

Vineyard Labourer Bible College

Bible Study Module 3

“If any of you lack wisdom, let him ask of God. . .”
James 1:5

“And whatsoever ye shall ask in my name, that will I do . . .”
John 14:13

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . .”
John 16:13

“Search the scriptures . . . and they are they which testify of me.”
John 5:39

“All scripture [is] given by inspiration of God . . .”
2 Timothy 3:16

“Never should the Bible be studied without prayer.
Before opening its pages we should ask for the
enlightenment of the Holy Spirit, and it will be given.”
Steps to Christ by E. White, page 91 para 1.

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Vineyard Labourer Bible College Training for the Christian Walk

3a - THE GOSPEL IN THE SANCTUARY SERVICES

1. During the old dispensation God undertook to show the people the gospel plan. To do this He used types which showed what Jesus Christ would do as our Saviour.

- Col. 2:16, 17. Diverse services and laws had been given as a "shadow of things to come."
- Heb. 8:4, 5. An example and shadow of heavenly things.
- Gen. 22:8. God will provide Himself a lamb.
- Rev. 13:8. Christ is the Lamb slain from the foundation of the world.

2. The Sacrifice pointing to the death of Jesus for us was the most prominent and important of the Old Testament types.

- Gen. 3:9. The Lord God sought Adam & Eve after they sinned.
- Luke 19:10. Jesus seeks the lost.
- Gen. 3:21. First animals sacrificed for sin provided clothes for Adam and Eve.
- D.A. page 115; P.P. page 83-4. The first system of sacrifice was given to Adam and was performed at the Garden gate.
- Gen. 4:3-5. Cain and Able made sacrifices to the Lord.
- Gen. 8:20; 12:7; 33:20; Ex. 17:15. Noah, Abram, Jacob, and Moses all built altars and made sacrifices unto God before the Tabernacle Services were given at Mount Sinai.
- Heb. 11:4. Through the sacrifice they expressed their faith in a coming Redeemer.
- John 1:29. John the Baptist declared Jesus to be the Lamb of God.

3. The Sin Offering showed mankind how they could receive forgiveness through a Substitute and thereby escape the penalty of sin which is death.

- Lev. 4:3, 23, 27, 28, 32. The sacrifice was to be without blemish.
Heb. 4:15; 1 Peter 1:19. Christ was without sin, spot, or blemish.
- Lev. 4:2, 13, 27; Num. 15:24, 27, 30, 31. Sin offering was only for sins of ignorance which cover sins of errors, mistakes or rash acts of which the sinner is not aware of at the time but which afterwards become known to him. Sin offering does not cover deliberate sin.
Heb. 10:12-17; 26. There is no sacrifice for willful sin.
- Lev. 4:4, 24, 29, 33. The sinner was to place his hands on the head of the sacrifice, and confess his/her sins thereby transferring their sins by faith to the sacrifice.
1 John 1:9. If we confess our sins, Jesus will forgive us.
"In order that man might realize the enormity of sin, which would take the life of the sinless Son of God, he was required to bring an innocent Lamb, confess his sins over its head, then with his own hands take its life, a type of Christ's life. The sin-offering was burned, typifying that through the death of Christ all sin would be destroyed in the fires of the last day. (Mal.4:1-3.)" *The Cross and Its Shadow* by S. N. Haskell, page 20-21.
- Lev. 4: 4, 24, 29, 33. The sinner killed the sacrifice.
Isa. 53:4-6; D. A. page 772. Our sins caused Christ's death.
- Lev. 4:8, 9, 26, 31, 35. Fat which represents sin (Psa. 37:20) was removed by the sinner.
Isa. 1:16; Rev. 3:2, 1 Peter 1:4-7, 10. We are to remove all evil from our lives through the power of the Holy Spirit.
- Lev. 4:10, 26, 31, 35. The fat was burned.
Rev. 20:10-15; Mal. 4:1-3. Satan, his angels and all unrepentant sinners will be burnt.

4. The Passover foreshadowed Christ's death. 1 Cor. 5:7. Christ our Passover was slain for us.

- Ex. 12:3-6. The lamb to be sacrificed was selected the tenth day and kept apart from the flock.
John 11:47-54. Christ was condemned to death, and Jesus no more walked openly among the Jews.
- Ex. 12:46. They were not to break a bone.
John 19:33-36. They did not break Jesus legs because He was already dead.
- Ex. 12:13. The blood on the two side and the upper door posts saved those within.
1 John 1:7; Heb. 9:14, 15; Eph. 1:7. Christ's blood redeems us.
- Ex. 12:8, 15. The lamb was eaten with unleavened bread and bitter herbs.
1 Cor. 5:7, 8; Matt. 5:11, 12; 2 Tim. 3:12. We are to purge ourselves from the leaven of sin, endure hardship.
- Ex. 12:22, 23. No safety except under the blood.
Acts 4:12; 1 Thes. 5:9. Salvation is in none other than Jesus Christ.

5. The Feast Of First-Fruits typified that Christ would rise to life again.

- Lev. 23:6-11. First-fruits were to be offered the day after the Ceremonial Sabbath, or 16th day of Abib.
- 1 Cor. 15:20-23. Christ is the first-fruit of them risen from the dead.
- Luke 24:21-23. Christ arose on the third day.

Questions on the Lesson.

1. In what way did God seek to show the people the gospel plan during the old dispensation?
2. What was the most prominent and important of the Old Testament types, what did it signify, and when was it instituted?
3. What are 4 of the gospel truths shown by means of the sin offering?
4. What feast foreshadowed Christ's death?
5. What are 4 of the gospel truths shown by means of the Passover celebration?
6. What events did the feast of the first-fruits point to?
7. In regards to time, how did Christ fulfil the feast of the first-fruits?

MEMORISE:

- John 1:29.
- S.T. October 14, 1889 par. 7 "We should take the Old Testament to explain the New Testament, and the New Testament to reflect light into the Old. The typical service pointed forward to Christ, and in him type met antitype."

For Further Study

1. Write down 3 or 4 of the other numerous types that are given in the Old Testament, that met their fulfilment in Christ.
2. Study Abraham and Isaac's experience in Gen. 22:1-14, and its connection as a gospel type.

3b - THE EARTHLY TABERNACLE ALSO REVEALS THE GOSPEL

1. God gave the tabernacle or sanctuary and its services to the children of Israel to teach them more about the gospel.

- Heb. 8:4, 5. The earthly sanctuary was a shadow of the heavenly.
- Ex. 25:9, 40. Moses built the earthly sanctuary according to the pattern shown him.
- Ex. 25:8. God wanted them to make a sanctuary so He could dwell among them.
- Heb. 9:10-14. The ordinance of meats, drinks, diverse washing, and carnal ordinances were to be observed until the reformation, which was Christ's fulfilling of these laws.
- Col. 2:14-17. These ordinances were done away with at the cross of Christ.

2. God gave specific instruction as to how the tabernacle was to be made, and its furnishings.

- Ex. 25-29. God gives the instruction.
- Ex. 36-39. The construction of the tabernacle.
- Ex. 40:17-33. Moses erected the sanctuary as God instructed.
- *Practical application* - using the information from the above quotes draw a scaled diagram (e.g. 1 inch = 1 cubit) of the sanctuary, its courts and furniture.

3. The Tabernacle typified the incarnation of Christ who dwelt or tabernacled in human flesh.

- Ex. 25:8. To dwell amongst the Israelites God had to veil His glory.
- John 1:14. Christ veiled His divinity with humanity when he dwelt or tabernacled (See the Greek) amongst us.
- Matt. 1:23. Jesus was Emmanuel or God with us.
- Ex. 25:21. The law was placed in the Ark at the very heart of the sanctuary.
- Psa. 40:8. David said the law was in Christ's heart.

4. The Courtyard was where the sacrifices were brought to be offered. It was the only part of the temple that the common people could physically enter. From there they by faith, accepted that their sins were transferred to the sanctuary, and then later cleansed.

- Heb. 8:4, 5. The earthly sanctuary was a copy or shadow of the heavenly.
- "That the court refers to this earth is proved thus: The court is the place where the victims were slain whose blood was to be ministered in the sanctuary. The antitypical victim must die in the antitypical court; and he died on Calvary in Judea." *Daniel and the Revelation* by U. Smith 1912 Aust. Edition, page 498.
- Rev. 11:1, 2. John was bid to measure the heavenly temple, its worshippers - the church, but not the outer court - this earth.

5. The Alter of Burnt Offering typified the sacrifice of Jesus Christ and the destruction of the wicked.

- Ex. 27:1. The alter was wood overlaid with brass.
- *Note:* Brass is made of copper and tin. Copper represents perfection, the love of God in Christ. Copper can be made as perfect as or precious as gold. Ezra 8:27. Tin represents the

sin of sinners. God will purge the dross, the tin. Isa. 1:25. These two metals combined signifies strength, stability, and endurance. If we unite our lives with Christ we will have these same qualities. On the other hand if tin is not mixed with copper it corrodes, rusts and falls apart. Likewise if we don't unite our lives with Christ, the tin or sin in us will corrupt us totally until we just fall apart or die. These two metals were combined to make the furniture of this apartment. So the sinner must unite his life with that of Jesus Christ as closely as the copper is to the tin in brass, which is the first part of salvation or justification.

The wood of the alter represents Christ's humanity. The brass covering represents the perfection of Christ combined with the sin of the sinner.

The position of this alter, near the door of the court indicated that the sinner's first need is to have his sins washed away by the blood of Jesus Christ (Heb. 9:13, 14; 1 John 1:7) and that until this is done he must not presume to worship God or even enter His presence.

- In Hebrew 'burnt offering' means 'to lift up.' Jesus said in John 12:32 that if He be lifted up He would draw all men unto Him.
- John 1:29. Jesus Christ beareth or taketh away the sins of the world.
- Lev. 1:6-9. The fire on the alter typified the final disposal of sin. See Rev. 20:10-15.
- Lev. 6:10, 11. The ashes being placed in a clean place points forward to the ashes of the sinners on a clean earth. See Mal. 4:1-3.

6. The Laver typified the washing away of our sins at baptism.

- Ex. 30:17-21. The priests were to wash in the laver.
- Acts 22:16 Baptism washes away sins.
- Eph. 5:26 We are cleansed by the washing of water by the word.
- John 7:38, 39. The living water is the Holy Spirit.
- *Note:* When Christ died and the soldier pierced His side out flowed blood and water. The blood represents the blood that was placed on the horns of the alter of burnt offering, and the water represents the water in the laver. The blood cleanses us by the death and blood of Jesus Christ, the water washes the person clean from guilt.

7. The Shew Bread pointed to Jesus the bread of life.

- Lev. 24:6-8; 1 Chron. 9:32. The shew bread was replaced every Sabbath.
- John 6:35, 48-51; Mark 14:12, 22. Jesus is the bread of life.
- 1 S.M. page 160. Through the Scriptures we receive the bread of life.
- *Note:* The shew bread was made of wheat flour, salt, oil and water. See Ex. 29:2 and Lev. 2:13. The table was wood covered with gold. Wood represents Christ's humanity, and gold His perfect life. The top and the shelf had a crown which represent the royalty of Christ being of the tribe of David.

8. The Golden Candlestick represented Jesus, the light of the world.

- Lev. 24:2. Pure olive oil was burned continually in the lamp stand.
- John 8:12, 9:5. Jesus is the light of the world.
- Matt. 5:14. Christ's followers are the light of the world.
- *Note:* The candlestick was made of one piece of gold, beaten into branched hollow tubes. At the top of these tubes were crowns which represent the royalty of Christ being of the tribe of David. As the candlestick was beaten, so Christ's character was beaten all during His life. (Isa. 53:3-10; 2 Tim. 3:12.) In these tubes was pure olive oil which represents the Holy Spirit with whom Christ was filled. (Zech. 4:2-6; Luke 4:1.) The oil was clear and colourless so you would not see it, on what it produced - the flame. This is similar to how Jesus described the

working of the Holy Spirit in our hearts. (John 3:5-8.) Light represents righteousness. (Psa. 37:6; 1 John 1:5-7.)

9. The Altar of Incense burned continually, and incense was offered upon it which represents prayers ascending to God.

- Ex. 30:7, 8. Incense was to be burned on the altar morning and night.
- Rev. 8:3, 4. Incense is mixed with our prayers in heaven before they go up before God.
- P.P. Page 353. By faith we direct our prayers to the heavenly Mercy Seat. The incense represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people.
- *Note:* This altar was also wood covered with gold, and had a crown. They represent the same things as the table of shew bread. The fire that burned on this altar without ceasing should remind us to pray without ceasing. (1 Thess. 5:17.)

10. The Ark that contained God's Law, and the Mercy Seat which was its lid, typified that God will have mercy for transgressors who repent. Deut. 10:4, 5; 31:26. The Ten Commandments were placed inside the Ark, Moses law in the side.

- Psa. 119:10, 11. If we hide God's word in our hearts we won't sin against Him.
- Jer. 31:33. God will put His law in our hearts, He will be our God and we, His people.
- Heb. 9:4. Later Aaron's rod which budded and a pot of manna were also placed in the Ark.
- 1 John 3:4. Sin is transgression of God's law.
- Lev. 16:14, 15. The blood of goats and bullocks was sprinkled upon the Mercy Seat above the law.
- Gal. 3:13. Christ has redeemed us from the curse of the law.
- Heb. 9:13, 14. Christ's blood purges us.
- Ex. 34:6, 7. God is merciful, gracious, and longsuffering.
- *Note:* The Ark and the Mercy Seat which were two separate pieces of furniture but are usually spoken of as just the Ark as the lid (Mercy Seat) was seldom removed, were identical in length and width. The Ark had a crown around the top which supported and held in place the Mercy Seat which was placed on top of the Ark.. The Ark was wood covered with gold inside and out. The Mercy Seat which had a cherubim on opposing corners, was made of one piece of gold and the finished product was pure solid gold. (S. R. Page 153.) The cherubim had one wing held on high, the other covered their form. (Eze. 1:11.) They represent the heavenly angels looking with interest and reverence to the law of God. It was God's law that gave the Ark its sacredness. (S.T., December 22, 1881 par. 5.) It was between the cherubim on the Mercy Seat that God meet and talked with man and also represents God's throne. (Ex. 25:22, Num. 7:89.) Isn't God wonderful in that when we approach Him there is a mercy seat above His divine law?
The earthly and heavenly Arks differ only slightly. Beside the heavenly ark stand living angels, while with the earthly angels carved out of solid gold stand on the Mercy Seat. (S.T., March 21, 1911).

Questions on the lesson.

1. Why and how was Moses told to build a sanctuary?
2. How did the tabernacle symbolise the truth of the incarnation of Jesus?
3. How many courts and apartments did the sanctuary have? Name them.
4. How many pieces of furniture were in the whole of the Sanctuary?
5. How did the altar of burnt offering teach the central gospel truth?
6. What is the living water?

7. How many cakes of bread were placed on the table of shew bread? When were they replaced?
8. How and who did the candlesticks represent?
9. What did the incense represent?
10. Why was the Ark considered sacred?
11. What do the cherubim represent?

MEMORISE:

- Ex. 25:8.
- "The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy." G.C. page 414.

For Further Study

1. Read Ellen White's account on the building of the Sanctuary in P. P. pages 343-358.

3c - THE PRE-EXISTENCE OF JESUS CHRIST

1. As the Son of God, Jesus existed with the Father from the days of eternity.

- Micah 5:2; Matt. 2:6. Christ who was born in Bethlehem, was from everlasting.
- Heb. 1:8. The Father said, Thy throne, O God, is forever and ever.
- John 1:1, 2. The Word was God, and existed from the beginning with God.
- John 1:14. The Word became flesh and dwelt amongst us as Jesus.
- Isa. 44:6. The King and Redeemer of Israel, Jesus, is the first and the last. (Also see. Rev. 1:8; 22:12, 13.)
- Col. 2:9. In Jesus dwelt all the fullness of the eternal Godhead bodily.

2. Before the creation of the world Christ existed, and through Him the Father created all things.

- John 1:3. All things were made by the Word.
- 1 Cor. 8:6. By Jesus Christ are all things.
- Col. 1:13-17. By the Son all things were created.
- Heb. 1:2, 10. The Father through Jesus made the worlds.

3. When Jesus Christ lived upon the earth, He Himself recognized His pre-existence with the Father.

- John 17:5. Jesus spoke of the glory He shared with His Father before this world was.
- John 17:23, 24. Jesus was sent to this world, and the Father loved Him before the foundation of the world.
- John 6:38, 51. Jesus came down from heaven.
- John 16:28. Christ came from the father into the world.
- John 8:42. Christ came from God.
- John 10:30. Jesus and the Father are one.
- John 3:17. The Father sent the Son.

4. The fact that Jesus came into this world is also confirmed in the epistles.

- 1 John 5:20. The Son of God is come.
- 1 John 4:9, 14. God sent His Son into the world.
- 1 Tim. 1:15. Christ Jesus came into the world.

5. Before He was born into this world, Christ as the Second Person of the Godhead was the one who manifested Himself to man through all the Old Testament times.

- Gen. 18:1, 2, 10-14, 17, etc. The Lord or Christ was the One who communicated with Abraham, appearing to him as Jehovah in the form of a man.
- Joshua 5:13-15. Christ came to Joshua as 'the Captain of the host of the Lord.'

Note: This could not have been an angel as they don't accept worship from men, for this is reserved for God. Rev. 19:10.

- Judges 13:15-22. Christ came to Manoah as 'the angel of the Lord.'

- John 8:58; Exo. 3:11-14. Jesus was the 'I AM' that spoke to Moses.
- 1 BC 1103 para. 13, 1105 para. 2; D.A. p. 111 para. 3. When the law was spoken, the Father and Son stood side by side. But it was Christ that spoke the ten holy precepts.
- 1 Cor. 10:4. Christ was with Israel in their journey from Egypt.

Questions on the lesson.

1. Christ who was born in Bethlehem, was from when?
2. Who was the Word? How far back did He exist?
3. What mighty work was done by Christ which proves His pre-existence?
4. Give four texts showing that Christ has a knowledge of His pre-existence.
5. How do John and Paul confirm the pre-existence of Christ?
6. In Old Testament times who was the medium of communication between God and man? Give proof?
7. Show that Christ was the man who appeared to Abraham.
8. How do we know that it was Christ and not an angel that appeared to Joshua and Manoah?
9. How do we know that it was Jesus that spoke to Moses at the burning bush?
10. How do we know that Christ was with Israel on their journey from Egypt?

MEMORISE:

- John 1:1, 2.
- Ev. p. 615 para. 4. "While God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father."

For Further Study

1. Was Jesus created by the Father? D.A. p. 530; ST, August 29, 1900 par. 13.
2. Read D.A. Chapter 1 p. 19-26.
3. How can we know that all the appearances of God to men have been appearances of Christ and not the Father? 1 Tim 6:15, 16; 1 John 4:12; John 1:18.

3d - THE INCARNATION OF JESUS CHRIST

1. A new being was not brought into existence when Christ was born as a baby in Bethlehem, but a change was made in the being of the Son of God.

- John 1:1, 14. The Word became flesh and dwelt among us.
- Phil. 2:5-7. Christ Jesus took on the form of man.
- Heb. 2:9, 16. Christ took on the form of the seed of Abraham.

2. Only by the power of Omnipotence could the miracle of the incarnation be wrought. It is a mystery too deep for the finite mind to grasp.

- Matt. 1:18, 20; Luke 1:35. Mary conceived a child by the Holy Ghost.
- 1 Tim. 3:16. God manifested in the flesh is a great mystery of godliness.

3. The accomplishment of the plan of salvation made the incarnation necessary.

- Rom. 5:12, 18, 19. By one man's sin all were condemned, but by one man's obedience and righteousness all may be saved.
- Heb. 2:14, 15. Jesus came as a man to die and thus destroy the devil, and deliver mankind.
- Matt. 1:21. Jesus came to save people from their sins.
- 1 Peter 3:18. Christ suffered for our sins.
- 2 Cor. 5:21. Christ became sin for us.
- ST, January 20, 1890 par. 8. The only plan that could be devised to save the human race was that which called for the incarnation, humiliation, and crucifixion of the Son of God, the Majesty of heaven.

4. Throughout the Old Testament believers were pointed to the incarnation as the manner in which the Messiah would appear.

- Gen. 3:15. The Messiah would be of the seed of the woman.
- Gen. 22:18. Through Abraham's seed would all the world be blessed. (See Gal. 3:16.)
- Exo. 27:2; 30:18. The outer court furniture which represents Christ while on earth was made of brass - copper which represents perfection or godliness, and tin which represents the sin of sinners. Christ took our sinful human nature, while remaining perfect.
- Isa. 7:14. Isaiah foretold the miracle of the incarnation.

5. At the appointed time God performed the greatest miracle of all time, and the Son of God became a human baby, just as predicted.

- Gal. 4:4. When the fullness of time was come.
- Matt. 1:18-25; 2:1; Luke 1:26-35; 2:1-12. The fulfillment of the coming of the Christ child.

6. Jesus Christ was truly man when He lived upon the earth.

- Matt. 8:20; 12:8, 32, 40; 16:13; Mark 9:31; 10:33. Jesus called Himself the son of man.
- John 4:6. Jesus suffered weariness, as we do.
- John 11:35. Jesus wept, as we do.

- Heb. 4:15. He was tempted in all points like as we are.
- Heb. 2:16, 17. He was the seed of Abraham, made like His brethren.
- 2 S.P. p. 88. Christ took on the nature of man after 4,000 years of degeneracy.

7. Jesus Christ was also truly God at the same time.

- Matt. 1:23. Emmanuel - God with us.
- John 9:35-38. Jesus referred to Himself as the Son of God.
- John 20:31. John calls Jesus the Son of God.
- Matt. 16:13-17. Peter recognised Jesus as the Son of God.
- John 1:44-49. Christ saw Nathanael under the fig tree before Philip called him.
- John 8:24, 28, 58; 13:19; 18:5-7. Jesus refers to Himself as "I am." (Also see Exo. 3:14.)
Note: with these texts the Bible says, "I am *he*." The word 'he' is in italics because it is a word supplied by the translators to try and make the sentence correct English. However, it is not in the original text.

8. Even though Jesus has returned to heaven, He still retains His humanity and is the Son of man as well as the Son of God.

- 1 Tim. 2:5. One mediator between God and man - the man Christ Jesus.
- Acts 7:56. Stephen saw the Son of man standing on the right hand of God.
- Matt. 24:30. Christ returns as the Son of man.
- Gal. 2:20. Live by the faith of the Son of God.
- Heb. 4:14. Jesus the Son of God is our High Priest.

Questions on the lesson.

1. What Scriptures prove that Christ's life did not begin with the birth at Bethlehem?
2. Can we fully understand the incarnation?
3. Give three reasons for the incarnation of Jesus Christ.
4. Which is the first reference in the Bible which indicated that Christ would become flesh?
5. What wonderful promise was made to Abraham? Explain the meaning of the promise.
6. Which prophet spoke of the miraculous nature of Christ's birth, and how?
7. Prove from Scripture that God planned the hour of Christ's birth into this world?
8. Write a summary of the story of Christ's birth.
9. Show that Christ was truly a man.
10. Show that Christ was truly God at the same time.
11. Show what Christ's nature is today.

MEMORISE:

- Matt. 1:23.
- "The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years he will exclaim, 'Great is the mystery of godliness.'" C.O.L. p. 133 para. 4.

For Further Study

1. Read "Christ's Nature During the Incarnation" 7a BC p. 443-456.

3e - CHRIST OUR SINLESS EXAMPLE

1. When Christ came to this earth, He laid aside His divine power and met the temptations of life as a man, just as we have to meet them. He did not exert His divine power to enable Him to live a sinless life.

- Heb. 4:15. Christ "was in all points tempted like as we are."
- James 1:13. "God cannot be tempted with evil," therefore it was Christ's human nature that was tempted, and His divine nature did not enter into the conflict.
- Rom. 8:3. The Son had "the likeness of sinful flesh", and "condemned sin in the flesh."
- *Note:* Many are inclined to reason that because Jesus was divine He possessed an advantage over us. But would it not be even harder for Him, knowing as He did that He could exert divine power and yet must not?
- D.A. p. 24 page 2. Christ endured every trial to which we are subject.

2. We find the secret of Christ's victorious life was not in any power inherent in Himself, but in His absolute surrender to the will of God and His constant dependence upon Him.

- John 5:19, 30. Christ did nothing of Himself, but copied the works of the Father and did His will.
- Psa. 40:8. Christ delighted in doing the Father's will.
- Matt. 26:39, 42, 44; John 6:38. Christ submitted to the Father's will.
- Luke 4:1, 14. Christ was full of the Holy Ghost.
- John 14:10. The Father dwelt in the Son.
- Matt. 14:23; Luke 6:12. Christ spent much time in prayer gaining comfort and strength from His Father.

3. Christ lived a sinless life depending upon the Father.

- 1 Peter 2:21, 22. Christ did not sin, neither was guile found in his mouth.
- John 8:46. Christ challenged His enemies.
- Heb. 4:15. Yet without sin.
- John 14:30. Satan had no grasp over Christ.

4. When we accept Christ, He puts His sinless life in the place of our sinful one.

- Jer. 23:6. He is the Lord our righteousness.
- 1 Cor. 1:30. Christ Jesus is made righteousness to us.
- 2 Cor. 5:21. We are made righteous in Him.
- Rom. 4:6. God imputeth righteousness without works.
- Phil. 3:9. Righteousness is of God by faith.

5. After being forgiven for our past sins, we are to overcome sin as Jesus did.

- 1 Peter 2:21. Christ is our example.
- 1 John 2:6. We are to walk as He walked.
- Phil. 2:5. We are to have the mind of Christ.
- John 13:15. Christ bade us to follow His example.

Questions on the lesson.

1. How was Jesus tempted?
2. Did He use His divine nature to help Him? Why or why not?
3. Was it any easier for Jesus to meet temptations, than for us to do so?
4. What was the secret of Christ's sinless life?
5. Give proof from the Scriptures that Christ absolutely did not sin.
6. What is signified by the title, "The Lord our righteousness?"
7. How do we receive the righteousness of God?
8. Explain how and in what ways Christ is our example.

MEMORISE:

- Heb. 4:15.
- 5 B.C. p. 1128 para. 6. "It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin."

For Further Study

1. What would have happened to the plan of salvation and mankind if Christ had sinned?
2. What would have happened to Enoch, Moses and Elijah?
3. How were the people of the old dispensation shown that Christ would be sinless? (Tip:- Sacrificial lamb.)

3f - THE DEATH OF JESUS CHRIST

1. The death of our Redeemer was necessary.

- Rom. 6:23. The wages of sin is death.
- Heb. 9:22. Without the shedding of blood there is no remission of sins.
- Heb. 9:28. Christ was once offered to bear the sins of many.
- 1 Peter 2:24. Christ bore our sins. As our substitute He had to suffer the penalty of our sins which is death.

2. The death for sin is not the ordinary death, but the permanent second death.

- G.C. p. 544. "In consequence of Adam's sin, death passed upon the whole human race. . . . But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression-- 'the wages of sin.' They suffer punishment varying in duration and intensity, 'according to their works,' but finally ending in the second death."
- H.P. p. 15. "Jesus suffered the extreme penalty of the law for our transgression, and justice was fully satisfied."
- 1 Cor. 15:22; Rom. 5:12. All mankind die because of Adam's sin.
- Rom. 5:14. Death reigns even if we do not sin as did Adam.
- Rom. 5:17. Death reigned by one. Whom?
- Rev. 20:9-15; 21:8. The second death is the punishment in the lake of fire for individual sinners. This is the wages of sin, the death from which Christ saves the believer.
- Rev. 2:11. Overcomers will not be hurt by the second death.

3. The death which is the wages of sin causes anguish because the person realises that they have missed out on eternal life.

- Read Matt. 8:11, 12; 22:11, 13; 24:48-51.
Note the two characteristics:-
 1. 'Cast into outer darkness,' i.e. separation from God who is light. Compare with 2 Thess. 1:9.
 2. 'Weeping and gnashing of teeth,' i.e. Severe mental anguish.

4. Christ did not die because of the tortures of the cross, but from a broken heart caused by the severe mental anguish from the separation from His Father.

- 2 Cor. 5:21. He was made sin for us.
- Isa. 53:6. All our iniquities were placed on Christ.
- John 10:11, 15, 17, 18. Christ's death was a voluntary sacrifice.
- D.A. p. 685 para. 2 "But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, 'My soul is exceeding sorrowful, even unto death.'"
- D.A. p. 686 para. 3. "He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not

exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression."

- Mark 15:33, 34; Matt. 27:45, 46. From the darkness Jesus cried out in anguish asking why God had forsaken Him.
- D.A. p. 754 para. 4. "And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him."
- D.A. p. 753 para. 1. "Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt."
- John 19:30-37. We know that Jesus died of a broken heart because when they pierced Him, out flowed blood and water.
- D.A. p. 753 para. 2. "Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."

Questions on the lesson.

1. What was necessary for the Redeemer to do? Why?
2. Why do men now die?
3. What is the second death?
4. Who are the only ones who escape the first death? (See. 1 Thess. 4:15-18; 1 Cor 15:51-55.)
5. Who are the only ones who escape the second death?
6. Which death is the penalty for the individual's sin?
7. Has anyone died the death which is described as the second death yet? If so whom?
8. Describe the second death as foretold in Revelation.
9. Describe Christ's death, accounting for its fearful nature.

MEMORISE:

- Rom. 6:3.
- S.D. p. 221 para. 3. "In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light which streams from the cross of Calvary, and in connection with the wondrous, central truth of the Saviour's atonement."

For Further Study

1. Read 2 T. p. 200-215.

3g - CHRIST'S RESURRECTION

1. The Old Testament not only foretold the death of Christ, but spoke of His resurrection.

- Ps. 16:9,10. David spoke of Christ not remaining in the grave to see corruption. (hell - the grave. Heb. Sheol). Compare Acts 2:24-27.

2. Jesus Christ foretold His resurrection on numerous occasions.

- Matt. 16:21; 17:22, 23; Mark 8:31; 10:32-34; Luke 9:22; 18:33. Third day raised again.
- John 2:19-21. Destroy this temple (body), three days I will raise again.
- Matt. 27:62, 63. After three days I will rise again.

3. There is incontrovertible evidence that Christ did rise from the dead.

1. The empty tomb is evidence.
 - Matt. 28:1-8; Mark 16:1-6; Luke 24:1-12; John 20:1-13. Biblical account of the empty tomb.
2. Disciples believed His word is evidence.
 - John 2:22. They remembered Jesus said He would raise again, so believed everything He had said.
 - Note:* "There is no real doubt that Christ anticipated and spoke of His own resurrection. . . . His veracity is therefore at stake if He did not rise." Christianity Is Christ by Thomas, p. 53.
3. Eyewitnesses is evidence.
 - Matt. 28:9, 10. Two Marys saw Jesus.
 - Matt. 28:16, 17; Mark 16:14; John 20:19-24. Eleven disciples saw Jesus.
 - Luke 24:13-31. Disciples on the road to Emmaus.
 - Acts 1:3. Many witnesses for forty days.
 - 1 Cor. 15:4-8. More than 500 witnesses.
4. The existence of the Christian Church is evidence.
 - Luke 24:30-48. Christ's resurrection revitalised the spirits of the disciples, causing them to preach the gospel including a risen Saviour.
 - Matt. 16:19, 20. The church was raised up through their preaching.
5. Personal experiences is evidence.
 - Acts 7:56. Stephen saw the Son of man standing on the right hand of God.
 - Acts 9:1-5. Paul saw Jesus.
 - Gal. 2:20. Paul and many others know that Christ lives within them.

4. The resurrection was a prominent feature of the disciples' preaching. It is a fundamental truth.

- Acts 2:30-32; 3:14, 15; 4:10; 10:39, 40; 17:2, 3; Rom. 6:3-9; 8:34, 35; Col 3:1, 2; Gal. 1:1; 2 Tim. 2:7, 8.

5. The Christian's hope is in a resurrected Christ. A dead Saviour is no Saviour at all.

- 1 Cor. 15:14. Faith and preaching in vain if Christ not risen.
 - 1 Cor. 15:15, 16. If Christ did not rise, there is no resurrection.
 - 1 Cor. 15:17. Sins are not blotted out with Christ's blood.
 - 1 Cor. 15:18. All the dead would be lost.
 - 1 Cor. 15:19. Miserable life if there is no hope of a hereafter.
- Note:* Disbelief in the resurrection invalidates not only apostolic preaching but also Christian belief in that preaching. By doubting the possibility of a resurrection, such men were destroying all they had previously held dear.

6. What special meaning does the resurrection have for a believer.

- Rev. 1:18. Jesus is alive forevermore, and has the keys of death and hell.
- Rom. 6:3-5. Baptism the symbol of Christ's death, burial, and resurrection.

Questions on the lesson.

1. Tell how we know David was speaking of Christ's resurrection in Ps. 16:9,10.
2. In what way did Christ foretell His resurrection?
3. Give five evidences that Christ was raised, giving Scriptural references.
4. From the Scriptures we know that few or many people saw Christ after the resurrection?
5. What personal experience testifies that Christ lives?
6. What place in their teachings did the early disciples give to the fact of the resurrection?
7. How does Paul express the necessity for belief in the resurrection of Christ?
8. What special meaning does the resurrection have for a believer?

MEMORISE:

- Rom. 6:4.
- 5 T. P. 316 para. 1. "Had He not by His death and resurrection opened for us the door of hope, we should have known nothing but the horrors of darkness and the miseries of despair."

For Further Study

1. Why could a dead Christ not save us?
2. In what important essential does Christianity differ from all other religions?
3. Read *The Risen Lord*, D.A. p. 779-94.
4. Think about the Sanctuary Services. Was the sacrifice the beginning or the end of the services? Could the heavenly services be completed if Christ had not risen?

3h - THE ASCENSION OF CHRIST

1. Christ's ascension to heaven was necessary for us. He did it for our benefit, not for His own convenience.

- John 16:7. Christ returned to heaven so the Comforter could come.
- D.A. p. 669 para. 2 "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."
- 1 Tim. 2:5. Jesus returned to heaven to be our Mediator.
- Heb. 9:11, 12. He returned to heaven to be our High Priest.
- Matt. 10:32, 33. He returned to heaven be our Intercessor in the Judgement.

2. When on earth Jesus announced His ascension.

- John 6:62. Christ said He would return to where He came from.
- John 14:1-3. Jesus was going to prepare a place for us in His Father's house.
- John 20:17. Sunday morning He told Mary He was going to His Father.

3. The ascension was witnessed by many.

- Luke 24:50, 51. He ascended from Bethany while blessing His followers.
- Acts 1:9-11. Jesus went up in a cloud.
- D.A. p. 830 para. 3. "With hands outstretched in blessing, and as if in assurance of His protecting care, He slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. . . . A cloud of glory hid Him from their sight; and the words came back to them as the cloudy chariot of angels received Him, 'Lo, I am with you always, even unto the end of the world.'"

4. Christ is now at the right hand of God.

- Acts 7:55, 56. Stephen saw Him there.
- Matt. 26:64. Jesus told the priests they would see Him sitting on the right hand of power.
- Mark 16:19; Col. 3:1. Sitting on the right hand of God.
- Heb. 1:3; 8:1. Sitting on the right hand of the Majesty on high.
- Rev. 3:21. Sitting on His Father's throne with His Father.

5. We enter into the very presence of God through faith in Christ.

- Rom. 5:1, 2. By faith in Jesus we are justified with God.
- Gal. 3:26. We are children of God by faith in Jesus Christ.
- Heb. 4:14-16. We are to come boldly to the throne of grace for mercy and grace.
- Heb. 6:19, 20. Our hope enters within the veil.
- Heb. 10:19, 20. We are to enter the holiest by faith in Jesus blood.

Questions on the lesson.

1. For whose good did Christ return to heaven?
2. Why was it necessary to ascend to heaven?
3. What work is Jesus doing in heaven for us?
4. How did Jesus speak of His ascension before His death?
5. How did Jesus speak of His ascension after His death?
6. Who were eyewitnesses of Christ's ascension?
7. Describe the ascension of Christ.
8. Who testified to seeing Jesus after His ascension?
9. What position or place does Christ now occupy?
10. How do we become children of God?
11. Why may we approach the throne of grace with boldness?

MEMORISE:

- Acts 1:11.
- M.H. p. 421 para. "Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity."

For Further Study

1. Who were raised to life when Christ arose from the tomb? Matt. 27:50-53.
2. What happened to these resurrected people? 1 S.G. p. 69; D.A. p. 786,7.
3. Read Why Weepest Thou, D.A. p. 788-794.

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