

dures, or was it in harmony? p. 106, par. 1

(32) How is this illustrated in Adam? Who was his father, and who his mother? p. 106, par. 1

(33) What is signified by the Apostle's statement that such an one "became us"—how and why? p. 106, par. 1

STUDY V

THE MEDIATOR OF THE ATONEMENT

"MADE LIKE UNTO HIS BRETHREN"

AND

"TOUCHED WITH A FEELING OF OUR INFIRMITIES"

(1) State briefly the two popular, erroneous views respecting Jesus' relations to God and man. p. 107, par. 1

(2) State briefly the Scriptural view of His relationship to God and man. p. 107, par. 1

(3) Would it have been possible for our Lord to keep the Divine Law and thus to inherit eternal life, if He had been a sinner, if His life had not come from above, but through Adam's line? p. 108, par. 1

(4) Since we were not by nature undefiled and separate from sinners, how can it be said that He was "made like unto His brethren"—in what respect was He made like them? p. 108, par. 2

(5) If we are Jesus' "brethren"—in what respect was He made like us? p. 108, par. 2

(6) Cite seven Scriptures showing that we are Christ's brethren only after justification. p. 109

(7) Was our Lord tempted as the world is tempted, in all points? p. 110, par. 1

(8) In our Lord's temptation in the wilderness at the beginning of His ministry, what was the first suggestion made by the Adversary as recorded, and was this a temptation to Him as a New Creature or as a man? p. 110, par. 3

(9) Do the Lord's "brethren" have similar temptations? If so, are these tempted as "New Creatures" or natural men,

and what may be considered as some of the brethren's temptations? p. 110, par. 3

(10) Describe our Lord's second point of temptation from the Adversary in the wilderness. Show how it applied and whether it tested Him as a "New Creature" or as a man. p. 111, par. 1

(11) Are the Lord's "brethren" tempted in like manner? Give illustrations and show whether these affect them as men or as New Creatures. p. 111, par. 2

(12) Name one of the chief battles of the Christian seeking to be a good soldier, loyal to the Captain of his salvation. p. 112, par. 1

(13) Why is fixity of will essential to our victory? p. 112, par. 1

(14) What was our Lord's third temptation in the wilderness? Explain the intimations and suggestions of the Adversary's words as they would apply to our Lord. p. 112, par. 2

(15) What was there in Satan's past career that probably led up to this request? What ambitions of his were not fully satisfied? Why would he evidently have preferred our Lord as a partner in the dominion of earth and under better conditions than those of the reign of sin and death? p. 113, par. 1

(16) Did Satan's temptation imply a new remedy for sin and his willingness to co-operate in its application? What may we reasonably surmise as respects Satan's motives, etc.? p. 114, par. 1

(17) What was our Lord's decision and was it hard to reach? p. 114, par. 2

(18) Are the Lord's brethren subject to temptations along this same line? p. 114, par. 3

(19) Cite illustration of Satan's temptation of the Church to seek for other means of saving the world than that which God has outlined in the Scriptures, and tell why other plans than the Lord's seemed to many preferable. p. 114, par. 3, 4

(20) Do these temptations to the brethren come in various forms? If so, state some of these—especially some prevalent in our Lord's day. p. 115, par. 1; p. 116, par. 1

(21) Since our Lord was not fallen, depraved, but holy, harmless, separate from sinners, how could He be "tempted in all points like as we are"? p. 117, par. 1

(22) Mention some of humanity's weaknesses and besetments and explain the difference between these and the

temptations of our Lord and His "brethren." p. 117, par. 1

(23) Since the temptations of the New Creatures are thus different from the temptations of those of the world, explain the relationship between the weaknesses of the flesh and temptations of the spirit or new nature. p. 117, par. 2

(24) Quote and cite the Scripture which declared that the Captain of our salvation was made "perfect through suffering," and state whether or not this signifies that He was imperfect as a man and attained human perfection, or what does it signify? p. 118, par. 1, 2

(25) What motive is Scripturally assigned to our Lord as influencing Him in His consecration and sacrifice? Quote and cite the Scripture. p. 118, par. 3

(26) What four different features of joy actuated our Lord? Let us discuss these one at a time. p. 118, par. 4; p. 119, par. 1, 2, 3

(27) Was this joy set before our Lord as a certainty or as a contingent reward for faithfulness? and if the latter to whom was He to be faithful and to what degree? p. 119, par. 4

(28) Did our Lord learn obedience through the things which He suffered in order that He might become a Son of God? If not, for what did He suffer? Quote and cite the Scriptures demonstrating this. p. 120, par. 1, 2

(29) To whom did our Lord Jesus demonstrate or prove His fidelity and what results followed? p. 120, par. 3

(30) Apply this same principle to the Church, the Body of Christ, and explain what we should expect in ourselves and in each other, and in God's dealings with us. p. 120, par. 4. Discuss this matter thoroughly.

(31) When we read in the Scriptures that our Lord was made "in the likeness of sinful flesh," just what does this signify—that He was a sinner?—that He was just like a sinner?—or what? Cite the Scripture and paraphrase it so as to bring out its proper thought. p. 121, par. 1

(32) What bearing would the doctrine of the ransom have in respect to the above questions? If Jesus had been born of a human father and thus partaken of a blemished, fallen, human nature, like sinful flesh in general, could He have been our Redeemer, our Ransom? If not, why not? p. 122, par. 1

(33) We read, "Himself took our infirmities." Does this signify that the Man Christ Jesus was born with human infirmities? Cite the occurrences of the statement in the

Old and New Testaments and explain their proper signification. p. 122, par. 2

(34) Our Lord, according to the Scriptural accounts, was in some respects less vigorous than some of His disciples and some other men at the time of His death. How could this be, if they were born imperfect and He was a perfect being, unblemished? Explain the philosophy. p. 122, par. 3; p. 123, par. 1

(35) Does Matthew's Gospel offer an explanation of the Prophet's words under consideration, "Himself bare our sicknesses"? What is the inferable explanation? p. 124, par. 1, 2

(36) Did our Lord Jesus use His own physical strength in the healing of sickness or was it done by special outside strength supplied? p. 124, par. 3

(37) If vitality went forth from Jesus to heal the sick, did it cause Him proportionate weakness, pain, sickness? And can similar instances be cited of others to a less degree? pp. 125, 126

(38) Should we say, then, that suffering is the wage of sin which our Lord bore for mankind? p. 126, par. 2

(39) How did our Lord pour out His soul unto death? What part of His experience paid our penalty? p. 127, par. 1

(40) When our Lord cried, "My God! My God! why has Thou forsaken Me?" whom did He address? and what did the expression imply? Was such an experience necessary? If so, why? p. 127, par. 2

(41) What was the effect of these trying experiences? What purpose was served? Who will ever profit by them, and how? p. 128

STUDY VI

THE MEDIATOR OF THE ATONEMENT

DAVID'S SON AND DAVID'S LORD

(1) Why do we speak of "the Man Christ Jesus" as the Mediator of the Atonement rather than refer to the **Logos**, or pre-human One? p. 129

(2) In considering our Lord's genealogy as a man, what