W W Prescott

SABBATH SCHOOL LESSON

QUARTERLY

No. 103 MOUNTAIN VIEW, CAL., JANUARY, 1921 20c a year

Entered as second-class matter October 13, 1904, at the Post Office in Mountain View, Cal., under the Act of Congress of March 3, 1879

PACIFIC PRESS PUBLISHING ASSOCIATION
A Corporation of S. D. A.

Our Personal Saviour
Jesus Christ

Senior Division, First Quarter, 1921

THIRTEENTH SABBATH OFFERING

MARCH 26

NORTHWEST INDIA

How to Study These Lessons

The purpose of the lessons for this quarter is to present the person of Jesus Christ as the object of faith. The more fully we know Him as the Wonderful One that He is, the more intelligent will be our faith in Him, and the more shall we prize that personal fellowship with Him which is the very essence of Christian experience.

We venture to offer suggestions concerning the method to be followed in studying these lessons. First read the synopsis of the lesson, looking up each Scripture reference and observing the particular thought in the text which is to be emphasized. Go over the synopsis a second time, reciting from memory as many of the texts as possible. Repeat this process until the texts have been mastered. Then read the notes, connecting each one with the phase of the lesson which it is designed to develop further. Having thus obtained a general grasp of the lesson, ask each question, and try to answer it in the exact words of the text appended to it, without referring again to the synopsis. Look up the text in the Bible, if necessary, but do not turn to the synopsis unless you are unable to recall the special teaching for which the text is used. In this way, there will be some real study of the Bible, and not merely a superficial dealing with the synopsis, which is prepared simply as a guide to the thought of the Scriptures. Do not be discouraged if the results are not fully satisfactory at first. Earnest effort will be richly repaid.

Through experience alone can the truths of the Scripture be really known. Therefore every lesson should be appropriated as a part of the life. "We have believed and know." The Holy Spirit is the only efficient teacher of divine truth, and His aid should be constantly sought. "If any man will do His will, he shall know of the doctrine." Walk in the light, and the light will grow brighter.

There were 3,670 Sabbath school members who studied their lesson every day last quarter. Are you one of this number?

Bookmarks were given to 439 members who had been present and on time every Sabbath and had studied their lesson every day *for a year.*

OUR PERSONAL SAVIOUR—JESUS CHRIST

Lesson 1 — A Personal Gospel

JANUARY 1, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1-3, looking up texts.**
2. **Study synopsis, paragraphs 4, 5, looking up texts.**
3. **Questions 1-6, notes 1, 2.**
4. **Questions 7-12, note 3.**
5. **Questions 13-18, notes 4, 5.**
6. **Questions 19-25, notes 6, 7.**
7. **Review the synopsis.**

Synopsis

SEED THOUGHT: "Christ is all." Col. 3: 11.

"Christ is to be exalted as the sinner's refuge."—"*Gospel Workers,*" *page 158.*

1. The essential feature of the threefold message to be proclaimed to all the world in this generation is "the everlasting gospel." Rev. 14: 6. This is called "the gospel of God" (Rom. 1: 1), "the gospel of the grace of God" (Acts 20: 24), "the gospel of Christ" (Gal. 1: 7), "the gospel of the glory of the blessed God" (1 Tim. 1: 11, A. R. V.), "the gospel of the glory of Christ" (2 Cor. 4: 4, A. R. V.), "this gospel of the kingdom" (Matt. 24: 14), and "the gospel of your salvation" (Eph. 1: 13).

2. But all these phases of the gospel are included in the one statement that it is "the gospel of God, . . . concerning His Son." Rom. 1: 1, 3. This best of all "good news" is found in the wondrous fact that "the Father sent the Son to be the Saviour of the world." 1 John 4: 14. All gifts are included in the gift of the Son of God. Rom. 8: 32. All blessings are found in Him. Eph. 1: 3. In Him, eternal life is bestowed. 1 John 5: 11, 12.

3. The gospel is the unveiling of God's righteousness (Rom. 1: 16, 17), not in a series of theological definitions and propositions, but in the person of "a righteous Branch," who is our righteousness (Jer. 23: 5, 6). Only the Son of God could make this revelation. John 1: 18. He is manifested as "the mystery of godliness." 1 Tim. 3: 16. His life is our ransom (Matt. 20: 28), and therefore in Him "we have our redemption" (Eph. 1: 7, A. R. V.).

4. Salvation is assured by looking to a person. Isa. 45: 22. Faith for salvation centers in a person. Acts 16: 30, 31. Salvation is found only in the Person, Christ. Acts 4: 12. He is an all-sufficient Saviour. Heb. 7: 25. God's voice is speaking to us, as on the mount of transfiguration, "This is My beloved Son: hear Him." Mark 9: 7.

5. The gospel which Paul preached was the good news of a crucified and risen Christ. 1 Cor. 15: 1-4. Concerning Him he preached (1 Cor. 1: 23), and he did not feel the need of any other theme (1 Cor. 2: 2). Any other gospel than the one which Paul preached is simply a perversion of the gospel of Christ. Gal. 1: 6-8. Through Christ heaven and earth have been again united (Gen. 28: 12 with John 1: 51), and through Him we have access to God (Eph. 2: 18).

Questions

1. What is the essential feature of the threefold message? Rev. 14: 6.
2. What different expressions are used in the Scriptures in speaking of the gospel? See synopsis, paragraph 1.
3. What one statement covers the whole ground? Rom. 1: 1, 3.
4. What "good news" is more important than any other? 1 John 4: 14.
5. How much is included in the gift of the Son of God? Rom. 8: 32.
6. What blessings are bestowed in Christ? Eph. 1: 3.
7. What do we have when we have the Son of God? 1 John 5: 11, 12.
8. What is the gospel? Rom. 1: 16, 17.
9. In whom is God's righteousness unveiled to us? Jer. 23: 5, 6.
10. Who only can make this revelation? John 1: 18.
11. What is the Son of God declared to be? Col. 2: 2, A. R. V.
12. Who is "the mystery of godliness"? 1 Tim. 3: 16.
13. For what purpose did Christ give His life? Matt. 20: 28.
14. What do we therefore have in Him? Eph. 1: 7.
15. How is salvation assured? Isa. 45: 22.
16. In whom does faith for salvation center? Acts 16: 30, 31.
17. In whom only can salvation be found? Acts 4: 12.
18. What is Christ able to do? Heb. 7: 25.
19. What is the divine command to us? Mark 9: 7.
20. What facts formed the basis of the gospel which Paul preached? 1 Cor. 15: 1-4.
21. Whom did he preach? 1 Cor. 1: 23.
22. How complete a gospel did he find in Christ? 1 Cor. 2: 2.
23. How did he characterize any other so-called gospel? Gal. 1: 6-8.
24. How have heaven and earth been united? Gen. 28: 12 with John 1: 51.
25. Through whom do we have access to God? Eph. 2: 18.

Notes

THE REVELATION OF A PERSON IN THE OLD TESTAMENT

1. The first verse of the Bible introduces us to a person; and throughout the Book, that person is revealed to us. Note how He stands out in the books of the Old Testament:

The Seed: Gen. 3:15. Shiloh: Gen. 49:10. The I AM: Ex. 3:14. The Lamb: Lev. 4:32. The Star out of Jacob: Num. 24:17. The Prophet: Deut. 18:15. The Captain of the Lord's host: Joshua 5:14. The Angel of the Lord: Judges 13:18. The Lord of hosts: 1 Sam. 1:3. The Seed of David: 2 Sam. 7:12. The Priest: Ps. 110:4. Wisdom: Prov. 8:12, 22. The "Prince of the four names": Isa. 9:6, 7. The Servant of the Lord: Isa. 42:1. The Lord our righteousness: Jer. 23:5, 6. He whose right it is to reign: Ezek. 21:27. The Son of man: Dan. 7:13. The Messiah: Dan. 9:25. My Son: Hosea 11:1. A Ruler in Israel: Micah 5:2. The Man: Zech. 6:12. Thy King: Zech. 9:9. The Messenger of the covenant: Mal. 3:1. The word "Jehovah" (represented in the Authorized Version by "LORD") occurs about 7,000 times.

A PERSON IN THE NEW TESTAMENT

2. We meet with Jesus in the first verse of the New Testament, and we do not take our leave of Him until we come to the last verse. His person is the theme of every book.

"The Christian revelation is not a mere message about God, it is the unveiling of God."

"The person of Christ is the explanation of Christianity."

THE DISTINGUISHING FEATURE OF CHRISTIANITY

3. "Christianity is the only religion in the world which rests on the person of its founder. A man can be a faithful Mohammedan without in the least concerning himself with the person of Mohammed. So also a man can be a true and faithful Buddhist without knowing anything whatever about Buddha. It is quite different with Christianity. Christianity is so inextricably bound up with Christ that our view of the person of Christ involves and determines our view of Christianity."

THE ESSENTIAL TRUTHS

4. "Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness." —*"Gospel Workers," page 159.*

CHRIST THE CENTER OF ATTRACTION

5. "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel's message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great center of attraction, Christ Jesus, must not be left out. It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other. The sinner must be led to look to Calvary; with the simple faith of a little child he must trust in the merits of the Saviour, accepting His righteousness, believing in His mercy."— *Id., pages 156, 157.*

THE STORY OF CHRIST

6. "Teach the simple lessons given by Christ. Tell the story of His life of self-denial and sacrifice, His humiliation and death, His resurrection and ascension, His intercession for sinners in the courts above."— *Id., page 154.*

"Present the truth as it is in Jesus."— *Ib.*

NOTHING NEEDED TO SUPPLEMENT CHRIST

7. "Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given Him-

self for us.' Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God."—*Id., page 160.*

"The people must be instructed that Christ is unto them salvation and righteousness."—*Id., page 162.*

Lesson 2 — Christ in All the Bible

JANUARY 8, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1-3, looking up texts.
2. Study synopsis, paragraphs 4-6, looking up texts.
3. Questions 1-6, note 1.
4. Questions 7-12, notes 2, 3.
5. Questions 13-18, notes 4, 5.
6. Questions 19-24, note 6.
7. Review the synopsis.

Synopsis

SEED THOUGHT: "The whole Bible is a manifestation of Christ."—*"Gospel Workers," page 250.*

1. The Bible is not primarily a book of history, although there is much history in it; it is not primarily a book of biography, although it contains many biographical incidents; it is not primarily a book of science, although it deals with many scientific facts; it is not primarily a treatise on systematic theology, although it is the only authoritative source of our knowledge of God. What then is the Bible? It is God's message to man, telling of His purpose and plan to restore man and the earth through the person and work of His Son, Jesus Christ our Lord. In our reading and study of the Scriptures, we must have this in mind; and through the aid of the Holy Spirit, we must seek to see throughout the Scriptures a progressive development of God's "eternal purpose which He purposed in Christ Jesus our Lord."

2. The men who wrote the Bible were "moved by the Holy Spirit" (2 Peter 1: 21, A. R. V.), and we shall therefore find in the Bible the testimony of the Holy Spirit to its real contents.

3. That the purpose of the Scriptures is to testify of Christ and His word (John 5: 39), becomes more and more clear to him who reads under the guidance of the Holy Spirit (John 16: 14). Christ is Himself the Word of God (Rev. 19: 13); and whatever the written Word is, it is that because of its relation to Christ. The Word is living (Heb. 4: 12), because Christ is life (John 1: 4). The Word is a lamp and a light (Ps. 119: 105), because Christ is the light of the world (John 8: 12). The same God who spoke through the prophets has spoken through His Son (Heb. 1: 1, 2); and the same creative power is in the spoken Word (Ps. 33: 6), as in Christ, the incarnate Word (John 1: 1-3).

4. Moses knew Christ (Heb. 11: 26) and wrote of Him (John 5: 46), as did also the prophets (John 1: 45), *all* of whom bore witness to Him (Acts 10: 43). In all three of the great divisions of the Old Testament — the law, the prophets, and the Psalms — are found things written concerning Christ and His work. Luke 24: 44. By these statements, we are to understand not merely that there are in the Old Testament certain passages which speak of Christ, as is evident even to a superficial reader, but that the revelation of Christ and His work constitutes the very warp and woof of those Scriptures. There are individual types of Christ, as Adam, the head of the human family. Rom. 5: 14. There are ceremonial observances which are types of Christ, as the Passover. 1 Cor. 5: 7. There are experiences which teach of Christ, as drinking water from the rock in the wilderness. 1 Cor. 10: 4. There are experiences which are in the nature of warnings to us concerning our relation to Christ, as the failures of the children of Israel. 1 Cor. 10: 6-11. When interpreted in the light of the New Testament, it will be found that the Old Testament is full of this kind of teaching about Christ, from Genesis to Malachi.

5. From the first verse of the New Testament (Matt. 1: 1) to the last (Rev. 22: 21), one Person dominates the whole record. The Gospels furnish His biography in exact fulfillment of the prophetic writings. In the Gospels, we behold the King of Zech. 9: 9; the Servant of Isa. 42: 1; the Man of Zech. 6: 12; and we behold Him as God, according to Isa. 40: 9. In the Acts, He *continues* to do and to teach (Acts 1: 1) through the Holy Spirit what He *began* to do and to teach while He was here in the flesh; in the epistles, special emphasis is given to the interpretation, and the application in personal experience, of the full meaning of Christ and His work; and the whole revelation is brought to a climax in the last book of the Bible, where He comes as "King of kings, and Lord of lords" (Rev. 19:16).

6. Throughout the Scriptures, we hear the gracious invitation, "Come" (Gen. 7:1; Rev. 22:17); and the Person to whom we are to come is both the Revealer and the Subject of the revelation (Matt. 11: 27, 28).

Questions

1. By whom were the men who wrote the Bible moved? 2 Peter 1: 21.

2. Of whom do the Scriptures of the Old Testament testify? John 5: 39.

3. What aid does the Spirit of truth render in perceiving this testimony to Christ? John 16: 14.

4. What title is given to Christ which directly connects Him with the Scriptures? Rev. 19: 13.

5. Why is the Word a living Word? Heb. 4: 12; John 1: 4.

6. Why is the Word a light? Ps. 119: 105; John 8: 12.
7. Through what two personal agencies has God spoken? Heb. 1: 1, 2.
8. What is said both of the spoken Word, and of Christ, the incarnate Word? Ps. 33: 6; John 1: 1-3.
9. What shows that Moses knew Christ? Heb. 11: 26.
10. Who is the theme of the writings of Moses? John 5: 46.
11. Who is the theme of the writings of the prophets? John 1: 45.
12. To whom did *all* the prophets bear witness? Acts 10: 43.
13. Who is the theme in all three of the main divisions of the Old Testament? Luke 24: 44.
14. Who is definitely declared to be a type of Christ? Rom. 5: 14.
15. In whom did the Passover find its fulfillment? 1 Cor. 5: 7.
16. Who was represented by the rock in the wilderness? 1 Cor. 10: 4.
17. Why are the experiences of the children of Israel recorded? 1 Cor. 10: 6-11.
18. What is indicated by the first and the last verses of the New Testament? Matt. 1: 1; Rev. 22: 21.
19. What views of Christ are emphasized in the Gospels? Zech. 9: 9; Isa. 42: 1; Zech. 6: 12; Isa. 40: 9.
20. What phase of Christ's work is presented in the Acts? See synopsis, paragraph 5.
21. On what is the emphasis placed in the epistles? Same paragraph.
22. What final view of Christ is given in the Revelation? Rev. 19: 16.
23. What invitation is extended throughout the Scriptures? Gen. 7: 1; Rev. 22: 17.
24. To whom are we thus invited to come? Matt. 11: 27, 28.

Notes

"JESUS ONLY"

1. When we read the Scriptures, the experiences of many individuals and the record of many events are presented to us; but when we have finished, we, like the disciples on the mount of transfiguration, should see "Jesus only." We should "'search the Scriptures' for a vision of the Lord Jesus Christ."

SEEING HIS FACE

2. That famous document, the Emancipation Proclamation, issued by President Lincoln, has been written in such a way that when the large sheet on which it is inscribed is held near the eye, the words forming the document can be easily read, but when it is held at a little distance, these same words form so distinctly the face of the author, Mr. Lincoln, that it is at once recognized. So it is with the Scriptures. If our eyes are enlightened by the Holy Spirit, we shall see on every page the face of Jesus.

THE ONLY NAME

3. The name Jesus occurs nearly a thousand times in the New Testament, and the name Christ over five hundred times.

"THAT I MAY KNOW HIM"

4. Inasmuch as the Bible has been written to reveal Christ and His work for us, the purpose of our study of the Bible should be to find the Christ there revealed, so that He may become to us a personal Saviour. Do not be satisfied with reading the texts *about* Christ, but through these texts, *become acquainted with Him.*

CHANGED BY BEHOLDING

5. "As the student of the Bible beholds the Redeemer, there is awakened in the soul the mysterious power of faith, adoration, and love. Upon the vision of Christ the gaze is fixed, and the beholder grows into the likeness of that which he adores."—*"Education," page 192.*

REDEMPTION THROUGH CHRIST

6. "The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, 'They shall see His face; and His name shall be in their foreheads,' the burden of every book and every passage of the Bible is the unfolding of this wondrous theme, — man's uplifting, — the power of God, 'which giveth us the victory through our Lord Jesus Christ.' "— *Id., pages 125, 126.*

Lesson 3 — The Preëxistence of Christ

JANUARY 15, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1, 2, looking up texts.
2. Study synopsis, paragraphs 3, 4, looking up texts.
3. Study synopsis, paragraphs 5, 6, looking up texts.
4. Questions 1-6, note 1.
5. Questions 7-12, note 2.
6. Questions 13-18.
7. Review the synopsis.

Synopsis

SEED THOUGHT: "From the days of eternity the Lord Jesus Christ was one with the Father."—*"The Desire of Ages," page 19.*

1. It is plainly revealed to us in the Scriptures that Jesus of Nazareth was the manifestation in the flesh of one who had existed from eternity. Through the incarnation He who had been "in the form of God," took "the form of a servant." Phil. 2: 5-7. When the Son of God was manifested (1 John 3: 8), the eternal life formerly with the Father was manifested (1 John 1: 2).

2. In experiencing this change, He who was formerly rich became poor (2 Cor. 8: 9), leaving the glory which was His with the Father "before the world was" (John 17: 5). Jesus spoke of Himself as coming "from the Father" (John 16: 28), and of His returning "where He was before" (John 6: 62).

3. When Jesus faced death, He did so as one who knew that He came "from God," and that He was to go back "to God." John 13: 3. The world to which He came "was made by Him." John 1: 10.

4. Jehovah of the Old Testament was manifested in the person of Jesus in the New Testament. In declaring Himself as "I AM" (John 8: 58), and "I am He" (John 4: 26), Jesus made plain that it was He who appeared to Moses in the burning bush (Ex. 3: 14), and to Isaiah as the only Saviour (Isa. 43: 11, A. R. V.).

5. The same Son of God who was manifested "in the likeness of sinful flesh" (Rom. 8: 3), appeared to Abraham as "Jehovah" (Gen. 18: 1, 2, 22, A. R. V.). To Joshua He announced Himself as "the Captain of the Lord's host" (Joshua 5: 13-15), and to Manoah and wife as "the angel of Jehovah" (Judges 13: 15-20, A. R. V.). He was "the Angel of His presence" (Isa. 63: 9), who led the children of Israel in the wilderness, and the Rock from whom they drank (1 Cor. 10: 4).

6. Thus He "whose goings forth have been from of old, from the days of eternity" (Micah 5: 2, margin), was manifested within the limits of time and under the limitations of humanity (Gal. 4: 4), that He might become our Saviour (Matt. 1: 21). No created being could deliver us from sin and its consequences. 1 John 3: 8.

Questions

1. Under what form did Jesus exist before He came to this world? What form did He assume when He appeared in the likeness of men? Phil. 2: 5-7.

2. What was manifested when the Son of God was manifested? 1 John 1: 2.

3. What change of condition indicates that Jesus did not begin His existence upon this earth? 2 Cor. 8: 9.

4. To what glory did Jesus look forward as He approached His death? John 17: 5.

5. From whom did Jesus say He came? John 16: 28.

6. How did He describe the place to which He was going? John 6: 62.

7. From whom did Jesus know He came, and to whom did He know that He was going? John 13: 3.

8. What shows that the Son of God, the Word, was older than the world? John 1: 10.

9. What is true of the Word "in the beginning"? John 1: 1.

10. What statement of Jesus shows that it was He who appeared to Moses at the burning bush? John 8: 58; Ex. 3: 14.

11. What statement of Jesus connects Him with the Saviour announced through the prophet Isaiah? John 4: 26; Isa. 43: 11.

12. Who was Jehovah, one of the three that appeared to Abram? Gen. 18: 1, 2, 22, A. R. V.

13. Who was the prince of Jehovah's host? Joshua 5: 13-15, A. R. V.

14. Who appeared to Manoah and wife as "the angel of Jehovah"? Judges 13: 15-20, A. R. V.

15. Who led the children of Israel in the wilderness? Isa. 63: 9.

16. Who was the Rock of whom the children of Israel drank in the wilderness? 1 Cor. 10: 4.

17. What expression indicates the eternity of being of Him who came to be our Saviour? Micah 5: 2, margin; Matt. 1: 21.

18. Who only could destroy the works of the devil? 1 John 3: 8.

Notes

CHRIST CLAIMED PRE-EXISTENCE

1. "Nothing is more plain than that over and over again, in all sorts of ways, by implication and by direct statement, to all sorts of audiences, friends and foes, He reiterated this tremendous claim to have dwelt in the bosom of the Father, long before He lay on the breast of Mary."—*"The Holy of Holies," page 350.*

CHRIST BEFORE HE TOOK THE FLESH

2. "It was Christ who from the bush on Mount Horeb spoke to Moses saying, 'I AM THAT I AM.' "—*"The Desire of Ages," page 24.*

"He who was the foundation of the ritual and economy of Israel, would be looked upon as its enemy and destroyer."—*Id., page 111.*

"He had dwelt in eternal light, as one with God, but His life on earth must be spent in solitude."—*Ibid.*

"It was Christ Himself who had led the Hebrews through the wilderness, and had daily fed them with the bread from heaven."—*Id., page 386.*

"Since the first gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent's head, Christ had been uplifted as the way, the truth, and the life. He was the way when Adam lived, when Abel presented to God the blood of the slain lamb, representing the blood of the Redeemer. Christ was the way by which patriarchs and prophets were saved. . . . Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own."—*Id., pages 663, 664.*

Lesson 4 — The Incarnation

JANUARY 22, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1, 2, looking up texts.
2. Study synopsis, paragraphs 3, 4, looking up texts.
3. Study synopsis, paragraphs 5, 6, looking up texts.
4. Questions 1-8, notes 1, 2.
5. Questions 9-17, notes 3, 4.
6. Questions 18-26, note 5.
7. Review the synopsis.

Synopsis

SEED THOUGHT: "His divinity was veiled with humanity,—the invisible glory in the visible human form."—*"The Desire of Ages," page 23.*

1. In the first promise of the gospel, it was revealed that One born of a woman would break Satan's hold upon the human family. Gen. 3: 15. The tabernacle and the temple,

in which the glory of the Lord was visibly manifested (Ex. 40: 34; 1 Kings 8: 11), foreshadowed the coming of Him who would tabernacle in the flesh and in whom the same glory would be seen (John 1: 14, A. R. V., margin).

2. The promise of the land (afterward interpreted to include the whole world, Rom. 4: 13) was made to the seed of Abraham (Gen. 12: 7), and the promise of the throne which would endure forever was made to the seed of David (2 Sam. 7: 12, 13). The fulfillment of these promises required the incarnation of Christ (Gal. 3: 16), who was descendant of both David and Abraham (Matt. 1: 1).

3. The ancient typical service of the sanctuary was a prophecy of Christ (Col. 2: 16, 17; Heb. 10: 1), who is the true priest (Heb. 4: 14), and the true sacrifice (Heb. 7: 27; Eph. 5: 2).

4. All the prophets foretold the advent of Christ (Acts 3: 24), beginning even with Moses (Luke 24: 27). Isaiah testified to the fact of Christ's birth (Isa. 9: 6, 7); Daniel foretold the time (Dan. 9: 25); Micah indicated the place (Micah 5: 2); Isaiah described His work (Isa. 61: 1) and His death (Isa. 53: 7). In due time, He was "born of a woman" (Gal. 4: 4, A. R. V.; Matt. 2: 1), taking the same flesh and blood that we have (Heb. 2: 14), even sinful flesh (Rom. 8: 3), and becoming in all things like us (Heb. 2: 17). He thus exchanged the form of God for the form of a servant. Phil. 2: 5-7.

5. So fully was Jesus identified with our common humanity, that He was hungry (Matt. 4: 2); He became weary (John 4: 5, 6); He required food and drink (John 4: 7, 8) and sleep (Matt. 8: 23, 24); and He sympathized with the sorrowing (John 11: 35).

6. After His resurrection, Christ still retained His humanity, eating and drinking with His disciples (Acts 10: 40, 41), and giving full proof of His material form (Luke 24: 39; John 20: 20, 27). Although He is now at the right hand of God (Mark 16: 19), He is man (1 Tim. 2: 5), and still announces Himself by His earthly name as a descendant of David (Rev. 22: 16).

Questions

1. What was revealed in the first gospel promise? Gen. 3: 15.
2. What was visibly manifested in the tabernacle and the temple? Ex. 40: 34; 1 Kings 8: 11.
3. What was thus foreshadowed? John 1: 14.
4. To whom was the land first promised? Gen. 12: 7.
5. How was this promise afterward interpreted? Rom. 4: 13.
6. To whom was the throne of the world promised? 2 Sam. 7: 12, 13.

7. Who is the seed to whom these promises were made? Gal. 3: 16.

8. Of whom therefore was Christ a descendant? Matt. 1: 1.

9. Of whom was the typical service of the sanctuary a prophecy? Col. 2: 16, 17; Heb. 10: 1.

10. Who was typified by the priests and the sacrifices? Heb. 4: 14; 7: 27; Eph. 5: 2.

11. What event was foretold by all the prophets? Acts 3: 24.

12. Who was the first prophet to write of Christ's coming in the flesh? John 5: 46.

13. What specific prophecy of the birth of Christ was given through Isaiah? Isa. 9: 6, 7.

14. What is added to this announcement by the prophet Daniel? Dan. 9: 25.

15. What specification was contributed by Micah? Micah 5: 2.

16. How was His work foretold? Isa. 61: 1. His death? Isa. 53: 7.

17. When the time foretold by the prophets had arrived, what happened? Gal. 4: 4, A. R. V.; Matt. 2: 1.

18. What kind of flesh and blood did Jesus have? Heb. 2: 14; Rom. 8: 3.

19. To what extent did He become like us? Heb. 2: 17.

20. What exchange did He make? Phil. 2: 5-7.

21. What recorded experiences in the life of Jesus show that He partook of our common humanity? See synopsis, paragragh 5.

22. How intimately did Jesus associate with His disciples after His resurrection? Acts 10: 40, 41.

23. What proof did He furnish to them that He was the same Jesus who had been crucified? Luke 24: 39; John 20: 20, 27.

24. Where is Jesus now? Mark 16: 19.

25. What nature does He still retain? 1 Tim. 2: 5.

26. How does He Himself indicate that He still has our humanity? Rev. 22: 16.

Notes

1. "Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, 'Lo, I come.' 'Sacrifice and offering Thou wouldst not, but a body hast Thou prepared. . . . Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God.' In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate." —*"The Desire of Ages," page 23.*

2. "God commanded Moses for Israel, 'Let them make Me a sanctuary, that I may dwell among them,' and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life."—*"The Desire of Ages," page 23.*

"In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of infinite love."—*Id., pages 25, 26.*

A WONDERFUL UNION

3. "God was manifest in the flesh: in Christ we behold the union of the Godhead with humanity — the divinity not destroying the humanity, the humanity remaining in its integrity in order that the divinity might be revealed by it. They that cannot see in Christ the finite as well as the infinite, cannot rightly see the glory of God shining in the face of Jesus Christ."—*"Deeper Spiritual Life," page 161.*

GOD MADE KNOWN IN CHRIST

4. "The God who dwells in thick darkness, remote from sense and above thought, has come forth and made Himself known to man, even in a very real way has come within the reach of man's senses, in the manhood of Jesus Christ."—*"The Expositor's Bible" (Colossians), page 72.*

A SURE GROUND OF FAITH

5. "Henceforth it was to be no visionary ladder, swept away by the dawn, which was to lead up to heaven, but that in Jesus God Himself is *permanently made over to us; that He, in His one, visible person, unites* heaven and earth, God and man; that there is an ever living union between the highest height of heaven and the lowest depth of earth. Profound and wide as the humanity of Christ, to the most forgotten and remote outcast, to the most sunken and despairing of men, do God's love and care and helpfulness now come; high and glorious as the divinity of Christ may the hopes of all men now rise. He who understands the incarnation of the Son of God has a surer ground of faith, and a richer hope and a straighter access to heaven, than if the ladder of Jacob stood at his bed-head and God's angels were ministering to him."—*"The Gospel of St. John," page 66.*

Lesson 5 — The Purpose of the Incarnation

JANUARY 29, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1, 2, looking up texts.
2. Study synopsis, paragraphs 3, 4, looking up texts.
3. Study synopsis, paragraph 5, looking up texts.
4. Questions 1-6, notes 1, 2.
5. Questions 7-12, note 3.
6. Questions 13-20, notes 4, 5.
7. Review the synopsis.

Synopsis

SEED THOUGHT: "'God with us' is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven."—*"The Desire of Ages," page 25.*

1. To a world confused, bewildered, lost, the Son of God came in our flesh that He might reveal the Father in His true character, making known His name in human relations. Ex. 34: 6, 7; John 17: 6, 26. Jesus in the flesh was both the revealer and the revelation in His own person (John 1: 18; Col. 1: 15), and He is the only channel for this revelation (Matt. 11: 27).

2. As the representative of the human family, Jesus accepted the burden of its iniquity (Isa. 53: 6, 11), and "bare

our sins in His own body on the tree" (1 Peter 2: 24). For this purpose was He manifested (1 John 3: 5), for this purpose was He offered (Heb. 9: 28), thus being the Lamb of God (John 1: 29).

3. Jesus suffered in the flesh "that He might bring us to God" (1 Peter 3: 18), becoming in Himself the means of union between heaven and earth (Gen. 28: 12; John 1: 51). In this way God visited our world (Matt. 1: 23), that He might reconcile us to Himself (2 Cor. 5: 19).

4. By taking our flesh and dying on the cross, Jesus made provision for the overthrow of the devil (Heb. 2: 14) and the destruction of his works (1 John 3: 8). At the cross, the prince of this world was "cast out." John 12: 31. Christ's victory furnishes us with a sound basis for courage in our conflict with the world. John 16: 33.

5. Through sin, life was forfeited (Rom. 6: 23); but Jesus came that we might have life (John 10: 10). With this life comes the assurance of deliverance from sin, and the power for obedience to all God's requirements. Rom. 8: 2-4. By this means, we realize the experience of being "dead unto sin, but alive unto God in Christ Jesus." Rom. 6: 11, A. R. V.

Questions

1. By taking our flesh, what did Jesus reveal to the world? Ex. 34: 6, 7; John 17: 6, 26.
2. What was Jesus in His own person? John 1: 18; Col. 1: 15.
3. By what means only can God be revealed to us? Matt. 11: 27.
4. What burden did Jesus assume as our representative? Isa. 53: 6, 11.
5. What did He do with our sins? 1 Peter 2: 24.
6. For what purpose was He manifested? 1 John 3: 5.
7. For what purpose was He offered? Heb. 9: 28.
8. Viewed from this standpoint, what was He? John 1: 29.
9. For what purpose did Jesus suffer in the flesh? 1 Peter 3: 18.
10. What union was effected in Him? Gen. 28: 12; John 1: 51.
11. Who visited our world in the person of Jesus? Matt. 1: 23.
12. For what purpose was God manifested in Christ? 2 Cor. 5: 19.
13. For whose overthrow did Jesus make provision by taking the flesh? Heb. 2: 14.
14. How complete is this overthrow? 1 John 3: 8.
15. Who was cast out at the cross? John 12: 31.
16. What comfort is there for us in Christ's victory? John 16: 33.

17. What was forfeited through sin? Rom. 6: 23.

18. *Through whom is this life restored? John 10: 10.*

19. What double assurance comes to us with this life? Rom. 8: 2-4.

20. Through Jesus, what experience then becomes ours? Rom. 6: 11, A. R. V.

Notes

THE PURPOSE OF CHRIST'S HUMILIATION

1. "In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. 'Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.' As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. . . . Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His."—*"The Desire of Ages," page 25.*

TO SAVE THE HUMAN RACE

2. "His birth was the entrance of the eternal Son into human life in order to save from destruction the human race."—*"Through Christ to God," page 274.*

THE RISK INVOLVED

3. "Christ assumed, not the original unfallen, but our fallen humanity. *In this second experiment, He stood not precisely where Adam before Him* had, but, as has already been said, with immense odds against Him — evil, with all the prestige of victory and its consequent enthronement in the very constitution of our nature, armed with more terrific power against the possible realization of this divine idea of man — perfect holiness. All this considered, the disadvantages of the situation, the tremendous risks involved, and the fierceness of the opposition encountered, we come to some adequate sense both of the reality and greatness of that vast moral achievement; human nature tempted, tried, miscarried in Adam, lifted up in Christ to the sphere of actualized sinlessness."—*"The I Ams of Christ," pages 248, 249.*

OUR BASIS OF CONFIDENCE AND HOPE

4. "He was God manifest in the flesh, and came to this earth 'that He might bring us to God.' It is this that makes Christ central and dominant in every life that receives Him, winning trust, redeeming from sin, eliciting devotion, and inspiring hope. It is because He is God manifest, God entering into human life, God meeting human need."—*"Christianity Is Christ," page 107.*

THE FULL MEANING OF THE INCARNATION

5. " 'He was manifested'— and . . . let us not read into the 'He' anything small or narrow. If we do, we shall at once be driven into the place of having to deny the declaration that He can take away sins. If He was man as I am man merely, then though He be perfect and sinless, He cannot take away sins. If into the 'He' we will read all that John evidently meant according to the testimony of his own writing, we shall begin to see something of the stupendous idea, and something of the possibility at least of believing the declaration that 'He was manifested to take away sins.' Consider the manifestation and sins, as to man. The terms of the final promise of the incarnation were, 'Thou shalt call His name Jesus; for it is He that shall save His people from their sins.' When the songs to which the shep-

herds listened were heard, what said they? 'There is born to you this day . . . a Saviour, who is Christ the Lord.' The promise of the incarnation was that of the coming of One to lift sins."—*"The Fundamentals," volume 1, page 39.*

Lesson 6 — The Son of God

FEBRUARY 5, 1921

Daily Study Outline

1. Study synopsis, paragraph 1, looking up texts.
2. Study synopsis, paragraph 2, looking up texts.
3. Study synopsis, paragraphs 3-5, looking up texts.
4. Questions 1-7, note 1.
5. Questions 8-14, note 2.
6. Questions 15-21, note 3.
7. Review the synopsis.

Synopsis

SEED THOUGHT: "Thou art the Christ, the Son of the living God." Matt. 16: 16.

"God has adopted human nature in the person of His Son."—*"The Desire of Ages," page 25.*

1. Everywhere the New Testament sets forth Jesus of Nazareth as the Son of God. The announcement of His birth declared the fact. Luke 1: 35. John the Baptist, who was sent to prepare the way before Him, bore testimony to the same effect. John 1: 34. One of His earliest disciples was convinced of it. John 1: 49. So were His other disciples on a later occasion. Matt. 14: 33. Martha confessed her belief in Him as the Son of God. John 11: 27. The wonderful works of Jesus recorded in the Gospel of John were written to convince us of His divine sonship. John 20: 30, 31.

2. To the man whom He had healed of blindness, Jesus revealed Himself as the Son of God. John 9: 35-37. To the Jews, Jesus claimed His oneness with the Father as His Son (John 10: 30, 36), to whom the same honor was due as to the Father (John 5: 23). Satan acknowledged His claim to be the Son of God. Matt. 4: 3, 6. This claim was mockingly repeated by the chief priests as He hung upon the cross. Matt. 27: 43. At the crucifixion, a Roman centurion was led to acknowledge that He was the Son of God. Matt. 27: 54. His resurrection proved the fact. Rom. 1: 4.

3. When Peter confessed his faith in Christ as the Son of God, Christ pronounced a blessing upon him as having received a divine revelation. Matt. 16: 17. Jesus Himself tacitly accepted the testimony of Nathanael that He was the Son of God. John 1: 49. 50. The accusation made before Pilate was that "He made Himself the Son of God." John 19: 7.

4. Paul, after his conversion, declared that Jesus was the Son of God (Acts 9: 20), and so he continued to preach (2 Cor. 1: 19). By a voice from heaven, God Himself bore testi-

mony to the same fact. 2 Peter 1: 16, 17. Our High Priest in the heavenly sanctuary is still declared to be "Jesus the Son of God." Heb. 4: 14.

5. God sent His Son into the world to be its Saviour (John 3: 17), and the future of every man depends upon his attitude toward this Son of God (John 3: 18).

Questions

1. What announcement was made concerning Jesus before His birth? Luke 1: 35.
2. What testimony was borne by John the Baptist concerning Jesus? John 1: 34.
3. What did Nathanael say of Him? John 1: 49.
4. What were His disciples led to acknowledge when He calmed the storm? Matt. 14: 33.
5. What confession of belief was made by Martha? John 11: 27.
6. For what purpose were the signs written which are recorded in the Gospel of John? John 20: 30, 31.
7. What revelation did Jesus make to the man whom He had healed of blindness? John 9: 35-37.
8. What claim did Jesus make to the Jews? John 10: 30, 36.
9. How much honor did He declare was due to the Son of God? John 5: 23.
10. What expression did Satan use in addressing Jesus? Matt. 4: 3, 6.
11. What taunt was hurled at Jesus when He was on the cross? Matt. 27: 43.
12. What acknowledgment was made by a centurion at the crucifixion? Matt. 27: 54.
13. What was determined by His resurrection? Rom. 1: 4.
14. How did Jesus show His approval of Peter's confession of faith? Matt. 16: 17.
15. What was the attitude of Jesus toward the statement of Nathanael? John 1: 49, 50.
16. What accusation was brought against Jesus before Pilate? John 19: 7.
17. What did Paul preach concerning Jesus? Acts 9: 20; 2 Cor. 1: 19.
18. What testimony did the Father Himself bear concerning Jesus? 2 Peter 1: 16, 17.
19. Who is our High Priest declared to be? Heb. 4: 14.
20. For what purpose did the Father send His Son into the world? John 3: 17.
21. What determines the future of every person? John 3: 18.

Notes

1. Adam was a son of God by creation (Luke 3:38), being made in the image of God (Gen. 1:26). He was in fellowship with the life of the Creator. Through sin, he became "alienated from the life of God" (Eph.

4:18), and lost his place as a son of God. Only one who stood in the relation of divine Son could restore man to his place as a son (Gal. 4:4, 5), and bestow upon him the privilege of being once more in the true sense a child of God. Our hope of salvation from sin, and restoration to permanent fellowship with God, finds a sure foundation in the fact that God sent His only-begotten Son to be our Saviour.

THE EXCELLENCY OF HIS NAME

2. "Christ is Son of God, not in the sense in which angels, as a class of beings, are designated by this name, but as He who has taken His seat on the right hand of the Majesty on high. The greatness of His position is proportionate to the excellency of the name of Son. This name He has not obtained by favor nor attained by effort, but inherited by indefeasible right. . . . He is Son. Which of the angels was ever so addressed? To speak of the angels as sons and yet say that not one of them individually is a son may be self-contradictory in words, but the thought is consistent and true. . . .

"They are the Son's ministers. Like swift winds, they convey His messages; or they carry destruction at His bidding, like a flame of fire. But the Son is enthroned God forever. The scepter of righteousness, by whomsoever borne, is the scepter of His kingdom; all thrones and powers, human and angelic, hold sway under Him."—*"The Expositor's Bible" (Hebrews), pages 25-27.*

A COMPLETE REVELATION IN THE SON

3. "All that man needs to know or can know of God has been revealed in the life and character of His Son. 'No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him.' Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet He was the blameless Son of God. He was a stranger and sojourner on the earth,— in the world, but not of the world; tempted and tried as men and women to-day are tempted and tried, yet living a life free from sin."—*"Testimonies for the Church," volume 8, page 286.*

Five million dollars have been given to missions by the Sabbath schools. Note the ever shortening length of time required to give a million:

First million dollars	25 years
Second million dollars	3¼ years
Third million dollars	2¼ years
Fourth million dollars	1¾ years
Fifth million dollars	1 year

LESSONS NEXT QUARTER

SUBJECT: The Work of Christ.

LESSON HELP: The Desire of Ages.

Lesson 7 — The Deity of Christ

FEBRUARY 12, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1, 2, looking up texts.**
2. **Study synopsis, paragraphs 3, 4, looking up texts.**
3. **Study synopsis, paragraphs 5, 6, looking up texts.**
4. **Questions 1-8, notes 1, 2.**
5. **Questions 9-16, notes 3, 4.**
6. **Questions 17-24, notes 5, 6.**
7. **Review the synopsis.**

Synopsis

SEED THOUGHT: "When He came 'in the likeness of men,' He declared Himself the I AM."—*"The Desire of Ages," page 24.*

1. In order that God might be known to man as his Friend and Saviour, He revealed Himself behind the veil of humanity by becoming flesh. John 1: 1, 14. Thus the Father came close to man (Matt. 1: 23), in the person of Christ, who also is God over all (Rom. 9: 5), and in whom dwells "all the fullness of the Godhead" (Col. 2: 9). The Son of God, Jesus Christ, is declared to be "the true God" (1 John 5: 20), and the confession of Thomas should be adopted by each one of us (John 20: 28).

2. By His declaration to the Jews (John 8: 58), Jesus identified Himself with the I AM of the burning bush (Ex. 3: 2, 14), and consequently with the redeeming name Jehovah (Ex. 6: 2, 3, 6, A. R. V.). It is therefore clear that Jehovah of the Old Testament was manifested in the Saviour Jesus. Matt. 1: 21. In John's Gospel, whose keynote is the deity of the Son of God, we find Jesus interpreting the I AM of the Old Testament as being revealed in His own person. John 6: 48; 8: 12; 10: 11; 11: 25; 14: 6; 15: 1. This revelation is continued to the very closing chapter of the Bible. Rev. 22: 13, 16.

3. In order to be saved from sin, we must believe the statement of Jesus, "I am He" (John 8: 24); but in the light of the Old Testament, this is equivalent to the statement, "I am God" (Isa. 43: 11, 12, A. R. V.), and we must therefore believe in the deity of Jesus Christ (Isa. 45: 21, 22). The Son of God and the Son of man, who has triumphed over death, and who lives forevermore, is the only sufficient Saviour. Rev. 1: 17, 18.

4. Jesus Himself asserted His deity in claiming to have power to raise the dead (John 5: 25), and in promising to His disciples places upon thrones when He Himself should sit upon the throne of glory (Matt. 19: 28). He assumes deity in describing His own experiences and work. John 2: 19-21; 10:17, 18; 6: 40.

5. The Jews were convinced that Jesus claimed to be God (John 5: 17, 18); and for this reason, they sought to stone Him as a blasphemer (John 10: 31-33). In the great commission to His disciples, Jesus joined Himself with the first and the third Persons of the Godhead in such a way as to claim His place as one of the Trinity. Matt. 28: 19.

6. Our Saviour is "the great God" (Titus 2: 13), who purchased us with His own blood (Acts 20: 28). The Father Himself addresses the Son as God. Heb. 1: 8.

Questions

1. How did God make Himself known to man as a Saviour? John 1: 1, 14.
2. What did His name, Immanuel, indicate? Matt. 1: 23.
3. Who is Christ declared to be? Rom. 9: 5.
4. What dwelt in Christ? Col. 2: 9.
5. Whom does John declare Christ to be? 1 John 5: 20.
6. What confession ought each of us to adopt? John 20: 28.
7. How did Jesus draw the distinction between Himself and Abraham? John 8: 58.
8. With whom did He thus identify Himself? Ex. 3: 14.
9. Who was manifested in the person of Jesus? Matt. 1: 21.
10. In what statements did Jesus interpret the I AM of the Old Testament? John 6: 48; 8: 12; 10: 11; 11: 25; 14: 6; 15: 1.
11. How is this interpretation continued? Rev. 22: 13, 16.
12. What teaching of Jesus must be believed that we may be saved? John 8: 24.
13. What is involved in this teaching? Isa. 43: 11, 12, A. R. V.
14. In what is it necessary for us to believe? Isa. 45: 21, 22.
15. Who is the only sufficient Saviour? Rev. 1: 17, 18.
16. In claiming what power did Jesus assert His deity? John 5: 25.
17. What promise made to His disciples was an assumption of deity? Matt. 19: 28.
18. What statements concerning His experience and work are evidences of His deity? John 2: 19-21; 10: 17, 18; 6: 40.
19. Of what were the Jews convinced concerning the claims of Jesus? John 5: 17, 18.
20. As a consequence, what did they attempt to do? John 10: 31-33.
21. In what way did Jesus teach His equality with the Father and the Holy Spirit? Matt. 28: 19.
22. In what statement is our Saviour defined to be God? Titus 2: 13.
23. With what price have we been purchased? Acts 20: 28.
24. In what way does the Father address the Son? Heb. 1: 8.

Notes

GOD IN HUMAN FLESH

1. "Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years.

" 'Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake.' Their faith might safely rest on the evidence given in Christ's works, works that no man, of himself, ever had done, or ever could do. Christ's works testified to His divinity. Through Him the Father had been revealed.

"If the disciples believed this vital connection between the Father and the Son, their faith would not forsake them when they saw Christ's suffering and death to save a perishing world. Christ was seeking to lead them from their low condition of faith to the experience they might receive if they truly realized what He was,— God in human flesh."—*"The Desire of Ages," pages 663, 664.*

2. "To believe in Jesus Christ is to do something more than think about Him and have an opinion concerning Him. It means to bow before Him in reverence; to take Him at His word; to do His will; to begin walking in His way; to make the great surrender; to accept His teaching as though it were true, and prove by practicing it. The man who so deals with Christ is the man who in the end finds out His secret, and is able to say, 'My Lord and my God.' "—*"Aspects of Christ," page 101.*

THE EXPLANATION OF CHRISTIANITY

3. "The only possible explanation of Christ and Christianity is that He was God revealed in human form. His uniqueness in relation to God makes the Christian doctrine of the incarnation the only adequate explanation of His personality and work. It is utterly impossible to hold to a merely human Christ. The Christ who proclaims God, who forgives sin, who unites men to God, who is and has ever been honored and worshiped in the church, is the only satisfying solution of the problem of how God and man may be brought together, and man's life find its full realization and satisfaction."—*"Christianity Is Christ," pages 109, 110.*

THE I AM AND JEHOVAH

4. "Note here the present *I am*, not *I was*. This anomaly in grammar is but the utterance of the divinest Fact. It was not possible to invent a formula of speech to express so tersely yet so clearly Christ's own sense of His continuous existence, independent, and back of all time-conditions."—*"The I Ams of Christ," page 23.*

THE SUPREME PROOF OF DEITY

5. "The supreme proof to every Christian of the deity of his Lord is then his own inner experience of the transforming power of his Lord upon the heart and life."—*"The Fundamentals," volume 1, page 27.*

THE TRUE SAVIOUR

6. "A so-called Saviour, whose only power to save lies in the excellent moral precepts that He gave, and the pure life that He lived; who is no longer the God-man, but the mere man; whose blood had no sacrificial atoning or propitiatory power in the moral government of Jehovah, but was simply a martyr's witness to a superior system of ethics — is not the Saviour of the four Gospels, or of Paul, or Peter, or John. It is not under the banners of such a Messiah that the church of God has achieved its triumphs. The Christ of the New Testament, of the early church, of universal Christendom; the Christ, the power of whose name has revolutionized the world and raised it to its present level, and under whose guidance the sacramental host of God's redeemed are advancing and shall advance to yet greater vic-

tories over superstition and sin, is Immanuel, God with us, in our nature, whose blood 'cleanseth us from all sin,' and who is 'able to save, even to the uttermost, all that come unto God through Him.' "—*"The Fundamentals," volume 6, page 84.*

Lesson 8 — The Son of Man

FEBRUARY 19, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1, 2, looking up texts.
2. Study synopsis, paragraphs 3, 4, looking up texts.
3. Study synopsis, paragraphs 5, 6, looking up texts.
4. Questions 1-8, notes 1, 2.
5. Questions 9-16, note 3.
6. Questions 17-23, notes 4, 5.
7. Review the synopsis.

Synopsis

SEED THOUGHT: "And if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8: 17.

"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken."—*"The Desire of Ages," page 25.*

1. The contrast between the preëxistent Son in glory and the Son of man on earth is very marked (Matt. 8: 20); but as Son of man, He will again have the crown of glory (Rev. 14: 14). The experience of our Lord as the Son of man between the first and last mention of Him by this title in the New Testament, is fully described.

2. He was both Son of man and Son of God (Matt. 16: 13, 16), by His humanity touching humanity, and by His divinity laying hold upon the throne of God. He came from heaven that as Son of man He might save the lost (Luke 19: 10), one feature of His work being to sow the world with the seed of truth (Matt. 13: 37; John 18: 37). The Son of man showed such sympathy for those who needed His help that His opposers reproached Him with being "a friend of sinners." Matt. 9: 10; 11: 19.

3. He pronounced blessing upon those who should suffer "for the Son of man's sake" (Luke 6: 22), and declared that as Son of man, He would be a sign to His generation (Luke 11: 30). As Son of man, He claimed to be the Lord of the Sabbath (Mark 2: 28), and to have authority to forgive sins (Mark 2: 10-12).

4. The fact that He was the Son of man is especially emphasized in the record of the closing week of His earthly life. As the Son of man He was betrayed (Matt. 17: 22; Luke 22: 48) and crucified (Matt. 26: 2). As the Son of man He was raised from the dead (Mark 9: 9, 31) and ascended to heaven (John 6: 62). As Son of man He is in heaven (Acts 7: 56) watching over His church on earth (Rev. 1: 12,

13, 20), and acting as the Mediator between God and man (1 Tim. 2: 5).

5. As the Son of man He will come in the clouds of heaven (Matt. 24: 30), and He will then sit upon the throne of His glory (Matt. 25: 31), and will execute judgment (John 5: 27). As the Son of man He will receive the kingdom, according to the prophecy (Dan. 7: 13, 14), as the representative of the saints, and in their behalf (Dan. 7: 27).

6. Our union with Christ in His experience as the Son of man will permit us to share with Him in the glories of His kingdom. 2 Tim. 2: 10-12; Rom. 8: 16, 17.

Questions

1. What picture of the humiliation of the Son of God is presented to us in the first mention of Him as the Son of man? Matt. 8: 20.
2. What contrast is there between this and the last mention of Him as the Son of man? Rev. 14: 14.
3. For what purpose did the Son of man come down from heaven? Luke 19: 10.
4. In what work did He engage? Of what did He become the witness? Matt. 13: 37; John 18: 37.
5. What reproach was brought against the Son of man? Mark 2: 10-12.
6. Upon whom did Jesus pronounce blessing? Luke 6: 22.
7. What did He declare the Son of man would be to His generation? Luke 11: 30.
8. Of what did the Son of man claim to be Lord? Mark 2: 28.
9. What authority did the Son of man claim as to sin? Mark 2: 10-12.
10. In what period of His life was emphasis placed upon the fact that He was the Son of man? See synopsis, paragraph 4.
11. How did Jesus refer to Himself in speaking of His betrayal? Matt. 17: 22; Luke 22: 48.
12. How did He refer to Himself in speaking of His crucifixion? Matt. 26: 2.
13. Who did He say would rise again? Mark 9: 9, 31.
14. In what way did He speak of His ascension to heaven? John 6: 62.
15. Whom does the record say that Stephen saw in heaven? Acts 7: 56.
16. Whom did John see in vision among the churches? Rev. 1: 12, 13, 20.
17. Who is the Mediator between God and man? 1 Tim. 2: 5.
18. How did Jesus foretell His own coming? Matt. 24: 30.
19. Who did He say would sit upon the throne of glory? Matt. 25: 31.
20. Why is Jesus given authority to execute judgment? John 5: 27.

21. To whom will the kingdom be given? Dan. 7: 13, 14.

22. To whom will the kingdom be given through their representative, the Son of man? Dan. 7: 27.

23. What will be granted to those who accept the experience of the Son of man as their own experience in self-denial and suffering? 2 Tim. 2: 10-12; Rom. 8: 16, 17.

Notes

A REAL HUMANITY

1. "His was a real and a true humanity, one which must pass through the various stages of growth like any other member of the race."—*"The Fundamentals," volume 3, page 43.*

THE MOST EXPRESSIVE TITLE

2. "An essential element here is genuine humanity. Of this essential element of Christ's person, this one title SON OF MAN, used about eighty-eight times in the Gospel, is most expressive."—*"The I Ams of Christ," page 163.*

A TRUE MAN

3. "He has needs common to all; need of food, of rest, of human sympathy and of divine assistance. He is subject to Joseph and Mary, He is a worshiper in the synagogue and the temple; He weeps over the guilty and hardened city, and at the grave of a loved one; He expresses His dependence on God by prayer.

"Nothing is more certain than that the Gospel narratives present the Lord Jesus as a true man, a veritable member of our race."—*"The Fundamentals," volume 3, page 43.*

SON OF GOD, SON OF MAN

4. "While upon this earth, the Son of God was the Son of man."—*"Testimonies for the Church," volume 8, page 202.*

A MOST PRECIOUS TRUTH

5. "The union of the divine with the human nature is one of the most precious and most mysterious truths of the plan of redemption."—*Id., volume 5, page 746.*

Prepare NOW for the

THIRTEENTH SABBATH OFFERING

March 26

Northwest India and
Improvement or Change of Headquarters

The work must be finished in India as well as at home.

Lesson 9 — The One Mediator

FEBRUARY 26, 1921

Daily Study Outline

1. **Study synopsis, paragraph 1, looking up texts.**
2. **Study synopsis, paragraph 2, looking up texts.**
3. **Study synopsis, paragraphs 3, 4, looking up texts.**
4. **Questions 1-8, notes 1-3.**
5. **Questions 9-16, notes 4-6.**
6. **Questions 17-26, notes 7, 8.**
7. **Review the synopsis.**

Synopsis

SEED THOUGHT: "There is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2: 5.

"Jesus, the only medium of communication between God and man."—*"Steps to Christ," page 23.*

1. The idea of a mediator, one through whom God reveals Himself by word or deed, is fundamental in the Scriptures, although the term itself is rarely used. A prophet is a spokesman for another, one who ministers the words of another. Ex. 7: 1, 2; 4: 14-16. A priest "is appointed for men in things pertaining to God" (Heb. 5: 1, A. R. V.), and becomes a channel for the offerings of man to God and of the blessings of God to man. A theocratic king exercises his power as God's vicegerent (1 Chron. 29: 23) and God's minister (Rom. 13: 4). He therefore stands between God and the people as the executor of God's will.

2. It is under these three aspects represented in prophet, priest, and king, that mediation is revealed to us in the Scriptures. In ancient times, prophets spoke for God (Heb. 1: 1), priests ministered for God in the typical service (Joel 2: 17), and kings who recognized their real position executed the will of God (Acts 13: 22). Generally speaking these offices were filled by different persons, although Melchizedek was both priest and king (Gen. 14: 18), and David was both prophet and king (Acts 2: 29-31; 2 Sam. 2: 4).

3. The whole principle of mediation between God and man finds its full expression in the person of the Son of God. Matt. 11: 27. He speaks the words of God as His prophet. John 12: 49; 17: 8; Deut. 18: 15; John 6: 14. As priest, He ministers in things pertaining to God. Heb. 2: 17; 5: 5, 6; 8: 1, 2. In Him is fulfilled the prophecy concerning the true Priest-king. Zech. 6: 12, 13. The prophets who were before Him could be the medium for only a partial revelation, "by divers portions and in divers manners." Heb. 1: 1, A. R. V. In Christ the Godhead was fully revealed. Col. 2: 9. He is the way to God (John 14: 6); and through Him, we have access to the Father (Eph. 2: 18). The typical priests were such by reason of their fleshly descent, but He "after the power of an endless life." Heb. 7: 15, 16. This eternal life He ministers to those who believe on Him. John 10: 27, 28.

The kings of Israel and Judah were more or less imperfect foreshadowings of the King who should "reign in righteousness" (Isa. 32: 1), whose kingdom is "not of this world" (John 18: 36). To all eternity, He will be King. Ex. 15: 18; Rev. 11: 15.

4. By virtue of the union of divinity and humanity in His own person, Christ is the Mediator between God and man (1 Tim. 2: 5); and through His work, salvation is mediated (Heb. 5: 9).

Questions

1. What idea is fundamental in the Scriptures? See synopsis, paragraph 1.
2. What position does a prophet fill? Ex. 7: 1, 2; 4: 14-16.
3. For what is a priest appointed, and what does he become? Heb. 5: 1, A. R. V.
4. On whose throne does a theocratic king sit? 1 Chron. 29: 23.
5. What office does he fill? Rom. 13: 4.
6. Under what aspects is mediation revealed to us in the Scriptures? See synopsis, paragraph 2.
7. For whom were the prophets spokesmen? Heb. 1: 1.
8. For whom did the typical priests minister? Joel 2: 17.
9. Whose will did the good kings execute? Acts 13: 22.
10. Who was both priest and king? Gen. 14: 18.
11. Who was both prophet and king? Acts 2: 29-31; 2 Sam. 2: 4.
12. Through whom is knowledge of God fully mediated? Matt. 11: 27.
13. What does He mediate as prophet? John 12: 49; 17: 8; Deut. 18: 15; John 6: 14.
14. How does He minister as priest? Heb. 2: 17; 5: 5, 6; 8: 1, 2.
15. What prophecy is fulfilled in Him? Zech. 6: 12, 13.
16. What kind of revelation could be made through the prophets? Heb. 1: 1, A. R. V.
17. How complete a revelation has been made in Christ? Col. 2: 9.
18. What did He declare Himself to be? John 14: 6.
19. By what means do we have access to the Father? Eph. 2: 18.
20. On what basis did the typical priests obtain their office? Heb. 7: 15.
21. How was Christ made Priest? Heb. 7: 15, 16.
22. Of whom were the kings of Israel and Judah the foreshadowings? Isa. 32: 1.
23. How does His kingdom differ from theirs? John 18: 36.
24. How long will He continue as King? Ex. 15: 18; Rev. 11: 15.

25. Who is definitely stated to be the mediator between God and man? 1 Tim. 2: 5.

26. What is mediated through His work? Heb. 5: 9.

Notes

CHRIST THE MEDIUM OF RECONCILIATION

1. "The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with heaven. Christ would take upon Himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race."—*"Patriarchs and Prophets," page 68.*

MAN'S NEED SUPPLIED IN CHRIST

2. "The need of man, in one word, was mediation; the work of Christ is that of Mediator. The life of man, as a spiritual being, is, from first to last, a mediated life, a life mediated through the incarnate Son of God."—*"The Incarnation," page 39.*

THE MEDIATING WORD

3. "He is called the Word of God as mediating between the Father and all creatures; bringing them into being, fashioning them, giving the world its laws, imparting reason and conscience to creatures of a higher order, and revealing to them in due season the knowledge of God's will."—*"The One Mediator," page 21.*

MEDIATION AND THE NAME

4. "The emphasis placed on 'the name of Jesus Christ,' and on His work as Saviour from sin, can be satisfactorily explained only in the light of His mediatorial office and work as set forth in other scriptures."—*"The Mediation of Jesus Christ," page 95.*

HUMANITY AND DIVINITY IN CHRIST'S MEDIATION

5. "Effective mediation between two parties, disparate as God and man, would seem to require the intervention of one who was at once partaker of the nature and secrets of both parties. And this was the peculiar qualification of Christ Jesus, who came into the world as the representative of the King of the ages, the incorruptible, invisible, only God (1 Tim. 1:17), and came to save sinners (1 Tim. 1:15). To accomplish this redemptive mediation, He must needs be 'manifest in the flesh' (1 Tim. 3:16), in order to reveal the invisible God to men in the flesh, and to give Himself a ransom for all."—*"The Mediation of Jesus Christ," page 134.*

THE ETERNAL MEDIATOR

6. "Just as we believe that a strictly mediatorial work and function belongs to the Son of God in His divine nature, in respect of His general sovereign relation to the universe, in its origination and in its continuance and administration (and this apart from the special work of redemption), so we believe that, in the special work of redemption, His gracious interest in and intervention for His creature man is not to be restricted, if we would rightly understand it in its due connection and place, to the period since His actual incarnation. Rather is that the climax of a long course of previous visitations and dispensations of mercy."—*"The One Mediator," page 40.*

A CONTINUOUS MEDIATOR

7. "The saving mediation of Jesus Christ is now no finished work, but a process of salvation going on in the manifold operations of the Comforter, the Spirit of truth."—*"The Mediation of Jesus Christ," pages 159, 160.*

THE FINAL MEDIATOR

8. "In the Old Testament the principle [of mediation] is given in divers portions and in divers manners, but in the New Testament it converges in the doctrine of the person and work of the one final Mediator, the Son of God. Amid all the rich diversity of the various parts of the New Testament, there is one fundamental conception common to all, that of Christ as at once the interpreter of God to men and the door of access for men to God."—*"The International Standard Bible Encyclopedia," page 2025.*

Lesson 10 — The Saviour

MARCH 5, 1921

Daily Study Outline

1. Study synopsis, paragraph 1, looking up texts.
2. Study synopsis, paragraph 2, looking up texts.
3. Study synopsis, paragraphs 3, 4, looking up texts.
4. Questions 1-6, notes 1, 2.
5. Questions 7-12, notes 3, 4.
6. Questions 13-22, note 5.
7. Review the synopsis.

Synopsis

SEED THOUGHT: "I, even I, am the Lord; and beside Me there is no Saviour." Isa. 43: 11.

"They [the disciples] declared Jesus to be the Saviour of the world."—*"The Desire of Ages," page 403.*

1. Before the eternal Son of God "became flesh, and dwelt among us" (John 1: 14, A. R. V.), an angel told His mother what His name should be (Matt. 1: 21), thus designating in a clear way the mission upon which He came to this world (1 John 4: 14). His name in Greek represents two Hebrew words which mean "Jehovah the Saviour," and Jehovah of the Old Testament was manifested in the person of Jesus. The real meaning of the name "Jehovah" was made known at the time of the deliverance of the children of Israel from bondage in Egypt (Ex. 6: 3, 5, 6), and thereafter was used of God the Father in covenant relation with His people, as their Redeemer or Saviour, always having a more or less direct reference to the revelation of Himself in Christ (2 Cor. 5: 19) as the Redeemer to come in the flesh. This is seen by comparing Isa. 40: 3 with Mark 1: 3, noting that "Jehovah" in the former passage is applied to Jesus in the latter. When we remember that the word "Jehovah" is used about seven thousand times in the Old Testament, and the name "Jesus" nearly one thousand times in the New Testament, we shall appreciate the fact that the idea of a Saviour permeates the whole Bible.

2. Jehovah (manifested in Jesus) is the only Saviour (Isa. 43: 11), and there is none other who is a righteous God and a Saviour (Isa. 45: 21). Peter declared that in the name of Jesus there is salvation, and in no other name. Acts 4: 10-12. This salvation is received by fixing the faith upon

Jesus (Acts 16: 31), thus receiving Him (John 1: 12), who is Himself salvation (Luke 2: 27-30).

3. The Messiah who was the subject of the Old Testament prophecy, was the Saviour of the New Testament (Luke 2: 11); since "Christ" means the same as "Messiah," both meaning *anointed* (John 1: 41). The crucified and risen Jesus, is now at the right hand of God as "a Prince and a Saviour." Acts 5: 30, 31. He is able to do all that we need to have done (Eph. 3: 20), even to save to the uttermost (Heb. 7: 25), and He is both able and willing to help us (Mark 1: 40, 41; Jude 24, 25).

4. In thus exalting Christ as the Saviour, we should not overlook the fact that God the Father was always revealed in and through Christ, and that therefore in exalting Christ, we exalt the Father. Through that mysterious union which we cannot fathom or explain, God gave Himself in the person of His Son (2 Cor. 5: 19), and suffered with Him in His humiliation and suffering. This is suggested in the way in which the names "Jehovah" and "God" are often joined in the gospel of salvation. See Isa. 50: 10 and Jonah 2: 6 as sample texts.

Questions

1. What name was given to the Son of God before He became flesh, and why? Matt. 1: 21, A. R. V.
2. On what mission was Jesus sent into the world? 1 John 4: 14.
3. What does the name "Jesus" mean? See synopsis, paragraph 1.
4. How was the real meaning of the name "Jehovah" made known? Ex. 6: 3, 5, 6.
5. How was this name thereafter used? See synopsis, paragraph 1.
6. How does it appear that the name "Jehovah" is applied to Jesus? Isa. 40: 3; Mark 1: 3.
7. About how many times do the names "Jehovah" and "Jesus" appear in the Bible? See synopsis, paragraph 1.
8. What is Jehovah declared to be? Isa. 43: 11.
9. What is the character of this Saviour? Isa. 45: 21.
10. What testimony was borne by Peter concerning this Saviour? Acts 4: 10-12.
11. How is this salvation that is found in Jesus to be received? Acts 16: 31.
12. Who is thus received? John 1: 12.
13. What did Simeon declare the child Jesus to be? Luke 2: 27-30.
14. Who in the New Testament is the Messiah of the Old Testament? Luke 2: 11.
15. How are the words "Christ" and "Messiah" identified? John 1: 41.

16. What positions does Jesus now occupy at the right hand of God? Acts 5: 30, 31.

17. How much is Jesus able to do for us? Eph. 3: 20.

18. How fully is He able to save us? Heb. 7: 25.

19. What incident teaches that He is not only able but also willing to save us? Mark 1: 40, 41.

20. When exalting Christ as the Saviour, what fact should we not overlook?

21. Who was one with Christ in the work of our salvation?

22. How is this suggested in the use of the names "Jehovah" and "God"?

Notes

LORD AND JEHOVAH

1. The translators of the American Revised Version have retained the word "Jehovah," instead of using the word "Lord," as in the Authorized Version. Wherever in the Authorized Version the word "Lord," spelled with a capital and small capitals (thus: LORD), is found, the word "Jehovah" as in the original, is found in the American Revised Version.

THE MEANING OF THE NAME "JESUS"

2. "The name, so precious to the children of God — JESUS — means 'Jehovah the Saviour.' It is the Greek form of 'Joshua,' which itself is a contraction of 'Jehoshua,' that is, 'the help of Jehovah,' or 'the salvation of Jehovah,' or 'Jehovah the Saviour.' This name was given by divine command (Matt. 1:21), and it is His only name, all other names being titles. Another has well said, 'This first syllable in His name *(Je)* [which represents *Jah*, the contraction for 'Jehovah'] tells us of His eternal Godhead, of His covenant relations, of His mighty power, of His thoughtful love; all the glories, all the virtues, but dimly seen in the Jehovah of old, are ours in Jesus now. It commands our reverence, it gives us lofty and fitting thoughts of Christ as the High and Holy One that inhabits eternity. But were the name to end here, we could not look on it without awe and dread; it would not be the Jesus we know. One syllable is wanting to make the name peerless above all others to us; Je-*sus*, the help or salvation of the Lord.' "—*"Jehovah Titles," pages 13, 14.*

CHRIST THE POWER FOR A NEW LIFE

3. "Our hearts are evil, and we cannot change them. 'Who can bring a clean thing out of an unclean? — Not one.' 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—*"Steps to Christ," page 29.*

CHRIST THE ANSWER TO THE SOUL'S CRY

4. "It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed, 'I consent unto the law that it is good.' 'The law is holy, and the commandment holy, and just, and good.' But he added, in the bitterness of his soul anguish and despair, 'I am carnal, sold under sin.' He longed for the purity, the righteousness, to which in himself he was powerless to attain, and he cried out, 'O wretched man that I am! who shall deliver me

from this body of death?' Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, 'Behold the Lamb of God, which taketh away the sin of the world.' "—*Id., pages 21, 22.*

THE NEED OF A PERSONAL SAVIOUR

5. "Is not the deepest religious question, after all, for each man, this: Whether there be in Christ a present Saviour, who can cover *me* now with the robe of His righteousness? No historic research, no exposition of the doctrines of an old-world Teacher, removes the burden of the friendlessness of my sin-stained soul in a universe ruled by a holy God. If by your scholarship you so make to live again the classic scenes in which the Nazarene moved and taught that I am made painfully conscious of the long centuries that intervening divide Him from me; then all the more, if you would secure the abiding of my faith in Him, you must let me see how He can still reach *me*, and stand for *me*."—*Quoted in "Christianity Is Christ," page 113.*

Lesson 11 — Various Titles of Christ

MARCH 12, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1, 2, looking up texts.
2. Study synopsis, paragraphs 3, 4, looking up texts.
3. Study synopsis, paragraph 5, looking up texts.
4. Questions 1-7, note 1.
5. Questions 8-14, note 2.
6. Questions 15-20, notes 3-5.
7. Review the synopsis.

Synopsis

SEED THOUGHT: "They that know Thy name will put their trust in Thee." Ps. 9: 10.

1. In addition to the titles of Christ already considered, there are many others which reveal different phases of His character and work. Some of these will be considered in this lesson.

2. When John the Baptist referred to Christ as the bridegroom, and when he spoke of himself as simply "the friend of the bridegroom" (John 3: 27-29), he gave a definite interpretation to some statements and Oriental imagery which set forth the relation between God and His people and really involved the coming of the Messiah. Jesus Himself accepted this title as applying to Himself (Mark 2: 19), and thus identified Himself with the bridegroom of prophecy (Hosea 2: 19, 20). The correct interpretation of the parable of the ten virgins involves the fact that Christ is the bridegroom. Matt. 25: 1, 5, 6, 10. All this teaching is based upon the conception of the family with God as the husband. Isa. 54: 5.

3. Israel was a pastoral people, and the shepherd was a familiar figure among them. The watchful and tender care of the Lord for His people is therefore appealingly set forth under this title. Ps. 23: 1-3. Jesus applied the prophecy of Zech. 13: 7 to Himself (Matt. 26: 31), and further declared that He was the good Shepherd who would die for the

sheep (John 10: 11). He thus made it clear that the term "Shepherd" in the Old Testament had reference to the manifestation of God in His own person. Gen. 49: 24; Isa. 40: 11; Heb. 13: 20; 1 Peter 2: 25; 5: 4.

4. Closely related to the thought of Christ as the shepherd is that of Christ as the servant of the Lord. Isa. 42: 1; Matt. 12: 15-18. He took the form of a servant (Phil. 2: 6, 7), and set the example of loving service (Luke 22: 27; John 13: 14-16). His followers are to serve Him (Col. 3: 24) and each other (Gal. 5: 13).

5. In the days of Ruth, it was taught in an object lesson, that he who would redeem an inheritance must be a near kinsman (Ruth 4: 14), and must also be able to make the redemption (Ruth 4: 6). In the same chapters of Isaiah in which the servant is spoken of, the revelation of the Redeemer is emphasized. Isa. 43: 1; 44: 6; 49: 5, 6, 26. All the prophecies concerning the Redeemer and redemption are fulfilled in Christ (Luke 1: 68; Gal. 3: 13), who became a near kinsman to us (Heb. 2: 14), whose blood was the price of our redemption (1 Peter 1: 18, 19), and in whom we have our redemption (Eph. 1: 7). Precious truths concerning Christ are thus revealed to us under the titles of "Bridegroom," "Shepherd," "Servant," and "Redeemer."

Questions

1. What names did John the Baptist apply to Christ and to himself? John 3: 27-29.

2. What was involved in his application of the term "bridegroom" to Christ? See synopsis, paragraph 1.

3. How did Jesus identify Himself with the bridegroom of prophecy? Mark 2: 19; Hosea 2: 19, 20.

4. Who is the bridegroom in the parable of the ten virgins? See synopsis, paragraph 2.

5. Upon what relationship is this teaching based? Isa. 54: 5.

6. Under what familiar title did the Lord set forth His care for His people? Ps. 23: 1-3.

7. What prophecy did Jesus apply to Himself? Zech. 13: 7; Matt. 26: 31.

8. In what clear declaration did He appropriate to Himself the title of "shepherd"? John 10: 11.

9. What conclusion follows with reference to the use of the term "shepherd" in the Old Testament? See synopsis, paragraph 3.

10. Note some scriptures which strengthen this conclusion. See synopsis, paragraph 3.

11. What phase of Christ's revelation is emphasized in a portion of the prophecy of Isaiah? Isa. 42: 1; Matt. 12: 15-18.

12. What does the Scripture say concerning the humiliation of Christ? Phil. 2: 6, 7.

13. What example did He set for us? Luke 22: 27; John 13: 14-16.

14. Whom are His followers to serve? Col. 3: 24; Gal. 5: 13.

15. What instruction was conveyed in an object lesson in the days of Ruth? Ruth 4: 14, 6.

16. In what prophecy are the titles "Servant" and "Redeemer" associated? See synopsis, paragraph 5.

17. In whom are all the prophecies concerning redemption fulfilled? Luke 1: 68; Gal. 3: 13.

18. What did the fulfillment of these prophecies involve? Heb. 2: 14.

19. What price was paid for our redemption? 1 Peter 1: 18, 19.

20. In whom therefore do we have our redemption? Eph. 1: 7.

Notes

JESUS THE BRIDEGROOM

1. "John represented himself as the friend who acted as a messenger between the betrothed parties, preparing the way for the marriage. When the bridegroom had received his bride, the mission of the friend was fulfilled. He rejoiced in the happiness of those whose union he had promoted. So John had been called to direct the people to Jesus, and it was his joy to witness the success of the Saviour's work."—*"The Desire of Ages," pages 179, 180.*

CHRIST THE TRUE SHEPHERD

2. "Now in a beautiful pastoral picture He represents His relation to those that believe on Him. No picture was more familiar to His hearers than this, and Christ's words linked it forever with Himself. Never could the disciples look on the shepherds tending their flocks without recalling the Saviour's lesson. They would see Christ in each faithful shepherd. They would see themselves in each helpless and dependent flock.

"This figure the prophet Isaiah had applied to the Messiah's mission, in the comforting words, 'O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God. . . . He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom.' David had sung, 'The Lord is my shepherd; I shall not want.' And the Holy Spirit through Ezekiel had declared: 'I will set up one Shepherd over them, and He shall feed them;' 'I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.' 'And I will make with them a covenant of peace.' 'And they shall no more be a prey to the heathen; . . . but they shall dwell safely, and none shall make them afraid.'

"Christ applied these prophecies to Himself, and He showed the contrast between His own character and that of the leaders in Israel. The Pharisees had just driven one from the fold [John 9:34, 35], because he dared to bear witness to the power of Christ. They had cut off a soul whom the true Shepherd was drawing to Himself. In this they had shown themselves ignorant of the work committed to them, and unworthy of their trust as shepherds of the flock. Jesus now set before them the contrast between them and the good Shepherd, and He pointed to Himself as the real keeper of the Lord's flock."—*"The Desire of Ages," pages 476, 477.*

JESUS THE SERVANT

3. "With the four Gospels in existence, no one doubts or can doubt that Jesus of Nazareth fulfilled the cry, 'Behold My servant' [Isa. 42:1]. With Him it ceased to be a mere ideal, and took its place as the greatest achievement in history."—*"The Expositor's Bible" (Isaiah, volume 2), page 286.*

"All this parallel between Jesus of Nazareth and the Servant of the Lord is unmistakable enough, . . . but the details of the Gospel narrative and the language of the evangelists still more emphasize it. Christ's herald hailed Him with words which gather up the essence of Isaiah 53: 'Behold the Lamb of God' [John 1:29]. He read His own commission from chapter 61: 'The Spirit of the Lord is upon Me.' [Luke 4:18.] To describe His first labors among the people, His disciples again used words from chapter 53: 'Himself bare our sickness.' [Matt. 8:17.] To paint His manner of working in face of opposition they quoted the whole passage from chapter 42: 'Behold My servant. . . . He shall not strive.' [Matt. 12:18, 19.] The name 'servant' was often upon His own lips in presenting Himself: 'Behold, I am among you as one that serveth.' [Luke 22:27.] . . . He predicted for Himself the treatment which is detailed in chapter 50,— the *smiting, plucking and spitting:* and in time, by Jew and gentile, this treatment was inflicted on Him to the very letter."— *Id., pages 284, 285.*

THE CHURCH THE SERVANT

4. "With this witness, then, of history to the prophecies of the servant, our way in expounding and applying them is clear. Jesus Christ is their perfect fulfillment and illustration. But we who are His church are to find in them our ideal and duty,— our duty to God and to the world. In this, as in so many other matters, the unfulfilled prophecy of Israel is the conscience of Christianity."— *Id., page 289.*

JESUS THE KINSMAN-REDEEMER

5. "There is a scripture here [in the book of Ruth] within a scripture — gospel truth under a veil of charming narrative. A greater than Boaz is here — Christ the Lord of the harvest, the Supplier of wants, the Redeemer of the inheritance, the Man who gives rest, the near Kinsman, the Bridegroom of the church."—*"Synoptical Lectures," page 81.*

Lesson 12 — The Lord of Glory

MARCH 19, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1, 2, looking up texts.
2. Study synopsis, paragraphs 3, 4, looking up texts.
3. Study synopsis, paragraphs 5, 6, looking up texts.
4. Questions 1-6, note 1.
5. Questions 7-12, note 2.
6. Questions 13-20, note 3.
7. Review the synopsis.

Synopsis

SEED THOUGHT: "Christ . . . the Lord of life and glory." —*"The Desire of Ages," page 707.*

1. In his address before the council, Stephen spoke of God as "the God of glory" (Acts 7:2); and the Son of God, even in the hour of His greatest humiliation, was "the Lord of glory" (1 Cor. 2:8). When Christ returned to heaven, He was hailed as "the King of glory" (Ps. 24:7-10); and on the Day of Pentecost, in the first public address after the

crucifixion, the apostle Peter testified to the exalted position to which Jesus the crucified had been raised (Acts 2: 36).

2. In his first address to the gentiles, the same apostle recognized Jesus Christ as "Lord of all" (Acts 10: 36); and the same expression is applied to Him in His relation to both Jew and Greek (Rom. 10: 12). So also He is declared to be "over all" (Rom. 9: 5), and His place is the first among all (Col. 1: 18). In Paul's preaching, Jesus was proclaimed as Lord. 2 Cor. 4: 5, A. R. V.

3. In His farewell conversation with His disciples, Jesus affirmed that He was both "Teacher and Lord" (John 13: 13, A. R. V.), as He had already referred to Himself as "the Lord" (Luke 19: 30, 31), and salvation is assured by recognizing Him as Lord (Rom. 10: 9), but such confession can only be made "in the Holy Spirit" (1 Cor. 12: 3, A. R. V.).

4. Through His death and resurrection, Christ acquired His lordship (Rom. 14: 9); and He who as a lamb was "led to the slaughter," was later declared to be "Lord of lords" (Rev. 17: 14).

5. It is "the Lord Himself" who will return for His people (1 Thess. 4: 16); and it will be the eternal joy of the righteous to "ever be with the Lord" (1 Thess. 4: 17), according to the expressed wish of Jesus Himself (John 17: 24), and to join with every living being in the universe in confessing Jesus Christ as Lord (Phil. 2: 8-11).

6. The scriptures used in this lesson exalt in the highest degree the person of Jesus our Saviour, and furnish a sure ground for confidence that He is able to do "exceeding abundantly" for us. Eph. 3: 20.

Questions

1. What descriptive title did Stephen apply to God in his address before the council? Acts 7: 2.
2. What title is used of the Son of God when referring to His crucifixion? 1 Cor. 2: 8.
3. When Christ returned to heaven, how was He acclaimed? Ps. 24: 7-10.
4. What testimony did Peter bear concerning Jesus on the Day of Pentecost? Acts 2: 36.
5. How did he reaffirm this testimony in his address at the house of Cornelius? Acts 10: 36.
6. What position does Jesus Christ maintain in relation to both Jew and Greek? Rom. 10: 12.
7. In recounting the privileges accorded to the Jews, how does Paul designate Christ? Rom. 9: 5.
8. In what general statement is His exalted position set forth? Col. 1: 18.
9. What place was assigned to Jesus in the preaching of the apostle Paul? 2 Cor. 4: 5, A. R. V.

10. How did Jesus speak of Himself in His farewell talk with His disciples? John 13: 13.

11. How had He previously referred to Himself? Luke 19: 30, 31.

12. What is the means by which salvation is assured? Rom. 10: 9.

13. How only can such a confession be made? 1 Cor. 12: 3, A. R. V.

14. Through what experience did Christ acquire His lordship? Rom. 14: 9.

15. What title was applied to Him after His return to heaven? Rev. 17: 14.

16. Who will return to this earth for His people? 1 Thess. 4: 16.

17. What will constitute the joy of the righteous? Verse 17.

18. With what expressed wish of Jesus will this be in harmony? John 17: 24.

19. What confession will finally be made by every living creature in the universe? Phil. 2: 8-11.

20. In view of the scriptures used in this lesson, what confidence may we have? Eph. 3: 20.

Notes

1. "After Jesus had blessed His disciples, He was parted from them, and taken up. And as He led the way upward, the multitude of captives who were raised at His resurrection followed. A multitude of the heavenly host were in attendance, while in heaven an innumerable company of angels awaited His coming. As they ascended to the holy city, the angels who escorted Jesus cried out, 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in.' The angels in the city cried out with rapture, 'Who is this King of glory?' The escorting angels answered in triumph, 'The Lord strong and mighty! The Lord mighty in battle! Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in!' Again the waiting angels asked, 'Who is this King of glory?' and the escorting angels answered in melodious strains, 'The Lord of hosts! He is the King of glory!' And the heavenly train passed into the city of God."—*"Early Writings," pages 190, 191.*

SON OF GOD, SON OF MAN

2. " 'Wherefore God also hath highly exalted Him, and given Him a name which is above every name.' For still we must think of Him as One that has come down into the region of the creatures, the region in which we are distinguished by names, and are capable of higher and lower in endless degrees. God, dealing with Him so situated, acts in a manner rightly corresponding to this great self-dedication, so as to utter God's mind upon it. He has set Him on high, and given Him the name that is above every name; so that divine honor shall be rendered to Him by all creation, and knees bowed in worship to Him everywhere, and all shall own Him Lord — that is, partaker of divine sovereignty. All this is 'to the glory of God the Father,' seeing that in all this the worthiness and beauty of God's being and ways come to the light with a splendor heretofore unexampled.

"So then, we may say, perhaps, that as in the humiliation He who is God experienced what it is to be man, now in the exaltation He who is man experiences what it is to be God."—*"The Expositor's Bible" (Philippians), page 122.*

India is pleading for help. The Thirteenth Sabbath Offering to be taken March 26 is your chance to answer the call. Give liberally, for the need is great.

Lesson 13 — The Center of Christianity

MARCH 26, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1, 2, *looking up texts.***
2. **Study synopsis, paragraphs 3, 4, looking up texts.**
3. **Study synopsis, paragraph 5, looking up texts.**
4. **Questions 1-9, notes 1-3.**
5. **Questions 10-18, notes 4-6.**
6. **Questions 19-26, notes 7-9.**
7. **Review the synopsis.**

Synopsis

SEED THOUGHT: "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11.

1. From the reading of the four Gospels, it is plain that Jesus, in His teaching, made the attitude of men toward Him the crucial test of their Christianity. Those who confessed Him would be confessed by Him, while those who denied Him would be denied by Him. Luke 12: 8, 9. Those who were ashamed of Him, of them He would be ashamed. Luke 9: 26. One who loved those nearest of kin more than Jesus, was not worthy of Him (Matt. 10: 37); but those who received Him received the Father who sent Him (Matt. 10: 40).

2. From the cloud on the mount of transfiguration, there came a voice directing us to hear the Son (Mark 9: 7); and the Son commands, "Come unto *Me*" (Matt. 11: 28); "Learn of *Me*" (Matt. 11: 29); "Believe also in *Me*" (John 14: 1); "Follow *Me*" (John 1: 43); "Abide in *Me*" (John 15: 4). We can thus see that "Christianity is nothing less and can be nothing more than relationship to Christ."

3. If we are "separate from Christ," we are utterly undone (Eph. 2: 11, 12, A. R. V.); but if we possess Christ, we have all (Rom. 8: 32). Those who receive Him are privileged to become children of God (John 1: 12), and they live by feeding upon Him (John 6: 57). Those who have Him have eternal life (1 John 5: 11, 12), and every spiritual blessing (Eph. 1: 3).

4. Faith in Christ is the essential condition of salvation (Acts 16: 30, 31) — the faith which sees in Jesus the I AM of the Old Testament (John 8: 24), and accepts Him as the Lord of the life (John 20: 28). Then He dwells in us (Eph. 3: 17), and becomes in us our "hope of glory" (Col. 1: 27).

5. In Christ we walk (Col. 2: 6), by abiding in Him we bear fruit (John 15: 5), in Him we find our fullness (Col. 2: 9, 10), and we can well afford to sacrifice everything else if we can be found in Him at last (Phil. 3: 8, 9).

Questions

1. What did Jesus make the crucial test of Christianity? See synopsis, paragraph 1.
2. What will Jesus do for those who confess Him, and what for those who deny Him? Luke 12: 8, 9.
3. What attitude will Jesus assume toward those who are ashamed of Him? Luke 9: 26.
4. What measure of love does Jesus demand? Matt. 10: 37.
5. In receiving Jesus, who also is received? Verse 40.
6. What instruction was given by the voice from the cloud on the mount of transfiguration? Mark 9: 7.
7. To whom are we commanded to come? Matt. 11: 28.
8. Of whom are we to learn? Verse 29.
9. On whom are we to believe? John 14: 1.
10. Whom are we to follow? John 1: 43.
11. In whom are we to abide? John 15: 4.
12. What is the result of being "separate from Christ"? Eph. 2: 11, 12, A. R. V.
13. How much do we possess with Christ? Rom. 8: 32.
14. What privilege is granted to those who receive Him? John 1: 12.
15. How do Christians live? John 6: 57.
16. What great gift is found in Him? 1 John 5: 11, 12.
17. How many blessings are bestowed in Him? Eph. 1: 3.
18. Upon whom is faith for salvation to lay hold? Acts 16: 30, 31.
19. Whom does such faith recognize in Jesus? John 8: 24.
20. What exclamation is the result of such faith? John 20: 28.
21. What experience follows such faith? Eph. 3: 17.
22. What does Christ then become to the believer? Col. 1: 27.
23. In whom are we to walk? Col. 2: 6.
24. How shall we bear fruit? John 15: 5.
25. In whom shall we find our fullness? Col. 2: 9, 10.
26. For what should we be willing to sacrifice everything else? Phil. 3: 8, 9.

Notes

CHRIST THE SCIENCE OF SALVATION

1. "Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach."—*"Testimonies for the Church," volume 8, page 287.*

CHRIST IN THE THREEFOLD MESSAGE

2. "The truths of the third angel's message have been presented by some as a dry theory; but in this message is to be presented Christ the Living

One. He is to be revealed as the first and the last, as the I AM, the Root and the Offspring of David, and the bright and morning Star. Through this message, the character of God in Christ is to be manifested to the world. . . .

"There is a great work to be done, and every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning Star."—*Id., volume 6, pages 20, 21.*

THE TRUTHS PRESENTED BY CHRIST

3. "In the golden censer of truth, as presented in Christ's teachings, we have that which will convict and convert souls. Present, in the simplicity of Christ, the truths that He came to this world to proclaim, and the power of your message will make itself felt. Do not present theories or tests that Christ has never mentioned, and that have no foundation in the Bible. We have grand, solemn truths to present. 'It is written' is the test that must be brought home to every soul."—*Id., volume 8, page 300.*

CHRIST THE SUM OF CHRISTIAN TEACHING

4. "Christ is the sum of all Christian teaching; and, where the message of His love is welcomed, He Himself comes in spiritual and real presence, and dwells in the spirit."—*"The Expositor's Bible" (Colossians), page 178.*

THE PURPOSE OF THE RECORD

5. "Let it be remembered that the study of the testimony is one thing, and the enjoyment of the salvation is another, and that the record of the things which Jesus did and said has attained its end with those only, who, believing, have *life* through His name."—*"The Progress of Doctrine," page 81.*

A PECULIARITY OF CHRISTIANITY

6. "One peculiarity of Christianity is that you cannot take its message, and put aside Christ, the speaker of the message, as you may do with all men's teachings. . . . His person is inextricably intertwined with His teaching, for a very large part of His teaching is exclusively concerned with, and all of it centers in, Himself. He is not only true, but He is the truth. His message is, not only what He said with His lips about God and man, but also what He said about Himself, and what He did in His life, death, and resurrection."—*"The Expositor's Bible" (Colossians), page 134.*

RECEIVING A PERSON

7. "What we receive, when, from human lips, we hear the gospel and accept it, is not merely the word about the Saviour, but the Saviour Himself."—*Id., page 177.*

THE GIFTS ARE IN HIM

8. "We cannot get His gifts without Himself."—*Id., page 67.*

THE CHRISTIANITY OF THE BIBLE

9. "Christianity, as revealed in the Sacred Writings, is salvation by Christ. . . . It teaches that by Him God's justice was magnified, and His mercy made manifest; that, for all who trust in Him, He fulfilled the law, and brought in a *complete righteousness;* and that by this alone they can be justified before God. It teaches that His death was a perfect sacrifice, and made full satisfaction and atonement for their sins, so that God lays no sin to their charge, but gives them a free and full pardon; that He has ascended to the right hand of God, and has sent down the Holy Spirit to be His only Vicar and Representative on earth; . . . that it is by the Holy Spirit alone that we are convinced of sin, and led to trust in Jesus; that all who trust in Him, and obey Him with the obedience of faith and love, are saved, and, being saved, are made 'kings and priests unto God,' and have 'eternal life' in Him. This is Christianity, the Christianity which the apostles preached."—*"The Fundamentals," volume 11, pages 100, 101.*