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Welcome!

We welcome you to our Bible correspondence course.

We feel confident that you will find it supremely helpful in understanding God's beautiful Plan of the Ages as revealed in His Word.

The Divine Plan of the Ages is the textbook we will be using. It is an outline of the Bible, arranged by topic. You will find that this method makes it easier to arrive at fixed conclusions than does random reading or verse by verse study. It is important to harmonize all the verses throughout the entire Bible on any given subject before you move on to the next step.

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The Divine Plan of the Ages

Chapter 1 Questions

1. What does the title, "The Divine Plan of the Ages," suggest concerning God's plans and purposes? (page 9)
2. What does man instinctively long for and hope for? Are man's longings part of God's plans and purposes? (page 9)
3. Where should all truth concerning God's Plan be found? And what should be the object of all truth seekers?--John 16:13 (page 10)
4. As inquirers, what two methods do we have open to us for seeking the truth?--2 Tim. 3:16,17 (pages 11,12)
5. What is the method of study in this text and why is this method essential for a thorough understanding of present truth? (page 13)
6. Judging from conditions in the world today, what are the two conclusions concerning God's plan which the thoughtful observers must reach? (page 14)
8. What do the creeds of today teach concerning the billions of humanity who are ignorant of the only name under heaven by which we must be saved? (pages 17,18)
9. Can we even imagine that God's plan of salvation for man could be such a failure? To this end, what does the Prophet Isaiah (Isaiah 60:2,3) suggest as the remedy for the problem pictured by the chart? (page 18)
10. Who can receive the truth found in the Scriptures? (pages 20,21)

11. Will the world always be in darkness concerning God's plans? --Isaiah 60:2;21:12; 1 Cor. 4:5

12. What was the experience of the majority of the church after the Apostles fell asleep? (pages 22,23)

13. Why have Protestants made little progress in discovering further truths since the days of the reformers? (pages 23,24)

14. What does it mean to "walk in the light," and why is it important to do so? (page 25)

15. Did the Prophets and Apostles fully understand God's plan found in the Scriptures? Explain how God's plan can gradually unfold. (pages 26-28)

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The Divine Plan of the Ages

Chapter 1 Answers

1. What does the title, "The Divine Plan of the Ages," suggest concerning God's plans and purposes? (page 9)

The title suggests a progression in the divine arrangement, foreknown to God and orderly.

2. What does man instinctively long for and hope for? Are man's longings part of God's plans and purposes? (page 9)

As though by instinct, man groans and travails in pain longing for the golden Age. (Romans 8:22) God is preparing a "feast of fat things" (Isaiah 25:6) which will be exceedingly, abundantly beyond what they could ask or expect, surpassing all expectations. (Ephesians 3:20)

3. Where should all truth concerning God's Plan be found? And what should be the object of all truth seekers?--John 16:13 (page 10)

The Word of God is the foundation upon which all faith should be built. 2 Tim. 3:16,17. Our object as truth-seekers should be to obtain the complete, harmonious whole of God's revealed plan.

4. As inquirers, what two methods do we have open to us for seeking the truth?--2 Tim. 3:16,17 (pages 11,12)

One method of inquiring into God's plan is to seek among all the views suggested by the various sects of the church and to take from each that element which we might consider truth. In doing this, we might choose the error and reject the truth since each sect must contain a large proportion of error, as each in some important respects contradicts the others. 1 John 4:1; 1 Thess. 5:21

Another method is to put aside all our prejudices and preconceived notions and to remember that none can know more about the plans of God than He has revealed in his Word and that it is given to such as humbly and earnestly seek its guidance and instruction only. (Hebrews 11:6; Acts 17:11)

5. What is the method of study in this text and why is this method essential for a thorough understanding of present truth? (page 13)

It is a thorough and orderly study in which the truth is presented in a manner that will best enable all classes of readers to grasp the subject and general plan clearly. It goes into the most prominent features of Scripture teaching usually neglected by Christians -- among them, the coming of our Lord and the prophecies and symbolism of the Old and New Testament. Its references are to Scripture only. The testimony of modern theologians and the so-called early church fathers have been given no weight.

This method of study is essential to acquaint the consecrated child of God with his Father's plans, thus to enlist his interest and sympathy in those plans that he may serve God with the spirit of understanding.

6. Judging from conditions in the world today, what are the two conclusions concerning God's plan which the thoughtful observers must reach? (page 14)

Conclusion #1: The church has made a great mistake in supposing that in the present age, and in her present condition, her office is to convert the world.

Conclusion #2: God's plan for the world's salvation has been a miserable failure.

What sad tale does the diagram on page 16 tell? Nearly two-thirds of the world's population are totally heathen.

8. What do the creeds of today teach concerning the billions of humanity who are ignorant of the only name under heaven by which we must be saved? (pages 17,18)

The creeds of today teach that those who are not "saved" Christians in this life go into a hell of everlasting torture; the vast proportion of mankind are bound for hell -- a very gloomy prospect indeed.

9. Can we even imagine that God's plan of salvation for man could be such

a failure? To this end, what does the Prophet Isaiah (Isaiah 60:2,3) suggest as the remedy for the problem pictured by the chart? (page 18)

God's great plan of salvation will never be such a failure. Isaiah prophesied that this condition would occur and that God would not permit the world to remain in darkness but would in due time shed His light upon them.

10. Who can receive the truth found in the Scriptures? (pages 20,21)

Those who will turn away from the mere speculations of men and devote time to searching the Scriptures, not excluding reason, which God invites us to use (Isaiah 1:18; Job 13:3), will receive the truth. Those justified by faith in Jesus Christ will walk in the light of truth.

11. Will the world always be in darkness concerning God's plans? --Isaiah 60:2; 21:12; 1 Cor. 4:5

We are assured that the world is not always to remain in darkness. In the Millennial Day, the Sun of Righteousness will shine for the benefit of all the world, dispelling the noxious vapors of evil and bringing life, health, peace and joy.

12. What was the experience of the majority of the church after the Apostles fell asleep? (pages 22,23)

After the apostles slept, the majority of the church began to neglect the teachings of the Word of God and looked to human teachers for leading. These teachers became prideful and assumed titles and offices and began to lord it over God's people. This led to the development of the clergy class, who regarded themselves and were regarded by others as proper guides to faith and practice aside from the Word of God. In time the great Papal system developed, which had an undue respect for the teachings of man and a neglect of the Word of God.

13. Why have Protestants made little progress in discovering further truths since the days of the reformers? (pages 23,24)

Since the Reformation, the Protestants have made little progress because they have set boundaries on their progress by halting around their favorite leaders and the creeds they formulated many years ago. This deprived them from the special features of God's plan that came due since those days.

14. What does it mean to "walk in the light," and why is it important to do so? (page 25)

To walk in the light means to continue to make progress in studying and following God's plans as they are revealed in Scripture. If we stop making progress, the light will pass us by, leaving us in darkness concerning God's plans. Perfection of knowledge is not a thing of the past, but of the future, and until we recognize this fact, we are unprepared to appreciate and expect fresh unfoldings of our Father's plans.

15. Did the Prophets and Apostles fully understand God's plan found in the Scriptures? Explain how God's plan can gradually unfold. (pages 26-28)

God has a due time for each feature of His plan to be understood. Much of what the prophets and apostles wrote were not fully understood by them because the time was yet future for that feature to be understood. As we

approach the end of the age, more and more of God's plan and purposes are due to be understood. Heb. 8:4,5; 10:1; 1 Cor. 10:11; Rom. 15:4

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Chapter 2 Questions

1. What evidence do we have, aside from the Bible, that there exists a supreme, intelligent Creator? See Psalm 14:1; 19:1-2; 8:1-3. (pages 29-30)
2. What facts in nature are the strongest evidence against the theory of evolution? (pages 30, 31)
3. What theory of creation of the lower organisms exists in which the student of the Scriptures would not offer any serious objections? (page 31)
4. Why can a reasoning human being claim the existence of an intelligent Creator? See Romans 1:19-21. (page 32)
5. Realizing the existence of a mighty God, what alone can save us from dreading His great Power? (page 32)
6. What are the character attributes of God and what type of a plan would we expect of such a Creator? (page 33)

7. Why would we reasonably expect an all loving and wise God to give His creatures, made in His own image, some revelation of Himself and His purposes? See Genesis 1:26. (page 33)

8. What limits would God have placed upon his human creation if He did not want them to know of Him and His plans? (page 34)

9. What conclusions might we draw regarding irregularities in this earth such as earthquakes, cyclones, etc., when we consider the harmony and order of the rest of creation? (page 34)

10. What Book claims to be God's revelation to man, and what should we expect of such a Book? (page 35)

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Chapter 2 Answers

1. What evidence do we have, aside from the Bible, that there exists a supreme, intelligent Creator? See Psalm 14:1; 19:1-2; 8:1-3. (pages 29-30)

The immensity of creation, its symmetry, beauty, order, harmony and diversity point to a creator vastly superior to man. Who can suppose such order came by chance?

2. What facts in nature are the strongest evidence against the theory of evolution? (pages 30, 31)

All creatures are of fixed natures which do not evolve to other or higher natures. It is impossible to blend the various species or for one to evolve into another. No instance is known where one kind has changed into another. What basis then for the theory of evolution?

3. What theory of creation of the lower organisms exists in which the student of the Scriptures would not offer any serious objections? (page 31)

The theory that none of the species were originally created so, but that in the remote past were developed from the earth and by gradual processes evolved from one form to another. These evolutions may have continued until the fixed species, as at present seen, were reached, beyond which change is impossible, the ultimate purpose of the Creator in this respect having been reached. The original plants and animals, from which present fixed varieties came, became extinct before the creation of man.

4. Why can a reasoning human being claim the existence of an intelligent Creator? See Romans 1:19-21. (page 32)

The proof lies all around us. In nature and within us, we are His workmanship of such marvelous skill beyond our comprehension. He ordered and established the laws of nature. His wisdom and power upholds and guides the universe.

5. Realizing the existence of a mighty God, what alone can save us from dreading His great Power? (page 32)

We realize God possesses benevolence and goodness corresponding to His power.

6. What are the character attributes of God and what type of a plan would we expect of such a Creator? (page 33)

God's power must be used in harmony with His own nature -- wisely, justly and benevolently. Every step must be approved of His infinite wisdom.

7. Why would we reasonably expect an all loving and wise God to give His creatures, made in His own image, some revelation of Himself and His purposes? See Genesis 1:26. (page 33)

God, having made a creature (man) capable of appreciating Himself and His plan, would be moved by His love and justice to supply man with some information concerning Himself (God) and some information concerning the object of man's existence and God's plans for man's future.

8. What limits would God have placed upon his human creation if He did not want them to know of Him and His plans? (page 34)

He would have limited man's reasoning and thinking capacity to the extent he would have no lofty thoughts about God, creation, his own existence or destiny -- like the lower animals.

9. What conclusions might we draw regarding irregularities in this earth such as earthquakes, cyclones, etc., when we consider the harmony and order of the rest of creation? (page 34)

Noting the order and harmony of the general creation, we must conclude that minor irregularities, earthquakes, cyclones, etc., are indications that the working together of the various elements in this world is not at present perfect or perfected.

10. What Book claims to be God's revelation to man, and what should we expect of such a Book? (page 35)

The Bible claims to be God's revelation to man. We should expect it to contain God's will and plan concerning man and we should accept its testimony as such.

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2. What has been the moral influence of the Bible? (pages 37-38)
3. Explain the motives of the Bible writers and the general character of the writings. (page 39-40)
4. What are "the books of Moses," and what proofs do we have that they were or were not written by Moses? (41-54)
5. How does the Genesis account of Creation compare with that of other nations? (page 44)
6. What can be said in general about the laws of Moses? (pages 44-45)
7. What were the peculiarities of the Government established by Moses? Did this arrangement give opportunity for the priesthood to impose their authority upon the people? (pages 45-49)
8. What were the instructions given to the civil rulers under this government? (pages 48-49)
9. What safeguards were provided to prevent tampering with the rights of the people? (pages 49-50)
10. Was the position of the priesthood a specially favored one in Israel? How were the Levites supported? (pages 51-52)

11. How did the treatment of the priesthood compare with the laws respecting other classes of persons? (page 52)

12. What were the characteristics of the class of prophets specially commissioned by the Lord? (pages 54-55)

13. How do the miracles of the Old and New Testament find their parallels in our everyday experiences? Do these appear unreasonable? (page 61-62)

14. List the reasons which lead us to conclude that the Bible is a divinely inspired revelation and not the mere device of ordinary men. (pages 62-63)

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Chapter 3 Answers

1. What does the Bible claim to be? What is the surface evidence that the Bible is what it claims to be? (pages 37-38)

The Bible claims to be a divine revelation from God. Surface evidence that the Bible is what it claims to be: It is the oldest book in existence and has found its way into every nation and language of earth. The fact that it has survived all these centuries, notwithstanding unparalleled efforts to banish and destroy it by every means possible, is at least strong circumstantial evidence that the great being whom it claims as its author has also been its preserver.

2. What has been the moral influence of the Bible? (pages 37-38)

The moral influence of the Bible is uniformly good. Those who become careful students of its pages are invariably elevated to a purer life. It brings joy and peace to the rich and poor, to the learned and the unlearned.

3. Explain the motives of the Bible writers and the general character of the writings. (page 39-40)

Reason plainly teaches that men who sacrificed home, reputation, honor and life, who lived not for present gratification, but whose central aim was to elevate their fellowmen, and who inculcated morals of the highest type, were not only possessed of a motive, but further that their motive must have been pure and their object grandly sublime. Reason further declares that the testimony of such men, actuated only by pure and good motives, is worthy of ten times the weight and consideration of ordinary writers.

4. What are "the books of Moses," and what proofs do we have that they were or were not written by Moses? (41-54)

The first five books of the Bible are known as the Books of Moses (Torah or Pentateuch), though they nowhere mention his name as their author. That they were written by Moses, or under his supervision, is a reasonable inference. Moses did lead out of Egypt the Hebrew nation. He did organize them as a nation under the laws set forth in these books, and the Hebrew nation, by common consent, for over three thousand years, has claimed these books as a gift to them from Moses and has held them so sacred that a jot or tittle must not be altered -- Titus giving assurance of the purity of the text.

5. How does the Genesis account of Creation compare with that of other nations? (page 44)

The Genesis account, in explaining the six days or epochs of preparing the earth for man, is substantially corroborated by the accumulating light of

science for four thousand years. The story of creation of the Chinese, for instance, is so devoid of reasoning that an intelligent child would not be fooled by it.

6. What can be said in general about the laws of Moses? (pages 44-45)

The Mosaic Law is without equal, either in their day or since. The laws of this century are based upon the principles laid down in the Laws of Moses. They lay down a code of worship and morals that must be considered remarkable and marvelous. The substance of those commandments are epitomized by Jesus as, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" and "Thou shalt love thy neighbor as thyself." Mark 12:28-31

7. What were the peculiarities of the Government established by Moses? Did this arrangement give opportunity for the priesthood to impose their authority upon the people? (pages 45-49)

The Government instituted by Moses differed from all others, ancient and modern, in that it claimed to be that of the creator himself, and the people were held accountable to him. Israel was a republic whose officers acted under a divine commission. Each family, or tribe, by common consent, elected or recognized certain members as its representatives, or chiefs. They would hear the causes between their brethren and judge righteously between every man and his brother. The judges did not respect persons in judgment, for the judgment was God's.

An order of priests was established, which had complete charge of the tabernacle, and through them alone access and communion with God was permitted. The rights and privileges of the priests were limited; they were given no civil power whatever and could not use their office to impose upon the rights or consciences of the people; this arrangement was made by Moses, a member of the priestly line.

8. What were the instructions given to the civil rulers under this government? (pages 48-49)

The civil rulers were instructed to hear the causes between their brethren and judge righteously between every man and his brother and the stranger (foreigner) that is with him. They were not to respect persons in their judgment, but hear the small as well as the great. If any case was too hard for them, they were to bring them to Moses. In this way the rich and poor stood on a common level of accountability before the civil law.

9. What safeguards were provided to prevent tampering with the rights of the people? (pages 49-50)

All laws were made public, preventing designing men from tampering with the rights of the people. The laws were exposed in such a manner that any could copy them. In order that the poorest and unlearned might not be ignorant of them, it was made a duty of the priests to read them to the people at their septennial festivals (Deut. 31:10-13). They had only one law for all, Hebrews and foreigners. Moses' law provided for a restitution every fiftieth year -- their Jubilee year. This law prevented all the wealth and property to be accumulated into the hands of a few (Lev. 25:9,13-23,22-30)

10. Was the position of the priesthood a specially favored one in Israel?

How were the Levites supported? (pages 51-52)

No special arrangement was made for honoring the priesthood; no special honor, or reverence, or immunity from violence or insult is provided. The common law was their only protection. When Israel came into possession of the land of Canaan, the Levites got none of it, except for certain cities or villages for residence scattered among the tribes whom they were to serve in religious thing. They were in effect disinherited. Instead of land, the tithe, or tenth, was to be for their provision. But it was not an enforced tax and there was no penalty for not paying. It was strictly voluntary.

11. How did the treatment of the priesthood compare with the laws respecting other classes of persons? (page 52)

The priesthood were under the common law of the people; there was no special provision made for these. But there was special provisions and protection for strangers, widows, fatherless, hired servants and the elderly.

12. What were the characteristics of the class of prophets specially commissioned by the Lord? (pages 54-55)

In the giving of the law to Israel, there was no priestly intervention; it was given by God to the people by the hand of Moses. It was made the duty of every man seeing a violation of the law to reprove the sinner (Lev. 19:17). Thus all had the authority to teach and reprove; these preachers are termed prophets, which generally means public expounder. Out of the large class called prophets, God at various times made choice of some whom he specially commissioned to deliver messages. These messages were generally reproof for sin, coupled with warnings of coming punishments, intertwined with occasional promises of future blessings after they should be cleansed from sin and should return to favor with God. These prophets, with few exceptions, were not of the priestly class and they were generally reviled, many imprisoned and put to violent death because of the unpopularity of their messages.

13. How do the miracles of the Old and New Testament find their parallels in our everyday experiences? Do these appear unreasonable? (page 61-62)

The miracles of the Bible, which are not common to our experience, find parallels about us every day, which, being more common, are passed by unnoticed. The reproduction of living organisms, either animal or vegetable, is beyond our comprehension, as well as beyond our power -- hence miraculous. Reason tells us the miracles of the Bible are not beyond the ability of the great creator to perform, that he can overcome any obstacle to perform his will -- even to our promised resurrection from the dead and the ultimate reign of everlasting righteousness.

14. List the reasons which lead us to conclude that the Bible is a divinely inspired revelation and not the mere device of ordinary men. (pages 62-63)

Reasons: 1. There is a God, a supreme intelligent creator, in whom wisdom, justice, love and power exist in perfect harmony. 2. It is reasonable to expect a revelation of his plans to his creatures capable of appreciating and having an interest in them. 3. It is reasonable to believe the Bible is that revelation. 4. Reason tells us the writing of the Bible in its wisdom and purity was not the work of cunning and crafty men with selfish



motives, but of God. 5. We have seen the harmony of testimony concerning Jesus, his ransom sacrifice and the resurrection and blessing of all as the outcome in his glorious kingdom to come; and reason tells us that a scheme so grand and comprehensive must be the plan of God for which we seek.

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Chapter 4 Questions

1. Why do many in their ignorance now misjudge the great Jehovah's character and work? (page 65)
2. However mysterious or haphazard God's dealings may appear, what does His word declare respecting the definiteness of his purposes? See Isaiah 14:24-27; 46:9-11. (pages 65-66)
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)
4. Name and list the distinctive features of the three great epochs. See 1 Pet. 3:6,7,13; Galatians 1:4; Isaiah 45:17. (page 67)
5. Why is the second dispensation called an "evil world" and the third one a "world wherein dwelleth righteousness"? What will make the future dispensation so different from the present one? See Malachi 3:15; Psalms 72:7; 37:9; Isaiah 1:19. (page 67)
6. Quote scriptures that show that Christ's Kingdom cannot now control the earth. (page 68)

7. Does the "end of the world" signify the destruction of the physical earth? How are the terms "heavens and earth" used in the scriptures? 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)

8. What did Paul mean when he said he was caught away to the third heavens? What were doubtless the things which he saw but was not permitted to reveal? See 2 Cor. 12:2-4; Rev. 21:1. (page 70)

9. Name the ages into which this present dispensation and the world to come are subdivided. Why are these ages called what they are called? When did each age begin and end? (page 70-73)

11. What is the chief characteristic of the Divine Plan and what is the object of the various ages? (page 73)

12. Give an illustration showing why Jehovah's works appear like confusion and failure to the uninstructed mind. (page 74)

13. What must be remembered with respect to these various ages if we rightly divide the word of truth? (page 74)

14. What is a very common error with respect to God's kingdom being established and now ruling in the earth? (page 75)

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Chapter 4 Answers

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

Many in their ignorance misjudge God by his unfinished work. They still see the evil in the world but do not understand it has been permitted for man's discipline and ultimate good. When evil is removed, God's finished work will be revealed in all its wisdom and glory.

2. However mysterious or haphazard God's dealings may appear, what does His word declare respecting the definiteness of his purposes? See Isaiah 14:24-27; 46:9-11. (pages 65-66)

God tells us that he has a definitely fixed purpose and that all his purposes shall be accomplished. Those who believe this testimony must acknowledge that his original and unalterable plan has been, and still is, progressing systematically to completion.

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)

The plan of God, with reference to man, spans three great periods of time, sometimes referred to as three epochs, three dispensations or three worlds. These time periods begin with man's creation and reach into the infinite future. These three great epochs represent three distinct manifestations of divine providence.

4. Name and list the distinctive features of the three great epochs. See 1 Pet. 3:6,7,13; Galatians 1:4; Isaiah 45:17. (page 67)

The first great epoch, or world, is called the world that was (2 Pet. 3:6) and covers a period of time from the creation of Adam to the flood. This epoch, or world, was under the ministration of angels (Gen. 6:1-4; Heb. 2:5; Jude 6-7; 2 Pet.2:4) and was a failure.

The second great epoch, or world, from the flood to the establishment of the kingdom of God, is called the Present Evil World because it is under the limited control of Satan, "the prince of this world." Gal. 1:4; 2 Pet. 3:7; Jn. 12:31; 14:30; 16:11. It too has been a failure.

The third epoch, or world, is called the world to come, and it is to be a world without end. It is under divine administration and will be the kingdom of God.

5. Why is the second dispensation called an "evil world" and the third one a "world wherein dwelleth righteousness"? What will make the future dispensation so different from the present one? See Malachi 3:15; Psalms 72:7; 37:9; Isaiah 1:19. (page 67)

The second dispensation is called an evil world, not because there is nothing good in it, but because in it evil is permitted to predominate. The wicked are allowed to prosper in their evil ways, and it is easier to prosper by being unrighteous than it is by being righteous.

The third or future dispensation is called the World to Come, wherein dwelleth righteousness, not because there will be no evil in it, but because evil will not predominate. Evil will not rule or be allowed to prosper, but the righteous shall prosper and the evildoer will be cut off.

The reason these dispensations will be so opposite is that Satan rules the present and God, through Jesus Christ, rules the world to come.

6. Quote scriptures that show that Christ's Kingdom cannot now control the earth. (page 68)

Jesus said, "My kingdom is not of this world." Jn. 18:36 "For unto the angels hath he not put in subjection the world to come, whereof we speak." Heb. 2:5 Jesus taught his disciples to pray, "Thy kingdom come, thy will be done on earth as it is in heaven," Matt. 6:9-10, indicating God's will is not done in earth until his kingdom comes -- in the world to come.

"Darkness covers the earth and gross darkness the people." Isaiah 60:2

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2

See also Rev. 11:15; Mark 3:22-27; Rev. 20:2.

7. Does the "end of the world" signify the destruction of the physical earth? How are the terms "heavens and earth" used in the scriptures? 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)

The end of the world does not signify the destruction of the physical earth but that order or arrangement of government and society, having served their purpose, ended. In scripture, heavens symbolize the higher or spiritual controlling powers, and the earth symbolizes human government and social arrangements. The first heaven and earth (world) ended in a flood. The present earth or world, human society as now organized under Satan's control, must (symbolically) melt and be dissolved in the burning of the day of the Lord (Mal 4:5) which shall burn as an oven. It will be replaced by a new heaven and earth under Christ's control.

8. What did Paul mean when he said he was caught away to the third heavens? What were doubtless the things which he saw but was not permitted to reveal? See 2 Cor. 12:2-4; Rev. 21:1. (page 70)

The third heaven is part of the third dispensation of the world to come. Paul was carried down the stream of time and shown in a vision the end of the present evil world, Satan bound, Christ reigning, and the new heaven and the new earth established, for the former heaven and earth were passed away.

9. Name the ages into which this present dispensation and the world to come are subdivided. Why are these ages called what they are called? When did each age begin and end? (page 70-73)

Each age is a step in the plan of God for the overflow of evil and the establishment of his kingdom. God dealt differently with the world of mankind in each age -- the name given the age gives us a clue as to how and who God deals with during that age.

World that now is subdivided thus:

Patriarchal age - from the flood to the death of Jacob. God dealt with individuals: Noah, Abraham, Isaac, Jacob. These only found favor with God during the Patriarchal age. Jewish age - from the death of Jacob until the death of Christ. Jacob's descendants, the twelve tribes of Israel, were recognized as God's peculiar people and through typical sacrifices were typically a holy nation.

Gospel age - from the death of Christ until the 1000-year reign of Christ or the Millennial age. God deals with those who by faith accept Christ Jesus as their redeemer and Lord, following in his footsteps. 10. What does Millennium signify and what great work will take place during this age? See Rev. 20:4; Acts 3:19-21; Rev. 21:4. (page 73)

Millennium signifies a thousand years. During the Millennial reign of Christ, there will be a restitution of all things lost by the fall of Adam, and before its close, all tears shall have been wiped away.

11. What is the chief characteristic of the Divine Plan and what is the object of the various ages? (page 73)

God's plan is a progressive one, gradually unfolding from age to age,

upward and onward to the grand consummation of the original design of the Divine Architect.

12. Give an illustration showing why Jehovah's works appear like confusion and failure to the uninstructed mind. (page 74)

The uninstructed mind sees God's plan like a child sees a piece of intricate machinery. He sees only parts moving about and doesn't see the way they work together in harmony to work good results.

13. What must be remembered with respect to these various ages if we rightly divide the word of truth? (page 74)

Each age has their own peculiarities and objectives, and in no one of them can the entire plan be seen, but in all of them, even as a link is not a chain, but several links united form a chain. We obtain correct ideas of the whole plan by noting the distinctive features of each part.

14. What is a very common error with respect to God's kingdom being established and now ruling in the earth? (page 75)

It is a mistake to think God's kingdom is established and ruling now in the earth. One only has to look and see the oppression, injustice and deceit to know that Satan must yet be displaced and these kingdoms now under his control must become the kingdoms of our Lord and of his Anointed.

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The Divine Plan of the Ages

Chapter 5 Questions

1. Since man sinned and the death penalty resulted, has God expressed his purpose to restore and bless mankind? If so, where do we find the first faint glimmer of light concerning man's restoration? (p. 77, par. 1,2)
2. How much time passed until God called Abraham, and to whom was the promise to Abraham afterward confirmed? (p. 77, par. 3)
3. What was the expectation of the twelve tribes of Israel at the time of Jacob's death? And who delivered Israel from their captivity? (p. 78, par. 1,2)
4. What further insight into God's plan was revealed by Moses? Who was Moses' successor, and what did he accomplish? (p. 78, par. 2)
5. Under what kings did the nation of Israel seem about to realize their hopes? How was their hope again deferred? (p. 79, par. 1)
6. What was the expectation of all Israel at the time Jesus was born? Why didn't they receive him as their long promised Messiah? (p. 79, par. 2)

7. How did Jesus' unexpected death affect his followers? What was their attitude after his ascension? (p. 79, par. 2; p. 80, par. 1)

8. When did the disciples begin to comprehend the divine purposes more clearly? What light was thrown upon the Gospel Age and its work by the Apostle James? (p. 80, par. 2; p. 81, par. 1)

9. What is the great mystery (Col. 1:27)? What does Christ in you signify? (p. 81, par. 2,3; p. 82, par. 1)

10. How has the Apostle Paul and our Lord guarded the church against any presumptive claims? (p. 82, par. 2)

11. How does the pyramid illustrate nicely the Lord and his church as an anointed company? Who is the chief corner stone in the building of God? (p. 82, par. 3,4; pg. 83, par. 1)

12. Why do "living stones" nicely illustrate the body members of the church? (p. 83, par. 2)

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

14. How does the Apostle Paul open up the entire mystery in Galatians 3 and 4? Why was it necessary to keep this mystery hidden for so long? (p. 84, par 2; p. 85, par. 1)

15. Why is the peculiar course that the little flock has been called to walk a mystery to the world? (p. 85, par. 2; p. 86, par. 1)

16. Will the divine purposes always remain a mystery? If not, how will the world of mankind be brought to a knowledge of God's promises which are now only appreciated by his servants and handmaids? (p. 86, par. 2,3; p. 87, par. 1)



17. What are the two senses in which the mystery of God is used, and when will it be "finished"? (p. 87, par. 2,3)

18. What does the greatness of the mystery, so long kept secret, suggest respecting the work to follow its completion? (p. 88)

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The Divine Plan of the Ages

Chapter 5 Answers

1. Since man sinned and the death penalty resulted, has God expressed his purpose to restore and bless mankind? If so, where do we find the first faint glimmer of light concerning man's restoration? (p. 77, par. 1,2)

God repeatedly expressed his purpose to restore and bless mankind through a coming deliverer. The first faint glimmer of hope was in the obscure statement that the seed of the woman should bruise the serpent's head. Gen. 3:15

2. How much time passed until God called Abraham, and to whom was the promise to Abraham afterward confirmed? (p. 77, par. 3)

About two thousand years passed until God called Abraham. The promise was assured by God's oath unto Isaac and confirmed to Jacob and to Israel.

3. What was the expectation of the twelve tribes of Israel at the time of Jacob's death? And who delivered Israel from their captivity? (p. 78, par. 1,2)

The expectation was that Israel, as the promised seed of Abraham, would soon possess Canaan and rule and bless the world. Moses delivered Israel from captivity.

4. What further insight into God's plan was revealed by Moses? Who was Moses' successor, and what did he accomplish? (p. 78, par. 2)

Moses revealed that not only would the nation as a whole be associated with ruling and blessing, but that one to be selected from among them would lead to victory and to the fulfilment of the promise. Joshua was Moses' successor. Under him, they won great victories, and Joshua actually entered the land promised in the covenant.

5. Under what kings did the nation of Israel seem about to realize their hopes? How was their hope again deferred? (p. 79, par. 1)

Under David and Solomon, Israel reached the very zenith of their glory; but soon, instead of seeing the promise accomplished, they were shorn of their power and became tributary to other nations.

6. What was the expectation of all Israel at the time Jesus was born? Why didn't they receive him as their long promised Messiah? (p. 79, par. 2)

All men were in expectation of the Messiah, the coming king of Israel and, through Israel, of the world. Israel overlooked the types and prophecies which pointed to a work of suffering and death, as a ransom for sinners, necessary before the blessing could come. Hence, when Jesus came as a sacrifice, they did not recognize him.

7. How did Jesus' unexpected death affect his followers? What was their attitude after his ascension? (p. 79, par. 2; p. 80, par. 1)

They were sorely perplexed and felt their confidence in him had been misplaced. They failed to see the death of their leader was a surety for the New Covenant under which the blessings were to come. However, when they found that he had risen from the tomb, their withered hopes began to revive.

8. When did the disciples begin to comprehend the divine purposes more clearly? What light was thrown upon the Gospel Age and its work by the Apostle James? (p. 80, par. 2; p. 81, par. 1)

It was some time before they got a clear, full understanding of the work being done and its relation to the original covenant. James began to read in God's providence, in the sending of the Gospel through Peter to the first Gentile convert and through Paul to Gentiles in general, that during this age believing Jews and Gentiles were to be alike favored. He then looked up the prophecies and found it so written; and that after the work of this Gospel age is completed, then the promises to fleshly Israel will be fulfilled. Gradually the great mystery began to be understood by the saints.

9. What is the great mystery (Col. 1:27)? What does Christ in you signify? (p. 81, par. 2,3; p. 82, par. 1)

The great mystery is "Christ in you, the hope of glory." "Christ in you" signifies the saints of this Gospel age are an anointed company (1 Jn. 2:27), and together with Jesus, their chief and Lord, they constitute Jehovah's Anointed -- the Christ. The Christ is not one member, but many.

10. How has the Apostle Paul and our Lord guarded the church against any presumptive claims? (p. 82, par. 2)

By saying of Jesus that "God hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body," "that in all things he might have the pre-eminence." (Eph. 1:22; Col. 1:18)

11. How does the pyramid illustrate nicely the Lord and his church as an anointed company? Who is the chief corner stone in the building of God? (p. 82, par. 3,4; pg. 83, par. 1)

The top-stone is a perfect pyramid of itself. Other stones may be built up under it, and, if in harmony with all the characteristic lines of the top-stone,

the whole mass will be a perfect pyramid, just as joined to and perfectly in harmony with our Head, we, as living stones, are perfect; separated from him, we are nothing. Jesus is the chief corner stone.

12. Why do "living stones" nicely illustrate the body members of the church? (p. 83, par. 2)

Because the body members need much polishing, transforming and conforming to his example, under the direction of the great Master-builder; and in order to have the ability and ideality of the builder displayed in them, they need to see that they have no cross-grained will of their own.

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

God intends to raise up not only a deliverer, but a deliverer composed of many members. This is the "high calling" to which the consecrated believers of the Gospel age are privileged to attain. It is a mystery because none but new creatures can now appreciate or understand this high calling.

14. How does the Apostle Paul open up the entire mystery in Galatians 3 and 4? Why was it necessary to keep this mystery hidden for so long? (p. 84, par 2; p. 85, par. 1)

He shows that the Law given to Israel did not interfere with the original covenant and that the seed of Abraham which is to bless all nations is Christ. Then, carrying out the idea already alluded to, that the Christ includes all anointed of the Spirit, he says: "For as many of you as have been baptized into Christ have put on Christ;...and if ye be Christ's then are ye (together with Jesus) Abraham's seed, and heirs, according to the promise" made to Abraham. Following up the same line of reasoning, he shows that Abraham was a type of Jehovah, Sarah a type of the covenant and Isaac a type of Christ (head and body); and then adds, "We, brethren, as Isaac was, are the children of promise."

The mystery was hidden in types until the Gospel age began the development of the Christ.

15. Why is the peculiar course that the little flock has been called to walk a mystery to the world? (p. 85, par. 2; p. 86, par. 1)

To the world, it appeared that Jesus foolishly wasted his life. They could not understand him. The apostles and their companions were likewise mysteries in the world, in leaving their business prospects, etc., to preach forgiveness of sins through the death of the despised and crucified Jesus. All who so follow in the Master's footsteps are, like Paul, counted fools for Christ's sake.

16. Will the divine purposes always remain a mystery? If not, how will the world of mankind be brought to a knowledge of God's promises which are now only appreciated by his servants and handmaids? (p. 86, par. 2,3; p. 87, par. 1)

The dawn of the Millennial Day brings the fuller light of God to men, and "the knowledge of the Lord shall fill the whole earth." In the age to come, when God shall "pour out his spirit upon all flesh," then indeed all will understand and appreciate the promises now being grasped by the "little

flock," and they will rejoice in the Church, through whom blessing will be flowing to them.

17. What are the two senses in which the mystery of God is used, and when will it be "finished"? (p. 87, par. 2,3)

The mystery or secret features of God's plan will then be made known and will be clearly seen; and also the "mystery of God," the Church, the embodiment of that plan. The mystery of God will be finished during the period of the sounding of the seventh (symbolic) trumpet.

18. What does the greatness of the mystery, so long kept secret, suggest respecting the work to follow its completion? (p. 88)

It suggests that the work to follow its completion, for which for six thousand years Jehovah has kept mankind in expectation and hope, must be an immense work, a grand work, worthy of such great preparations. We may expect great blessings upon the world.

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Chapter 6 Questions

1. Our Lord intended for his disciples to understand that he would come again. List some of the ideas that Christians have concerning the return of our Lord. Also list the reasons why these ideas are not in harmony with the scriptures. (p. 89,90,91)

2. What view does the scriptures support concerning our Lord's return and what is the great work of Christ and his church at the time of his return? (p. 91, par. 1)

3. Name one of the texts relied upon by those who claim that the Lord will not come until after the Millennium. Explain why this text does not support their claim. (p. 91, par. 2)

4. What is the main object of the Gospel Age? What other scripture is used by post-millennialists to support their view? What is the proper understanding of this verse? (p. 92, par. 1,2)

5. List the purpose of both the first and second advent. Explain how the restoration and blessing of the world could have taken place following the first advent. (p. 93, par. 1,2)

6. What is the object of the long period of time between the first and second advent? When would the first advent have occurred if God did not plan the selection of the Church? (p. 94, par. 1,2) (Luke 12:32; Rom. 8:17)

7. Is God attempting to convert the world now? Explain your answer in harmony with the scriptures. (Acts 3:19-21; Rev. 11:8; Mat. 24:24; Isa. 55:11; Gen. 28:14; Gal. 3:16,29) (p. 94, par. 3; p. 95, par. 1,2)

8. Define both election and free grace. Explain when these two doctrines

are applicable (i.e. past, present and future) (2 Pet. 1:10; Acts 15:14-18; 1 Tim. 2:4-6; Rev. 22:17; Acts 3:19-21) (page 96)

9. How was the doctrine of election illustrated by God's dealing with Abraham and the nation of Israel? How has election operated during the Gospel Age? (Gal. 3:29; Amos 3:2; Mat. 10:5; Eph. 1:4; Acts 15:14-18) (page 97)

10. What is the mission of the Church during this age (Gospel Age)? What is her mission in the future? (p. 98, par. 1,2)

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

12. How many estimated billions have lived on the earth since Adam's creation? What is the fate of the majority of these who have died without faith? How do Atheists, Calvinists and Armenians reply? (p. 99, par. 2,3; p. 100, par. 1)

13. Which view is held by the majority of Christians? What do the scriptures say? Can one be saved by ignorance? What is the only door of hope for the condemned race? (p. 100, par. 2; p. 101)

14. What is the belief of many Christians with respect to the salvation of ignorant children and heathen? Do they act in accordance with their professed belief? (p. 102, par. 1,2)

15. What is the only door of hope through which the condemned race may enter into eternal life? What scriptural assurance do we have that the present condition of the dead is not their full reward? (p. 102, par. 3; p. 103, par. 1,2)

16. Will any be lost from a lack of knowledge? What texts prove that Christ's sacrifice will be efficacious for every man? (p. 103, par. 3; p. 104)

17. Does death end all probation? Since God is love, what is the reasonable, beautiful and scriptural plan of God for the salvation of the world? (1 Tim. 2:4-6; 1 Cor. 15:22, 45) (p. 105, 106, par. 1)

18. How many salvations do we see in God's plan? What scriptures can you use to support this truth? (p. 106, par. 2; p. 107, par. 1,2)

19. What must be removed before the Gospel becomes Good News to all people? When will this be removed? Cite scriptures to support these truths. (p. 107, par. 3; p. 108, p. 109, par. 1)

20. Will there be other nations besides Israel who will receive future blessings? And if these nations have not received full opportunity for salvation in the past, what does future restoration to them imply? (p. 109, par. 2,3; p. 110, par. 1,2)

21. How can we understand the dealings of a God of love with those nations which he commanded Israel to "destroy utterly" (Ezek. 16:48-63)?

22. What is meant by the captivity of Sodom and Samaria and Israel (Ezek. 16)? What must a "return to their former estate" signify? How do we know that the Lord is not speaking ironically to Israel in this prophecy as some contend? (p. 112, par. 2,3)

23. What is the Apostle Paul's corroborative testimony on this matter (Rom. 11:26-29)? What mistake concerning God's Plan and promises has been made by both Jews and Christians? (p. 113, par. 2,3)

24. Have the doctrines of Calvinism and Armenianism distorted the truth? List the commendable features of Calvinism and two essential qualities that are lacking. (p. 114)

25. What does Armenianism teach? What must be the natural effect of this view concerning the divine character? (p. 115; p. 116, par. 1)

26. Seeing that so many of the glorious features of God's plan for man's salvation lie in the future, what should be the attitude of every true Christian? (p. 116, par. 3)

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Chapter 6 Answers

1. Our Lord intended for his disciples to understand that he would come again. List some of the ideas that Christians have concerning the return of our Lord. Also list the reasons why these ideas are not in harmony with the scriptures. (p. 89,90,91)

Some think he referred to the descent of the holy spirit at Pentecost, yet Revelation was written after Pentecost (about 60 years) and speaks of his return as future. Some think Christ comes a little bit each time a sinner is converted, when the world is converted he will have fully come. Yet Rev. 1:7 says all kindred of the earth will wail because of his return -- showing the earth will not be converted or love his appearing.

2. What view does the scriptures support concerning our Lord's return and what is the great work of Christ and his church at the time of his return? (p. 91, par. 1)

Christ comes before the conversion of the world and reigns for the purpose of converting and blessing the world.

3. Name one of the texts relied upon by those who claim that the Lord will not come until after the Millennium. Explain why this text does not support their claim. (p. 91, par. 2)

Mt. 24:14 "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This doesn't say anything about how the witness will be received. In fact, the witness has gone out to every language of earth in the printing of Bibles and the world is not converted.

4. What is the main object of the Gospel Age? What other scripture is used by post-millennialists to support their view? What is the proper understanding of this verse? (p. 92, par. 1,2)

Acts 15:14 tells us that the main object of the Gospel Age is to take out a people for Christ's name -- the Church. Post- Millennialists use Psa. 110:1 to support their view. But "right hand" in this text does not refer to a fixed location, but to power, authority and rulership. This text does not conflict with but supports Phil 3:21 in which we are told Jesus will "subdue all things unto himself."

5. List the purpose of both the first and second advent. Explain how the restoration and blessing of the world could have taken place following the first advent. (p. 93, par. 1,2)

The specific work of the first advent was to redeem (through death) mankind. The work of the second advent is to restore mankind. The time between is for the selection of the Church. The restoration and blessing could have started after the first advent after the ransom was paid by Jesus, but God provided that there should be a bride for Christ.

6. What is the object of the long period of time between the first and second advent? When would the first advent have occurred if God did not plan the selection of the Church? (p. 94, par. 1,2) (Luke 12:32; Rom. 8:17)

It is for the trial and selection of the Church, which is the body of Christ. Had God not purposed the selection of the Church, the first advent would have taken place at the time of the second advent. For God has planned

six thousand years for the permission of evil and a restitution of all during the seventh thousand.

7. Is God attempting to convert the world now? Explain your answer in harmony with the scriptures. (Acts 3:19-21; Rev. 11:8; Mat. 24:24; Isa. 55:11; Gen. 28:14; Gal. 3:16,29) (p. 94, par. 3; p. 95, par. 1,2)

God has not been trying to convert the world for the past 6000 years because we are assured God's purposes will be accomplished and that his word shall not return to him void, but will accomplish his will. The fact the world is not converted and the knowledge of the Lord has not filled the earth is proof God is not attempting to convert the world.

8. Define both election and free grace. Explain when these two doctrines are applicable (i.e. past, present and future) (2 Pet. 1:10; Acts 15:14-18; 1 Tim. 2:4-6; Rev. 22:17; Acts 3:19-21) (page 96)

Election is a selection according to fitness and adaptability to the end God has in view, during a period appointed for that purpose. Free grace teaches God's grace or favor in Christ is ever free; it is unmerited. The passages that speak of election apply to the present and past ages, while those which teach free grace are fully applicable to the next age.

9. How was the doctrine of election illustrated by God's dealing with Abraham and the nation of Israel? How has election operated during the Gospel Age? (Gal. 3:29; Amos 3:2; Mat. 10:5; Eph. 1:4; Acts 15:14-18) (page 97)

God elected Abraham as the channel through which the promised seed would come -- the blessing of all the families of the earth. Israel was elected from among all nations to typically illustrate how the great work of blessing all the families of the earth should be accomplished. This nation alone was recognized until Christ came and the Gospel Age began in which an election takes place in that some parts of the world are more favored with the gospel than others. Only a small portion of the world are enlightened or blessed to a great degree by the gospel of Christ.

10. What is the mission of the Church during this age (Gospel Age)? What is her mission in the future? (p. 98, par. 1,2)

The mission of the Gospel Age Church is to make herself ready as a chaste virgin for the coming bridegroom, Jesus. When she is ready, she will go into the marriage and then the glorious work of restitution will begin. The future mission of the church will be to invite and help the world of mankind to take of the water of life freely and partake of free grace in fullest measure as provided in our father's plan.

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

As surely as Jesus died for all, all must have the blessings and opportunities which he purchased with his own precious blood. It is because of God's plan for their release that those in the tomb are called "prisoners of hope." Zech. 9:12

12. How many estimated billions have lived on the earth since Adam's creation? What is the fate of the majority of these who have died without faith? How do Atheists, Calvinists and Armenians reply? (p. 99, par. 2,3; p. 100, par. 1)

An estimated 143 billion have lived since Adam. The fate of the majority of these who died without faith according to Atheists is they are eternally dead and will never live again. Calvinism says they were not elected to be saved -- God predestinated them to be lost -- to go to hell eternally. Armenianism says God will excuse many of them on account of ignorance if they did the best they knew how, even though they never heard of Jesus.

13. Which view is held by the majority of Christians? What do the scriptures say? Can one be saved by ignorance? What is the only door of hope for the condemned race? (p. 100, par. 2; p. 101)

The majority of Christians agree with the Armenian view that good people will be saved through ignorance. But the scriptures teach that the only ground of salvation is faith in Christ as our Redeemer and Lord. None can be saved by ignorance of or by following their conscience as there are none righteous (Rom. 3:10) and none can be made righteous without the robe of Christ's righteousness. The only door open for the condemned race is the only name under heaven whereby men must be saved.

14. What is the belief of many Christians with respect to the salvation of ignorant children and heathen? Do they act in accordance with their professed belief? (p. 102, par. 1,2)

Many Christians insist God will not condemn the ignorant even though the Bible doesn't teach this. But they continue to send missionaries to convert the very heathen they claim will be saved in their ignorance, but after they hear the gospel, they become responsible to that knowledge and only a few then believe and are saved.

15. What is the only door of hope through which the condemned race may enter into eternal life? What scriptural assurance do we have that the present condition of the dead is not their full reward? (p. 102, par. 3; p. 103, par. 1,2)

The only door of hope is through faith in the precious blood of Christ. Mt. 16:27 teaches that the full and complete reward of every man is not given until Christ comes. 2 Pet. 2:9 says, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished," so whatever may be their present condition, it is not their final reward.

16. Will any be lost from a lack of knowledge? What texts prove that Christ's sacrifice will be efficacious for every man? (p. 103, par. 3; p. 104)

None will be lost through a lack of knowledge, because God has made provision that all might hear in order to believe. It is because Jesus tasted death for every man (Heb. 2:9) that Jesus' sacrifice will be efficacious to

"all people" (Lk. 2:10).

17. Does death end all probation? Since God is love, what is the reasonable, beautiful and scriptural plan of God for the salvation of the world? (1 Tim. 2:4-6; 1 Cor. 15:22, 45) (p. 105, 106, par. 1)

Death does not end all probation for Jesus gave himself a ransom for all, to be testified in due time. The due time for the world of mankind will be future when all will have an opportunity to believe and be blessed.

18. How many salvations do we see in God's plan? What scriptures can you use to support this truth? (p. 106, par. 2; p. 107, par. 1,2)

There are two salvations, the spiritual, which the Church will partake of, and the earthly salvation, which the world of mankind will partake of. Scriptures that support this thought of two salvations are: 1 Pet. 4:10; Lk. 2:10,11; Mt. 1:21. Following not listed in paragraphs: 1 Jn. 2:2; Jn. 12:47; Rom. 8:22,23; Gal. 3:8,16,29; Heb. 11:8-13,39-40; Gen. 22:17,18; Isa. 11:6-9; 49:8

19. What must be removed before the Gospel becomes Good News to all people? When will this be removed? Cite scriptures to support these truths. (p. 107, par. 3; p. 108, p. 109, par. 1)

Since the vast majority of the race is in the tomb and have not heard the good news, they must be brought forth from the grave in order to testify to them the good tidings of a savior. The condition of death must be removed. The blindness that has come upon Israel in order that the Bride of Christ might be selected must also be removed. Rom. 11:2, 25-36

20. Will there be other nations besides Israel who will receive future blessings? And if these nations have not received full opportunity for salvation in the past, what does future restoration to them imply? (p. 109, par. 2,3; p. 110, par. 1,2)

It must be remembered that Israel was a typical people and many of the promises made to them generally have a wider application to the whole world of mankind which that nation typified. God also names other nations beside Israel and promises their restoration; i.e., Sodom. And since they were destroyed long before Jesus died and gave the ransom price, their salvation or restoration must be future.

21. How can we understand the dealings of a God of love with those nations which he commanded Israel to "destroy utterly" (Ezek. 16:48-63)?

In due time they too will be awakened from death and brought to a knowledge of the truth and blessed with all the families of the earth. As it was, they were used as examples of how God will destroy evildoers.

22. What is meant by the captivity of Sodom and Samaria and Israel (Ezek. 16)? What must a "return to their former estate" signify? How do we know that the Lord is not speaking ironically to Israel in this prophecy as some contend? (p. 112, par. 2,3)

The captivity in death -- and Christ, comes to open the doors of the grave

and set the captives free. A return to their former estate is the restitution of life promised in the resurrection. The Lord is not speaking ironically because he promises to bring back and restore both Israel and her sisters -- Sodom and Samaria.

23. What is the Apostle Paul's corroborative testimony on this matter (Rom. 11:26-29)? What mistake concerning God's Plan and promises has been made by both Jews and Christians? (p. 113, par. 2,3)

The nation of Israel is loved of God for the fathers' sake -- those faithful prophets of the nation. In due time all Israel will be saved. The mistake made by Christians is they thought the promises were for them alone. But they are to all people.

24. Have the doctrines of Calvinism and Armenianism distorted the truth? List the commendable features of Calvinism and two essential qualities that are lacking. (p. 114)

Yes, they have. Calvinism, with its distorted doctrine of election and denial of free grace, recognizes God's wisdom and power but not his justice and love. Armenianism denies the doctrine of election and fails to see the fulness of free grace. They recognize God's justice and love but not his wisdom and power.

25. What does Armenianism teach? What must be the natural effect of this view concerning the divine character? (p. 115; p. 116, par. 1)

It teaches that God intended good for man but Satan tempted the first pair and every since God has been trying to recover man from the power of Satan. This view elevates Satan's power while implying God lacks wisdom, power and the ability to carry out His plans.

26. Seeing that so many of the glorious features of God's plan for man's salvation lie in the future, what should be the attitude of every true Christian? (p. 116, par. 3)

Since the second advent of our Lord Jesus is the first step in the plan for the world's salvation, we should earnestly long for that time.



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Chapter 7 Questions

1. What is evil and why did God permit evil? (p. 117, p. 118, par. 1)
2. Describe or explain right and wrong as principles. What is the moral sense? (p. 118, par. 2; p. 119, 120, 121, par. 1,2)
3. Could man not have been acquainted with evil in some other way than by experience? (p. 121, par.3; p. 122, par. 1)
4. Why did the serpent approach Eve instead of Adam? Describe the severity of the temptation which led to Adam's transgression and why was he more culpable than Eve? (1. Tim. 2:14; 2 Cor. 11:3) (p. 122, par. 3; p. 123, par. 1)
5. How will the permission of evil ultimately result in good? Since God permitted sin, does this make him the author of sin? Explain your answer. (p. 124, 125)
6. Why wouldn't God force man into sin or righteousness? How will God's permission of man to choose his own course ultimately work out to man's favor? (p. 126)
7. Was God's penalty for sin unjust or too severe? (p. 127, par. 1,2)
8. Man was placed on trial for life. What then was the penalty for disobedience? Is eternal torment anywhere suggested in the Old Testament? What portions of the New Testament are misconstrued to teach this doctrine? (p. 127, par. 3; p. 128, par. 1)
9. Explain why God was not unjust when he condemned all in Adam. (p. 128, par. 2,3; p. 129)
10. Does the fact that all will receive a fair trial in the future mean a

second chance for some of the race? Explain. (p. 130, par. 1)

11. Why not give mankind an individual trial now? (p. 131, par. 1,2,3)

12. Why is Jehovah's plan much wiser than that suggested on page 132?

13. What is the chief objection to a separate trial for each individual at first? How would this plan affect the divine plan for the selection of the church? (p. 133, par. 1,2,3) It would have required the sacrifice of a redeemer for each condemned individual. One unforfeited life could redeem one forfeited life, but no more.

14. How do those who appreciate that all were condemned in one man, find in it the solution of many perplexities? (p. 134, par. 1)

15. What blessings will eventually result through the permission of evil? What purpose has the permission of evil served in the discipline and development of the church? (p. 135, par. 1,2,3)

16. What law of God will ultimately govern all of God's intelligent creatures? How will the temporary permission of sin be ultimately viewed by all creatures in heaven and earth? (p. 136, par. 1)

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The Divine Plan of the Ages

Chapter 7 Answers

1. What is evil and why did God permit evil? (p. 117, p. 118, par. 1)

Evil is that which produces unhappiness; anything which either directly or remotely causes suffering of any kind. The fact God permitted evil is proof that its present permission is designed ultimately to work out some greater good. God's plans, seen in their completeness, will prove the wisdom of the course pursued. His purpose was to make manifest the perfection, majesty and righteous authority of his law, and to prove both to men and to angels the evil consequences resulting from its violation. God permits evil for a time because his wisdom sees a way in which it may be made a lasting and valuable lesson to his creatures.

2. Describe or explain right and wrong as principles. What is the moral sense? (p. 118, par. 2; p. 119, 120, 121, par. 1,2)

That principle the result of which, when active, is beneficial and productive of ultimate order, harmony and happiness, we call a right principle; and the opposite, which is productive of discord, unhappiness and destruction, we call a wrong principle.

The faculty of discerning between right and wrong principles is called the moral sense, or conscience. The moral sense, or judgment of right and wrong, and the liberty to use it, which Adam possessed, were important features of his likeness to God.

3. Could man not have been acquainted with evil in some other way than by experience? (p. 121, par.3; p. 122, par. 1)

Man's knowledge of evil might have come by observation, but in that event there must needs have been some exhibition of evil and its results for man to observe. This would imply the permission of evil somewhere, among some beings, and why not as well among men, as among others elsewhere? Adam already had a knowledge of evil by information, but that was insufficient to restrain him from trying the experiment. They had a theoretical knowledge of evil, though they had never observed or experienced its effects. Consequently, they did not appreciate their Creator's loving authority and law, nor the dangers from which he thereby proposed to protect them.

4. Why did the serpent approach Eve instead of Adam? Describe the severity of the temptation which led to Adam's transgression and why was he more culpable than Eve? (1. Tim. 2:14; 2 Cor. 11:3) (p. 122, par. 3; p. 123, par. 1)

Eve was weaker than Adam and therefore deceived. Her experience and acquaintance with God were even more limited than Adam's, for he was created first, and God had directly communicated to him before her creation the knowledge of the penalty of sin, while Eve probably received her information from Adam. When she had partaken of the fruit, she, having put confidence in Satan's deceptive misrepresentation, evidently did not realize the extent of the transgression. She was a transgressor, though not so culpable as if she had transgressed against greater light.

Adam was not deceived; hence he must have transgressed with a fuller realization of the sin, and with the penalty in view, knowing certainly that he must die. Adam wilfully shared her act of disobedience in order to share the death-penalty which he probably supposed rested on her.

5. How will the permission of evil ultimately result in good? Since God permitted sin, does this make him the author of sin? Explain your answer. (p. 124, 125)

God designed to permit evil because, having the remedy provided for man's release from its consequences, he saw that the result would be to lead him, through experience, to a full appreciation of sin and righteousness.

God is not the author of sin. He permitted it because man has the liberty of will or choice. Those who believe God authored it believe the false theory only justice, not a sacrifice for our sins, is needed, which leads to the theory of Universalism.

6. Why wouldn't God force man into sin or righteousness? How will God's permission of man to choose his own course ultimately work out to man's favor? (p. 126)

Such a course would be inconsistent with his righteous character, and therefore an impossibility. And he seeks the worship and love of only such as worship him in spirit and in truth. To this end he has given man a liberty of will like unto his own, and desires him to choose righteousness.

It will work out to man's favor because God provided a Redeemer who would save all who would return unto God through him, so that man might have a free will and yet be enabled to profit by his first failure in its misues, in disobedience

7. Was God's penalty for sin unjust or too severe? (p. 127, par. 1,2)

The severity of the penalty was not a display of hatred and malice on God's part, but the necessary and inevitable, final result of evil, which God thus

allowed man to see and feel. No injustice has been done to Adam's posterity in not affording them each an individual trial. Jehovah was in no sense bound to bring us into existence; and, having brought us into being, no law of equity or justice binds him to perpetuate our being everlastingly, nor even to grant us a trial under promise of everlasting life if obedient.

8. Man was placed on trial for life. What then was the penalty for disobedience? Is eternal torment anywhere suggested in the Old Testament? What portions of the New Testament are misconstrued to teach this doctrine? (p. 127, par. 3; p. 128, par. 1)

Death was the penalty for disobedience. Eternal torture is nowhere suggested in the Old Testament. Only a few statements in the New Testament can be so misconstrued as to appear to teach it; and these are found either among the symbolisms of Revelation, or among the parables and dark sayings of our Lord, which were not understood by the people who heard them.

9. Explain why God was not unjust when he condemned all in Adam. (p. 128, par. 2,3; p. 129)

The world's opportunity and trial for life will be much more favorable than was Adam's and God adopted this plan of permitting Adam's race to share his penalty in a natural way. Christ purchased the lives of Adam and his race by his death and offers to adopt as his seed all who accept the terms of his New Covenant and they will receive everlasting life. The injury we received through Adam's fall is, by God's favor, to be more than offset with favor through Christ, and all will sooner or later have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned.

10. Does the fact that all will receive a fair trial in the future mean a second chance for some of the race? Explain. (p. 130, par. 1)

The first chance for everlasting life was lost for himself and all of his race by Adam's disobedience. It will be the first INDIVIDUAL opportunity of Adam's descendants, who, when born, were already under condemnation to death.

11. Why not give mankind an individual trial now? (p. 131, par. 1,2,3)

If children did not partake of the results of parental sins and all had favorable Edenic condition for their testing, how many might we presume would, under all those favorable condition, be found worthy, and how many unworthy of life? None would have been found perfectly obedient and worthy because none would possess that clear knowledge of and experience with God, which would develop in them full confidence in his laws, beyond their personal judgment. Even if there were obedient, they might forever feel a curiosity toward things forbidden. Their service could not be so hearty as though they knew good and evil.

12. Why is Jehovah's plan much wiser than that suggested on page 132?

It is wiser to confine sin to certain limits, as his plan does. How much better even our finite minds can discern it to be, to have but one perfect and impartial law, which declare the wages of wilful sin to be death. God thus limits the evil which he permits, by providing the reign of Christ.

13. What is the chief objection to a separate trial for each individual at first? How would this plan affect the divine plan for the selection of the church? (p. 133, par. 1,2,3) It would have required the sacrifice of a redeemer for each

condemned individual. One unforfeited life could redeem one forfeited life, but no more.

It would seriously disarrange God's plans relative to the selection and exaltation to the divine nature of a "little flock." God could not justly command the many obedient to give their lives as ransoms for the sinners because their obedience would have won the right to lasting life. God would set some special reward before them so they might endure the penalty of their brethren. Then there would be an immense number on the divine plane, which the wisdom of God did not approve.

14. How do those who appreciate that all were condemned in one man, find in it the solution of many perplexities? (p. 134, par. 1)

They will see that the condemnation of all in one was the reverse of injury: it was a great favor to all when taken in connection with God's plan for providing justification for all through another one's sacrifice.

15. What blessings will eventually result through the permission of evil? What purpose has the permission of evil served in the discipline and development of the church? (p. 135, par. 1,2,3)

Men are benefited to all eternity by the experience gained and angels by their observation of man's experiences. All are further advantaged by a fuller acquaintance with God's character as manifested in his plan.

Had sin not been permitted, the sacrifice of our Lord Jesus and of his Church, the reward of which is the divine nature, would have been impossible.

16. What law of God will ultimately govern all of God's intelligent creatures? How will the temporary permission of sin be ultimately viewed by all creatures in heaven and earth? (p. 136, par. 1)

The law of love. It will be viewed to have been a wise feature in the divine policy.

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Chapter 8 Questions

1. What is the general view of the day of judgment and is it scriptural? (pg. 137,138, par. 1)
2. What parable is used as the basis for this erroneous view, and how is it misapplied? (pg. 138, par. 2)
3. What does the term judgment signify and how is the term day applied both in scripture and in common usage? (pg. 138, par. 3,4)
4. When we consider the scope of the work to be accomplished, why is the common view of the judgment day absurd? Have there been other judgment days during which certain elect classes have been on trial? (pg. 139, par. 1,2)
5. Where and when did the first great judgment of the human race take place, and what was the verdict? Are there evidences that the penalty has been enforced? (pg. 140, par. 1,2)
6. Has God made provision for the condemned race? 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 (pg. 140, par. 2)

7. The scriptures declare, "He hath appointed a day in which he will judge the world" (Acts 17:31). Does this mean that God has changed his mind?

8. Who will be the judge in the world's trial and what does the character of the judge guarantee for this judgment? (pg. 142, par. 1,2)

9. What were the duties of a judge in Old Testament times, and how will Christ fulfill these in the world's judgment day? (pg. 142, par. 3; 143, par. 1)

10. Why will the second trial be more favorable for mankind than the first? What will be the experience of the willful sinners? And how many years of trial are guaranteed to each individual? (pg. 143, 144, par. 1)

11. What parable and scriptures describe the conclusion of the Judgment Day? And how does the coming trial affect each individual's present responsibility? (pg. 144, par. 2; pg. 145, par. 1)

12. What has been the object of the long interval between the first and second advent? How are these two classes designated and will they come into judgment with the world? (pg. 145, par. 2,3)

13. What was necessary before the members of these two classes could be placed on trial? And what is the difference between the trial of these two classes as compared to the world? (pg. 146, par. 1,2)

14. Who has deceived the world and nominal church and how have they been deceived? How did the Prophets and Apostles regard the promised Judgment Day? Explain how John 5:28,29 has been mistranslated and misapplied.



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The Divine Plan of the Ages

Chapter 8 Answers

1. What is the general view of the day of judgment and is it scriptural? (pg. 137,138, par. 1)

The view generally entertained is that Christ will come to earth, seated upon a great white throne, and that he will summon saint and sinner in rank and file before him to be judged, amidst great convulsions of nature -- earthquakes, opening graves, rending rocks and falling mountains; that the trembling sinners will be brought from the depths of everlasting woe to hear their sins rehearsed, only to be again returned to an eternal and merciless doom; and that the saints will be brought from heaven to witness the misery and despair of the condemned, to hear again the decision in their own cases, and to return. This is not scriptural.

2. What parable is used as the basis for this erroneous view, and how is it misapplied? (pg. 138, par. 2)

It is drawn from a too literal interpretation of our Lord's parable of the sheep and the goats. (Mt. 25:331-46)

3. What does the term judgment signify and how is the term day applied both in scripture and in common usage? (pg. 138, par. 3,4)

"Judgment" includes the idea of a trial as well as a decision based upon that trial. "Day," though most frequently used to represent a period of twelve or twenty-four hours, really signifies any definite or special period of time. (Noah's day, Luther's day, Washington's day)

4. When we consider the scope of the work to be accomplished, why is the common view of the judgment day absurd? Have there been other judgment days during which certain elect classes have been on trial? (pg. 139, par. 1,2)

Those who will carefully consult a complete concordance of the Bible with reference to the Day of Judgment, and note the kind and amount of work to be accomplished within that period, will soon see the absurdity of the common view, and the necessity for giving to the term "day" its wider significance. Yes, there have been other judgment days during which certain elect classes have been on trial.

5. Where and when did the first great judgment of the human race take

place, and what was the verdict? Are there evidences that the penalty has been enforced? (pg. 140, par. 1,2)

The first great judgment was at the beginning in Eden, when the whole human race, as represented in its head, Adam, stood on trial before God. We see the evidences that the penalty has been enforced in the death and pain and sickness we see all about us.

6. Has God made provision for the condemned race? 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 (pg. 140, par. 2)

Mankind are to be recovered from the sentence of that first trial by the one sacrifice for all, which the great Redeemer provides. The church's escape from death in Adam to life in Christ is but a foretaste of the deliverance of whosoever wills to be delivered from death to life, regardless of the distinctions of nature God has provided for his sons on different planes of being.

7. The scriptures declare, "He hath appointed a day in which he will judge the world" (Acts 17:31). Does this mean that God has changed his mind?

It is not that God considers his decision in the first judgment unjust, but that he has provided a redemption from the penalty of the first judgment, in order that he may grant another judgment under more favorable conditions to the entire race.

8. Who will be the judge in the world's trial and what does the character of the judge guarantee for this judgment? (pg. 142, par. 1,2)

When God gives the world this individual trial, it will be under Christ as Judge. The character of the Judge is a sufficient guarantee that the judgment will be just and merciful, and with due consideration for the infirmities of all, until the willing and obedient are brought back to the original perfection lost in Eden.

9. What were the duties of a judge in Old Testament times, and how will Christ fulfill these in the world's judgment day? (pg. 142, par. 3; 143, par. 1)

A judge in ancient times was one who executed justice and relieved the oppressed. Christ will deliver and judge those whom he so loved as to redeem. Ps. 98:9 "With righteousness shall he judge the world, and the people with equity."

10. Why will the second trial be more favorable for mankind than the first? What will be the experience of the willful sinners? And how many years of trial are guaranteed to each individual? (pg. 143, 144, par. 1)

The second trial will be more favorable than the first because of the experience gained under the results of the first trial. Unlike the first trial, the second trial will be one in which every man will stand the test for himself alone, and not for another. None will then die because of Adam's sin, or because of inherited imperfections.

Any who sin wilfully, against full light and ability, will perish in the second death. All must have at least one hundred years of trial; and, if not so

obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ.

11. What parable and scriptures describe the conclusion of the Judgment Day? And how does the coming trial affect each individual's present responsibility? (pg. 144, par. 2; pg. 145, par. 1)

The conclusion of the world's coming judgment is clearly shown in the parable of the sheep and the goats. The good and the evil deeds of the present time will receive a just recompense of reward either now or hereafter.

12. What has been the object of the long interval between the first and second advent? How are these two classes designated and will they come into judgment with the world? (pg. 145, par. 2,3)

During this interval God has been selecting two special classes from among men, and specially trying them to be his honored instruments during the world's judgment. These two classes are the house of sons and the house of servants (Heb. 3:5,6). They will not come into judgment with the world, but will enter upon their reward when the world is coming into judgment.

13. What was necessary before the members of these two classes could be placed on trial? And what is the difference between the trial of these two classes as compared to the world? (pg. 146, par. 1,2)

After being first justified by faith in God's promises, and having then fulfilled the subsequent conditions of the respective callings, they are accounted worthy of high exaltation to stations of honor and authority.

The trial of these classes has been much more severe than the trial of the world because they have had to withstand Satan, who will be bound during the world's trial. They have suffered persecution for righteousness, while the world will be rewarded for righteousness.

14. Who has deceived the world and nominal church and how have they been deceived? How did the Prophets and Apostles regard the promised Judgment Day? Explain how John 5:28,29 has been mistranslated and misapplied.

Satan has deceived men by errors which have crept into the creeds and hymn books of the various religious sects. The Prophets and Apostles looked to the Judgment Day as being glorious and desirable.

In John 5:28,29 a precious promise for the world of a coming judgment-trial for life everlasting is, by a mistranslation, turned into a fearful imprecation. According to the Greek, they that have done evil -- that have failed of divine approval -- will come forth unto resurrection by judgments, stripes, disciplines.

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Chapter 9 Questions

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2. Was everlasting life secured by the Ransom? If not, what did the Ransom secure? (pages 150, 151)
3. Explain the conditions and advantages of mankind's future trial. (pages 151, 152)
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12. Will there be room on the earth for the resurrected billions? Explain your answer. (pages 159, 160)
13. Evolutionists state that primitive man was lacking in intelligence. Is the brain capacity today greater than in by- gone days? Give examples to support your answers. (pages 161- 165)
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The Divine Plan of the Ages

Chapter 9 Answers

1. Explain why restitution is guaranteed by the Ransom. (pages 149, 150)

From the outline of God's revealed plan, it is evident that his design for mankind is a restitution or restoration to the perfection and glory lost in Eden. The restitution foretold by the apostles and prophets must follow the ransom as the just and logical sequence. The original plan of God, of which the ransom for all is the basis, will, in God's due time, bring to all faithful believers the blessing of release from the Adamic condemnation and an opportunity to return to the rights and liberties of sons of God, as enjoyed before sin and the curse. The ransom for all, given by the man Christ Jesus, guarantees to every man another opportunity or trial for life everlasting.

2. Was everlasting life secured by the Ransom? If not, what did the Ransom secure? (pages 150, 151)

No. The ransom does guarantee to every man another opportunity or trial for life everlasting.

3. Explain the conditions and advantages of mankind's future trial. (pages 151, 152)

The condition of man will be no more favorable, so far as surroundings are concerned, than the conditions and surroundings in Eden; but the great difference will be the increased knowledge. The experience with evil, contrasted with the experience with good, will constitute the advantage by reason of which the results of the second trial will differ so widely from the first.

4. Do all now have a full, fair opportunity in order to be on trial for life? Explain why or why not. (pages. 152, 153)

No. The fall has not injured all of Adam's children alike. Some have come into the world so weak and depraved as to be easily blinded by Satan and led captive by sin. Small indeed is the number who in the present time truly and experimentally learn of the liberty wherewith Christ makes free those who accept of his ransom and put themselves under his control for future guidance.

5. Explain the difference between the experiences of the church during her trial and the experiences of the world under her trial. (page 153)

One difference will be that the obedient of the world, during their trial, is that they begin to receive the blessings of restitution by a gradual removal of their weaknesses mental and physical; whereas, the Church goes down into death and gets her perfection instantaneously in the first resurrection.

Another difference between the two trials is that the world's trial will be under favorable conditions wherein righteousness reigns; whereas, the Church's trial is under conditions unfavorable to righteousness.

6. What is the penalty for sin and what gleam of hope was given to man after sin entered? (pages 154, 155)

Death, the extinction of life, with no intimation of release, was the penalty for sin. The gleam of hope was the statement that the seed of the woman should bruise the serpent's head, which indicated God had some plan for their benefit. When to Abraham God swore that in his seed all the families of the earth should be blessed, it implied a resurrection or restitution of all. Explain why Christ's sacrifice was necessary. (page 155)

God's just penalty for sin is death. God showed, by various typical sacrifices, that all who would approach him had to bring a sufficiency of sacrifice to meet that penalty. Without such a sacrifice, God could not excuse the sin. Because God could not clear the guilty, He sent His own son to be that sacrifice for us all.

8. Explain how the race could be and was redeemed by the death of one. (page 156)

Rom. 5:18, 19 show that as many as have shared death on account of Adam's sin will have life-privileges offered to them by Jesus, who died for them and sacrificially became Adam's substitute before the broken law. As the sentence of condemnation extended to all the seed of Adam, even so, through the obedience of Jesus, a free gift is extended to all -- a gift of forgiveness, which, if accepted, will constitute a justification or basis for life everlasting.

9. There has been no recovery from the Adamic loss since our Lord's death almost 2,000 years ago. Is this fact a valid argument against a future restitution of mankind? (page 157)

The completeness of the ransom is the very strongest possible argument for the restitution of all mankind who will accept it on the proffered terms. Every promise which God has made and every typical sacrifice pointed to the great and sufficient ransom sacrifice. The fact that no recovery from the Adamic loss is yet accomplished, though nearly 2,000 years have elapsed since our Lord died, is no more an argument against restitution than is the fact that 4,000 years elapsed before his death a proof that God had not planned the redemption before the foundation of the world. Both the 2,000 years since and the 4,000 years before the death of Christ were appointed times for other part of the work, preparatory to the times of restitution of all things.

10. Will faith and works still be necessary to secure salvation? Explain. (page 158)

The teaching of the Scriptures is that faith toward God, repentance for sin and reformation of character are indispensable to salvation. Each individual must prove by obedience or disobedience their worthiness or unworthiness of everlasting life.

11. What are the wages of wilful sin? (pages 158, 159)

The death which comes as a result of individual, wilful apostasy is final.

This sin hath never forgiveness, and its penalty, the second death, will be everlasting -- not everlasting dying, but everlasting death -- a death unbroken by a resurrection.

12. Will there be room on the earth for the resurrected billions? Explain your answer. (pages 159, 160)

Yes. According to a liberal estimate of 252,000,000,000 as the total number of our race from creation to the present time, the state of Texas would hold nearly three times as many people that have lived on the earth. The island of Ireland would furnish standing room for more than twice the number of people who have ever lived on the earth.

13. Evolutionists state that primitive man was lacking in intelligence. Is the brain capacity today greater than in by-gone days? Give examples to support your answers. (pages 161- 165)

The mental capacity was probably greater in past ages than it is today. As examples we point to the study of painting and sculpture goes back to the masters of the past. This is also true of architecture and philosophy. The law of Moses has been the foundation for the laws of all civilized nations and is still recognized as the embodiment of wisdom.

The ancient methods of embalming, of tempering copper, of making elastic glass and Damascus steel and the Great Pyramid of Egypt are among the achievements of the remote past which modern science is unable to either comprehend or to duplicate.

14. If the mental capacity of today is not greater than that of the past, how do we account for the increase of general knowledge, modern inventions, etc.? (pages 165-168)

With the invention of printing in A.D. 1440 came books, general education, and finally schools, which make mental exercise more general. Modern invention teaches, not an increase of brain capacity, but a sharpened perception from natural causes. Yet these natural causes were all planned and ordered by God. As the 6,000 years of the reign of evil began to draw to a close, God permitted circumstances to favor discoveries.

15. What have the blessings of our day (i.e. inventions, labor saving machinery) lead to and why? (pages 168-171)

God's choicest blessings would lead to and be productive of greater evils if bestowed upon those whose hearts are not in accord with the righteous laws of the universe. The invention of labor-saving machinery must tend to make the rich richer and the poor poorer. The manifest tendency is toward monopoly and self-aggrandizement.

If the advantages of labor-saving machinery were evenly divided, the result would be a great decrease of hours of labor and a great increase of leisure, leading to idleness. Hence the wisdom and goodness of God in withholding these blessings until it was due time for their introduction as a preparation for the Millennial reign of blessing. It is the very increase of these blessings which is already beginning to bring upon the world the time of trouble. The knowledge causes the trouble because of the depravity of the race.

16. Explain the Bible account of man's creation. Is God's account of

creation in harmony with evolution? (pages 171-172)

God created man perfect and upright, an earthly image of himself; man thought out various inventions and defiled himself; man became sinners; God provided his Son as a ransom-price so that in due time he will bring to pass a restitution of the race to the original perfection. This account of the Bible is in direct opposition to the Evolution theory.

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Chapter 10 Questions

1. What is the common misapprehension respecting those who will be saved? (page 173)
2. How was man created and has God abandoned his original plan for man? (page 174)
3. Does a little lower in degree mean a little less perfect? Explain your answer. (pages 175,176)
4. Describe the contrast between man, now degraded by sin, and man as he was originally created. What will man be restored to? (page 177)
5. How does our Lord's change of nature, his Ransom sacrifice, and, finally, his exaltation to the divine nature prove that the divine, angelic and human natures are separate and distinct? (pages 178-181)
6. What is the Bible testimony concerning spirit beings? In other words, what do the Scriptures tell us about spirit beings? (pages 181-184)

7. Define the terms "mortality" and "immortality." Explain the confusion that has been caused by the false understanding of the word "mortality." (pages 184-185)

8. Was Adam on trial for immortality? If no, can mortal beings have everlasting life? Explain. (pages 186,187)

9. Does justice require that God should make no difference in the bestowment of his favors among his creatures?

10. Does all nature, both animate and inanimate, exhibit the glory and diversity of divine power and wisdom?

11. What confusion has a false idea concerning justice caused and what are God's sovereign rights?

12. Is God's provision for man a satisfying portion? Explain your answer. (pages 191-193)

13. Explain the election of the body of Christ. (pages 193-196)

14. How does the church's change of natures take place? Explain or describe the developmental process of the new nature. (pages 196-198)

15. Explain the difference between a transformation of character and a transformation of nature and how they take place. (pages 198-204)

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Chapter 10 Answers

1. What is the common misapprehension respecting those who will be saved? (page 173)

Failing to see that the plan of God for mankind in general contemplates a restitution to their former estate, the human perfection lost in Eden, Christian people generally have supposed that none will be saved except those who reach the spiritual nature.

2. How was man created and has God abandoned his original plan for man? (page 174)

Man was created in the image of God; that is, with the similar mental powers of reason, memory, judgment and will, and the moral qualities of justice, benevolence, love, etc. He was made a ruler over all earthly things, created perfect. God has not abandoned his original plan to have man in his own image and the king of earth, and that he will remember him, redeem him and restore him to the same again.

3. Does a little lower in degree mean a little less perfect? Explain your answer. (pages 175,176)

No. Perfect man is lower in degree, or nature, than angels the same way that a perfect horse is lower in degree, or nature, than perfect man.

4. Describe the contrast between man, now degraded by sin, and man as he was originally created. What will man be restored to? (page 177)

Man was created perfect. Sin has gradually changed his features, as well as his character. Multiplied generations, by ignorance, licentiousness and general depravity, have so blurred and marred humanity that in the large majority of the race the likeness of God is almost obliterated. The moral and intellectual qualities are dwarfed; and the animal instincts, unduly developed, are no longer balanced by the higher. Man has lost physical strength so that his length of life is shortened. Man will be restored to his original perfection of mind and body and to glory, honor and dominion.

5. How does our Lord's change of nature, his Ransom sacrifice, and, finally, his exaltation to the divine nature prove that the divine, angelic and human natures are separate and distinct? (pages 178-181)

When Jesus was in the flesh, he was a man, perfect man. (Phil. 2:7,8; Heb. 2:16; John 1:14) Previous to that time, he was a perfect spiritual being. (John 17:5; 2 Cor. 8:9; Heb. 2:9) Since his resurrection, he is a perfect spiritual being of the highest divine order (2 Pet. 1:2-4; Matt.

3:16,17; Luke 3:21,22) This proves that a perfect man is not an angel and that a perfect angel is not the same divine nature of God.

6. What is the Bible testimony concerning spirit beings? In other words, what do the Scriptures tell us about spirit beings? (pages 181-184)

Spirit beings are separate and distinct from the human nature and are not composed of flesh, blood and bones. They are heavenly, celestial, spiritual. They can be present, yet invisible. They can assume human bodies and appear as men. They are glorious in their normal condition, and are frequently referred to as glorious and bright.

7. Define the terms "mortality" and "immortality." Explain the confusion that has been caused by the false understanding of the word "mortality." (pages 184-185)

Mortality signifies a state or condition of liability to death; not a condition of death, but a condition in which death is a possibility. Immortality signifies a state or condition not liable to death; not merely a condition of freedom from death, but a condition in which death is an impossibility. Confusion has been caused by the erroneous idea of mortality meaning a state in which death is unavoidable. The conclusion is then made that Adam was immortal before he died because had he been mortal, there could have been no threat or penalty to him since he could not have avoided death anyhow. The correct understanding is that Adam had life and death was entirely avoidable, yet he was in such a condition that death was possible -- he was mortal.

8. Was Adam on trial for immortality? If no, can mortal beings have everlasting life? Explain. (pages 186,187)

No. His trial was to see whether he was worthy or unworthy of a continuance of the life and blessings already possessed. Immortality is ascribed only to the divine nature -- God, Jesus, and the Church. The fact that Satan can be destroyed (Heb. 2:14) proves that angels as a class are mortal. Immortal beings will possess a nature incapable of death, life in themselves. Mortal beings will have a nature susceptible to death, yet, because of perfection of being and knowledge of the evil and sinfulness of sin, giving no cause for death. They will be everlastingly supplied with those elements necessary to sustain them in perfection, and shall never die.

9. Does justice require that God should make no difference in the bestowment of his favors among his creatures?

No. God had the right to create Jesus higher than the angels, for example. Otherwise, there would be no limit to making all creatures equal -- that even insects should eventually attain the very highest plane of existence.

10. Does all nature, both animate and inanimate, exhibit the glory and diversity of divine power and wisdom?

Yes. As the heavens declare the glory of God, and the firmament showeth his handiwork in wonderful variety and beauty, much more shall his intelligent creation exhibit in variety the superior glory of his power.

11. What confusion has a false idea concerning justice caused and what are God's sovereign rights?

A false idea of justice has caused the idea that election as taught in the Bible is either an arbitrary, unconditional election or that it is conditional. An election on God's part is the expression of his choice for a certain purpose or condition. Though God selects according to certain conditions all who will be admitted to the divine nature, yet it cannot be said that these more than others merit it.

A favor should never be esteemed as a justly merited recompense. It is purely of favor that any creature has existence on any plane. God has a right to do as he pleases with his own; and he chooses to exercise this right for the accomplishment of his plans.

12. Is God's provision for man a satisfying portion? Explain your answer. (pages 191-193)

In the resurrection, the human race will be restored to that glorious perfection and be crowned with glory, honor, and have dominion over the earth as its representative Adam had originally. The earth also will be restored to its original condition of Edenic paradise.

13. Explain the election of the body of Christ. (pages 193-196)

The election is not an individual predestination, as some claim. But it is a class that was predetermined in God's purpose to fill the honorable position of the Body of Christ. The selection of the individuals in this class would be upon conditions of severe trials of faith, obedience, and sacrifice. Thus, individual members of the predetermined class are being chosen or accepted during the Gospel Age to be the Body of Christ.

14. How does the church's change of natures take place? Explain or describe the developmental process of the new nature. (pages 196-198)

The conditions on which the Church may be exalted with her Lord to the divine nature are precisely the same as the conditions on which Jesus received it, consecrating their all and then faithfully carrying out that consecration vow until the sacrifice terminates in death. They will share the likeness and glory of the Lord in the divine nature.

The new nature begins with hearing the call through the Word of truth to consecrate themselves and from the moment of consecration, they are reckoned as new creatures. The embryo new creature continues to grow as the human nature is crucified. As the Spirit of God continues to unfold through his Word, he thus quickens the mortal body to render him service. The birth of the new creature is in the first resurrection, when we are spirit beings.

15. Explain the difference between a transformation of character and a transformation of nature and how they take place. (pages 198-204)

The transformation of nature is a gradual process which takes place over the lifetime of the Christian by submitting ourselves to the will of God, to be transformed by heavenly influences exercised through the word of God. The divine will becomes our will and we reckon the human will as not ours. We begin to think, to reason, and to judge from the divine standpoint. God's plan becomes our plan and God's ways, our ways. This is the process by which the transforming work is accomplished. When a person is converted and turns from sin to righteousness, from unbelief and opposition to God to faith and the reliance upon him, that is a



transformation of character.

Transformation of character will lead to the process of a transformation of nature, which will, if faithful, lead to spirit birth.

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Chapter 11 Questions

1. Describe the "broad road." Who is on it? What does it lead to? How long has it been traveled and can one escape the broad road? (pages 205-207)
2. Describe the "narrow way" and what it leads to. (page 207)
3. Who is the fountain of life and what proceeds from the divine immortal fountain? (pages 207-208)
4. What is one of the strongest proofs that man is not immortal? (page 209)
5. What was the result of man's sin and why was he removed from the paradise in which he was placed? (pages 209,210)
6. What will happen to all who have gone down into their graves, and why? (page 210)
7. Who originally possessed immortality and who during the Gospel Age has been invited to receive the divine nature? (pages 210,211)

8. What is the only way to life now opened and what way do the masses of mankind prefer? (pages 211,212)

9. Why might the "narrow way that leads unto life" be called a way of death? (page 212)

10. Is it possible for one who has been begotten of the spirit to die? Please explain. (page 213)

11. Describe the experiences of those who try to walk a middle road and what their reward will be. (pages 213, 214)

12. Why is this narrow way so steep and rugged and how only can we successfully complete the course? (pages 214, 215)

13. What way will be opened in the next age? What will it lead to and how is it different from the narrow way? (pages 215, 216)

14. Since Jesus died a ransom for all and desires all to come to a knowledge of the truth, why didn't he at once open up the highway for all? (pages 216,217)

15. What are the "lions," "ravenous beasts," and "stumbling stones" that will be removed from the highway? (pages 217,218)

16. When and how were the three ways opened and to what do they lead? (page 218)

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The Divine Plan of the Ages

Chapter 11 Answers

1. Describe the "broad road." Who is on it? What does it lead to? How long has it been traveled and can one escape the broad road? (pages 205-207)

The broad road is a wide road and has a wide gate and is easy for fallen man to travel. The world of mankind not under the blood of Christ travel this road. It leads to destruction. It has been traveled for almost six thousand years. Yes, one can escape the broad road by taking the narrow road by following the light, which is Jesus Christ.

2. Describe the "narrow way" and what it leads to. (page 207)

The narrow way has a narrow gate and is strait, or difficult. The narrow way leads to life -- immortality.

3. Who is the fountain of life and what proceeds from the divine immortal fountain? (pages 207-208)

Jehovah, the divine being, is the fountain of life. All living things proceed from the divine immortal fountain.

4. What is one of the strongest proofs that man is not immortal? (page 209)

One of the strongest proofs that man is not immortal is that he has not an exhaustless supply of life in himself. Men die.

5. What was the result of man's sin and why was he removed from the paradise in which he was placed? (pages 209,210)

The result of man's sin is depriving him the right to life -- the death penalty. Mankind was removed from paradise because he could eat freely and may have eaten from the trees of life which sustained life perfectly.

6. What will happen to all who have gone down into their graves, and why? (page 210)

Because of Jesus' sacrifice, offering himself as a sin-offering, all that are in their graves shall come forth. There shall be a restitution of all things; first an opportunity or offer of restitution to all, and ultimately the attainment of human perfection by all who will obey the Redeemer.

7. Who originally possessed immortality and who during the Gospel Age has been invited to receive the divine nature? (pages 210,211)

God originally possessed immortality. Jesus received divine nature after his resurrection. The same offer is made to the church if faithful.

8. What is the only way to life now opened and what way do the masses of mankind prefer? (pages 211,212)

The narrow way through Jesus Christ. The masses of mankind prefer the broad road leading to destruction.

9. Why might the "narrow way that leads unto life" be called a way of death? (page 212)

Because one must sacrifice human nature unto death. Jesus Christ took the narrow way sacrificing his own life.

10. Is it possible for one who has been begotten of the spirit to die? Please explain. (page 213)

Yes, it is possible. Paul explains this by saying after we have been begotten of the spirit through the truth, if we live after the flesh, we shall die (lose our life.)

11. Describe the experiences of those who try to walk a middle road and what their reward will be. (pages 213, 214)

They try to keep the favor of God and the favor of the world, forgetting the friendship of the world is enmity with God. By walking the middle road,

their reward will be they lose the prize of immortality, but they may be purified by the fire of affliction that the spirit may be saved and if rightly exercised, they will receive a spiritual resurrection like unto angels and serve God.

12. Why is this narrow way so steep and rugged and how only can we successfully complete the course? (pages 214, 215)

There is a separating principle to sanctify and refine a peculiar people to be heirs of God and joint-heirs with Jesus Christ. By coming boldly to the throne of grace, here we may obtain mercy and find grace to help us to climb this steep and rugged way.

13. What way will be opened in the next age? What will it lead to and how is it different from the narrow way? (pages 215, 216)

The highway of holiness. It will lead to a new order of things such as personal purification and restoration to the image of God as enjoyed by Adam before sin entered the world -- perfect humanity.

It is termed a highway, a public roadway, not like the narrow way, which is steep, rugged, difficult, but a way specially prepared for any travel -- especially arranged for the convenience and comfort of the travelers, who will be aided every step of the way by the administration of Christ's new government.

14. Since Jesus died a ransom for all and desires all to come to a knowledge of the truth, why didn't he at once open up the highway for all? (pages 216,217)

The present narrow way is for the trial and selection of the body of Christ, which, when exalted with Christ, will open the highway of holiness for man's blessing.

15. What are the "lions," "ravenous beasts," and "stumbling stones" that will be removed from the highway? (pages 217,218)

Lions are things that stand in the way of those who would like to give up sinful ways. Ravenous beasts are organizations that advance selfishness, self-interest, at the expense of the public good. Stumbling stones are the ignorance and superstition that will be removed.

16. When and how were the three ways opened and to what do they lead? (page 218)

The broad road began when Adam sinned and leads to destruction.

The narrow way began with the precious blood of Jesus, continuing through the Gospel Age. It leads to the divine nature.

The highway of holiness is to be opened in the future. It is for those redeemed from destruction on the broad road.



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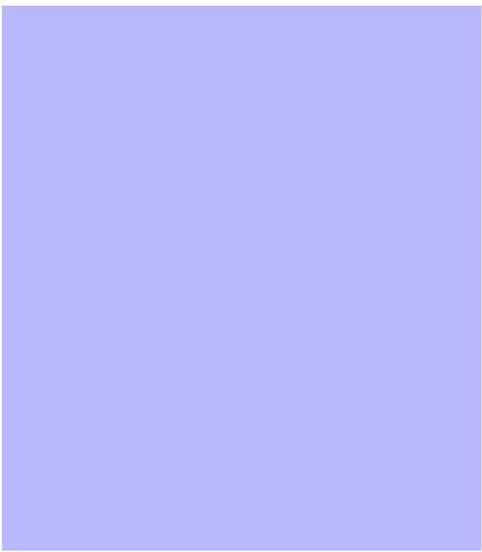
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Chapter 13 Questions

1. In the beginning, who was given dominion over the human race and what form of government was originally designed by God? (pages 245,246)
2. Upon what one contingency did the everlasting continuance of the first dominion depend and how was this first dominion over earth overthrown? (pages 246,247)
3. How and by whom was the forfeited inheritance redeemed and when will it be restored? Will the reign of Messiah on earth be everlasting? Please explain. (pages 247,248)
4. Under what two forms of government was the typical kingdom of God established during the Jewish Age? When and why was this kingdom overthrown and for how long? (pages 248,249)
5. During which time period will the Gentile governments rule and why has God permitted these evil governments to reign? Can man establish a perfect government? Please explain. (pages 249-251)
6. Name the two phases of the kingdom of earth. What has been man's experiences for the past centuries and what is he hoping for? (page 251)
7. Have God's faithful children been left in darkness respecting the reign of darkness now and the better government in due time? Has Jehovah allowed man to rule, or is he defying God's will by ruling over the earth? (pages 251,252)
8. What was the dream of Nebuchadnezzar and its divine interpretation through the prophet Daniel? See Daniel 2:31-45. (pages 252-255)
9. Explain the symbolic interpretation of the "stone cut out of the mountain"

without hands." How might the stone be considered while it's being cut out of the mountain and how does this apply to the church? (page 255)

10. What New Testament Scriptures corroborate this interpretation of the stone smiting the nations? (pages 255,256)

11. Compare how the world views the empires of the earth in contrast with the stone class, the church. What will the smiting of the image by the stone accomplish for the world of mankind? (pages 256,257)

12. Describe the four universal empires from the standpoint of God, especially the fourth beast and the little horn. Why is "the devil" an appropriate name for the fourth beast and is this beast still in existence today? (pages 257-259)

13. What is the difference between the destruction of the fourth beast and its three predecessors? Describe the fifth universal empire which will take its place. (pages 260,261)

14. As we view these beastly governments from the Lord's standpoint, what should our hearts long for? Is the fifth universal empire in existence today? When and how will it be established in power? (pages 261,262)

15. Why is the character of the earthly governments beastly and what has been the object of all governments organized under men? (pages 262-264)

16. What has been the natural result of the increase of knowledge amongst men? To what will this awakening lead? What should be our attitude toward the governments of this world? (pages 265,267)

17. On what should the church of God give its entire attention? What resulted when the church began to dabble in politics shortly after the death of the Apostles? (Pages 267,268)

18. What have the kingdoms of Europe claimed and why hasn't God approved these claims? What serious injury has resulted by this improper recognition of these earthly kingdoms. (pages 268-270)

19. From the divine standpoint, how should the best and worst of earthly

governments be regarded? Since man has a false sense of duty toward these so-called "Christian nations," to what side are many Christians being forced? (page 270)

20. What is mankind's attitude towards Christendom as people rapidly awaken? How might the great time of trouble be averted and what is the Lord's exhortation to the world through the word of the Psalmist? (pages 270,271)

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Chapter 13 Answers

1. In the beginning, who was given dominion over the human race and what form of government was originally designed by God? (pages 245,246)

The dominion of earth was placed in the hands of the human race as represented in the first man Adam, who was perfect, and therefore fully qualified to be the lord, ruler or king of earth. No man is given dominion or authority over fellowmen, but the whole race is given dominion over the earth.

The original design of the Creator for earth's government was a Republic in form, a government in which each individual would share; in which every man would be a sovereign, amply qualified in every particular to exercise the duties of this office for both his own and the general good.

2. Upon what one contingency did the everlasting continuance of the first dominion depend and how was this first dominion over earth overthrown? (pages 246,247)

This divinely-conferred rulership be always exercised in harmony with the Supreme Ruler of the universe, whose one law, briefly stated, is Love.

Man's disobedience to the Supreme Ruler forfeited not only his life, but also all his rights and privileges as God's representative ruler of earth. He was thenceforth a rebel, dethroned and condemned to death.

3. How and by whom was the forfeited inheritance redeemed and when will it be restored? Will the reign of Messiah on earth be everlasting? Please explain. (pages 247,248)

Our Lord's death redeemed or purchased not only man, but also all his original inheritance, including the dominion of earth. In due time, and shortly, he will take possession of his purchase. He will restore man's dominion and original blessings when man is capable of exercising them in harmony with the will of God. The reign of Messiah will not be everlasting. It will continue only until he will have put down all rebellion and insubordination and restored the fallen race to the original perfection, when they will be fully capable of rightly exercising the dominion of earth as originally designed. When thus restored, it will again be the Kingdom of God on earth, under man.

4. Under what two forms of government was the typical kingdom of God established during the Jewish Age? When and why was this kingdom overthrown and for how long? (pages 248,249)

God organized the people of Israel as his kingdom, under Moses and the Judges -- a sort of Republic -- but it was typical only. And the more despotic rule afterward established, especially under David and Solomon, was in some respects typical of the kingdom promised, when Messiah should reign.

When the people of Israel transgressed against the Lord, he chastised them repeatedly, until finally he took away their kingdom entirely. In the days of Zedekiah, the last who reigned of the line of David, the scepter of royal power was removed. There the typical kingdom of God was overthrown.

5. During which time period will the Gentile governments rule and why has God permitted these evil governments to reign? Can man establish a perfect government? Please explain. (pages 249-251)

After the removal of God's kingdom in the days of Zedekiah, the world was without any government of which God could approve. The Gentile governments God recognized indirectly, in that he publicly declares his decree that during the interregnum the control of Jerusalem and the world should be exercised by Gentile governments. This interregnum, or intervening period of time between the removal of God's scepter and government and the restoration of the same in greater power and glory in Christ, is Scripturally termed "The Times of the Gentiles."

Man can't establish a perfect government because of his own weaknesses in his fallen, depraved condition. These weaknesses, which of themselves would thwart human efforts to produce a perfect government, have also been taken advantage of by Satan. Satan has led man captive at his will.

6. Name the two phases of the kingdom of earth. What has been man's experiences for the past centuries and what is he hoping for? (page 251)

The spiritual phase is invisible, and the human phase is visible -- the visible earthly kingdoms measurably under the control of a spiritual prince, Satan. The fallen, blinded, groaning creation has for centuries plodded along its weary way, defeated at every step, even its best endeavors proving fruitless, yet ever hoping that the golden age dreamed of by its philosophers was at hand.

7. Have God's faithful children been left in darkness respecting the reign of darkness now and the better government in due time? Has Jehovah allowed man to rule, or is he defying God's will by ruling over the earth? (pages 251,252)

No. God has given us, through his prophets, several grand panoramic views of the kingdoms of this world, each time showing, for our encouragement, their overthrow by Messiah.

Man is ruling by God's permission, shown by God's message to Nebuchadnezzar, wherein God gives permission to rule until the time for setting up of Christ's kingdom.

8. What was the dream of Nebuchadnezzar and its divine interpretation through the prophet Daniel? See Daniel 2:31-45. (pages 252-255)

Four universal empires were symbolized: Babylon was the head of gold; Medo-Persia was the breast of silver; Greece, was the belly of brass; and Rome was the iron legs and clay-mixed feet.

9. Explain the symbolic interpretation of the "stone cut out of the mountain without hands." How might the stone be considered while it's being cut out of the mountain and how does this apply to the church? (page 255)

It represents the true Church, the Kingdom of God. During the Gospel age, this stone kingdom is being formed, cut out, carved and shaped for its future position and greatness. When complete, when entirely cut out, it will smite and destroy the kingdoms of this world.

While being cut out, it might be called an embryo mountain, in view of its future destiny; so, too, the Church could be, and sometimes is, called the Kingdom of God. In fact, however, the stone does not become the mountain until it has smitten the image; and so the Church, in the full sense, will become the Kingdom to fill the whole earth when the day of the Lord will be over, and when it will be established.

10. What New Testament Scriptures corroborate this interpretation of the stone smiting the nations? (pages 255,256)

Rev. 3:21; 2:26, 27.

11. Compare how the world views the empires of the earth in contrast with the stone class, the church. What will the smiting of the image by the stone accomplish for the world of mankind? (pages 256,257)

The world views the empires to be an exhibition of human glory, grandeur, and power. The stone class has been esteemed by the world as of no value. It has been despised and rejected of men. They see no beauty in it that they should desire it. The world loves, admires, praises and defends the rulers and governments represented in this great image, though it has been continually disappointed, deceived, wounded and oppressed by them.

It will accomplish the liberating of the oppressed and the blessing of all.

12. Describe the four universal empires from the standpoint of God, especially the fourth beast and the little horn. Why is "the devil" an appropriate name for the fourth beast and is this beast still in existence today? (pages 257-259)

They were shown as four great and ravenous wild beasts, inglorious and beastly. The fourth was so ferocious and hideous that none of the beasts of earth could be compared with it.

Devil is an appropriate name because Rome has been the most devilish of all earthly governments. Even in its change from Rome Pagan to Rome Papal, it illustrated one of Satan's chief characteristics; for he also transforms himself to appear as an angel of light, as Rome transformed itself from heathenism and claimed to be Christian. The Roman Empire in its horns or division still exists. It began to be consumed when Napoleon took the Pope prisoner to France, but it is not yet slain.

13. What is the difference between the destruction of the fourth beast and its three predecessors? Describe the fifth universal empire which will take its place. (pages 260,261)

The three predecessors successively had their dominion taken from them, but their lives as nations did not cease immediately. The fourth beast will lose dominion and life at once and go into utter destruction; and with it the others will pass away also. The fifth empire will be the Kingdom of God, under Christ, who will reign until he shall have put down all authority and power in conflict with the will and law of Jehovah.

14. As we view these beastly governments from the Lord's standpoint, what should our hearts long for? Is the fifth universal empire in existence today? When and how will it be established in power? (pages 261,262)

Our hearts long for the end of Gentile governments and joyfully look forward to that blessed time when the overcomers of the present age will be enthroned with their Head to rule, bless and restore the groaning creation.

Each of these governments represented in the image and by the beasts existed before it came into power as the universal empire. So, too, with the true Kingdom of God: it has long existed separate from the world, not attempting rulership, but awaiting its time -- the time appointed by God. And, like the others, it must receive its appointment and must come into authority or be set up before it can exercise its power in the smiting and slaying of the beast or kingdom preceding it. We must expect God's Kingdom to be inaugurated before the fall of the kingdoms of this world, and that its power and smiting will bring their overthrow.

15. Why is the character of the earthly governments beastly and what has been the object of all governments organized under men? (pages 262-264)

The object of all governments ever organized among men has been to promote justice and the well-being of all the people.

The dark deeds of base tyrants, who gained positions of power in the governments of the world, did not represent the laws and institutions of those governments, but in usurping authority and turning it to base ends, they gave to those governments their beastly character. The governments were beastly because of the exaltation to power of a majority of unrighteous rulers, through the intrigues and deceptions of Satan, operating through man's weaknesses and depraved tastes and ideas.

16. What has been the natural result of the increase of knowledge amongst men? To what will this awakening lead? What should be our attitude toward the governments of this world? (pages 265,267)

It awakens a feeling of self-respect among men, and a realization of their natural and inalienable rights, which they will not long permit to be ignored or despised; rather, they will go to an opposite extreme. A more general and widespread dissatisfaction will finally express itself in a world-wide revolution, in the overthrow of all law and order; that anarchy and distress upon all classes will be the result.

We should not interfere with the earthly rulers in any way, but submit to these powers, obey the laws and respect those in authority because of

their office. We are to be law-abiding, though separate from the governments of this world.

17. On what should the church of God give its entire attention? What resulted when the church began to dabble in politics shortly after the death of the Apostles? (Pages 267,268)

To preaching the Kingdom of God and to the advancement of the interests of that Kingdom according to the plan laid down in the Scriptures.

The result was Papacy was developed and in time became the mistress and queen of nations.

18. What have the kingdoms of Europe claimed and why hasn't God approved these claims? What serious injury has resulted by this improper recognition of these earthly kingdoms. (pages 268-270)

They claim to be Christian kingdoms and announce that sovereigns reign by the grace of God; i.e, through appointment of either Papacy or some of the Protestant sects. God hasn't approved because, deceived by the church nominal, these nations are sailing under false colors, claiming to be what they are not. Their only title is in God's limited grant, until he come whose right the dominion is.

A serious injury is that the attention of the children of God has thereby been attracted away from the promised heavenly kingdom; and they have been led to an improper recognition of an intimacy with earthly kingdoms.

19. From the divine standpoint, how should the best and worst of earthly governments be regarded? Since man has a false sense of duty toward these so-called "Christian nations," to what side are many Christians being forced? (page 270)

As kingdoms of this world, whose lease of power from God is now about expired, that they may give place to their ordained successor, the Fifth Universal Empire. They feel bound to champion the present falling kingdoms of so-called Christendom, whose time is fast expiring; and thus their sympathies are often forced to the side of oppression, rather than to the side of right and freedom -- to the side of the kingdoms of this world, and the prince of this world, rather than to the side of the coming true Kingdom of Christ.

20. What is mankind's attitude towards Christendom as people rapidly awaken? How might the great time of trouble be averted and what is the Lord's exhortation to the world through the word of the Psalmist? (pages 270,271)

The tendency with many is to conclude that Christianity itself is an imposition without foundation and that, leagued with civil rulers, its aim is merely to hold in check the liberties of the masses.

It would be averted if they would apply their hearts to understand the work and plan of the Lord. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son lest he be angry and ye perish in the way; for his wrath may soon be kindled. Blessed are all they that take refuge in him." Psa. 2:1-6,10-12.



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Chapter 14 Questions

1. What prominence do the Scriptures give to God's Kingdom, and what was the burden of John the Baptist's message, our Lord's parables, and the Apostles' preaching?

2. What was the hope of the apostles and the early church? If Jesus had been given the dominion of earth without redeeming mankind, what would have been the result?

3. What was the incorrect concept of the disciples regarding the nature of the kingdom? How were their hopes in the kingdom revived? How do many today err concerning the kingdom?

4. What was the attitude of the worldly-wise Jews towards Jesus' claims? What was the question of the Pharisees, and our Lord's reply, concerning when this kingdom would appear?

5. What was Nicodemus' apparent attitude towards Jesus and what was his question regarding "the kingdom of heaven at hand?" What was Jesus' response?

6. What illustration was given by our Lord in describing that nature of beings who were born of the spirit?

7. Why would it have been useless for our Lord to tell Nicodemus about heavenly things?

8. For what chief reason did the Jewish nation lose their opportunity to share in Messiah's kingdom?

9. What has been the serious error of the nominal churches' teaching with respect to the kingdom of God?

10. In what sense is Christ's Kingdom now reigning and how does this fact affect the promise of a future kingdom of heaven "which shall be from sea to sea . . ."?
11. What parable locates the time of the establishment of the Kingdom? In what condition is the kingdom of heaven at present, and what are its experiences?
12. How do we understand the Apostle Paul's words in Romans 14:17? What are the promises given to the church and what are their terms?
13. What false ideas concerning the kingdom were corrected by the Apostle Paul? What was the ultimate result of the false theories regarding the church's mission?
14. What is the Protestant claim with respect to the reign of the church, and how does the popular view of the kingdom harmonize with the teachings of our Lord and His Apostles?
15. What are the two phases of God's kingdom, and who will constitute the spiritual phase of the kingdom? Who will make up the human agents of the Christ in restoring and blessing the remainder of mankind?
16. What illustration might give us some insight concerning the harmonious operation of the two phases of the kingdom? What will it mean to gain a place in the earthly phase of the kingdom? What great reward will await the honored instruments of this work among mankind?
17. What will be the glory of the heavenly and earthly phases of the kingdom? Explain how God's promise to Abraham is to be verified through these two phases of the kingdom. What is the order of their development?
18. Of what nature was the promise to Abraham? What does Paul say about when these promises will be fulfilled and the church's relationship with the "Ancient Worthies?" See Heb. 11:13, 39, 40.
19. Why should we expect the Jews to be the first to come into harmony with the laws of the kingdom? Would a nation have any advantage under the terms of the high calling if they were found to be descendants of the "lost tribes" of Israel?
20. Explain how God's kingdom is symbolized by the New Jerusalem. Will there be two cities or governments in the kingdom?

21. What will be man's experience reaching perfection? What is the promise concerning the building of literal Jerusalem and what do the Scriptures teach about the future glory of the kingdom of God, of which Jerusalem is a symbol?

22. How was the nation of Israel typical with respect to the Law Covenant, the New Covenant and the Blood of Atonement? In what respect only will the Jews have precedence in God's favor and why?

23. Describe the loss and recovery of natural Israel. See Romans 11. Is the fact that Israel lost the chief blessing proof that the Jews are to have no future favors? How were the spiritual favors kept hidden until the due time to be revealed?

24. What are Paul's words with respect to the two "elect" classes and their relationship to each other?

25. Describe the two parts of the literal city of Jerusalem and what they symbolize. What are the requirements for all who would be heirs of the kingdom of God in either phase?

26. What will be the nature of the iron rule of Christ's kingdom? Why will many feel rebellious against the perfect rule of the new government? Ultimately, what facts will the world of mankind learn to appreciate?

27. Give an illustration of the manner in which the kingdom of heaven will be under the direct control of Christ as God's Vicegerent. Will the kingdom, when delivered over to the Father, cease to be the kingdom of God?

28. Will mankind be able to stand before God's law of exact justice at the end of the Millennial Age? Explain how the kingdom of God will be an everlasting kingdom at the close of that age.

29. What scriptural distinction is made between the kingdom prepared for mankind and the kingdom and glory prepared for the church, respecting their location in time in the Father's plan? Will Christ's glory and power cease with the Millennial Age?

30. For what has the whole creation been earnestly longing?



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Chapter 14 Answers

1 What prominence do the Scriptures give to God's Kingdom, and what was the burden of John the Baptist's message, our Lord's parables, and the Apostles' preaching?

(page 273) The Old Testament abounds with promises and prophecies in which the Kingdom of God and its King, Messiah, figure as the very center. John the Baptist opened his mission with the announcement, "Repent ye; for the Kingdom of Heaven is at hand." (Matt. 3:2) The Lord commenced his ministry with the same announcement exactly (Matt. 4:17); and the apostles were sent forth to preach the same message (Matt. 10:7). The Kingdom was the main topic of all our Lord's preaching, and the majority of his parables were either illustrations of the kingdom from various standpoints or else served to point out entire consecration to God as essential to a share in the kingdom, and to correct the Jewish misapprehension that they were sure of the kingdom because natural children of Abraham.

2 What was the hope of the apostles and the early church? If Jesus had been given the dominion of earth without redeeming mankind, what would have been the result?

(pages 274, 275) The hope of the apostles and the early church was they thought our Lord Jesus would deliver them from the Roman yoke and make Israel the kingdom of God in power and glory. If Jesus had been given the dominion of earth without redeeming mankind, such a kingdom could have brought blessings only of a temporary character, since all of mankind were under condemnation to death.

3. What was the incorrect concept of the disciples regarding the nature of the kingdom? How were their hopes in the kingdom revived? How do many today err concerning the kingdom?

(page 275) They supposed it to be exclusively an earthly kingdom, even as many today err in an opposite direction in supposing it to be exclusively a heavenly kingdom. In explaining the prophecies, Jesus revived the disciples' hope of a coming kingdom is evident from the fact that afterward, as he was leaving them, they inquired, "Lord, wilt thou at this time restore the kingdom to Israel?" His answer, though not explicit, did not contradict their hopes. He said, "It is not for you to know the times and seasons."

4. What was the attitude of the worldly-wise Jews towards Jesus' claims? What was the question of the Pharisees, and our Lord's reply, concerning when this kingdom would appear?

(pages 275-277) To the worldly-wise Jews, our Lord seemed an impostor and fanatic; and they considered his disciples mere dupes. They considered his claim that he would establish the kingdom which would rule the world absurd. The Pharisees demanded of him, When will this kingdom which you preach begin to make its appearance? When will your soldiers arrive? When will this Kingdom of God appear? Our Lord answered that his kingdom would never appear in the manner in which they expected it. The kingdom which he preached was an invisible kingdom and they must not expect to see it. Luke 17:20-30

5. What was Nicodemus' apparent attitude towards Jesus and what was his question regarding "the kingdom of heaven at hand?" What was Jesus' response?

(pages 277-279) It was probably because of the adverse public sentiment, especially among the Pharisees, that Nicodemus came to Jesus by night, being anxious to solve the mystery, yet apparently ashamed to acknowledge publicly that such claims had any weight upon his mind. Nicodemus inquired what sort, when and whence is this kingdom you proclaim? and when and how is it to be established? Jesus' reply was that his request to have a full understanding couldn't be answered because a man must be begotten from above before he can understand these things.

6. What illustration was given by our Lord in describing that nature of beings who were born of the spirit?

(pages 280, 281) As the wind blows here and there and you cannot see it, though it exerts an influence all about you, so those who are born of the Spirit in the resurrection will all be as invisible as the wind.

7. Why would it have been useless for our Lord to tell Nicodemus about heavenly things?

(page 281) Because he would not be convinced and Jesus' preaching would seem the more foolish to him. The things Jesus taught of an earthly character had not brought conviction to his mind for him to become a disciple, so certainly the heavenly things would not be understood until one is begotten of the Spirit.

8. For what chief reason did the Jewish nation lose their opportunity to share in Messiah's kingdom?

(pages 281, 282) Their prejudices and education hindered their seeing anything except distorted views of the earthly phase of the kingdom. Through their unreadiness for it, and their failure to grasp and comply with the conditions presented, the privilege of sharing in Messiah's kingdom passed from them as a people.

9. What has been the serious error of the nominal churches' teaching with respect to the kingdom of God?

(page 282) The error misinterprets this promised kingdom to mean merely the Church nominal in its present condition, and its work merely a work of grace in the hearts of believers; and to such an extreme has this error been carried that the present unholy alliance and reign of the Church nominal with the world is believed by many to be the reign of the Kingdom of God on the earth.

10. In what sense is Christ's Kingdom now reigning and how does this fact affect the promise of a future kingdom of heaven "which shall be from sea to sea . . ."?

(page 283) In the parables of our Lord, the Church is frequently called the kingdom; and the Apostle speaks of it as the kingdom over which Christ now reigns, saying that God hath translated us out of the kingdom of darkness into the kingdom of his dear Son.

11. What parable locates the time of the establishment of the Kingdom? In what condition is the kingdom of heaven at present, and what are its experiences?

(page 283, 284) The parable of the young nobleman going into a far county to receive a kingdom and to return (Luke 19:11-15) clearly locates the establishment of the Kingdom at the return of Christ. The Church at present is not the Kingdom of God set up in power and glory, but in its incipient, embryo condition.

12. How do we understand the Apostle Paul's words in Romans 14:17? What are the promises given to the church and what are their terms?

(page 285) Paul's statement in Romans means that we have certain liberties as to our food, etc. which we didn't have as Jews under the law. But we should not use this liberty to stumble our brethren who do not realize this liberty. The privileges of the kingdom, now and in the future, consist of much greater blessings than liberty as to food; namely, in our liberty as to right-doing, our peace toward God through Christ, and our joy in participating in the holy spirit of God. These liberties are so great that the minor liberty as to food may well be sacrificed for our brother's good. The promises to the early church were kingdom honor and joint-heirship with the Master under present trials and persecutions.

13. What false ideas concerning the kingdom were corrected by the Apostle Paul? What was the ultimate result of the false theories regarding the church's mission?

(pages 286, 287) Some in the Church were disposed to appropriate the promises of future honor and power to the present life and were beginning to act as though they thought the time had already come for the world to honor and even to obey the Church. This laid the foundation for worldly intrigue, pomp and pride, ostentatious show and ceremony in the Church, which was designed to impress, captivate and overawe the world, and which led step by step to the great claims of Papacy that as God's kingdom on earth, it had a right to command the respect and obedience to its laws and officers of every nation. Under this false claim, Papacy for a time crowned and uncrowned the kings of Europe and still claims the authority.

14. What is the Protestant claim with respect to the reign of the church, and how does the popular view of the kingdom harmonize with the teachings of our Lord and His Apostles?

(page 287) The Protestant claim is that somehow the reign of the Church is in progress; and like the Corinthians its adherents are "full" and "rich," and reign "as kings." There is a manifest incongruity between the popular view and the teaching of Jesus and the apostles. They taught that there can be no kingdom until the King comes. Consequently the kingdom of heaven must suffer violence until that time, when it shall be set up in glory and power.

15. What are the two phases of God's kingdom, and who will constitute the spiritual phase of the kingdom? Who will make up the human agents of the Christ in restoring and blessing the remainder of mankind?

(page 288-290) The Kingdom will be a spiritual or heavenly phase and an earthly or human phase. Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the Gospel age -- the Christ, head and body -- glorified. The ancient worthies will be the human agents in restoring and blessing mankind.

16. What illustration might give us some insight concerning the harmonious operation of the two phases of the kingdom? What will it mean to gain a place in the earthly phase of the kingdom? What great reward will await the honored instruments of this work among mankind?

(pages 290, 291) We have an illustration in God's dealings with Israel through their representatives, Moses, Aaron, Joshua, the prophets, etc. To gain a place in the earthly phase of the kingdom of God will be to find the gratification of every desire and ambition of the perfect human heart. Those who were instrumental in the work will shine among their fellowmen and before God and Christ and the angels as "the stars forever and ever." Their work and labor of love will never be forgotten by their grateful fellowmen. They will be held in everlasting remembrance.

17. What will be the glory of the heavenly and earthly phases of the kingdom? Explain how God's promise to Abraham is to be verified through these two phases of the kingdom. What is the order of their development?

(pages 292, 293) The earthly phase will shine as the stars forever; the heavenly will shine as the brightness of the firmament -- as the sun. (Dan. 12:3) "Thy seed shall be as the sand of the sea, and as the stars of heaven" -- an earthly and a heavenly seed, both God's instruments of blessing to the world. Both phases of the promises were clearly seen and intended by God from the beginning, but only the earthly was seen by Abraham. Paul speaks of the Abrahamic covenant as a root out of which fleshly Israel grew naturally, but into which the Gentile believers were grafted when the natural branches were cut off because of unbelief. This proves the double fulfillment of the promise in the development of the two seeds, earthly and heavenly. In order of development it was first the natural (earthly), afterward the heavenly rulers; but in order of grandeur of position and time of installment, it will be first the spiritual, afterward the natural; and so there are last which shall be first, and first which shall be last.

18. Of what nature was the promise to Abraham? What does Paul say about when these promises will be fulfilled and the church's relationship with the "Ancient Worthies?" See Heb. 11:13, 39, 40.

(pages 293, 294) The promise made to Abraham was earthly. Paul says that the promise to Abraham has not yet been fulfilled and those earthly promises cannot and will not be fulfilled until the heavenly promises concerning the Christ head and body are fulfilled.

19. Why should we expect the Jews to be the first to come into harmony with the laws of the kingdom? Would a nation have any advantage under the terms of the high calling if they were found to be descendants of the "lost tribes" of Israel?

(pages 294, 295) Israel will first rejoice to recognize the prophets and patriarchs, and their acquaintance with and long discipline under the law will have prepared them for tractability and obedience under the authority of the kingdom. Natural attachment, as well as a still surviving measure of trust in the long unfulfilled promises, and all their natural prejudices, will be favorable to Israel's general and speedy acceptance of the new rulers; while their habits of measurable obedience to the law will also be favorable to their speedy harmony with the principles of the new government. It would prove no advantage to be descendants of the "lost tribes" because since their national rejection, the high calling knows no difference between Jew and Greek, bond and free.

20. Explain how God's kingdom is symbolized by the New Jerusalem. Will there be two cities or governments in the kingdom?

(page 295) A city is a symbol of a kingdom or dominion, and so God's Kingdom is symbolized by the New Jerusalem, the new dominion coming from heaven to earth. There will not be two cities, but one city, one heavenly government established in righteousness.

21. What will be man's experience reaching perfection? What is the promise concerning the building of literal Jerusalem and what do the Scriptures teach about the future glory of the kingdom of God, of which Jerusalem is a symbol?

(pages 296, 297) When mankind reaches perfection at the close of the Millennial age, they will be admitted into membership in the Kingdom of God and given the entire control of earth as at first designed -- each man a sovereign, a king. The literal city of Jerusalem will be rebuilt and it will become the capital of the world. The Scriptures teach that the Kingdom of God will be established in great splendor, joy, and rejoicing.

22. How was the nation of Israel typical with respect to the Law Covenant, the New Covenant and the Blood of Atonement? In what respect only will the Jews have precedence in God's favor and why?

(pages 297, 298) In one aspect they are typical of the whole world of mankind; and their Law Covenant was typical of the New Covenant to be established with the world during the Millennial and future ages. The blood of atonement under their typical covenant, and the priesthood which applied it to that nation, typified the blood of the New Covenant and the Royal Priesthood which will, during the Millennium, apply its cleansings

and blessings to the whole world. Thus their priesthood typified the Christ, and that nation typified all for whom the real sacrifice was made. It will be in the matter of time only that the Jews will have the precedence to divine favor; and this would be a natural consequence of their training under the Law.

23. Describe the loss and recovery of natural Israel. See Romans 11. Is the fact that Israel lost the chief blessing proof that the Jews are to have no future favors? How were the spiritual favors kept hidden until the due time to be revealed?

(pages 98-300) It was because of pride, hardness of heart and unbelief that Israel as a people had not obtained that for which they sought. Through the rejection of Messiah, Israel lost their special favor during the time the Bride of Christ is being selected from both Jews and Gentiles; yet the divine favor will return to fleshly Israel and so all Israel will be saved. God knew that Israel would reject Messiah. God's covenant promises to Israel were of such a nature as to leave it open and indefinite whether as a people they would be the heavenly or the earthy seed. God kept secret the higher spiritual favor until due time, and the promises made to them mentioned the earthly favor only, though He favored them by the first offer of the spiritual favors also, and so offered them more than he had ever promised. The heavenly promises were hidden in the earthly.

24. What are Paul's words with respect to the two "elect" classes and their relationship to each other?

(page 300) In Rom. 11:25-33 Paul explains that though Israel as a nation is cast off, yet the time will come when the Deliverer (Christ, Head and body) being complete, divine favor will return to fleshly Israel and the glorious Deliverer will turn away ungodliness from Israel.

25. Describe the two parts of the literal city of Jerusalem and what they symbolize. What are the requirements for all who would be heirs of the kingdom of God in either phase?

(pages 301, 302) Jerusalem was built upon a mountain top, a double top. It was separated by the valley Tyropoeon into two parts. It was one city, surrounded by one wall, with bridges connecting the two divisions. On one of these mountain tops the Temple was built, symbolizing union of the kingly and the priestly qualities in the glorified Church -- the one kingdom of God with the heavenly and earthly phase. Purity, sincerity, and entire consecration to God are essential to all who will enter the kingdom of God.

26. What will be the nature of the iron rule of Christ's kingdom? Why will many feel rebellious against the perfect rule of the new government? Ultimately, what facts will the world of mankind learn to appreciate?

(pages 302, 303) The iron rule will be felt by many to be a severe one, breaking up all their former habits and customs, as well as breaking up present institutions founded upon these false habits and false ideas of liberty. Many will feel rebellious against the perfect and equitable rule because accustomed in the past, under the rule of the present prince, to lord it over their fellow mortals, and to live wholly at the expense of others without rendering compensating service. Mankind will learn that God's plan and laws are best in the end for all concerned, and ultimately they

will learn to love righteousness and hate iniquity.

27. Give an illustration of the manner in which the kingdom of heaven will be under the direct control of Christ as God's Vicegerent. Will the kingdom, when delivered over to the Father, cease to be the kingdom of God?

(pages 303-305) It will be in much the same manner as the Southern States were dealt with after the Rebellion by the United States government. The Southern States for a while were not permitted to govern themselves by electing their own officer, lest they should not conform to the Constitutional laws of the Union; but governors, with full power to act, were placed in control for the purpose of reconstructing those state governments and bringing them back into full harmony with the central government. No. The kingdom, when delivered up to the Father, will still be the Kingdom of God.

28. Will mankind be able to stand before God's law of exact justice at the end of the Millennial Age? Explain how the kingdom of God will be an everlasting kingdom at the close of that age.

(page 305) All mankind, perfectly restored, will be capable of rendering perfect obedience, in letter as well as in spirit. When Christ delivers up the kingdom to the Father, he will present mankind faultless before him to stand before God's law of justice. The Kingdom of God lasts forever in that Christ delivers up the dominion of earth to mankind, as the Father's representatives, who were designed from the first to have this honor.

29. What scriptural distinction is made between the kingdom prepared for mankind and the kingdom and glory prepared for the church, respecting their location in time in the Father's plan? Will Christ's glory and power cease with the Millennial Age?

(page 305, 306) The higher kingdom prepared for the Christ was ordained before the world, and to which we were chosen in Christ before the foundation of the world. No. Christ is associated forever with all the divine glory and power at the right hand of Jehovah's favor; and his Bride and joint-heir will forever share his increasing glory.

30. For what has the whole creation been earnestly longing?

(page 306) The creation has been groaning and waiting for the manifestation of the Sons of God, the kingdom which will crush out evil and bless and heal all nations.

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Chapter 15 Questions

1. What is the day of Jehovah, and what other names are scripturally applied to this same period of time and why?
2. What has been the message of the true church to the world during the Gospel Age and what is God's message to the church and, then, to the world, during this same period of time? Why hasn't the message been received and what are the natural consequences of rejecting God's counsel?
3. What has always been the attitude of the depraved mind with respect to the rights of others? And how did this change from original godlikeness to selfishness come about?
4. What are the advantages of wealth and in whose hands has the wealth been concentrated in the past ages? How is the general increase of knowledge changing these conditions?
5. What trend continues to grow between the wealthy and laboring classes? When considering Old Testament prophecies, do we expect to find symbolic and antitypical, as well as literal, fulfillments concerning Egypt, Babylon and Israel?
6. How does the Apostle James (James 5:1-4) describe this great time of trouble? What exhortation is given to the brethren? (James 5:7-8) Are there any present indications of the nearness of this Day of Jehovah?
7. What was Israel's day of wrath a shadow of? What do we learn from Zephaniah's prophecy? -- Zephaniah 1:7-9, 14-18

8. In what manner will the earth be devoured by fire? How do we know that this is symbolic and not literal fire? What do the symbols earth, mountains, heavens, seas, fire and brimstone represent in scriptural usage?

9. Explain St. Peter's prophecy concerning the day of wrath. What other office did the Apostles (Peter, Paul, John, etc.) exercise? How has the Lord used this gift to guide and edify the church?

10. How does the prophet Malachi describe the Day of Vengeance? Will some be pulled out of the consuming fire? (Jude 23) What effect will this symbolic fire have upon the Lord's people? -- Malachi 3:1-3; 1 Cor. 3:12-15; 1 Peter 1:5-11

11. In what other way is the great time of trouble described by St. Paul? -- Heb. 12:26-29

12. What symbols does the psalmist use to give a vivid description of the great day of the Lord? -- Psalm 50:3; 97:2-6; 46:1-6; 110:2-6; 46:6-10

13. How does the Revelator 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, 19) How does Joel 2:9-16 and Isa. 13:1-11 describe the same event under similar figures and why are so many various symbols used to depict the day of wrath?

14. Who are the two rival parties? What is the present situation and future outlook as viewed by the opposing parties? Why is it difficult, under present conditions, for both parties to see alike? How do the wealthy naturally feel, compared to the laboring classes?

15. What is the ultimate result of many real blessings unless restrained by wise and equitable laws? What conditions have delayed this injurious result? What is the two-fold effect of labor saving agricultural equipment? What similar results have been wrought in other departments of labor?

16. What is the peculiar situation related to over-production vs. lack of employment? What remedies are being urged by wage workers and what argument is being used by labor against the "watering" of railroad and other stocks?

17. What is the declared object of labor unions? What happy results might be obtained if the golden rule could be put into practice by both parties? And why is it impossible under present conditions?

18. What is the natural cause of the Day of Vengeance and what will be its climax? What will be the ultimate effect of this time of trouble on the minds of people? How will it prepare their hearts to receive the Kingdom of Heaven?

19. What would be the attitude of all who realize the state of things which shall shortly come to pass? What figures of speech are used in the Scriptures to describe the manner of approach of the Day of Vengeance? -- Zeph. 2:2; 1 Thess. 5:2, 3

20. What attempted remedies will be tried by society's physicians in the time of her travail and what will be the results? What will be the effect of the efforts of the masses for deliverance from the grasp of capital?

21. How does Israel's deliverance and the plagues upon Egypt illustrate the coming emancipation of the world at the hand of the Anti-typical Moses?

22. What is the relation of the day of the Lord to the plan of the ages? How would an earlier development of labor saving machinery have resulted?

23. What unanswerable argument proves that this is God's "due time" for introducing a new order of things? Why is the lifting of the veil of superstition and ignorance most opportune now?

24. How will the position of the saints differ from that of all others during the great time of trouble? What is the first duty of the saints toward the world at this time? How can they let their "light shine" to the best advantage?

25. Why should the saints take no part in the present struggle for wealth? What makes the saints content in the midst of the most unfavorable surroundings?

26. Why are some of the Lord's people discontented at present? What exhortation by St. Paul is most appropriate for the saints at this time?

27. By what example and counsel may the church be most helpful to the world at present? In what way may the saints best fulfill their mission as ambassadors of peace?



28. With which of the opposing classes should the Lord's people sympathize? And in general, what attitude should they take regarding this Battle of the Day of God Almighty?

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Chapter 15 Answers

1. What is the day of Jehovah, and what other names are scripturally applied to this same period of time and why?

(pages 307-308) The Day of Jehovah is the name of that period of time in which God's kingdom, under Christ, is to be gradually set up in the earth, while the kingdoms of this world are passing away and Satan's power and influence over men are being bound. Other names applied to this period are "Day of vengeance of our God" and "Day of wrath" because Christ, as the general of Jehovah, will be subduing all things and it will be a time of trouble.

2. What has been the message of the true church to the world during the Gospel Age and what is God's message to the church and, then, to the world, during this same period of time? Why hasn't the message been received and what are the natural consequences of rejecting God's counsel?

(pages 308-309) The message of the church has been the difference between right and wrong, good and evil, and of a coming time in which the one will be rewarded and the other punished. God's message to the church is "Present your bodies a living sacrifice." Rom. 12:1 God's message to the world is, "Depart from evil and do good." Ps. 34:13, 14 The message hasn't been received because the world heeded the voice of greed, and as a result, the trouble of the Day of the Lord will come.

3. What has always been the attitude of the depraved mind with respect to the rights of others? And how did this change from original godlikeness to selfishness come about?

(pages 310-311) The depraved mind, so far from loving its neighbor as itself, has always been selfish and grasping -- often leading even to violence and murder to get for self the things possessed by others. The circumstances tending to promote selfishness were encountered as soon as man, through disobedience, lost the divine favor and was exiled from his Eden home, where his every want had been bountifully supplied. Gradually the mental and moral qualities began to dwindle from lack of exercise, while the lower qualities retained fuller scope from constant exercise. Sustenance became the principal aim and interest of life; and its cost in labor became the standard by which all other interests were estimated.

4. What are the advantages of wealth and in whose hands has the wealth been concentrated in the past ages? How is the general increase of knowledge changing these conditions?

(pages 311-312) During past ages, under various influences (among others, ignorance, race prejudices, and national pride), the great wealth of the world has generally been in the hands of the few -- the rulers. Though wealth brings many evils, it also brings some blessings. The wealthy obtain better educations, but thus they are lifted intellectually above the poorer people and become more or less associated with royalty. Hence an aristocracy exists which has both money and education to back it, and to assist in its avaricious struggle to get all it can and to keep self in the front rank at any cost. But, as intelligence spreads, as the people take advantage of educational facilities, now so abundant, they begin to think for themselves; and with the self-esteem and selfishness in them led on by a little learning, they fancy that they see ways and means by which the interests and circumstances of all men, and especially their own, can be promoted at the cost of the fewer numbers in whose hands the wealth now lies.

5. What trend continues to grow between the wealthy and laboring classes? When considering Old Testament prophecies, do we expect to find symbolic and antitypical, as well as literal, fulfillments concerning Egypt, Babylon and Israel?

(pages 312-313) Today sees a growing opposition between the wealthy and laboring classes -- a growing bitterness on the part of labor and a growing feeling among the wealthy that nothing but the strong arm of the law will protect what they believe to be their rights. Hence, the wealthy are drawn closer to the governments; and the wage-working masses, beginning to think that laws and governments were designed to aid the wealthy and to restrain the poor, are drawn toward communism and anarchy, thinking that their interests would best be served thereby, and not realizing that the worst government, and the most expensive, is vastly better than no government at all. Yes.

6. How does the Apostle James (James 5:1-4) describe this great time of trouble? What exhortation is given to the brethren? (James 5:7-8) Are there any present indications of the nearness of this Day of Jehovah?

(pages 313-315) James tells of its being the result of differences between capital and labor. He adds that the class coming into trouble has been used to luxury, obtained largely at the cost of others, among whom were some of the righteous, and out of them, because they resisted not, the very life had been crushed. James urges the brethren to bear patiently whatever their part may be, looking beyond, and expecting deliverance through the Lord. Present indications we can see are the constant tendency of our times toward lowering wages for labor, unless where the prices are artificially sustained or advanced by labor combinations, strikes, etc.; and with the present sentiment of the masses, all can see that it is but a question of time when the lowest point of endurance will be reached, and a revolt will surely result.

7. What was Israel's day of wrath a shadow of? What do we learn from

Zephaniah's prophecy? -- Zephaniah 1:7-9, 14-18

(pages 315-316) It was a shadow of a still greater and more extensive trouble upon nominal Christendom. Zephaniah shows not only that there will be a great overthrow of wealth and power in the time of trouble, but that those who will for the time be the instruments of heaven in breaking down present systems will also be punished for their equally unjust and unrighteous course; for the coming trouble will involve all classes, and bring distress upon all the multitude.

8. In what manner will the earth be devoured by fire? How do we know that this is symbolic and not literal fire? What do the symbols earth, mountains, heavens, seas, fire and brimstone represent in scriptural usage?

(pages 316-318) The fire of God's zeal is a symbol of intensity of trouble and destruction on the earth. That it is not a literal fire, as some suppose, is evident from the fact that the people remain after it, and are blessed. Throughout the Scriptures, earth represents society; mountains represent kingdoms; heavens represent the power of spiritual control; seas, the restless, turbulent, dissatisfied masses of the world. Fire represents the destruction of whatever is burned, and when brimstone is added to fire in the symbol, it intensifies the thought of destruction; for nothing is more deadly to all forms of life than the fumes of sulphur.

9. Explain St. Peter's prophecy concerning the day of wrath. What other office did the Apostles (Peter, Paul, John, etc.) exercise? How has the Lord used this gift to guide and edify the church?

(pages 318-319) It is a symbolic prophecy of the day of wrath showing that the dispensation, or arrangement of things, before the flood, passed away with water and that the present arrangement will also be destroyed. They also exercised the office of prophets. It has been used to predict things to come, which, as they became due to be fulfilled, became meat in due season used to guide and feed the church.

10. How does the prophet Malachi describe the Day of Vengeance? Will some be pulled out of the consuming fire? (Jude 23) What effect will this symbolic fire have upon the Lord's people? -- Malachi 3:1-3; 1 Cor. 3:12-15; 1 Peter 1:5-11

(pages 319-321) Malachi describes how pride and every other cause from which haughtiness and oppression could again spring forth will be entirely consumed by the great trouble of the Day of the Lord, using the symbol of burning as an oven. Yes, some will be pulled out of the fire. The Lord's children will be purified and blessed and will have the dross of error destroyed.

11. In what other way is the great time of trouble described by St. Paul? -- Heb. 12:26-29

(page 321) The Apostle shows that the inauguration of the Law Covenant at Sinai was typical of the introduction of the New Covenant to the world at the opening of the Millennial age. The apostle uses a storm to symbolize the trouble of this Day of the Lord.

12. What symbols does the psalmist use to give a vivid description of the great day of the Lord? -- Psalm 50:3; 97:2-6; 46:1-6; 110:2-6; 46:6-10

(pages 322-324) Fire, storm, darkness.

13. How does the Revelator 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, 19) How does Joel 2:9-16 and Isa. 13:1-11 describe the same event under similar figures and why are so many various symbols used to depict the day of wrath?

(pages 323-324) Revelation 11 uses symbols storm and fire, showing the complete destruction. Revelation 19 uses symbols sword, false prophet, beast. We have to apply all of these terms as symbols, not just one. Joel 2 uses the symbols earthquake, sun and moon growing dark, the stars diminish their brightness. Isaiah 13 uses the symbol of a battle. The variety of symbolic figures used helps us to appreciate more fully all the features of that great and notable Day of the Lord.

14. Who are the two rival parties? What is the present situation and future outlook as viewed by the opposing parties? Why is it difficult, under present conditions, for both parties to see alike? How do the wealthy naturally feel, compared to the laboring classes?

(pages 325-327) The two parties are wealth, arrogance, pride fighting against poverty, ignorance, and bigotry. Both parties are impelled by selfish motives and are now organizing their forces all over the civilized world. It is difficult for them to see contrary to their own interests, habits and education. The wealthy feel that they have a right to more than their proportional share of this world's goods; a right to purchase labor and every commodity as low as they can; a right to the fruit of their efforts; and a right to use their intelligence so to run their business as to make profit for themselves and to increase their hoarded wealth, no matter who else may be compelled by force of circumstances to drag through life with few of its comforts, even if with all of its necessities. The artisan and the laborer feel that unless they take some steps toward the protection of the increasing number of artisans against the increasing power of monopoly, combined with labor-saving devices, the cold-blooded law of supply and demand will swallow them up completely.

15. What is the ultimate result of many real blessings unless restrained by wise and equitable laws? What conditions have delayed this injurious result? What is the two-fold effect of labor saving agricultural equipment? What similar results have been wrought in other departments of labor?

(page 328) The ultimate tendency of many real blessings to work injury, unless restrained by wise and equitable laws, was long since seen; but the rapidity with which one invention has followed another, and the consequent increased demand for labor in providing this labor-saving machinery, has been so great that the ultimate result has been delayed. The two-fold effect is, first, three times as many acres are worked, giving employment to three out of the five laborers, thus setting two adrift to compete for other labor; secondly, the three who remain can, by the use of the machinery, produce as great a crop as fifteen would have done without it. The iron and steel making have had similar results.

16. What is the peculiar situation related to over-production vs. lack of employment? What remedies are being urged by wage workers and what argument is being used by labor against the "watering" of railroad and other stocks?

(pages 328-330) There is an over-production, causing idleness occasionally to both capital and labor, while at the same time some lack the employment which would enable them to procure necessities and luxuries and thus in a measure cure the over-production. Wagerworkers urge shorter hours of labor without a reduction of wages, in order thus to employ a greater number of persons without increasing the products and thus to equalize the coming over-production by providing a larger number with the means of purchasing. They urge to fix and limit the rate of interest on money at much less than the present rates and thus compel a leniency of the lenders toward the borrowers or poorer class, or else an idleness or rusting of their capital. Labor says because the railroads are overvaluing their stock and paying large dividends to stockholders, they have to charge higher rates to the public for use of the railroads and especially farmers for freight.

17. What is the declared object of labor unions? What happy results might be obtained if the golden rule could be put into practice by both parties? And why is it impossible under present conditions?

(page 331) The object is to protect rights of waggerworkers by putting reasonable bounds upon those whose wealth and power might otherwise crush them, which wealth and power, properly used and limited, may be a more general blessing to all. Happy would it be for all concerned if such moderate and reasonable means would succeed, if the rich would cooperate with the the great mass of people for the permanent improvement of the condition of all classes, if waggerworkers would content themselves with reasonable demands. The majority of laborers will be extreme, unjust and arrogant in their ideas and demands, and the majority of wealthy are greedy and fear financial disaster to themselves.

18. What is the natural cause of the Day of Vengeance and what will be its climax? What will be the ultimate effect of this time of trouble on the minds of people? How will it prepare their hearts to receive the Kingdom of Heaven?

(pages 332-333) Selfishness, and blindness to all except their own interests, will control the majority on both sides of the question. Law and order will be swept away. All this trouble will but prepare the world to realize that though men may plan and arrange ever so well and wisely, all their plans will prove futile as long as ignorance and selfishness are in the saddle and have the control. It will convince all that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, which will subdue all classes and enforce righteousness.

19. What would be the attitude of all who realize the state of things which shall shortly come to pass? What figures of speech are used in the Scriptures to describe the manner of approach of the Day of Vengeance? -- Zeph. 2:2; 1 Thess. 5:2, 3

(pages 333-334) Their manner of life, their habits of thought and action, as well as their sympathies for the right, which will enable them to grasp

the situation of affairs, and also to appreciate the Bible account of this trouble and its outcome, will all conspire to make them suffer less than others, especially from harassing fears and forebodings. Some figures of speech used are: fire consuming chaff, thief in the night, as travail upon a woman.

20. What attempted remedies will be tried by society's physicians in the time of her travail and what will be the results? What will be the effect of the efforts of the masses for deliverance from the grasp of capital?

(page 335) Society will undertake repressive measures; and as each paroxysm of trouble passes away, they will take advantage of it to fortify the resistive appliances, and will thereby increase the anguish. Each unsuccessful attempt will increase the confidence of Capital in its ability to keep the new order of things within its present limits, until at length the present restraining power of organizations will reach its extreme limit and anarchy will break out.

21. How does Israel's deliverance and the plagues upon Egypt illustrate the coming emancipation of the world at the hand of the Anti-typical Moses?

(page 336) The Antitypical Moses, Christ, will deliver the world from Satan and every agency he has devised for man's bondage to sin and error.

22. What is the relation of the day of the Lord to the plan of the ages? How would an earlier development of labor saving machinery have resulted?

(page 336) The Day of Trouble is the forepart of the Day of the Lord and is located chronologically in the beginning of the Millennial reign of Christ. It is a time of trouble necessary for the coming work of restitution. An earlier development of labor saving machinery would have resulted in unrest coming earlier and precipitating the time of trouble.

23. What unanswerable argument proves that this is God's "due time" for introducing a new order of things? Why is the lifting of the veil of superstition and ignorance most opportune now?

(page 337) An unanswerable argument is that God is lifting the veil of ignorance and gradually letting in the light of intelligence and invention upon mankind, just as foretold, when foretold, and with the results predicted. Had the knowledge come sooner, the trouble would have come sooner; and though society might have reorganized after its storm and melting, it would have been not a new earth wherein righteousness would prevail and dwell, but a new earth or arrangement in which sin and vice would have much more abounded than now.

24. How will the position of the saints differ from that of all others during the great time of trouble? What is the first duty of the saints toward the world at this time? How can they let their "light shine" to the best advantage?

(pages 338-339) Their position in it will differ from that of others, not so much in that they will be miraculously preserved, but in the fact that, being instructed from God's Word, they will not feel the same anxiety and

hopeless dread that will overspread the world. They will recognize the trouble as the preparation, according to God's plan, for blessing the whole world, and they will be cheered and comforted through it all. The first duty of the saints is to let the world see that in the midst of all the prevailing trouble and discontent, and even while they share the trouble and suffer under it, they are hopeful, cheerful and always rejoicing in view of the glorious outcome foretold in God's Word.

25. Why should the saints take no part in the present struggle for wealth? What makes the saints content in the midst of the most unfavorable surroundings?

His consecration vow was that he would strive and grasp and run for a higher, a heavenly prize, and hence he is weaned from earthly ambitions, and labors not for earthly things, except to provide things decent and needful. They have contentment with their godliness, not because they have no ambition, but because their ambition is turned heavenward and absorbed in the effort to lay up treasure in heaven and to be rich toward God; in view of which, and of their knowledge of God's plans revealed in his word, they are content with whatever of an earthly sort God may provide.

26. Why are some of the Lord's people discontented at present? What exhortation by St. Paul is most appropriate for the saints at this time?

(page 340) Because they have left the Lord's footsteps and are seeking earthly things and sharing the world's discontent. Seek godliness and the contentment that comes with it.

27. By what example and counsel may the church be most helpful to the world at present? In what way may the saints best fulfill their mission as ambassadors of peace?

(pages 341-342) If the example of the saints is thus one of contentment and joyful anticipation, and a cheerful submission to present trials in sure hope of the good time coming, such living examples alone are valuable lessons for the world. By preaching the good tidings of the ransom given for all and the consequent blessings to come to all, they will be true heralds of the kingdom, its ambassadors of peace.

28. With which of the opposing classes should the Lord's people sympathize? And in general, what attitude should they take regarding this Battle of the Day of God Almighty?

(page 342) Their sympathy must be largely in harmony with the groaning creation, striving for any deliverance from bondage; although they should remember and sympathize with those of the opposing classes whose desires are to be just and generous, but whose efforts are beset and hindered, not only by the weaknesses of their fallen nature, but also by their surroundings in life, and their association with and dependence upon others. They should remember that this is the Lord's battle, and that so far as politics or social questions are concerned, they have no real solution other than that predicted in the Word of God.

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The Divine Plan of the Ages

Chapter 16 Questions

1. Give a brief resume of what we have learned of the existence of a personal, intelligent Creator and of His revelation to man.
2. What has been learned in general respecting the ages past and the age shortly to dawn upon the world?
3. What have we seen regarding the sending of God's Son to redeem the condemned race and of the two elect classes that have been selected during the past ages to constitute the two phases of the Kingdom of Heaven? What have we learned about the "Three Ways?"
4. What have we understood concerning the world's Day of Judgment?
5. What has been learned respecting the second advent and the glorious conditions of Messiah's reign?
6. What effect should the knowledge of these things have upon the consecrated children of God? In what manner has the Lord fulfilled his promise that He will "give strength unto His people?"
7. What will it cost to obtain this knowledge with its consequent strength?
8. Is the giving of the necessary time and energy to this study all that will be required of the consecrated?
9. Are we willing thus to follow on, to know more and more of the divine character and plan? If so, what is the best method to be pursued?

10. What is our opinion of the value of the Divine Plan of the Ages, as we understand it? Does it appeal to us as of human invention?

11. What claim is made for this system of Biblical interpretation, which has never been sustained, or even attempted by any other system of theology?

12. While the Bible is thus opening up and disclosing wondrous things to the meek and lowly of heart, how has the light of the present affected the various creeds and traditions of men? What is, therefore, the responsibility of those whom the Lord in His providence has "called out of darkness into His marvelous light?"

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The Divine Plan of the Ages

Chapter 16 Answers

1. Give a brief resume of what we have learned of the existence of a personal, intelligent Creator and of His revelation to man.

(page 343) We have seen that both the light of nature and that of revelation clearly demonstrate the fact that an intelligent, wise, almighty and righteous God is the Creator of all things; that all things animate and inanimate are subject to his control; and that the Bible is the revelation of his character and plans so far as he is pleased to disclose them to men.

2. What has been learned in general respecting the ages past and the age shortly to dawn upon the world?

(page 343) We have seen that his great plan is one that has required ages for its accomplishment thus far, and that yet another age will be required to complete it; and that during all the dark ages of the past, when God seemed to have almost forgotten his creatures, his plan for their future blessings has been silently but grandly working out, though during all those ages the mysteries of his plan have been wisely hidden from men.

3. What have we seen regarding the sending of God's Son to redeem the condemned race and of the two elect classes that have been selected during the past ages to constitute the two phases of the Kingdom of Heaven? What have we learned about the "Three Ways?"

(page 344) God sent his Son to redeem the world of mankind and God has been selecting two companies to receive the honors of his kingdom, the earthly and spiritual phases of the kingdom. We have learned the three ways are the Broad Way that leads to destruction, the Narrow Way that leads unto life and the Highway of Holiness which will be opened in the future.

4. What have we understood concerning the world's Day of Judgment?

(page 345) The Day of Judgment can't begin until Christ has come again. He shall judge them during that age by their works, opening to them the books of the Scriptures and filling the earth with the knowledge of the Lord.

5. What has been learned respecting the second advent and the glorious conditions of Messiah's reign?

(page 345) We have learned it will bring joy and gladness to all hearts; it is the day when the Church becomes the Bride, the Lamb's wife; it is the day when the Church will be endued with divine authority and power and will begin the great work for the world, the result of which will be the complete restitution of all things; and it will be a day when the great adversary is bound.

6. What effect should the knowledge of these things have upon the consecrated children of God? In what manner has the Lord fulfilled his promise that He will "give strength unto His people?"

(page 346) It should have a powerful influence upon the consecrated. They should lay aside every weight and hindrance and run patiently the race they have started. God has provided us strength sufficient in his Word. It is a strength derived from a knowledge of his character and plans and of the conditions upon which we may share in them.

7. What will it cost to obtain this knowledge with its consequent strength?

(page 346) To obtain this knowledge and this strength, one must give up all according to their covenant of consecration and to accept God's plan and way and time of doing his great work.

8. Is the giving of the necessary time and energy to this study all that will be required of the consecrated?

(page 347) No, the sincerity of the sacrifice of self will be tested in full to prove one either worthy or unworthy of membership in the little flock.

9. Are we willing thus to follow on, to know more and more of the divine character and plan? If so, what is the best method to be pursued?

(page 347) We must be willing to follow on and prove it, not by the conflicting traditions and creeds of men, but by the only correct and divinely authorized standard, God's own Word.

10. What is our opinion of the value of the Divine Plan of the Ages, as we understand it? Does it appeal to us as of human invention?

(page 348) The divine plan is complete and harmonious with itself in every part and is in perfect harmony with the character which the Scriptures ascribe to its great Author. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension.

11. What claim is made for this system of Biblical interpretation, which has never been sustained, or even attempted by any other system of theology?

(page 348) No other system of theology even claims, or has ever attempted, to harmonize in itself every statement of the Bible; yet nothing short of this is claimed for this system of Biblical interpretation.

12. While the Bible is thus opening up and disclosing wondrous things to the meek and lowly of heart, how has the light of the present affected the various creeds and traditions of men? What is, therefore, the responsibility of those whom the Lord in His providence has "called out of darkness into His marvelous light?"

(page 349) It is affecting them in an opposite manner. They are being recognized even by their worshipers as imperfect and deformed, and hence they are being measurably ignored; and though still subscribed to, they are seldom elaborated, for very shame. We have a responsibility to dispense the truth to the other members of the family of God.

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To the King of Kings and Lord of Lords

IN THE INTEREST OF
HIS CONSECRATED SAINTS,
WAITING FOR THE ADOPTION,

--AND OF--

"ALL THAT IN EVERY PLACE CALL UPON THE
LORD,"
"THE HOUSEHOLD OF FAITH,"

--AND OF--

THE GROANING CREATION, TRAVAILING AND
WAITING FOR THE
MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Written in 1886 by Pastor Russell

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Which Shineth More and More
Unto the Perfect Day."**

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