p. 552, par. 2, to p. 554, par. 3

(28) In the midst of Jacob's trouble, how will Jehovah reveal Himself as Israel's Defender and Deliverer? p. 555, par. 1, to p. 558, par. 2

**"CROWN, OR PEOPLE?"**

(29) What are some of the statements of the public press with respect to what the armies of Europe may be asked to choose between in the near future? And how is this in accord with our views of the "Lord's Great Army"? p. 559, par. 1, to p. 561, par. 1

**STUDY XII**

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**OUR LORD'S GREAT PROPHECY**

(1) Where is found in Scripture one of the most remarkable prophecies respecting the "Time of the End," one which was uttered by our Lord Jesus Himself? What was the evident **object** of this prophecy? How were all of our Lord's previous references to His death and the apparent failure of His cause received by His Apostles? And how did this attitude on the part of His disciples lead up to the **three points** not yet clear in their minds? p. 563, to p. 564, par. 2

**THE THREE QUESTIONS**

(2) What were the three questions asked by the disciples, and for whom were our Lord's replies undoubtedly intended? p. 564, par. 3; p. 565, par. 1

**BEWARE OF FALSE CHRISTS**

(3) What was the Master's first warning to His disciples, as expressed in Matt. 24:4, 5? Was this suggestion **important**, as proven by subsequent history? p. 565, par. 2, 3

**THE HISTORY OF EIGHTEEN CENTURIES****BRIEFLY FORETOLD**

(4) How do verses 6 to 8 in Matt. 24 apply? In which verses is the history of the Church separated from that of the world? p. 566, par. 1, to p. 567, par. 1

**THE GOSPEL WITNESS, WORLD-WIDE**

(5) Explain verse 14. Does this statement imply that **all nations** will be converted by the Gospel before the end shall come? p. 567, par. 2, to p. 568, par. 1

(6) Has this prediction been fulfilled? In what manner? p. 568, par. 2

(7) Why did our Lord ignore the question respecting the stones of the Temple being overthrown? From this point onward, what is the peculiar character of the prophecy? p. 568, par. 3, 4

### **THE TROUBLE IN THE END OF THE JEWISH AGE**

(8) Why do we now refer to St. Luke's prophecy? How do its statements differ from those of St. Matthew and St. Mark, and evidently for what reason? (Luke 21:20-24) p. 569, to p. 570, par. 1

### **THE TROUBLE IN THE END OF THE GOSPEL AGE**

(9) How is the trouble at the end of the Gospel Age predicted by St. Matthew and St. Mark? What four points show that while there may have been a typical application to the Jewish Age, the more important application belongs to the closing years of the Gospel Age? (Matt. 24:15-22; Mark 13:14-20) p. 570, par. 2 to 4

(10) How was Daniel's prophecy (Dan. 9:27) fulfilled at the first advent? p. 571, par. 1, 2

(11) But what did the Prophet record respecting an abomination that maketh desolate in nominal Spiritual Israel? p. 571, par. 3

(12) How is this great Abomination of Desolation now being supplemented by other overspreading abominations? Wherein is the parallelism between this condition in the Harvest of the Gospel Age and that in the Harvest of the Jewish Age? p. 572, par. 1, 2

(13) Was the Mass recognized by Luther and the other reformers as the "Abomination of Desolation"? p. 572, par. 3

(14) What is the special significance of the Lord's words, "When, therefore, ye see the abomination of desolation having stood in the Holy Place," etc.? Is there a double application in the exhortation "Flee to the mountain"? p. 573, par. 1

(15) What is the special application of this expression to the Harvest of the Gospel Age? p. 573, par. 2, 3

### **"COME OUT OF HER, MY PEOPLE!"**

(16) In verses 17 and 18, what is the significance of "on the housetop," and "in the field"? And what are the exhortations to these two classes of persons? p. 574, par. 1, to p. 575, par. 1

### **DIFFICULTIES OF THE FLIGHT**

(17) To what two classes in the nominal Church does

Matt. 24:19 apply? And why will it be so difficult for these to flee out of Babylon? p. 575, par. 2, to p. 577, par. 2

### FLEE BEFORE THE WINTER TIME

(18) In Matt. 24:20-22, what is the significance of "in the winter"? Why is it more advantageous to flee **before** the winter time of trouble? Will any be able to flee **during** the winter time? What is the significance of "on the sabbath day"? pp. 578, 579

### FALSE MESSIAHS AND FALSE TEACHERS

(19) How have verses 23 to 25 been fulfilled as respects false Messiahs and false teachers? p. 580, par. 1 to 4

### "THE SUN OF RIGHTEOUSNESS SHALL ARISE"

(20) Why does God permit such delusions? And what is the important work for each consecrated child of God? How has the claim, "Behold, He is in the secret chamber," been made by false teachers? How do we know that the Lord will not reveal Himself "in the secret chamber" nor "in a desert place"? (Matt. 24:26, 27) p. 581, par. 1, to p. 583, par. 1

### THE DARKENING OF THE SUN AND MOON AS SIGNS

(21) What is the distinction between the tribulation "of those days" (Matt. 24:29), and the tribulations **at the end of those days**? What were these definitely described signs which would follow the tribulation "of those days"? How and when were these signs fulfilled? p. 583, par. 3, to p. 587, last par.

### THE FALLING STARS

(22) What was the next predicted sign in the heavens, and when did it find a fulfilment? p. 588, par. 1, to p. 590, par. 3

### THE SYMBOLIC FULFILMENT

(23) While the **literal** fulfilment of these predicted signs in the sun, moon, and stars served the designed purpose of attracting attention to the Time of the End, have they had also a symbolic fulfilment? What is the symbolical significance of the sun, moon, and stars, respectively? Is the word **star** used respecting any of the faithful (aside from the Apostles) during this life? To what class is the term, "wandering stars," applicable? What is meant by the shaking of the symbolic "heavens," and in what manner are the ecclesiastical "stars" coming down to earth? p. 590, par. 4, to p. 596, par. 1

(24) What other co-incident signs of this time are added by Luke? And to what do they refer? (Luke 21:25, 26) p. 596, par. 2, to p. 597, par. 1

(25) Why did the disciples ask, "What shall be the sign of Thy presence," at the second advent? While our Lord replied, "Then shall appear the sign of the Son of Man," did He say anything about its character? p. 597, par. 2 to 4

(26) What is the original Greek word translated sign, and what is its significance? p. 598, par. 1 to 6

(27) Where was this sign or proof of the presence of the Son of Man to be given? What facts are recognized by some as signs of His Parousia? p. 598, last par.

(28) What parallel to the Jewish Harvest is shown in this recognition of the second presence of the Son of Man? p. 599, par. 1

(29) In Matt. 24:30, explain the statement, "Then shall all the tribes of the earth mourn." How will they see the Son of Man coming in the clouds of Heaven? p. 599, par. 2, 3

(30) Explain verse 31 in detail. What other Scriptural expressions depict the same fact of the gathering of the elect "from the four winds"? p. 600, par. 1, to p. 601, par. 3

### **PROXIMITY OF THE KINGDOM OF GOD**

(31) In verses 32 to 35, to what does the fig tree refer? Is there any evidence of this sign being fulfilled? What is meant by "this generation shall not pass till all these things be fulfilled"? p. 602, par. 1, to p. 604, par. 2

(32) What is the popular interpretation of Matt. 24:36, and what is the proper explanation? p. 605, par. 1, to p. 606, par. 1

### **AS IN THE DAYS OF NOAH, "THEY KNEW NOT"**

(33) How is the real point of the illustration in Matt. 24:37-39 overlooked by many Bible students? What was the point of comparison made? What further comparison is added in Luke 17:26-29? p. 606, par. 2 to 4

(34) What is the significance of the warning, "Remember Lot's Wife," recorded in Luke 17:30-33? p. 607, par. 1 to 4

### **ONE TAKEN AND ANOTHER LEFT**

(35) In Luke 17:34, explain the significance of the "night" and the "bed." p. 608, par. 2, 3

(36) In Matt. 24:40, what is meant by the "field"? p. 609, par. 1, 2

(37) In Matt. 24:41 and Luke 17:35, what is the significance of "two grinding at the mill," and their respective experiences? p. 609, par. 3, 4

### **WHITHER GATHERED?—THE ATTRACTION**

(38) What was the question of the disciples immediately following these statements of our Lord? What is the interpretation of Jesus' reply in Matt. 24:28 and Luke 17:37? p. 610, par. 1 to 4

### **WATCH, IF YE WOULD KNOW**

(39) Explain Matt. 24:42, 43. p. 611, par. 1, to p. 612, par. 1

(40) In verse 44, what is the significance of the expression, "Ye also"? p. 612, par. 2, 3

### **DISPENSING FOOD TO THE HOUSEHOLD**

(41) In Matt. 24:45-51, what is the predicted character of "that servant"? Do these verses teach that the servant would be the originator of the "meat in due season"? What would be the experience of "that servant," should he become "wicked," and deny His Master's presence, etc.? p. 613, to p. 614, par. 2

(42) Explain in what particular our Lord's great Prophecy differs from those of Moses, Jeremiah, Isaiah, and Daniel, respectively. p. 614, par. 3 to 5

## **STUDY XIII**

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### **THE ESTABLISHMENT OF THE KINGDOM, AND HOW IT WILL MANIFEST ITSELF**

(1) Having in our previous study reached the close of the Great Time of Trouble, what is the nature of our study in this chapter? And what is required of all Bible students in order to understand the presentation of the subject treated? p. 615 to p. 616, par. 3

(2) Give a brief résumé of our previous studies of the Times of the Gentiles, as a preparation for our present study of the setting up of the Kingdom. p. 616, par. 4

(3) As having a practical bearing upon this subject, let us rehearse what we have learned respecting the royalty of this Kingdom and those who will constitute it:

#### **1. Why is it called the Kingdom of God?**

## The Battle of Armageddon

2. Why is it also the Kingdom of Christ?
  3. Why will it be the Kingdom of the saints? Who will compose the Kingdom class proper?
  4. Who will be the **intermediaries** between the Spiritual Kingdom, the glorified saints, and their earthly subjects? What will be their experience, position, and work? p. 617, par. 1, to p. 619, par. 4
- (4) Explain Isaiah 2:3 in this connection. p. 620, par. 1

### SETTING UP THE KINGDOM

(5) What has been the experience of the Kingdom Class during the past nineteen centuries? p. 620, par. 2

(6) Has this **submission** of the saints been due to lack of power on the part of their risen Lord? What **purpose** has been served by the evil influences and opposition of the world? p. 621, par. 1

(7) What is the first work of our Lord toward setting up His Kingdom, as shown in His parables and prophecy? At what date was the Kingdom set up? p. 621, par. 2

(8) How are the living members on this side the veil privileged to engage in Kingdom work without waiting for their **change**? p. 622, par. 1

(9) Show from Scripture why the Kingdom must first be **set up** before its influence and work can result in the complete destruction of the "kingdoms of this world." p. 622, par. 2 to 4

(10) Quote Scriptures showing that the Kingdom reign will have begun **before** Babylon "falls." p. 623, par. 1 to 4

(11) What Scriptures prove that the saints will be with Christ and share in the work of overthrowing Gentile governments? p. 624, par. 1, 2

(12) What is probably the three-fold work of the Lord and His glorified saints beyond the veil at the present time? p. 624, par. 3

### SETTING UP THE EARTHLY GOVERNMENT

(13) When do we expect the earthly phase of the Kingdom to be set up? From which nation will its rulers be selected? What will be the first **requirement** of all who would become associated with this earthly phase of the Kingdom? p. 624, par. 4, to p. 625, par. 1

(14) Of what class only will the earthly phase of the Kingdom be composed in the beginning? Explain Psalm 45:16 in this connection. p. 625, par. 2



(15) In what five respects will the "Ancient Worthies" differ from the rest of mankind? When will these leaders appear, and how will their influence affect conditions at that critical time? p. 625, par. 3, to p. 626, par. 2

(16) What is the chief object of the Time of Trouble, and how will Isaiah 26:9 apply in this connection? p. 627, par. 1

(17) Meanwhile, what will have been the experiences of the faithful ones in fleshly Israel? How will the news of the resurrection of the Ancient Worthies probably be received by the Gentiles? p. 627, par. 2; p. 628, par. 1

(18) How will the change of affairs in Palestine subsequently affect other nations, as shown in Scripture? (Isa. 2:2-4; Micah 4:1-4) p. 628, par. 2, 3

## THE INTIMACY BETWEEN THE KINGDOM AND ITS EARTHLY "PRINCES"

(19) What Scriptures teach the direct communication between the Spiritual Kingdom and its earthly representatives? (John 5:51; Gen. 28:10-12) p. 629, par. 1

(20) What is generally conceded by Bible students with respect to Moses as a type of Christ? What larger application of the type has not been recognized? p. 629, par. 2

(21) Of what was Moses a type at the institution of the Law Covenant? What is the parallel? p. 630, par. 1

(22) What was typified by Moses' going up into the Mount? What did Moses' veil typify? p. 630, par. 2

(23) What did the breaking of the first Tables of Stone represent? And what did the second Tables represent? At what time (in this connection) was Moses' face changed, so that he afterward wore a veil? p. 631, par. 1

(24) What will be the conditions under which the new Kingdom will be inaugurated? p. 631, par. 2

(25) What will be the respective attitudes of Israel and partial believers in Christ toward the Kingdom? p. 632, par. 1

## MORAL AND SOCIAL REFORMS

(26) How will the new Kingdom operate toward what are recognized as the "crying evils" of the present time? p. 632, par. 2, 3

(27) What will be the effect upon the building of war vessels, the manufacture of munitions of war, and upon the standing armies of the world? p. 633, par. 1

## The Battle of Armageddon

(28) What will become of the banking and brokerage business, landlordism, etc.? p. 633, par. 2

(29) How does Isaiah prophetically describe the Great King and Judge of the New Dispensation? p. 633, par. 3; p. 634, par. 1

(30) Why will the new conditions of the Kingdom be especially severe upon the rich? But, eventually, how will both rich and poor be satisfied? p. 634, par. 2, 3

(31) In what manner probably will the hours of leisure be spent by mankind during the Millennium? p. 635, par. 1

(32) Why is there no need of apprehension in contemplating the establishment of the most Autocratic Government the world has ever known? p. 635, par. 2, to 636, par. 2

### THE RULE OF THE IRON ROD

(33) How will the nations be ruled by the new King? Will the rod and the power cease with the close of the Day of Vengeance? What three-fold office will be exercised by the Servant of the Covenant (Head and Body)? p. 636, par. 3

(34) How are the character and work of the new King described in Proverbs? p. 637, par. 1

### ISRAEL AN ILLUSTRATION

(35) Quote Scriptures which apparently teach that the world will be given an opportunity of witnessing the operation of Divine Government in contrast with the then prevalent anarchy in other parts of the world. p. 638, par. 1 to 4

(36) How is this great Day of Salvation prophetically described by King David? p. 639, par. 1

(37) How will the educational reforms and instructions of that Day begin—with the heads, or the hearts of men? p. 639, par. 2

(38) Will there be any limitations to the power and blessing of the Kingdom? p. 639, last par.

### ALL IN THE GRAVES SHALL COME FORTH

(39) Will the grand work of Restitution, begun with the living nations, end with their restoration? p. 640, par. 1

(40) In what manner is it reasonable to expect that the resurrection of the dead will take place? What will be the probable order of their resurrection? p. 640, par. 2, to p. 641, par. 1

(41) Why do the glorious prospects of the New Dispensation seem almost too good to believe? p. 642, par. 1, 2

## THE INCREASE OF HIS KINGDOM

(42) Illustrate the manner in which the Kingdom of God will finally "fill the whole earth." p. 642, par. 3, 4

(43) What will be the status of the viceroyal Kingdom of God at the end of the Millennium? p. 643, par. 1

(44) But is this condition of **enforced** peace Jehovah's **ideal** of government? What is the Divine standard for each individual? p. 643, par. 2

(45) When and under what conditions will this standard be **set up**, and with what results? p. 644, par. 1 to 3

(46) Will **God's will** cease to be done in earth as in Heaven, when Christ's Millennial Kingdom terminates? p. 645, par. 2, 3

(47) When all are perfect, in God's image, will there still be need of **order**? What will be the character of the Post-Millennial Kingdom of God? p. 646, par. 1, 2

## STUDY XIV

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### JEHOVAH'S FOOTSTOOL MADE GLORIOUS

(1) What is "God's footstool"? And what has been its condition during the past six thousand years? p. 647, par. 1

(2) Why do we believe that abundant provision has been made for the lifting of the curse from God's footstool? p. 647, par. 2; p. 648, par. 1

(3) Why will the entire Millennium be required for ordering and making glorious Jehovah's footstool? p. 648, par. 2

(4) But what will be the **richest jewel** of God's glorified footstool at the end of the Millennial Age? p. 648, par. 3

(5) When will the glorifying of God's footstool be **completed**? p. 649, par. 1

(6) How is the period of the reign of Sin and Death Scripturally represented in connection with Jehovah's footstool? By which of the Prophets is the restoration of Divine favor to His footstool set forth? p. 649, par. 2

### JEHOVAH'S FEET ON THE MOUNT OF OLIVES

(7) How is the prophecy of Jeremiah 14:4, 5, generally misunderstood and applied? p. 649, par. 3

(8) What is the correct understanding of this prophecy? p. 649, par. 4, to p. 650, par. 1

(9) If it be conceded that the placing of Jehovah's "feet" is symbolic, how should the other features connected in this prophecy be interpreted? p. 650, par. 2

(10) Of what is the **olive** symbolic? What is therefore the significance of the **Mount of Olives** in this prophecy? p. 650, par. 3; p. 651, par. 1

(11) How does this interpretation agree with St. Paul's statements in Romans 11:17, 24? p. 651, par. 2

(12) How has all the "light of the world" proceeded from these two Kingdoms, even during the darkness of the past? What other symbols correspond with this interpretation? p. 651, par. 3

(13) What, therefore, do the two halves of the Mount of Olives, in our text, represent? p. 652, par. 1

(14) How is the "Valley of Blessings" described in the Psalms? p. 652, par. 2, to p. 653, par. 1

(15) What is the special significance in the removal of one part of the mountain toward the **north**, and the other toward the **south**? p. 653, par. 2

(16) How would such a valley be related to the **sun**, both literally and symbolically? p. 653, par. 3

(17) Will this Valley of Blessings be reserved for the Jews only? What is the meaning of the word **Israel**, and how will it be applied when the Kingdom is established? p. 654, par. 1

(18) Explain Zechariah 14:5. p. 654, par. 2

(19) What "day" is referred to in Zech. 14:6, 7? And why will it be only **partially bright**? p. 655, par. 1 to 3

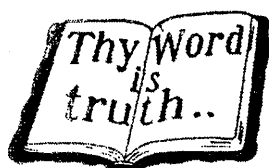
(20) What is the significance of the "rivers of living waters" flowing from Jerusalem? (Zech. 14:8) And is this symbol found elsewhere in Scripture? p. 655, par. 4

(21) What shall be the grand consummation at the end of the Millennial Day? p. 656, par. 1, 2

THE END

# BEREAN QUESTIONS

## THE ATONEMENT BETWEEN GOD AND MAN



“Study to show thyself approved unto God,  
a workman that needeth not to be ashamed,  
rightly dividing the Word of truth.”

—II Timothy 2:15

BEREAN QUESTIONS  
—ON—  
SCRIPTURE STUDIES

SERIES V

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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

## The Atonement

(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 sin-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 the 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

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### 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-

ject eleven texts and show briefly the application of each. p. 35, last par., and 36

(7) What does the "scroll" of Rev. 5 represent? Whose was it originally and in whose possession was it when Christ died? p. 36, last par.

(8) What is signified by the giving of the "scroll" to the Lamb of God, for Him to open it and fulfil its provisions? p. 37

(9) Did that "scroll" represent the Abrahamic promise or Oath-bound Covenant?—Heb. 6:17-20

(10) Is it because of the Father's honoring of His Only Begotten Son that we as well as angels should honor Him? p. 37

(11) If the Scroll is the Covenant, how is our Lord Jesus the Servant or "Messenger of the Covenant"? And how does He fulfil this service of the Covenant?

(12) Has Christ through His Spirit, the Holy Spirit, made known to some the "hidden mystery"—"Christ in you the hope of Glory"? Has He shown us "things to come"? —Rev. 1:1; 4:1; John 16:13-15; Psa. 16:11; 25:14

(13) What Divine law was illustrated in the exaltation of our Lord? p. 38, par. 1

(14) Cite some Scriptures showing that our Lord's exaltation was dependent on His faithfulness to the Father's will, and that His exaltation is a proof of His faithfulness even unto death. p. 38, par. 2

(15) What was our Lord's reward and what is the proof thereof? p. 39

(16) Give the meaning of the name Jehovah. p. 40

(17) Cite some Scriptures and elucidate them in proof of the heavenly Father's excellent glory and honor and dignity and power. pp. 40 and 41

(18) To whom is the great name of Jehovah applied in the Bible? p. 41, par. 2

(19) By many it is supposed that the name Jehovah belongs also to our Lord Jesus. Is this correct or not? p. 42, par. 1

(20) How about the term **Jehovah-Tsidkenu**, found in Jeremiah 23:5, 6, apparently applicable to our Lord Jesus? Explain its significance and application. p. 42, par. 2, 3

(21) Are other Hebrew words used in the Bible showing compounds with the word Jehovah? p. 43, par. 1

(22) Is the fact that our Lord appeared amongst men before He was "made flesh" (before He assumed the human nature) a justification for the application of the Father's exclusive name, Jehovah, to Him? p. 43, par. 2, 3

(23) The Apostle styles our Lord Jesus "The Lord of Glory" (I Cor. 2:8); and in Psa. 24:7-10 Jehovah is mentioned as "King of Glory." Does this justify the thought that Jesus is Jehovah? p. 44, par. 1

(24) A fifth proof that our Lord Jesus is Jehovah is claimed from the comparison of Isa. 2:2-4 with Micah 4:1-3. What is the proper answer? p. 44, par. 2, 3

(25) What is the proper thought respecting the sixth objection, based on a comparison of Psa. 90:1, 2 and Micah 5:2? p. 45, par. 1, 2, 3

(26) What is the seventh claim on this subject and how should we understand Isaiah 25:6-9? p. 45, last par., and 46, par. 1

(27) Consider the eighth text offered in proof—Isa. 9:6. Do the titles, Wonderful, Counselor, Mighty God, Everlasting Father and Prince of peace prove that Jehovah is another proper name or title for our Lord Jesus? p. 46, par. 2, 3

(28) Do the Scriptures which refer to Jesus as the Arm of Jehovah prove that Jehovah is the proper title for our Lord Jesus? If not, why not? p. 46, par. 4, to 47, par. 5

(29) Examine the tenth proof-text—Isa. 6:1—and demonstrate what is and what is not its true signification. p. 47, last two par., and p. 48

(30) How should we view Isa. 8:13, 14? p. 49, par. 1

(31) Proof-text number 12 is Psa. 110. Examine it and demonstrate the truth respecting its teachings. p. 49, par. 2, 3, 4

(32) Since our Lord Jesus is styled the "Great Teacher," and since it is written, "All thy children shall be taught of Jehovah" (Isa. 54:13), is or is not this a proof that our Lord Jesus is there referred to as Jehovah by name? pp. 50-54

(33) Find and read one or more Scripture texts containing the word Trinity.

(34) Is it supposable that the doctrine of the Trinity is taught in the Bible and yet no such word can be found in it?

(35) Quote the strongest text in the Bible which seem-

ingly implies that there are three Gods instead of one. Compare I John 5:7 with Deuteronomy 5:6-11.

(36) What is the teaching of Trinitarianism—that there is one God who sometimes assumes three distinct manifestations, or three God's equal in glory and honor? Did you ever know anybody able or willing to give a positive answer to this question? p. 54, par. 1

(37) Explain the force of the Trinity doctrine in the passage, "The head of the woman is the man, the head of the man is Christ, and the Head of Christ is God." (I Cor. 11:3) p. 55, par. 1

(38) What objection can be urged against I John 5:7? Does it teach three Gods in one person, or three distinct Gods? p. 55, par. 2

(39) Were the translators of our Common Version Bible to blame for the insertion of the spurious text? Why not? p. 56, par. 1

(40) Do scholars of all denominations acknowledge that the greater part of I John 5:7 is not a part of the original Bible, but a spurious addition without right or authority? p. 56, par. 1

(41) Which words in that text are spurious?

(42) Would the passage make as good sense or better if the interpolation were omitted? Read the passage corrected. p. 56, par. 2

(43) Mention some of the versions of the New Testament that omit these words and cite the comment by the "Improved Version," also Lang's comment. p. 57

(44) Name some prominent Bible scholars who have pronounced the passage a spurious interpolation. p. 57, last par.

(45) Quote Dean Alford's words. p. 58, par. 1

(46) Quote Dr. C. Tischendorf on the subject. p. 58, par. 2

(47) Quote Prof. T. B. Wolsey, p. 58, par. 3

(48) Quote Dr. Adam Clarke on this passage. p. 58, par. 4

(49) Quote John Wesley on this subject. p. 58, last par.

(50) Why was there more excuse for misunderstanding on this matter a century or two ago than now? p. 58, last par.

(51) In what sense is there a unity or oneness between the Father and the Son? p. 59, par. 1

(52) Are the Father and the Son spoken of in the Scrip-

tures as equal, in the sense that neither has nor ever had a superiority over the other? p. 59, par. 1

(53) What is implied in the terms Father and Son? p. 60, par. 1

(54) Are all things of the Son and all things by the Father, or vice versa, and what does this statement imply? p. 60, par. 1

(55) The doctrine of the Trinity is called a mystery. Why? In what sense is it mysterious? p. 60, par. 2

(56) Would Satan over-honor Christ? Why, then, would he propagate this error? and what has he effected? p. 61, par. 1, 2

(57) How old is the error on this subject, and how did it get so firm a footing in Christendom? pp. 62, 63

(58) Was faith in the unreasonable and unscriptural made a test of orthodoxy and its disbelief threatened with eternal torment and was the error thus fastened? p. 64

(59) Is the Hebrew name Jehovah properly shown in our common Bibles? How many times does it occur? How many times is it correctly rendered and how many times incorrectly? p. 65, last par.

(60) What motive seems to have led to this kind of hiding of the Truth? p. 65, foot-note

(61) What about the word *elohim*—how frequently does it occur? What does it signify, and to whom is it applied? p. 66, par. 3

(62) What Hebrew words are used as titles for our Lord Jesus? p. 66, par. 4

(63) When *elohim*, the Hebrew word usually translated God, is used in Psa. 8:5 and translated *angels*, is it a mistaken translation or not? Prove it. p. 67, par. 2

(64) Is the Hebrew word *elohim*, usually translated God, ever applied in the Scriptures to the heathen or false gods? If so, how many times? Give some illustrations. p. 67, par. 3 and on

(65) Is this same word *elohim* ever applied in the Scriptures to men in olden times? If so, give illustrations. p. 68, par. 3-8

(66) Is this word *elohim* ever used prophetically in reference to the saints of this Gospel Age? If so, give quotation and explain. p. 68, par. 9, 10 and foot-note p. 69

(67) Is **elohim** otherwise rendered in the Old Testament? p. 69, par. 1

(68) What are the facts respecting the terms **God** and **Lord** in the New Testament? Give illustrations. p. 69, par. 2, and p. 70

(69) What about the word **Godhead** of the New Testament—how many times does it occur, and is it always from the same Greek word? p. 71, par. 4

(70) What is the ordinarily understood meaning of this word **Godhead**, and is it the proper thought of any of the three Greek words used?

(71) Give the Greek words mistranslated **Godhead** and show the meaning of each. p. 71, par. 5 and on.

(72) Did the fact that Jesus was "worshiped" by His disciples and others, and the fact that He received such worship without protest, prove that He was **Jehovah**, His own Father?

(73) Prove the answer by Scriptural citations. pp. 72, 73

(74) Our Lord Jesus said explicitly, "I and My Father are one." (John 10:30) Does this prove that He was both Father and Son, or that the one person filled these two offices? p. 75, par. 1, 2

(75) When our Lord prayed for His followers, "that they all may be one" (John 17:21), does it signify that He expected or desired that all of His followers should ultimately become one person or one in heart-harmony and purpose?

(76) How, then, must His statement of the next verse be understood, viz.: "that they may be one even as We are one"? p. 75, par. 3, 4

(77) If "no man can see God and live" (Exod. 23:20), what could our Lord Jesus have meant when He said, "He that hath seen Me hath seen the Father"? (John 14:7-10) pp. 76, 77

(78) Is it the Father or the Son that is styled the King of kings and Lord of lords? p. 78

(79) Does this passage refer to the Father or how otherwise should we understand it? p. 78, last par.

(80) Cite and explain other similar passages. I Cor. 15:27; Col. 2:10. p. 79, par. 1

(81) Would the passage "thought it not robbery to be equal with God" prove the Trinity doctrine? If both were one how could one think of robbing Himself? p. 78, par. 2, 3



(82) What did our Lord Jesus testify respecting His equality with the Father? And did He not tell the truth? p. 79, par. 2

(83) What appears to be the Apostle's argument—what point is he proving in Phil. 2:6? p. 79, last par.

(84) Is there any evidence that this verse is improperly translated? If so, what? p. 80, par. 1

(85) Give, in order, different translations of the verse: By Clarke, Wakefield, Stewart, Rotherham, Revised Version, American Revision Committee, Sharpe, Neeland, Dickenson, Turnbull, and the Emphatic Diaglott. pp. 80, 81

(86) In view of all this array of scholarship, what must we conclude that the passage teaches? p. 81, last par.

(87) What great spirit being took a very different course? Give proof-text. p. 81, last par.

(88) What quality in Jesus shines out pre-eminently in contrast with what quality in Satan? p. 81, last par.

(89) What reward was bestowed on the Son by the Father? and on what account? Cite the Scriptures. p. 82, top

(90) Can such rewarding be harmonized with the idea of oneness of person or with original equality between the Father and the Son? p. 82, par. 1

(91) Are we enjoined nevertheless to honor the Son whom the Father exalted, even as we honor the Father who exalted Him? p. 82, par. 2

(92) Quote a Scripture passage showing the distinct separateness of the Father and the Son as persons, and also the relationship of Their work. p. 82, par. 2

(93) Does the Scripture, "Blessed be the God and Father of our Lord Jesus Christ," favor the thought that Father and Son are one in person? Note the entire passage. Eph. 1:2-18. p. 82, par. 3

## STUDY III

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### THE MEDIATOR OF THE ATONEMENT

#### THE ONLY BEGOTTEN ONE

(1) Who is the Great One whom Jehovah has exalted to so high honor? What has He done to merit it? What

is He yet to do in His high exaltation? p. 83

(2) Did our Lord Jesus have a pre-existence? What was He before He was "made flesh"? p. 84, par. 1

(3) Was He then "a god" or mighty one? And if so, what was His name? p. 84, par. 2

(4) In that pre-human existence, was the Son in some sense "before" all creatures in time as well as in rank? p. 84, par. 3

(5) Why did the Son stoop to human conditions? Was it of compulsion? p. 84, par. 4

(6) Was His humiliation to human conditions intended to be eternal? Explain fully. p. 84, par. 5

(7) Did Jesus' resurrection restore Him to the spirit plane? p. 84, par. 6

(8) Of what station is our Lord Jesus now? p. 85, par. 1

(9) Why was our Lord in His pre-human existence known as The Word or The Logos? p. 85, par. 2

(10) What does Dr. Alex. Clarke say of this word Logos? p. 85, par. 2

(11) Show the fitness of the name to the Son, and give an illustration of a king's logos. p. 85, par. 3

(12) Does the Greek text of John 1:1 show two persons and refer to both as God? p. 86, par. 1

(13) Is there anything in the Greek text to differentiate these two Persons who are both styled God? What and how should the verse be translated to show its Greek value? p. 86, par. 1, 2

(14) What beginning is here referred to? p. 86, par. 3

(15) If the word "beginning" here refers to the beginning of Jehovah God's creative work, state what that work was, and give three or more Bible proof-texts on the subject. p. 86, par. 3

(16) If our Lord as Jehovah's Word or Logos was His first creation, whence came angels and men, and all else that have been created? By whom were these created? p. 87, par. 1

(17) How should we understand the declaration that our Lord was rich and for our sakes became poor? p. 87, par. 1

(18) How will this comport with our Lord's reference

to His glory with the Father "Before the world was"? John 17:5; p. 87, par. 1

(19) How can these Scriptures be answered by those who deny our Lord Jesus' pre-human existence? p. 87, par. 2

(20) Do these Scriptures examined substantiate the thought that our Lord Jesus was the "Only Begotten" of the Father? (1 John 4:9) What does "Only Begotten" imply if not that none other than He was the direct creation of the heavenly Father? p. 88, par. 1

(21) What Scriptures declare that God sent His Son into the world, and thus imply our Lord's pre-human existence? p. 88, par. 2

(22) The Apostle says, "He was in the world, and the world was made by Him, and the world knew Him not." According to this Scripture, was it the Father or the Son who directly created the world? p. 88, par. 2

(23) If the Son created the world, by what power did He do it—His own, or the heavenly Father's? Quote a Scripture proving that it was the Father's power exercised through the Son. Did our Lord Jesus claim to be the Father as well as the Son, and to have sent Himself into the world? Quote a Scripture on this subject. p. 89, par. 1

(24) Quote four other Scriptures in which the Lord represents Himself as having come down from a heavenly condition to an earthly state. p. 89, par. 1, 2

(25) Did Jesus claim that His existence antedated that of Abraham? Where? p. 89, par. 2; p. 90, par. 1

(26) Explain in what sense our Lord was before Abraham. p. 90, par. 2

(27) How shall we understand our Lord's statement, "No man knoweth the Son, but the Father"? Matt. 11:27; p. 91, par. 1

(28) What is the key to this knowledge? Why cannot all understand such matters? p. 91, par. 2

(29) Why was Nicodemus refused a knowledge of heavenly things? Why is it necessary to believe God's revelation respecting earthly things before we can understand heavenly things? p. 92, par. 2

(30) How was our Lord's pre-existent condition referred to by the wise man? p. 92, par. 3; p. 93, par. 1

(31) In what sense was Christ "the first and the last"? p. 93, par. 3

(32) What is the ordinary theory respecting "incarnation"? p. 93, par. 3

(33) What is the correct theory respecting the text: "The Logos was made flesh and dwelt among us"? John 1:14; p. 93, par. 3; p. 94, par. 1

(34) When our Lord is referred to as a man in the Scriptures, does this imply that He was a blemished man—an imperfect man? p. 95, par. 1

(35) Quote two Scriptures which prove that He is not referred to as a sinner in any sense of the word. p. 95, par. 1

(36) If our Lord had been of fallen human nature, could He have been our Redeemer? If not, why not? p. 95, par. 2; p. 96

## **STUDY IV**

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### **THE MEDIATOR OF THE ATONEMENT**

#### **THE UNDEFILED ONE**

(1) The Scriptures declare that a clean thing cannot come out of an unclean. (Job 14:4) How does this agree with the declaration that our Lord was "holy, harmless, undefiled, separate from sinners?" p. 97

(2) Is a knowledge of the manner in which God accomplished this bringing of a clean thing out of an unclean essential to true discipleship? In other words, is the philosophy of the Atonement indispensable to faith? p. 98, par. 1

(3) What is the Roman Catholic view of the "Immaculate Conception"? Does it apply to Jesus or to His mother? p. 98, par. 2

(4) If Jesus' birth was out of the ordinary channel of affairs—a miracle—can it be said that there are other miracles in nature which are not so considered merely because they are more general? p. 98, par. 3

(5) Give illustrations of two substances in nature which act contrary to the ordinary so-called laws of nature. p. 98, par. 3

(6) Does existence or living energy come from the father, or from the mother? p. 99, par. 1

(7) Does the body or form come from the father, or from the mother? p. 99, par. 1

(8) What is the significance of the word "father"? p. 99, par. 2

(9) Is it because of this principle, that the life or being comes from the father, and organism from the mother, that children are spoken of as being of or from their fathers and borne by their mothers? Gen. 24:47. Give several illustrations. p. 99, par. 3

(10) Does science agree with the Scriptures in this teaching as applied to humanity, and to all mammalia, that the life principle comes from the father, and the organism from the mother? p. 100, par. 2

(11) Give an illustration on this subject from the egg of a fowl. p. 100, par. 2, 3

(12) In view of these facts, could it be possible for a perfect child to be born of a perfect father, even if the mother were imperfect? p. 100, par. 4

(13) Why is it that "One man's meat is another man's poison"? p. 101, par. 1

(14) Applying this principle, could a perfect race have been born had mother Eve sinned and become imperfect, and father Adam remained sinless and perfect? p. 101, par. 2

(15) Would the reverse of this have been true? That is, suppose that Adam had sinned and mother Eve had remained sinless and perfect, could the race thus have retained its perfection through the mother? p. 101, par. 3; p. 102, par. 1

(16) Does the Scripture, "Who can bring a clean thing out of an unclean thing," refer, then, to Adam or to Eve—to the male or to the female? p. 102, par. 2

(17) In what way may the mind of the mother affect her offspring before its birth, and how may the facts be seen to comport with the Scriptural declaration that our Lord Jesus was holy and separate from sinners while his mother was imperfect like the remainder of the race? p. 102, par. 3

(18) What do we know in respect to Jesus' mother—her character, attitude towards God, etc., that would authorize the conclusion that she was holy-minded and that her influence upon her child would correspond to this? Quote and cite the Scriptures. p. 102, par. 3

(19) Whence came the perfect life principle, which re-

sulted in the birth of Jesus—"holy, harmless, undefiled"? p. 103, par. 1

(20) If life proceeds from the father and nature from the mother, of what nature was the "Man Christ Jesus"? p. 103, par. 2

(21) Is this same principle, that the mother gives nature, the father life, borne out by the record of Gen. 6:1-5? If so, how? p. 103, par. 3

(22) What would have become of Adam's race had the fallen angels been permitted to continue the generation of a new race of humans, contrary to the Divine arrangement and organization? p. 104, par. 1

(23) Did that new race of mental and physical giants dominate and intimidate humanity, and is it probable that their continuance in power and authority would eventually have crushed out Adam's race? p. 104, par. 1, 2

(24) How is the principle we have discussed, namely, life from the father and form from the mother, illustrated in nature, by the fact that God is the great Creator and Life-giver to angels of various grades, to man, to beasts and fowl and fishes? p. 104, par. 3

(25) The God and Father of our Lord Jesus Christ "hath begotten us as new creatures." Who was the mother in this case—mother of the New Creation? p. 104, par. 3

(26) What lesson can we draw from the fact that in the typical Jewish Age each child ranked in favor and standing according to the dignity and rank of its mother rather than its father? p. 105, par. 1

(27) Is or is not this same principle illustrated in the birth of our Lord Jesus? If it is, show how. p. 105, par. 2

(28) In harmony with the foregoing, show how our Lord Jesus was a clean thing—a pure and holy being, undefiled by sin. p. 105, par. 2

(29) If our Lord Jesus is a New Creature, a spirit Being, and now highly exalted to the divine nature, and if it is declared that He will be Father and Life-Giver to humanity in its regeneration during the Millennium, what nature will the restored ones have—human or divine? p. 105, par. 3

(30) Show how this and related items are illustrated in the three wives of Abraham—Sarah, Hagar, and Keturah. p. 105, par. 3

(31) Shall we not conclude that our Lord's birth was a miracle, wholly out of accord with Jehovah's usual proce-

dures, or was it in harmony? p. 106, par. 1

(32) How is this illustrated in Adam? Who was his father, and who his mother? p. 106, par. 1

(33) What is signified by the Apostle's statement that such an one "became us"—how and why? p. 106, par. 1

## STUDY V

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### THE MEDIATOR OF THE ATONEMENT

#### "MADE LIKE UNTO HIS BRETHREN"

#### AND

#### "TOUCHED WITH A FEELING OF OUR INFIRMITIES"

(1) State briefly the two popular, erroneous views respecting Jesus' relations to God and man. p. 107, par. 1

(2) State briefly the Scriptural view of His relationship to God and man. p. 107, par. 1

(3) Would it have been possible for our Lord to keep the Divine Law and thus to inherit eternal life, if He had been a sinner, if His life had not come from above, but through Adam's line? p. 108, par. 1

(4) Since we were not by nature undefiled and separate from sinners, how can it be said that He was "made like unto His brethren"—in what respect was He made like them? p. 108, par. 2

(5) If we are Jesus' "brethren"—in what respect was He made like us? p. 108, par. 2

(6) Cite seven Scriptures showing that we are Christ's brethren only after justification. p. 109

(7) Was our Lord tempted as the world is tempted, in all points? p. 110, par. 1

(8) In our Lord's temptation in the wilderness at the beginning of His ministry, what was the first suggestion made by the Adversary as recorded, and was this a temptation to Him as a New Creature or as a man? p. 110, par. 3

(9) Do the Lord's "brethren" have similar temptations? If so, are these tempted as "New Creatures" or natural men,

and what may be considered as some of the brethren's temptations? p. 110, par. 3

(10) Describe our Lord's second point of temptation from the Adversary in the wilderness. Show how it applied and whether it tested Him as a "New Creature" or as a man. p. 111, par. 1

(11) Are the Lord's "brethren" tempted in like manner? Give illustrations and show whether these affect them as men or as New Creatures. p. 111, par. 2

(12) Name one of the chief battles of the Christian seeking to be a good soldier, loyal to the Captain of his salvation. p. 112, par. 1

(13) Why is fixity of will essential to our victory? p. 112, par. 1

(14) What was our Lord's third temptation in the wilderness? Explain the intimations and suggestions of the Adversary's words as they would apply to our Lord. p. 112, par. 2

(15) What was there in Satan's past career that probably led up to this request? What ambitions of his were not fully satisfied? Why would he evidently have preferred our Lord as a partner in the dominion of earth and under better conditions than those of the reign of sin and death? p. 113, par. 1

(16) Did Satan's temptation imply a new remedy for sin and his willingness to co-operate in its application? What may we reasonably surmise as respects Satan's motives, etc.? p. 114, par. 1

(17) What was our Lord's decision and was it hard to reach? p. 114, par. 2

(18) Are the Lord's brethren subject to temptations along this same line? p. 114, par. 3

(19) Cite illustration of Satan's temptation of the Church to seek for other means of saving the world than that which God has outlined in the Scriptures, and tell why other plans than the Lord's seemed to many preferable. p. 114, par. 3, 4

(20) Do these temptations to the brethren come in various forms? If so, state some of these—especially some prevalent in our Lord's day. p. 115, par. 1; p. 116, par. 1

(21) Since our Lord was not fallen, depraved, but holy, harmless, separate from sinners, how could He be "tempted in all points like as we are"? p. 117, par. 1

(22) Mention some of humanity's weaknesses and besetments and explain the difference between these and the



temptations of our Lord and His "brethren." p. 117, par. 1

(23) Since the temptations of the New Creatures are thus different from the temptations of those of the world, explain the relationship between the weaknesses of the flesh and temptations of the spirit or new nature. p. 117, par. 2

(24) Quote and cite the Scripture which declared that the Captain of our salvation was made "perfect through suffering," and state whether or not this signifies that He was imperfect as a man and attained human perfection, or what does it signify? p. 118, par. 1, 2

(25) What motive is Scripturally assigned to our Lord as influencing Him in His consecration and sacrifice? Quote and cite the Scripture. p. 118, par. 3

(26) What four different features of joy actuated our Lord? Let us discuss these one at a time. p. 118, par. 4; p. 119, par. 1, 2, 3

(27) Was this joy set before our Lord as a certainty or as a contingent reward for faithfulness? and if the latter to whom was He to be faithful and to what degree? p. 119, par. 4

(28) Did our Lord learn obedience through the things which He suffered in order that He might become a Son of God? If not, for what did He suffer? Quote and cite the Scriptures demonstrating this. p. 120, par. 1, 2

(29) To whom did our Lord Jesus demonstrate or prove His fidelity and what results followed? p. 120, par. 3

(30) Apply this same principle to the Church, the Body of Christ, and explain what we should expect in ourselves and in each other, and in God's dealings with us. p. 120, par. 4. Discuss this matter thoroughly.

(31) When we read in the Scriptures that our Lord was made "in the likeness of sinful flesh," just what does this signify—that He was a sinner?—that He was just like a sinner?—or what? Cite the Scripture and paraphrase it so as to bring out its proper thought. p. 121, par. 1

(32) What bearing would the doctrine of the ransom have in respect to the above questions? If Jesus had been born of a human father and thus partaken of a blemished, fallen, human nature, like sinful flesh in general, could He have been our Redeemer, our Ransom? If not, why not? p. 122, par. 1

(33) We read, "Himself took our infirmities." Does this signify that the Man Christ Jesus was born with human infirmities? Cite the occurrences of the statement in the

Old and New Testaments and explain their proper signification. p. 122, par. 2

(34) Our Lord, according to the Scriptural accounts, was in some respects less vigorous than some of His disciples and some other men at the time of His death. How could this be, if they were born imperfect and He was a perfect being, unblemished? Explain the philosophy. p. 122, par. 3; p. 123, par. 1

(35) Does Matthew's Gospel offer an explanation of the Prophet's words under consideration, "Himself bare our sicknesses"? What is the inferable explanation? p. 124, par. 1, 2

(36) Did our Lord Jesus use His own physical strength in the healing of sickness or was it done by special outside strength supplied? p. 124, par. 3

(37) If vitality went forth from Jesus to heal the sick, did it cause Him proportionate weakness, pain, sickness? And can similar instances be cited of others to a less degree? pp. 125, 126

(38) Should we say, then, that suffering is the wage of sin which our Lord bore for mankind? p. 126, par. 2

(39) How did our Lord pour out His soul unto death? What part of His experience paid our penalty? p. 127, par. 1

(40) When our Lord cried, "My God! My God! why has Thou forsaken Me?" whom did He address? and what did the expression imply? Was such an experience necessary? If so, why? p. 127, par. 2

(41) What was the effect of these trying experiences? What purpose was served? Who will ever profit by them, and how? p. 128

## **STUDY VI**

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### **THE MEDIATOR OF THE ATONEMENT**

#### **DAVID'S SON AND DAVID'S LORD**

(1) Why do we speak of "the Man Christ Jesus" as the Mediator of the Atonement rather than refer to the **Logos**, or pre-human One? p. 129

(2) In considering our Lord's genealogy as a man, what

is the explanation of the conflict between the accounts in Matthew 1 and Luke 3? Explain why they differ and the value of the two, and why one says that Joseph was the son of Heli while the other declares him the son of Jacob? p. 129

(3) If Jesus was a descendant of King David by both Joseph's and Mary's lineage, to which is He really accredited? Quote the Scriptures proving the point. pp. 130-132

(4) Why and how was the line of our Lord's descent changed from Solomon's to Nathan's? p. 133

(5) When Jesus' mother poetically sang of the putting down of the mighty from their seats and the exalting of those of low degree, to what did she refer? p. 133, par. 4

(6) When did our Lord become the "Righteous Branch" of David's stock? When did He become David's root? What different thought do the two words express? p. 134, par. 1, 2; p. 135, par. 3; p. 136

(7) In John 1:1 the Logos is referred to as a God; and in Matthew 22:43, 44, we read: "Jehovah said unto My Lord (Master), sit Thou," etc. What is the proper relationship of these statements? When did Christ become Lord both of the dead and living? (Rom. 14:9) pp. 134-136

### "THE SECOND ADAM"

(8) When our Lord is styled the Second Adam, what feature of His work is referred to? p. 137, par. 1

(9) When did our Lord become the Second Adam, and how and when will He regenerate the first Adam and his death-stricken family? pp. 137, 138

(10) Did it cost our Lord anything to become the Second Adam? If so, what? p. 138, par. 3; p. 139, par. 1

(11) How will the Lord's first work for His Church correspond with His whole work for the world by and by? p. 139, par. 2

(12) How is the expression, "Root and Offspring," well illustrated in the Scriptural figure of Christ and the Church (a grape-vine)? Note and explain the figures. p. 140

### "THE EVERLASTING FATHER"

(13) What titles are given to our Lord in Isaiah 9:6?

(14) In what sense should we understand that our Lord Jesus was the Mighty God? How the Wonderful One? How the Counselor or Teacher? How the Prince of Peace? p. 141, par. 2

(15) Does the application of the title, the Everlasting Father, to our Lord Jesus, in any manner conflict with the application of such a title to Jehovah? If not, why not? p. 141, par. 3

(16) Quote one or more Scriptures which refer to the heavenly Father as one person, and to the Son of the Father as another person, and which declares Jehovah to be the Father of our Redeemer. p. 141, par. 3

(17) Is Jesus now the Everlasting Father, or will He become such in the future? Under what circumstances will this be to Him a proper title? p. 141, par. 3, 4

(18) What relationship will the perfected world hold at the end of the Millennium to the Son—and what to the Father? p. 141, par. 4

(19) Explain the Scripture which says, "Instead of Thy fathers shall be Thy children," etc. (Psa. 45:16) Who are the fathers and whose children will they become and by what process will the change be effected? p. 142, par. 3

(20) Is our Lord Jesus ever spoken of as the Father of the Church? If not, why not? p. 143, par. 1

(21) What is the relationship between Christ and the Church, Scripturally stated? Prove your view by several quotations. p. 144

(22) If this particular relationship between Christ and the Church is the "mystery" of the Scriptures, explain it and show why. pp. 145-147

## **STUDY VII**

### **THE MEDIATOR OF THE ATONEMENT**

#### **"THE SON OF MAN"**

(1) How does this title, "The Son of Man," apply to our Lord Jesus, since the Scriptures declare that He was born of a virgin, and since He never acknowledged Joseph as His father? p. 149

(2) Cite a few of the texts in which our Lord applied to Himself the term, "The Son of Man." p. 150

(3) Is this to be applied to our Lord merely respecting His earthly ministry or is it also applied to Him relative to His glory of the future? p. 150

(4) Since the evidence is conclusive that our Lord Jesus was not Joseph's son, and that His human nature was sacrificed forever, why should He adopt this title which so clearly identifies Him with humanity? p. 151

(5) Who was **The Man** of the human race, aside from our Lord Jesus? p. 152, par. 1

(6) Quote from the Psalms showing that Adam was ordained of God to be the head of his race. p. 152, par. 1

(7) Is Christ to inherit that which was originally Adam's? Quote a Scripture in proof of this. p. 152, par. 2

(8) If Adam's inheritance was lost through sin, how does it come to Christ as **The Son of The man**? p. 152, par. 2

(9) Does the Greek text connected with our Lord's title, "**The Son of Man**," show any peculiarity? If so, what? p. 153, par. 1

(10) Why should this title, "**The Son of Man**," apply to our Lord Jesus not only after His resurrection, but after the Millennium—to all eternity? p. 153, par. 2

#### **"THE MAN CHRIST JESUS"**

(11) Is it conceded even by enemies of the Gospel that Jesus was a remarkable Personage? If so, on what account? Cite some Scriptures in proof of this. p. 133, par. 3

(12) What was the significance of Pilate's expression, "**Behold the Man**"? Where should the emphasis be laid and what significance should be attached to his words? p. 154

(13) Quote Rousseau's eulogy on "**The Son of The Man**." p. 154, par. 2

(14) Quote Napoleon Bonaparte's eulogy on "**The Man Christ Jesus**." p. 155

(15) Why should the world be excusable for considering Jesus more than a man? p. 155, par. 4

(16) Was He not more than a man—not only more than sinful man, but more even than a perfect man? Where, how and when did He receive this greatness? p. 155, par. 4

#### **"NO BEAUTY THAT WE SHOULD DESIRE"**

(17) Quote the text of Isaiah 53:2 and show comparison with Leeser's or Young's translation.

(18) Does this Scripture imply that our Lord Jesus was of mean personal appearance? p. 156, par. 2

(19) Mention various views of honorableness, beauty, etc.,

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**

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### **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, p. 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

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### 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

(3) When the Holy Spirit of God is said to have been shed forth, does it convey the thought of personality or not? Are persons ever shed forth or can a person be shed forth? Could a spirit or influence be shed forth? p. 210

(4) If the Father, the Son and the Holy Spirit are really, as some claim, "one in person," how could the Son receive the Holy Spirit from the Father and shed it forth? Is it not much more reasonable and much more in harmony with the teachings of the Scriptures to understand that the Father is one person, that the Son is another Person, separate and distinct, and yet one in the sense of being fully in harmony? And is it not reasonable to think of this holy influence, this Divine power, as proceeding forth from the Fountain of all grace, the Father, and coming properly to the Son, highly exalted to Divine glory and power? And is it not proper to think of the Son's receiving this Holy Spirit as the Advocate or Attorney for the "household of faith," and for the members of His Body, the Church, and dispensing it upon them? p. 211, par. 1

(5) Some urge that Christians pray for fresh Pentecostal blessings. Is this suggestion Scriptural or not? Give the reasons. p. 211, par. 2

(6) Which was the first baptism of the Holy Spirit and what was its effect? And how was it manifested? p. 211, par. 3

(7) Who did the baptizing of Jesus with water? Who with the Holy Spirit? Who baptized the Church at Pentecost? p. 212, par. 1

(8) What was the outward evidence of the Spirit's baptism in Jesus' case? What in the Church's case at Pentecost? What in the case of the first Gentile convert, Cornelius? p. 212, par. 2; p. 213, par. 1

(9) Why was there a special manifestation of the Holy Spirit in the case of Cornelius? p. 213, par. 2

(10) If a special manifestation by Spirit baptism had not been granted to Cornelius, what would have been the effect upon all of us, who by birth are Gentiles and not Hebrews? p. 213, par. 3

(11) Do we know of any other baptism of the Holy Spirit than these three that apply to the Gospel Age? And are we not deprived of some blessing in that we have no such outpouring? If not, why not? Explain the philosophy of it. p. 214, par. 1; p. 215, par. 1, 2

(12) What relationship subsists between water baptism and the baptism of the Holy Spirit, which we are now discussing? p. 215, par. 3

(13) How should we regard the views of some who, contrary to the Scriptures, pray and agonize for a Pentecostal blessing? p. 216

(14) Will there ever be another baptism of the Holy Spirit? If so, when, where, upon whom? p. 217

(15) What will be the effect of that Spirit baptism? p. 217, par. 3

(16) Will the outpouring of the Holy Spirit upon all flesh signify that all will be received into eternal fellowship with God? p. 218, par. 1

(17) Is there anything peculiar in the phraseology of Joel's prophecy? State it. Then explain the statement in harmony with other Scriptures. p. 219

(18) In what sense can we properly consider the old men said to dream dreams as being the Ancient Worthies, whose philosophies were but vague visions—presentations of the wonderful Millennial facts which shall yet be fulfilled?

(19) In what way can we say that the young men of the future will see with clearness of vision and actually the things of which the Ancient but vaguely "dreamed"? p. 220, par. 1. Z. '09, p. 266

(20) Will the Holy Spirit, granted during the Millennium, be the same spirit or power or influence of God that Christians of the present Age enjoy? p. 220, par. 1

(21) Will those receiving it be similarly thrown out of harmony with the world? Why not?

(22) Will that baptism of the Spirit cost the baptized ones suffering and self-denial, as the baptism of the Spirit now affects the Church? If it will not, why not? p. 220, par. 2

(23) Will the baptizing during the Millennium mean, as now, the begetting of the Holy Spirit to a change of nature? If not, why not? p. 220, par. 3

(24) What will it signify? p. 221

(25) Was our Lord in the flesh the Second Adam? p. 221, par. 3

(26) When did our Lord become the Second Adam? Cite the Scriptural proof, and explain how the Second Adam, a Spirit Being, could be the Father of restored humanity on the earthly plane.

(27) While we are not to pray for fresh Pentecosts or Spirit Baptisms, may we pray for a filling of the Holy Spirit? p. 222, par. 1

(28) Cite a Scripture which authorizes us to pray for the Holy Spirit. p. 222, par. 3

(29) Will such prayers be miraculously answered, or by what means should we expect that the seeker would find and the knocker have the door of blessing opened up to him? p. 223

(30) Is more than prayer necessary to the obtaining of the Holy Spirit? If so, what more is essential? p. 223, par. 2

(31) Quote and cite a Scripture which urges us to be filled with all the fullness of God? p. 224, par. 1

(32) When our Lord assured us that our heavenly Father is pleased to give the Holy Spirit to them that ask Him, can this be properly understood to mean that the Father would wish us to ask for another God, a third person in a trinity of Gods? Is such a thought reasonable or connected with the promise? p. 224, par. 2

(33) Where and how are we to seek and find God's further blessing and Holy Spirit? p. 225

(34) Why is the doctrine of the witness of the Spirit important to the people of God? p. 226, par. 1

(35) What is meant by "our spirit," in Romans 8:16—"The Spirit itself beareth witness with our spirit that we are the children of God"?

(36) Why should we consider the Holy Spirit another God, separate and distinct from the Father and Son, if we do not consider our spirit a separate person from ourselves?

(37) Is there any danger of trusting too much to "feelings," and what is the remedy? p. 226

(38) Quote some hymns to show that doubt and distress prevail and show the real difficulty and the cure. p. 127

(39) Explain the difference between Faith and Credulity. p. 228

(40) How may we obtain the witness of the Holy Spirit? p. 229

(41) How may we be sure that we made the proper start in the Heavenly way? And that we are still on it? And that we shall make our calling and election sure? p. 230

(42) Is our "full assurance of faith" based upon our perfection, or what? p. 231

(43) Are tribulations a witness of the Holy Spirit to God's people? If so, what testimony or "witness" do they bear? p. 232

(44) Are the Lord's dealings with us all alike, or alike to all? If not, why not? p. 233

(45) Why do some of God's children require more and others less disciplining?

(46) Are all chastenings evidences or witnesses of Divine displeasure? If not, explain other reasons for them, and the service of them. p. 234

(47) What prunings should we note, and what results should we expect? p. 234, par. 2, 3

(48) Quote several texts from the Bible, showing the Spirit's witnesses to us, and explain how these should be understood as witnesses, and how they should influence our lives. p. 235

(49) What did the experiences of our Lord Jesus witness respecting Divine favor with Him? Explain His sufferings as in full accord with the Spirit's witness, and show how ours should correspond. p. 236

(50) Would our Lord's witness of the Spirit have been the same had He taken a different course? pp. 236, 237

(51) Explain I John 5:4, showing how its fulfilment is a witness, and to whom it applies. pp. 237, 238

(52) Is our knowledge of holy things and of "things to come" a witness or testimony? If so, of what? p. 238

(53) What should every Christian resolve re the witness of the Spirit? p. 239

(54) Will the Holy Spirit witness to the converts of the Millennial Age? If so, will the witness be the same as to us or in what respects different? p. 239, par. 3

(55) Explain the difference between a real witness of the Spirit and the unsatisfactory reliance upon "feelings." p. 240

(56) Why should those possessing the true "witness" rejoice, and those not possessing it seek it? p. 241

(57) What is it to be sanctified by the Holy Spirit? And what are the needful steps to this end? pp. 241, 242

(58) What did St. Paul mean by his prayer that God would sanctify His people "wholly"?

(59) Are there degrees of sanctification? and are these degrees easily attained? p. 243

(60) Explain what is signified by the expression, "new creatures in Christ Jesus." p. 243, last par.

(61) Is a filling of the Holy Spirit attainable? If so.

is it of sudden or of gradual attainment? p. 244, par. 1; p. 245

(62) Could we be properly said to be filled with a spirit person? and could the same person fill many persons and still retain personality? In a word, is personality divisible? p. 268, last par.

(63) What is the Apostle's illustration of our being filled with the Holy Spirit? Show the application. p. 245

(64) Can we be "filled with the Holy Spirit" without conforming to the Divine conditions? And can we thus conform unless we know the conditions? And can we know the conditions except by the study of God's Word and obedience thereto? p. 245, par. 2; p. 246, par. 1

(65) Is the sealing of the Spirit the same thing as the witness of the Spirit?

(66) What is meant by the seal of the Spirit? When and how is it obtained? Suddenly or gradually? pp. 246-248

## STUDY X

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### THE SPIRIT OF A SOUND MIND

(1) In the text, "God hath not given us the spirit of fear, but of power and of love and of a sound mind" (2 Tim. 1:7), what is the contrast? What is the antithesis to the spirit of a sound mind? p. 249, par. 1

(2) In this Scripture are we to understand that the four spirits mentioned are persons? or are any of them persons? or are they merely qualities of mind which might appertain to persons—on the human or on the spirit plane? p. 249, par. 1

(3) If a Christian has a spirit of fear, to what should it be attributed? What is lacking in him when his mind is under the control of such spirit or influence? And what is the remedy for such an undesirable condition of spirit or mind? p. 249, par. 2

(4) Does the Spirit of Christ take hold upon the strong-minded or the strong-bodied merely, or upon the weak-minded and weak-bodied merely? What is the result in either case? Give Scripture proofs. p. 250, par. 1, 2

(5) In the text quoted (2 Tim. 1:7) what is meant by the "spirit of power"? Does it refer to physical strength or



spiritual strength or what? p. 250, par. 3

(6) Similarly explain "the spirit of love" in the same text. Is it natural love, or what kind? How does it operate? And does it abide or will it pass away? Cite Scripture. p. 250, par. 3

(7) Are the Lord's people naturally more sound of mind—better balanced mentally—than the remainder of the world? Or how do they compare on the average? p. 251, par. 1

(8) What is the effect of the Truth upon the fully consecrated believer begotten of the Holy Spirit and taught of God? How does he compare with the average man? p. 251, par. 2

(9) Explain how it is that there is such diversity of mind, and say whether there are many of strictly sound mind. Quote Scriptures. p. 251, par. 3

(10) What are some of the causes of mental unbalance, and in what manner does the Holy Spirit rectify natural weaknesses and mental defects? p. 252, par. 1, 2

(11) Give an illustration of the manner in which the spirit of a sound mind rectifies an imperfect judgment. p. 252, par. 2

(12) Give some illustrations of evidences of mental unsoundness common to the world and often to the Church. p. 253, par. 1

(13) What is the most general mental ailment as evidenced by asylum statistics, and is the same mental weakness a besetment to Christians? p. 254, top

(14) Which is the greatest need amongst men, restitution of bodies or of morals or of sound minds? And what would the last have to do with correcting the former two? p. 254, par. 2

(15) What quality of mind is the source of the greatest trouble to the world and the greatest to the Christian? What is the antidote or remedy which the Scriptures set forth? p. 254, par. 2

(16) What is the antidote for that poisoned condition of mind styled "the spirit of fear"? Cite the Scriptural antidote. p. 255, par. 1, 2

(17) Does the spirit of the Truth correct over-confidence and under-confidence? How? Cite the Scriptures. p. 255, par. 3

(18) Why is it that the heavenly hopes and promises ap-

peal to some and not to others equally educated and intelligent otherwise? Explain the philosophy. pp. 256, 257

(19) What is the answer of the "spirit of a sound mind" to our Lord's inquiry, "What will a man exchange for his soul"—his being, his existence? p. 258, par. 1

(20) How were we redeemed from vain conversation, and how does the spirit of a sound mind give a new viewpoint to every affair of life? p. 258, par. 2; p. 259, par. 1

(21) Which ambitions are restrained by the heavenly promises, and which are encouraged and developed thereby? Cite Scriptures on the subject and show their application. p. 259, par. 2, 3

(22) Show the philosophy of how the spirit of a sound mind deepens and broadens character. What, if anything, opposes this? Cite the Scriptures. p. 260, par. 1

(23) If patience, sympathy, generosity, love, godlikeness are elements of a sound mind, show how these qualities become more developed and appreciated. p. 260, par. 2

(24) What is the effect of the spirit of a sound mind in the home? How does it operate? What is the motive or mainspring? p. 260, par. 3

(25) Will the spirit of a sound mind make its possessor the best husband or wife, the best sister or brother, the best parent, or the best child? Why so, or why not? Give the philosophy of the matter. p. 261

(26) What is sure to be the effect of this spirit of a sound mind? p. 262, par. 1

(27) Cite one of the evidences of the unsoundness of human judgment. Cite the Scriptural admonition touching the defect. p. 262, par. 2

(28) Who may have this spirit now and is there hope that others may have it in the future? Cite the Scriptures. p. 262, par. 3

(29) Is there anything to suggest or to prove that the spirit of a sound mind, the spirit of wisdom, the spirit of common sense, is a spirit being which comes into us, or is it simply an instruction, a basis of proper, sound reason?

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## STUDY XI

## THE HOLY SPIRIT OF AT-ONE-MENT

## SUPPOSED OBJECTIONS CONSIDERED

(1) Is it possible that the translation of the Scriptures by Trinitarians would give a gloss or color to their work? Does this apply to the revised version as well? p. 263

(2) Where do the Scriptures speak of our being sealed with the Holy Spirit? What does this signify? p. 264, par. 2

(3) Where do the Scriptures speak of our being sealed with the Holy Spirit? What does this signify? p. 264, par. 2

(4) Do the Scriptures speak of grieving the Holy Spirit? What thought does this convey? p. 264, par. 2

(5) Cite a Scripture passage referring to the Spirit of Truth as speaking of and showing things to come. p. 265, par. 1

(6) When we previously considered this text what did we ascertain concerning its meaning? p. 170

(7) Under what circumstances did our Lord utter the words of this text? What was the effect of the circumstances upon the Apostles? And why did He promise them a Comforter? p. 265

(8) Explain our Lord's meaning in this promise of the Comforter, the Spirit of Truth. Did He mean another person than Himself? If so, in what manner could another person advantageously fill His place? p. 266, par. 1

(9) Was it the Spirit of the Truth, the Spirit of Jesus or the Spirit of the Father or both, or was it a spirit being separate and distinct from them? p. 266

(10) Just what were the disciples to understand by the promise? p. 266, par. 2, 3

(11) In the expression, "Holy Ghost," what is the meaning of ghost? p. 169

(12) Read John 14:26. Explain how the "Holy Ghost" could be sent, and what is implied by such expressions as "sin against the Holy Spirit," "pour out the Holy Spirit" etc. p. 267

(13) What is the significance of the expression that God would send the Holy Spirit in His (Jesus') name? Why

not in the Father's own name? p. 267

(14) Did the Holy Spirit of the Father ever act as a Comforter to our Lord Jesus? If so, where and how? p. 268, par. 1

(15) Does the knowledge of the Father's will and of things to come comfort the natural man or only the New Creature? Why? p. 268, par. 1

(16) Where do we read, "They were all filled with the Holy Spirit and began to speak with tongues as the Spirit gave them utterance"? p. 268, par. 2

(17) Explain the double action of the Spirit in this text, first possessing or filling them, and second, speaking through them. p. 268, par. 3

(18) Whom did St. Peter accuse of lying to the Holy Spirit? Cite the Scripture. p. 269, par. 1

(19) How did Satan fill the heart of the evildoer? Did he come personally into the man? Is Satan personally present everywhere? And in all liars and evildoers? How could he be, except by his influence? p. 269, par. 2

(20) St. Peter speaks of lying to the Holy Spirit. Why did he not say lying to God or lying against the Truth? p. 269, par. 2

(21) St. Peter is quoted as saying, "Ye have agreed together to tempt the Spirit of the Lord." Where is this written? p. 270, par. 1

(22) How are we to understand this matter of tempting the Spirit of the Lord? p. 270, par. 2

(23) Our Lord mentions a sin against the Holy Spirit. Where? Quote the passage and cite it. p. 270, par. 3

(24) Did our Lord here mean to teach that the Holy Spirit is a more distinguished person than either the Father or the Son? If not, why this form of statement? p. 270, par. 4

(25) Did our Lord disclaim the power which He used, and attribute it to the Father, saying that He cast out devils by the power of God? p. 270, par. 5

(26) Explain this Scripture as a whole. pp. 271-273

(27) Where do we read, "The Spirit said unto Philip, Go near and join thyself to this chariot"? p. 273, par. 2

(28) Is there anything in this passage which seems to imply that the spirit or influence or power which directed Philip was aside from the Father or Son? Is there any

evidence in it of another God? p. 273, par. 3

(29) Is there evidence of another God in the declaration "The Spirit said unto him, Behold, three men seek thee"? (Acts 10:19) How should this passage be understood? p. 274, par. 1

(30) "The Holy Ghost said, Separate Me Barnabas and Saul for the work for which I have called them." Where are these words found and what do they signify? pp. 274, 275

(31) Where is it written, "It seemed good to the Holy Ghost and to us," and what does this Scripture signify?

(32) How was the Apostle forbidden of the Holy Ghost to preach the Word in Asia? Give resumé and cite the Scriptures. p. 276

(33) Where do we read, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions await me"? p. 277

(34) What does this signify? Give details and cite the Scriptures.

(35) How did the Holy Ghost make the Elders of Ephesus overseers in the Church? p. 278

(36) The Apostle speaks of his own preaching as being "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Where are these words found? What do they imply? p. 279

(37) We read that "the natural man receiveth not the things of the spirit of God," etc. Where is the Scripture? What does it signify? Give the philosophy of the matter. p. 279, par. 3, 4; p. 280, par. 1

(38) Read I John 2:20, 27. What thought is suggested in the words "**unction**" and "**anointing**" in these texts and how are they applicable to the Church? pp. 280, 281

(39) What does the word **unction** signify? What is the Greek word rendered unction and its import? p. 281, par. 3

(40) Could these words, unction and anointing of the Spirit, apply to a person or only to a power or influence? p. 282, par. 1

(41) Who is the Holy One in the expression, "An unction from the Holy One"? p. 282, par. 2

(42) Cite other Scriptures which speak of the pouring out, shedding forth, anointing, etc., of the Holy Spirit. p. 282, par. 2

(43) In 1 John 2:20, the wording implies that those who have the unction "know all things," are all-wise. What about this statement? Give a preferred translation. Is it here as in the oldest manuscripts? p. 282, par. 3

(44) What is the truth and meaning of the words, "Ye need not that any man teach you"? p. 283, par. 1

(45) As it stands in our common version, would not this passage be in conflict with many others? Quote and cite some of these. p. 283, par. 2; p. 284, par. 1, 2

(46) About when is it supposed that John wrote this Epistle? Tell something of the world's condition at that time. p. 285

(47) To what class did the Apostle refer as "them that seduce you"? (vs. 26) p. 286, par. 1

(48) Give a paraphrase of the 27th verse of this text. p. 286, par. 3; p. 287, par. 1

(49) Where is it written that "The Spirit itself maketh intercession for us with groanings which cannot be uttered," and what spirit is here referred to? p. 287, par. 2

(50) How is this Scripture generally misunderstood? p. 287, par. 3

(51) With the theory that it is the Holy Spirit, one of three equal Gods, is it reasonable to suppose that there would be anything too hard for it to utter? p. 288, par. 1

(52) Is the popular thought that we must approach the Father and Son through the Holy Spirit as another person a reasonable one or in accord with other Scriptures? p. 288, top

(53) If the groaning cannot be uttered, how would there be groanings at all? Wherein is the error of the ordinary view of this text? Give a detailed explanation of it and cite the Scripture. pp. 288, 289, 290

(54) We read of the Holy Spirit, "He will reprove the world of sin and of righteousness and of Judgment." Where are these words found, and why is the Holy Spirit referred to by the masculine pronoun **he**? pp. 170, 171, 291

(55) Does this Scripture imply that the Holy Spirit operates in sinners for their reproof and their reformation? p. 291, par. 1, 2

(56) If it operates only in the Church, the Spirit-begotten, what would this text signify? p. 291, par. 3

(57) Explain how the Holy Spirit reproves the world,

what influence it exercises and how, and the outward evidences thereof. p. 292

(58) In what sense are the Lord's people "children of light," and whom do they enlighten, and what is the enlightening power? p. 293

(59) Mention some of the things which the Holy Spirit re-proves through the children of the light. Is such a re-proving of the world the chief work of the Holy Spirit in this Age, and the chief work of the Church, or not? p. 294

(60) Give illustrations of how the light of the Holy Spirit in the children of the light might become darkness. p. 294, par. 2

(61) In what verse of the Bible is the Spirit of God contrasted with the spirit of antichrist? p. 295, par. 1

(62) Is the spirit of antichrist a person? If not, what is the inference as respects the Spirit of God when thus used in comparison? p. 295, par. 2

(63) How should we "try the spirits"? And are both the spirit of the Truth and the spirit of error personated through human agencies, teachers, etc.? p. 295, par. 2

(64) Give one general Scripture text as respects false faith and true and false teachers which refers to the spirit of antichrist as not confessing the coming of Jesus in the flesh. p. 295, par. 1

(65) Give illustrations of teachings which deny that our Lord came in the flesh and which, therefore, should be classed as anti or against, opposed to, the doctrines of Christ. p. 296, par. 1, 2, 3; p. 297, par. 1

(66) What objection is sometimes raised to the common version of this text? Explain the matter in detail and show that our common version is well sustained. p. 297, last par.; p. 298, par. 1

(67) Give Prof. Rinehart's definition of the Greek text. pp. 298, 299

(68) Is it necessary to believe that Christ came in the flesh to logically believe in the Ransom? If so, how and why? p. 299, last par.

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## STUDY XII

## THE SUBJECT OF THE ATONEMENT—MAN

- (1) What two general views are there in response to the question, What is man that God is mindful of him? And what is the proper basis of our information on this subject? And, Why is that information provided? p. 301
- (2) Explain these two popular theories—the "Orthodox" and the "Scientific." pp. 302-304
- (3) What is the importance of an understanding of what man is, as related to the subject of the Atonement for man's sins? p. 302, top
- (4) Why should we ignore the two general views and accept the Bible testimony respecting the nature of man? p. 304, par. 3
- (5) Cite some texts frequently misunderstood and misapplied on this subject and show their true meaning. pp. 305-307
- (6) Is man, as scientists claim, an animal? And what is the meaning of the word "animal"? p. 307, par. 2
- (7) What is the relationship or comparison between man and the lower animals—beasts, birds, fishes, etc? And did man receive a special spark of Divinity at first, or at conception or at any time? p. 307, par. 2, 3
- (8) What theory is built upon the assumption that a Divine spark comes to each human being? p. 307, par. 4
- (9) How do the Scriptures recognize man—of how many parts or elements? p. 308, par. 1
- (10) Is the body the soul? Is the spirit the soul? Explain what is meant by the spirit of life. Show distinctions between the human spirit of life and the spirit of life in the brute. pp. 308, 309
- (11) Is each human being separately and specially created by the Almighty? Is God, therefore, responsible for the birth of idiots and for the general unbalance and imperfection of the human family, or what is the explanation? p. 309
- (12) Did God implant a divine spark which the human imparts to his offspring, or what is the secret of man's superiority over the beast? p. 310



(13) Give a little dissertation on the spirit of man—what the word implies. pp. 310, 172

(14) Compare and contrast the spirit of man with the Spirit of God. p. 311

(15) The Spirit-begotten, the Church of the First-born, are, during this Gospel age, spoken of as in the Spirit, spiritual, possessed of a new mind or a new spirit, etc. Explain the meaning of these words and show the difference between these and the remainder of mankind, the natural man, in this respect. p. 311, par. 1

(16) Give illustrations of the use of the word spirit in the New Testament and classify and explain them. pp. 312, 313

(17) What can we say of the word spirit in respect to mankind, in the Old Testament? p. 314

(18) Cite the Scriptures of the Old Testament referring to the spirit of life or animation and explain these. pp. 314-317

(19) Cite the Scriptures of the Old and New Testaments in which ruach—spirit—is used to signify mind or will. pp. 318, 319

(20) Explain the Scriptural use of the Hebrew word neshamah, the breath of life. Cite the Scriptures and analyze them. p. 319, 320

(21) When we read, "Man became a living soul," why is there so much difficulty in understanding the expression? p. 320

(22) Give the Methodist Bishop's definition of a soul, and say whether or not it fairly represents the so-called "orthodox" view of the subject, and elaborate the same. p. 321, par. 1

(23) What foundation is there for such fanciful speculations? p. 321, par. 2; p. 322, par. 1

(24) Man has a body and he has a spirit; but has he a soul, or is he a soul? p. 322, par. 2

(25) What is the meaning of the word "soul" as found in the Scriptures? p. 322, par. 3

(26) Has a soul a soul, or is a soul a soul? and why? What say the Scriptures respecting lower animals and the soul qualities? p. 323, par. 1

(27) Give illustrations from the Scriptures respecting the application of the term "living soul" in the lower animals, and explain why this is hidden from the ordinary English reader. p. 323, par. 2

(28) Quote and cite ten passages of Scripture in which the word "soul" is applied to the lower animals. pp. 324, 325

(29) Does the fact that all animals, tadpole or whale, mouse or elephant, are souls imply a future life for these by resurrection or otherwise? p. 326, par. 3, 4

(30) In what does the difference between human souls and brute souls consist? p. 326, par. 5

(31) If the power to reason is shared to some extent by the lower animals as well as man, where shall we draw the line between the brute soul, which has no future hope, and the redeemed human soul, which has a future?

(32) What are and what are not the real differences between those lower animals and mankind? p. 327, par. 1, 2, 3

(33) What theology teaches that the human soul is indestructible, and where is its authority for the assertion?

(34) What do the Scriptures teach on this subject? Cite proof texts. p. 328, par. 1

(35) What is implied in the Scriptural suggestion that some "sleep in Jesus"? Explain this matter in the light of the Scriptures. p. 328, par. 1, 2, 3

(36) How does "sleep" represent the condition of the dead? Is it claimed that those in eternal torment are asleep and oblivious to it, or that any sleep in Purgatory, or that they sleep in Heaven? If not, in what sense do they sleep? p. 329, par. 1, 2

(37) Was the original death penalty a "sleep" for a limited period of time from which there would be an awakening? If not, why is this expression "sleep" used in the Scriptures in reference to the death state? p. 330, par. 1

(38) Is the Second Death to be everlasting? and is it styled in the Scriptures a "sleep"? If not, why not? p. 330, par. 1, 2, 3, 4

(39) Explain the difference between Adamic death and Second Death, giving detailed Scriptural proof texts, etc. pp. 331, 332

(40) What two difficulties have tended to blind the Bible student respecting the subject of the soul? p. 333, par. 2

(41) Have we additional assistance in our search for the Truth on the subject today? If so, what are some of the assistances? p. 334, par. 1

(42) How many times does the word "soul" occur in the

Old Testament, translated from the Hebrew word **neh-phesh**? p. 334, par. 2

(43) Is this word **neh-phesh** always translated by the same English word in the Bible? If not, in how many different ways is it translated? p. 334, par. 2

(44) State the different words into which **neh-phesh** is translated in our Bible and how many times each. p. 334, par. 2

(45) In the New Testament, where the Greek word **psuche** is used to express the thought of **sentient being** or soul, and which corresponds to the Hebrew word **neh-phesh**, how many times does the word **psuche** occur and how is it translated? p. 335, par. 1

(46) Are these various translations and mistranslations alike helpful or alike injurious? p. 335, par. 2

(47) Which translations most seriously confuse the mind? Quote the passages. Give citations and show the proper meaning. pp. 335-338

(48) Explain the signification of **soul** and **ghost** in comparison and state if there is danger of error in supposing the body to be the soul—showing from the Scriptures that they are not the same. p. 338, par. 9, 10

(49) Take the account of man's creation in Genesis and explain the process of his creation according to the Scripture—his various parts and his completion as a soul. p. 339

(50) Is man's superiority to the brute the result of a better spirit or a better body or a better soul, or what? p. 340, par. 1

(51) In the light of the foregoing give the definition of human soul. Show the effect of death upon it. p. 340, par. 2

(52) Is it the body or the life or the soul that dies? Give proofs of your answer. p. 341, par. 1, 2

(53) Illustrate the human body, life and soul, by a candle, its lighting and its extinguishment. pp. 342, 343, par. 1

(54) Is there such a thing as a spirit soul? If so, explain the difference between it and the human soul, and give the illustration of the candle. p. 343, par. 2

(55) Describe the resurrection processes and show how the personal identity or soul will be restored, while the flesh will not be restored. p. 343, par. 3

(56) Is there danger of a miscarriage so that the resur-

rected ones would fail to identify themselves? And would the danger be any less if the same particles of matter were miraculously preserved, re-adjusted and quickened? Must we not in any event depend upon Divine power only? p. 343, par. 3

(57) Is there any suggestion of the Scriptures to the effect that the bodies which go down to the tomb will be restored atom by atom? What says the Apostle?

(58) Quote the Apostle's words on this subject and explain the matter. p. 343, last par.

(59) In what sense does the "breath of life" return to God who gave it? p. 344, par. 1

(60) In what sense did God give the spirit of life? In what sense did He remand that gift? In what sense is provision made for its restoration? If no arrangement had been made for its restoration what would have been man's condition in death? p. 344, par. 1

(61) Why is death so frequently spoken of as a "sleep," in the Scriptures? Give an illustration of our Lord's use of the word **sleep** as referring to death. Is there any record of Lazarus' having any conscious experiences during the four days he was asleep—dead? Would our Lord have called him from glory if he had been in heaven? Would such an awakening mean a blessing or a loss? Give a full explanation of it. p. 344, par. 2

(62) Why is the resurrection time spoken of as the "morning"? Give the quotation and citation. p. 345, par. 1

(63) Give nine quotations and citations from the New Testament in which death is referred to as a "sleep." p. 345

(64) Give similar citations from the Old Testament. p. 346

(65) Will those awakening from the death "sleep" have any consciousness of the lapse of time between their falling asleep in death and their awakening in the resurrection? p. 346, last par.

(66) Will the resurrection work be practically a re-awakening and will it be as great or a greater manifestation of Divine power than the original creation of Adam and Eve? p. 347

(67) Why is a "living dog better than a dead lion"? and how do the Scriptures use this comparison to illustrate the meaning of death to the human family? p. 347

(68) Quote some Scriptures which show that the dead

know not anything and that there is no work nor device nor wisdom in the grave whither all go.

(69) What did St. Paul mean by his statement that some say "there is no resurrection of the dead"? And could there be a resurrection of the dead if nobody is dead—if all, when they seem to die, really become more alive? p. 348, par. 2-4

(70) What did the Apostle mean by saying that "if there be no resurrection of the dead then is Christ not risen?" p. 348, par. 5

(71) What did St. Paul mean by the statement, "if Christ be not risen, then is our preaching vain, and your faith is also vain"? p. 348, par. 5

(72) What did he mean by the statement that "if the dead rise not, Christ is not risen," and the Apostles were false witnesses, preaching a false Gospel? p. 348, par. 5

(73) In his argument for the resurrection does the Apostle anywhere state or otherwise imply whether he refers to a resurrection of the body or of the soul? Give a Scriptural citation showing why. p. 349, par. 1

(74) How would the Apostle have stated himself if he held the same views that the majority of people hold on this subject? p. 349, par. 1

(75) Show how the Apostle taught a resurrection of the soul and how that denied the resurrection of the body which died. p. 349, par. 2

(76) Why did the Apostle in arguing the importance of the resurrection of the dead in I Cor. 15 say (Vs. 17, 18), "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished"? In what sense could they be perished if they went directly to heaven and were more than ever alive at the time when they appeared to be dead? Do those who claim that the soul cannot die thereby deny the resurrection of the soul or sentient being? p. 349, last par.

(77) Why is it claimed, contrary to the Scriptures, that God's promise of a resurrection applies merely to the body, and why is there perplexity concerning the words of the inspired Apostle?

(78) If, as is admitted, the death of Christ was the sacrifice for sin, what death was it? And if in dying He became more alive than before He died, in what sense did He die for our sins, or what was given as the ransom price for the sinner's forfeited life? p. 349, last par.

(79) Respecting those who fall asleep in Christ as members of His Body and whose hope is to share in the glory and honor of the First Resurrection, will theirs be a resurrection of the body or a resurrection of the soul possessed of a new body? p. 350, par. 1

(80) God is a Spirit (Being). Is He Scripturally said to be a soul? If so, where? p. 350, par. 1

(81) What philosophy did the Athenians have which led them to reject St. Paul's words relative to the resurrection of the dead? Quote and cite the texts. p. 350, par. 2

(82) To what extent had the Platonic philosophy invaded Judaism at the time of our Lord? Explain the matter with proof texts. p. 351

(83) Why did Josephus mention prominently a sect of the Jews which was so small as not to be mentioned in the New Testament?

(84) Was eternal torment any part of the Jewish faith?

(85) Our Lord's words, "All live unto Him" (Luke 20:38), are sometimes cited as proofs that the dead do not die, but only seemingly die and become more than ever alive. How should these words be understood? Quote the passage and explain it in detail. p. 352

(86) If death signifies destruction, why do the Scriptures speak of the dead as being asleep and not as being destroyed? p. 353, top

(87) In I Thess. 5:23 the Apostle speaks of the body and spirit and soul of the Church. Quote the passage and explain its meaning. p. 353

(88) Could it be that the Apostle here meant to refer to the Church as individuals? Could he have meant that the body, the soul, and the spirit of the individual members of the Church would be preserved until the Second Coming of the Lord? p. 353

(89) It is held that since souls are said to go to sheol, to hades, therefore the human soul must be something tangible and conscious after dissolution. What is sheol? What is hades? p. 353, last par.

(90) How many times does the word sheol occur in the Old Testament Scriptures? How is it translated—by what English words—and are these translations reliable, when judged by the present definitions of the words used in translating it? State the various translations of sheol in English Bibles. p. 354, par. 1

(91) Is there anything of joy or pain implied in the

word sheol? What class of people is said to go to sheol? p. 354, par. 2

(92) Why are all souls said to go to sheol? What do they do there? What is their state or condition and when will they be relieved? p. 354, par. 3, first part

(93) What do we know about the English word hell and its origin and meaning in the unabridged dictionary? p. 354, par. 3, last part

(94) Give illustrations of the use of the word sheol and show that it could not mean suffering, torment, etc. p. 355

(95) What is the difference between qeburah, a grave, a tomb, and the grave, sheol, the state of death? Give illustrations in proof of answer. p. 356, par. 1

(96) Give illustrations of the use of sheol, translated pit, and show what it signifies thereby. p. 356, last par.

(97) In Deuteronomy 32:22 we read of the fire of God's anger which shall burn to the lowest hell. Explain this passage. p. 357

(98) What is meant by the sorrows of hell (sheol)? p. 358, par. 1

(99) Explain the statement of Job 7:9, "He that goeth down to the grave (sheol) shall come up no more." p. 358, last par.

(100) What is meant by "deeper than hell"? (Job 11:8) p. 359, par. 1

(101) What is meant by the expression, "Oh, that Thou wouldest hide me in sheol"? p. 359, par. 3, 4

(102) What is meant by the expression, "If I wait, the grave (sheol, oblivion) is my house"? (Job 17:13, 14) p. 360, par. 1

(103) What is meant by Job 21:13) "They spend their days in wealth, and in a moment go down into sheol—hell"? p. 360, par. 5

(104) We read that "hell is naked before Him." (Job 26:6) What is here signified? p. 361, par. 1, 2

(105) What is meant by the statement, "In death there is no remembrance of Thee; in the grave (sheol, oblivion), who shall give Thee thanks?" Psa. 6:5) p. 361, par. 3

(106) We read that "the wicked shall be turned into hell and all the nations that forget God." Where is the Scripture and what does it signify? p. 361, par. 5

(107) When we read, "Thou wilt not leave my soul in

hell (sheol, oblivion); neither wilt Thou suffer Thine Holy One to see corruption" (Psa. 16:10), what should we understand? p. 362, par. 1-4

(108) We read, "The bonds of hell (sheol, oblivion) encircle me; the snares of death seize me" (Psa. 18:5); how should this statement be understood? p. 362, par. 5

(109) We read, "O Lord, Thou hast brought up my soul from sheol"—hell. (Psa. 30:3) What is here signified? p. 362, last par.

(110) We read, "Let the wicked be ashamed. Let them be silent in hell." Explain. (Psa. 31:17) p. 363, par. 2

(111) "Like sheep they are laid in hell. . . . But God will redeem my soul from the power of sheol"—hell. (Psa. 49:14, 15) What does this signify? p. 363, last par.

(112) "Let them go down quickly into hell." (Psa. 55:15) How shall we understand this prayer? p. 364

(113) "Thou hast delivered my soul from the lowest hell."—Psa. 86:18. p. 365, par. 1. Explain.

(114) Explain the Scripture, "My soul is full of troubles and my life draweth nigh unto sheol"—hell.—Psa. 88:3. p. 365, par. 3

(115) "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand (power) of sheol"—hell? What is meant?—Psa. 89:48. p. 365, last par.

(116) What is meant by the statement, "The pains of hell gat hold upon me; I found trouble and sorrow"?—Psa. 116:3. p. 366, par. 1

(117) Explain the Scripture, "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there."—Psa. 139:7, 8. p. 366, par. 3, 4

(118) Explain the statement, "Her steps take hold on hell"—sheol.—Prov. 5:5. p. 367, par. 1

(119) "Her house is in the way of hell." "Her guests are in the depths of hell." (Prov. 7:27; 9:18) Explain these Scriptures. p. 367, par. 3-5

(120) "Hell and destruction are before the Lord." (Prov. 15:11) What does this signify? p. 367, par. 7

(121) "The way of life is above to the wise, that he may depart from hell (sheol) beneath." (Prov. 15:24) What does this signify? p. 367, par. 9

(122) What is meant by the statement, "Thou shalt beat him with the rod, and shall deliver his soul from hell



(sheol)"? (Prov. 23:14) p. 368, par. 1

(123) "Hell (sheol) and destruction are never full." (Prov. 27:20) What does this signify? p. 368, par. 2

(124) "There is no work, nor device, nor knowledge, nor wisdom in the grave (sheol, hell)." (Ecc. 9:10) What is the meaning of this statement? p. 368, par. 7

(125) "Hell (sheol) hath enlarged herself." (Isa. 5:14) What is the significance of this Scripture? p. 369, par. 3

(126) What is meant by the statement, "Hell (sheol) from beneath is moved for thee, to meet thee at thy coming"? (Isa. 14:9) p. 369, par. 5

(127) "We have made a covenant with death, and with hell (sheol) are we at agreement." (Isa. 28:15) What does this teach? p. 369, last par., and p. 370

(128) What is meant by the statement, "The grave (sheol, hell) cannot praise Thee"? (Isa. 38:18) p. 371, par. 2

(129) "Thou . . . . didst debase thyself even unto hell (sheol)." (Isa. 57:9) What is signified by this expression? p. 371, last par.

(130) "He went down to the grave (sheol) . . . . I cast him down to hell (sheol); . . . . they also went down into hell (sheol)." (Ezek. 31:15-17) What is signified by this reference to hell? p. 372, par. 1

(131) "The strong among the mighty shall speak to him, and them that help him, out of the midst of hell (sheol)." (Ezek. 32:21) Explain the Scripture in harmony with this statement, "There is no wisdom, nor knowledge in sheol."

(132) What is meant by, "They which are gone down to hell with their weapons of war"? (Ezek. 32:27) p. 372, last par.

(133) What is meant by the statement, "I will ransom them from the power of the grave (sheol, hell) . . . . O grave (sheol, hell), I will be thy destruction"? (Hos. 13:14) p. 373, par. 1-4

(134) Who are they that "dig into hell"?—Amos 9:2. p. 374, par. 1

(135) Who prayed to God "out of the belly of hell" and was heard? (Jonah 2:2) p. 374, par. 4

(136) What is meant by the statement, "Enlargeth his desire as hell (sheol)"? (Hab. 2:5) p. 374, last par.

(137) What word in the New Testament Greek corresponds exactly to the Hebrew word sheol in the Old Testament? p. 375, par. 1

(138) When translations are made from the Old Testament Scriptures into the New Testament and the word *sheol* is included, how is it uniformly translated in the New Testament Greek? p. 375, par. 1

(139) What is the meaning of the Scripture, "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell"? (Matt. 11:23) p. 375, par. 2

(140) Explain the Scripture, "I will build My Church, and the gates of hell shall not prevail against it." (Matt. 16:18. p. 375, par. 4

(141) Quote Luke 10:15 and explain it. p. 376, par. 1

(142) "In hell he lifted up his eyes, being in torments." (Luke 16:23) Explain this Scripture in harmony with the declaration that there is no wisdom, nor knowledge, nor device in *sheol*, in *hades*. Is the nation of Israel dead, but its people alive? p. 376, last par.

(143) What is meant by the Scripture, "Thou wilt not leave my soul in hell"? (Acts 2:27) p. 377, par. 2

(144) Christ's soul was not left in hell. (Acts 2:31) What does this signify? p. 377, par. 3

(145) What did the Apostle mean by "O hell (*hades*), where is thy victory?" (I Cor. 15:55) p. 377, last par.

(146) "I have the keys of hell and of death." Please explain. (Rev. 1:18) p. 378, par. 1

(147) "Hell followed with him." (Rev. 6:8) What does this statement signify? p. 378, par. 5

(148) "Death and hell delivered up the dead which were in them." (Rev. 20:13) Explain this Scripture. p. 379, par. 2

(149) What is meant by the statement that "death and hell were cast into the lake of fire"? (Rev. 20:14) p. 380

(150) What conclusion should we reach in respect to these various Scriptures examined? p. 381

## STUDY XIII

## HOPES FOR LIFE EVERLASTING AND IMMORTALITY SECURED BY THE ATONEMENT

(1) What is meant by the statement that "Our Savior, Jesus Christ, . . . hath abolished death and brought life and immortality to light through the Gospel"? (2 Tim. 1:10) p. 383

(2) Have mankind a longing for a future life? If so, why so? p. 383

(3) Did God encourage man's aspirations for a future life? p. 383, last par.

(4) Is there any direct promise of eternal life in the Old Testament? If so, what and where? And does it contain any statement respecting human immortality either present or prospective? p. 383, last par.

(5) "The Gospel was preached to Abraham"; did it contain any mention of human immortality? Did it contain any basis for suggestion of a future life? p. 384

(6) State what assurances of everlasting life or immortality or both are mentioned in the New Testament and to whom they are applicable. p. 384

(7) State what the New Testament assurances respecting a future life imply—the basis for the hope, the conditions for its attainment and the process by which those blessings may be secured. p. 385

(8) Does the abundance of the Divine provision imply that eternal life is already a possession of humanity or that it will be forced upon Adam and his race? p. 385, last par.

(9) Quote some Scriptures bearing upon this subject and showing that eternal life is a gift from the Almighty and that it must be striven for to be obtained. p. 386

(10) State the difference between the imaginings of worldly philosophers respecting the immortality of the soul, and the distinct statements of God's Word on the subject. p. 387, par. 2, 3—first part

(11) Give some arguments for the proposition that God intends to give life everlasting only to the righteous and to withhold it from others. p. 387, par. 3, last part

(12) State what is the ordinary acceptance of the word

"immortality," and then give the Scriptural limitations of that word. p. 388

(13) In discussing the subject with those who have the usual thought that the words **eternal life** and **immortality** signify the same thing, is it not wise on our part to assent that we believe in immortality, as our friends in general do; that we believe that Divine arrangements have made possible everlasting life for every member of our race? Would it not be wise, then, before leaving the topic to explain that the Scriptures make a distinction between these terms **everlasting life** and **immortality**; and while declaring that all the obedient ones of God's creation shall have **everlasting life**, they also declare that God alone possessed **immortality** originally and that He has given this great blessing of inherent life to His Son and purposes to give this same inherent life to the Bride class and to none others? p. 388

(14) Is there hope of immortality held out in the Scriptures for any human being? p. 388, last par.

(15) Show the reason (philosophy) of your answer. p. 389

(16) What is the correct definition of the word "mortal" and of the word "immortal"? p. 389, par. 3; p. 390, par. 1

(17) Was Adam created mortal or immortal? Show the philosophy of the answer. pp. 390, 391

(18) What is said of immortal souls, dying souls, never-dying souls? p. 392, par. 1

(19) What do we know about the mortality or immortality of angels? p. 392

(20) When was immortality brought to light in the Scriptures and by whom and how? p. 393, par. 2

(21) Did Christ's death secure immortality to men or to the angels or to the saints of this Gospel Age? p. 394, par. 1, 2

(22) Explain the relationship of Christ's death to human Restitution and to the obtaining of immortality on the part of the Church. p. 393, last par.

(23) What did our Lord's Gospel bring to light respecting God's provision for mankind in general? p. 393, last par.

(24) What is God's provision for the "elect" of this Gospel Age? p. 394, par. 1

(25) Is immortality an element of the divine nature? Prove the answer. pp. 393, 389, par. 3

(26) Will the "elect" attain to a station more or less

glorious than that of the holy angels of the highest order, and why? pp. 394, 395

(27) When is the reward of the divine nature conferred upon the Church? At the begetting of the Holy Spirit, or in the First Resurrection? Explain. p. 395, par. 4

(28) If we are all called in the one hope of our calling and all begotten by the same Word of Truth and same Holy Spirit, how does it come that only a "little flock" of these really obtain the divine nature, while the "Great Company" obtain spirit life, but without the immortal feature? p. 396, par. 2, 3

(29) Is the natural begetting and birth the figure or illustration of the spiritual begetting and birth? And would not the fact that some are born males and some born females fully correspond to the fact that in the spiritual birth some will be of the "Little Flock" and some of the "Great Company"? And if it is a fact that no appreciable difference is discernible between the male and the female foetus for a considerable time, does not this correspond to the thought that there is no difference between the experiences of the "Little Flock" and the "Great Company" for a considerable time after justification, consecration and the begetting of the Holy Spirit?

(30) Why is the resurrection of the Church spoken of as the resurrection? p. 396, par. 1

(31) Are the terms of our election too exacting or is the Divine requirement only a "reasonable service"? Show how. Explain John 5:26 and also Ephesians 3:6, and say whether or not these texts give intimation of the gift of immortality extending beyond the elect Church. p. 396, par. 2, 3

(32) Is there more than one word translated immortality in the Bible? What other? p. 396, last par.

(33) Give two Greek words rendered immortality and state the particulars of their meaning. p. 397

(34) Quote all the texts of Scripture in which the word *athanasia* (immortality) occurs.

(35) Quote the texts in which *aptharsia* and *apthartos* occur. And examine and explain each of these sixteen texts, in harmony with the foregoing. pp. 397, 398

(36) What are the claims of evolutionists respecting mankind's hope for everlasting life? Explain the falsity of their premises and deductions. p. 398

(37) What does the Christian see in the Bible contrary

to these evolution propositions? p. 398

(38) Taking the Bible as the oldest authority and crediting it with no higher authority than other histories, what are the evidences that Father Adam and Mother Eve were close relatives to the ape family? Elaborate this. p. 399

(39) What can be said of the shallow reasoning of some who pose as scientists and who claim that matter is indestructible and that this proves that humanity is indestructible? Does not such a claim imply a desire for eternal life and also a desire to get away from the Divine provision as expressed in the sentence of death and in the promise that through Christ there shall in due time be a resurrection of the dead? p. 399, last par.

(40) Explain the Divine Program from the Bible standpoint and show the reasonableness thereof. pp. 400-402

(41) If the word "curse," as used in connection with the condemnation of our race, signifies the blight of sin and death, what does the promised removal of the "curse" imply? p. 403, par. 1

(42) What advantages accrue through the Divine arrangement of permitting sin, redeeming from sin, and, in due time, restoring obedient sinners to Divine favor and everlasting life? p. 403, par. 1

(43) Why has the dying of the race been a gradual one, rather than a sudden execution of the sentence, "Dying, thou shalt die"? p. 403, par. 2

(44) Quote three strong texts of Scripture in support of the thought that death, not eternal torment is God's penalty for sin, and answer the queries of those who claim that resurrection would require of the Almighty more power than He is able to exercise. p. 404

## STUDY XIV

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### THE NECESSITY FOR THE ATONEMENT—THE CURSE

(1) What is implied in the statement of Revelation 22:3, "And there shall be no more curse"? p. 405

(2) Is it generally admitted that there is a curse or blight upon mankind and upon his earthly inheritance or home

such as the Creator did not impose upon the holy angels? Is it more reasonable to suppose that this accursed condition resulted from an imperfection of the Creator's work or that it is a penalty for man's disobedience? Which theory is sustained by the Scriptures? Quote the Scriptures.

(3) Does any theory fit better to the facts as we know them than the presentation given us in the Bible on the subject of the curse, the cause of its infliction and the period of its continuance and the time and cause of its removal? p. 405

(4) What is the ordinary theory respecting the curse and wherein is it wrong and contrary to the Bible teaching?

(5) Does the Scriptural account imply such a moral responsibility as should belong to a perfect man made in the image of his Creator or does it imply a low degree of moral perception akin to that of the brute? Give the philosophy of this subject. pp. 406, 407

(6) Does not the fact that Adam was placed on trial before the great Judge of the Universe imply that he was perfect and therefore fit for trial and responsible for his curse as a penalty for his sin? p. 407, last par.

(7) Does God's proposal of the judgment of the Church during this Gospel Age necessitate an Advocate for each accepted son of God? And does the judgment of the world during the Millennial Age under a Mediator imply that they will be dealt with as a whole and not be introduced to the Father as sons until the end of the Millennium, when the Mediatorial office shall cease?

(8) Does not the fact that the Church now needs an Advocate and that a Mediator is being provided for the world's judgment day corroborate the thought that there is a curse or Divine condemnation upon every member of the human family through sin? p. 408, par. 1

(9) Does this curse affect mankind physically only? Does it also affect his mentality and his morality? Give an explanation. Cite Scriptures. p. 408, last par.; p. 409

(10) In what Scripture is the curse upon our race spoken of as the wrath of God? p. 409, par. 1

(11) How long has this wrath been upon the race and how much longer will it continue? If it will come to an end, what will be the process? p. 410, par. 1

(12) Is there also a special day of wrath mentioned in the Bible? In what sense is it particularly different from the remainder of the 6,000 years of Divine wrath and why? p. 410, par. 1

(13) What distinction do the Scriptures draw between the Church and the world as respects this subject of wrath? Are Christians still "children of wrath"? Or did the wrath of God pass from them? If so, on what conditions? p. 410, par. 2

(14) Do Christians experience trouble in the same degree as the world or have they offsetting circumstances and conditions which ameliorate their sorrows and distress and dis-ease? What is the process by which they get into this eased condition and free from the Divine "curse" or "wrath"? Quote and explain six Scriptures. p. 411, par. 1

(15) What is God's verdict or curse against sin? If it is a death sentence, why does He delay the execution of it? p. 411, last par. 1

(16) What were the circumstances which brought on the curse and were there any ameliorating circumstances? p. 412, par. 1

(17) Admitting that the penalty that God is executing against mankind is a just one, would it have been possible for Him to deal with sin otherwise than as He did? p. 412, last par.

(18) Explain how God could have dealt with sin and sinners differently and state whether or not the Plan He is pursuing has special advantages over any other one. p. 413

(19) Admitting that a more moderate course could have been pursued by the Almighty in dealing with sin, but that the Plan adopted was the wisest, shall we suppose that disadvantage shall be permitted to come to mankind in any sense or degree? p. 414, par. 1

(20) Has God limited the operation of His grace to this Gospel Age or is there to be a further development during the Millennium? p. 414, par. 2

(21) Of the Millennial conditions we read that "Every knee must bow and every tongue confess to the glory of God." Shall we understand this to mean that their obedience will be entirely compulsory? Or shall we understand that, while compulsory lessons will prevail for a time, nevertheless eventually the test will be along the line of the heart, the human will—either for life everlasting or death eternal? Quote a Scripture relating to the Millennial Age which so teaches. p. 415, par. 1

(22) Viewed as a whole, how does the Divine Plan appeal to us? As kind or unkind, just or unjust, loving or loveless? p. 415, par. 2; p. 416

(23) In what sense did the nation of Israel have a Sec-



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

### "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 lutoo? Explain its significance and use. pp. 431, 432

(14) Explain the word lutoosis, 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

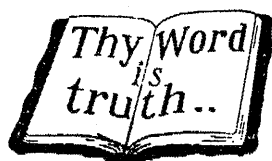
(7) Will the opening of the blind eyes and unstopping of the deaf ears during the Millennium permit these servants of reconciliation to do a more effective work—to a larger number—to all the families of the earth? p. 490

THE END

# BEREAN QUESTIONS

## The New Creation

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**"Study to show thyself approved unto God,  
a workman that needeth not to be ashamed,  
rightly dividing the Word of truth."**

**—II Timothy 2:15**

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# BEREAN QUESTIONS ON SCRIPTURE STUDIES

## SERIES VI

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### STUDY I

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#### 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

## The New Creation

(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

## The New Creation

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

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### 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

(13) Trace the philosophy of the Divine arrangement for the selection of the New Creation. p. 64

(14) What was the Divine, pre-arranged privilege and test imposed upon the "Only Begotten"? p. 65, par. 1

(15) What was the exceeding great reward, "the joy that was set before" our Redeemer? p. 65, par. 2

(16) Why are the "brethren" of Christ selected from among the human creation, rather than from others? p. 66, par. 1

(17) What fact in the New Testament writings has caused many to infer, contrary to the Scriptures in general, that God's purposes are the same with respect to all mankind? p. 67, par. 1

(18) What are the "two salvations," and what confusion of thought results from failure to recognize the difference between these? p. 67, par. 2

(19) Aside from making their own calling and election sure, what two-fold work have the prospective New Creation to do in connection with the human family? p. 68, par. 1

(20) Explain why no other class of beings could be found so well adapted to ruling and blessing the world. p. 69, par. 1

(21) Is the work of uplifting, ruling, blessing, and judging mankind the entire mission of the New Creation? p. 69, par. 2

(22) Although the Scriptures do not explicitly declare the future activities of the New Creation, what may we reasonably infer or anticipate regarding them? p. 70, par. 1, 2

(23) What constitutes these New Creatures "priests"? p. 71, par. 1, first part

(24) What represents the new nature of these priests, and how is the victory of the New Creature attained? p. 71, par. 1

(25) Explain in detail how the Aaronic priesthood of Israel typified the present condition of the New Creation, and Melchizedek, their future priesthood. p. 72, top of page, par. 1

(26) Mention the apparent reason why the intimate relationship between the Only Begotten and the elect Church is so frequently referred to under various figures, and explain the significance of the "top-stone," as a figure. p. 72, par. 2

(27) Explain the "temple" figure. p. 73, par. 1

(28) Explain the beautiful illustration of the "human body with its various members." p. 73, par. 2

(29) Give numerous other figures showing this relationship of Christ and the Church.

(30) What is perhaps the most perfect and complete figure of our Master's interest in and love for His brethren? Explain in detail. p. 74, par. 1

(31) When the Lord comes in the close of this age, who only will be accepted as his Bride? p. 75, par. 1

(32) Quote several comforting and encouraging Scriptures which declare the Divine supervision over even the humblest member of the New Creation. p. 75, par. 2

(33) Explain in detail the illustration of natural birth in its relation to the spiritual birth of the New Creation. p. 76, par. 1

(34) Show briefly how the Scriptures clearly distinguish between the New Creatures and the human family in general, especially with respect to (1) the Atonement Sacrifice, and (2) to the trials and difficulties of life. p. 77, par. 1

(35) What will be the test of membership in the New Creation? p. 78, par. 1

(36) In order to abide in Christ, what more than the mere making of a consecration is necessary? Explain fully. p. 78, par. 2

(37) Why are the five senses of humanity in general not sufficient for the New Creation in matters of judgment? p. 79, par. 1

(38) Explain the so-called "sixth sense," or complete set of additional spiritual senses, granted these New Creatures. p. 80, par. 1

(39) By what name should the New Creation be known? p. 80, par. 2

(40) What manner of spirit has prompted Christians to take sectarian names in the past, and when did it first manifest itself? p. 81, par. 1

(41) To whom especially belong the chief praise and honor for the blessings that have come to us through the Apostles and other servants of the Lord? p. 82, top

(42) What should be our attitude toward the present division into various denominations? pp. 82, 83

(43) In conclusion, what names should we avoid, and why? p. 83, par. 2, first part

(44) What names should we recognize and answer to, as consecrated Christians? p. 83, par. 2, last part

### STUDY III

#### THE CALL OF THE NEW CREATION

(1) Was the opportunity to become members of the New Creation offered to mankind in general? p. 85

(2) Was the "calling" of the natural Israelites a "high" or "heavenly calling"? If not, to what were they called? p. 85

(3) Where are the terms of the High Calling set forth? p. 86, top

(4) Why could the Ancient Worthies have no part or lot in this New Creation? p. 86, par. 1

(5) Give another reason why this High Calling could not begin before the death of our Lord Jesus. p. 86, par. 2, first part

(6) What was the standing of the Apostles before the death and resurrection of Christ? p. 87, top

(7) Explain the difference between calling men to repentance and inviting them to the High Calling. p. 87, top

(8) Do the introductions to the various Epistles emphasize the exclusiveness of the Heavenly Call? p. 87

(9) Upon what conditions shall we be made joint-heirs with Christ? p. 87, par. 2

(10) Why are not many great, wise, or learned called? p. 88

(11) Why are the conditions of acceptance more attractive to the more fallen members of the human family? p. 89, par. 1

(12) Upon what two graces of character is God especially placing a premium in connection with the New Creation? p. 90, par. 1

(13) To what high standard of character are the New Creatures called? p. 90, par. 2

(14) Is the Lord dealing with the imperfect flesh or with the new minds of these New Creatures? p. 91, top

(15) What should we expect the new mind to accomplish in controlling our mortal bodies? p. 91, par. 2

(16) What are some of the specifications and limitations as respects character in the New Creation? p. 91, par. 2

(17) Explain the difference between the "law of liberty" of the New Creation and the bondage of Israel to specific laws. p. 92, par. 1

(18) Is it an easy path that leads the New Creation to "glory, honor, and immortality"? p. 92, par. 2

(19) Are there several different calls during the Gospel age? Quote Scripture to prove position taken. p. 92, par. 3

(20) Will there be a call to the World in the next age? p. 93, top

(21) Are those who will be of the Great Company referred to in Rev. 7:9-14? p. 93, par. 1

(22) Will these be members of the New Creation? If not, why? p. 93, par. 1

(23) Is this special call of the New Creation limited in time? and when did it begin? p. 94, par. 1

(24) When will this "acceptable time" come to an end? p. 94, par. 2, first part

(25) Would it be consistent with the Heavenly Father's character of Justice and Love to extend a single invitation which could not be made good, if accepted? p. 94, par. 2

(26) At what time did the general call cease? p. 35, par. 1

(27) Did the ceasing of the "call" signify the end of all opportunity for admittance into joint-heirship with Christ? p. 95, par. 1

(28) What evidences may be considered as good proof of having been accepted of the Lord as prospective heirs with Jesus Christ by those who have consecrated since 1881? p. 96

(29) How does God call the New Creation? In what sense is Christ our Wisdom? What is the value of Wisdom in general? p. 96, par. 1

(30) Is our natural Wisdom sufficient for us as New Creatures? p. 97, par. 1

(31) What conditions are essential in order to have a hearing ear for the "Wisdom from above"? p. 97, par. 2

(32) What important facts must be grasped, and how is Christ made our Wisdom before we can be justified? p. 98. 2nd to 18th lines.

(33) Does Christ cease to be our Wisdom at the time of our Justification? p. 98, 18th line to end of par.

(34) Explain the orderly operation of this "Wisdom from above." p. 98, par. 1

(35) How is gentleness manifested in this Heavenly Wisdom? p. 99, par. 1

(36) Explain the relationship of mercy and good fruits to "Wisdom from above." p. 99, par. 2

(37) How is heavenly Wisdom "without partiality"? p. 100, par. 1

(38) Why is this Wisdom "without hypocrisy"? p. 100, par. 2

(39) How has God given us this Heavenly Wisdom through his Son and the Members of his Body? p. 100, par. 3

(40) If Christ is our "Justification," what are the primary thoughts contained in the word Justification? Give an illustration. p. 101, top

(41) Apply this illustration to mankind. p. 101

(42) Since we as a race are all imperfect, and none can meet the requirement for himself or "his brother," explain how God has purposed to accept and deal with these unjust, imperfect beings in general. p. 102

(43) Explain the "Justification by faith" provided for the

New Creation. p. 102, par. 1. See also W. T. 1910, pp. 85-88

(44) How long does this reckoned or faith-Justification hold good? p. 103, par. 1. W. T. 1910, p. 87, 1st col.

(45) Is Christ the cause or ground of our Justification? If so, explain in detail the prevalent confusion respecting the ground or basis of our Justification, giving Scriptural quotations. p. 104, par. 1

(46) How may we harmonize these apparently conflicting statements? p. 105, par. 1

(47) Explain how we are "Justified by God's grace." p. 105, par. 2

(48) How are we Justified by Christ's blood? p. 105, par. 3

(49) Why was the resurrection of Jesus Christ necessary to our Justification? p. 106, par. 1

(50) How is the Church justified by faith? p. 106, par. 2. W. T. 1910, pp. 86, 87

(51) Explain the difference between the faith necessary to vitalized Justification of the Church, and that which will be required of the world for actual Justification, in the Millennial age. p. 106, par. 3

(52) What is the difference between our relationship to God through reckoned Justification and that of the world in the next age through actual Justification? p. 107, par. 1. W. T. 1910, p. 92, 2nd col.

(53) What is the object in granting this reckoned Justification to the Church in the present time? p. 108, par. 1

(54) What do works have to do with our Justification, and are we judged according to our works? p. 108, par. 2

(55) Give an illustration of the general operation of Justification by grace, by the blood, and through our faith, and the relation of works to the same. p. 109, par. 1

(56) What kind of faith justified the Ancient Worthies? p. 110

(57) Explain the difference between the justification of the Ancient Worthies and the justification during the Gospel age. p. 111, par. 1

(58) What is the significance of justification to life (Rom. 5:18) and how does it affect the New Creation? p. 111, par. 2

(59) What relation do the Ancient Worthies bear toward this justification to life? p. 111, par. 3. W. T. '10-132

(60) Explain the principle underlying God's acceptance of our imperfect works. p. 112, par. 1

(61) Explain the difference between the test of faith and the test of works, showing to what ages they respectively apply. p. 113, par. 1

(62) Before whom is it necessary for the sinner to be justified? Explain why it is thus. p. 114, par. 1



(63) Explain the different position of the Mediator with respect to sin and sinners. p. 114, par. 2

(64) If all of our Redeemer's merit was involved in imputing to believers what their sacrifices lacked to make them holy and acceptable, what can He do for the world? And will He similarly impute His merit to the world? Or will He actually surrender it forever on the world's account? Will the Millennial Kingdom or Mediatorial Kingdom or Emergency Kingdom for man's uplift be the result of the imputation of Christ's merit or on account of the actual satisfaction of justice? p. 115, par. 1

(65) Briefly explain the relation of the New Creation to the Abrahamic Covenant. p. 115, par. 2

(66) What is evidently the sole object of the Gospel age? p. 116, par. 1

(67) What blessing is enjoyed by those who are simply "justified by faith," and refuse to consecrate? p. 116, par. 2

(68) Explain how this class receive the grace of God in vain. p. 117, par. 1

(69) What is evidently the condition of the whole nominal "Christian World" in this respect? p. 117, par. 2, 3

(70) Explain why the merely justified are unable to appreciate "the deep things of God." p. 118, par. 1

(71) Would it be reasonable to expect that these should receive special favor in the Millennial age? p. 118, par. 2

(72) What three classes alone seem to be profited beyond the present life through this justification by faith? p. 119, par. 1

(73) To whom will the Kingdom arrangements appeal most strongly at first? p. 119, par. 2

(74) How is Christ made unto us Sanctification, and can any man sanctify himself aside from the merit of Christ? If not, explain why. p. 119, par. 3

(75) Why is it necessary to "abide in Christ," and what is the significance of the text, "Our God is a consuming fire." in this connection? pp. 120, 121

(76) What does sanctification signify, and upon what class alone is it enjoined? p. 121, par. 1

(77) Explain God's order with respect to sanctification. p. 122, top

(78) Will sanctification be required of the world in the Millennial age? p. 122, par. 1

(79) While sanctification is a general principle for all God's creatures, to what class do the Scriptures especially apply this admonition? p. 123, par. 1, 2

(80) Explain the difference between the consecration of

the Levites and that of the Priests, in the type, and give the antitypical application. p. 124, par. 1, 2

(81) Explain how a perfect compliance with the terms of our justification must lead us in the end to sanctification. p. 124, par. 3; p. 125, par. 1

(82) What is the position of those believers who refuse the call to sacrifice? p. 125, par. 2

(83) Describe the two classes of antitypical Levites. p. 126, par. 1, 2, 3

(84) What is the test that will confirm the Great Company as worthy of the Levites' portion under the Kingdom? p. 127, par. 1, 2

(85) Who were Levi's three sons, and what were their positions with respect to the Tabernacle in the Wilderness? p. 128, par. 1

(86) What four classes of justified humanity did these represent? p. 128, par. 2

(87) State the respective order and rank of these antitypical Levites in the Kingdom. p. 129, par. 1

(88) Explain why the refusal of any to go on to consecration could not justly merit punishment. p. 129, par. 2

(89) Explain the antitypical significance of the Levites having no inheritance in the land of Canaan. p. 130, par. 2 W. T. '10-245

(90) How did the types illustrate the fact that only the fully consecrated, spirit-begotten believers are counted members of the Great High Priest? p. 131, par. 1

(91) What did the anointing of the High Priest typify? p. 131, par. 2

(92) What did the holy anointing oil represent? p. 132, par. 1

(93) Why are the marks of sanctification in the New Creation not admired or approved by the world? p. 132, par. 2

(94) While sanctification has its two parts, God's and man's, what additional element is essential? p. 133, par. 1

(95) Explain the operation of the Word, or "wisdom of God" through Christ, toward us as New Creatures, and our attitude toward it. p. 133, par. 2

(96) What is the blessed result of full consecration experienced by these New Creatures who appropriate the exceeding great and precious promises of God? p. 134, par. 1

(97) Explain how the experiences of the fully consecrated vary according to temperament. p. 134, par. 2

(98) If consecration does not signify human perfection, how can God accept our sacrifices? (p. 136, par. 1) How does Christ impute to us His merit? p. 109

(99) What is our first and continual duty with respect to our imperfections in the flesh? p. 136, par. 2

(100) What effect will **true** sanctification have upon our lives? p. 137, par. 1

(101) What should be the mainspring of all our energies? p. 137, par. 1, last part

(102) Our Lord prayed, "Sanctify them through Thy Truth." What kind of Truth can produce the sanctification acceptable unto God? pp. 137, 138

(103) What most excellent admonition along this line is given us by the Apostle Paul? p. 139

(104) How much emotion should be expected in Sanctification? Is there Scriptural reason for expecting unusual outward manifestations or emotions as a **proof** of our acceptance with the Lord? p. 140

(105) Contrast the experiences of those consecrated persons who have been born of Christian parents with those of others not so favored. p. 141, par. 1 and p. 142, par. 1

(106) What is evidently the Lord's intention in leaving so many things comparatively obscure to our human judgment? p. 142, par. 2

(107) What is signified by "the opening of the eyes of our understanding," and how is this typified in the Tabernacle pictures? p. 143, par. 1

(108) Since our feelings depend so largely upon our temperaments, how may we experience the perpetual blessing of the joys of faith? p. 143, par. 2

(109) What is the cause of "earth-born" clouds, which sometimes come between the consecrated and their Lord? p. 144, par. 1, 2

(110) To what **kind** of diseases does the Psalmist refer saying, "Who healeth all thy diseases"? Psa. 103:2-5? And how are they healed? p. 145, par. 1

(111) What mistake is frequently made by many New Creatures with respect to soul-sickness or disease? p. 145, par. 2

(112) What course should properly be pursued in these cases? p. 146, par. 1; p. 147, par. 1

(113) What three difficulties may be experienced by some New Creatures in coming to the Throne of Grace? p. 147, par. 2

(114) What are the proper remedies for these difficulties? p. 148, par. 1

(115) Mention another class of consecrated but spiritually diseased, and the prescribed remedy for this condition of things. p. 148, par. 2; p. 149

(116) What should be the attitude of the other New Creatures toward those who "Walk disorderly"? p. 150, par. 1

(117) How should the Lord's consecrated ones who are in a lean and starved condition be dealt with? p. 150, par. 2

(118) Is consecration implied in acceptable justification? p. 151, par. 1

(119) Is it possible under present conditions to go far along the path of justification without reaching the gateway of self-denial—full consecration unto death? p. 152, par. 1, 2

(120) What is the character of some of the by-paths outside this gateway of full consecration? p. 153, par. 1

(121) In what way only can the fullness of joy and peace which come with the acceptance of Christ as our Redeemer be retained? p. 153, par. 2

(122) Are those who refuse to consecrate immediately cut off from Divine favor? p. 153, par. 3

(123) To whom only do the exceeding great and precious promises of God belong? p. 154, par. 1

(124) May those who fail to consecrate properly continue to enjoy the privileges of prayer? p. 154, par. 2

(125) What course should be pursued by any of these who desire further favor from the Lord? p. 155, par. 1, 2

(126) What should be done by any who are "feeling after God," yet not fully ready for a complete surrender to the will of God? p. 155, par. 3

(127) In view of the fact that the "high calling" ended in 1881, what difference should this make with respect to the consecration? p. 156, par. 1, 2

(128) Mention one erroneous view of sanctification held by the "Holiness People." p. 157, par. 1, 2

(129) Explain the error of holding that the entire object of sanctification is the avoidance of sin. p. 158, par. 1

(130) What is the thought contained in the word **redemption**? p. 158, par. 2

(131) How was this redemption obtained and how does it apply to the New Creation? p. 159, par. 1

(132) Explain the use of the word **Apolutrosis** in Luke 21:28 and Ephesians 4:30. p. 159, par. 2, first part

(133) Explain Ephesians 1:7 and harmonize these two uses of the word redemption. p. 159, par. 2, last part

(134) Explain Romans 3:24 and 8:20-23. p. 160, par. 1

(135) How does believing on the Lord Jesus Christ give us "everlasting life"? p. 160, par. 2; p. 161, par. 1

(136) In what manner are our Lord's sufferings, death and resurrection, identified with our redemption (deliverance), present and future? p. 161, par. 2, 3

## The New Creation

### STUDY IV

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#### THE NEW CREATION PREDESTINATED

- (1) Explain the doctrine of Election as generally and erroneously set forth. p. 163
- (2) Briefly state the correct and Scripturally supported view. p. 164, par. 2
- (3) Have the non-elect suffered any injury by God's election of the New Creation? Give illustration. p. 164, par. 2
- (4) Distinguish between the "elect" and the "very elect." p. 165, par. 1
- (5) To what unfaithful class does the Scripture, 1 John 5:16, apply? p. 165, par. 2
- (6) How do the Apostles Peter and Jude describe this class? p. 166, par. 1
- (7) Why is it impossible to renew unto repentance the class mentioned in Heb. 6:4-9? p. 166, par. 2
- (8) While there is wilfulness on the part of both these classes, how do those referred to in Heb. 10:26, 27, 31, differ from these just mentioned? p. 167, par. 1; p. 168
- (9) What class is referred to as the Great Company, and why do they fail to be of the "very elect"? p. 168, par. 2
- (10) Explain the parable of the Vine in connection with the New Creation. p. 169, par. 1
- (11) Is it sufficient that we attain a place among the true branches of the Vine? If not, what more is necessary? p. 169, par. 2
- (12) Mention other elections in the past, brought to our attention through the Scriptures, and name the chief difference between these and the election of the New Creation. p. 170
- (13) Did any of these elections in any sense apply to the everlasting future of any individuals? p. 171, par. 1
- (14) Explain the types of Jacob and Esau with respect to election. p. 171, par. 2
- (15) What is the proper thought in the statement, "Jacob have I loved, and Esau have I hated"? (Rom. 9:13) p. 172, par. 1
- (16) Cite a notable instance of God's exercise of authority in the affairs of mankind in general. p. 173, par. 1
- (17) Give scientific and Scriptural illustrations of different methods of carrying out a death penalty. p. 173, par. 2; p. 174, par. 1
- (18) In his election or selection of individuals and nations in the past ages, did God coerce their wills? p. 174, par. 2

(19) Explain Jehovah's statement regarding Pharaoh, "For this very purpose have I raised thee up." p. 175, par. 1

(20) How did God "harden Pharaoh's heart"? p. 175, par. 2

(21) Quote several Scriptures which declare God's election of the nation of Israel. p. 176, par. 1

(22) Briefly outline how the election passed from natural to spiritual Israel, as described by the Apostle in Romans, 9-11. p. 177, par. 1

(23) Name the features of the original election which still remain with natural Israel. p. 178, par. 1

(24) Explain the significance of God's grace or favor in its relation to the elect New Creation. p. 178, par. 2

(25) Does 1 Peter 1:2, or any other Scripture, teach a Divine foreknowledge respecting the individuals composing the elect Church? p. 179, par. 1

(26) Apply illustration of the "King's Own" to the New Creation. p. 179, par. 2

(27) To what were these foreknown ones (Rom. 8:29) predestinated? To escape eternal torment? p. 180, par. 1, 2

(28) What is God's purpose in calling the New Creation, and what qualifications does He require? p. 181

(29) Explain why Romans 8:28-30 is so generally misunderstood and give the proper interpretation of this passage. p. 182, par. 1, 2

(30) Paraphrase the Apostle's argument in Romans 8:31, 32. p. 183

(31) What is the argument in Romans 8:33, 34? p. 184, par. 1

(32) Is it possible for anything, or any other creature, to separate us from the love of God and our Redeemer? p. 184, par. 2

(33) Who alone can separate us from that love?

(34) In the "making of our calling and election sure" what three important steps belong to God? p. 185, par. 1

(35) What important steps must be taken by the elect? p. 185, par. 2

(36) How may we analyze the essential heart-likeness to God's dear Son? p. 186, par. 1

(37) Show how the fruits of the Spirit, mentioned in Gal. 5:22, 23, are but different manifestations of Love. p. 186, par. 2

(38) What was our attitude in starting upon the race-course for the Prize of the High Calling? p. 186, par. 3; p. 187, par. 1, first part

(39) How does our experience in the race differ from our Lord's? p. 187, par. 1, last part

(40) If we divide the race-course into four quarters, what

would be our attitude toward the Mark (love) in the first quarter? p. 187, par. 2

(41) What is our attitude when nearing the second quarter? p. 187, par. 3

(42) How do we designate the third quarter? p. 188, par. 1

(43) What is the fourth or final quarter mark of our race? p. 189, par. 1

(44) What is the climax of perfect love, and when should we expect to reach it? p. 190, par. 1, first part

(45) When will our experiences begin to correspond with our Lord's? p. 190, par. 1, last part

(46) What will be the nature of the temptations or testings after we have reached the Mark? p. 190, par. 2

(47) Name some of the evidences that we are the children of God. p. 191, par. 1

(48) How should we recognize each other as members of the New Creation? p. 191, par. 2

(49) What warnings and encouragements are found in Matt. 24:24? p. 191, par. 3; p. 192

(50) Cite a good illustration of the necessity for effort and overcoming in the character-building required of the New Creation. p. 192, par. 2

## STUDY V

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### THE ORGANIZATION OF THE NEW CREATION

(1) When will the organization of the New Creation be complete, and how is it illustrated in the Scriptures? p. 195

(2) In view of the foregoing, what shall we say about a temporary organization of the New Creation? p. 196, par. 1, first part

(3) What is the character of the Divine arrangement with respect to this preparatory work, and why is the granting of liberty the best plan? p. 196, par. 1, last part, and par. 2, first part

(4) Why has the simplicity of the organization of the Church by the Lord and the Apostles been regarded by many good persons as unsatisfactory and inadequate? p. 197, top

(5) Taking Natural Israel as a type, should we expect to find a nominal as well as a real New Creation? p. 197, par. 1, first sentence

(6) What judgment is permitted the New Creation as

to the "wheat" and "tares," and has any "branch" in "the True Vine" the right to criticise, rebuke or otherwise prune any other "branch"? p. 197, par. 1; p. 198

(7) How differently are such matters dealt with in human organizations? p. 198, par. 1

(8) Explain what is signified by the "Mystery of God." p. 199, par. 1, first part

(9) Describe its counterfeit, the "Mystery of Iniquity." p. 199, par. 1, last part; p. 200, par. 1

(10) What course toward these "tares," or imitation New Creatures, has the Lord pursued and instructed His people to follow? p. 200, par. 2

(11) When did the Mystery of Iniquity begin to work, and why did it not make much headway in the Early Church? p. 201, par. 1

(12) What spirit led gradually to the organization of the great Anti-christ? p. 201, par. 2

(13) How has our great Adversary thwarted every fresh effort to reach the Truth since the Reformation period? p. 202, par. 1

(14) Cite certain facts which prove conclusively that the Scriptures have been preserved in comparative purity, and that the systems claiming to have been organized by the Lord and his Apostles are totally different from the Church which they did organize. p. 202, par. 2, to p. 204, par. 2

(15) Why has God permitted the world of mankind in general to exercise their mental and moral qualities according to their own inclinations? p. 204, par. 3

(16) How has the Lord been dealing with "Christendom"? and how and when will he bring order out of confusion? p. 205, par. 1

(17) What special feature of the Divine Plan characterizes "the ends of the Ages"? (1 Cor. 10:11) p. 205, par. 2

(18) As originally instituted, who was the Head of the true Church? p. 206, par. 1, first part

(19) What is meant by the "True Vine" and the "Vine of the Earth," and what are their respective fruits? p. 207, top

(20) Did the Lord and the Apostles recognize any division in the Church, or were the various names applied to the Church as a whole, and even to the smallest gatherings, intended as proper names? p. 207, par. 1

(21) What Spirit led to the use of various unscriptural names during the Dark Ages? p. 207, par. 2

(22) How many Apostles were chosen, and what were their names? p. 208, par. 1



(23) Who was chosen by the Lord to succeed Judas, and what are the Scriptural proofs? 208, par. 2

(24) What Scriptural evidence have we against "Apostolic Succession"? p. 209, par. 1

(25) Why has the Church no reasonable need for more Apostles? p. 209, par. 2

(26) How were the twelve Apostles selected by our Lord? p. 210, par. 1

(27) What were doubtless some characteristics of the Apostles, and why were they chosen so early in our Lord's ministry? p. 210, par. 2

(28) Is there any suggestion in Scripture that the Apostles were to be lords over the Church, or especially different in any respect from the other members of the Body? p. 211, par. 1

(29) What was the character of their commission? p. 212, par. 1

(30) What was the difference between the position of the Apostles previous to Pentecost, and their special powers of the Holy Spirit subsequent to that time? p. 212, par. 2

(31) Did these "gifts" take the place of the "fruits" of the Spirit? p. 213, top

(32) What was the purpose of the Lord's selection and instruction of the Apostles? p. 213, par. 1

(33) Were the Apostles strong characters naturally? and what special privileges more than compensated for their lack of worldly wisdom and education? p. 213, par. 2; p. 214, par. 1, 2

(34) Why did the Lord specially reveal himself to the Apostles after his resurrection? p. 214, par. 3

(35) Why was it necessary for the Apostle Paul to see the risen Lord, "as one born out of due time"? p. 215, par. 1, first half

(36) For what reason may we suppose the Apostle Paul was granted such peculiar experiences, visions, etc.? p. 215, par. 1, 2, 3

(37) Quote St. Paul's own testimony as to his Apostleship. p. 216, top

(38) Was it the Lord's intention that the Apostles confine their efforts to the Jewish nation? p. 216, par. 1

(39) Were the characters of the Apostles such as to inspire confidence in their testimonies? p. 217, par. 1, first part

(40) In addition, what further Scriptural evidence should increase our confidence in their writings? p. 217, par. 1, last part

(41) What was the three-fold character of the Apostolic inspiration as promised by the Lord in John 14:26; 16:13? p. 217, par. 2

(42) What internal evidence in the Apostolic writings would contradict the thought of verbal inspiration? and how may we harmonize the different statements of the writers? p. 218, par. 1

(43) How has the Lord's promise to guide the Church "into all truth" been fulfilled? p. 219, par. 1

(44) What was the distinction between the Apostolic guidance and the experience of the prophets of olden times? p. 219, par. 2

(45) How do we understand the Apostolic commission with respect to "binding and loosing"? (Matt. 18:18) p. 220, par. 1

(46) How shall we interpret Matt. 16:15-18, "Upon this Rock will I build my Church"? p. 220, par. 2

(47) Explain how Peter used "the keys of the Kingdom of Heaven." p. 221

(48) What Scriptural evidence is there that the Apostles were to be not only teachers, but also prophets or seers? pp. 222, 223

(49) While assured of the Apostle's inspiration and their guidance by the Holy Spirit, how can we explain Peter's denial of our Lord? p. 223, par. 4, 5

(50) Did the Apostolic office bring with it perfection of every thought and action? p. 224, top, and par. 1

(51) Did Peter's "dissembling" on one occasion affect his usefulness as an Apostle? p. 224, par. 2

(52) What reply shall we make to the objection that the Apostles expected the Lord's second advent during their lifetime, and were therefore untrustworthy in their teachings? p. 225, par. 1, 2

(53) What shall we say to the objection that Paul's teaching and practice with respect to circumcision did not agree? p. 226, par. 1, 2

(54) How explain the Apostle Paul's course recorded in Acts 21:20-26? pp. 227-229

(55) Were the Apostles ordained to be lords or rulers, or in any manner the vicars or substitutes of Christ in their relation to the other members of the Body? p. 229, par. 3, 4

(56) Were the Apostles ever regarded as lords by the early Church, or did they assume such dignity? p. 230, par. 1

(57) Were the actions and experiences of the Apostles such as would be expected of lords? p. 230, par. 2

(58) Did the Apostles counsel or encourage any other members of the Church to such aspirations? p. 231, par. 1, 2

(59) What were the respective attitudes of the Apostles and the other members of the Church toward each other? p. 232, par. 1

(60) Why were the disciples at Berea especially commended by the Apostle Paul? p. 232, par. 2

(61) Was this method of proving the Gospel also approved by our Lord? p. 233, par. 1, first part

(62) What is the proof of Divine inspiration in the teaching of the Lord and the Apostles, the Law and the Prophets? p. 233, par. 1, last part, and par. 2

(63) What is the general thought of Christendom with respect to the organization of the Church, and what is the character of the Divine arrangement in contrast with this? p. 234, par. 1

(64) In showing forth the Divine arrangement, should we consider ecclesiastical history? p. 234, par. 2, first sentence

(65) In examining the Bible account of the Church's organization, how shall we regard the Old Testament with its types? p. 234, par. 2, and p. 235

(66) In looking to the New Testament for directions respecting the organization and rules of the Church in her trial state, what must we keep constantly in mind? p. 235, par. 1

(67) What Scriptural illustration (1 Cor. 12) beautifully illustrates this entire subject? p. 236, par. 1

(68) What conclusion do we draw from this illustration as to the necessity for stringent rules in the Lord's organization of the Church? p. 236, par. 2

(69) Who is the Superintendent of affairs in the Church? p. 237, par. 1, 2

(70) Should those who fill the more responsible positions in the Body be able to produce evidence of their Divine appointment? p. 237, par. 3

(71) Do we find the same variety of members in the Church now as were necessary in the early Church? p. 238, par. 1, first part

(72) When and how did the "gifts" of the Spirit cease? p. 238, par. 1, last part

(73) What did the Apostle mean when he said, "Covet earnestly the best gifts, and yet show I unto you a more excellent way"? (1 Cor. 12:31) p. 238, par. 2

(74) Where do we find another Scriptural lesson concerning the oneness of the Church as one Body of many members, and the object of special service on the part of some members? p. 239, par. 1

(75) Is this illustration of the Apostle that of a fully developed human body? p. 239, par. 2

(76) While unity of faith is desirable, upon what is the Scriptural idea of unity based? p. 240, par. 1, first half

(77) What are the **two essentials** upon which unity must be demanded? p. 240, par. 1, last half

(78) Should we expect and look for a continuance of the Lord's gifts to the Church in respect to prophets, pastors, teachers? p. 241, par. 1

(79) Why should force not be used in an attempt to unify the members of the Church? p. 241, par. 2

(80) What lessons may the antitypical "Royal Priesthood" learn from the typical priesthood? p. 242, par. 1, 2

(81) Should mental or physical deformities in any member, unfitting him for public service, hinder his spiritual development or recognition as possessing full rights at the Lord's table and at the Throne of Heavenly grace? p. 243, par. 1, first half

(82) Who are to be regarded as "Elders" in the Church? p. 243, par. 1, last half, and par. 2

(83) What is the meaning of the word **Bishop**, and what is the relation between the terms bishop and elder? p. 244, par. 1

(84) How is the term "general overseer" applicable to an elder in the Church? and what qualifications should be expected in such a one? p. 244, par. 2

(85) What spirit generally led to Papacy and later to sectarian and unscriptural divisions into clergy and laity? p. 245, par. 1

(86) While all the elders are caretakers, what various services may they render according to individual qualifications? p. 245, par. 2

(87) What does the word **prophet** strictly signify? p. 246, par. 1

(88) What is the **most essential** qualification to eldership? p. 246, par. 2

(89) What is the duty of every member of the Church with respect to the selection of leaders? p. 247, par. 1

(90) Is it absolutely necessary for every **Ecclesia** to have a public servant? p. 248, par. 1

(91) How should the **self-seeking** and **novices** be regarded in selecting elders? p. 248, par. 2

(92) What explicit advice is given by the Apostles Paul and Peter concerning the character, etc., of those who should be recognized as elders? p. 249, par. 1, 2

(93) Is there any limitation as to the number of elders in an **Ecclesia**? p. 249, par. 2

(94) Is it essential that an elder be "apt to teach"? and does this necessarily imply ability for public speaking? p. 249, par. 3, first part

(95) Should we expect the Lord to raise up public speak-

ers in every **Ecclesia**? and if none are supplied, what should be the conclusion and our course of action? p. 250

(96) How may elders, not so apt to teach, exercise other talents? p. 250, par. 1

(97) What does the word **Pastor** signify? and how does it apply to an elder? p. 251, par. 1

(98) What is the Scriptural injunction respecting "Elders that rule well"? (1 Tim. 5:17, 18) p. 251, par. 2

(99) What is the significance of the word **Deacon**? p. 252, par. 1

(100) With the foregoing view of the subject, should we understand that no distinction as respects service obtained in the early Church? p. 252, par. 1

(101) How is the word **deacon** specifically applied in the New Testament? p. 253, par. 1

(102) Mention a notable example of the fact that deacons, while serving chiefly in temporal affairs, were not hindered from exercising their talents in other ways. p. 254, par. 1

(103) What was the most marked characteristic of the early Church arrangement? p. 254, par. 2

(104) What is the special Scriptural significance of "aptness to teach"? p. 255

(105) How may we distinguish between **teaching** and **preaching**? p. 256, par. 1

(106) What is the work of an **evangelist**? and how have present-day conditions changed the method of evangelization? p. 256, par. 2; p. 257

(107) What Scripture implies that in a general sense all the members of the New Creation should be able to teach, and that teaching is not limited to a clerical class? p. 257, par. 2

(108) Does James 3:1 mean that none of the Church should become teachers? If not, what does it mean? p. 258, par. 1

(109) Explain Matt. 5:19 in this connection. p. 258, par. 2

(110) In view of other Scriptures and the experiences of life, is the accepted translation of 1 John 2:27, 20 correct? p. 259, par. 1

(111) What thoughts are suggested by the context, beginning with verse 18? p. 259, par. 2

(112) What is evidently the Apostle's thought with re-

(114) Of what is this **unction** an evidence to ourselves spect to verse 27? p. 260, par. 1, 2

(113) What is the special significance of the word "**unction**" in verse 20? and how was this typified? p. 261, par. 1 and to others? p. 261, par. 2

(115) What is therefore the conclusion with respect to the necessity for teachers? p. 262, par. 1, 2

(116) Do the Scriptures teach a machine-like faith and acceptance of every doctrine? p. 263, par. 1

(117) On the other hand, does the Word of God encourage a combative, fault-finding or debating spirit? p. 263, par. 2

(118) What does the word "communicate" signify in Gal. 6:6? p. 264, par. 1

(119) Is there any sex-discrimination with respect to eligibility for **membership** in the New Creation? Support your reply with Scripture quotations. p. 264, par. 3, first half

(120) In view of explicit limitations placed upon woman's service in the Church, how shall we harmonize this with the preceding statement? p. 265, top

(121) Do the Scriptures indicate a lack of love on the part of our Lord, or of education or ability on their part, that such restrictions were placed upon women in the early Church? p. 265, par. 1

(122) How does woman appear to have been used by the Adversary in misleading mankind? p. 265, par. 2

(123) What natural endowment of woman may reasonably seem to unfit her for public service? p. 266, par. 1, 2

(124) How does this quality of **approbateness** become a snare to woman when exercised toward the public? p. 267, par. 1, first part

(125) How is ambition to appear wiser than others a danger that besets man as well as woman? and what are the Apostle's warnings? p. 267, par. 1; Z. '08-24

(126) Does the foregoing signify that the sisters may never explain to others "the good tidings of great joy"? p. 267, par. 2

(127) What is the Apostle's advice regarding woman's attitude in Church gatherings for worship and praise? p. 268, par. 1

(128) To what kind of Church gatherings did the Apostle's restrictions evidently relate? p. 268, par. 2, 3

(129) Did the Apostle Paul favor the "woman's rights" idea? p. 269, par. 1

(130) What argument on this subject can be drawn from Eph. 4:11, 12, noting the gender indicated in the Greek? p. 269, par. 2

(131) Would it be considered "teaching" for a sister to quote the words of the Lord or the Apostles upon any subject under discussion, or to read or refer to recognized publications explanatory of the Scriptures? p. 270, par. 1

(132) What is evidently the beautiful and appropriate sym-

bolism of this Divine order in the Church, "let her be covered"? p. 270, par. 2

(133) What was there in the dress of the High Priest and the under priests which typified this sex-distinction? p. 271, par. 1

(134) Explain the Apostle's teaching with respect to the sisters wearing a head covering, as stated in 1 Cor. 11:3-7, 10-15. p. 271, par. 2

(135) Was this a Divine command? and are there good reasons for perpetuating this custom? p. 271, par. 3

(136) Briefly summarizing, what are the liberties and the limitations of sisters in the Ecclesias? p. 272

## STUDY VI

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### ORDER AND DISCIPLINE IN THE NEW CREATION

(1) Although the entire Church throughout the world is one, how should each separate **Ecclesia** be considered, and conduct itself? p. 273, par. 1

(2) How is each congregation to recognize all other **Ecclesias**, and expect the Lord to provide for the needs of the Church as a whole? p. 273, par. 2

(3) While thus looking for special instruments to be used of the Lord, what should be the attitude of the Church toward all such and their teachings? p. 274, par. 1

(4) What Scriptural authority for expecting one general channel of instruction at the Lord's second presence, and how does this affect the individual **Ecclesias** with respect to order, discipline, etc.? p. 274, par. 2

(5) In the selection of elders for an **Ecclesia**, what should be the qualifications of those who attempt to express the mind of the Lord by voting? p. 275, par. 1

(6) What is the significance of the word **ordain** in Acts 14:23? p. 276, par. 1

(7) Is the same Greek word used by the Lord and the Apostles with respect to the ordination of the Apostles, and indeed of every member of the New Creation? p. 276, par. 2

(8) What was the custom of the early Church? Cite two instances of this method. p. 276, par. 3

(9) Is there no other word mentioned in the New Testament as signifying to give **authority** or **permission to preach**, as the word **ordain** is now generally used and understood? p. 277, par. 2 to p. 278, par. 3

(10) What spirit is responsible for the division into "clergy" and "laity"? p. 278, par. 4, first part

(11) Does the Lord recognize the elders alone as the Body of Christ, or has any elder the right to self-appointment, or to ignore the judgment of the Church as a whole in any matter? p. 279, top

(12) Should any brother assume public duties without an election, and what is the special advantage to the whole **Ecclesia** in following this Scriptural method? p. 279, par. 1

(13) Why are not these matters, so clearly Scriptural, more generally understood and set forth? p. 279, par. 2

(14) In view of there being no Scriptural limit to the period for which an elder should be elected, what course may be appropriately followed? p. 280, par. 1

(15) What should determine the number of elders in any **Ecclesia**? p. 280, par. 2

(16) In the event of none being found possessed of the Scriptural qualifications, what course should be pursued in choosing an elder? p. 281, par. 1

(17) Who may vote for elders, or make nominations? And how should the latter preferably be done? p. 281, par. 2

(18) What disadvantage in voting by ballot for elders? p. 281, par. 3

(19) So far as practicable, what proportion of votes should decide an election? p. 282, par. 1. 2

(20) Read carefully the Apostle Paul's address to the Elders of Ephesus (Acts 20:17-33) and show how his words set forth the general scope of the ministry to which each individual must adapt himself and his talents as a steward. p. 283

(21) Quote several Scriptures which mention the laying on of hands in the **Ecclesia**, and explain each in its proper connection. pp. 283-285

(22) Do any of these texts signify permission or authorization to **preach**?

(23) Was a paid ministry the custom of the early Church? p. 285, par. 4

(24) Had our Lord's teachings been supplemented by appeals for money, how would they have been received? p. 286, par. 1

(25) What spirit should prompt the ministers of the Gospel of Good Tidings Unto All Men? p. 286, par. 2

(26) How reply to the argument that extremes of "large salaries or no salaries" should be avoided? p. 287, par. 1

(27) What was the example set by the Apostle Paul with respect to salaries? p. 287, par. 2; p. 288, top



(28) What was the attitude of the Lord and the Apostles on this subject? p. 288, par. 1

(29) Is there any Scriptural intimation that the elders serving the Church at home received salaries or expense money? 288, par. 2

(30) On the other hand is there Scripture forbidding the acceptance of such money, providing it was voluntarily offered by the Ecclesia? p. 288, par. 3

(31) Explain how the foregoing Scripture teaches that the administration of discipline is not confined to Elders, but a function of the entire Church. p. 289, par. 1

(32) In the event that any matter of difference cannot be settled by the two preliminary steps mentioned in Matt. 18:15-18, what course should be pursued by the Elders? p. 289, par. 2, first half

(33) What is the **object** of these proceedings on the part of the Ecclesia to **punish** the offender? p. 289, par. 2, last half

(34) Should the transgressor refuse to obey the Ecclesia's decision, what further steps should be taken? p. 290, par. 1

(35) Are the faults of the offender to be made public property during these proceedings, or afterward? p. 290, par. 2

(36) Would this procedure give rise to frequent Church trials? p. 291, par. 1

(37) What is unquestionably the cause of the majority of Church and family troubles? And what instructions have the New Creation concerning this important matter? p. 291, par. 2

(38) In case the trouble does not cease after a personal appeal, and further proceedings become necessary, what course of action should be strictly followed by all concerned? p. 292, par. 1

(39) What is the **object** of withdrawing fellowship from those who "walk disorderly"? p. 292, par. 2

(40) What two principles are recognized by the Apostle in 1 Tim. 5:19, R. V.? p. 293, par. 1

(41) What should faithful Elders as well as other members of the New Creation expect, if they follow closely in the Master's steps?

(42) Should **hearsay** evidence be considered at all? If not, what kind of evidence should be **required**? and what course of action followed? p. 293, par. 2; p. 294, par. 1, 2

(43) What is the popular impression respecting a call to **preach**? p. 294, par. 3

(44) How are all the members of the New Creation called to **preach**? Give Scriptural proof. p. 295, par. 1

(45) With respect to teachers, what should the Church expect of the Lord, and how should self-seeking and ambitious brethren be regarded? p. 295, par. 2; p. 296, par. 1, 2

(46) Distinguish between a proper and an improper ambition among the members of the New Creation. p. 296, par. 3; p. 297

(47) Is 1 Thess. 5:14, 15 applicable only to the Elders, or to the entire Church? p. 298, par. 1

(48) How should we chiefly consider our own defects, rather than each other's? p. 298, par. 2

(49) What method of reasoning should be used with the unruly? p. 298, par. 3

(50) While sympathetically regarding disorderliness as perhaps inherited, should it be permitted to injure the Church or hinder the service of the Truth? p. 299, par. 1

(51) Why is admonishing the special duty of the Elders? p. 300, par. 1

(52) What is the application of 1 Thess. 5:12, 13, in this connection? p. 300, par. 2

(53) What condition would necessitate a public rebuke? and how and by whom should it be administered? p. 301

(54) To what extent may the Church as a whole admonish the disorderly, or exclude them from the assembly? p. 302, par. 1, first half

(55) What is the "sin unto death," how does it manifest itself, and what are the Apostle's injunctions to us respecting those who commit this sin? p. 302, par. 1, last half

(56) How apply our Lord's words, "Let him be unto thee as an heathen man and a publican," to those who "walk disorderly"? p. 303

(57) How shall the Elders and the Church in general follow this exhortation? p. 304, par. 1, 2

(58) How does the Lord regard the feeble-minded or faint-hearted ones, and what lesson does this teach us? p. 305, par. 1

(59) How should the weak ones of the flock of God be recognized and cared for? p. 305, par. 2

(60) How should this grandest of all graces, **Patience**, be exercised toward the groaning creation, as well as toward our fellow members of the New Creation? p. 306

(61) Should we not have still more patience with our brethren in Christ? furthermore, in dealing with our own selves? p. 307, par. 1

(62) Is this exhortation, "See that none render evil for evil," of general or special application in the Church? p. 307, par. 2

(63) How should we put into practice the Apostle's exhortation in Heb. 10:24? p. 308

(64) What is the object of the assembling together of the New Creation? p. 309, par. 1

(65) What illustration in nature suggests the necessity for assembling? p. 309, par. 2

(66) Why are some of the Lord's people unappreciative of this precious privilege of assembling together? p. 310

(67) What is the special significance of assembling ourselves together? p. 311, par. 1, 2

(68) Does this imply that outsiders are to be forbidden entrance to the meetings of the Church, if they manifest interest and a desire to come in? p. 311, par. 3

(69) In the matter of meetings, are there any cast-iron rules or regulations laid down in Scripture? p. 312, par. 1

(70) What was the character of the meetings in the early Church? p. 312, par. 2

(71) What is the principal lesson taught in 1 Cor. 14 regarding the nature of meetings in the early Church? p. 313, par. 2

(72) Was there then no **preaching** in the early Church? p. 313, par. 2

(73) What four kinds of meetings do the spiritual interests of the Church seem to require? p. 314

(74) Why is doctrinal instruction especially important to a proper faith and character development? p. 315, par. 1

(75) In our study, how shall we distinguish between the doctrines of Christ and the doctrines of men? p. 315, par. 2

(76) Why is there necessity for meetings where all may express themselves, however imperfectly, and opportunity given to ask questions? pp. 316, 317

(77) Should there be special meetings for the hearing of different views from those generally accepted by the Ecclesia? If so, why? p. 317, par. 1; p. 318, par. 1

(78) Why are devotional and testimony meetings especially needful to the rounding out and full development of the New Creature? p. 319, par. 1, 2

(79) What is there particularly helpful in mid-week testimony meetings? p. 320, par. 1

(80) Give a detailed illustration of such a meeting. p. 321, par. 1

(81) Why is **order** a necessity in these meetings, as well as in all others? p. 321, par. 2

(82) Under what circumstances would preaching services seem advantageous? p. 322, par. 1

(83) Describe in detail what is doubtless the most helpful

meeting, next to a devotional one. p. 323, par. 1, to p. 325, par. 1

(84) Explain the nature and object of meetings known as "Dawn Circles for Bible Study." p. 325, par. 2

(85) While it is desirable that each should reach a decision "in his own mind," is it reasonable to expect or demand that all should see **exactly alike**? p. 326, par. 1

(86) How harmonize this view with the Apostle's exhortation that we "mind the same things"? p. 326, par. 1; p. 327, par. 1

(87) To preserve order in meetings for study, to whom only should questions and remarks be addressed? p. 327, par. 2

(88) While **unity of knowledge** is desirable, what is still more important? p. 327, par. 3

(89) What general advice respecting funeral arrangements is suggested? p. 328

(90) Who are best qualified to conduct a funeral service, and if none such be found, may any brother, or even a sister, with propriety set forth the Truth about death, and our hopes for the future? p. 329, par. 1

(91) What suggestions as to the order of such a service? p. 329, par. 1-3

(92) Briefly state the general character and scope of a funeral discourse. p. 330, to 337, par. 1

(93) What course should be followed with respect to the prayer immediately **after** the discourse, and in the closing of the service, and at the grave? p. 338, par. 1-3

(94) What changes should be made to suit the varying circumstances of the deceased? p. 338, par. 4, 5

(95) Why should public collections and the money question in general be avoided in assemblies of the Lord's people? p. 339, par. 1, 2

(96) Should this avoidance of collections and financial questions in the assembly be interpreted to discourage a spirit of generosity or cheerful giving? p. 340, par. 1; p. 341, par. 1, first six lines

(97) Are our time, talents, and influence more appreciated by the Lord than our money, and if so, what should be our course of action accordingly? p. 341, par. 1, 2

(98) What thoughts respecting God, the great Giver, are suggested by the Scripture, "It is more blessed to give than to receive"? p. 341, par. 3; p. 342, par. 1

(99) In proportion as we have fellowship with the Lord and partake of His Holy Spirit, what are our experiences as New Creatures? p. 342, par. 2

(100) How does this spirit of love, this desire to give, influence our every thought and action? p. 343, par. 1

(101) What lesson may we learn from the poor widow and her "two mites"? p. 344, par. 1

(102) Why is our consecration measured by our benevolences and self-sacrifices? p. 344, par. 2

(103) How shall we determine the Divine Will with respect to **carrying out** our consecration of our time, our money, **our all**? p. 345, par. 1

(104) Why did the Lord give the tithing system to the Jews and leave the New Creation without any such law? p. 345, par. 2

(105) As all the gold and silver are the Lord's why does He permit His work to be in such condition as to need financial help from His consecrated people? p. 346

(106) What is our conclusion with respect to the money question? and should money be solicited or accepted from outsiders? p. 347

## STUDY VII

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### THE LAW OF THE NEW CREATION

(1) What does the giving of a law imply on the part of the recipient? Why are penalties attached to a law? p. 349, par. 1, first 6 lines

(2) How do we reason with respect to a law having been given Adam? And what was the sin of Eden? p. 349, par. 1, sixth to fourteenth line

(3) What did the just sentence upon Adam imply with respect to his knowledge? And what did the absence of a Mediator evidence? p. 349, par. 1, fifteenth line to end

(4) How was the Divine Law written in the perfect organism of Adam and Eve? And why were they without excuse for their sin? p. 350

(5) What is the condition of mankind today as respects the original Divine likeness? p. 351, par. 1, first half

(6) How can we account for the more or less crude conceptions of right and wrong among even the most depraved of the heathen? p. 351, par. 1, last half

(7) What two kinds of laws prevail among mankind? p. 351, par. 2

(8) How does this correspond with the Divine Law? p. 351, par. 3; p. 352, par. 1

(9) Why was it impossible for God to give the fallen race a Law of life? p. 352, par. 2

(10) Where is the first intimation of an atonement and consequent release from the "prison house" recorded? and how fulfilled? p. 353, par. 1

(11) To whom were still clearer promises stated as respects the blessing of the world, and what did this signify? p. 353, par. 2

(12) Why did God place a special Law upon the Israelites? Why were the mediation of Moses and the typical sacrifices for sins necessary, and what does this teach with respect to the Law in Eden? p. 354, par. 1

(13) Who was the only Jew who ever perfectly kept the Mosaic Law, and what double purpose did the Law Covenant serve? p. 354, par. 2

(14) Although Jesus fulfilled it, what is the position of natural Israel with respect to the Law Covenant? p. 355, par. 1

(15) What two forms of Divine Law were operative previous to the first advent? and what two classes were subject to these laws? p. 356, par. 1

(16) Give a brief Scriptural summary of the Sinaitic Law, and who only kept this statement of the Divine Law? p. 356, par. 2

(17) How did Jesus keep and fulfil the Sinaitic Law? p. 356, par. 3, first half

(18) Was it love to God or love for His neighbor that required Jesus' self-sacrifice? p. 356, par. 3, last half

(19) What two things were accomplished by Jesus' death? p. 357, par. 1, first eight lines

(20) Make a distinction between these two things effected by Jesus' death. p. 357, par. 1

(21) Has the New Covenant, suretied by Christ's blood, gone into effect? p. 358, par. 1

(22) Define the purpose and operation of the New Covenant as respects fleshly Israel and the world of mankind. p. 358, par. 2

(23) What is the Law of the New Covenant? Does it differ from the original Divine standard? p. 359, par. 1

(24) What is meant by re-writing the Law of God in the hearts of men? p. 359, par. 2

(25) During the interim between the fulfilling of the Law Covenant and the inauguration of the New Covenant, is there any Covenant in force? p. 360, par. 1

(26) What is this Covenant, and who are under it? p. 360, par. 2

(27) Explain how the Apostle Paul clearly distinguishes between fleshly and spiritual Israel, as shown in Galatians 4:22-31. p. 361, par. 1, 2

(28) What is the Apostle's argument with respect to Gentiles who would attempt to come under the Mosaic Law? p. 362, par. 1, first part

(29) What is his teaching in Galatians 5:1-4 with respect to both Gentiles and Jews? p. 362, par. 1, last part

(30) In this type (Gal. 4), how is the New Creation represented? p. 362, par. 2

(31) What did Mount Sinai and the earthly Jerusalem typify? p. 363, par. 1

(32) Under what Covenant is the New Creation? p. 363, par. 2, first part

(33) What proof have we that the Decalogue is not binding upon the New Creation? p. 364, top

(34) Explain how the New Creation is separate and distinct from all others in its relation toward God and His Law. p. 364, par. 1, 2

(35) Are the angelic sons of God under the Sinaitic Law? If not, why should we expect the New Creation to be under it? p. 365, par. 1

(36) Why was it necessary that Jesus as a man should be under the Mosaic Law? p. 365, par. 2, first part

(37) What is His position as the risen Lord and Head over the New Creation? p. 365, par. 2, last part

(38) What is the heart-attitude of the New Creation toward the Mosaic Law? p. 366, par. 1

(39) Are these New Creatures absolutely without a law? If not, what is the law that controls them? p. 367, par. 1

(40) At what time did the Law of Love become the Law of the New Creation? and what does obedience or disobedience to this Law imply? p. 367, par. 2

(41) How does the grace of God compensate for all our imperfections of the flesh? and under what conditions would we forfeit this grace? p. 367, par. 3

(42) How may we distinguish between **stumbling** and **wilful falling** from grace? p. 368, par. 1

(43) What lesson do we learn from our failures, and what encouragement is given us in God's Word? p. 368, par. 1

(44) While the Law of Love was the foundation of our covenant with the Lord, did we at first fully appreciate that Law? Should we not expect to increase more and more in love and thus be made ready for our final examination? p. 369, par. 1

(45) What illustration does the Apostle apply to our present experiences as embryo New Creatures? p. 369, par. 2, first half

(46) What is this "race-course," and what kind of love is represented by our entering the gate to it? p. 370, top

(47) What is our experience as represented by the first quarter-mark? p. 370, par. 1

(48) What growth in love is represented in our attaining the second quarter-mark? p. 370, par. 2

(49) What further development in love do we experience when we reach the third quarter-mark? p. 370, par. 3

(50) What is the final mark to be attained—the standard of perfect love? p. 371, par. 1

(51) Are we to love our enemies as we love the brethren? What example has the Heavenly Father set us in this respect? p. 371, par. 2

(52) How is God testing our professions of Love? p. 372, par. 1

(53) Why was it not necessary for our Lord Jesus to run this race? p. 372, par. 2

(54) Why do some run the race and reach the mark more quickly than others? p. 373, par. 1

(55) What should be our earnest endeavor with respect to reaching the mark? p. 373, par. 2

(56) When we have reached the mark, will there be no further trials for us? p. 373, par. 3

(57) Will the Law of Love be the standard for all accounted worthy of everlasting life at the close of the Millennial age? p. 374, par. 1

(58) What is the Golden Rule, and how is it superior to the highest standard of the natural man? p. 375, par. 1

(59) How does this rule affect our relationship toward God and toward the brethren? p. 376, par. 1, 2

(60) Explain how we are "changed from glory to glory" through obedience to the Golden Rule. p. 376, par. 3

(61) Does the Law of Love, the "law of liberty," leave the New Creation without proper restraints? p. 377, par. 1

(62) Will the world of mankind be under this law of liberty during the Millennial age? p. 378, par. 1, first half

(63) How do the New Creation properly exercise their liberty? p. 378, par. 1, last half

(64) What reward will be given those who faithfully use the liberty wherewith Christ makes free, and why is it essential that the New Creation be especially developed and tested as to perfect love? p. 378, par. 2



## **The New Creation**

### **STUDY VIII**

#### **THE REST, OR SABBATH, OF THE NEW CREATION**

(1) Since the New Creation is in no sense under the Law Covenant, why was Jesus subject to the Law of the Mosaic Sabbath? p. 379, par. 1

(2) How and when did allegiance to the Law Covenant given to the Jews cease as respected Jesus and His followers? p. 380, par. 1

(3) Was it difficult for the Jews to realize that the middle wall of partition between them and the Gentiles was broken down by the death of Christ? p. 380, par. 2

(4) To what purpose was the Jewish Sabbath originally appointed? Was there anything in the Scriptures forbidding these new converts to preach the Gospel on this day of the week? p. 381, par. 1

(5) Was the early Church commanded of the Lord to specially observe the seventh day (or Sabbath day) or any other day in the week? p. 381, par. 2

(6) What were the teachings of the Apostles to the Church respecting the various feasts and seasons and days of the Jewish Law? And was the use by the Apostles of the Jewish Synagogue on the Jewish Sabbath an endorsement of the Jewish system? p. 382, par. 1, first half

(7) Is the Gospel message affected by the building in which, or the day on which, it is proclaimed? p. 382, par. 1 last half

(8) What are the facts respecting the claim that the Christian Sabbath was instituted by the Roman Catholic Church? p. 382, par. 2

(9) When and because of what circumstances did the proper observance of the first day of the week have its beginning? p. 383, par. 1

(10) What was commemorated in the "breaking of bread" on the first day of the week by the early Christians, and what did it signify? p. 384, par. 1

(11) Under what special laws or commandments are the heathen world at present? p. 384, par. 3

(12) What is the attitude of the Nominal Church as respects the liberty of the New Creation in the matter of holy days, fast days, sabbaths, etc.? p. 385, par. 1

(13) How should the New Creation appreciate and observe the first day of the week? p. 386, par. 1, 2

(14) While entirely free from the Jewish Law, what inference may we draw from the Mosaic Law respecting the use of certain foods, and how profit by it? p. 387, par. 1

(15) Similarly, may we not also note a physical necessity as well as a typical teaching with respect to the Jewish Sabbath observance? p. 387, par. 2, 3

(16) What was the experience of the French nation in regard to Sabbath observance? p. 388, par. 1

(17) Should we in any manner, by word or deed, attempt to overthrow the popular ideas regarding Sabbath observance? p. 388, par. 2

(18) How should the New Creation prefer to use the first day of the week? p. 389, par. 1

(19) What is the duty of the New Creation toward their children and other members of their household with respect to Sabbath observance? p. 389, par. 2

(20) What should be the attitude of the New Creation toward Sabbath keeping as commanded by civil laws? p. 390, par. 1

(21) Where and when was the first observance of the Sabbath as recorded in Scripture? p. 390, par. 2

(22) What was the relation between Israel's 24 hour period of rest and God's Rest, and what did this signify? p. 391, par. 1

(23) Mention several instances in which the number seven was given prominence under the Mosaic Law. p. 391, par. 2

(24) What blessing to Spiritual Israel was typified by Natural Israel's seventh-day Sabbath? And what is the double lesson set before us by the Apostle in Hebrews 4:1-11? p. 391, par. 3, 4

(25) At what time and under what conditions did the New Creation as individuals enter into their Sabbath rest of faith? p. 392, par. 1

(26) Explain the declaration of the Apostle that we entered into rest as **God rested from His works**. p. 393, par. 1

(27) When did the Sabbath of the New Creation as a whole have its beginning? p. 393, par. 2; p. 394, par. 1

(28) In conclusion, how must the New Creation continue this rest of faith in order to attain to the fuller, grander antitype? p. 394, par. 2

## STUDY IX

### THE JUDGMENT OF THE NEW CREATION

(1) Who is the great Supreme Judge of the Universe? and why could He not reverse His sentence upon the disobedient race? Support the position taken by Scripture quotations from Old and New Testaments. pp. 395, 396

(2) Through what channels has the Heavenly Father arranged for the judging and blessing of mankind? p. 397, par. 1

(3) Because of what attitude and standpoint upon Jehovah's part was it possible for Jesus to make the statement recorded in John 5:22? p. 397, par. 2, first half

(4) Strictly speaking, however, what was the precise moment when all judgment was committed by the Father unto the Son? p. 397, par. 2, last half

(5) What prevents the Father from exercising further judgment with respect to mankind? State briefly what arrangement has been made for mankind's judgment. p. 398, par. 1

(6) What two offices will our dear Redeemer fill during and at the close of the Millennium, and what are the peculiar characteristics of these two parts of the Judgment work? p. 398, par. 2

(7) What relationship between the Father and the Son should be kept in mind as respects all these judgments, etc? p. 399, par. 1

(8) When does the judgment or trial of the New Creation take place? p. 399, par. 2

(9) Who is the Judge of the New Creation? and what is the Law by which it is being judged? p. 400, par. 1

(10) Are the New Creation children of Christ or of God? Give Scriptural proof. p. 400, par. 2

(11) Explain how the Father "pruneth us," and the work of the Son in this connection. p. 401, par. 1

(12) Read from Revelation 2 and 3 the words showing the supervision of our glorious Head over His Body, the Church. pp. 401, 402

(13) Harmonize the parables of the Pounds and Talents, in which the Son is represented as giving the rewards, with the Apostle's statement that rewards and punishment come from the Father. p. 402, par. 1

(14) Why are the members of the New Creation not competent to judge one another? p. 402, par. 2

(15) Explain the philosophy of the Lord's rule of dealing with us as we deal with others. p. 403, par. 1

(16) What would seem to be almost "the besetting sin" of the Lord's people, and how necessary is it that we realize and correct it? p. 404, par. 1, 2

(17) What is the explanation of this state of affairs, and how does the fallen nature play the hypocrite? p. 404, par. 3

(18) What course of reasoning should the Law of Love suggest to our minds? p. 405, par. 1

(19) Enlarge upon the qualities of the Spirit of Love as described by the Apostle in 1 Cor. 13:4-13. p. 405, par. 2

(20) What are the least and greatest violations of the Law of Love, and under what conditions only are we justified in believing evil? p. 406, par. 1

(21) How should the Golden Rule settle this disposition to gossip? p. 407, par. 1

(22) How great is the influence of the tongue? p. 407, par. 2

(23) How does the tongue indicate the heart condition? p. 408, par. 1, 2, 3

(24) What exhortations are given us by the Apostle with respect to the proper judging of ourselves? p. 409, par. 1

(25) Is it possible to bridle the tongue if we neglect the heart? How may we purify our hearts, and is absolute cleansing expected of the flesh? p. 409, par. 2

(26) Why do we need the Lord to direct our hearts into the love of God? p. 409, par. 3

(27) Is it possible to judge ourselves unmercifully? If so, what Scriptures should we remember and apply? p. 410, par. 1, 2, 3

(28) Is there danger of our going to the opposite extreme, and what is the cause for so doing, and what the remedy? p. 411, par. 1

(29) Cite some instances in which the Church should judge. p. 412, par. 1

(30) Who only, as individuals, would have the authority to excommunicate an offending member? p. 412, par. 2, first half

(31) What would be the effect of continuing to recognize the offender as a fellow-member of the New Creation? p. 413, top

(32) Paraphrase the Apostle's advice to the Church as given in 1 Cor. 5. p. 413, par. 1

(33) Should brethren in the Church go into worldly law courts to secure justice? p. 413, par. 2, 3, first half

(34) What offenses would debar from the Kingdom, and therefore from fellowship in the Church? p. 414, top and par. 1

(35) Outline the Divine arrangement for settling disputes and trespasses as between brethren. p. 414, par. 2 to p. 416

(36) How is the decision of the Church to be accepted by all? And how are those who oppose such decision to be treated by fellow-members, and why? p. 416, par. 1

(37) In the event of the offender's repentance, how should he be considered by the Church? p. 416, par. 2

(38) Supposing the offender acknowledges his fault and makes amends to the best of his ability, what should be the

attitude of the offended brother towards him, and should there be any limit to his forgiveness if the fault be repeated and apologized for time after time? p. 417, par. 1

(39) In the case of offenses against the whole *ecclesia*, or the cause we represent, what course should be pursued? p. 417, par. 2 to p. 418, first eight lines

(40) In a case of slander against the elders, or any of them, how should the Church proceed? p. 418, par. 1, 2

(41) Explain 2 Cor. 5:10. p. 418, par. 3

(42) Cite and explain other Scriptures which refer to the Church's judgment. p. 419, par. 1

(43) What elements of Christian character will be most severely tested in the Church's judgment or trial? p. 419, par. 2

## STUDY X

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### THE BAPTISM OF THE NEW CREATION

(1) What is the general consensus of opinion among Christian people regarding baptism? p. 421, par. 1

(2) As a result of the great falling away from the faith once delivered unto the saints, what were the views regarding water baptism as held by the nominal Church in the second century? and why were "sponsors" required? p. 421, par. 2

(3) How was the rite of water baptism performed during the third century? p. 421, par. 3

(4) Describe the Roman and Greek Catholic baptismal ceremonies. pp. 422, 423

(5) Why was infant baptism introduced into the Church, and what privileges in this respect were granted to the laity? p. 423, last par. 1

(6) What is the attitude of the Roman Catholic and Lutheran Churches toward baptism? p. 424, par. 1 to 3

(7) What significance does the Church of England attach to infant baptism? p. 424, last par. and p. 425, top

(8) Explain the Presbyterian view of baptism. p. 425, par. 4, 5

(9) What is the position taken by Methodists, Episcopalians, and other denominations in general upon this question? Relate an anecdote illustrating the popular idea with respect to infant baptism. p. 425, par. 6, 7

(10) What does Church history show as respects the origin and development of these erroneous views regarding the necessity and efficacy of baptism? p. 426, par. 2

(11) What is the Scriptural attitude taken by some with respect to infant baptism and immersion in water? p. 247, par. 1, first half

(12) Explain the unscripturalness of immersing three times, face forward. p. 427, par. 1, latter half

(13) What is the view of baptism accepted by the "Disciple" denomination? p. 427, par. 2

(14) Why is this position both unscriptural and unreasonable? p. 428, par. 1

(15) What is the attitude of "Baptists" with respect to water baptism? p. 429, par. 1, 2

(16) What would it mean if the Baptist theory were correct? p. 429, par. 3

(17) Is it reasonable to conclude that any one of the denominations includes all the "wheat" and "excludes all the tares"? p. 430, par. 1

(18) What name is given in Scripture to these divisions among the professed followers of Christ? and what message has gone forth to them? p. 430, par. 2

(19) What conclusion should prepare us to appreciate the Scripture teaching re baptism? p. 431, par. 1

(20) Did the Mosaic Law provide for any ceremonies similar to baptism as preached and practiced by John? p. 431, par. 2, to p. 432, line 12

(21) What was the motive back of John's preaching and baptizing? p. 432

(22) Unto what did John baptize his believers? p. 432, par. 1

(23) Were any others than Jews eligible to "John's Baptism"? If not, how were the Gentiles to be received into Christ's "house of sons"? p. 433, top, to end of par.

(24) Explain how Israel was baptized into Moses, and how Christ became to every "Israelite indeed" the antitype of Moses. p. 433, par. 1

(25) Would not, therefore, the baptism of Gentiles into Christ imply a much greater transformation? p. 434, par. 1

(26) Quote three verses from Romans 6 which give us the key to the true baptism. p. 434

(27) Is there any reference to water baptism in these verses? p. 434, last par, and p. 435, par. 1

(28) How may believers be baptized into Christ? p. 435, par. 1

(29) What part is played by the will in this burial into Christ? p. 436, par. 1

(30) What is the immediate result of the immersion of our wills into the will of Christ? p. 436, par. 2

(31) What example was set us by our Lord Jesus Christ

in the matter of water-baptism, and why did it thus "behoove Him to fulfil all righteousness"? p. 437, par. 1, 2

(32) What Scripture proves that Jesus' water-baptism was not his **real** immersion, or **death**-baptism? p. 438, par. 1, 2

(33) What is the difference between being dead with Adam and dead with Christ? and how does this apply to the Church? p. 439, par. 1

(34) Quote other Scriptures which declare our relationship to Christ in death-baptism now and in the glory that is to follow, if we prove faithful. p. 439, par. 2

(35) In Romans 6:4, what **reason** does the Apostle give for our baptism into Christ's death? p. 440, par. 1

(36) Does Romans 6:5 apply to water immersion? If not, give proper interpretation. p. 440, par. 1, and p. 441,, par. 1

(37) What is the strongest Scriptural proof that baptism into death is the real baptism for the Church, and that water-baptism is only its symbol? p. 441, par. 2

(38) Does baptism into Christ's death mean the baptism of the Holy Spirit? If not, please explain the difference. p. 442, par. 1

(39) Of what typical anointing was this Pentecostal outpouring the antitype? p. 443, par. 1

(40) Explain how 1 Cor. 12:12, 13, shows the relationship between the Pentecostal baptism and our individual baptism into death. p. 443, par. 2

(41) What further is required of sacrificers after their consecration and acceptance by the Lord? p. 444

(42) What is signified by the Baptism of Fire? Matt 3:11. p. 445, par. 1

(43) Contrast the real baptism into Christ's death with the various water baptisms generally practised by Christian people. p. 445, par. 2

(44) From this standpoint, who alone may be considered members of the True Church? p. 446, par. 1

(45) What was the teaching, and example, of the Lord and his Apostles with respect to water-baptism as a Divine command? p. 446 to p. 449, par. 1

(46) Should symbolic baptism be made a basis of Christian fellowship? p. 449, par. 1

(47) On the contrary, what would be the result of refusing symbolical baptism after its Divine authority has been clearly recognized? p. 450, par. 1

(48) What conditions of the real baptism would exclude **infants** from receiving symbolical baptism? and could symbolical baptism properly **precede** the real baptism? p. 450, par. 2, 3

(49) Supposing the subject of water-baptism were so con-

fused that the method practised by the early Church could not be positively determined, what form of symbolical baptism would reasonably suggest itself to the mind instructed as to the real baptism? p. 451, par. 1

(50) What advantages will accrue from obedience in performing symbolical immersion? p. 452, par. 1, 2

(51) Inasmuch as there is but one proper baptism, it follows there can be but one proper symbol of it. In illustration of the general agreement among Christians as to immersion, read "Some Testimonies to the Point." pp. 453, 454

(52) What authority is given in Matthew 28:19 respecting who may perform the ceremony of water-baptism in the Church? p. 454, par. 1

(53) Suggest a simple form of appropriate words for this service. p. 455, par. 1

(54) How may any who have been immersed in water decide regarding a repetition of the symbol? p. 455, par. 2

(55) Explain 1 Cor. 15:29. pp. 455, 456

## STUDY XI

### THE PASSOVER OF THE NEW CREATION

(1) What was the origin of the Feast of the Passover? How long did it last, and what did it commemorate? p. 457, first 17 lines

(2) Why is the New Creation especially interested in Natural Israel's Passover? p. 457, 17th line to end of par.

(3) Explain the antitypical significance of the Passover in Egypt as related to mankind in general. p. 458

(4) Describe the peculiar position of the "first-born" in the type. p. 459, par. 1

(5) Show how the antitype is found in the "Church of the First-born." p. 459, par. 2, p. 460, par. 1

(6) What was the importance and significance of the Passover Lamb in the type? p. 460, par. 2

(7) Show by means of the type why "Christ our Passover" could not have ended His sacrifice at any other moment of His life. p. 461, par. 1

(8) What was the antitype of the selection of the lamb on the tenth day? p. 461, par. 2

(9) How was it possible for our Lord and His Apostles to eat the typical supper in the same day that the Lord was crucified? p. 462, par. 1



(10) Why was it obligatory for Jesus and His Apostles to celebrate the type, and what did our Lord institute in its place? p. 462, par. 2

(11) Explain the significance of accepting the true Pass-over Lamb. p. 463, par. 1

(12) Was the "Lord's Supper," which took the place of the "Passover Supper," a higher type, or a memorial of the antitype? p. 463, par. 2

(13) Explain the antitypical significance of the **unleavened bread** and the **bitter herbs**. p. 463, par. 3

(14) What did our Lord mean when he said, "**This do in remembrance of me**"? And what is the significance of the expression, "**As oft as ye drink it**"? p. 464, par. 1

(15) How does 1 Cor. 11:26 show that to all the Lord's followers the annual Passover celebration must have a new significance? And was the Memorial Supper enjoined upon Christians as a **law**? p. 465, par. 1

(16) How does the Apostle Paul, in 1 Cor. 10:16, 17, show forth the **secondary** significance of "the bread which we break," and "the cup of blessing," of which we partake? p. 465, par. 3, and p. 467, par. 1, 2

(17) How should we look to it that we do not lay more stress upon the symbols than upon the reality? p. 466, par. 1

(18) How do 1 John 3:14 and 16 emphasize our **oneness** as the Body of Christ? p. 467, par. 3 to p. 469

(19) How does the selection of the Church during this evil time prove our love and loyalty to the Lord and His followers? p. 469, par. 1

(20) What method was used by the Jews in reckoning the date of the Passover? p. 469, par. 2 and p. 470, foot-note

(21) Explain the false doctrine of the **Mass**, and show how it practically took the place of the Lord's Supper. p. 470 to 472, top

(22) How do "Disciples" celebrate the Lord's Supper, and why is their practise unscriptural? p. 472, top, and par. 1

(23) Who only are invited to celebrate the symbolical feast of the Lord's Supper? p. 472, par. 2

(24) What is the warning of the Apostle, as expressed in 1 Cor. 11:27-29? p. 473, par. 2, 3

(25) What should be the attitude of every true member of the Church as respects partaking of this Memorial Supper? p. 474, par. 1

(26) What false teachings have led to the popular impression that only "an ordained minister" may administer the bread and wine? and what is the Divine commission in this respect? p. 474, par. 2

(27) Nevertheless, in view of the necessity for order in the Ecclesia, what procedure is advisable? p. 475, par. 1

(28) What declaration of the Lord Jesus applies to this Memorial celebration, as well as to all other gatherings of His people? and what is our privilege in the event of our inability to commemorate in company with other members of "His Body"? p. 475, par. 2

(29) What order of service has been suggested as reasonable and appropriate for celebrating the Memorial Supper? p. 476 to 478, par. 1

(30) Give some helpful thoughts suggested by remembering that we are all "members of the One Loaf." p. 478, par. 2

(31) How should we profit by Judas' experience? p. 478, par. 3

(32) What is the origin of the word "Easter," and how has it become applied to the Passover season? And to what day, rather than a period, has the name "Easter" been attached? and what should we consider the most appropriate day for celebrating our Lord's Resurrection? p. 479, par. 1

(33) What is the larger view of the term "Easter," as held by Catholics, and what superseded the celebration of the Memorial Supper at its appropriate time? p. 480, par. 1

(34) What was the change in method of counting the date of our Lord's death, and when instituted? How does this differ from the Jewish reckoning? p. 480, par. 2

(35) What was the special appropriateness of our Lord's being crucified at the full of the moon? p. 481, par. 1, 2

(36) Read statements from McClintock and Strong's Encyclopedia, a recognized authority, which corroborate the foregoing position. p. 481 to 484

## STUDY XII

### MARITAL AND OTHER PRIVILEGES AND OBLIGATIONS OF THE NEW CREATION

(1) What are the various obligations laid upon the New Creature by the Law of Love, and through what medium alone can it find expression? p. 485, par. 1

(2) Even if the human body were perfect, what limitations would the New Creature find in fulfilling his Covenant of sacrifice? p. 485, par. 2

(3) How may our imperfect human bodies become acceptable sacrifices? p. 486, par. 1

(4) At what time and under what circumstances did the New Creature begin to exist? p. 486, par. 2

(5) Under what conditions may our mortal bodies be considered as temporary substitutes for our future spiritual bodies? p. 487, par. 1

(6) Why does this reckoning of matters, as respects the New Creation, appear foolish and unreal to the world? p. 487, par. 2

(7) May the New Creature ignore the obligations of his mortal flesh toward other human beings? p. 488, par. 1

(8) Explain the three phases of the arduous task set before the New Will. p. 488, par. 2, first half

(9) How is the flesh apt to take advantage of any allowance on our part, and how should we seek to keep our bodies "under"? p. 488, last part, and p. 489, par. 1

(10) Are we not all one in Christ Jesus? Does God show any respect of persons according to sex, color, race, etc.? While we esteem all New Creatures as brethren, does this imply an ignoring of race and sex distinctions? p. 489, par. 2; p. 490, par. 1, 2

(11) What is the teaching of the Apostle in 1 Cor. 11:3 with respect to headship? p. 491, par. 1

(12) Is this argument of general or specific application as respects the relationship of the sexes? p. 491, par. 2

(13) What are the Scriptural proofs that headship does not imply tyranny? and what responsibilities does this office impose upon the man? p. 491, par. 3

(14) How has the curse of Mother Eve (Gen. 3:16, last clause) been visited upon her daughters? p. 492, par. 1

(15) How has the misuse of physical and mental strength on the part of the man reacted to his own unhappiness and the general degradation of the race? p. 492, par. 2; p. 493, par. 1

(16) Show how the Apostle points out the marriage relationship to be a figure of the relationship between Christ and the Church. p. 494, par. 2, 3

(17) How should the marriage relation in type be considered by New Creatures in Christ Jesus, husband and wife respectively? p. 495, par. 1

(18) In the case of the wife's possessing superior qualities to those of her husband, should this order of headship be reversed? What general rules should never be disregarded in marrying? p. 495, par. 2

(19) How should a true Christian husband provide for his wife's temporal and spiritual interests? p. 496, par. 1

(20) Does the exercise of headship imply the ignoring of the wife's counsel, suggestions, co-operation? p. 497, par. 1, 2

(21) How should a true Christian wife recognize her duties and privileges? And what is the Apostle Paul's special injunction in this connection? p. 497, par. 3

(22) What is the Apostle Peter's advice? p. 498, par. 1

(23) How should the wife exercise proper reverence toward her husband in the management of all household affairs? p. 498, par. 2

(24) In the case of two New Creatures not well mated, where the wife is the superior, what difficulties will be encountered by husband and wife? p. 499, par. 1, 2

(25) In such case, what course should be pursued by the husband? p. 500, par. 1

(26) How should the wife conduct herself under these circumstances? p. 500, par. 2

(27) What difficulties may arise in the case of two New Creatures well mated, who should in time become mis-mated? p. 501, par. 1; p. 502, par. 1

(28) Explain the difficulties arising from a case of husband and wife mis-mated physically and spiritually, and the proper conduct of the husband who is a New Creature. p. 502, par. 2

(29) Where the wife is a member of the New Creation, but well-mated naturally to a worldly husband, what is the situation? And what course should be taken by the wife? p. 503, par. 1

(30) Where two are "unequally yoked," and are additionally mis-mated naturally, the wife being the superior, what counsel is offered by the Apostle? p. 504, par. 1

(31) What is the principal point to be kept clearly in mind by the believer? And under what condition only may the New Creature re-marry in case of divorce? p. 504, par. 2

(32) Should the text, "If the unbelieving depart, let him depart," be understood to grant liberty to the deserted one to re-marry? And what is signified by "constructive desertion"? p. 505, par. 1

(33) What course is a husband thus "deserted" permitted to pursue? p. 505, par. 2

(34) Under what conditions may a wife consider herself "deserted," and what are her liberties in such an event? p. 506, par. 1; p. 507, par. 1

(35) Why should we not be surprised if such trials come to us? And what is the Scriptural admonition regarding a way of escape? p. 507, par. 2

(36) What is conscience? And how should the New Creation so educate their consciences that they may become proper guides? p. 508

(37) The teaching and example of our Lord, and the

judgment of the Apostle Paul concerning celibacy (Matt. 19:12; 1 Cor. 7:25-40; p. 509 to p. 512) may be read aloud and discussion avoided.

(38) Would it be proper, after marriage, for either husband or wife or both to decide upon a celibate life? (1 Cor. 7:3-9) This question might properly be answered merely by the reading of the reference. p. 512, par. 1, 2

(39) Why is so important a matter as matrimony entered into with so little forethought or wisdom? And what is the proper view of human nature? p. 513, par. 1, 2

(40) What rules and circumstances should be observed by even natural men and women in selecting life-companions? p. 513, par. 3

(41) What further admonitions would apply to New Creatures who may decide to marry? p. 514, par. 1; p. 515, par. 1

(42) What does "in the Lord" signify? p. 515, par. 2

(43) If marriage were more generally considered from this high point of view, what would be the result? p. 516, par. 1

(44) What special protection have New Creatures in the matter of marriage, whether it result favorably or unfavorably? And what fact should constantly be kept uppermost in their minds? p. 517, par. 1

## STUDY XIII

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### PARENTAL OBLIGATIONS OF THE NEW CREATION

(1) The proper standpoint from which the pro-creative power of man as God's agent should be considered. Read p. 519, par. 1

(2) Is this feeling of responsibility intensified by a realization of pre-natal influences? Read p. 519, par. 2

(3) Is it proper to attribute all the evil in the world to heredity? p. 520, par. 1

(4) Would the birth of a perfect child be possible under present conditions? p. 520, par. 2

(5) What advantage should New Creatures have over the rest of mankind in the propagation and training of children? p. 521, par. 1

(6) What lessons may be learned from scientific experiments among the lower animals? p. 521, par. 2; p. 522, par. 1

(7) How should the homes of New Creatures be ruled, and when and how should the rod be administered, if necessary? p. 524, par. 1, 2

(8) Define **order**, which has been called "Heaven's first law," and show how rewards and punishments are necessary accompaniments of the Law of Love in the ideal home. p. 525, par. 1, 2

(9) How should parents guard themselves in correcting their children, either by word or action? p. 526, par. 1

(10) How should Christian parents reason with their children and help them to understand the Divine requirements and necessity for discipline? p. 526, par. 2

(11) At how early an age may a child appropriate the principles of righteousness, and when should the parent begin the work of character-building in a child? p. 527, par. 1

(12) What is the all-important thing to be remembered in the training of a child? p. 528, par. 1

(13) What will be the loss, as well as the bitter experiences of parents who fail to properly train their children? p. 528, par. 2

(14) What element should chiefly characterize the atmosphere of the home, however humble it may be? p. 529, par. 1

(15) What may be expected of a properly trained child as respects consecration to the Lord? p. 529, par. 2

(16) How does the evil influence of a home in which selfishness is the law manifest itself in parents and children? p. 530, par. 1, 2

(17) Explain how the children born of consecrated parents are justified. p. 531, par. 1

(18) What is the provision of Divine Grace as respects children, only one of whose parents is a believer? p. 532, par. 1, 2

(19) In the foregoing case, upon which parent does the headship devolve, if the wife be a New Creature? p. 532, par. 3

(20) In a case where the husband is the New Creature, what should be his course with respect to the family? p. 533, par. 1

(21) In cases where the children have not been properly trained in earlier years, what encouragement and suggestions may be offered to the parents? p. 534, par. 1, to p. 535, par. 2

(22) What two principles should especially guide parents in training their children? p. 536, par. 1

(23) How should the rights of maturity in a child be recognized and justly considered by parents? p. 536, par. 2

(24) How should the education of a child be considered, especially with respect to a collegiate course? p. 537, par. 1; p. 538, par. 1

(25) What kind of education should be regarded as far superior in every respect to that obtained in the schools of the world? p. 538, par. 2

(26) What would be a reasonable business schooling? And why is such preferable now to a collegiate course? p. 539, par. 1

(27) As for play: What are the advantages of proper exercise, and the deteriorating influence of useless and idle pleasures? p. 539, par. 2

(28) How may children be taught to take pleasure in useful, helpful occupations? p. 540, par. 1

(29) Why should economy of time, as well as of means, be inculcated in youthful minds? p. 540, par. 2

(30) How should a child be taught to discriminate in his choice of reading matter? p. 541, par. 1

(31) How serious and lasting is the influence of evil suggestions? p. 541, par. 2

(32) Who should be the child's tutor in religious training? And why is it unjust as well as inexpedient to attempt religious instruction in the public schools? p. 542, par. 1; p. 543, par. 1, 2

(33) From what viewpoint may the Sunday School be considered beneficial? p. 544, par. 1

(34) How have Sunday Schools been injurious to Christian parents? p. 544, par. 2

(35) Why is the Sunday School a disadvantage to the children of believers? p. 544, par. 3

(36) How is the Sunday School reacting to the disadvantage of both parents and children? p. 545, par. 1, 2

(37) Point out the decided advantage both to child and parent in the Scriptural arrangement for the child's religious training. p. 545, par. 3; p. 546, par. 1

(38) How is the Sunday School arrangement naturally in line with sectarianism? p. 546, par. 2

(39) What is the history of the Sunday School? p. 546, par. 3

(40) How may the New Creation rectify their mistakes of the past as respects the religious training of their children? p. 547, par. 1

(41) What should be the basis of a child's confidence in its parents? p. 547, par. 2

(42) How should a child's confidential questions be encouraged and answered by the parent? p. 548, par. 1

(43) How will a properly trained child regard a parent's word or command? And what three elements of character must combine in the parent in order to make his power and authority valuable in the home? p. 548, par. 2

(44) What is the importance of the human will, and how is a child's mind influenced by suggestion? p. 549, par. 1

(45) How is this principle illustrated in the Bible and in all proper preaching? p. 549, par. 2

(46) Explain the secret of a successful parent in respect to this suggestive method. p. 550, par. 1

(47) How may a mother's wise suggestions anticipate a child's disappointment over a rainy day? And how are such suggestions helpful also to the parent? p. 550, par. 2, and foot note.

(48) Explain how the suggestive method may be applied with advantage to the child's dietary. p. 551, par. 1

(49) May suggestion be equally potent in teaching moral lessons to the child? p. 522, par. 1

(50) From what standpoint should reproofs be administered in case of disobedience on the part of the child? p. 553, par. 1

(51) What should be the standard in all suggestions? p. 554, par. 1

(52) Could the New Creation reasonably expect a miraculous protection for their children in the world-wide time of trouble? p. 554, par. 2

(53) What Scriptural promise would seem to apply to children as well as to all lovers of righteousness? p. 555, par. 1

(54) What is the natural anxiety of parents for their children during this period, and how should it be overcome? p. 555, par. 2

(55) Explain the best possible provision the New Creation can make for the protection of their children in the time of trouble. p. 556, par. 1

(56) What should be the attitude of the New Creation toward amusements for their children? p. 556, par. 2

(57) Does the Apostolic advice to the New Creation concerning marriage apply to their unconsecrated children? p. 557, par. 1

(58) How do many of the New Creation err in this respect? p. 557, par. 2, 3, 4

(59) At what ages respectively would it seem best for natural men and women to marry? p. 558, par. 1

(60) How may wise parents assist their children in mating properly? p. 558, par. 2

(61) What is the close relationship between clean and healthy minds and bodies? p. 559, par. 1

(62) To this end, how should ventilation, clean surroundings and proper physical and mental exercise receive careful inspection by the parent? p. 559, par. 2



(63) Into what three classes may foods be divided? And what is the proper proportion of each to be partaken of during the day? p. 560, par. 1 to 4

(64) How may a purely vegetable dietary be satisfactorily arranged, if necessary for economy? p. 561, par. 1

(65) Explain the injurious results of an uneven balancing of foods, especially of starchy variety. p. 561, par. 2

(66) Should we be careful not to make diet "a fad"? p. 561, par. 3

(67) Why is cheerful and profitable conversation a desirable accompaniment of the family table? p. 562, par. 1

## STUDY XIV

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### SUNDRY EARTHLY OBLIGATIONS OF THE NEW CREATION

(1) Does the transforming of their minds release the New Creation from responsibility toward their fellow-men? p. 563, par. 1

(2) Why should New Creatures be much more alert than others to recognize the principle of justice? p. 563, par. 2

(3) What is the Divine injunction with respect to indebtedness, as expressed by the Apostle in Romans 13:8? p. 564, par. 1

(4) What should be the rule for every member of the New Creation as respects money matters? p. 564, par. 2

(5) Why should all New Creatures aim to keep their expenses below their income? p. 565, par. 1

(6) If we have in the past unwisely contracted debts, what should be our course? p. 565, par. 2

(7) What Scriptural precedent may be found for taking advantage of modern bankruptcy provisions? p. 566, par. 1

(8) If the debt were an obligation of friendship and not a business one, how should it be considered by a New Creature? p. 566, par. 2

(9) Are widows and orphans responsible for debts of the former head of the family? p. 567, par. 1

(10) How should we consider the matter of borrowing and lending, as between "brethren"? p. 567, par. 2

(11) If a brother be so situated that he could give no security for a loan, how should the tender of it consider the matter? p. 568, par. 1, first half

(12) In case the brother wished a loan with the intention of making profit, would it be proper to take security and require interest? p. 568, par. 1, last half

(13) What is the Scriptural injunction with respect to endorsing notes for others? p. 568, par. 2

(14) How should the New Creation regulate their household affairs with respect to petty borrowing and lending, as between neighbors? p. 569, par. 1, 2

(15) How should the borrowing of time by others be regarded by the New Creation? p. 570, par. 1

(16) What beautiful example did our Lord set us with respect to waiting for a positive invitation and assurance of welcome before accepting hospitalities? p. 570, par. 2

(17) To what extent should New Creatures permit themselves to be imposed upon by uninvited guests, whether "brethren" or relatives according to the flesh? p. 571, par. 1

(18) Does Matthew 6:34, 19, 20, teach us to make no provision for the future? What example has the Heavenly Father set us in this respect? p. 572, par. 1

(19) What is the proper interpretation of Matt. 6:34? p. 572, par. 2

(20) What is the difference between carefulness and anxious care respecting the morrow, and how is this illustrated in Scripture? p. 573, par. 1

(21) Does Matt. 6:19, 20, imply carelessness in respect to the daily interests of the present life? p. 573, par. 2

(22) How should all who have "chosen Christ" as their Master regard their earthly possessions? p. 573, par. 3; p. 574, par. 1

(23) How should money be regarded by the New Creation? p. 574, par. 2, 3

(24) What does full consecration to the Lord require of the poor as well as the rich? p. 575, par. 1

(25) Suggest what further explanation our Lord might have given "the rich young man," had he possessed the proper heart-condition. p. 576, par. 1, 2

(26) Does consecration of our all to the Lord imply that all our means must be used exclusively in religious work? p. 576, par. 3; p. 577, par. 1

(27) What instructions do the Scriptures give with respect to making future provision for our families? p. 577, par. 2

(28) What is the duty of every parent with respect to reasonable provision for his children's present and future interests and necessities? p. 578, par. 1

(29) Is the question of Insurance a religious or a purely business proposition? p. 578, par. 2

(30) In a case where the wife is not in sympathy with Present Truth, what course would be advisable on the part of the husband? p. 579, par. 1

(31) In view of the great Time of Trouble, what may be expected of Insurance Companies, especially those of a fraternal character? p. 579, par. 2; p. 580, par. 1

(32) Should the New Creation become members of Masonic or other secret societies? p. 580, par. 2; p. 581, par. 1

(33) What liberty of choice may the New Creation exercise in the matter of joining other mutual-benefit associations, not of a religious nature? p. 581, par. 2

(34) What advice is suggested regarding membership in labor organizations? p. 582, par. 1, 2

(35) What is a "busybody," and what is the Scriptural reproof of such? p. 583, par. 1

(36) How should the Golden Rule be applied in such cases? p. 583, par. 2

(37) What is the peculiar form in which this natural tendency to meddle in the affairs of others sometimes attacks the New Creature? p. 583, par. 3

(38) When tempted to interfere with the affairs of others, what questions should we ask ourselves? p. 584, par. 1, first part

(39) Would it be "busybodying" on the part of a parent to look into the affairs of the family under his care? p. 585, top

(40) Where is the admonition against "busybodying" to be especially remembered and heeded? p. 585, par. 1

(41) How great is the influence of the tongue among the members of the natural body? p. 586, par. 1

(42) What is the only proper and successful method of restraining the tongue? p. 587, par. 1, 2

(43) What are the cravings of the new mind for fellowship with kindred minds? p. 588, par. 1

(44) What are the admonitions of the Word against associating with evil-doers? p. 588, par. 2

(45) What should be our sentiments toward an association with those related to us by ties of blood? p. 589, par. 1

(46) What was evidently the intention of the Lord with respect to the forming of a new family—the "household of faith"? p. 589, par. 2

(47) Does this new relationship imply the ignoring of sex proprieties, or that the unbelieving husband or wife should be neglected? p. 590, par. 1

(48) What should be the attitude of the New Creation to-

ward the powers that be? What are the Scriptural admonitions along this line? p. 590, par. 2, 3

(49) What advantage has the New Creature from his viewpoint of present conditions in the world? p. 591, par. 1, 2

(50) Is it wise or necessary for the New Creation to alarm the world in respect to the Time of Trouble? p. 592, par. 1

(51) What position should the New Creation take in the matter of voting? p. 593, par. 1 to 5

(52) Should we use carnal weapons and fight for our native country and its rulers? p. 594, par. 1

(53) In the event of our being required to do military service, what would be the proper course to pursue? p. 594, par. 2

(54) Explain how our consecration vow should touch and purify every act of our lives. p. 595

(55) Give three good reasons why the New Creation should not wear extravagant and conspicuous apparel. p. 596, par. 1 to 4

(56) Would the investing of money in stocks, bonds, etc., be any more in harmony with our consecration vow than if spent upon extravagant dress and luxurious homes? p. 597, par. 1

(57) Is there any connection between our stewardship and the fact that the Lord has left His cause in need of financial support? p. 597, par. 2

(58) Briefly, what would be considered the proper course for the New Creation with respect to dress and money matters? p. 598, par. 1

## STUDY XV

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### THE FOES AND BESETMENTS OF THE NEW CREATION

(1) What is the chief enemy of the New Creation? Is the New Creature double-minded, or is he controlled by two wills? p. 599

(2) Are the death of the flesh and its will, and the subsequent resurrection of the flesh actual or reckoned matters? And how must these "dead" and "alive" conditions be maintained by the New Creation? p. 600, par. 1

(3) What is the declaration of the Scriptures respecting the natural heart? And how is the heart of the New Creature different? p. 600, par. 2

## The New Creation

(4) How does the old heart, the selfish disposition, constantly assail the new heart and practise deceptions upon it? p. 601, par. 1

(5) What is one of the favorite and deceptive arguments of this old heart? p. 601, par. 2

(6) How must the new heart meet these attacks? p. 602, par. 1, 2

(7) What is "fanaticism," and how should it be avoided? and what is absolutely essential in order to properly apply the principles of righteousness to our daily lives? p. 603, par. 1

(8) What thought should constantly be kept in mind by the New Creature? And what is the **only restriction** we should recognize along this line? p. 603, par. 2

(9) Why is the spirit of the world in general opposed to the standard of the New Creation? p. 604, par. 1, 2

(10) Why is the world one of the chief enemies of the New Creation, and why is a collision unavoidable? p. 604, par. 3

(11) Explain why even the noblest aims and objects of the world in general are contrary to the standards of the New Creation. p. 605, par. 1

(12) With what spirit should we meet the hatred and opposition of the world? p. 605, par. 2

(13) Explain the Scriptural Injunction, "Love not the world," etc. (1 John 2:15) p. 606, par. 1, 2

(14) Has the Lord set for us the herculean task of reforming the world? and would it be proper for us to make a business of denouncing the present order of things? p. 607, par. 1, 2

(15) What Spiritual examples in this respect may we well follow? p. 607, par. 3

(16) What is the special work for the "Royal Priesthood" at the present time? p. 608, par. 1, 2

(17) Quote Scriptural proofs of the personality of Satan. pp. 609 to 611

(18) What Scriptural evidence that Satan is not only the enemy of the church but also of all mankind? p. 611, par. 1

(19) Explain how Satan's opposition to the New Creature differs from that of the world and of our own flesh. p. 611, par. 2

(20) What Scripture declares that Satan began the rebellion against God, and led our first parents into sin and death? p. 612, par. 1, first fourteen lines

(21) Give Scriptural proof that Satan was created perfect and upright. p. 612, par. 1, last part

(22) How has God created all His intelligent creatures

so that being perfect does not insure remaining perfect? p. 612, par. 2

(23) Are there different orders and positions among the angelic ranks? And how did the angels probably regard the creation of man? p. 613, par. 1

(24) What was the probable reasoning of Satan with respect to our first parents? p. 613, par. 2; p. 614, par. 1

(25) How may Satan have suggested to Eve's mind the thought of injustice on Jehovah's part? p. 614, par. 2; p. 615, par. 1

(26) What was possibly Satan's disappointment over the result of this deception? And why was Adam's responsibility greater than Eve's? p. 615, par. 2

(27) Did the results of Satan's first lie tend toward his reformation? p. 616, par. 1

(28) What is the supreme object of all Satan's efforts? p. 616, par. 2

(29) Since the Truth is much more reasonable than Error, why has it not prevailed, and what religious system has been Satan's masterpiece and worthy representative? p. 617, par. 1

(30) Show how Isaiah 14:12-17 applies to Satan and his chief representative system. p. 618, par. 1, 2

(31) What is the similarity between literal and symbolic Babylon? And what will be their doom, as well as that of Satan? p. 619, par. 1

(32) Did Satan have any angelic associates in the beginning of his rebellion? If not, how and when did he receive adherents from the ranks of the holy angels? p. 619, par. 2

(33) How have these fallen angels co-operated with Satan in deceiving and degrading mankind? p. 620, par. 1

(34) What does the statement that "man is a free moral agent" imply? And why is it possible for demons to absolutely control human beings as mediums? p. 620, par. 2

(35) What are the general methods and object of these fallen angels? Mention eight erroneous teachings which they have successfully promulgated among mankind. p. 621, par. 1 to p. 623, par. 2

(36) Since Spiritism has been unsuccessful in deceiving the majority of Christians, what two other more subtle delusions has Satan recently introduced to capture these? p. 623, par. 3; p. 624, par. 1

(37) Why has Satan recently turned his attention to healing the sick? And what does this signify? p. 624, par. 2

(38) What has been the degrading effect of these works of the Devil upon the heathen? p. 624, par. 3

(39) What were the experiences of the Lord and the Apostles with these fallen angels? p. 625, par. 1, 2

(40) Realizing, then, the great and demoralizing influence of these evil spirits upon mankind, why does God permit them to exercise their evil powers? And what three grand lessons, in consequence, will the world have learned at the end of the Millennial age? pp. 626, 627

(41) In the meantime, what have been the beneficial results of the permission of evil? p. 627, par. 1; 628, par. 1

(42) Amongst men, who are the greatest opponents of God and the Atonement, as viewed from the popular and the Divine standpoints, respectively? p. 629, par. 1

(43) What is our hope for some of the most violent, but ignorant opposers of the Truth? And what more serious position is occupied by the intelligent opponents of Present Truth, and what should be our attitude toward such? p. 629, par. 2

(44) Whose experiences with the Adversary illustrate all the temptations to which the Body of Christ is subjected? p. 630, par. 1

(45) What is one of the besetments of the Adversary which especially appeals to the flesh and its old mind? p. 630, par. 2; p. 631, par. 1

(46) What is the truth concerning the relation between the best interests of the New Creation and their physical condition? p. 631, par. 2

(47) Why is it essential that the New Creation should "walk by faith, and not by sight"? p. 631, par. 3

(48) Is it possible for us to take the infirmities of others, as did our Lord? And was Christ's vitality expended on behalf of His Church? p. 632, par. 1, 2

(49) What is the nature and cost of the "afflictions of Christ," which are endured by His Body Members? p. 633, par. 1, 2

(50) How may we distinguish between suffering for righteousness' sake and suffering for indiscretion or wrong doing? p. 633, par. 3

(51) If bodily ailments result from other than selfish or sinful causes, how should they be received and endured by the New Creature? p. 634, par. 1

(52) How should the New Creation regard their mortal bodies, and what liberty have they with respect to using legitimate remedies for the relief or cure of disease? p. 634, par. 2; p. 635, par. 1

(53) In considering our Lord's miracles, should we take the healed ones or the Healer as our pattern? p. 636, par. 1

(54) Would it have been right for our Lord to use His

spiritual powers for His temporal needs? And must not the Church follow in His steps in this respect? p. 636, par. 2; p. 637, par. 1

(55) What Scriptures are chiefly relied upon by faith-healers? And how are these misapplied? p. 637, par. 2; p. 638, par. 1

(56) To what power did the Pharisees attribute our Lord's miracles, and what was His reply to them? p. 638, par. 1

(57) What was the chief object of miracles in the beginning of this Age, and why should we look with suspicion upon so-called miracles in the end of the age? p. 638, par. 3; p. 639, par. 1

(58) What is the sure test of all these delusions? p. 639, par. 2

(59) If those who blaspheme the name of God perform wonderful works of healing, should we suppose the Lord is now endorsing their false teachings? p. 640, par. 1

(60) Suppose others who cure diseases are zealous in missionary work, should that change our opinion of the movement as a whole? p. 640, par. 2

(61) What are the evidences that Satan has about reached his extremity? p. 641, par. 1

(62) How shall we understand the philosophy of God's dealings with the New Creation in subjecting them to such peculiar and fiery trials? p. 642; p. 643, par. 1

(63) What illustration in nature may help us to understand God's providential dealings with the New Creation, and what hope have we in the ultimate overthrow of evil when it has served the Divine purpose? p. 643, par. 2

(64) What special purpose have sin and sickness served in the case of the world, as well as in that of our Lord and His "little flock"? p. 644, par. 1

(65) Since the New Creation was typified by natural Israel in many respects, why should they not expect to be free from the trials and difficulties of the world, even as Israel escaped them? p. 645, par. 1

(66) What special consolation do the Scriptures offer New Creatures who suffer divers afflictions and fiery trials? p. 646, par. 1

(67) Should our confidence in the Lord's protecting care lead us into indifference with regard to temporal matters? And how should we examine ourselves when physical or financial calamities come upon us in spite of our best endeavors? pp. 647, 648

(68) How may we prove that the Scripture, "Who healeth all thy diseases" (Psa. 103:3), does not apply to physical diseases of the New Creation? p. 648, par. 1



(69) How does the foregoing harmonize with Mark 16: 9-20? p. 649, par. 1

(70) What were the experiences of our Lord and the Apostles with respect to physical infirmities? pp. 650 to 652. bottom of page

(71) Do we have any record of the Apostles using Divine Power for their own relief or that of other consecrated followers of Christ? How should we accept and follow their example? pp 653, 654

(72) How is the Nominal Church distinguished from the True Church of Christ? p. 654

(73) Is a wide difference between these two classes disadvantageous or beneficial to the True Church? p. 655, par. 1

(74) What has always been the position of the truly consecrated while in the nominal systems, and what service has "Babylon" rendered unto these? p. 655, par. 2

(75) In what manner is the New Creation continually subject to temptation from the Nominal Church? p. 656, par. 1

(76) What is the exhortation of the Apostle with respect to the armor of God? What is this armor, and why is it necessary to put on "the whole armor" in the present day? p. 657, par. 1

(77) What does the Girdle represent? p. 657, par. 2

(78) What does the Breastplate signify? p 657, par. 3

(79) What do the Sandals represent? p. 657, par. 4

(80) What is the Shield, and why is it absolutely indispensable? p. 657, par. 5

(81) What is the Helmet of Salvation, and why is it so especially important in this day? p. 658, par. 1

(82) What is the only piece of **offensive** armor possessed by the New Creation? And how can it be obtained and used? p. 658, par. 2

## STUDY XVI

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### THE PRESENT INHERITANCE OF THE NEW CREATION

(1) What are the first-fruits of the Spirit—a foretaste of future blessings—which are possessed by the New Creation in the present life? p. 659, first 18 lines

(2) What is the nature of **earthly** hopes and joys? p. 659 18th line to end of par.

(3) How do the joys, hopes, ambitions of the New Creation differ from those of the natural man? p. 660, par. 1, 2

(4) When and for what purpose does Satan transform himself into an angel of light? p. 660, par. 3

(5) What false hope respecting the dead has been introduced by the Adversary? p. 661, par. 1

(6) How has Satan deceived the Church by a false hope respecting the time for the rewarding of the Lord's faithful followers? p. 661, par. 2

(7) How have these false hopes been especially injurious to the Lord's people? p. 662, par. 1

(8) In view of the foregoing, what is the reason for our present hope of an instantaneous change for the faithful members of the New Creation? p. 662, par. 2

(9) What is our hope as respects the faithful of the entire Gospel Age prior to 1878, and of those who have died and are dying since that date? p. 663, par. 1

(10) How have the hopes of the New Creation become the dread of the "Christian World"? p. 663, par. 2

(11) Why do nominal Christians dread the resurrection of the dead? p. 664, par. 1

(12) Note the joyful hopes of the Second Advent of Christ, and the Resurrection, as set forth in Scripture. pp. 664 to 666

(13) What is the proper interpretation of the incident of "the Thief on the Cross"? Luke 23:42, 43. p. 667, par. 1

(14) In order to properly understand this Scripture, how must we consider the circumstances, surroundings and connections? p. 667, par. 2, 3, 4

(15) Did the thief request the Lord to take him to Heaven? And how does changing the position of the comma clarify the whole subject? p. 668, par. 1

(16) What further explanation might the Lord have given the repentant thief? p. 668, par. 2, 3

(17) What is the Scriptural significance of the word Paradise? p. 669, par. 1

(18) Explain why we have a perfect right to change the position of the comma, and cite other instances in which the word "today" is similarly used. p. 669, par. 2, to p. 670

(19) How does the Emphatic Diaglott render Phil. 1:21-24, and how does this translation differ from the Common Version? p. 670, par. 1, 2

(20) How is the word Analusai, "return," used in Greek literature, and in the only other instance in the New Testament, namely, Luke 12:36? p. 671, par. 1

(21) What circumstances gave rise to this desire of St. Paul? p. 671, par. 2, 3

(22) What alternative is suggested, if we refuse the foregoing explanation? p. 672, par. 1, 2, 3

(23) To whom is the Apostle writing in 2 Cor. 5:1-10, and what does he mean by "our earthly house"? p. 673, par. 1

(24) Why does the New Creature groan in this earthly tabernacle, and does it desire to be "unclothed"? p. 673, par. 2, 3

(25) What is the "earnest of the Spirit," mentioned in 2 Cor. 5:5? And why are we "always confident," as expressed in verses 6 to 9? p. 674, par. 1 to 3

(26) To what end, therefore, are we striving? p. 674, par. 4

(27) What is the significance of 2 Cor. 5:10, and when must we "all appear before the judgment seat of Christ"? p. 675, par. 1

(28) Do all mankind have a duality of nature? What other Scriptures refer to the New Creation as having an outward man that perisheth, and an inward man being renewed day by day? p. 675, par. 2

(29) How and when was fulfilled the Lord's promise to His disciples that some of them should not taste death until they had seen the Son of Man coming in His Kingdom? p. 675, par. 3; p. 676, par. 1

(30) Was the Transfiguration scene an actual occurrence? How do we know that Moses and Elias could not have personally appeared on the Mount? p. 676, par. 2, 3

(31) Explain the significance of this "vision." p. 667, par. 1, 2

(32) How does consecration unto death appear to those outside the household of faith, and to the consecrated, respectively? p. 677, par. 3

(33) Upon what do the present joys of the New Creation depend? p. 678, par. 1

(34) What is the relation between prayer and the perpetuation of our present joys? And what is the object of proper prayer? p. 679, par. 1

(35) What suggestions with regard to prayer were given by our Lord Jesus as recorded in Matt. 6:7, 8, 25-34, and why did he so admonish His disciples? p. 679, par. 2

(36) What are the two most important conditions of acceptable prayer? (John 15:7) p. 679, par. 3; p. 680, par. 1

(37) Does the world in general have access to the Throne of Heavenly grace? p. 680, par. 2

(38) What was the position of Cornelius, and how does his experience illustrate the necessary steps to be taken by every person before he can use the privilege of prayer-communion? p. 681, par. 1

(39) How does the Apostle Paul express this same thought in Hebrews 10:17-22? p. 681, par. 2

(40) To what extent do the simply justified members of the "Household of Faith" enjoy the privilege of prayer? p. 681, par. 3

(41) How shall members of the "Household of Faith" be admonished as respects their limited privileges of prayer and the greater privileges possible to them? p. 682, par. 1

(42) Is it proper to recognize a distinction between the merely justified and the consecrated, and between believers and unbelievers? p. 683, par. 1

(43) What would be the special advantage to these classes, if such distinctions were clearly recognized? p. 683, par. 2; p. 684, par. 1

(44) What privileges of prayer belong to the children of believers? p. 684, par. 2

(45) What is the one thing for which all the consecrated should specially pray? Quote Scriptural authority for your reply. p. 685, par. 1

(46) Summarizing, in what manner and for what things should we pray in order that we should not "ask amiss"? p. 685, par. 2

(47) What more could we ask respecting the Lord's provision for the future glories and present joys of the New Creation? p. 686, par. 1

(48) What more could we think of or ask for on behalf of the world than God has already arranged? p. 686, par. 2

(49) Do any of the varying conditions which surround us limit our privileges of access to God in prayer? p. 686, par. 3

(50) What is our privilege of prayer for personal use? p. 687, par. 2

(51) What are the privileges and blessings of family prayer? p. 687, par. 2

(52) What are the blessings of prayer in the Church? p. 687, par. 3

(53) Why is it essential that every meeting of the Lord's people for study and up-building should be opened and closed with prayer? p. 688, par. 1

(54) Is that faith, which is a fruit of the Spirit, the same faith which was ours before we were justified? If not, explain the nature and source of the faith which justified us? p. 688, par. 2

(55) What is the difference between faith and credulity? p. 689, par. 1

(56) Describe the logical and progressive steps of the growing faith that leads to our begetting of the Holy Spirit. p. 689, par. 2

(57) Describe the further results as respects the faith-development of the spiritually enlightened ones. p. 690, par. 1, 2

(58) Explain how this Spirit-begotten faith is in reality the basis of all the New Creation's present joys and hopes. p. 691, par. 1

(59) What does the Apostle James say about the **necessity** for faith? And how shall we increase our faith? p. 691, par. 2

## STUDY XVII

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### THE RESURRECTION INHERITANCE OF THE NEW CREATION

(1) What pre-requisites are necessary to any appreciation of the New Creation's future inheritance? p. 693, par. 1

(2) Even with the fullest attainment of faith and spiritual sight, will the New Creation be able **perfectly** to comprehend the things of the future? p. 693, par. 2

(3) To what extent did our Lord lift the veil and give us a brief glance at the future conditions, as recorded in 1 Cor. 15:41-44, and why is this entire chapter specially interesting to the Church? p. 694, par. 1

(4) What is the Apostle Paul's argument of which the above text is the conclusion? p. 695, par. 1, 2

(5) What is clearly the Apostle's argument in 1 Cor. 15:21? p. 695, par. 3

(6) Why is the Common Version translation of 1 Cor. 15:22 manifestly erroneous? p. 696, par. 1

(7) What is the full significance of the phrase, "Be made alive," in this text? p. 697, par. 1

(8) What is the proper rendering of 1 Cor. 15:22? p. 698, par. 1

(9) What is the distinction between being "in Adam" and "in Christ"? And why will not all who were in Adam be **fully** "made alive" through Adam's **redemption**? p. 698, par. 2

(10) What is the Apostle Paul's declaration as respects the **order** of the Church's resurrection? p. 699, par. 1

(11) Briefly, to what class does the "after resurrection" apply, and what one exception is there to this order? p. 699, par. 2

(12) After the resurrection of the Ancient Worthies, how may we expect the gradual resurrection of the world to proceed? p. 699, par. 3; p. 700, par. 1

(13) Will it not be necessary for every member of the

human race to go down into actual death before experiencing the resurrection? p. 700, par. 2; p. 701, par. 1

(14) What reasonable suggestion has been made respecting the manner in which those of the world who have gone down into the tomb will be brought forth? p. 701, par. 2

(15) Explain why the real meaning of the word **resurrection** has been lost sight of. p. 702, par. 1

(16) From what Greek word is our English word **resurrection** derived, and what is its significance in the original? p. 703, par. 1

(17) Who were the only two human beings that ever possessed life? And how are all the rest of mankind regarded from the Divine standpoint? p. 703, par. 2

(18) What two conditions must be clearly kept in mind in order to fully appreciate the significance of the word **anastasis**? p. 704, par. 1

(19) Is the word **anastasis** ever used in connection with the mere awakening of the dead? p. 704, par. 2, first seven lines

(20) What is the popular but erroneous explanation of Hebrews 11:35, and what is the proper interpretation? p. 704, par. 2, 3; p. 705, par. 1

(21) Does the word **anastasis** limit the resurrection process, to make it either instantaneous or gradual? Or does **anastasis** change the nature of the being resurrected? p. 706, par. 1

(22) What was the experience of our Lord Jesus previous and subsequent to His **anastasis**, and what is the hope of the Church in this respect? p. 706, par. 2

(23) What will **anastasis** signify in the case of the natural man? and how will the resurrection of the Ancient Worthies differ from that of the rest of mankind? p. 707

(24) What will be the process of **anastasis** as respects the Great Company? p. 707, foot note

(25) Upon what will the **anastasis** or re-standing of the world as individuals depend? p. 708, par. 1

(26) What Scripture clearly indicates how this passing from death to life will be accomplished? p. 708, par. 2; p. 709, par. 1

(27) To whom does the expression, "They that have **done good**," apply? And what will be the nature of their resurrection? p. 709, par. 2

(28) Who are "They that have **done evil**"? And what kind of resurrection will they experience? p. 710, par. 1 to 3

(29) Will the world's trial correspond with the present methods of trying criminals in court? If not, how will it be conducted? p. 711, par. 1, 2

(30) At what time during the world's trial will **obedience be required**, and what will be the experience of those who positively refuse to make progress toward righteousness? p. 712, par. 1

(31) What is the significance of the Scripture, "They that shall be counted **worthy to attain** that world and the resurrection?" (Luke 20:35) p. 712, par. 2

(32) What would be the **disadvantages of an instantaneous resurrection to perfection for the world of mankind?** p. 713, par. 1, 2

(33) Explain the reasonableness, beauty, and harmony of the Divine Plan for the world's resurrection. p. 714, par. 1

(34) Would it be reasonable to expect the awakened ones to come forth in exactly the same physical condition as when they went into death? p. 714, par. 2

(35) What will be the special advantage in the awakened ones being able to remember their past experiences? p. 715, par. 1

(36) How will these experiences and the lessons of the Millennial Age benefit mankind? And what is the relation between their judgment and the present trying experiences of the Church class? p. 715, par. 2

(37) Into what classes does the Prophet Daniel divide the awakened ones? p. 716, par. 1

(38) How does the Prophet's declaration support our position that the world will not be awakened to instantaneous perfection? p. 716, par. 2

(39) Explain how Nero may be used as an illustration of those who will come forth to "shame and lasting contempt." p. 716, par. 3, to p. 718

(40) Will mankind be punished in the Millennial age for the sins of this life? If so, for what kind of sins? p. 718, par. 2; p. 719, par. 1

(41) Explain the meaning of the statement, "Some men's sins go before to judgment, and some they follow after," using Nero as an illustration. p. 719, par. 2; p. 720, par. 1

(42) Why is the resurrection of the Church designated "the **First Resurrection**"? And what two other classes will experience an instantaneous resurrection to perfect life? And what is the meaning of the statement, "The rest of the dead lived not again until the thousand years were finished"? (Rev. 20:5) p. 720, par. 2

(43) What are some of the characteristics of the First Resurrection—with what bodies and powers will the New Creation come forth? p. 721, par. 1, 2

(44) How does the Apostle Paul in 1 Cor. 15 guard against

the thought that all mankind shall eventually bear the image of the Heavenly Father? p. 722, par. 1

(45) What does the Apostle declare respecting "flesh and blood" inheriting the kingdom? p. 722, par. 2

(46) Is it difficult to fully grasp the thought of this complete change from fleshly to spiritual conditions? And how has the Apostle anticipated this difficulty in 1 Cor. 15:51, 52? p. 723, par. 1

(47) Why has so plain a statement been so generally misunderstood? p. 723, par. 2

(48) What will be the experience of the Lord's people who remain until His Second Advent—will they not die? Quote Scriptures to support position taken. p. 724, par. 1, 2

(49) While all the perfected New Creatures will have the same **kind** of glory, will they all enjoy the same **degree** of glory? p. 725, par. 1

(50) How has the Lord indicated these differences in two of His parables? p. 725, par. 2

(51) Judging from the different degrees of nearness to the Lord among His Apostles, would it not be reasonable to expect various positions of power, honor, and closeness of relationship to Him in the Kingdom? p. 726, par. 1

(52) In the Apostle's description of the First Resurrection in 1 Cor. 15:42-44, to what does "It" refer? p. 726, par. 2

(53) What is the nature of the spiritual body in which "It" shall be raised? p. 727, par. 1, 2

(54) Why is the statement, "It is sown in **dishonor**," specially applicable to the New Creation in the trial state? p. 727, par. 3

(55) What is the significance of the statement, "It is sown in **weakness**"? p. 728, par. 1

(56) Explain, "It is sown a **natural** body; it is raised a **spiritual** body." p. 728, par. 2

(57) If the very thought of the future glory lifts us above our earthly cares and sorrows, what must the **realities** mean, and how should we strive to be overcomers and so receive an abundant entrance into the Kingdom? p. 728, par. 3

THE END



# BEREAN QUESTIONS

on

## Tabernacle Shadows

### CHAPTER I

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#### THE TYPICAL TABERNACLE

(1) What was the Divine purpose in establishing the Tabernacle in the wilderness with its services and ceremonies? Heb. 10:1; 8:5; Col. 2:16, 17; T. 11, par. 1; Z. '02-235 (1st col. par. 1; 2nd col. par. 1)

(2) What is a "type"? and how should types be used? Z. '92-100; see also **Watch Tower Bible** under "**Types**"

(3) What should be our object in studying the Tabernacle "shadows"? T. 11, par. 2 to T. 12, par. 2

#### THE TABERNACLE'S CONSTRUCTION

(4) Briefly stated, what was the Tabernacle, and where do we find the directions for its construction? T. 12, par. 3; Ex. 25 to 27; 35 to 40

(5) What were the dimensions of the Tabernacle, the names and sizes of its two apartments? T. 13, par. 1

(6) How may we avoid the confusion arising from improper translations of the "Holy" and "Most Holy"? T. 13, footnote

#### THE HOLY COURT OR HOLY PLACE

(7) Describe the Court, with its dimensions. T. 14, par. 1

(8) What were the names of the three entrance pas-

sages into the "Court," the "Holy," and the "Most Holy," respectively? T. 14, par. 2

(9) What and where was the "Camp"? T. 14, par. 2

### **THE FURNISHMENTS**

(10) What were the furnishings of the "Court" and how situated? T. 15, par. 1 to 3

(11) What were the furnishings of the "Holy" and where were they placed? T. 15, par. 4 to T. 17, par. 1

(12) What furniture did the "Most Holy" contain? T. 17, par. 2. Describe it.

(13) What difference was there in the material of which the furniture in the Tabernacle and the "Court" was made, and what did this signify? T. 17, par. 3

### **THE CAMP, COURT, AND TABERNACLE**

(14) What did the "Camp" typify? T. 18, par. 1

(15) What did the "Court" represent, and who alone might enter into it? T. 19, par. 1; Z '02-235 (2nd col. par. 2)

(16) Briefly, what did the two apartments of "the Tabernacle" proper represent? T. 19, par. 2; Z. '02-236 (1st col., top of page)

(17) Who only of the Israelites might enter the Tabernacle, and what is the antitype? T. 20, par. 1

(18) In the antitype, do all who enter the "Court" experience a change of nature? T. 20, par. 2

(19) What does entering the antitypical "Holy" imply, and how is Christ the "Gate" and the "Door"? T. 20, par. 2

(20) What parts of the Tabernacle represented the two stages of our new life? T. 20, par. 3

(21) Who are those begotten of God through the Word of Truth (Jas. 1:18), and how represented in the "Holy"? T. 20, par. 4; Z '00-227 (1st col., par. 2)

(22) Did the "Most Holy" represent the present or fu-

ture condition of the “overcomers”? T. 21, par. 1

(23) What is the hope, which “as an anchor entereth into that within the [second] veil”? Heb. 6:19; 10:20; T. 21, par. 2

### **IN THE FOOTSTEPS OF JESUS**

(24) How do consecrated believers follow in the footsteps of their Leader and High Priest, Jesus? T. 21, par. 3 to 22, par. 2; Z. '02-236 (1st col., par. 1)

(25) How do we pass the “veil of sin and unbelief,” and why was it not necessary for Jesus to take this step? T. 22, par. 1

(26) How do we pass the first veil, and into what does it lead us? T. 22, par. 2, 3

(27) What does the passing of the second veil typify? T. 22, par. 3

(28) Why must we leave our human bodies behind when we pass the second veil? 1 Cor. 15:50; John 3:5, 8, 13; T. 23 (top of page)

(29) By way of recapitulation, what did the “Camp,” “Court,” and “Tabernacle” typify? T. 23, par. 1

## **CHAPTER II**

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### **ISRAELITES, LEVITES, AND THE PRIESTHOOD**

(1) What did the nation of Israel frequently typify? T. 25, par. 2, 3

(2) What did Israel typify in its relation to the Tabernacle? T. 25, par. 3 to 26, par. 1

(3) What did the Levites typify? T. 26, par. 2

(4) What did the Aaronic priesthood typify? T. 26, par. 2 to 4

(5) Who is the head of the antitypical priesthood? Heb. 3:1; T. 27, par. 1

(6) What is the significance in the tribe of Levi having existed before the priesthood was instituted? T. 27, par. 2

### **THE PRIESTHOOD**

(7) What is the significance of the fact that in the ordination of the priesthood the Chief Priest was always first? T. 28, par. 1, 2

### **THE ANOINTING**

(8) What did the ceremony of the anointing signify and typify? T. 28, par. 3

(9) What was the significance of Aaron's being washed before putting on the garments of "glory and beauty"? T. 29, par. 1

### **THE HIGH PRIEST IN GARMENTS OF TYPICAL "GLORY AND BEAUTY"**

(10) What were the High Priest's garments of "glory and beauty"? and what did they typify in general? Ex. 28:4; T. 29, par. 2, 3

(11) What did the white linen "coat" represent? T. 29, par. 4

(12) What was the "mitre"? and what did it typify? T. 29, par. 5

(13) Describe the golden plate or "crown." What did it typify? and why was it fastened with a blue lacer to the "mitre"? T. 30, par. 1; T. 29, par. 5

(14) What was the significance of the "linen girdle"? T. 30, par. 2

(15) Describe the "upper robe." What did its color (blue) and its golden bells and pomegranates signify? T. 30, par. 3

(16) How was the "ephod" made? and what was the significance of its two parts with their golden clasps? T. 30, par. 4

(17) What did the "curious girdle" signify? T. 33, par. 1

(18) Respecting the statement on page 33, par. 2, "One part of the ephod which represents the New Covenant was guaranteed at Calvary," are the members of His body all counted in with the Head in this work of sealing the New Covenant? and has the great High Priest yet finished the work of sealing and confirming the New Covenant? and has it gone into effect? or will this all be accomplished with the passing beyond the veil of the last member of the Body, the sprinkling of the blood of the sin-offering, and the coming forth in glory robes for the blessing of the people? Z. '05-378 (1st col. par. 1) Z. '09-29

(19) Why is that part of the "ephod" representing the Abrahamic Covenant still incomplete? T. 33, par. 3

(20) What is meant by "the Seed of Abraham"? Gal. 3:16, 29; T. 33, par. 3

(21) How do we know that the natural seed of Abraham will not be members of the great antitypical High Priest? T. 33, par. 4

(22) What part will natural Israel have in fulfilling the Abrahamic Covenant? and upon what conditions? T. 34, par. 1; Z. '09-29 (2nd col.) par. 3, 4

(23) What did the colors of the "ephod" signify? T. 34, par. 2

(24) How was the "breastplate of judgment" worn, and what did it represent? T. 34, par. 3

(25) How did natural Israel regard the Covenant (represented by the ephod), and the Law (represented by the breastplate), and why? T. 34, par. 3

(26) Describe the Law emblem (the breastplate). Why was it bound upon the High Priest's heart? T. 35, par. 1

(27) What were the dimensions of the breastplate? and what the significance of its being a span long and a span wide when doubled? T. 35, par. 2

(28) What was the significance of its being doubled, and what did each half represent? T. 35, par. 3

(29) What is the precious significance of the breastplate being suspended by a gold chain from the gold clasps of the "ephod"? T. 36, par. 1

(30) What did Aaron represent when clothed in these beautiful robes and anointed with the holy oil? T. 36, par. 2

### THE UNDER-PRIESTS—"THE BODY"

(31) How were the under-priests, "the body," clothed, and what was the significance of their garments? T. 36, par. 3, 4

(32) What beautiful and appropriate antitypical application does the Apostle Paul make to the Gospel Church in this connection? T. 36, par. 3; F 271, par. 1-3

### THE ANOINTING OF THE PRIEST

(33) How was the anointing oil applied, and what did this ceremony typify primarily? T. 37, par. 1

(34) Why was the anointing oil poured only upon Aaron's head, and not upon the under-priests? T. 37, par. 2

(35) What is the antitype of this anointing in its secondary significance? T. 37, par. 2, 3; E. 280, 281; F. 132, par. 1

(36) From what standpoint should we view Aaron thus robed and anointed? T. 38, par. 1

## CHAPTER III

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### CONSECRATING THE PRIESTHOOD

Leviticus 8:14-33

(1) What did the consecration of Israel's priesthood typify? T. 39, par. 1

(2) What is the **object** of the antitypical consecration? What does this consecration signify? T. 39, par. 1

(3) What is the **present** result and the promised **future** reward to those who thus consecrate? T. 39, par. 1

(4) Will all who consecrate to sacrifice reach the future royal service? T. 40, par. 1

(5) Why must one class come up "through great tribulation" in order to be saved"? T. 40, par. 1

(6) How do the Scriptures point out a class of priests who will be destroyed in Second Death? T. 40, par. 2

(7) How did the type of Aaron's sons represent these two classes which fail of the prize? T. 40, par. 3; Z. '02-238 (2nd col.) and 239

(8) Why were Aaron and his two remaining sons forbidden to make lamentation for their brethren thus cut off? T. 40, par. 3

**"SANCTIFY YOURSELVES"—AND—"I WILL SANCTIFY YOU"**

(9) Who are invited to sanctify themselves, and what does this invitation signify? T. 41, par. 1; Z. '03-437 (2nd col.)

(10) What are the conditions of our acceptance and begetting on God's part? T. 41, par. 1

(11) What two parts of our consecration were shown by the typical consecration service? T. 41, par. 2

(12) How were the **spiritual** and the **earthly** natures represented in the type? T. 41, par. 2

(13) What was first done with the bullock? and what did this signify? (See Lev. 1:4) Why was the bullock next delivered over to Moses? and what did this signify? T. 41, par. 3

(14) Why did Moses apply the blood to the horns of the altar? and what did the blood poured at the base of the altar signify? T. 42 (top of page)

(15) What was done with the hide, flesh, etc., of the bullock? and what did it typify? What represented the heart devotion which prompts our sacrifice? T. 42, par. 1

(16) What was done with "the ram of burnt-offering"? and what did this typify? T. 42, par. 2

(17) Briefly what did "the ram of burnt-offering" and "the ram of consecration" signify? T. 45, par. 1

(18) What was done with "the ram of consecration"? and what did it show? T. 45, par. 1; Z. '03-437 (2nd col.)

(19) What significance in the priests' waving the choice parts of the ram before the Lord? T. 45, par. 2

(20) Why did Moses take "the wave-offering" off the hands of the priests? T. 46 (top of page)

(21) What was laid upon "the wave-offering" while in the hands of the priests? T. 46, par. 1

(22) What did the "three cakes" represent? T. 46, par. 2

(23) Why were these a necessary part of the typical service? T. 46, par. 3

(24) What is the significance in the sprinkling of oil mingled with blood over Aaron and his sons? T. 46, par. 4; F. 131, par. 1

(25) Why was the flesh boiled and eaten? T. 47, par. 1

(26) What did the **seven days** of consecration typify? T. 47, par. 2. (See Ex. 29:30, 35, 37)

(27) Why is it especially necessary now that all who consecrate should see to it that they be "**dead with Him**"? T. 47, par. 3, 4

(28) When will all opportunity to enter the Royal Priesthood cease? T. 47, par. 4

## CHAPTER IV

### THE GREAT "DAY OF ATONEMENT"

#### Leviticus 16:3-33

(1) What did the Day of Atonement signify? T. 49, par. 1, 2

(2) In what way was it related to all subsequent types?

(3) Who was the antitype of the Chief or High Priest in his relation to the under-priests? T. 49, par. 2



(4) Who was the antitype of the High Priest in his relation to all Israel? T. 49, par. 2

(5) In this latter sense whom did Israel typify? T. 49, par. 2

(6) What period of time in the antitype is indicated in the consecrating of the priesthood? T. 50, par. 1

(7) What period of time is typified in the sacrifice of the "sin-offerings"? and when do they cease? T. 50, par. 2

(8) When are the blessing and glory for the world under this glorious High Priest due to begin? T. 50, par. 2, 3

(9) Of what order of priesthood will the glorified Christ be? T. 50, par. 2

(10) What will be the three-fold work of the completed Christ? T. 50, par. 2, 3, 4

(11) Did Jesus thus offer Himself to the Jewish people at His first Advent? and why? T. 50, par. 4 and top of T. 51

(12) What did the rejection of Jesus by the Jews and its consequences foreshadow in this age?

(13) What will be required of the world after the triple work of the Christ has been fulfilled? T. 50, par. 3

(14) What will be the consequences upon any who fail to measure up perfectly to all requirements? T. 50, par. 3; Acts 3:23

### THE FIRST ATONEMENT DAY SACRIFICE THE BULLOCK

(15) What clear distinction between the human nature and the "new creature" is shown in these types, and how? Lev. 8:14; 16:11, 15; T. 51, par. 1, 2; A. 179, par. 3; B. 126, par. 1, 2, and 127, par. 1

(16) Why was it necessary for our Lord to become a man? T. 52, par. 1

(17) As Jesus gave Himself as our "ransom" price, taking Adam's place in death, how could He ever live again without annulling His work as Redeemer? T. 52, par. 2

(18) What hope or promise did the Father set before Jesus as a reward for becoming man's "ransom"? T. 52, par. 3, and top of 53

(19) When was the death of the antitypical bullock, "the man, Christ Jesus," reckoned as having taken place? T. 53, par. 1, 2, 3; 54, par. 1, 2; Z. '09-202

(20) Where was the bullock slain? and what did this typify? T. 54, par. 3

(21) For whom was the blood of the bullock shed? and what did this signify? T. 55, par. 2; Lev. 16:11

(22) Why were Aaron and his sons washed before being clothed with the holy garments or entering the "Holy"? Ex. 29:4-9; Lev. 16:4; T. 54, par. 4

(23) Did the High Priest wear the same garments during the Day of Atonement as he wore at the time of his consecration to the priesthood? and if not, why not? Lev. 16:4; T. 55, par. 1

(24) As the garments of glory and beauty represented the glorified Christ, Head and Body, why did he wear them at the time of his consecration and anointing to the priesthood? See Lev. 8:7-10

Ans.—This shows how God foreknew and had fore-ordained the entire office and work of the antitypical priest, before Jesus was anointed. Those robes represented the High Priest's future work.

(25) Why did Aaron make the "sin-offering" "for himself" as well as for all "the members of his house"? and what did this typify? T. 55, par. 2

(26) What was the typical significance of the High Priest's filling his hands with "sweet incense," and taking it with the blood into the "Holy" and offering it upon the "golden altar"? T. 56, par. 1, 2

(27) What was the meaning of the censer of burning coals upon which the incense was crumbled? T. 56, par. 2

(28) What was typified by the cloud of smoke therefrom

that penetrated beyond the "veil" into the "Most Holy"?  
T. 56, par. 2

(29) Why must Aaron tarry for a time in the "Holy" before proceeding with the blood of the bullock into the "Most Holy"? T. 56, par. 1, 2

(30) What simultaneous work was progressing in the "Court"? and what did this typify? T. 57, par. 1, 2

(31) What was represented by the burning upon the Brazen Altar of the fat and inward organs of the bullock?  
T. 57, par. 1, 2

(32) What did the great volume of smoke typify? T. 57, par. 2

(33) In whose presence was this done? and what effect was produced? T. 57, par. 1, 2

(34) What period of time in the antitype was indicated by the time spent by the Priest in the burning of the fat and vital organs, as well as in the burning of the sweet incense?  
T. 56, par. 2; 57, par. 2; 1 Pet. 1:7

(35) While the sweet incense was burning in the "Holy" and the fat and vital organs were burning in the "Court," what work was going on simultaneously outside the camp?  
T. 57, par. 3; Lev. 16:27

(36) What was typified by the stench of the burning of the hoofs and hide and entrails of the bullock of the sin-offering? Heb. 13:13. T. 58, top of page

(37) When did all the sacrifices and sufferings of our Lord end? T. 58, par. 1; John 19:30

(38) What three pictures did our Lord thus portray during the three and a half years of His ministry? and to what three classes did these refer? T. 58, par. 1; Z. '09-202 (2nd col.)

(39) By what act did the High Priest foreshadow our Lord's resurrection and entrance into heaven, "there to appear in the presence of God for us"? T. 58, par. 2; 1 Pet. 3:18; 1 Cor. 15:44

(40) How long did our Lord tarry under the "second veil"? T. 58, par. 2; Jno. 19:31-33; 20:1

(41) What was pictured in the High Priest's carrying the blood of the bullock into the "Most Holy" and there sprinkling it **upon** the "Mercy Seat" and also **before** it? T. 58, foot of page, and 59, top of page. See also T. 63, par. 2; Z. '09-203 (1st col., par. 1)

(42) When and where was the work of atonement, accomplished by our dear Redeemer, completed? T. 59, top of page; Heb. 4:14; 9:24; Z. '09-203

### THE SECOND ATONEMENT DAY SACRIFICE THE LORD'S GOAT

(43) What was typified by the two goats for a sin-offering? and why were **two** chosen? T. 59, par. 2, 3; Lev. 16:5-10; Z. '09-203; Z. '07-231 (last par.)

(44) Why were they presented at the "door of the Tabernacle"? T. 59, par. 2, 3; Z. '07-231 (2nd col.)

(45) Why was Aaron instructed to "cast lots" upon the goats? T. 60, par. 3; 61, top of page; Rom. 8:17

(46) Could we think of any other means than the casting of lots, by which the Lord could as well have indicated that he made no choice amongst those represented by these consecrated goats—as to which should be the sacrificers of the "little flock"?

(47) Why was the "scapegoat" presented **alive** before the Lord to make an atonement with him, while the "Lord's goat" was killed? T. 59, par. 2; T. 60; Heb. 2:15

(48) Why were both goats taken from the "Camp," from among the children of Israel? T. 59, par. 3

(49) Why were not the goats taken into the "Holy" instead of being presented before the Lord at the **door**?

(50) Will all who make the consecration to be "dead with Christ" gain the "prize" for which they consecrated? If not, why not? T. 60, par. 1; Matt. 16:24

(51) Was the same treatment applied to the "Lord's

goat" as to the bullock? and why? T. 61, par. 2; Lev. 16:14, 15; Z. '09-203

(52) For whom was the "Lord's goat" offered in sacrifice? Lev. 16:15; T. 61, par. 2

(53) Does a goat have as much fat as a prime bullock? and what is thus typified? T. 61, par. 2

(54) Were any offerings save "sin offerings" burned without the camp? T. 62, par. 1; Lev. 16:27; Heb. 13:11; Z. '09-203 (1st col., par. 3)

(55) What did the burning outside the camp of the hide, flesh, and offal of the goat typify? T. 62, par. 2; Col. 1:21; Matt. 5:11

(56) Must all who are footstep followers of Christ and who hope to share His glory expect to suffer the same experiences of disesteem and ignominy experienced by our "Head"? Matt. 10:24, 25. T. 62, par. 2. Quote corroborative Scriptures from memory.

(57) How can we go unto Him without the camp? T. 60, par. 1, 2; Heb. 13:13

(58) What class alone can fully appreciate the value of the sacrifice of the "Lord's goat" company? T. 62, par. 2; 1 Cor. 2:9-14

(59) What other class can appreciate it to some extent? T. 62, par. 2

(60) What lessons should we learn from these facts? T. 62, par. 3; Heb. 4:1; Jas. 5:20; 1 Pet. 2:23

(61) Is it possible for those who have once entered the "Court" and also the "Holy" to leave or be cast out of either or both? T. 63, top of page; Heb. 6:4-8; 10:26-31

(62) Would it be proper for those in the "Holy" to revile or ill-treat those who have left the "Holy" or even left the "Court"? T. 62, par. 3; Jude 9

(63) What was the significance of the "Mercy Seat" or "Propitiatory"? T. 61, par. 2; Lev. 16:14, 15; Rom. 3:25, Diaglott

(64) Why did Aaron sprinkle the "Mercy Seat" with the blood of the bullock seven times? T. 61, par. 2

(65) What did the impartation of the Holy Spirit at Pentecost signify to the Lord's consecrated ones? T. 64, par. 1

(66) Why could not the Spirit have been imparted to the disciples **before** the day of Pentecost? T. 64, par. 1

(67) How was the baptism of the Holy Spirit at Pentecost foreshadowed in the type? T. 64, par. 2; Lev. 16:15

(68) By what means was our Lord enabled to faithfully carry out his covenant of sacrifice even unto death? and by what power will each member of his Body be so enabled? T. 64, par. 2

(69) In what way could the words of the Apostle Paul be true, "I live, yet not I, but Christ liveth in me"? T. 65, par. 1; Gal. 2:20; Phil. 3:8-10

(70) By what means are the Lord's consecrated followers in the "Holy" condition enlightened and nourished? T. 65, par. 2

(71) Is there any intrinsic merit in our sacrifices as members of Christ's Body? T. 66, par. 1; Col. 1:24; Gal. 5:17; Psalms 49:7; Z. '07-231 (1st col.)

(72) Will the day come when all sacrificing will end? T. 66, par. 2

(73) Is that day near at hand? T. 66, par. 2; Z. '07-12

(74) What glorious reward is promised at the end of the way? T. 66, par. 2; 2 Pet. 1:4

(75) What will passing beyond the "second veil" mean to the Lord's true saints? T. 66, par. 3; Heb. 6:19, 20

(76) What stupendous event will speedily follow the presentation of the blood (the sacrificed life) of the "Lord's goat" class to the Father after the last member has "passed beyond the veil"? T. 67, par. 2, 3; Lev. 9:22, 23; Z. '07-231 (1st col. par. 3)

(77) Why were all things in the type sprinkled with the blood? T. 67, last par.; Z. '05-54 (last par.)

### THE SCAPE-GOAT

(78) What was done with the live goat, after lots had been cast, in the type? T. 68, par. 1; Lev. 16:20-22. What is signified by the statement (Lev. 16:21) that Aaron laid his hands upon the head of the scape-goat and confessed over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat? Z. '09-204 (1st col. par. 2, 3)

(79) What class is represented in the live goat, or "scape-goat"? T. 68, par. 2; Rev. 7:13-15; Z. '05-234

(80) Does this goat typify wilful sinners also? T. 68, par. 2; Z. '09-204 (1st col. par. 3)

(81) How long has the "scape-goat" class existed? T. 68, par. 3

(82) Will this class be perfected, as a class, while any member of the "Lord's goat" company is still in the flesh? T. 69, par. 1

(83) Are the members of the "scape-goat" class loved by the Lord? and how will they be dealt with for their purification? T. 69, par. 2; Z. '09-204

(84) What will be the reward and station of this class? T. 70, par. 1, 2; Rev. 7:15

(85) What is signified by the "scape-goat" being sent into the wilderness? T. 70, par. 3; Z. '07-232

(86) Are **all** the "scape-goat" class or Great Company to be developed in **the** great tribulation with which this Gospel age will end? T. 70, par. 3; 71, par. 1

(87) How will these "bound ones" be set free after the glorification of the "very elect"? T. 71, par. 2; 72, par. 1

(88) Do the faithful ones of the "more than conquerors" also suffer great tribulation? and in what respect does their suffering differ from that of the Great Company? T. 72, par. 2; Acts 14:22; Jno. 16:33

### THE ATONEMENT DAY BURNT-OFFERINGS

(89) Why was Aaron instructed to bring **two** rams for

burnt offerings? Lev. 16:3, 5; T. 73, par. 1

(90) Why did he remove his linen garments and put on "the garments of glory and beauty" before he offered the "burnt-offerings"? T. 72, par. 3; 73, par. 3

(91) Were both rams then treated in the same manner? Lev. 9:12-16; T. 73, par. 2

(92) What was thus typified? T. 73, par. 2

(93) What was the difference between the "burnt-offering" and the "sin-offering"? T. 73, par. 3

(94) When will God manifest his acceptance of the complete sacrifice for the sins of the world? Lev. 9:22-24; Rev. 14:1-7

(95) Why are the sacrifices of Christ and the members of his Body called the "better sacrifices"? Heb. 7:19; 9:23

(96) Must we expect God to bestow upon us, as his chosen Priesthood, honor and dignity before men, while we still "tabernacle" in the flesh? Phil. 2:5-10; 1 Cor. 4:8-14; T. 73, par. 3

(97) Where did the High Priest offer the sacrifice of burnt offering? Lev. 16:24; T. 74, par. 1

(98) Explain the difference in the significance of the garments worn by the priests during the "Day of Atonement" and those assumed by the High Priest at its close? T. 74, par. 2

(99) What did the washing of his person in water by the High Priest, after finishing the sin-offering and before sacrificing the burnt-offering, signify? Lev. 16:24; T. 74, par. 2

(100) Why was there "no man in the tabernacle of the congregation," the "Holy," when Aaron went into the "Most Holy" with the blood, both of the bullock and the Lord's goat? Lev. 16:17; T. 74, par. 4, 5; 75, par. 1

(101) Will any **special** punishment be visited by the Lord upon those who, by reproaches, persecutions, etc., aided in destroying the humanity of Christ (the bullock) and



the little flock (the goat)? Lev. 16:28; T. 75, par. 2, 3

(102) Will those who succeed in destroying the humanity, the flesh, of the Great Company (the scape-goat) receive any **special** retribution? Lev. 16:26; T. 75, par. 5; 76, top of page

### THE BLESSINGS FOLLOWING THE "DAY OF ATONEMENT" SACRIFICES

(103) What was the standing of the children of Israel before God, after the Atonement-Day sacrifices were ended? Lev. 16:33, 34; T. 76, par. 1

(104) To whom or to what are the sacrifices of Jesus and his Church offered? Lev. 16:14, 15; T. 76, par. 2

(105) For what sins did they atone? Rom. 5:17-19; T. 76; par. 2

(106) When will God for the first time recognize the race of mankind? Lev. 9:8-23; Rom. 8:19-21, Diaglott; T. 76, par. 2. "Time in the Satisfaction of Justice." See Z. '06-27 (1st col.)

(107) What will be the glorious results of that recognition? Rev. 22:1-3; Isa. 11:6-9; 25:6-9; 35:1-10; 29:18-20; T. 76, par. 2

(108) Will the blessings resulting from the reign of righteousness established after the close of the antitypical Day of Atonement come instantaneously or gradually? Isa. 62:10-12; John 5:28, 29, Diaglott; 1 Cor. 15:23-25, Diaglott; Isa. 65:20, etc.; T. 76, par. 3; Z. '09-29 (2nd col.)

(109) Was this gradual work shown in the typical sacrifices of the children of Israel? and how? T. 77, par. 1

(110) How can we "rightly divide" and understand these different typical sacrifices of the Jewish age? T. 77, par. 2

(111) What are the two features or parts of At-one-ment? T. 77, par. 3

(112) How and when is the first part of this At-one-ment to be effected? T. 77, par. 3

(113) How and when is the second part effected? T. 77, par. 3

(114) Does the selection of the Bride of Christ, during this age, to be associated with him in the future uplifting and regenerating of the world, indicate that, naturally, they are any better or purer than the remainder of mankind? 1 Cor. 1:26-29; Rom. 3:10; Psa. 49:7; T. 78, par. 1, 2

(115) In whom, then, does all the **virtue** of the great Atonement sacrifice lie? T. 78, par. 2; Z. '07-231; Z. '09-216 (2nd col. par. 4)

## CHAPTER V

### ANOTHER TYPE OF THE ATONEMENT SACRIFICES

#### Leviticus IX

(1) How does the typical picture of Leviticus 9th chapter correspond with that of the 16th chapter: Heb. 2:10; Col. 1:24; T. 79, par. 1-3

(2) If, as we have already seen, there is no intrinsic merit in the sacrifices of the Church, why are we called to be sharers with Him in His sacrifice? Z. '07-47, "Readest Thou Carefully?"

(3) In what sense was our sinless Lord made perfect through sufferings? Heb. 2:10, 17, 18; E. 107, 128

(4) How does the Apostle Paul show our intimate relationship to our Head? Eph. 1:4, 6; 2 Thess. 2:14; 2 Tim. 2:12; T. 80, par. 1

(5) Was it part of our Father's original "plan" that the Church should have a part in the work of Atonement? Lev. 9:7; Col. 1:24-28; Eph. 1:4, 5, R. V.; T. 80, par. 2

(6) How long has the "burnt offering" of Jesus been burning and what class have been witnesses to this? Lev. 9:12-14; T. 81, par. 1

(7) In this picture of the Atonement Day, given in Lev. 9, why is there no mention of the "scape-goat"? Is it because here the consecration of the Priest is represented,

and because the "Great Company," represented by the "scape-goat," is excluded from membership in the "body" of the self-sacrificing Priest?

(8) What important teaching does this picture further confirm? Rom. 8:17; Luke 9:23, 24; 2 Tim. 2:11, 12; T. 81, par. 2

(9) What is represented in the "peace offering"? Lev. 9:18; T. 81, par. 4

(10) What is this "better covenant" referred to, and when will it come into existence? Heb. 8:6-13; Jer. 31:31-34; T. 82, top; C. 296, 297; Z. '09-30, 31

(11) Who is the Mediator of this Covenant, and who are to be blessed under it? Heb. 8:6, 10, 11; T. 82, top; Z. '97, page 82; Z. '09-62 (2nd col.)

(12) What particular blessing seems to be typified in Lev. 9:22? Matt. 5:13, 14, 16; 2 Cor. 3:2; T. 82

(13) State in a general way the difference in the two pictures of the Atonement Day given in Lev. 16 and Lev. 9. T. 82, par. 2

**"AND MOSES AND AARON WENT INTO THE TABERNACLE OF THE CONGREGATION, AND CAME OUT AND BLESSED THE PEOPLE"**

(14) What did Moses typify, and why did both Moses and Aaron go into the "tabernacle of the congregation" after the different sacrifices of the Day of Atonement were finished? and why did they then come out, and together bless the people? Lev. 9:23; Gal. 3:8, 16, 29; Gen. 12:3; T. 83, top, par. 1

(15) Will God's Law be to any extent ignored, or sin excused during the next age? Isa. 28:17, 18; Acts 3:22, 23; T. 83, par. 1

(16) Will the law of "obey and live," "he that doeth righteousness is righteous," be then a disadvantage or a blessing? Hag. 2:7; Psalms 96:10-13, R. V.; Isa. 25:8, 9; T. 83, par. 1

(17) Will the blessings of the Millennial reign become manifest at once to the entire world as soon as the reign begins? Lev. 9:23; Isa. 40:5; T. 83, par. 2

(18) Are the "priests," included in those who are to be blessed under this reign? and if not, why not? Lev. 9:22-24; Matt. 25:31, 32; Rom. 8:18-22; Rev. 21:2, 3; 2 Thess. 2:14; T. 84, par. 1

(19) Is reference made to this blessing of the whole world in Heb. 9:28? and does this imply that those "look for Him" shall all recognize Him as soon as He comes at His second advent? T. 84, par. 2

(20) Was Christ manifested to the Jews at his first advent, as the sin-offering for them? and has the Church been so manifested to the world? and if so, did the Jews, or does the world as yet, realize the value of this sin-offering? 2 Cor. 4:11; Isa. 53:1-3; Jno. 15:18, 19; John 1:5; Heb. 13:13; T. 84, par. 2

(21) What is the difference in the manifesting of Jesus and his Church to the world during the Gospel age and during the Millennial age? Col. 3:4, R. V.; 1 Cor. 15:42-45; Mal. 4:2, 3; D. 616; A. 322, near bottom; T. 84, par. 2

(22) Will the glorified Christ appear to those who "look for him" in a manner that can be appreciated by their natural vision? If not, how will he **appear** to them, and how will others be aware of his presence? 1 Tim. 6:16; 2 Cor. 4:18; Heb. 2:9; 12:2; 2 Thess. 1:8; Isa. 40:5; Luke 17:26-30; T. 85, par. 1, 2

(23) Will the fact that Christ appears only to those who "look for him," imply that there will be some who will not "look for him," and who will not recognize or realize that the great Messiah is present for the blessing of the world? Rev. 1:7; Psa. 22:27, 28; Psa. 67:2-7; Isa. 52:10, 15; 2 Thess. 1:7, 8; T. 86, par. 2, 3, 4

(24) Do the Lord's faithful ones "see Jesus" now? And in what way? And how does this way differ from the way

in which we will see him beyond the veil? Heb. 2:9; T. 85, par. 1

(25) Will human beings ever be able to see things on the spiritual plane? And why? John 8:19; 14:9; 1 Tim. 6:16; John 1:18; T. 85, par. 2; 86, top, and par. 3

(26) What other examples have we of unseen spiritual power? Eph. 2:2; 6:12, Diaglott; Isa. 8:19; T. 86, par. 1, 2

(27) What is the meaning of the apostle's expression that **God** "is the Savior of all men, specially of those who believe"? 1 Tim. 4:10; Isa. 26:19; Hos. 13:14; Jno. 5: 28, 29, Diaglott; T. 87, top of page; E. 33

### **"AND AFTER DEATH THE JUDGMENT"**

(28) What "judgment" is here referred to as following death? Heb. 9:27, 28; T. 87, par. 1

(29) How is this passage generally understood by Christians? and is their idea Scriptural? 2 Peter 2:9; Rev. 11:15, 18; Rev. 20:11-13; Psa. 96:10-13

(30) What was risked by the High Priest in the type whenever he entered the "Most Holy" on the Day of Atonement? Lev. 16:13, 14; T. 87, par. 2

(31) Was the eternal existence of our Lord endangered during his earthly career? See Acts 17:31; Heb. 5:7, 8; T. 88, par. 1

(32) What positive evidence have we that the life and the sacrifice of our Lord were perfect and acceptable to the Father? Jno. 20:1-17; Acts 2:1-4; T. 88, par. 1, 2

(33) How will the Father's acceptance of the sacrifice of the Body of Christ be manifested? Joel 2:28; T. 88, par. 2

(34) For **what** is the "groaning creation" waiting? Rom. 8:19-22 (See Diaglott); T. 88, par. 4

(35) Are the worthy saints of the Patriarchal and Jewish ages also waiting for this manifestation? Heb. 11:39, 40; A. 288, par. 2; 293, par. 2

(36) Must each member of the Body of Christ pass the

same "judgment" as our Head? and, if so, how can we be **acceptable** unless we, like him, live perfect lives? Rev. 3:21; Col. 2:9, 10; Isa. 61:10; T. 89, par. 1

### **DIVINE ACCEPTANCE TO BE MANIFESTED**

(37) How is the acceptance by God of the sacrifice of the Church shown in the type? Lev. 9:22-24; T. 89, par. 2

(38) Will the world then appreciate the great sacrifice of the Christ? and how is this shown in the type? Isa. 40:5; 25:9; Rev. 15:3, 4, Diaglott; T. 89, par. 2

(39) What must intervene between now and the time when "the people will shout and fall upon their faces" before the great High Priest in glory? Acts 15:13-17; Dan. 12:1; T. 89, par. 3

(40) Will those now dead, as well as the living nations, be participants in this great blessing? Heb. 2:9; 1 Tim. 2:5, 6; Rom. 14:9; Hos. 13:14; Ezek. 16:44-68, etc.; T. 90, par. 1, 2, 3

(41) How was the "good news"—the Gospel—"preached before to Abraham"? Gal. 3:8, 16, 29; T. 91, par. 1

(42) What must be completed before the beginning of the blessing to the world? and why can it not come before? Lev. 9:15, 23, 24; Rom. 8:19, 21, Diaglott; T. 91, par. 1, last half

(43) What was the typical significance of the High Priest's going alone into the "Most Holy" once a year—on the Day of Atonement?

(44) Did the High Priest and under-priests enter the "Most Holy" after the Day of Atonement? T. 91, par. 2. And what was thus typified? Num. 18:10; T. 91, par. 3

## **CHAPTER VI**

### **SACRIFICES SUBSEQUENT TO THE "DAY OF ATONEMENT"**

(1) To what time do the sacrifices of the children of Is-

rael, offered **after** the Day of Atonement, apply? T. 93, par. 1 (first five lines)

(2) Is there any sense in which they apply to any other time? Luke 16:1-8; Matt. 10:42; T. 93, par. 1 (commence 5th line)

(3) Why do the Day of Atonement sacrifices precede all others? T. 94, par. 1 (down to sixth line)

(4) After the sacrifices of the Gospel age have brought the world into a justified condition (justified to **life-rights**) will there still be need for further reconciliation? and why? T. 94, par. 1 (6th line down)

(5) Explain the difference between the Atonement Day sacrifices, offered during the Gospel age, and the "trespass-offerings," or "sin-offerings," of the world during the Millennial age. T. 94, par. 2

(6) Will "consecration" be in order during the next age? and if so, how will it differ from consecration now? T. 94, par. 3

(7) How will the fact be shown in the next age that the people recognize the sacrifices of this age as the basis for the forgiveness of their sins? and how was this indicated in the type? Lev. 17:1-9; see also Lev. 1:5. T. 94, par. 4

(8) Will all the blinding influences of the present be done away with during the next age? 1 Tim. 2:4; Isa. 29:18; 25:6-8; 11:9; 42:6, 7, 16; T. 95, par. 1 (1st three lines)

(9) What is included in the term "Adamic death"? T. 95, par. 1 (4th line to 9th)

(10) Will each one of the world be required to co-operate in his own salvation? T. 95, par. 1 (9th line on)

(11) When will the people be able to offer "bullocks" to the Lord? Psa. 51:19; Lev. 1:3; T. 96, par. 1. How was the completeness of consecration shown in these sacrifices? T. 96, par. 2

### THE PEOPLE'S BURNT-OFFERINGS

(12) Were the "burnt-offerings" of the people, in the

type, offered only occasionally? Lev. 6:9, 12, 13; T. 97, par. 1

(13) What did this represent to the mind of each offerer? Lev. 1; T. 97, par. 2

### THE PEOPLE'S PEACE-OFFERINGS

(14) What was the "peace-offering"? and what did it typify? Lev. 3; 7:11-18, 30-34; 7:19-21; Rev. 20:9, 13-15; T. 98, par. 1 and 2

(15) What other offering accompanied the "peace-offering"? and what did this signify in the antitype? Lev. 7:11-13; T. 98, par. 3

### THE PEOPLE'S MEAT-OFFERINGS

(16) What were the "meat-offerings" of the people? and what did they represent? Lev. 2:1-11; 7:9, 10; Eph. 3:21; T. 98, par. 4

### THE PEOPLE'S TRESPASS OR SIN-OFFERINGS

(17) What were the "sin-offerings" or "trespass-offerings" of the people? and what did these typify? Lev. 5:15-19; 6:1-7; T. 99, par. 1 and 2

(18) Show the difference in the treatment of these "sin-offerings" and the "sin-offerings" of the Day of Atonement, and apply it to the antitype. T. 99, par. 3, and 100, par. 1

(19) State in what manner this "ministry of reconciliation" can be applied during the present age. T. 100, par. 2

(20) In what further particular did the treatment of the Atonement Day sacrifices differ from that of the people's "sin-offerings"? Lev. 6:24-26, 29, 30; Heb. 13:11; T. 100, par. 3

### MALE AND FEMALE DISTINCTIONS TO CEASE

(21) Are the distinctions of "male" and "female" always to exist? T. 100, par. 4, 5

(22) If not, why and when will such distinctions cease? T. 101, par. 1



(23) Is the Church the Bride of the man Christ Jesus? Rom. 7:4; T. 102, par. 1

(24) Will these distinctions of sex cease both with the human race and with the glorified Church? Jer. 33:16; 23:6; Isa. 9:6; E. 42; T. 102, par. 2

(25) How is this thought shown in the type: that when the Church is glorified all sex distinctions will cease? T. 102, par. 3 (1st four lines)

(26) Do the teachings and example of Christ and the apostle show that woman in the Church in the flesh is not to be a public teacher or leader? Eph. 4:11, 12, Diaglott; 1 Tim. 2:11-13; 1 Cor. 14:34, 35; T. 102, par. 3 (from fourth line down)

(27) Are the sisters, equally with the brethren, prospective members of the Body of Christ? 2 Cor. 5:17; Gal. 3:28, 29. See F. 491, 492. T. 103, par. 1

(28) How has the Adversary entrapped and deceived the world along this line? T. 103, par. 2

(29) Has this unscriptural course been a real advantage to women? T. 103, par. 3

## CHAPTER VII

### **"THE ASHES OF A HEIFER SPRINKLING THE UNCLEAN"**

#### **Hebrews 9:13**

(1) Was the sacrifice of the red heifer a "sin-offering" in any sense? How do we know this? Num. 19:1-5; T. 105

(2) What was done with the ashes of the heifer? T. 105

(3) Was this sacrifice in any way related to the sacrifices of the Day of Atonement? T. 106, par. 1 (1st 5 lines)

(4) Was it different from the sacrifices offered by the people of Israel after the Day of Atonement? T. 106, par. 1 (6th line down)

(5) What, then, did this sacrifice of the red heifer sig-

nify? And what class was represented by it? And how would their sufferings have to do with the cleansing of the people of God, both of this age and the age to come? Heb. 9:13; 11:32-38; T. 106, par. 3

(6) Is this class, represented in the red heifer, a part of the Body of Christ, the Royal Priesthood? Heb. 11:39, 40; T. 107, par. 1

(7) How can we be sure of this? Matt. 11:11; Heb. 6:19, 20; 2:3; T. 108, par. 1

(8) What was typified by the "ashes" of the heifer? T. 108, par. 2 (first half)

(9) What will be the station or position of the "Ancient Worthies"? Psa. 45:16; T. 108, par. 2 (last half)

(10) Who witnessed the burning of the heifer? and what did he do? T. 109, par. 1

(11) What was typified by the "cedar wood," the "sprig of hyssop" and the "scarlet string"? T. 109

(12) Why were they cast into the midst of the burning heifer? T. 109

(13) Who would seem to be typified by the under-priest who approved this burning and took of the blood and sprinkled it toward the Tabernacle door? T. 110 (7th line)

(14) What was typified in the choosing of a red heifer which "never wore a yoke"? T. 110, par. 1

(15) Why was a heifer chosen and not a bullock? And why must it be red? T. 110, par. 1

(16) For what particular cleansings were the ashes of this heifer prescribed? Ex. 12:22; Lev. 14:4, 49; Psa. 51:7; Heb. 9:19; T. 111, par. 1

## CHAPTER VIII

### OTHER SIGNIFICANT TYPES

(1) What was represented by the "posts" which stood

in the "Court" and upheld the white curtains? T. 113, par. 2 (1st 3 lines)

(2) Why were they constructed of "wood," instead of "copper"? T. 113, par. 2 (4th to 9th lines)

(3) What does their being set in sockets of copper typify? T. 113, par. 2 (9th line on)

(4) What was illustrated by the "white curtain"? And should we hold up before the world the "pure linen"—Christ's righteousness? T. 114, par. 1

(5) What was symbolized by the "silver hooks"? T. 114, 2; Ex. 27:11-17

(6) What was represented in the "door-posts" at the entrance of the Tabernacle—under the "veil"? T. 114, par. 3 (1st 12 lines)

(7) Why were these posts, **also**, set in sockets of "copper"? T. 114, par. 3 (13th line on); 2 Cor. 4:7; Ex. 26:37

(8) What was represented by the "door-posts" within the second "veil"? T. 115, par. 1; Ex. 26:32

(9) What did the "golden table" symbolize? T. 115, par. 2; Phil. 2:16; Rev. 19:7

(10) Explain the meaning of the "golden candlestick." T. 115, par. 3; Rev. 1:20; 1:11

(11) Describe its workmanship and explain the beautiful symbolism of its various features. T. 116, par. 1

(12) What supplied the light for this "golden lampstand"? And of what was this a symbol? T. 116, par. 2 (1st 4 lines)

(13) For whom alone did this light shine? T. 116, par. 2 (4th line on); 1 Cor. 2:14; Heb. 9:6

(14) How often were these lights trimmed and replenished with oil? And what important lesson is taught us in this symbol? T. 116, par. 3; Ex. 27:20, 21; 30:8

#### **ANTITYPICAL PRIESTS AND LEVITES**

(15) Why cannot some Christians see spiritual things?

T. 117, par. 1; 1 Cor. 2:9

(16) What three classes have always been represented in the Church nominal? T. 117, par. 2; Gal. 5:24

(17) Does St. Paul differentiate between merely justified believers and those who go on to sanctification, in Romans 12:1?

(18) How does his discrimination there correspond to the difference between the typical priests and their brethren, the Levites, from whom they were separated to the work of sacrifice and higher service? T. 117, last par.

(19) Have all justified believers of this Gospel age been eligible to membership in the Royal Priesthood until the "harvest" time?

(20) Will the opportunity for entering the ranks of the antitypical priests ever cease? T. 118, line 11; C. 216-220

(21) What is the usual interpretation of the text, "Now is the acceptable time"?

(22) What is the correct interpretation of it? T. 118, line 12

(23) Do those who now consecrate themselves to God as priests sacrifice as New Creatures, or as sinners, or as justified humans? Rom. 12:1

(24) Do they offer **spiritual** or **fleshly** sacrifices? John 6:51; Col. 1:22, 24; 1 Pet. 4:1; Heb. 10:10

(25) If this be true, why do we read that the Church is a "holy priesthood to offer up **spiritual** sacrifices, acceptable to God"? 1 Pet 2:5; A. 83

(26) Are we justified in accepting the reading of the Sinaitic MS, the oldest Greek MS of the New Testament, which omits the word **spiritual** in 1 Pet. 2:5? See Tischendorf Testament; also list of interpolations shown in new Watch Tower Bibles.

(27) Is it conceivable that the Lord should wish us to sacrifice **spiritual** interests? Are we not always to sacrifice the earthly to gain the spiritual?

(28) Is it probable that many in the Church at any time have been sacrificing priests? T. 118, par. 1

(29) What was the proportion of numbers as between the priests and the Levites? T. 118, par. 2

(30) Considering this typical teaching on the subject, should we be surprised that those professing consecration to death in God's service and living accordingly are few—a little flock as compared with the millions of Christendom? Compare C. 163

(31) How many nominal Christians make up the population of your city or town? And what number do you know who profess faith in Jesus as their Redeemer and have renounced sin and are living saintly lives?

(32) Even amongst the great, rich, wise, and noble, according to the estimation of the world, do you find many possessing the fruits of the Holy Spirit?

(33) If the type shows 8580 Levites to 5 priests, is it not a faithful picture in prophecy? T. 118, par. 2

(34) What was signified by the laver of water in the Tabernacle Court? T. 119, par. 1

(35) If that washing meant the putting away of the filth of the flesh, does its antitype apply only to the antitypical priests—the "little flock"? T. 119, par. 1

(36) Are natural men "totally depraved," as some teach, or do some of the divine characteristics in a modified degree still persist despite the fall?

(37) May a justified believer be wrongly consecrated to a **work** instead of to the Lord? T. 119, par. 2

(38) Do Church work, Rescue work, Temperance work, etc., sometimes deceive well-meaning people and take the place of the proper work of complete sacrifice to God—to do the will of the Father in heaven and to finish his work of gathering out the "Elect"? T. 119, par. 2

(39) Should we then be surprised that so few see "the deep things of God"—hidden behind the Tabernacle Veil,

which represents full consecration—death of the will? T. 119, par. 3

(40) Does the Golden Altar of the Holy, like the candlestick, represent not only Jesus but also all those whom he accepts as “his brethren,” his “Body”? T. 120, par. 1

(41) Do the “royal priests” offer their own incense (prayers) to God, or are they offered by their Advocate and Head? John 15:7; Rev. 8:3; T. 120, par. 1

(42) Is it in their own merit as individuals or only as under-priests in the merit of their Head, the High Priest, that the prayers of the consecrated believers are acceptable to God at the Golden Altar of incense? T. 120, par. 1

(43) If they “ask amiss” is it because the New Creature does not offer the prayer, or has neglected to seek and obtain first the mind of the Head on the subject, and because the Head will not present the petition? T. 120, par. 1

(44) Is it merely the prayers of the priests that were typified by the incense offered on the Golden Altar? T. 56, par. 2 and 120, par. 2

(45) Would the incense representing the Church’s obedience to God be acceptable unless supplemented by their Lord’s imputed merit? With his merit would theirs be acceptable to God? Rom. 12:1

### WITHIN THE MOST HOLY

(46) What constituted the only article of furniture beyond the Veil—in the Most Holy? and what did it represent? T. 121, par. 1. A. chap. 5

(47) What did the Ark of the Covenant contain? Please read the Scriptures which explain this. T. 121, par. 2

(48) What did the two tables of the Law there signify? and why were there two? T. 121, par. 2

(49) Since the Lord’s followers, even with the best intentions, are still actually more or less imperfect, how can it be that they could be represented by God as fulfilling his perfect Law? T. 121, par. 3

(50) By what means can God maintain the justice and dignity of his own laws and yet overlook our blemishes? Romans 3:26; T. 121, par. 3

(51) In what sense is "the righteousness of the Law fulfilled in us" now, before we have actually reached the end of the way? T. 122, par. 1

(52) Relate the narrative of the budding of Aaron's rod. Num. 17

(53) What did that budded rod, when placed in the Ark of the Covenant, signify or typify? T. 122, par. 2

(54) What was the peculiarity of the almond tree which constituted it a suitable type, marking the Royal Priesthood? T. 122, par. 2

(55) How could a rod which marked the acceptance of Aaron and his sons represent Christ and his followers of the Royal Priesthood, since these were not Aaron's sons nor of his tribe—Levi? Heb. 5:1-5

(56) If Aaron and his sons under the Law typically represented only the sacrificing work of Christ, is there any other type which represents his great future work as a Priest-King—a Royal Priest? Heb. 5:6-10

(57) Was the Manna, hidden in the Ark of the Covenant by Moses, referred to seventeen centuries later by our Lord? Read Rev. 2:17

(58) What does Gold represent in the divine symbolisms and why? T. 18; T. 122, par. 3

(59) Did Israel's supply of Manna keep indefinitely or was it very perishable? Read the record in Exodus 16:18-20, 23-25, 32-34

(60) Was there any typical significance in the fact that no manna fell on the seventh day? Would it not represent that the bread of Truth on which the Lord will feed the world during the Millennium will be exactly the same as he has now provided and that came from heaven, during the sixth day of the world's history?

(61) Since Christ is the antitypical Manna must all, to have eternal life, "eat the flesh of the Son of Man"? Read John 6:48-51, 58. T. 122, par. 4

(62) What is meant by eating Christ's flesh? F. 696; Z. '03-14 (2nd col. par. 2)

(63) If the Manna is for all could it represent **eternal life** to some eaters and **immortality** to others? 2 Tim. 1:10; T. 123, par. 1, 2

(64) Describe the Mercy Seat and state what it symbolized. 1 Cor. 11:3; Psa. 80:1; 1 Sam. 4:4; 2 Sam. 6:2; Isa. 37:16; T. 123, par. 3, 4

(65) Can humanity enter Jehovah's presence? 1 Tim. 6:16; T. 124, par. 1

(66) Why was the Mercy Seat called the "Propitiatory"? and what particular attribute of God's character was represented in it? Psa. 89:14; Job 36:17; 37:23; Isa. 56:1; Rev. 15:3; T. 124, par. 2

(67) Is this word "Propitiatory" ever applied to our Lord Jesus? and why? Rom. 3:25, 26; T. 124, par. 3

(68) What was represented by the two cherubim? And what was shown by their being of the same piece as the "golden slab"? T. 125, par. 1

(69) Was the blood of the sacrifices placed by the High Priest on the Cherubim? And, if not, where was it placed? and why? T. 125 par. 2, 3

(70) What attribute of Jehovah led to the plan of redemption? 1 Pet. 1:20; T. 126, par. 1

(71) When will love and power act for the accomplishment of God's wonderful provision for mankind? T. 126, par. 2

(72) How is the relationship and oneness of Christ and his Bride to the Father shown in the Ark? and how is the supreme headship of Jehovah represented? 1 Cor. 11:3; John 17:9, 21; T. 126, par. 3



**THE PRIEST UNBLEMISHED**

(73) Could a man who had a blemish of any kind fill the office of High Priest, in the type? And what was prefigured in this? T. 126, par. 4; T. 127, par. 1, first six lines

(74) What solemn lesson is contained in this for us? Rev. 3:11; T. 127, par. 1, 6th line on

**THE MYSTERY HID FROM AGES AND GENERATIONS**

**Colossians 1:26**

(75) Why were the beauties and glories of the Tabernacle kept so securely hidden from the people? What does this mean in the antitype? T. 127, par. 2