

(15) Does the application of the title, the Everlasting Father, to our Lord Jesus, in any manner conflict with the application of such a title to Jehovah? If not, why not? p. 141, par. 3

(16) Quote one or more Scriptures which refer to the heavenly Father as one person, and to the Son of the Father as another person, and which declares Jehovah to be the Father of our Redeemer. p. 141, par. 3

(17) Is Jesus now the Everlasting Father, or will He become such in the future? Under what circumstances will this be to Him a proper title? p. 141, par. 3, 4

(18) What relationship will the perfected world hold at the end of the Millennium to the Son—and what to the Father? p. 141, par. 4

(19) Explain the Scripture which says, "Instead of Thy fathers shall be Thy children," etc. (Psa. 45:16) Who are the fathers and whose children will they become and by what process will the change be effected? p. 142, par. 3

(20) Is our Lord Jesus ever spoken of as the Father of the Church? If not, why not? p. 143, par. 1

(21) What is the relationship between Christ and the Church, Scripturally stated? Prove your view by several quotations. p. 144

(22) If this particular relationship between Christ and the Church is the "mystery" of the Scriptures, explain it and show why. pp. 145-147

STUDY VII

THE MEDIATOR OF THE ATONEMENT

"THE SON OF MAN"

(1) How does this title, "The Son of Man," apply to our Lord Jesus, since the Scriptures declare that He was born of a virgin, and since He never acknowledged Joseph as His father? p. 149

(2) Cite a few of the texts in which our Lord applied to Himself the term, "The Son of Man." p. 150

(3) Is this to be applied to our Lord merely respecting His earthly ministry or is it also applied to Him relative to His glory of the future? p. 150

(4) Since the evidence is conclusive that our Lord Jesus was not Joseph's son, and that His human nature was sacrificed forever, why should He adopt this title which so clearly identifies Him with humanity? p. 151

(5) Who was **The Man** of the human race, aside from our Lord Jesus? p. 152, par. 1

(6) Quote from the Psalms showing that Adam was ordained of God to be the head of his race. p. 152, par. 1

(7) Is Christ to inherit that which was originally Adam's? Quote a Scripture in proof of this. p. 152, par. 2

(8) If Adam's inheritance was lost through sin, how does it come to Christ as **The Son of The man**? p. 152, par. 2

(9) Does the Greek text connected with our Lord's title, "**The Son of Man**," show any peculiarity? If so, what? p. 153, par. 1

(10) Why should this title, "**The Son of Man**," apply to our Lord Jesus not only after His resurrection, but after the Millennium—to all eternity? p. 153, par. 2

"THE MAN CHRIST JESUS"

(11) Is it conceded even by enemies of the Gospel that Jesus was a remarkable Personage? If so, on what account? Cite some Scriptures in proof of this. p. 133, par. 3

(12) What was the significance of Pilate's expression, "**Behold the Man**"? Where should the emphasis be laid and what significance should be attached to his words? p. 154

(13) Quote Rousseau's eulogy on "**The Son of The Man**." p. 154, par. 2

(14) Quote Napoleon Bonaparte's eulogy on "**The Man Christ Jesus**." p. 155

(15) Why should the world be excusable for considering Jesus more than a man? p. 155, par. 4

(16) Was He not more than a man—not only more than sinful man, but more even than a perfect man? Where, how and when did He receive this greatness? p. 155, par. 4

"NO BEAUTY THAT WE SHOULD DESIRE"

(17) Quote the text of Isaiah 53:2 and show comparison with Leeser's or Young's translation.

(18) Does this Scripture imply that our Lord Jesus was of mean personal appearance? p. 156, par. 2

(19) Mention various views of honorableness, beauty, etc.,

and show which of these ideals our Lord disappointed and why. p. 156, par. 3

(20) What were the Scribes, Pharisees, and rulers of the Jews expecting in Messiah and His reign? and how did our Lord disappoint these expectations? p. 157; p. 158, par. 1

(21) In what respect was our Lord's appearance undesirable and disappointing to those men? p. 158, par. 2

(22) What can we say of the expression, "His visage was so marred"? Is it not out of harmony with what we should expect of a perfect man and what we should expect in the light of various Scriptures referring to our Lord? p. 158, par. 3

(23) Give a better translation of the passage of this prophecy and show its application. p. 159, par. 1, 2

(24) If our Lord was "touched with a feeling of our infirmities," might not this include possible lines of sadness on His face? Explain this fully. p. 159, par. 3

(25) Would our Lord, the Perfect One, suffer more or less from His environment because of His perfection? p. 160, par. 1

(26) How did these outward conditions probably affect our Lord's personal appearance? And would these conditions assist in His appreciating human conditions sympathetically? p. 160, par. 2

(27) Review the questions of this lesson and point out what beauty there is in the expression, "The Chiefest among ten thousand." p. 161, par. 1

STUDY VIII

THE CHANNEL OF THE ATONEMENT

THE HOLY SPIRIT OF GOD

(1) Does the Holy Spirit have an important part in connection with the Reconciliation or At-One-Ment of the Church of God? If so, what is its part? And why could we not without it appreciate the Divine will or understand the "deep things" of God's promises? pp. 163, 164

(2) Will the Holy Spirit be an instrumentality of bless-