

(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

(7) Does the body or form come from the father, or from the mother? p. 99, par. 1

(8) What is the significance of the word "father"? p. 99, par. 2

(9) Is it because of this principle, that the life or being comes from the father, and organism from the mother, that children are spoken of as being of or from their fathers and borne by their mothers? Gen. 24:47. Give several illustrations. p. 99, par. 3

(10) Does science agree with the Scriptures in this teaching as applied to humanity, and to all mammalia, that the life principle comes from the father, and the organism from the mother? p. 100, par. 2

(11) Give an illustration on this subject from the egg of a fowl. p. 100, par. 2, 3

(12) In view of these facts, could it be possible for a perfect child to be born of a perfect father, even if the mother were imperfect? p. 100, par. 4

(13) Why is it that "One man's meat is another man's poison"? p. 101, par. 1

(14) Applying this principle, could a perfect race have been born had mother Eve sinned and become imperfect, and father Adam remained sinless and perfect? p. 101, par. 2

(15) Would the reverse of this have been true? That is, suppose that Adam had sinned and mother Eve had remained sinless and perfect, could the race thus have retained its perfection through the mother? p. 101, par. 3; p. 102, par. 1

(16) Does the Scripture, "Who can bring a clean thing out of an unclean thing," refer, then, to Adam or to Eve—to the male or to the female? p. 102, par. 2

(17) In what way may the mind of the mother affect her offspring before its birth, and how may the facts be seen to comport with the Scriptural declaration that our Lord Jesus was holy and separate from sinners while his mother was imperfect like the remainder of the race? p. 102, par. 3

(18) What do we know in respect to Jesus' mother—her character, attitude towards God, etc., that would authorize the conclusion that she was holy-minded and that her influence upon her child would correspond to this? Quote and cite the Scriptures. p. 102, par. 3

(19) Whence came the perfect life principle, which re-

sulted in the birth of Jesus—"holy, harmless, undefiled"? p. 103, par. 1

(20) If life proceeds from the father and nature from the mother, of what nature was the "Man Christ Jesus"? p. 103, par. 2

(21) Is this same principle, that the mother gives nature, the father life, borne out by the record of Gen. 6:1-5? If so, how? p. 103, par. 3

(22) What would have become of Adam's race had the fallen angels been permitted to continue the generation of a new race of humans, contrary to the Divine arrangement and organization? p. 104, par. 1

(23) Did that new race of mental and physical giants dominate and intimidate humanity, and is it probable that their continuance in power and authority would eventually have crushed out Adam's race? p. 104, par. 1, 2

(24) How is the principle we have discussed, namely, life from the father and form from the mother, illustrated in nature, by the fact that God is the great Creator and Life-giver to angels of various grades, to man, to beasts and fowl and fishes? p. 104, par. 3

(25) The God and Father of our Lord Jesus Christ "hath begotten us as new creatures." Who was the mother in this case—mother of the New Creation? p. 104, par. 3

(26) What lesson can we draw from the fact that in the typical Jewish Age each child ranked in favor and standing according to the dignity and rank of its mother rather than its father? p. 105, par. 1

(27) Is or is not this same principle illustrated in the birth of our Lord Jesus? If it is, show how. p. 105, par. 2

(28) In harmony with the foregoing, show how our Lord Jesus was a clean thing—a pure and holy being, undefiled by sin. p. 105, par. 2

(29) If our Lord Jesus is a New Creature, a spirit Being, and now highly exalted to the divine nature, and if it is declared that He will be Father and Life-Giver to humanity in its regeneration during the Millennium, what nature will the restored ones have—human or divine? p. 105, par. 3

(30) Show how this and related items are illustrated in the three wives of Abraham—Sarah, Hagar, and Keturah. p. 105, par. 3

(31) Shall we not conclude that our Lord's birth was a miracle, wholly out of accord with Jehovah's usual proce-

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

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

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

STUDY V

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,