

(82) What did our Lord Jesus testify respecting His equality with the Father? And did He not tell the truth? p. 79, par. 2

(83) What appears to be the Apostle's argument—what point is he proving in Phil. 2:6? p. 79, last par.

(84) Is there any evidence that this verse is improperly translated? If so, what? p. 80, par. 1

(85) Give, in order, different translations of the verse: By Clarke, Wakefield, Stewart, Rotherham, Revised Version, American Revision Committee, Sharpe, Neeland, Dickenson, Turnbull, and the Emphatic Diaglott. pp. 80, 81

(86) In view of all this array of scholarship, what must we conclude that the passage teaches? p. 81, last par.

(87) What great spirit being took a very different course? Give proof-text. p. 81, last par.

(88) What quality in Jesus shines out pre-eminently in contrast with what quality in Satan? p. 81, last par.

(89) What reward was bestowed on the Son by the Father? and on what account? Cite the Scriptures. p. 82, top

(90) Can such rewarding be harmonized with the idea of oneness of person or with original equality between the Father and the Son? p. 82, par. 1

(91) Are we enjoined nevertheless to honor the Son whom the Father exalted, even as we honor the Father who exalted Him? p. 82, par. 2

(92) Quote a Scripture passage showing the distinct separateness of the Father and the Son as persons, and also the relationship of Their work. p. 82, par. 2

(93) Does the Scripture, "Blessed be the God and Father of our Lord Jesus Christ," favor the thought that Father and Son are one in person? Note the entire passage. Eph. 1:2-18. p. 82, par. 3

STUDY III

THE MEDIATOR OF THE ATONEMENT

THE ONLY BEGOTTEN ONE

(1) Who is the Great One whom Jehovah has exalted to so high honor? What has He done to merit it? What

is He yet to do in His high exaltation? p. 83

(2) Did our Lord Jesus have a pre-existence? What was He before He was "made flesh"? p. 84, par. 1

(3) Was He then "a god" or mighty one? And if so, what was His name? p. 84, par. 2

(4) In that pre-human existence, was the Son in some sense "before" all creatures in time as well as in rank? p. 84, par. 3

(5) Why did the Son stoop to human conditions? Was it of compulsion? p. 84, par. 4

(6) Was His humiliation to human conditions intended to be eternal? Explain fully. p. 84, par. 5

(7) Did Jesus' resurrection restore Him to the spirit plane? p. 84, par. 6

(8) Of what station is our Lord Jesus now? p. 85, par. 1

(9) Why was our Lord in His pre-human existence known as The Word or The Logos? p. 85, par. 2

(10) What does Dr. Alex. Clarke say of this word Logos? p. 85, par. 2

(11) Show the fitness of the name to the Son, and give an illustration of a king's logos. p. 85, par. 3

(12) Does the Greek text of John 1:1 show two persons and refer to both as God? p. 86, par. 1

(13) Is there anything in the Greek text to differentiate these two Persons who are both styled God? What and how should the verse be translated to show its Greek value? p. 86, par. 1, 2

(14) What beginning is here referred to? p. 86, par. 3

(15) If the word "beginning" here refers to the beginning of Jehovah God's creative work, state what that work was, and give three or more Bible proof-texts on the subject. p. 86, par. 3

(16) If our Lord as Jehovah's Word or Logos was His first creation, whence came angels and men, and all else that have been created? By whom were these created? p. 87, par. 1

(17) How should we understand the declaration that our Lord was rich and for our sakes became poor? p. 87, par. 1

(18) How will this comport with our Lord's reference

to His glory with the Father "Before the world was"? John 17:5; p. 87, par. 1

(19) How can these Scriptures be answered by those who deny our Lord Jesus' pre-human existence? p. 87, par. 2

(20) Do these Scriptures examined substantiate the thought that our Lord Jesus was the "Only Begotten" of the Father? (1 John 4:9) What does "Only Begotten" imply if not that none other than He was the direct creation of the heavenly Father? p. 88, par. 1

(21) What Scriptures declare that God sent His Son into the world, and thus imply our Lord's pre-human existence? p. 88, par. 2

(22) The Apostle says, "He was in the world, and the world was made by Him, and the world knew Him not." According to this Scripture, was it the Father or the Son who directly created the world? p. 88, par. 2

(23) If the Son created the world, by what power did He do it—His own, or the heavenly Father's? Quote a Scripture proving that it was the Father's power exercised through the Son. Did our Lord Jesus claim to be the Father as well as the Son, and to have sent Himself into the world? Quote a Scripture on this subject. p. 89, par. 1

(24) Quote four other Scriptures in which the Lord represents Himself as having come down from a heavenly condition to an earthly state. p. 89, par. 1, 2

(25) Did Jesus claim that His existence antedated that of Abraham? Where? p. 89, par. 2; p. 90, par. 1

(26) Explain in what sense our Lord was before Abraham. p. 90, par. 2

(27) How shall we understand our Lord's statement, "No man knoweth the Son, but the Father"? Matt. 11:27; p. 91, par. 1

(28) What is the key to this knowledge? Why cannot all understand such matters? p. 91, par. 2

(29) Why was Nicodemus refused a knowledge of heavenly things? Why is it necessary to believe God's revelation respecting earthly things before we can understand heavenly things? p. 92, par. 2

(30) How was our Lord's pre-existent condition referred to by the wise man? p. 92, par. 3; p. 93, par. 1

(31) In what sense was Christ "the first and the last"? p. 93, par. 3

(32) What is the ordinary theory respecting "incarnation"? p. 93, par. 3

(33) What is the correct theory respecting the text: "The Logos was made flesh and dwelt among us"? John 1:14; p. 93, par. 3; p. 94, par. 1

(34) When our Lord is referred to as a man in the Scriptures, does this imply that He was a blemished man—an imperfect man? p. 95, par. 1

(35) Quote two Scriptures which prove that He is not referred to as a sinner in any sense of the word. p. 95, par. 1

(36) If our Lord had been of fallen human nature, could He have been our Redeemer? If not, why not? p. 95, par. 2; p. 96

STUDY IV

THE MEDIATOR OF THE ATONEMENT

THE UNDEFILED ONE

(1) The Scriptures declare that a clean thing cannot come out of an unclean. (Job 14:4) How does this agree with the declaration that our Lord was "holy, harmless, undefiled, separate from sinners?" p. 97

(2) Is a knowledge of the manner in which God accomplished this bringing of a clean thing out of an unclean essential to true discipleship? In other words, is the philosophy of the Atonement indispensable to faith? p. 98, par. 1

(3) What is the Roman Catholic view of the "Immaculate Conception"? Does it apply to Jesus or to His mother? p. 98, par. 2

(4) If Jesus' birth was out of the ordinary channel of affairs—a miracle—can it be said that there are other miracles in nature which are not so considered merely because they are more general? p. 98, par. 3

(5) Give illustrations of two substances in nature which act contrary to the ordinary so-called laws of nature. p. 98, par. 3

(6) Does existence or living energy come from the father, or from the mother? p. 99, par. 1