W W Prescott

SABBATH SCHOOL LESSON

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The Work of Christ

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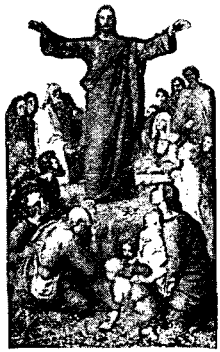

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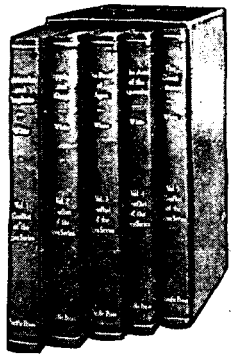

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THE WORK OF CHRIST

Lesson 1 — Christ the Revealer of God

APRIL 2, 1921

Daily Study Outline

1. **Study synopsis, paragraph 1, looking up texts.**
2. **Study remainder of synopsis, looking up texts.**
3. **Questions 1-8.**
4. **Questions 9-13.**
5. **Questions 14-17.**
6. **Questions 18-22.**
7. **Review synopsis; study the notes.**

Synopsis

SEED THOUGHT: "'By coming to dwell with us, Jesus was to reveal God both to men and to angels."—*"The Desire of Ages," page 19.*

1. God the Father is known to us only in so far as the Son reveals Him to us (Matt. 11: 27), but the Son has declared God to us (John 1: 18). The Son revealed God to us by being "God with us." Matt. 1: 23. Christ, the Son of God, was and is the visible image of God (Col. 1: 15), the emanation of His glory (Heb. 1: 3). In Him is found the fullness of the Godhead (Col. 2: 9), so that God was in Christ (2 Cor. 5: 19). So perfect a revelation of the Father was made in and through Christ, that to see Him was to see the Father John 14: 9; 12: 45.

2. As there are seven different colors that enter into the composition of white light, so we may study Christ's complete revelation of God under seven different aspects:

God is light (1 John 1: 5), and Christ is the manifestation of that light to the world (John 8: 12; 9: 5).

God is the fountain of life (Ps. 36: 9), and in Christ this life was revealed to the world (John 14: 6). Compare John 5: 26.

God is love (1 John 4: 8), and this love was manifested through His gift of His Son (John 3: 16), and in the voluntary sacrifice which Christ made for us (1 John 3: 16).

God is righteous (Ps. 7: 9), and righteousness is the "foundation of His throne" (Ps. 97: 2, A. R. V.). Christ in the flesh is "the Lord our righteousness" (Jer. 23: 5, 6), and He is made unto us righteousness (1 Cor. 1: 30).

God is wise (Rom. 16: 27), and He established the heavens by His wisdom (Jer. 10: 12), and in wisdom made all His works (Ps. 104: 24). All the treasures of wisdom are in Christ (Col. 2: 3), and Christ is the manifested wisdom of

God (1 Cor. 1: 24), being Himself made wisdom unto us (verse 30).

Power belongs to God (Ps. 62: 11), who made the earth by His power (Jer. 51: 15), and to Him power is to be ascribed (1 Chron. 29: 11). Christ is the manifested power of God (1 Cor. 1: 24), and He upholds all things by the word of His power (Heb. 1: 3).

God is the God of glory (Acts 7: 2), and the Father of glory (Eph. 1: 17). He has condescended to be the glory of His people. Isa. 60: 19; Zech. 2: 5. In Christ, the glory of God was manifested (John 1: 14), and He is the Lord of glory (1 Cor. 2: 8).

This sevenfold revelation of God was not in the abstract, but was made concrete in the life and work of Christ. In His life before the world, and in the works that He wrought, He was constantly revealing the light, the life, the love, the righteousness, the wisdom, the power, and the glory, of God the Father.

Questions

1. By what means only is God the Father made known to us? Matt. 11: 27.
2. Who has declared God to us? John 1: 18.
3. How did the Son reveal God to us? Matt. 1: 23.
4. Of whom is Christ the image? Col. 1: 15.
5. Of what is Christ the emanation? Heb. 1: 3.
6. What dwells in Christ? Col. 2: 9.
7. Who was in Christ? 2 Cor. 5: 19.
8. How perfect a revelation of the Father was made through Christ? John 14: 9; 12: 45.
9. What message did John hear and announce? 1 John 1: 5.
10. What did Christ declare Himself to be? John 8: 12; 9: 5.
11. What relation does God sustain to all life? Ps. 36: 9.
12. Who is the minister of this life to the world? John 14: 6. Compare John 5: 26.
13. Why is it that he who does not love does not know God? 1 John 4: 8.
14. How has this love been manifested? John 3: 16; 1 John 3: 16.
15. What attribute of God becomes the very foundation of His throne? Ps. 7: 9; 97: 2, A. R. V.
16. What attribute of God is especially revealed in the establishing of the heavens? Rom. 16: 27; Jer. 10: 12.
17. What treasures are hidden in Christ? Col. 2: 3. What is He in His own person, and what is He made to us? 1 Cor. 1: 24, 30.
18. What belongs to God? Ps. 62: 11. By what did He make the earth? Jer. 51: 15. What should be ascribed to Him? 1 Chron. 29: 11.

19. Who is the manifested power of God? 1 Cor. 1: 24. How are all things upheld? Heb. 1: 3.

20. How is God related to glory? Acts 7: 2; Eph. 1: 17; Isa. 60: 19.

21. In whom was this glory manifested to the world? John 1: 14. What descriptive expression is therefore applied to Christ? 1 Cor. 2: 8.

22. In what seven aspects, therefore, was Christ the revelation of God? See synopsis, last paragraph.

Notes

"God with Us"

1. "'The light of the knowledge of the glory of God' is seen 'in the face of Jesus Christ.' From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,— to be 'God with us.' Therefore it was prophesied of Him, 'His name shall be called Immanuel.'"—*"The Desire of Ages," page 19.*

Christ the Highest Revelation

2. "How is this revelation conferred? Not, as in the case of the ancient prophets, by dreams and visions of the night; not even as with Moses, when God talked to His servant face to face; but by the fact that the Father is *in* Christ, as the Son is in the Father, so that not only His Word, but His whole person, may be spoken of as a visible and palpable revelation of the Father. God presents Himself to our contemplation in this form, in which He can best be understood and comprehended by men, in the form of a truly human, but divine-human life. In His incarnate Son, He Himself walks among the children of Adam, and does not merely tell them, but shows them, who He is and what He wills for their salvation."—*"The Person and Work of the Redeemer," pages 234, 235.*

Lesson 2 — Christ the Redeemer

April 9, 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.
4. Questions 7-11.
5. Questions 12-17.
6. Questions 18-23.
7. Review synopsis; study the notes.

Synopsis

Seed Thought: "Of Him are ye in Christ Jesus, who was made unto us . . . redemption." 1 Cor. 1: 30, A. R. V.

1. If the inquiry should be made of each one of us, "How much owest thou unto My Lord?" (Luke 16: 5), we should be obliged to answer that the debt is infinite, that we have nothing "wherewith to pay" (Matt. 18: 25, A. R. V.), and that our

only hope is that the debt will be forgiven (Matt. 6: 12), "through the redemption that is in Christ Jesus" (Rom. 3: 24).

2. The thought of redemption is a prominent one in the Scriptures. It is not the usual payment of a stipulated sum of money (1 Peter 1: 18), but involves the life of Christ (Matt. 20: 28), as represented by the shedding of His blood (1 Peter 1: 19; Matt. 26: 28).

3. The lesson of redemption was taught in the deliverance of the children of Israel (Ex. 6: 6), "whom God went to redeem unto Himself for a people" (2 Sam. 7: 23, A. R. V.). The same lesson was suggested in the redemption of land and houses (Lev. 25: 23-28), and more distinctly in the case of a person who had sold himself (verses 47, 48). The fact that the one who redeemed him must be "nigh of kin" (verse 49), was the prophecy of the Redeemer who would take part of the same flesh and blood with those whom He redeemed (Heb. 2: 14). This same requirement is emphasized in the story of redemption told in the book of Ruth. Ruth 4: 1-6.

4. The redeeming name of God in the Old Testament is "Jehovah," as is shown in Ex. 6: 2, 3, 6-8, A. R. V. But Jehovah is manifested in the person of Jesus, whose name means "Jehovah for salvation," a name given to Him because He should save from sin. Matt. 1: 21. Redemption is not a gift apart from Christ, but is found in Him. Eph. 1: 7. He has redeemed us from the curse of the law (Gal. 3: 13) by giving Himself as the price for our sins (Gal. 1: 4). When His coming is near, our redemption "draweth nigh." Luke 21: 28.

5. Having redeemed the children of Israel out of Egypt, the Lord regarded them as a purchased people (Ex. 15: 16), a people whom He had bought (Deut. 32: 6). So also we read of those who deny "the Lord that bought them" (2 Peter 2: 1), and Christians are said to be "bought with a price" (1 Cor. 6: 20).

6. Christ, through His life of obedience and His sacrifice on the cross, has "obtained eternal redemption for us" (Heb. 9: 12), and the song of praise in heaven is directed to the Lamb who has redeemed men by His blood (Rev. 5: 9, 10).

Questions

1. How great is our debt to the Lord? Luke 16: 5; Matt. 18: 25.

2. On what ground only can we hope concerning this debt? Matt. 6: 12.

3. In whom alone is redemption found? Rom. 3: 24.

4. What statement of the Scriptures distinguishes our redemption from the usual commercial transaction with money? 1 Peter 1: 18.

5. What has been given as the ransom? Matt. 20: 28.

6. How is this ransom otherwise represented? 1 Peter 1: 19; Matt. 26: 28.

7. In what experience is the lesson of redemption taught? Ex. 6: 6; 2 Sam. 7: 23, A. R. V.

8. How was this same lesson connected with the handling of land and houses? Lev. 25: 23-28.

9. What provision was made concerning a person who had sold himself? and what does this suggest? Verses 47, 48.

10. What condition of relationship was imposed upon one who wished to qualify as a redeemer of another? Verse 49.

11. What does this foreshadow? Heb. 2: 14.

12. What is one of the lessons emphasized in the book of Ruth? Ruth 4: 1-6.

13. What is the redeeming name of God in the Old Testament? Ex. 6: 2, 3, 6-8, A. R. V.

14. In whom has Jehovah been manifested? and what is the significance of His name? Matt. 1: 21.

15. In whom do we have redemption? Eph. 1: 7.

16. Who has redeemed us from the curse of the law? Gal. 3: 13.

17. What price did He give for our sins? Gal. 1: 4.

18. What again identifies our redemption with the person of Christ? Luke 21: 28.

19. How did the Lord regard the people whom He had redeemed? Ex. 15: 16; Deut. 32: 6.

20. Whom do some false teachers deny? 2 Peter 2: 1.

21. Viewed from the same standpoint, how are Christians described? 1 Cor. 6: 20.

22. What has Christ obtained for us? Heb. 9: 12.

23. To whom is the song of praise in heaven directed? Rev. 5: 9, 10.

Notes

What More Could Be Done?

1. "The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,— all are enlisted in behalf of man's redemption."—*"Steps to Christ," page 24.*

Christ the Ransom

2. "He 'gave Himself a ransom — the good Shepherd giveth His life for the sheep.' He suffers in our room and stead; He bears inflictions incurred by our sins, and due to ourselves; He does this at the divine will, and under the divine law: what is this but to 'buy us out,' to pay the price which frees us from the prison house of death?"—*"The Epistle to the Galatians" (Findlay), pages 194, 195.*

Lesson 3—The Death of Christ

APRIL 16, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1-3, looking up texts.
2. Study synopsis, paragraphs 4-7, looking up texts.
3. Questions 1-8.
4. Questions 9-15.
5. Questions 16-22.
6. Questions 23-27.
7. Review synopsis; study the notes.

Synopsis

SEED THOUGHT: "As we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds."—*"Steps to Christ," page 30.*

1. Not any one of the Gospels, nor all four taken together, give us a biography of Christ in the ordinary meaning of that word. They were not written to record simply an ordered history of the earthly experience of the man of Nazareth, but they present us the gospel as revealed in the words and works of Jesus, using such incidents in His life and such a summary of His teaching as will best serve this purpose. Each of the four records emphasizes a different phase of the gospel, and there are therefore characteristic differences between them; but in one respect they are alike—they all lay special stress upon the death of Christ. "Out of thirty pages devoted to the first Gospel, no less than ten are given to the record of the last week. . . . Out of twenty-four pages in the fourth Gospel, ten are actually concerned with the same period."

2. John the Baptist called attention to Christ as the Lamb of God. John 1: 29. Christ definitely fulfilled the prophecy of Isaiah concerning the lamb led to the slaughter. Isa. 53: 7. Compare Acts 8: 32-35. Every sacrifice offered in the typical service was a prophecy of Christ our sacrifice. Eph. 5: 2. Our sins were laid on Him (Isa. 53: 6), and He "carried up our sins in His body to the tree" (1 Peter 2: 24, A. R. V., margin). Thus He died for our sins (1 Cor. 15: 3), bearing the sins of many (Heb. 9: 28).

3. The Father gave His Son (John 3: 16), sending Him to be "the propitiation for our sins" (1 John 2: 2); and His own people to whom He came "killed the Prince of life" (Acts 3: 15), crucifying Him (Acts 4: 10); yet He voluntarily laid down His life for our salvation (John 10: 17, 18). Thus He "gave Himself for our sins." Gal. 1: 4.

4. Christ "was delivered up for our trespasses" (Rom. 4: 25, A. R. V.), dying for the ungodly (Rom. 5: 6), or for sinners (verse 8). For God did not spare even His own Son, "but delivered Him up for us all." Rom. 8: 32.

5. By His death, Christ conquered Satan, and delivered us from the bondage of sin. Heb. 2: 14, 15. Compare John 12: 31. By His death, we were reconciled to God (Rom. 5: 10), since He tasted death for all (Heb. 2: 9). Through His death, there came redemption (Heb. 9: 15, A. R. V.), and "without shedding of blood is no remission" (verse 22).

6. Again and again is reference made in the Scriptures to the fact that Christ died in place of the sinner. See Rom. 14: 15; 1 Cor. 8: 11; 2 Cor. 5: 15.

7. As the good Shepherd, He gave His life for the sheep. John 10: 11. He declared that it was the corn of wheat that died which brought forth much fruit (John 12: 24), and spoke of giving up life as the greatest proof of love (John 15: 13). In instituting the supper, He referred to His blood as poured out for many. Matt. 26: 28. It is thus evident that from the beginning of His ministry (John 2: 19), during His ministry (Matt. 16: 21), and at the close of His ministry (Matt. 20: 17, 18), Jesus looked forward to the cross as the climax of His work in behalf of man.

Questions

1. Upon what portion of Christ's life do the four Gospels lay special stress? See synopsis, paragraph 1.
2. How did John the Baptist designate Christ? John 1: 29.
3. What prophecy of Isaiah was thus fulfilled in Christ? Isa. 53: 7.
4. What is Christ definitely declared to be? Eph. 5: 2.
5. Upon whom were our sins laid? Isa. 53: 6.
6. What did Christ do with our sins? 1 Peter 2: 24, A. R. V., margin.
7. For what did Christ die? 1 Cor. 15: 3.
8. Whose sins did He bear? Heb. 9: 28.
9. What part did the Father act in the provision for sin? John 3: 16.
10. For what purpose did He send His Son? 1 John 2: 2.
11. What part did Christ's own people act? Acts 3: 15; 4: 10.
12. Yet how did Christ relate Himself to the sacrifice of His life? John 10: 17, 18.
13. How is this truth taught in another way? Gal. 1: 4.
14. For what was Christ delivered up? Rom. 4: 25, A. R. V.
15. For whom did He die? Rom. 5: 6, 8.
16. What great sacrifice did the Father make? Rom. 8: 32.
17. Whom did Christ conquer by His death? Heb. 2: 14.
18. What was accomplished for us in our relation to God? Rom. 5: 10.
19. For whom did He taste death? Heb. 2: 9.
20. What came through His death? Heb. 9: 15, A. R. V.

21. What is necessary for the remission of sins? Verse 22.

22. Give some texts of Scripture out of many in which reference is made to the fact of the death of Christ for sinners. See synopsis, paragraph 6.

23. How did Christ refer to His death in speaking of the good Shepherd? John 10: 11.

24. For what purpose did He draw a lesson from the kernel of wheat? John 12: 24.

25. What did Christ declare to be the greatest proof of love? John 15: 13.

26. What intimation did Christ give of His death and its purpose when He instituted the supper? Matt. 26: 28.

27. To what therefore did Christ look forward as the crisis of His life on earth? John 2: 19; Matt. 16: 21; 20: 17, 18.

Notes

God Suffered with His Son

1. "The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. 'God was in Christ, reconciling the world unto Himself.' God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption."—*"Steps to Christ," pages 14, 15.*

Christ Our Sacrifice

2. "And all that He endured,— the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face,— speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He . . . offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."—*"The Desire of Ages," page 755.*

Lesson 4 — The Resurrection of Christ

April 23, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1, 2, looking up texts.
2. Study synopsis, paragraphs 3-5, looking up texts.
3. Questions 1-4; note 1.
4. Questions 5-8; notes 2, 3.
5. Questions 9-12; note 4.
6. Questions 13-16; note 5.
7. Review synopsis.

Synopsis

Seed Thought: "The only proper explanation of Christianity to-day is the resurrection of Christ."—*"The International Standard Bible Encyclopedia," page 2569.*

"By His word and His works He [Christ] declared Himself the Author of the resurrection."—*"The Desire of Ages," page 530.*

1. The heart of Christianity is found in the statement of the risen Jesus to the apostle John: "I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore." Rev. 1: 17, 18. For Christianity is not a mere system of doctrine, but is the manifested life of a Person in whom all the doctrines appear.

2. It is clear, from the record in the four Gospels, that Christ Himself anticipated His resurrection. Matt. 16: 21; Mark 9: 31; Luke 18: 31-33; John 2: 19-22. In the gospel as taught by the disciples of Jesus, the central fact was the resurrection. Acts 1: 21, 22; 4: 2, 33. In what is thought to be the first of the documents composing the New Testament, written about 51 A. D., the fact of the death and resurrection of Christ is definitely mentioned. 1 Thess. 4: 14. Other references to the resurrection in the New Testament are too numerous even to list here, and the fundamental importance of this fact to the believer is plainly set forth. 1 Cor. 15: 17.

3. The resurrection is in itself proof of the deity of Christ (Rom. 1: 4), and is the ground of our justification (Rom. 4: 25). In the death, burial, and resurrection of Christ, as He had received these facts and their meaning, the apostle Paul found the gospel which he preached. 1 Cor. 15: 1-4. In the resurrection of Christ, is involved the resurrection of all men. Verses 12, 20-22.

4. Our salvation is based upon faith in the resurrection of Christ (Rom. 10: 9), and the power for deliverance from sin is found in the risen Jesus (Acts 3: 26). This resurrection power is to be known by every believer. Eph. 1: 19, 20; Phil. 3: 10.

5. It is the living Christ in heaven who makes intercession for us (Heb. 7: 25), and it is the life of an indwelling Christ (Eph. 3: 17) which is to be manifested in us during this present earthly experience (2 Cor. 4: 10, 11). It is therefore evident that "Christianity is emphatically the gospel of the resurrection."

Questions

1. In what statement is the heart of Christianity found? Rev. 1: 17, 18.

2. In what does real Christianity consist? See synopsis, paragraph 1, last part.

3. What statements made by Jesus show that He anticipated His resurrection? Matt. 16: 21; Mark 9: 31; Luke 18: 31-33; John 2: 19-22.

4. What was the central fact in the gospel as taught by the disciples? Acts 1: 21, 22; 4: 2, 33.

5. What reference is made to the death and resurrection of Christ in the epistle of the New Testament which was first written? 1 Thess. 4: 14.

6. How is the fundamental importance of the resurrection indicated? 1 Cor. 15: 17.

7. Of what is the resurrection of Christ a direct proof? Rom. 1: 4.

8. For what general purpose was Christ raised? Rom. 4: 25.

9. In what facts and their meaning did the apostle Paul find His gospel? 1 Cor. 15: 1-4.

10. What is involved in the resurrection of Christ as the representative head of a new humanity? Verses 12, 20-22.

11. What belief is an assurance of salvation? Rom. 10: 9.

12. In whom is the power for deliverance from sin found? Acts 3: 26.

13. What power is to be known by every believer? Eph. 1: 19, 20; Phil. 3: 10.

14. Who is making intercession for us in heaven? Heb. 7: 25.

15. What life is to be manifested in us while we are here upon the earth? Eph. 3: 17; 2 Cor. 4: 10, 11.

16. What statement is therefore warranted concerning Christianity? See synopsis, paragraph 5, last sentence.

Notes

The Resurrection of Christ

1. Read the description of the resurrection scene and the testimony of His enemies concerning the resurrection of Jesus, as given in "The Desire of Ages," pages 779-782.

The Impregnable Foundation of Christianity

2. "While the literal bodily resurrection of Jesus Christ is the corner stone of Christian doctrine, it is also the Gibraltar of Christian evidence, and the Waterloo of infidelity and rationalism. If the Scriptural assertions of Christ's resurrection can be established as historic certainties, the claims and doctrines of Christianity rest upon an impregnable foundation."—*"The Fundamentals," volume 5, page 82.*

The Church and the Resurrection

3. "The most convincing argument for the resurrection is to be found in the history of the church. 'The real historical evidence for the resurrection is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian church long before any of our Gospels were written.' "—*"The Incarnation," page 60.*

The Prominence of the Resurrection

4. "The resurrection of Jesus Christ from the dead is the corner stone of Christian doctrine. It is mentioned directly one hundred and four or more times in the New Testament. It was the most prominent and cardinal point in the apostolic testimony."—*"The Fundamentals," volume 5, page 81.*

Christ's Resurrection the Pledge of the General Resurrection

5. On this topic, read "The Desire of Ages," pages 785, 786.

Lesson 5—Christ Our Priest—The Union of the Divine and the Human

APRIL 30, 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.**
4. **Questions 7-12.**
5. **Questions 13-19.**
6. **Questions 20-26.**
7. **Review synopsis; study note.**

Synopsis

SEED THOUGHT: "By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God."—*"The Desire of Ages," page 24.*

1. In the epistle to the Hebrews, there is presented to us the reality of all that was set forth in type and shadow in the ancient tabernacle service. The central and most important feature of this interpretation is the fact that "Jesus the Son of God" is now our high priest, the minister of the heavenly sanctuary. Heb. 4: 14; 8: 1, 2. We shall therefore study concerning Christ our priest as He is interpreted to us in the epistle to the Hebrews.

2. It was because of what Jesus was in His own person that He could act as the mediator and priest for sinful men. Therefore we first learn in the epistle to the Hebrews who and what He was, as the necessary introduction to the revelation concerning His priesthood.

3. There is much significance in the name first used of Him who is afterwards declared to be "a merciful and faithful high priest." He is no ordinary son, but Son of God (Heb. 1: 2), who is "heir of all things," and the agent in creation, a proof of both His preëxistence and His deity. He is in Himself a revelation of the glory of God, and "the impress of His substance." Verse 3, A. R. V., margin. By His word, He sustains all things; and on account of His deity as thus shown, He is able to deal successfully with sin. He is now seated in the place of honor in heaven. He bears "a more excellent name" than the angels (verse 4), since God is His Father, and He is the Son of God (verse 5). Furthermore, the angels do Him homage. Verse 6.

4. The angels are God's administrative agents (Heb. 1: 7), but the Son is Himself God and King (verse 8). He is the Lord of creation (verse 10), whose works may perish, but He is eternal (verse 11).

5. He who is introduced to us in the first chapter as Son, God, and Lord, whose deity and eternity are emphasized,

meets us in the second chapter as the Son of man, with all the limitations of our common humanity. He is known now by His earthly, personal name, and as one who can taste of death (Heb. 2: 9), and can be made "perfect through sufferings" (verse 10). He partook of the same flesh and blood which we have (verse 14), becoming just as truly man (verse 17) as He is truly God. It was this union of humanity with divinity which enabled Him to become "a merciful and faithful high priest." Verse 17. His experience of temptation as a man has prepared Him to minister sympathy and help to the tempted. Verse 18.

6. Because our High Priest is the eternal Son of God, He is "able to do exceeding abundantly above all that we ask or think" (Eph. 3: 20); and because He is the Son of man, He is "touched with the feeling of our infirmities" (Heb. 4: 15). He is in Himself "the appointed place of meeting between God and humanity." No one is prepared to act as priest who does not combine in his own person divinity and humanity, as set forth in the first two chapters of Hebrews; and this fact excludes all merely human priests, such as are found in the Roman Catholic system.

Questions

1. What is presented to us in the epistle to the Hebrews? See synopsis, paragraph 1.
2. What is the central feature of this interpretation? Heb. 4: 14; 8: 1, 2.
3. What enabled Jesus to act as mediator and priest for sinful men? See synopsis, paragraph 2.
4. By what name is He first designated who is afterwards called priest? Heb. 1: 2.
5. What two things are first mentioned which show the exalted character of the Son? Verse 2.
6. What two things prove that He shares in the very being of God? Verse 3.
7. What relation does the Son sustain to all created things? Verse 3.
8. What has He been able to do? and where is He now seated? Verse 3.
9. How does His name compare with the name of angels? Verse 4.
10. What is the relation of God to Him? Verse 5.
11. What are the angels of God commanded to do? Verse 6.
12. In what capacity do angels act? Verse 7.
13. Who is the Son? Verse 8.
14. How is the work of the Son in creation described? Verse 10.

15. By what contrast is the eternity of the Son declared? Verse 11.

16. What general difference is there between the Son as presented in the first and second chapters of the epistle to the Hebrews? See synopsis, paragraph 5, first part.

17. What name is applied to Him in the second chapter? Heb. 2: 9.

18. What further fact emphasizes His humanity? Verse 10.

19. What shows His complete identity with our humanity? Verse 14.

20. To what extent did He become man? Verse 17, first part.

21. In consequence of this union of divinity with humanity, what could He become? Verse 17, last part.

22. What enabled Him to minister to the needs of the tempted? Verse 18.

23. How great things can our High Priest do for us? Eph. 3: 20. Why?

24. With what can He be touched? Heb. 4: 15. Why?

25. Who only is prepared to act as high priest for us? See synopsis, paragraph 6, last part.

26. Who are thus excluded from the office of priest? See synopsis, paragraph 6, last part.

Note

CHRIST THE LINK BETWEEN GOD AND HUMANITY

"Christ's mediatorial office in the physical creation was the starting-point of the apostle's teaching, His mediatorial office in the spiritual creation is its principal theme. . . . If the function of Christ is unique in the universe, so it is also in the church. He is the sole and absolute link between God and humanity. Nothing short of His personality would suffice as a medium of reconciliation between the two. Nothing short of His life and work in the flesh, as consummated in His presence, would serve as an assurance of God's love and pardon."—*"The One Mediator," page 24.*

Lesson 6—Christ Our Saviour—The Builder of God's House

MAY 7, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1-3, looking up texts.
2. Study synopsis, paragraphs 4-6, looking up texts.
3. Questions 1-7.
4. Questions 8-13.
5. Questions 14-20.
6. Questions 21-27.
7. Review synopsis; study the notes.

Synopsis

SEED THOUGHT: "In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of the church."—*"The Acts of the Apostles," page 595.*

"By His sacrifice and mediation, Christ is both the foundation and the builder of the church of God."—*"The Great Controversy," page 416.*

1. After Peter had made the great confession which constitutes the very foundation of Christianity (Matt. 16: 16), recognizing that there was in Jesus the union of divinity and humanity, Christ declared that upon that rock foundation He would build His church (verse 18). The church of God is the house of God. 1 Tim. 3: 15. This is a spiritual house built up with living stones, that is, members of the church. 1 Peter 2: 5. According to the prophecy of Zechariah, this structure was to be built by "the man whose name is THE BRANCH," officiating as a priest. Zech. 6: 12, 13.

2. In harmony with this view of the work of Christ as priest, He is first presented to us in the epistle to the Hebrews as both the Son of God and the Son of man (chapters 1 and 2), uniting in Himself divinity and humanity; and then the first phase of His official ministry to which our attention is directed is His building that spiritual house of God which included Moses. Heb. 3: 3. We may therefore profitably consider how our High Priest builds the temple of the Lord.

3. When David suggested that he would like to build a house for the ark of God, he was told by the prophet Nathan that the Lord would make him a house (2 Sam. 7: 11), and this was accompanied by the assurance that his house should be "established forever" (verse 16). In his prayer of response to this promise of God to him, David asked that the Lord bless his house, that it might "continue forever." Verse 29. It is death which prevents a house or family from continuing (Heb. 7: 23), and death is in consequence of sin (Rom. 6: 23). In order that a house may continue forever, it is therefore necessary to put away sin. This is the blessing which the Son was sent to confer (Acts 3: 26), and it is accomplished in His ministry as a priest through the sacrifice of Himself (Heb. 9: 25, 26).

4. A house or family is built up by having children born into the family. Ruth 4: 11. In order that the house of David might be built up and continue forever, the eternal Son of God "was born of the seed of David" (Rom. 1: 3, A. R. V.), and so became the Son of David (Matt. 1: 1). A divine-human order of being was in this way established. In order that sinful men may share in this new order of being, and their life measure with the life of God, they must be born again (John 3: 3), of the Spirit (verse 5), "created in Christ Jesus" (Eph. 2: 10), thus putting on Christ (Rom. 13: 14).

5. As priest upon the throne, "the man whose name is THE BRANCH" pours out the Holy Spirit (Acts 2: 33), ac-

cording to His promise (John 15: 26), and thus imparts His own life (John 14: 19). This is possible because He has been made priest "after the power of an endless life." Heb. 7: 16. Through the ministry of this creative Spirit, the image of God is renewed in the souls of those who believe on Christ; they become members of the household of God (Eph. 2: 19), individually the "temple of the Holy Spirit" (1 Cor. 6: 19, A. R. V.), and collectively "an habitation of God" (Eph. 2: 22).

6. In this way, our High Priest builds the house of God, "whose house are we." Heb. 3: 6.

Questions

1. What was Peter's confession concerning Christ? and what did he thus recognize? Matt. 16: 16.
2. What statement did Christ make, based upon this confession? Verse 18.
3. What is the church of God declared to be? 1 Tim. 3: 15.
4. What kind of house is it? and of what is it built? 1 Peter 2: 5.
5. By whom is this house to be built? Zech. 6: 12, 13.
6. Under what two forms is Christ first presented to us in the epistle to the Hebrews? Hebrews 1 and 2.
7. What phase of His official ministry is then dwelt upon? Heb. 3: 3.
8. What promise did the Lord make to David through the prophet Nathan? 2 Sam. 7: 11.
9. How long would this house endure? Verse 16.
10. For what blessing did David then pray? Verse 29.
11. What prevents a house or family from continuing? Heb. 7: 23.
12. What is the cause of death? Rom. 6: 23.
13. If a house is to continue, what must be done?
14. For what purpose was the Son of man sent? Acts 3: 26.
15. How has He put away sin? Heb. 9: 25, 26.
16. How is a house or family built up? Ruth 4: 11.
17. What change came in the order of Christ's being, to the end that the house of David might be built up? Rom. 1: 3, A. R. V.
18. Whose son did He thus become? Matt. 1: 1.
19. What change is necessary in their experience in order that sinful men may share in this new order of being? John 3: 3, 5.
20. In what other way is this change described? Eph. 2: 10; Rom. 13: 14.
21. By whom is the Holy Spirit poured out? Acts 2: 33; John 15: 26.
22. What is thus imparted? John 14: 19.

23. What makes it possible for Him as priest to do such a work? Heb. 7: 16.

24. Through this ministry, what change is wrought in believers? Eph. 2: 19.

25. What do they become individually? 1 Cor. 6: 19, A. R. V.

26. What do they become collectively? Eph. 2: 22.

27. Whose house, therefore, do those who believe in Christ become? Heb. 3: 6.

Notes

THE DIVINE-HUMAN BUILDER

1. As a prophet, Moses was a type of Christ (Deut. 18:15); but the immeasurable superiority of Christ over Moses is shown in His work as a builder of the house of which Moses was a part. Only He who unites divinity and humanity in His own person could be the builder of such a house.

"WHOSE HOUSE ARE WE"

2. "The true house, the true dwelling of God, is His people. In Christ we are builded together for a habitation of God in the Spirit. Of the church, as His body, of the individual soul, Christ says: 'We will come and make our abode.' It is the characteristic of spiritual things that each part is also a living whole. Collectively and individually we are Christ's house: he that would know the faithfulness of Christ in His house, must yield himself to be His house, must allow Christ as Son over His house to be master, to have the keys alone, to hold undisturbed possession and rule."—*"The Holiest of All," page 109.*

Lesson 7—Christ Our Priest—After the Work of Melchizedek

MAY 14, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1-3, looking up texts.
2. Study synopsis, paragraphs 4, 5, looking up texts.
3. Questions 1-4.
4. Questions 5-9.
5. Questions 10-14.
6. Questions 15-19.
7. Review synopsis; study note.

Synopsis

SEED THOUGHT: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. . . . And without all contradiction the less is blessed of the better." Heb. 7: 4, 7.

1. Melchizedek is mentioned in three different ways in the Bible: in history, as both priest and king (Gen. 14: 18), this being the first mention of a priest in the Scriptures; in prophecy (Ps. 110: 4), as determining the order of Christ's priesthood; in fulfillment (Hebrews 7), where both the historical and the prophetical mention are expounded and applied in their relation to Christ.

2. Christ did not assume the office of priest, but became priest by the appointment of God, according to a statement which suggests both the incarnation and the resurrection. Heb. 5: 5. Compare Luke 1: 32; Heb. 2: 16, 17; Acts 13: 33. Here the fact is again emphasized that the priesthood of Christ is based upon, and grows out of, His unique relation to God as the only begotten Son, arising from His inherent nature rather than from a merely arbitrary choice. In view of such a preparation for this intercessory work, He is definitely commissioned as a priest, and the order of His priesthood is announced. Heb. 5: 6.

3. The priests of the Levitical system, taken as a whole, were a type of the priesthood of Christ (Heb. 8: 4, 5), but His order as priest is that of Melchizedek (Heb. 5: 10). A distinguishing feature of the priesthood of Melchizedek is that he is set forth as having neither "beginning of days, nor end of life" (Gen. 14: 18-20), thus being a typical representative of the eternal Son of God (Heb. 7: 3), whose priesthood did not depend upon His genealogy, but upon the eternity of His being (verses 15, 16).

4. It is further to be noted that Melchizedek was both king and priest (Heb. 7: 1), in which respect he differed from the Levites, and that his name signifies "king of righteousness." Christ, our priest "after the order of Melchizedek," is "a priest upon His throne" (Zech. 6: 13; Heb. 8: 1), which is "the throne of grace" (Heb. 4: 16). So also is Christ's kingdom a kingdom of righteousness and peace. Rom. 14: 17. Compare Heb. 1: 8, 9.

5. Three times in the epistle to the Hebrews it is affirmed of Christ that He is "a priest forever." Heb. 5: 6; 7: 17, 21. Upon the eternity of His being and the continuance of His priesthood rests our hope of a complete salvation through His constant intercession. Heb. 7: 24, 25.

Questions

1. In what way is Melchizedek mentioned in history? Gen. 14: 18.

2. In what way is he mentioned in prophecy? Ps. 110: 4.

3. In what way is he mentioned in fulfillment of both history and prophecy? Hebrews 7. See synopsis, paragraph 1, last part.

4. How did Christ obtain the office of priest? Heb. 5: 5.

5. What two earthly experiences of His are suggested in the statement upon which His priesthood is based? Luke 1: 32; Heb. 2: 16, 17; Acts 13: 33.

6. What fact is thus emphasized? See synopsis, paragraph 2.

7. What statement of Scripture is used to announce Christ's commission as priest? Heb. 5: 6.

8. Of what were the priests of the Levitical system a type? Heb. 8: 4, 5.

9. After what order was Christ a priest? Heb. 5: 10.

10. What is a distinguishing feature of the priesthood of Melchizedek? Gen. 14: 18-20.

11. Of whom did he thus become a typical representative? Heb. 7: 3.

12. What especially marks the priesthood of Christ as fundamentally different from the Levitical priesthood? Verses 15, 16.

13. What two offices were filled by Melchizedek? Verse 1.

14. What does his name signify? See synopsis, paragraph 4.

15. In fulfillment of this type, where does Christ sit as priest? Zech. 6: 13; Heb. 8: 1.

16. Upon what throne does He sit? Heb. 4: 16.

17. What are the characteristics of the kingdom of Christ? Rom. 14: 17.

18. In what way is the continuance of the priesthood of Christ emphasized in the epistle to the Hebrews? Heb. 5: 6; 7: 17, 21.

19. What is the practical value of this important fact? Heb. 7: 24, 25.

Note

Divinity and Humanity Combined

"In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity, by being united to divinity, withstood the fiercest test of temptation in the wilderness. . . . Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of His power, that man might never rely on his unaided human capabilities.

"Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. . . . Men may have a power to resist evil — a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them. . . .

"It was Christ that spoke through Melchizedek, the priest of the most high God. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led His people, and has been the light of the world."— *Mrs. E. G. White, in "Review and Herald," February 18, 1890.*

Lesson 8—Christ Our Priest—The Mediator of a Better Covenant

MAY 21, 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 13-19; note 4.**
6. **Questions 20-25; note 5.**
7. **Review synopsis.**

Synopsis

SEED THOUGHT: "The need of man, in one word, was mediation; the work of Christ is that of mediator."—*"The Incarnation," page 39.*

1. One of the key words of the epistle to the Hebrews is "better." Seven better things are mentioned. Heb. 7:19; 8:6; 9:23; 10:34; 11:16, 35. Fundamental among these better things is the better covenant, since it has such a direct bearing upon personal Christian experience.

2. A new covenant implies an old covenant (Heb. 8:13), and better promises (verse 6) imply that the old covenant was established upon promises which failed of being fulfilled. The old covenant was a mutual agreement based upon the promises of God and His people, but the promise of God was conditioned upon the promise of the people. Ex. 19:5, 6, 8. The failure of the people to keep their promise (Ex. 32:1-6) released God from His obligation under that particular covenant.

3. The new covenant is not a mutual agreement, but consists of unconditional promises on the part of God, and it is therefore entirely different from the old covenant. Jer. 31:31, 32. That a covenant of grace is a promise is shown by the fact that the covenant with Abraham is also called a promise. Gal. 3:17. So the apostle Paul refers to "the covenants of promise." Eph. 2:12.

4. Three definite promises are found in the new covenant. Heb. 8:10-12. Since Christ is the mediator of the new covenant, He is the mediator of these "better promises." Verse 6. These "better promises" are really a summary of the promise of salvation made from the beginning. Thus the covenant of grace was first set forth in Eden (Gen. 3:15), renewed to Abraham (Gen. 15:18) in the promise of the land, and confirmed to Isaac and Jacob (Ps. 105:8-11). This covenant was further developed in the promise of the throne to the seed of David. 2 Sam. 7:12, 13; Isa. 55:3. But these promises are all made, not to separate individuals, but to one described as the seed, first of the woman, then of Abraham, and then of

David. But this seed is Christ, born of a woman (Gal. 4: 4), the Son of David and Abraham (Matt. 1: 1). In and through Christ the Seed, the Son of man, will therefore be fulfilled all the promises which constitute God's covenant of grace. 2 Cor. 1: 19, 20. Those who believe on Him and are found "in Him" (Phil. 3: 9), and are members of His body (1 Cor. 12: 27), will share in all the benefits of these promises which are thus mediated to them by Christ.

5. The law was within the heart of Christ (Ps. 40: 7, 8), who always did the will of God (John 6: 38) and kept His Father's commandments (John 15: 10). When we are "created in Christ Jesus" (Eph. 2: 10), and He dwells in our heart (Eph. 3: 17), the law will be written there, and fulfilled in the life (Rom. 8: 3, 4).

Questions

1. What is one of the key words of the epistle to the Hebrews? See synopsis, paragraph 1, first part.
2. What better things are spoken of in this epistle? Heb. 7: 19; 8: 6; 9: 23; 10: 34; 11: 16, 35.
3. What is implied by the expression "a new covenant"? Heb. 8: 13.
4. What is implied by "better promises" of the new covenant? Verse 6.
5. In the old covenant, upon what was the promise of God conditioned? Ex. 19: 5, 6, 8.
6. What released God from His obligation under this particular covenant? Ex. 32: 1-6.
7. In what way does the new covenant differ from the old? Jer. 31: 31, 32.
8. What shows that a covenant of grace is a promise of God? Gal. 3: 17.
9. What other inspired expression teaches the same thing? Eph. 2: 12.
10. What promises are found in the new covenant? Heb. 8: 10-12.
11. Since these promises constitute the covenant, of what is Christ the mediator? Verse 6.
12. Of what are these three promises the summary? See synopsis, paragraph 4.
13. In what promise was the covenant of grace first made? Gen. 3: 15.
14. To whom was this covenant renewed? Gen. 15: 18.
15. To whom was it confirmed? Ps. 105: 8-11.
16. In what promise was this covenant further developed? 2 Sam. 7: 12, 13; Isa. 55: 3.
17. How is the one described to whom these promises were made? See synopsis, paragraph 4.

18. What Scripture statements show that Christ fulfilled all these conditions? Gal. 4: 4; Matt. 1: 1.

19. In whom is the Yea and the Amen of every promise of God? 2 Cor. 1: 19, 20.

20. Who will share with Him in the benefits of these promises thus mediated? Phil. 3: 9; 1 Cor. 12: 27.

21. What was within the heart of Christ? Ps. 40: 7, 8.

22. What was always done by Him? John 6: 38.

23. What did He keep? John 15: 10.

24. What experience will bring the same law into our hearts? Eph. 2: 10; 3: 17.

25. What will then be fulfilled in the life? Rom. 8: 3, 4.

Notes

The Better Promises

1. " 'The new covenant' was established upon 'better promises,'— the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law."—*"Patriarchs and Prophets," page 372.*

The Same Law in the Heart

2. "The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts."— *Ibid.*

The New Covenant Defined

3. "Though this [new] covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was *simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law."— Id., pages 370, 371.*

The Covenant of Grace

4. "From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only begotten Son 'that whosoever believeth in Him should not perish, but have everlasting life.' "—*"The Desire of Ages," page 22.*

5. "Israel began well, and accepted the covenant, and promised obedience. But they continued not. There was no power to continue; no power to conquer temptation, or the evil heart; to remain faithful. Against this the new covenant would provide, because it was better, enacted in better promises. It would, by the blood of Christ, provide such an actual putting away and cleansing of sin that God would actually remember them no more forever. With this He would, by His Holy Spirit, so put His laws into their heart that they should delight in doing them. God would Himself work both to will and to do. And then, in this power of Christ's blood and the renewal of the Holy Spirit, they would no longer be dependent on men for their knowledge of God, but have direct access and direct intercourse with Him."—*"The Holiest of All," pages 268, 269.*

Lesson 9—Christ Our Priest—The Law and the Gospel

MAY 28, 1921

Daily Study Outline

1. **Study synopsis, paragraphs 1-3, looking up texts.**
2. **Study synopsis, paragraphs 4-6, looking up texts.**
3. **Questions 1-8.**
4. **Questions 9-16.**
5. **Questions 17-21.**
6. **Questions 22-28.**
7. **Review synopsis; study the notes.**

Synopsis

SEED THOUGHT: "We must present the law and the gospel together, for they go hand in hand."—*"Gospel Workers," page 161.*

1. Through the law comes the knowledge of sin (Rom. 3: 20); and where there is no law, there is no sin (Rom. 5: 13). The gospel is the good tidings concerning the Son of God (Rom. 1: 1, 3), who came into the world as its Saviour (Luke 2: 10, 11), to save from sin (Matt. 1: 21), which is the transgression of the law (1 John 3: 4).

2. By making known sin to us, the law, by which we cannot be justified (Rom. 3: 20), conducts us to Christ (Gal. 3: 24), that we may be justified through faith in Him (Gal. 2: 16). Thus Christ becomes the aim of the law. Rom. 10: 4.

3. In the law is the form of the truth (Rom. 2: 20); but in Christ, who is Himself the truth (John 14: 6), we have the reality (John 1: 17), and the power (1 Cor. 1: 24) by which to bring into our experience the truth in Jesus (Eph. 4: 21).

4. The law reveals sin (Rom. 7: 7), and demands a righteousness (Rom. 2: 26) which it is not able to provide (Gal. 2: 21; 3: 21), but to which it witnesses when it is manifested (Rom. 3: 21). In the gospel, God's righteousness is unveiled (Rom. 1: 16, 17), a free gift (Rom. 5: 17), conferred through faith in Christ (Rom. 3: 22), who is Himself made to us righteousness (1 Cor. 1: 30).

5. The principle underlying the law is love (Matt. 22: 36-40; Gal. 5: 14), and to love is therefore to fulfill the law (Rom. 13: 8-10). This love extends even to our enemies (Matt. 5: 44), and is godlike in its nature (1 Cor. 13: 4-7, A. R. V.). This love has been manifested in the gospel (John 3: 16; 1 John 4: 9), revealing the character of God (1 John 4: 8), and is conveyed to us through the gift of the Holy Spirit (Rom. 5: 5), which is ministered to us by Christ, our priest in the heavenly sanctuary (Heb. 8: 1; Acts 2: 33). This love is manifested by us in obedience to the law of God. 1 John 5: 3. Thus the requirement of the law is fulfilled in

us (Rom. 8: 3, 4), and we "become the righteousness of God" in Christ (2 Cor. 5: 21, A. R. V.).

6. All the demands of a holy law (Rom. 7: 12) are thus met in and through the gospel of Christ, and "we have been discharged from the law" through our fellowship with Christ in His death (Rom. 7: 6, A. R. V.).

Questions

1. What is made known to us through the law? Rom. 3: 20, A. R. V.
2. Of what person is the gospel good tidings? Rom. 1: 1, 3.
3. What work did His personal name indicate that He would accomplish? Matt. 1: 21.
4. What relation is there between sin and the law which makes it known? 1 John 3: 4.
5. What is the law unable to do? Rom. 3: 20.
6. What does it do? Gal. 3: 24.
7. What results from our faith in Christ? Gal. 2: 16.
8. What does Christ thus become? Rom. 10: 4.
9. What is found in the law? Rom. 2: 20.
10. What is Christ? John 14: 6.
11. What do we have in Him? John 1: 17; 1 Cor. 1: 24.
12. What experience is thus brought into life again? Eph. 4: 21.
13. What does the law reveal? Rom. 7: 7.
14. What does it demand? Rom. 2: 26.
15. What does the law fail to supply? Gal. 2: 21; 3: 21.
16. To what, however, does it witness? Rom. 3: 21.
17. What is unveiled in the gospel? Rom. 1: 16, 17.
18. As what, and how, is this righteousness conferred? Rom. 5: 17; 3: 22.
19. What is Christ Himself made to us? 1 Cor. 1: 30.
20. What is the underlying principle of the law? Matt. 22: 36-40; Gal. 5: 14.
21. How, then, is the law fulfilled? Rom. 13: 8-10.
22. How is this love imparted to us? Rom. 5: 5.
23. By whose ministry is the Holy Spirit supplied to us? Heb. 8: 1; Acts 2: 33.
24. In what way is this love manifested in our experience? 1 John 5: 3.
25. What is thus fulfilled in us? Rom. 8: 3, 4.
26. What do we become in Christ? 2 Cor. 5: 21, A. R. V.
27. What are met in and through the gospel of Christ? See synopsis, paragraph 6.
28. What experience is involved in this? Rom. 7: 6, A. R. V.

Notes

THE LAW AS A CONDUCTOR TO CHRIST

1. "'The law hath been our *paidagogos* for Christ' [Gal. 3:24]. This Greek word *(boy-leader)* has no English equivalent; we have not the thing it represents. The 'pedagogue' was a sort of nursery governor,—a confidential servant in the Greek household, commonly a slave, who had charge of the boy from his infancy, and was responsible for his oversight. In his *food, his clothes, his home lessons, his play, his walks — at every point* the pedagogue was required to wait upon his young charge, and to control his movements. Amongst other offices, his tutor might have to conduct the boy to school."—*"The Epistle to the Galatians" (Findlay), pages 224, 225.*

THE IMPUTED RIGHTEOUSNESS OF CHRIST

2. This subject is beautifully set forth in "Steps to Christ," under the chapter heading, "The Test of Discipleship."

THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS

3. "As a power *from beneath is stirring up the children of disobedience* to make void the law of God, and to trample upon the truth that Christ is our righteousness, a power from above is moving upon the hearts of those who are loyal, to exalt the law, and to lift up Jesus as a complete Saviour. Unless divine power is brought into the experience of the people of God, false theories and ideas will take minds captive, Christ and His righteousness will be dropped out of the experience of many, and their faith will be without power or life. . . .

"The offering of Cain was an offense to God, because it was a Christless offering. The burden of our message is not only the commandments of God, but the faith of Jesus. A bright light shines upon our pathway to-day, and it leads to increased faith in Jesus. We must receive every ray of light, and walk in it, that it may not be our condemnation in the Judgment."—*"Gospel Workers," pages 161, 162.*

Lesson 10—Christ Our Priest—The Cleansing of the Sanctuary

Daily Study Outline

JUNE 4, 1921

1. Study synopsis, paragraphs 1-3, looking up texts.
2. Study synopsis, paragraphs 4, 5, looking up texts.
3. Questions 1-7; note 1.
4. Questions 8-14; note 2.
5. Questions 15-19; note 3.
6. Questions 20-25; notes 4, 5.
7. Review synopsis.

Synopsis

SEED THOUGHT: "Remission, or putting away of sin, is the work to be accomplished."—*"The Great Controversy," page 418.*

1. On the typical day of atonement, the people and the sanctuary were cleansed from sin (Lev. 16: 30, 33, 34), by sprinkling blood before the mercy seat in the most holy place (verses 14-16). The life of all flesh is the blood (Lev. 17: 14); and for this reason, the blood was used in the typical service of atonement (verse 11). The shedding of blood was

necessary for cleansing or remission (Heb. 9: 22), as is shown by its use in the typical service; but the heavenly sanctuary itself requires better sacrifices for its cleansing (verse 23), even the sacrifice of Christ (verses 25, 26), whose blood cleanses from sin (verse 14; 1 John 1: 7).

2. The work of Christ as our high priest in the heavenly sanctuary is one of the doctrinal pillars of this advent movement. The light upon this subject explained the disappointment of those who looked for the coming of Christ in 1844, and furnished the solid basis for the threefold message which should develop a people keeping the commandments of God and the faith of Jesus.

3. The statement was made in the hearing of the prophet Daniel, that at the end of the 2300 days, or years, the sanctuary would be cleansed. Dan. 8: 13, 14. Then would commence the antitypical day of atonement, when Christ our priest would enter upon His work in the second apartment of the heavenly sanctuary, according to the type (Heb. 9: 7), making atonement, by His own blood, for those who had accepted Him as their Saviour, and receiving the kingdom in their behalf (Dan. 7: 13, 14). The removal of sins from the tabernacle in the typical service, by confessing them upon the head of the scapegoat and sending him away into the wilderness (Lev. 16: 20-22), finds its fulfillment in the cleansing of the heavenly sanctuary in the antitypical day of atonement, and the blotting out of sin. This is the closing phase of the ministry of Christ in behalf of sinners; and while it is being accomplished, a people are made ready by a message given in the spirit and power of Elias (Luke 1: 17),— prepared for the Lord, who has promised to return for them (John 14: 2, 3).

4. The typical day of atonement was a time of great solemnity, when the people were to afflict their souls. Lev. 23: 26-28. Those who did not so regard it were to be cut off. Verse 29. This necessarily involved a work of discriminating and judging. So the judgment hour message marks the close of the 2300 days, or years, and the commencement of the antitypical day of atonement. Rev. 14: 6, 7.

5. As the typical service had special reference to the law of God written upon the tables of stone and deposited in the ark in the most holy place, so in the antitypical day of atonement, the attention of the people is directed to the law of God, and the people prepared to meet the Lord are those who keep the commandments (Rev. 14: 12), as Jesus did (John 15: 10). Two things must therefore be especially emphasized in this advent movement: the cleansing of the sanctuary and of the people from sin, and a Christlike life which can meet all the requirements of the law of God. James 2: 8-12.

Questions

1. What work was done on the typical day of atonement? Lev. 16: 30, 33, 34.
2. By what means was this cleansing accomplished? Verses 14-16.
3. Why was blood thus used? Lev. 17: 14, 11.
4. What is necessary for cleansing or remission? Heb. 9: 22.
5. What kind of sacrifices are required to cleanse the heavenly sanctuary? Verse 23.
6. What meets this requirement? Verses 25, 26.
7. What does the blood of Christ do in fact? 1 John 1: 7.
8. What is one of the doctrinal pillars of this advent movement? See synopsis, paragraph 2, first part.
9. What did light upon this subject do for a disappointed people? See synopsis, paragraph 2, last part.
10. What statement concerning the cleansing of the sanctuary was made in the hearing of the prophet Daniel? Dan. 8: 13, 14.
11. What phase of the typical service would then be fulfilled? Heb. 9: 7.
12. What work was to be done? Dan. 7: 13, 14.
13. How were the sins removed from the earthly tabernacle? Lev. 16: 20-22.
14. What work is thus typified? See synopsis, paragraph 3, last part.
15. While the heavenly sanctuary is thus being cleansed, what is accomplished for the people? Luke 1: 17.
16. For what event will they thus be made ready? John 14: 2, 3.
17. How was the typical day of atonement distinguished? Lev. 23: 26-28.
18. How were those treated who failed to recognize this? Verse 29.
19. What was necessarily involved? See synopsis, paragraph 4.
20. What marks the commencement of the antitypical day of atonement? Rev. 14: 6, 7.
21. To what did the typical day of service of the sanctuary have special reference? See synopsis, paragraph 5, first part.
22. To what should the attention of the people be directed in the antitypical day of atonement? Rev. 14: 12.
23. Whose example will thus be followed? John 15: 10.
24. What phase of the work of Christ in the heavenly sanctuary should now be emphasized? See synopsis, paragraph 5, last part.
25. What personal experience should be ministered to the people? James 2: 8-12.

Notes

THE GOSPEL OF THE TYPICAL SERVICE

1. "Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away and they were regarded as forever separated from the people. Such was the service performed 'unto the example and shadow of heavenly things.' And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary."—*"The Great Controversy," page 420.*

THE ATONEMENT NOT COMPLETED

2. "One of the most complete types of the history of redemption is to be found in the ceremonies of the day of atonement. It was an essential part of the work of the high priest on that day that he should come forth from within the veil, and laying aside his linen garments, reappear to bless the waiting congregation. Our great High Priest is now within the veil. He has offered the atoning sacrifice on the altar of Calvary, and with the merit of that sacrifice He has gone in to appear in the presence of God for us. But the great day of atonement is not yet closed. When His work within the veil is ended, He shall come forth, arrayed again in His garments of glory and beauty, for the final blessing of His waiting people. 'Having been once offered to bear the sins of many, He shall appear a second time, apart from sin, to them that wait for Him, unto salvation.' "—*"The Fundamentals," volume 6, page 122.*

INTERPRETATION OF THE 2300 DAYS

3. "The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem, went into effect, in the autumn of B. C. 457. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Dan. 9: 25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A. D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A. D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the gentiles, A. D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A. D. 34, 1810 years extend to 1844. 'Then,' said the angel, 'shall the sanctuary be cleansed.' All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed."—*"The Great Controversy," page 410.*

THE SANCTUARY OF DANIEL 8:14

4. "The term 'sanctuary,' as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the 'true tabernacle' in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The 'true tabernacle' in heaven

is the sanctuary of the new covenant. And as the prophecy of Dan. 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' unquestionably points to the sanctuary in heaven."—*Id., page 417.*

THE IMPORTANCE OF UNDERSTANDING THE WORK OF CHRIST NOW

5. None should fail to read the instruction on this topic given in "The Desire of Ages," pages 430, 431.

Lesson 11—The False Mediatorial System

JUNE 11, 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; notes 1, 2.
4. Questions 7-13; note 3.
5. Questions 14-23; note 4.
6. Questions 24-27; note 5.
7. Review synopsis.

Synopsis

SEED THOUGHT: "While Romanism is based upon deception, it is not a coarse and clumsy imposture."—*"The Great Controversy," page 566.*

1. The central feature of the gospel is the mediatorial work of Christ for sin, and the most vital fact of this mediatorial work is that we have such a high priest as is foreshadowed in the typical system, who is now at the right hand of God, a minister of the heavenly sanctuary. Heb. 8:1, 2.

2. The mystery of godliness was made manifest in Christ, in whom divinity and humanity were united. 1 Tim. 3:16. Before He ascended to heaven, He promised that His presence should continue with His disciples (Matt. 28:20), and He made provision for this in the coming of the Holy Spirit, the Comforter (John 14:16-18), who is His representative.

3. Gross idolatry was characteristic of ancient Babylon (Jer. 50:38); and from the time of leaving Egypt (Ex. 32:1-6), during their conquest of the promised land (Ps. 106:34-38), and especially during the reign of Solomon (1 Kings 11:5-7), the children of Israel were led into idolatry. Paganism flourished during the time of the four great world empires; but the paganism of the Roman empire was overthrown toward the end of the fourth century, so far as its official recognition was concerned. Then the mystery of iniquity, which was already working in the time of the apostle Paul (2 Thess. 2:7), rapidly developed into the full papal system under the headship of the man of sin (verses 3, 4).

4. The pope of Rome is declared to be the visible representative of Christ upon earth, thus usurping the place of the Holy Spirit, the Comforter; and he also bears the title "Pontifex Maximus," or chief priest, a purely pagan title. He is thus the head of the Roman priesthood, all the authority of every rank below him being derived from him.

5. In the Roman system of mediation, an earthly sanctuary is substituted for the heavenly; a visible priest for the invisible Priest in heaven (Heb. 8: 1, 2); a visible wafer, purporting to be the real body and blood of Christ through the process known as transubstantiation, is submitted for Christ, the true sacrifice (Heb. 7: 27); and the law of the church is substituted for the law of the Ten Commandments in the ark in the most holy place of the heavenly sanctuary. This is a system of idolatry; paganism under the forms of Christianity. The claim is made that the Roman Catholic Church alone supplies the means for fellowship with Christ, whereas, as a matter of fact, it interposes a human barrier between Christ and the sinner. While professing to be a fulfillment of the ancient typical system of mediation, it is in reality a counterfeit of the true system of which Christ is the head.

6. The New Testament prophecy declares that the system of lawlessness, the "man of sin," would so set forth man in the place of God, the human in place of the divine. 2 Thess. 2: 4. The prophecy of Daniel shows this power casting the truth to the ground, and prospering in its course of opposition to God. Dan. 8: 12. But at the end of the 2300 days, this second advent movement arose, which gives to Christ His rightful place as our great high priest, and directs attention to His work in the cleansing of the sanctuary, thus exposing the counterfeit introduced by the papacy, and restoring to the people the blessings bestowed through the mediation of Christ. Dan. 8: 13, 14.

Questions

1. What is the central feature of the gospel? See synopsis, paragraph 1.
2. What is the central fact in this mediatorial work? Heb. 8: 1, 2.
3. What is the mystery of godliness? 1 Tim. 3: 16.
4. What promise did Christ make to His disciples just before returning to heaven? Matt. 28: 20.
5. What provision did He make for the fulfillment of this promise? John 14: 16-18.
6. Of what was ancient Babylon guilty? Jer. 50: 38.
7. When did the children of Israel begin their experience with idolatry? Ex. 32: 1-6.

8. During what time did this experience continue? Ps. 106: 34-38.

9. At what time was idolatry directly introduced in Israel? 1 Kings 11: 5-7.

10. During what long period did paganism flourish? See synopsis, paragraph 3.

11. What mystery was working in the time of the apostle Paul? 2 Thess. 2: 7.

12. After the downfall of paganism, what was rapidly developed? Verses 3, 4.

13. What is the pope of Rome declared to be? See synopsis, paragraph 4.

14. Whose place does he thus usurp?

15. What title does he bear?

16. Of what is he the head?

17. In the Roman system of mediation, what substitutions are made for the heavenly sanctuary and the High Priest in heaven? Heb. 8: 1, 2.

18. What substitution is made for the true sacrifice? Heb. 7: 27.

19. What law is substituted for the law of God? See synopsis, paragraph 5.

20. What, therefore, is the Roman system of mediation?

21. What claims are made for this system?

22. What are the facts concerning it?

23. What had prophecy declared? 2 Thess. 2: 4.

24. What does another prophecy say this power would do with the truth? Dan. 8: 12.

25. What arose at the end of the 2300 days? Verses 13, 14; Rev. 14: 6-12.

26. To what does it direct attention? See synopsis, paragraph 6, last part.

27. What benefits follow as the result of this work?

Notes

The Manifestation of a Person

1. "Just as the 'mystery of godliness' is not merely the manifestation of the system of godliness, but the manifestation of God Himself, so the 'mystery of iniquity' is not merely the manifestation of the system of iniquity, but the manifestation of the person or author of iniquity. The prophecy brings before us two mysteries, the one the counterfeit in all points of the other. We have an invisible agent, even God, beneath the one; we have an invisible agent, even Satan, beneath the other."—*"The Papacy Is the Antichrist," page 26.*

The Representatives of Satan

2. "Christianity became corrupted. Popes and priests presumed to take an exalted position, and taught the people to look to them for the pardon of their sins, instead of looking to Christ for themselves. The people were wholly deceived. They were taught that the popes and priests were Christ's representatives, when in fact they were the representatives of Satan, and those who bowed to them, worshiped Satan."—*"Early Writings," pages 213, 214.*

THE DEVELOPMENT OF THE MAN OF SIN

3. The gradual development of the "man of sin" is described in "The Great Controversy," pages 49, 50. None should fail to read it.

THE PAPACY A COMPLETE FALSE SYSTEM OF ITS OWN

4. "Popery has a god of its own. . . . It has a savior of its own — the church, to wit. It has a sacrifice of its own — the mass. It has a mediator of its own — the priesthood. It has a sanctifier of its own — the sacrament. It has a justification of its own — that even of infused righteousness. It has a pardon of its own — the pardon of the confessional; and it has in the heavens an infallible, all-prevailing advocate unknown to the gospel — the 'mother of God.' It thus presents to the world a spiritual and saving apparatus for the salvation of men, and yet it neither sanctifies nor saves any one. It looks like a church; it professes to have all that a church ought to have; and yet, it is not a church. It is a grand deception —'the all-deceivableness of unrighteousness.' "—*"The Papacy Is the Antichrist," pages 88, 89.*

THE TRUE AND THE COUNTERFEIT CHURCH BOTH REST UPON A PERSON

5. "That 'Christ is the Son of God' is the corner stone of the gospel church. Out of that root the whole gospel springs. It is the 'rock' on which Christ, addressing Peter, said that He would build His church.

"That the 'pope is the vicar of Christ' is the corner stone of the papal church. Out of that root does the whole of popery spring. On that 'rock,' said Boniface III in the seventh century, and Gregory VII, with yet greater emphasis, in the eleventh, will I build my church."—*Id., page 89.*

Lesson 12 — Doing the Will of God

JUNE 18, 1921

Daily Study Outline

1. Study synopsis, paragraphs 1-3, looking up texts.
2. Study synopsis, paragraphs 4-6, looking up texts.
3. Questions 1-7.
4. Questions 8-15.
5. Questions 16-21.
6. Questions 22-27.
7. Review synopsis.

Synopsis

SEED THOUGHT: "If Christ is dwelling in our hearts, He will work in us 'both to will and to do of His good pleasure.' "—*"Steps to Christ," page 80.*

1. It is the aim of the threefold message of Rev. 14: 6-12 to bring out a people who shall do the will of God as expressed in His law. It is therefore important that we should clearly understand how this result is to be attained.

2. In this experience, Christ is both our example and our power. Let us consider Him first as our example. Before He came to this world, His attitude toward the will of God was the subject of prophecy. Ps. 40: 7, 8. While here upon the earth, Christ expressed Himself very emphatically concerning this matter to His disciples (John 4: 34), and to the Jews (John 5: 30). To the people, He declared it to be the purpose for which He came down from heaven. John 6: 38.

To this purpose He adhered even when it involved His death. Luke 22: 41, 42.

3. In realizing His aim to do the will of God, Christ did not depend upon any power inherent in Him as the Son of God, but as an example to us, He trusted in another (Heb. 2: 13, first clause), and through His union with the Father, the works were wrought in Him by the indwelling Father (John 14: 10). He thus left us an example (1 Peter 2: 21), teaching us how we ought to walk (1 John 2: 6).

4. When man was created in the image of God (Gen. 1: 27), the law of God was written in his very being, and he was endowed with such mental and moral power as enabled him to reveal the will of God in his life. This was his crown of glory and honor. Ps. 8: 5. Through sin, this power was lost. Rom. 3: 23. God sent His own Son to become a man, in order that through His experience, the righteous demand of the law might be met in us. Rom. 8: 3, 4. The life that He lived in His individual body here upon the earth, He now imparts to those who believe in Him, ministering it to them in the gift of the Holy Spirit (verse 2); and by thus dwelling in their hearts (Eph. 3: 17), He writes the law of God here according to the new covenant promise (Heb. 8: 10). This is the new creation in the image of God. 2 Cor. 5: 17. Thus through our personal union with Christ, God works in us (Phil. 2: 12, 13), making us perfect to do His will (Heb. 13: 20, 21) through Jesus Christ.

5. The ritual service was unable to accomplish this work (Heb. 10: 1), since its sacrifices were the mere shadows of the good things to come. But through the sacrifice which Christ offered, both in His life of devotion to the will of God as a man upon the earth, and in His death on the cross, He took away the shadowy service, and established the reality of doing God's will. Verses 8, 9.

6. The secret of success in seeking to work the works of God is to believe on Christ (John 6: 29), accepting Him as the power of God (1 Cor. 1: 24), who will work in us mightily (Col. 1: 29).

Questions

1. What is the aim of the threefold message of Rev. 14: 6-11?
2. What will be said of such a people? Verse 12.
3. What prophecy indicated what the attitude of Christ toward the law of God would be? Ps. 40: 7, 8.
4. How did He express Himself to His disciples concerning this? John 4: 34.
5. How did He express Himself to the Jews? John 5: 30.
6. For what did He tell the people He came down from heaven? John 6: 38.

7. What did He say to His Father when facing the death of the cross? Luke 22: 41, 42.
8. How did Christ receive grace and strength to do the will of His Father? Heb. 2: 13, first clause.
9. Who wrought these works in Him? John 14: 10.
10. What did He leave us? 1 Peter 2: 21.
11. How ought those to walk who are in union with Christ? 1 John 2: 6.
12. In whose image was man originally created? Gen. 1: 27.
13. What was written in his very being, and with what was he endowed? See synopsis, paragraph 4.
14. With what was he thus crowned? Ps. 8: 5.
15. How was this power lost? Rom. 3: 23.
16. What has God done so that the demand of the law might be met in us? Rom. 8: 3, 4.
17. How is this life of obedience ministered to believers? Verse 2.
18. What experience does this gift of life bring to the believer? Eph. 3: 17.
19. What promise is thus fulfilled? Heb. 8: 10.
20. What work is in this way accomplished? 2 Cor. 5: 17.
21. Who then works in us? Phil. 2: 12, 13.
22. Through whom are we thus made perfect to do the will of God? Heb. 13: 20, 21.
23. What was the ritual service unable to accomplish? Heb. 10: 1.
24. How was the reality of doing God's will established by Christ? Verses 8, 9.
25. What is the secret of success in working the works of God? John 6: 29.
26. What does Christ become to us? 1 Cor. 1: 24.
27. How does He then work in us? Col. 1: 29.

Prepare now for the

Thirteenth Sabbath Offering

June 25

Bureau of Home Missions

This is a definite call to help the 30,000,000 foreign-speaking people in the cities of America.

Lesson 13—The Result of the Work of Christ

JUNE 25, 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.
4. Questions 7-13.
5. Questions 14-20.
6. Questions 21-27.
7. Review synopsis; study the notes.

Synopsis

SEED THOUGHT: "By His life and death, Christ has achieved even more than recovery from the ruin wrought through sin."—*"The Desire of Ages," page 25.*

1. The entrance of sin interrupted the fellowship which at first existed between God and man (Gen. 3: 8), and thus brought a separation (Isa. 59: 2). Through the work of Christ, this fellowship is renewed. 1 John 1: 3. In accomplishing this, the priestly ministry of Christ takes the first place. By offering Himself as the sacrifice, He has put away sin. Heb. 9: 26. By taking our flesh, He has made a way for us into the presence of God (Heb. 10: 19, 20); and through His work as priest, we are urged to draw near to God (verses 21, 22).

2. In His prayer just before His crucifixion, Jesus expressed the desire that His disciples might be with Him (John 17: 24), which was in harmony with His statement to them that He would come again to receive them to Himself (John 14: 3). This desire will be realized when He comes again for His people. 1 Thess. 4: 16, 17.

3. Man was created in the image of God, and by virtue of what he was, he could exercise dominion over the earth. Gen. 1: 26. When he lost that fellowship with God through sin, his dominion passed to the god of this world. Luke 4: 6. It is the work of Christ to make man a partaker of the divine nature (2 Peter 1: 4), and in this way to restore the dominion to him. This gospel of restoration was preached by Christ when He healed a man with a withered hand (Matt. 12: 13), and when He gave sight to a blind man (Mark 8: 25).

4. The prophecy concerning Christ as the servant of the Lord, spoke of Him as a restorer (Isa. 49: 6), as does also the shepherd psalm (Ps. 23: 3). The prophecy concerning the restoration of literal Jerusalem (Dan. 9: 25) was a prophecy of the restoration of spiritual Jerusalem, the church. After the resurrection, the disciples thought that possibly the time had come for the restoration of the kingdom (Acts 1: 6); but afterwards Peter taught that "the times of restoration of

all things" would be at the second advent (Acts 3: 20, 21, A. R. V.).

5. It was Christ's work to bring men to God (1 Peter 3: 18), and this He did by bringing God to man in His own person (Matt. 1: 21-23; 2 Cor. 5: 19). As a result of His work in behalf of men, "God Himself shall be with them." Rev. 21: 3.

6. Sin means separation from God, and eternal death. James 1: 15. By introducing sin and death into the world, Satan hoped to defeat the purpose of God concerning man, created in His own image, to be His representative in the government of this world. Ps. 8: 3-8. By giving His only begotten Son, not simply *for* us, but *to* us (Isa. 9: 6; Luke 2: 11), God brought divinity and humanity into direct union (1 Tim. 2: 5), and made us joint heirs with Christ (Rom. 8: 17) and joint rulers, not simply over this world, but over all the domain of Christ (2 Tim. 2: 12; Luke 22: 29; Rev. 3: 21; Rom. 8: 32). Thus through the work of the last Adam, we are lifted to a higher plane and to a closer relation with God than was lost through the failure of the first Adam.

Questions

1. What was interrupted by the entrance of sin? Gen. 3: 8.
2. What was brought about? Isa. 59: 2.
3. What is renewed through the work of Christ? 1 John 1: 3.
4. How did Christ put away sin? Heb. 9: 26.
5. Into whose presence has He made a way for us? Heb. 10: 19, 20.
6. Through His work as our Priest, what are we urged to do? Verses 21, 22.
7. What desire did Jesus express just before His crucifixion? John 17: 24.
8. What statement had He already made to His disciples? John 14: 3.
9. When will His desire be realized? 1 Thess. 4: 16, 17.
10. What dominion was bestowed upon man by his creation? Gen. 1: 26.
11. What happened when he lost his fellowship with God through sin? Luke 4: 6.
12. How is this dominion to be restored to him? 2 Peter 1: 4.
13. How did Christ preach this gospel of restoration? Matt. 12: 13; Mark 8: 25.
14. What work is specifically mentioned in the prophecy concerning the redemption to be wrought by Christ? Isa. 49: 6.
15. How is the same work described in the shepherd psalm? Ps. 23: 3

16. What prophecy deals with the restoration of spiritual Jerusalem? Dan. 9: 25.

17. What view did the disciples have concerning the time of the restoration of the kingdom? Acts 1: 6.

18. On a later occasion, what did Peter teach concerning this matter? Acts 3: 20, 21, A. R. V.

19. For what purpose did Christ suffer for sins? 1 Peter 3: 18.

20. How did He bring men to God? Matt. 1: 21-23; 2 Cor. 5: 19.

21. What experience awaits God's people as the result of His work? Rev. 21: 3.

22. What follows as the result of sin? James 1: 15.

23. What result did Satan seek to accomplish by introducing sin into the world? Ps. 8: 3-8. See synopsis, paragraph 6.

24. How did God bring divinity and humanity into direct union? Isa. 9: 6; Luke 2: 11; 1 Tim. 2: 5.

25. What privilege was thus secured for us? Rom. 8: 17.

26. What dominion was in this way guaranteed? 2 Tim. 2: 12; Luke 22: 29; Rev. 3: 21; Rom. 8: 32.

27. What has been accomplished through the work of the last Adam? See synopsis, paragraph 6, last part.

Notes

Putting Away Sin

1. "*By the sacrifice of Himself He puts away sin. And now He offers* us Himself to take the place of sin. He gives Himself, the Sacrificed One, who has finished redemption, to us to put away sin within us, too. It is as the Son, the Living One, that He is high priest; it is in eternal life power, by a life working in us, that He brings us to God. And so, by His Spirit, He, in His self-sacrifice, lives in us, and makes it true in the experience of each true disciple — sin put away by the sacrifice of self. The law *for the Head is the law for every member.*"—*"The Holiest of All," pages 325, 326.*

The Redemption of the Earth

2. "The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption."—*"The Great Controversy," page 674.*

The Privileges of the Redeemed

3. "All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,— worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding *gained through ages upon ages in contemplation of God's handiwork.* With undimmed vision they gaze upon the glory of creation,— suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed."— *Id., pages 677, 678.*

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