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The Mediation of Christ

First Quarter, 1913

LESSON I — Creation and Redemption

JANUARY 4, 1913

Questions

1. What distinguishes the true God from the false gods? Ps. 96:5.

2. Why is God worthy to receive glory and honor? Rev. 4:11. Compare Acts 14:11-15; Ps. 95:3-6.

3. What forms the introduction to the revelation which God has made of Himself and the gospel of salvation? *Ans.*—The account of the creative work recorded in the first chapter of Genesis. Note 1.

4. What testimony is borne to the perfection of the complete creation? Gen. 1:31.

5. In whose image was man created? Verse 27.

6. With what was man crowned? Ps. 8:5.

7. What was lost through sin? Rom. 3:23.

8. What came upon all men as the result of sin? Rom. 5:12.

9. What curse was pronounced upon the earth on account of sin? Gen. 3:17, 18.

10. What promise is given concerning the restoration of the image of God in man? 1 Cor. 15:49.

11. By what process is this new man brought into being? Eph. 2:14, 15.

12. Upon what fact does God rest His appeal for

confidence in Him as the only Saviour? Isa. 45:18, 21, 22. Note 2.

13. In what statement is the Redeemer identified with the Creator? Isa. 43:1, 15.

14. Upon what basis is confidence in the redemptive work made to rest? Isa. 42:5-7.

15. What assurance is furnished of God's ability to supply power to the weak and faint? Isa. 40:26-29.

16. In what way are Christians enabled to do good works? Eph. 2:10. Note 3.

17. What takes place in the experience of those who are in Christ? 2 Cor. 5:17, R. V., margin.

18. What is the result of this new creation? Eph. 4:23, 24; Col. 3:10.

19. In what prayer did the psalmist David recognize the need of this creative work? Ps. 51:10.

20. In what way will the curse be removed from the earth? Isa. 65:17. Compare 2 Peter 3:13.

21. To whom should those in trouble commit their souls? 1 Peter 4:19. Note 4.

Notes

1. In the first chapter of the Bible, God is revealed as the Creator. The test by which the true God may be known is here furnished, and the foundation is laid for the true gospel. This record of the creative work was not introduced into the Scriptures in order to teach physical science, but because redemption is a work of creation, and only He who created the heavens and the earth, and man in His image, in the first place, can create a new man in Christ Jesus, and new heavens and a new earth. That hope which rests upon any other basis is a false hope.

2. The gospel of the restoration which is proclaimed in Isaiah, chapters 40-66, opens with an appeal to God as the Creator, repeats this appeal many times, and closes with the prophecy of the creation of the new heavens and the new earth. It fully sets forth the gospel of the re-creation.

3. The fact that salvation from sin can be accomplished only through a new creation, is fully recognized in the New Testament; and in the closing part of the last book, a description is given of the new heavens and the new earth, and the new Jerusalem.

4. He alone can save and deliver who can create, and therefore believers should find encouragement in contemplating the creative works of God, and should put their confidence in the Creator alone. No created being can save the soul from death or send deliverance in time of trouble.

LESSON II — *The One Mediator*

JANUARY 11, 1913

Questions

1. What does Christ, as personal Wisdom, say of His relation to God? Prov. 8:22, R. V., margin.

2. What position did He fill in relation to the whole created world? Verse 30, R. V. Note 1.

3. In what statement did Christ in the flesh teach the same truth? John 14:6, first clause.

4. Through whom is every revelation of the Father made? Matt. 11:27.

5. What is affirmed concerning the deity of the eternal Word? John 1:1.

6. What part did this eternal Word act in the creation of the world? Verse 10.

7. In what language is the same truth elsewhere taught? Heb. 1:1, 2.

8. How much of the creative work was accomplished through the agency of the Word? John 1:3.

9. What contrast is drawn between the relation of the Father and the Son to all created things? 1 Cor. 8:6.

10. What statement shows that the Son existed before the creative work was begun? Col. 1:15.

11. What is affirmed concerning the mediation of the Son in the original creation? Verse 16.

12. What position is assigned to Him who is the head of creation? Verse 18.

13. What other work is accomplished through the mediation of the same Son? Verses 19, 20. Note 2.

14. How are we able to approach God? Eph. 2:18.

15. How effective is the mediatorial work of the Son? Heb. 7:25.

16. Through whose mediation is worship made acceptable to God? 1 Peter 2:5.

17. Of what is Jesus the Mediator? Heb. 12:24.

18. What is accomplished by Him as the Mediator of the new covenant? Heb. 9:15.

19. How is the covenant of which He is the Mediator further described? Heb. 8:6.

20. Who is the one Mediator? 1 Tim. 2:5. Note 3.

Notes

1. "The Lord possessed Me as the beginning of His way." In all the creative work, "I was by Him, as a master workman." Prov. 8:22, 30, R. V., margin. The eternal Son, the Wisdom of God (1 Cor. 1:24), was the channel through which every revelation of God was made, and the agent through whom the Father wrought in all His working. He was thus the Mediator between the Father and all that is, using the word "mediator" in its broad sense as meaning "one who is a means of intercourse between two other parties, and through whom action passes from either to other." It thus appears that the mediation of Christ grew out of the very nature of His being and His relation to the Father as the eternal Son; and the great truth that it was through the mediation of the Son that God wrought in the original creation, when all things were brought into being, becomes the pillar and ground of the central principle of the gospel—the mediatorial principle.

2. The gospel provision for mediation in behalf of man after sin had entered into the world, did not require the introduction of a new principle into the divine administration, but simply a new application of a principle already in operation. "The restriction of the thought of mediatorship and sacrifice to the gracious intervention of the eternal Son on behalf of fallen and sinful man, has narrowed and thrown out of proportion our thought of the dignity and glory of the Son, and of the grandeur of His work. Sin, of course, brings another element into worship and sacrifice. Sin creates a gulf between the creature and God; and only a mediator, a priest, can bring the creature back to God even when it wills to be brought, or can make atonement and satisfaction on its behalf for the injury and wrong done to the majesty of the supreme Lawgiver by an act of disobedience. There is a new need, that of expiation; and there is a greater, and to us a more evident, need of a mediator.

"But the standing truth, that from the first instant of creation there has been a Mediator between the Father and creation, One through whom, necessarily, creation came into being, renders it easier for us to apprehend alike the necessity, and (such is the love of God) the probability, of an atoning Mediator who should undo the mischief of sin; and, this being so, the impossibility that it can be any other than the uncreated Mediator, through whom and for whom were all things made, the eternal Son."—"*The One Mediator*," P. G. Medd, M.A., London, 1884, page 69.

3. It was through the mediation of the Son of God that all things were brought into existence, and it is through the same mediation that all things are upheld. Heb. 1:3. The Son was and is the Mediator (in this larger sense) for all unfallen beings, through whom they were created and through whom they are sustained in life. He was the Mediator for the human family before sin entered into the world; and in order to carry on this mediation in behalf of man and restore him to fellowship with God, it was necessary that the Son should take the flesh (Heb. 2:14, 15), and thus He became the Man Christ Jesus, the Mediator between God and sinful man. Thus He who was the Mediator in the original creation, is the Mediator in the new creation; and the fact of the original creation is the promise of the new creation.

The full truth concerning the mediation of Christ, precludes the possibility of there being any other mediator between God and man, as He only can mediate in the new creation who was the Mediator in the original creation. No created being can act as mediator for sin, and this shuts out the whole mediatorial system of the papacy. \

LESSON III — The Continual Mediation

JANUARY 18, 1913

Questions

1. How is the eternity of the being of the uncreated Son contrasted with the brief duration of created things? Heb. 1:10-12.

2. To what is the continuance of all created things due? Verses 1-3.

3. In what statement is taught the continual mediation of the Son in behalf of the material universe? Col. 1:17. Note 1.

4. After what order is Jesus a priest? Heb. 7:17.

5. What is the distinguishing feature of the priesthood of Melchisedec? Verses 1-3.

6. What connection is there between the eternity of Christ's being and His continual priesthood? Verse 16. Note 2.

7. Why were many priests required in the typical service to represent the continual priesthood of Christ? Verse 23.

8. What rendered Christ's priesthood continual and unchangeable? Verse 24. Note 3.

9. What assurance is given of the efficacy of the continual intercession of Christ? Verse 25.

10. What were the three leading offerings in the temple service? 2 Chron. 2:4.

11. In order that the daily burnt offering might rightly represent the true Offering, what was it declared to be? Ex. 29:38, 39, 42.

12. For the same reason, what was the incense offering declared to be? Ex. 30:7, 8. Note 4.

13. For the same reason, what was the showbread declared to be? Num. 4:7.

14. What is the true continual sacrifice? Heb. 10:12. Note 5.

15. Through His continual mediation, what does Christ bestow upon His people? John 10:28; Acts 2:33.

16. How is this gift of life received? John 20:30, 31.

Notes

1. There is a very close connection between the working of God in nature and His working in grace. Through the mediation of the eternal Son, the power of God is manifested in upholding all things and in preserving order throughout the material universe. Were it not for the constant working of this power, there would be chaos in the universe, and the character of God would be impugned. Whatever names may have been given to the manifestation of the power of God in nature, such as "adhesion," "cohesion," "gravity," "gravitation," etc., it is well to remember that all things hold together in Christ, and this fact is made the basis of confidence in the power of God to uphold all those who put their trust in Him.

2. Christ did not become a priest on account of the operation of that law of the priesthood which made one a priest who was a descendant of Aaron after the flesh, but His priesthood grew out of "the power of an endless life," out of the eternity of His being. He was able to swallow up death, and to minister life to all, because He had life in Himself.

3. While the typical service was a temporary object-lesson, and was perverted into formalism, yet it was designed to teach the truths of salvation through faith in Christ, the One to whom all the typical ritual pointed. The experience of present salvation from sin was real to one who entered into that typical service in the spirit of it, and who exercised that faith in a personal Redeemer which the sanctuary service was intended to teach. It was the perversion of the Levitical system which interfered with the purpose of God in giving it to His people.

4. "Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat-offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. . . . The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which

through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession; before the holy, an altar of continual atonement. By blood and by incense God was to be approached,—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.”—“*Patriarchs and Prophets*,” pages 352, 353.

5. The mediation of Christ is a continual mediation, both in nature and in grace, and the sacrifice which He offered was one sacrifice which was itself continual. The phrase which is translated “forever” in Heb. 10:12 is the very same phrase which is translated “continually” in verse one of the same chapter. The very nature of Christ’s mediation forbids the substitution of any human system of mediation, such as that of the papacy, in its place; and the very nature of the one sacrifice for sin, which is continual, renders both unnecessary and impossible such a pretended sacrifice as that of the mass. Christ Himself is both priest and sacrifice in fulfilment of all types and shadows of the Levitical system, and there can now be no other.

LESSON IV — *The Son of God as Priest* •

JANUARY 25, 1913

Questions

1. What kind of high priests were appointed under the Levitical system? Heb. 7:28, first clause.

2. In contrast with the priests who were subject to human frailties, who was appointed priest by the word of the oath? Same verse, last clause.

3. Who, then, is the great priest who was represented by the many priests under the Levitical system? Heb. 4:14. Note 1.

4. Where does this priest carry on His ministry? Heb. 8:1, 2.

5. What was the oath by which the Son of God was made priest? Heb. 7:21.

6. What relationship preceded the oath and determined the priesthood? Heb. 5:5.

7. What direct announcement of His appointment as priest grew out of the declaration of the sonship? Verse 6. Note 2.

8. What contrast is drawn between the relation which Moses, who was a type of Christ, and Christ Himself sustained to the house of God? Heb. 3:5, and first clause of verse 6.

9. Being a Son over the house of God, what other office could He fill? Heb. 10:21.

10. In the epistle which specially sets forth the priesthood of Christ, by what name is He first mentioned? Heb. 1:1, and first clause of verse 2.

11. What name applied to Him establishes the deity of the Son? Verse 8.

12. By what other divine name is the Son designated? Verse 10.

13. What description is given of the nature of the Son of God who became High Priest? Verse 3, first part.

14. What comparison is drawn between this glorious Being and the angels? Verse 4.

15. What is the "more excellent name" that He has inherited? Verse 5.

16. What is said of the preeminence of the Son over His fellows? Verse 9.

17. How is the exalted character of our High Priest further described? Heb. 7:26. Note 3.

18. In view of our having such a High Priest, to what exhortation may we well take heed? Heb. 3:1.

Notes

1. Although the priests appointed under the Levitical system were compassed with infirmity and subject to death, yet they served "that which is a copy and shadow of the heavenly things," and their priesthood was typical of the priesthood of the Son of God. They did not represent any other created being, but only Him who was made a priest "after the power of an endless life," even "Jesus the Son of God."

2. Jesus did not become a priest by a merely arbitrary appointment. He could enter upon His work as priest in behalf of sinful men because He was the eternal Son of God, and the Scripture recognized this fact by making the declaration concerning His sonship the basis of the oath which appointed Him to the priesthood. When the Lord declared Jesus to be His Son, He established the basis of the priesthood.

3. From the description given in the first chapter of the epistle to the Hebrews, it is perfectly clear that no created being could be "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Any interpretation of the Scriptures, therefore, which requires that some other person than the Son of God should at any time minister in the heavenly sanctuary, must be discarded as being untrue to the inspired explanation of the typical priesthood.

LESSON V — *The Incarnation and the Priesthood*

FEBRUARY 1, 1913

Questions

1. What was the eternal Son of God as to being and character? John 1:1.

2. Upon what new order of existence did He enter? Verse 14.

3. In what other language is this same great truth taught? Phil. 2:5-7.

4. What shows the superiority of the Son to angels? Heb. 1:6.

5. In order that He might pay the penalty for sin, what position did the Son temporarily take? Heb. 2:9.

6. How fully does Jesus identify Himself with those whom He was to save? Verse 11.

7. In what statements is this thought further developed? Verse 13.

8. In order to make an actual union between Himself and those whom He calls brethren and children, what did the Son of God do? Verse 14, first clause.

9. What kind of flesh did the Son of God take by the incarnation? Rom. 8:3. Note 1.

10. Of whom did He take hold in order to lift them up? Heb. 2:16, margin.

11. In view of the nature of those to whom He purposed to give help, what change in the order of His being became necessary? Verse 17, first clause.

12. By thus joining Himself to the human family, what would He become? Verse 17, last clause. Note 2.

13. Since He has thus subjected Himself to weakness and temptation in the flesh, of what may we be assured? Verse 18.

14. What made it possible for the priest in the typical service to deal compassionately with the tempted and tried? Heb. 5:1, 2.

15. What kind of high priest has been provided for us through the incarnation of the Son of God? Heb. 4:15.

16. What blessings are assured to us through His ministry upon the throne of grace? Verse 16. Note 3.

Notes

1. It is very important that we should have a clear understanding of the relation of the incarnation of Christ to His mediatorial work. He was made priest "after the power of an endless life," in order that He might minister grace, mercy, and power to the weak and erring. This is accomplished by making such a close union with those needing help, that divinity and humanity are brought into personal relation, and the very Spirit and life of God dwell in the flesh of the believer. In order to establish this relation between God and sinful flesh, it was necessary for the Son of God to take sinful flesh; and thus was bridged the gulf which separated sinful man from God.

"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only-begotten Son.' He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfil His word. 'Unto us a Child is born; unto us a Son is given; and the government shall be upon His shoulder.' God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe. It is the 'Son of man' whose name shall be called 'Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.' The I AM is the Daysman between God and humanity, laying His hand upon both. He who is 'holy, harmless, undefiled, separate from sinners,' is not ashamed to call us brethren. 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 infolded in the bosom of Infinite Love."—"Desire of Ages," pages 25, 26.

By its dogma concerning the immaculate conception of the Virgin Mary, the Roman Catholic Church gives to the Son of God in the incarnation a "perfect human nature," and thereby separates Him from those whom He came to save. Note this extract: "Who can believe that, it being in the power of God the Son to prepare a spotless holy temple wherein to dwell incarnate for nine months, He preferred to have one which had been first profaned by the stain of original sin?"—"Catholic Belief," page 218.

This denial of the perfect union of Christ with sinful flesh opens the way for a series of subsidiary mediators whose duty it is to bring the sinner into saving touch with Christ. Here is the proof of this statement: Catholics "believe that union with Jesus

Christ is the highest and noblest aim of man, and that only the Holy Catholic Church supplies the means for this union with Jesus Christ."— *Id.*, page 33.

2. The Son of God manifested Himself in behalf of man in ancient times, as to Abraham (Genesis 18), to Moses (Exodus 3), to Joshua (Joshua 5:13-15), etc.; but in order that He should become a great High Priest to minister in the heavenly sanctuary, "to make reconciliation for the sins of the people," it was necessary that He should take the flesh of, and in all things "be made like unto His brethren." Here is revealed "the mystery of godliness."

3. By assuming sinful flesh, and voluntarily making Himself dependent upon His Father to keep Him from sin while He was in the world, Jesus not only set the example for all Christians, but also made it possible for Him to minister to sinful flesh the gift of His own Spirit and the power for obedience to the will of God. By this union with the human family in their state of weakness and dependence, He became "a merciful and faithful High Priest," who can "be touched with the feeling of our infirmities," having been "in all points tempted like as we are."

LESSON VI — OUR GREAT HIGH PRIEST

FEBRUARY 8, 1913

Questions

1. What contrast is drawn between the earthly and the heavenly sanctuary? Heb. 9:1; 8:2.
2. What contrast is drawn between the efficacy of the typical sacrifices and that of the true sacrifice? Heb. 10:4; 9:26.
3. What contrast is drawn between the typical priesthood and the priesthood of Christ? Heb. 7:20-24.
4. What contrast is drawn between the two ministrations? 2 Cor. 3:7, 8.
5. In what prophecy was the reign of Christ as priest foretold? Zech. 6:12, 13.

6. What assurance is given that this prophecy has been fulfilled? Heb. 8:1, 2.

7. What event marked the entrance of Christ upon His ministry in the heavenly sanctuary? Acts 2:32, 33. Note 1.

8. What throne is now occupied by our High Priest? Heb. 4:16.

9. Where has Jesus entered for us? Heb. 6:19, 20.

10. What other expression is used as equivalent to the expression "within the veil"? Heb. 9:12.

11. In what language is the entrance of Christ into the heavenly sanctuary again explained? Verse 24. Note 2.

12. How definitely in this epistle is the veil defined which separated the holy from the most holy place? Verse 3.

13. Through what veil may we enter into the heavenly sanctuary with Jesus, our High Priest? Heb. 10:19, 20, R. V. Note 3.

14. What relation did the earthly sanctuary and its services sustain to the heavenly sanctuary and its services? Heb. 9:9.

15. Of what was the typical service a shadow? Heb. 10:1. Note 4.

16. By what means were the good things realized which were thus typified? Heb. 9:11. Note 5.

17. What girdle was the Son of man wearing when the apostle John saw Him ministering "in the midst of the candlesticks" (or churches)? Rev. 1:13.

18. If He had then been ministering in the most holy place, what kind of girdle would He have worn? Lev. 16:4.

19. In another view of heavenly things, what did the apostle John see before the throne? Rev. 4:5.

20. To what in the holy place of the earthly sanctuary did these lamps of fire correspond? Ex. 25:31, 37; 40:24.

21. What statement indicates that the ministry in the heavenly sanctuary had been transferred from the holy to the most holy place in the closing work of the gospel under the sounding of the seventh angel? Rev. 11:15, 19.

22. In which apartment of the earthly sanctuary was the atonement made for cleansing the sanctuary? Lev. 16:15, 16.

23. How often was this service performed? Verses 29, 30.

24. In fulfilment of this type, when did the cleansing of the heavenly sanctuary (or the ministry in the most holy place) commence? Dan. 8:13, 14. Note 6.

25. In view of the provision made for us through Jesus, our great High Priest, what are we exhorted to do? Heb. 10:19-22.

Notes

1. When Jesus was "at the right hand of God exalted," He "sat down on the right hand of the Majesty in the heavens," as a minister of the heavenly sanctuary; and the outpouring of the Holy Spirit on the day of Pentecost was the evidence upon earth that His work of intercession in behalf of man in the sanctuary above had commenced. The minds of the disciples, illuminated by the Holy Spirit, grasped the great fact that their former Companion and Friend was now their High Priest in the heavenly courts.

2. From the texts used in answering questions 9, 10, and 11, it is evident that the writer of the epistle to the Hebrews used the expressions "within the veil," "into the holy place," and "into heaven itself" as conveying the same general meaning; namely,

as designating the sanctuary in heaven as the place where Jesus had entered upon His work as High Priest. When he referred to the hanging which separated the holy from the most holy place he called it the second veil. The hanging at the entrance of the holy place would therefore necessarily be the first veil.

3. In this epistle, the word "veil" is applied in three different ways: first, it is used in chapter 6:19 in the expression "within the veil," which denotes the sanctuary as a whole; second, it is used in the expression "the second veil" (Heb. 9:3) to designate the hanging between the holy and the most holy place; and third, it is used in chapter 10:20 as meaning "His flesh." It is therefore manifestly unsafe to give to the word "veil" in Heb. 6:19, 20 the limited and technical meaning which attaches to the expression "within the veil" in some cases in the Old Testament, where definite reference had already been made to the hanging between the holy and the most holy place in other statements.

4. The whole ceremonial system was a shadow of good things which were yet future while that system was in force by divine appointment. To say that the ministry in the holy place of the heavenly sanctuary was in progress during the four thousand years before the cross, not only involves the incongruity of having the typical service introduced twenty-five hundred years after the real service was instituted, but it is also a plain contradiction of the teaching of the Scriptures.

5. The first comma in verse 11 should be omitted, and the phrase "through the greater and more perfect tabernacle" (R. V.) should be connected directly with the verb "to come." This is the punctuation of the revised Greek text. "The greater and more perfect tabernacle" through which these good things were to come would then refer to the heavenly sanctuary.

6. The cleansing of the earthly sanctuary was accomplished on the great day of atonement, which came at the end of the yearly round of services, and the vital part of this special service was carried on in the most holy place of the sanctuary. What was true of the type is true also of the reality. The cleansing of the heavenly sanctuary is accomplished on the great day of atonement, and this service is carried on in the most holy place. But according to the prophecy of Daniel (Dan. 8:13, 14), the cleansing of the heavenly sanctuary commenced at the end of the twenty-three hundred days (or in 1844), and therefore the ministry in the most holy place of the heavenly sanctuary began at that time. To say that Christ entered upon His ministry in the most holy place when He ascended, would involve a plain contradiction of the statement in this prophecy.

*LESSON VII — The High Priest as Builder of the
House of God*

FEBRUARY 15, 1913

Questions

1. By being made "like unto His brethren," what kind of High Priest did Jesus become? Heb. 2:17.
2. In what exhortation was special attention directed to the faithfulness of Jesus the High Priest? Heb. 3:1, 2.
3. In what statement is reference made to the work of the priest as the builder of God's house? Verse 3.
4. From what statements of the Scriptures is it clear that this building of the house of God is a creative work identical with the new creation through the mediation of the eternal Son? Verse 4; Eph. 3:9; John 1:1, 3; Ps. 102:18. Note 1.
5. What is the house of God declared to be? 1 Tim. 3:15.
6. By what other name is the church known? 2 Cor. 6:16.
7. What did the prophet Zechariah declare that the priest upon the throne would do? Zech. 6:12, 13.
8. What statement of Christ's corresponds to this prophecy? Matt. 16:18.
9. How is an earthly house built? Ruth 4:11. Note 2.
10. In order that the Son of God might build the house of God, whose Son did He become? Matt. 22:42; 21:9; Luke 9:58.
11. What was the Son of God able to accomplish

as the result of taking the flesh? Gal. 4:4, 5. Note 3.

12. How is this work of building the church defined in another scripture? Ps. 147:2.

13. At the council at Jerusalem, what instruction was given by the apostle James which shows that the building of the church is accomplished by the creative power of the Spirit of God? Acts 15:7-9, 13-16.

14. By the outpouring of the Spirit on the day of Pentecost, how many were built into the house of God? Acts 2:37-41.

Notes

1. The same God who is said to be the Builder of all things is also declared to be the Creator of all things; and this creative work is accomplished through the eternal Son, the Word of God. The work of building the church is also a creative work (2 Cor. 5:17, R.V., margin), and this is accomplished through the mediation of the same eternal Son.

2. An earthly house or family is built up by having children born into the family. This is emphasized in the Hebrew language in the fact that the root of the verb "to build" and the root of the noun "son" are the same.

3. Jesus was none the less the Son of God after He had been born in the flesh through the agency of the Holy Spirit. Luke 1:35. He was both Son of man, or Son of David, and the Son of God. Through His mediatorial work as priest, and the gift of the Holy Spirit, all believers are born again as children of God (1 John 3:1), and the house of God is thus built.

LESSON VIII — Establishing the House and the Kingdom Through the Mediation of the High Priest

FEBRUARY 22, 1913

Questions

1. In what statement is the setting up of God's everlasting kingdom foretold? Dan. 2:44.

2. What connection is established between the throne

of David, the house of Jacob, and this everlasting kingdom? Luke 1: 32, 33. Note 1.

3. What prophecy is fulfilled in thus giving the throne to the Son of David? Jer. 33: 15-17.

4. By what solemn promise was the continuance of David's seed and throne assured? Ps. 89: 3, 4.

5. What message did the Lord send to David through Nathan the prophet? 2 Sam. 7: 16. Note 2.

6. In his prayer, what response did David make to this wonderful promise? Verse 26.

7. What reason did David give for offering this prayer? Verse 27.

8. For what great blessing did David then ask? Verse 29.

9. What enemy of the human family would prevent its continuance? 1 Cor. 15: 26.

10. What is the cause of death? James 1: 15.

11. In order, therefore, that the family of David should not be cut off by death, from what does the Son of David save His people? Matt. 1: 21.

12. What, then, was the blessing which David prayed might rest upon his house, that it might continue before the Lord? Acts 3: 25, 26. Note 3.

13. How does David himself describe this blessing? Ps. 32: 1, 2.

14. What instruction shows that this blessing is the blessing of righteousness by faith? Rom. 4: 4-8. Note 4.

15. In what capacity does Jesus make reconciliation for sins? Heb. 2: 17.

16. For what purpose did this High Priest enter the heavenly sanctuary? Heb. 9: 24.

17. What other name is given to this High Priest?
1 John 2:1.

18. What position does Jesus, our High Priest, thus occupy? 1 Tim. 2:5.

19. When will this mediatorial work in behalf of sin be finished? Rev. 10:7.

20. What announcement is then made which indicates the fulfilment of the prophecy in Dan. 2:44? Rev. 11:15.

Notes

1. It is evident that it is the house which Jesus has built, or established, through His work as High Priest, over which He will reign forever, and that when this is accomplished, the prophecy in Dan. 2:44 will be fulfilled. There is therefore the plainest connection between the mediatorial work of the high priest and the fulfilment of all those prophecies relating to the establishing of the everlasting kingdom. This should not be overlooked in a study of the sanctuary and the priesthood.

2. The house of David, the kingdom of David, and the throne of David are all established by the same means; namely, by the work of Jesus the High Priest as the one Mediator between God and man. In this way He builds the house of God, which is the church.

3. When God promised to build a house for David, and to establish his house and his kingdom forever, it constituted another assurance of the gift of His Son to take away sin. Unless death is destroyed, it will destroy any human family. Death is the result of sin. The promise that David's house should continue forever, was therefore to be fulfilled through the mediatorial work of Christ; and the blessing for which David prayed, was the blessing of salvation from sin.

4. The mediatorial work of Christ in behalf of the individual is in vain unless there is a personal acceptance of the gift ministered thereby—the gift of righteousness. The members of that house which continues forever are made righteous by faith.

LESSON IX — The Gospel in Type and in Reality

MARCH 1, 1913

Questions

1. Of what was the earthly sanctuary a copy? Heb. 8: 4, 5, R. V.

2. What was the sanctuary which was made with hands said to be? Heb. 9: 24.

3. What were offered in the earthly sanctuary? Verse 9.

4. On account of what were these gifts and sacrifices offered? Heb. 5: 1. Note 1.

5. What is said concerning the efficacy of these offerings? Heb. 10: 11.

6. Who was represented by all these offerings? John 1: 36.

7. What is accomplished through the sacrifice of Christ? Heb. 9: 25, 26.

8. How exactly did Jesus fulfil the type? Heb. 13: 11, 12.

9. What comparison is drawn between the virtue of the blood of animals and the blood of Christ? Heb. 9: 13, 14.

10. What is the great central truth of the gospel? 1 Cor. 15: 3.

11. What was accomplished by the death of Christ, and what is accomplished by His life? Rom. 5: 10.

12. What priesthood has taken the place of the earthly priesthood in the earthly sanctuary? Heb. 8: 1, 2.

13. What work has Jesus undertaken in behalf of sinners? Heb. 7: 25.

14. What results follow the gift of Jesus in the flesh? Heb. 2:14, 15.

15. In His more excellent ministry, what has Jesus become? Heb. 8:6. Note 2.

16. What are the "better promises" of the "better covenant"? Verse 10.

17. What experience results from having the law of God in the heart? Ps. 37:31; 119:11.

18. In what language is this whole experience clearly set forth? Rom. 8:2-4.

Notes

1. All the services of the earthly sanctuary had reference to the law of God which was in the ark under the mercy-seat. The work of Christ as a priest in the heavenly sanctuary, which was foreshadowed in the earthly sanctuary and its services, was to "make reconciliation for the sins of the people," and "sin is the transgression of the law." By His death on the cross, Jesus became the propitiation for the sins of the whole world, and "through faith in His blood" remission of sins is obtained. Jesus is also the Mediator of the new covenant; and through His ministry as the great High Priest in the heavenly sanctuary, the law of God is written in the heart, and the repentant sinner is enabled to live a life in obedience to that law. Thus the work of Christ is not to set aside the law, but to bring the life of the believer into harmony with it. This is the real gospel.

2. The covenant was not the law of God, but it "was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law."

LESSON X — Taking Away the Typical Service

MARCH 8, 1913

Questions

1. What shows that the ritual service of the earthly sanctuary was not to be maintained permanently? Heb. 9:10.

2. What time is meant by "the time of reformation"? Verse 11.

3. What statement indicates the insufficiency of the sacrifices which were offered according to the ritual service? Heb. 10:1.

4. What proves that there was no perfection through the Levitical priesthood? Heb. 7:11. Note.

5. What became necessary on account of this inherent weakness of the ceremonial system? Verse 18.

6. Who took the place of the priests of the typical service? Verse 28.

7. What sanctuary took the place of the earthly sanctuary? Heb. 8:1, 2.

8. What sacrifice took the place of the many sacrifices offered by the priests in the earthly sanctuary? Heb. 10:11, 12; 9:26.

9. What expressions show that the new order of things brought in at "the time of reformation" was better than the old? Heb. 7:19, 22; 9:23.

10. What prediction made through the prophet Daniel concerning the taking away of the typical service by the Messiah was thus fulfilled? Dan. 9:27.

11. At the death of Christ, what remarkable occurrence indicated that the sacrifice of the earthly sanctuary was to cease? Matt. 27:50, 51.

12. What indicates that Stephen, in his preaching, explained to the people that the typical service had been taken away? Acts 6:13, 14.

13. What charge brought against the apostle Paul shows that he was teaching that the real service had taken the place of the typical? Acts 21:27, 28.

14. What blessed experience is made possible through the one true offering? Heb. 10:14.

15. When Jesus had made purification of sins, where did He take His position? Heb. 1:3.

16. Upon what work did He then enter? Heb. 8:1, 2.

17. Where and to whom are we now to look for help in overcoming sin and living the triumphant life? Heb. 12:1, 2.

18. What prayer of David will thus be granted? Ps. 20:1, 2.

Note

The Levitical priesthood was not an end, but a means. There was no spiritual efficacy in the ceremonies of the ancient ritual, and salvation could not be secured by following the duties prescribed in the Mosaic law. This whole system was intended to reveal Christ and His salvation to the people. To those who discerned this purpose, and looked beyond the type to the reality, a present salvation was just as real an experience as is possible since Christ was manifested in the flesh.

LESSON XI — Taking Away the Typical Service (Continued)

MARCH 15, 1913

Questions

1. How did God regard the forms and ceremonies of the ritual service when they were not an expression of an inward experience? Isa. 1:11-14.

2. What rebuke of mere formalism did the Lord administer to His people through the prophet Jeremiah? Jer. 7:3-11.

3. How did the psalmist David contrast mere ceremonialism with the real inward experience? Ps. 51:6, 7, 16, 17. Note 1.

4. What continual offering are we exhorted to make to God? Heb. 13:15.

5. What is the condition of entrance into the kingdom of God? Matt. 7:21.

6. What reason did Jesus give for exhorting the people not to follow the example of the scribes and Pharisees? Matt. 23:1-3.

7. What prayer indicates that the will of God is to be done in His people? By what means is this result to be accomplished? Heb. 13:20, 21. Note 2.

8. What prophecy was fulfilled when Jesus took the flesh? Heb. 10:5-7.

9. What contrast is drawn between the weakness of the ceremonial system and the work of Christ? Verse 8, and first clause of 9.

10. By coming thus to do the will of God in the flesh, what did Christ take away, and what did He establish? Verse 9, last clause. Note 3.

11. In what written form is the will of God for man briefly expressed? Ps. 40:8.

12. In establishing the doing of the will of God, what then did Christ establish? Rom. 3:31. Note 4.

13. For what purpose did Jesus come down from heaven? John 6:38.

14. In what statement did Jesus show that He carried out this purpose? John 15:10.

15. What prayer has Jesus taught all His disciples to pray? Matt. 6:10.

16. What promise will be fulfilled through the work of Christ as Minister of the true tabernacle, and Mediator of the new covenant? Heb. 8:10. Note 5.

17. What necessary connection is there between keeping the law of God and the gift of eternal life? 1 John 2:17.

18. What connection is established between the mediatorial work of Christ and the receiving of eternal life? Heb. 9:15.

19. What special blessings have been secured through the entrance of Christ upon His ministry in the heavenly sanctuary? Heb. 12:22-24.

Notes

1. The services of the earthly sanctuary were designed to reveal to the people the gospel of Christ, the Saviour from sin. Whenever they degenerated into mere formalism, and took the place of repentance and faith, they became an abomination in the sight of God. Nothing less than heart service was acceptable to Him. The performance of certain gospel ordinances is no excuse for sin; they are rather intended as a means of helping the sinner to lay hold upon Him who saves from sin.

2. The happiness of all God's creatures depends upon their being in perfect harmony with His will. The purpose of the gospel is to make believers "perfect in every good work to do His will." This required that Christ should "put away sin by the sacrifice of Himself," and that He should become the Mediator of the new covenant in order that the law of God might be written in the heart.

3. The contrast in Heb. 10:8, 9 is between the performing of a ritual service and the performing of the will of God. This is plainly indicated in Rotherham's translation: "Sacrifices and offerings and whole burnt offerings and offerings for sin Thou willedst not. . . . Behold! I am come to do Thy will." The sacrifices and offerings for sin, which God did not design as a substitute for doing His will, constitute "the first," which was taken away; while the doing of God's will constitutes "the second," which He came to establish.

4. Christ took the flesh, and became a doer of the will of God, not in order that man should be excused from doing that will, but in order to provide a way by which it would be possible for man to do the will of God, or keep His law. Through that faith which brings one into vital union with Christ, and which accepts the blessings that come through His ministry in the heavenly sanctuary, the believer is empowered to do the will of God.

5. The thunders of Sinai, and the voice which spoke the law that demanded perfection of character, meant only condemnation apart from the mediatorial work of the Son of God. The ministry of our great High Priest in the heavenly sanctuary means reconciliation to God, and forgiveness through the blood of sprinkling, and the fulfilment of the new covenant promises.

LESSON XII — The Law and the Sanctuary

MARCH 22, 1913

Questions

1. Before imparting the instruction concerning the building of the earthly sanctuary, what did the Lord say He would give to Moses to be taught to the people? Ex. 24:12.

2. When this law is taught, to what does it first bear testimony? Rom. 3:20, last clause.

3. After the repentant sinner has availed himself of the mediatorial work of Christ, to what does the law bear testimony? Verse 21.

4. What was Moses directed to do with the testimony, or the law? Ex. 25:16. Note 1.

5. In which apartment of the sanctuary was the ark? Heb. 9:3, 4.

6. What was upon the ark? Ex. 25:17, 21.

7. How did God indicate His purpose to exercise compassion and forgiveness in dealing with His people concerning the law? Verse 22.

8. In whom is this typical teaching fulfilled? Rom. 3:24, 25. Note 2.

9. What is incurred as the inevitable result of sin? Rom. 6:23.

10. What sacrifice has been offered to pay the penalty of sin? Heb. 9:28.

11. What was the attitude of Jesus toward the law? Matt. 5:17-19.

12. Instead of abolishing the law, what did Christ abolish? 2 Tim. 1:10.

13. From His throne in the heavenly sanctuary, what does our High Priest minister to those who seek it? Heb. 4:15, 16.

14. In what other statement is this same idea expressed? Rom. 5:5.

15. When mercy, grace, and love have thus been ministered from the heavenly sanctuary, what experience will result? Rom. 13:8-10. Compare 1 John 5:2, 3. Note 3.

16. What work does our High Priest thus accomplish as Mediator of the new covenant? Heb. 8:10.

17. What is known by those who have God's law in the heart? Isa. 51:7.

18. What inspired prayer is thus answered? Eph. 3:16, 17.

19. What mystery is made manifest in this experience? Col. 1:26, 27. Note 4.

20. How is peace with God obtained? Rom. 5:1.

21. What is assured to those who love God's law? Ps. 119:165.

Notes

1. The law of God is called the testimony because it bears testimony either to sin or to righteousness. The two tables of stone are called the tables of testimony because the testimony or the law was written upon them. And the ark was called the ark of the testimony because the testimony, or the law, was deposited in it. In the 119th psalm, "testimonies," "commandments," "pre-

cepts," "statutes," "ordinances," "judgments," "word," and "law" are all used to designate the same thing.

2. The Greek word which is translated "propitiation" in Rom. 3:25 is the same word as is translated "mercy-seat" in Heb. 9:5. The same Greek word is used in the Greek translation of the Old Testament to represent the Hebrew word translated "mercy-seat" in the English version. In the typical service, the mercy-seat was between the law and the people, and they dealt with the law over the mercy-seat. In the real service, Christ is the mercy-seat between the law and the people, and they deal with the law through Christ.

3. Through the ministry of the Holy Spirit, all blessings are bestowed. Grace, mercy, and love, which come in this way, are not abstract qualities, but are the very spirit of life in Christ Jesus; and they are made manifest in a life in harmony with the law of God, just as Christ lived that law on earth.

4. The writing of the law of God in the heart, and the dwelling of Christ in the heart, are simply different forms of expression for the same experience. They both involve the restoration of the image of God in the soul of the believer.

LESSON XIII — Drawing Near to God

MARCH 29, 1913

Questions

1. What did the psalmist declare was good for him to do? Ps. 73:28.
2. What promise is made to those who draw near to God? James 4:8.
3. At the opening of the services in the earthly sanctuary, what did all the congregation do? Lev. 9:5.
4. What assurance did Moses then give to the people? Verse 6.
5. How was this promise fulfilled, and what was the result? Verses 23, 24.
6. What view of the glory of God had the people already had? Ex. 24:17.

7. What exhortation is based upon this revelation of God's presence? Heb. 12:28, 29. Note 1.

8. When the tabernacle was erected, how did God manifest His presence with His people? Ex. 40:34.

9. What effect did the Lord say would be produced by the glory of His presence? Ex. 29:43-46.

10. What class of persons was especially chosen to come into the immediate presence of the Lord? Ex. 19:22.

11. What sometimes prevented even the priests from entering into the tabernacle? 2 Chron. 7:1, 2.

12. When the high priest entered into the most holy place on the day of atonement, what was he directed to do, so that he should not be consumed by the glory of God? Lev. 16:12, 13. Note 2.

13. What is the Son of God declared to be? Heb. 1:3, first clause.

14. What made it possible for this glory to be manifested among men? John 1:14.

15. When the glory of God broke through the veil of the flesh, what was the result? Matt. 21:12, 13. Note 3.

16. Since Jesus became our High Priest, where does our hope enter? Heb. 6:19, 20.

17. What are we able to do through this hope? Heb. 7:19.

18. What shows that the way into the heavenly sanctuary was not opened up while the services were continued in the earthly sanctuary? Heb. 9:8, R. V.

19. What blessing is assured to those who draw near to God through the mediation of Jesus, the High Priest? Heb. 7:25.

20. Into which apartment of the heavenly sanctuary is the way open under the sounding of the seventh angel? Rev. 11:15, 19. Note 4.

21. What gives boldness for entering into the heavenly sanctuary with Jesus the High Priest? Heb. 10:19.

22. What veil makes it possible to enter in without being consumed by the glory of God? Verse 20.

23. What further basis of confidence is furnished? Verse 21.

24. In view of all this, what are we urged to do? Verse 22, first part. Note 5.

Notes

1. Sin separated between God and man, but in the gospel the provision is made whereby we can draw near to God. In the typical service of the earthly sanctuary this provision was set forth in figure. When the glory of God was revealed as a consuming fire the great truth was taught that neither sin nor sinners could endure the presence of God, and the need of separation from sin in order to dwell with God was emphasized.

2. The veil which separated the holy from the most holy place also protected the priests from being consumed by the manifestation of the glory of God in the most holy place, and they were therefore able to draw near and to minister in the holy place. When the high priest entered into the most holy place, the cloud of incense served the same purpose, and enabled him to draw near to the mercy-seat, and to make the atonement for the people who were represented by him.

3. In order that the glory of God might be manifested among men without consuming them, the Son of God veiled His divinity with the veil of the flesh. When divinity broke through this veil, then the glory became, as of old, a consuming fire, and men were terrified by the sight.

4. The way into the holy place of the heavenly sanctuary was opened when Jesus ascended on high and became a Minister of the true tabernacle; but in the closing work of the gospel, His ministry is transferred to the most holy place, as is indicated by the fact that the ark of His covenant was visible in the temple.

5. Jesus has not laid aside the veil of His flesh; and hidden in Him, and protected by this veil, believers may enter into the

sanctuary, and draw near to God, even into the most holy place, without being consumed. Every one who accepts Christ as his Mediator, is exhorted thus to draw near to God. Only those, however, who understand the work of Christ in the heavenly sanctuary, can intelligently avail themselves of this great privilege.

The Thirteenth Sabbath Offering for this quarter will benefit two extremely needy fields.

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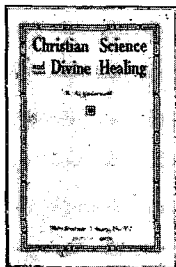
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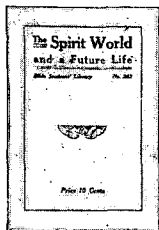
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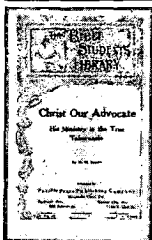
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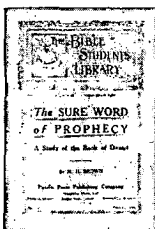
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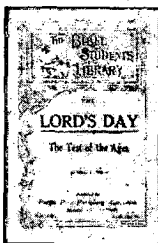
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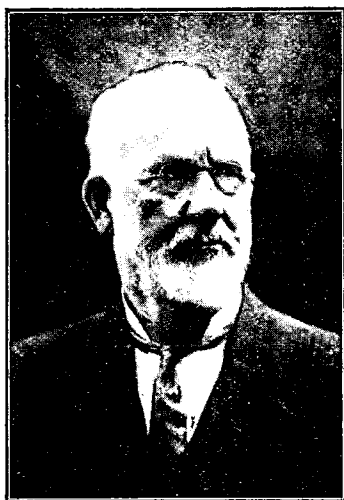
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