

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

is the explanation of the conflict between the accounts in Matthew 1 and Luke 3? Explain why they differ and the value of the two, and why one says that Joseph was the son of Heli while the other declares him the son of Jacob? p. 129

(3) If Jesus was a descendant of King David by both Joseph's and Mary's lineage, to which is He really accredited? Quote the Scriptures proving the point. pp. 130-132

(4) Why and how was the line of our Lord's descent changed from Solomon's to Nathan's? p. 133

(5) When Jesus' mother poetically sang of the putting down of the **mighty** from their seats and the exalting of those of **low degree**, to what did she refer? p. 133, par. 4

(6) When did our Lord become the "Righteous Branch" of David's stock? When did He become David's **root**? What different thought do the two words express? p. 134, par. 1, 2; p. 135, par. 3; p. 136

(7) In John 1:1 the Logos is referred to as a God; and in Matthew 22:43, 44, we read: "Jehovah said unto My Lord (Master), sit Thou," etc. What is the proper relationship of these statements? When did Christ become Lord both of the dead and living? (Rom. 14:9) pp. 134-136

"THE SECOND ADAM"

(8) When our Lord is styled the Second Adam, what feature of His work is referred to? p. 137, par. 1

(9) When did our Lord become the Second Adam, and how and when will He regenerate the first Adam and his death-stricken family? pp. 137, 138

(10) Did it cost our Lord anything to become the Second Adam? If so, what? p. 138, par. 3; p. 139, par. 1

(11) How will the Lord's first work for His Church correspond with His whole work for the world by and by? p. 139, par. 2

(12) How is the expression, "Root and Offspring," well illustrated in the Scriptural figure of Christ and the Church (a grape-vine)? Note and explain the figures. p. 140

"THE EVERLASTING FATHER"

(13) What titles are given to our Lord in Isaiah 9:6?

(14) In what sense should we understand that our Lord Jesus was the Mighty God? How the Wonderful One? How the Counselor or Teacher? How the Prince of Peace? p. 141, par. 2

(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