

THE PERSON AND THE WORK OF CHRIST

Page (1) Lesson (1)

In commencing this study let us remember that we are studying a unique Person. He is alone, there is none like Him, none that can be compared with Him, either among men or angels, in earth or in heaven. To mention any man as comparable with Him, whether patriarch or prophet, philosopher or sage, reformer or religious leader, is to show that He is not understood. He was more than philosopher, He revealed God. He was more than teacher, He spoke from God with authority, with finality. He was more than religious leader, or reformer. He met man's deepest need, He took man's sins upon Himself, atone for them, and in return He gave life, the very life of God to our poor helpless, struggling souls. He made them new creatures, sons of God. He made them His brethren. We must ever keep before us the dual nature of this peerless One. He was and still is and will always continue to be truly God. He became and still is and will always continue to be Perfect Man. He was before the ages began, He is, and always will be before the ages began, He is, and ever will be to all ages, The Only Begotten Son of God. Yet His deity never repels us, nor does His humanity give us license to trifle. We bow before His person, we behold His dignity, we are silent before His Majesty. Yet we love Him because He first loved us.

He is not of the earth, but of heaven. His short period here on earth was but an episode, an interval, in His existence from eternity to eternity. He still lives in heaven, at the right hand of God, but He also lives upon earth, in the heart of myriad who know Him as in the power of His resurrection. He is not a dead person, not a system of doctrines, but a living vitalizing person, and only those who know Him, know life indeed.

When He came to earth He came to perform a task so great that it has not yet been appreciated by mankind. He came to destroy the works of the devil, and put away - to settle for ever the question of Sin. This is the greatest problem of all time, it was the problem of Heaven when it appeared there, and God "In Christ" has been dealing with it. The marvel is that He has done it here on this earth, and by the Lord Jesus Christ. The whole scene on earth centre around this great task. Calvary is central. All that came before it pointed towards it, it was planned "From before the foundation of the world" its effects will go on "In the ages to come" Only when we appreciate this shall we understand that no philosophy, ideology, is sufficient to meet man's requirements. He needs changing at the centre of his being, and this is what the Lord Jesus Christ does today in the heart of all who accept Him as Lord.

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Lesson (1) Page (2) H.Elliott. John 1:1-5. R.V. In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that has been made. In Him was life, and the life was the light of men. And the light shineth in the darkness; and the darkness apprehendeth it not.

These verses touch what is possibly the profoundest truth in the whole Bible. Here lies the great and mysterious doctrine of the eternal generation of the Son, i.e. that sometime, before anything was created, made, done, the Son was begotten of the Father. Very God of very God, Light of Light, the only begotten of the Father; of one essence, being, substance with the Father. We can make no attempt at explaining this, but we can and do receive it in simple faith, as a part of the divine revelation that God has been pleased to give us. Matthew 3:17; 17:5; John 1:14,18; 3:16,18; 1 John 4:9.

Through the Son everything else came into being, the Father hence forth planning, working, acting through Him (Son) doing nothing of Himself apart from the Father, but in divine co-operation, eternal subordination, working out the will of the Father.

I (John 5:26) . We have these words "For as the Father has life in Himself, even so gave He to the Son also to have life in Himself. It was that life which wrought life in every other sphere, in heaven, or on earth. To man, the highest of God's creatures in the this sphere, life was communicated though the Son. When Adam had breathed into his nostrils the breath of life, it was Jehovah God who imparted that life. (Genesis 2:7). This was the One of whom John could say "In Him was life and the life was the light of men. (John 1:4).

Turning now to another remarkable passage we have the same truth brought before us. (Proverbs 8:22-36). Her wisdom is personified, it goes beyond the abstract to Him in whom are all the treasures of wisdom and knowledge hidden. (Colossians 2:3) Christ the power of God, and the wisdom of God. (1 Corinthians 1:24). (Isaiah 11:2; Matthew 13:54; Luke 2:40). This One is the subject of our study, the One who formed as the beginning of His way, the first of His works of old, (verse 22.) The one, who when there were no depths was brought forth, before the hills, while as yet the earth or the fields had not been made, was brought forth. Who was present when the heavens were prepared, when He made fist the skies above, when He gave to the sea His decree, when He marked or appointed the foundations of the earth, in all these He was present, with the Father, rejoicing always before Him. Rejoicing also in His habitable earth, and whose delight was with the sons of man. These words apply to one person only...the Lord Jesus Christ. He who could say when here on earth..."Now Father, glory Thou Me with thine own self with the glory which I had with Thee before the world was". (John 17:5)

□□Study (1) The Person and Work of Christ. Page (3).□□ □□"I came out forth from the Father, and am come into the world; □□again, I leave the world, and go to the Father.(John □□16:27-28)"Now I come to Thee. (John 17:13).□□

When we remember that all creation is ascribed to Him, not only, everything on this earth, but everything that has been made. (John 1:1; Colossians 1:16) then it is that we realise the condescension, the humiliation that was His as He stooped to become man, and even to go to the Cross and die. Modern telescopes are revealing the fact that space is filled with myriads of myriads of worlds, and beyond the limits that man can penetrate there still lies the unknown infinity, and ALL THAT IT CONTAINS HE MADE. In the light of this can we understand the words "He was made sin for us" (2 Corinthians 5:21). Who His Own Self bare our sins in His Own Body upon a tree. (1 Peter 2:24). Before such revelation as this, there is no one that can be compared with Him.

□□Everything that came from the hand of God was perfect,□□ originally there was no sin. But....the advent of sin - the origin of evil, how it has perplexed the minds of men. Two passages give us some idea of the origin of sin. (Isaiah 14:12-16). and (Ezekiel 28:11-19). The first passage shows us the cause; pride and ambition entered into the heart of one of God's creatures, self became predominant, and he spoke the language of the sinner, I will ascend, I will exalt my throne, I will sit, I will ascend, I will be like the Most High. (verses 13-14) Here is where all evil originated, in the centre of one who enthroned self.

□□It is in (Ezekiel 28) That this person is described as □□"The anointed cherub that covereth"□□ and he was given this position by God Himself, "I have set thee so." His beauty is described, his surpassing excellence, his supreme wisdom. "Thou sealest up the measure, full of wisdom, and perfect in beauty. Every precious stone was thy covering in the day that thou was created they were prepared, thou hast walked up and down in the midst of the stones of fire, thou was perfect in they ways from the day thou was created, till unrighteousness was found in thee. By the multitude of the traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God. I have destroyed thee, I have cast thee to the ground.

□□Here we see that a new condition is introduced into God's □□presence.□□ Sin marred the harmony of heaven, it meant that pride, ambition, insurrection, rebellion, came right in the midst of the exalted Ones in heaven. God's very position was threatened (not endangered) by this aspirant to His Throne. "I will be as God." This is where sin began, in the place where God's glory could be seen, His character known. It began in the centre of the highest of His creatures, right in his very heart, he became filled with violence, anarchy would be a better word. □□A state of lawlessness arose in this □□otherwise perfect one. Lucifer, son of the morning

became □□ □□ Diabolos, the Devil, Satan, the slanderer, the adversary, □□ the one who opposed the Almighty. The very nature of this beautiful one became evil at the core, until all that emanated from him was evil, sinful. All who are sinful partake of their father, the devil. (John 8:44).

- □□ THE PERSON AND WORK OF CHRIST. □□□□ Page (4). □□ In the light of this let us turn to (Philippians 2:5-11). This passage is seen at its best when compared with the self assertion, ambition and desire to be on an equality with God as expressed by the evil one in Ezekiel

The Devil Jesus Christ²⁸ and Isaiah 14. Ezekiel 28:15. Thou was perfect Philippians 2:6-7;9-11. from the day that thou was Who being in the form of created. God thought is no robbery Isaiah 14:13-15. I will ascend to be equal with God. But into heaven. made Himself of no I will be like the most high. reputation, and took upon I will exalt my throne. Him the form of a servant I will sit upon the mount wherefore God also Has I will ascend above the clouds. highly exalted Him, given Thou shall be brought down to Him a name which is above hell (sheol) every other name. That at

the name of Jesus every

knee should bow, of things

in heaven, and things in

earth, and things under

the earth. And that

every tongue should confess

that Jesus Christ is Lord,

to the glory of the Father Could a greater contrast be given? From the first to the last they are so different, because different at the centre of their beings:- One-selfish. The other Self sacrificing Lustful for power, position, Loving, giving all, eternally doomed eternally exalted.

The son of God, the begotten of the Father, begotten not created, this one aspired not to such a position as did the anointed cherub, the creature, but offered Himself without blemish unto God.

Surely here the plan of salvation had its beginning, in the councils of God the Lamb was slain "From the foundations of the world." The hope of eternal life, which God, who cannot lie, promised before times eternal. (Titus 1:2) R.V. It is here that we must see the meaning of such words as...foreknowledge, predestination, election, justification, glory, they are all centred in Him who came to put away sin by the sacrifice of Himself, to destroy the works of the Devil, to bring many sons unto glory, and to glorify the Father.

The plan finds its Beginning, its original cause in the sin in heaven. "" "Method of dealing with sin, of exposing it, and destroying it, in the Christ and His Cross"" "Consummation in sin put away, the Devil cast to his doom, God vindicated and glorified, Christ exalted, and the redeemed in fellowship with God, and eternally showing forth His perfections. God foreknew and planned before the foundation of the world. He planned for our salvation, nor our condemnation. His son was to be centre of the plan.

□□ THE PERSON AND WORK OF CHRIST. (Page 5). □□ He was foreknown indeed before the foundation of the world. (Peter 1:20) God chose us In Him before the foundation of the world (Ephesians 1:4). The Kingdom was prepared for us from the foundation of the world (Matthew 25:34) The works were finished from the foundation of the world. (Hebrews 4:3). The son was also to be the pattern to which all the sons He would bring unto glory were to be conformed.

"Having predestinated us unto adoption as sons through Jesus Christ, unto Himself, according to the good pleasure of his will. (Ephesians 1:5)

Having foreordained according to the purpose of Him who worketh all things after the counsel of His will. (Ephesians 1:11) (Romans 8:29-30) Let us not stumble at these words, God planned for salvation, not condemnation. God loved the world, not a few choice ones in the world. He sent not His Son into the world to judge the world, but that the world should be saved through Him (John 3:17). Christ died for the ungodly, (Romans 5:6). God commandeth men that they should all everywhere repent. (Acts 17:30). Not wishing that any should perish, but that all should come to repentance. (2 Peter 3:9). God has not planned for some to be saved, and for others to be lost, He has not ordained that any should perish. He has decreed that all who are In Christ Jesus shall be chosen, and that His plan for them shall be perfected. Those who are out of Christ, who refuse, reject Him, these are ordained to condemnation, and upon them the judgement will surely fall, but it will be because they have not believed upon the only begotten Son of God. The responsibility rests with the individual.

God's plan is that all who believe in Jesus shall be "Blessed with every spiritual blessing in the heavenlies In Christ (Ephesians 1:3). Be Holy without blemish before Him (Ephesians 1:4) predestinated us unto adoption of sons through Jesus Christ. (Ephesians 1:5) Unto the praise of His glory, we who had before hoped In Christ. (Ephesians 1:12) □□ Questions. □□ (1) In what way was the Lord Jesus different from other men? (2) With whom did sin originate? (3) In what way can Christ be contrasted with the Devil? (4) Does the atoning work of Christ concern each one of us, if so, how? □□ THE PERSON AND THE WORK OF CHRIST (Page 6) □□□□ Lesson (2) □□□□ Old Testament Preparation. □□□□ Long before the Lord Jesus Christ appeared on this earth, there □□ had been a great deal of preparation for His Coming. □□ In fact so thoroughly had God prepared the way through the Old Testament that there was a real expectancy, even a longing for Him to appear. This preparation was also of a character, and in such detail, that only eyes blinded by prejudice, or with a vision distorted by preconceived ideas could fail to recognise Him. That many did fail to do so in no way invalidates the prophetic pages that preceded His appearance, nor the evidence that accompanied His Advent and Ministry. That He, and He alone, fulfilled the prophetic forecast no unprejudiced mind will today dispute, and that no other has even approached fulfilment is also certain.

□□ At His birth when Herod asked where the Messiah should be born, □□□□ the answer was immediately forthcoming, (Matthew 2:3-6). □□ yet not one of those who supplied the answer bothered to go with the wise men and see the new born child. When Simeon and Anna recognised the Child in the temple it caused no stir, (Luke 2:25-38). When they looked upon Him whose hands and feet they had pierced they failed to recognise Him although His title was written above Him, (Matthew 27:37) such was the blindness of unbelief then, let it not be ours now.

□□ In the very beginning of the Bible, (Genesis 1:1). □□ we find that the first name for God is a Plural name, Elohim, but this is followed by a verb in the singular, bara, indicating that in the Godhead there were a plurality of persons, but that they acted as a unity, with a unity of purpose.

□□ The same thing is seen in (Genesis 1:26) □□ "Let us make man in our image, after our likeness." At creation man was made with a moral likeness to his Creator, a thinking, reasoning, responsible creature, but the Creator was not a single person, or being, but a plurality of persons as the pronouns indicate.

□□ In (Genesis 3:22) □□ :Behold, the man is become as one of Us. One evidently is indicated as speaking, but with the others in the Godhead heeding what is said. Man through sinning had acquired a knowledge he did not have before, but which had been known to the persons of the Godhead beforehand. The revelation here is of a plurality of persons in the Godhead, and although no direct mention of the Trinity is given, yet in the first chapters of Genesis Elohim, Jehovah, and the Spirit of God are mentioned. This thought is seen again in (Isaiah 6:8) :Who will go for us?.

□□ Coming to (Genesis 2) we find the second name introduced, □□ Jehovah God. This distinguishes one of the persons of the Godhead, and shows us God in His redemptive relationship to man, and He is introduced before the account of man's sin and fall. This is the

name of the second person □□THE PERSON AND THE WORK OF CHRIST.□□□□Page (7).□□of the Godhead in His personal relationship with men. He is the one who formed man of the dust of the ground, (Genesis 2:7; John 1:3). breathed into him the breath of life, (verse 7), put man in the garden of Eden, (verses 8 and 15), and commanded him, and gave him one prohibition, (verses 16-17). The same person formed the woman from the man, (verses 18-25).

In (Chapter 3:2-5). Satan uses the word Elohim as he is speaking of the Godhead, but immediately the personal relationship between God and man is resumed in (verse 8-24). it is the Jehovah God that is spoken of. This person is the same One who in the New Testament was announced by the angels in (Matthew 1:20-21; Luke 1:28-33; 2: 9-16), and who, at the divine command was given the name of Jesus=Jehovah, the Saviour.

This brings us to the divine appearances or Theophanies of the Old Testament. "No man has seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18) (declared Him= acted as his interpreter.)

Who was it then that came to Adam and Eve? Gen.3:8-24.

""""""""Abraham? Gen 12:7; 17:1; 18:1.

""""""""Hagar? " 16:7,13; 21:17,18.

""""""""Isaac? " 26:2,24.

""""""""Jacob? " 28:13-17; 31:11.

""""""""Moses? Ex 3:2-16; 4:5; 6:2,3.

""""""""Joshua? Josh 5:13-15.

""""""""The people? Jug 2:1-5.

""""""""Gideon? Jug 6:11-25.

""""""""Manoah's wife? Jug 13:3,11-12.

""""""""Samuel? 1Sam 3:11-21.

""""""""Isaiah? Isa 6:1-13. There can be no doubt that these appearances were of the Second Person of the Godhead in His pre-incarnate form. The language used demands this. Our Lord said that Abraham saw His day and was glad, (John 8:55-58). The language used was that of deity on a number of occasions, and seeing that it was not God the Father, it must have been God the Son. That it was a divine person is certain, higher than angels, for He accepted worship, a thing that angels were always most careful not to do. The miracles He performed, as (Jud. 13:19-20). were demonstrations of divine power, and the impressions made upon men were allowed to remain. (Jud. 13:22-23). All this points to the same conclusion, that the Second Person of the Godhead repeatedly appeared to men prior to His incarnation.

After His incarnation this same person not only appeared, that is, was visible unto men, but He was the "I Am of the Old Testament. This was remarkably demonstrated in the incident of (John 18:5-6) where at the mention of the divine name His enemies had to go backwards, fall to the ground, and worship at the very time of His arrest. Later in these lessons we shall have the I Am's of Jesus brought before us.

That this manifestation and unfolding of the divine purpose was progressive is abundantly demonstrated. In (Genesis 3:15). we have the first promise, given by Jehovah God personally, but this was greatly amplified to succeeding generations. The patriarchs and the prophets were the mouth-pieces of God through whom the revelation was given. □□THE THE PERSON AND THE WORK OF CHRIST□□□□Page (8).

The seed of the woman. Gen 3:15. Lk 1:34. "of Abraham " 22:18. Acts 3:25,25; Gal 3:8,16. "" Isaac" 26:4. Matt 1:2 Not Ishmael."" Jacob. " 28:14. "1:2"" David1Chron 17:10-14. Matt 1:1. "" Nathan. 2Sam5:14Lk 3:31. fc Zch 12:12."" Solomon.1Chron 3:10-16. Mtt 1:6. Born of a Virgin Isa 9:6Mtt 1:22-23.

" at Bethlehem Micah 5:2. " 2:5-6.Called out of EgyptHosea 11:1 " 2:15.Sorrows of the mothers foretold Jer 31:15. Mtt 2:17-18.A forerunner foretold. Isa 40:3 Fulfilled in John the Baptist

Jh 1:23. Claimed by himself.

Lk 1:76." his father.

Lk 7:27." by the Lord.Place of ministry foretold Isa 9:1GalileeZch 9:9. Jerusalem.Parables"Psa 78:2. Mtt 13:55.Rejection "Psa 118:22-23. " 21:42; Lk 20:17.Entry into Jerusalem " Zch 9:9." 21:4-5 Note Details.Betrayal by a friend " Psa 41:9. " 26:23 Jhn 13:18.For 30 pieces of silver Zch 11:12-13." 27:3-10. Numbered with transgressors Isa 53:12 Mark 15:28.With the rich in His Death"53:9. Mtt 27:57-60. Lk 23:50-53.Garments divided, lots cast. Psa 22:21. Mtt 27:35; Jhn 19:23-24.Suffering foretold, thirst. Psa 69:21: Jhn 19:28-30.

""crucified, speared Zch 12:10; Jhn 19:37.Death of ChristGen 3:15: Isa 53:4-8,10,12. Dan 9:24-26.Death of " voluntary Isa 50:6; 53:12.Resurrection foretold Psa 16:8-10; Acts 2:25-31.Christ eternal Prv 8:22-25; Isa 9:6; Mac 5:2.Christ GodPsa 24:10; 45:6-7; Isa 6:1; 8:13-14; 9:6; 40:3-10 " Head of the Church Isa 33:22; 55:4; Ephesians 1:22; Col 1:18). " Priest and Mediator. Psa 110:4; Isa 53:12; Zch 6:13. " King Gen 49:10; Num 24:17; Psa 2:6; 18:43-44; 24:8; 45:3-7; Is 9:6

The Old Testament foretells-: A suffering Saviour, a reigning Redeemer an impartial Judge. A Messiah who will be:- the hope of Israel, the glory of His people Israel, the light of the Gentiles, the chosen King, the Father's Son.

God had chosen one nation, out of that nation He had chosen one tribe, out of that tribe He had chosen one family, the house of David, and from that house the Christ came, Was ever such a choice made, foretold, prepared, fulfilled?

Of all the cities of Palestine He was to be born in one village, Bethlehem. He was to be called to come from Egypt, yet He was to be called a Nazarene. Seemingly impossible, yet fulfilled in One Man. He was to come to the Royal city of Jerusalem, be acclaimed it's King, yet be crucified outside it's walls.

□□THE PERSON AND THE WORK OF CHRIST□□□□Page (9)□□For four millenniums God had been preparing, instructing, fore-telling, so that at last when He came every instructed Jew in Palestine knew the great fact of the promised Messiah, whilst every Jewish woman cherished the hope that she would be the mother of the Coming One. When He did appear it was at a time when the nation had been brought to the pinnacle of expectancy though the preaching of John the Baptist, He came, and was witnessed to, by miracles, and wonders, and signs, that marked Him out from all others. The very heavens were opened on three occasions, and God gave His witness to men that this Man was His Only begotten Son. Yet, in spite of all that was done He was rejected and crucified. They had been mistaken in forming a false idea of the coming Messiah, they had been expecting a king to come in power and glory, one who would deliver them from their enemies, they wanted a national hero. He came in humiliation, and suffering, He came to be a Saviour, an offering for sin, and their eyes were so blinded they did not know Him, and the would not receive Him. The greatest of the ages took place when they crucified the Lord of Glory, yet even this was foretold, and was overruled by God so that by His death sinners can be reconciled to God. Ever preparation had been made, and when they put Him to death, they in fact slew the Lamb of God, who bore away the sins of the world. (John 1:29).As we see the mistake that Israel made at His first appearing, let us so learn Christ that we are ready for Him when He comes again, apart from sin, unto salvation. □□QUESTIONS.□□ 1) What do you understand by the Trinity?2) Give in simple words what you think the "Theophanies were".3) State some of the outstanding prophecies that were fulfilled by the Lord Jesus Christ.4) Why do you think the Jews rejected the Lord Jesus when He came?

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Lesson (3) □□The Birth of Christ.□□□□(Page 10).□□ □H.Elliott□□The Incarnation□□The word "Incarnation" comes from the Latin, in-into, carnis-flesh, means into flesh, to clothe with flesh; the act of assuming flesh, the taking of a human body, and the nature of man. The

Incarnation was the taking of a human body and the nature of man by the Son of God who was pre-existent before His conception in Mary. (John 1:1; 17:5) He was veiled, clothed His deity in a human body in order to accomplish our redemption.

The Comprehensive outlook sees this great act as a link in the divine chain of events that were the outcome of the Sin that first made its appearance in heaven, and that has its culmination in the New heaven and the New Earth, wherein dwells righteousness, where sin will have been completely removed, and the work of the Son of God will be seen in all its completeness.

The incarnation was foretold in the Old Testament, He was to be the seed of the woman, (Genesis 3:15) He was to be born of a Virgin, (Isaiah 7:14). This is said to have been fulfilled in the birth of Jesus through Mary. (Matthew 1:18-25; Luke 1:27-38). It is asserted by the apostle in (Galatians 4:4). that God sent forth His Son, born of a woman. Matthew tells us that Joseph was preparing to put Mary away because he knew that he was not the father of the Child, (Matthew 1:19-21). while Luke tells us that Mary herself questioned the angel as to how she should have a son seeing that she knew not a man. (Luke 1:34). Both Joseph and Mary gave their witness that Jesus was a Son of Miraculous birth. The miraculous preparation witnessed to it. An angel appeared to Zacharias and foretold the birth of the fore-runner (Luke 1:13,17). An angel appeared to Mary and foretold the birth of Jesus (Luke 1:26-38). An angel appeared to Joseph and told him to take Mary as his wife. (Matthew 1:20-21). The parents of John, the forerunner were divinely chosen. " " " Jesus were divinely chosen. The names of both John and Jesus were given by God before their conception. (Luke 1:13 and 31) The time and the place, and circumstances were all divinely controlled. The time factor is worthy of notice. Joseph and Mary came from Nazareth to Bethlehem to be enrolled in the tax register. No doubt their stay was not intended to be of long duration, but the Child was born just when they were AT BETHLEHEM. The wise men came from the distant east, the shepherds from the local hills, but everything synchronizes because God was over-ruling. A few weeks, even days earlier or later and it might have been different, but God makes no mistakes. Simeon saw the Lord just before his death according to promise. □ □ THE PERSON AND THE WORK OF CHRIST □ □ □ □ Page (11). □ □ John the Baptist was just six months before the Lord Jesus Christ which meant that his ministry would begin that much earlier than the Lord's, and that the Lord would follow on just at the right moment. God's clock keeps good time.

The incarnation is based on the pre-existence of Christ, His own assertions as to His divine origin and relationship with the Father prior to His incarnation, (John 17:5). during His lifetime, (John 3:13). and subsequent to His death, (John 14:12). All require this interpretation.

□ □ Why Is The Virgin Birth a Necessity? □ □ 1) If Jesus was the son of Joseph and Mary then He was a man with a sinful nature as much as the rest of us. How then, if He was not sinless in origin and person, could His death avail for us, when He must need a saviour as much as we? 2) If Jesus is not the Son of God as well as The Son of man how could He become the mediator between God and men. Only by combining in Himself the two natures could He have access to both God and man. 3) The Christian religion is the only supernatural religion. No where else is a person forgiven, cleansed, saved, empowered, and given a living hope of final redemption by a person and a power outside of himself. That person and that power is the Lord Jesus Christ. His virgin birth is a necessity to this, it is God coming down, taking upon Himself our very nature, meeting all our need, and then giving us a new life, the very life of God, unto we become partakers of the divine nature, unto we are in truth the sons of God. □ □ The Genealogy of Christ. □ □

In the genealogy of the Lord Jesus Christ as given us in (Matthew 1:1-16; Luke 3:23-39) we have two different lists of persons. The genealogy on Matthew is unanimously agreed to be that of Joseph, the husband of Mary, and the legal father of our Lord, and of the royal line of David. Had there been a Jewish king upon the throne of Israel at the time of our Lord's birth the rightful person would have been Joseph. Through him the Lord had the legal right to that throne. If Joseph was dead at the time of our Lord's ministry, and many think this was the case because no mention is made of him during that time, then the Lord Jesus was the rightful king of the Jews at that time. Had Joseph been alive he would have had the prior claim.

The line of David through Solomon as given in Matthew had passed through some varied experiences. At the time of the "Carrying away to Babylon" all the seed royal were taken to the royal palace in Babylon, and there made eunuchs. This fulfilled God's own word through the prophet Isaiah. (2 Kings 20:18; Isaiah 39:7; Dan 1:3-7). This meant that the royal line was cut off through all these of the royal seed being rendered impotent. Jeconiah however escaped this humiliation for he had sons, (1 Chronicles 3:17). of whom Salathiel is recorded as in the line of royal descent. When we turn to (Jeremiah 22:24-30). We see that because of the sin of Jeconiah God declares that no seed of his shall so prosper as to sit on the throne of Israel. From the time of the captivity into Babylon there was no king sitting on the throne of Israel, but this prohibition goes farther than that. Joseph, the legal father of Jesus was of the seed

□□THE PERSON AND THE WORK OF CHRIST.□□□□Page 12.□□of Jeconiah, (Matthew 1:12-16) and if Jesus had been the actual son of Joseph He would have been prohibited from ever occupying the throne of Israel by divine decree, and this would even apply in the millennium.

So we see that whilst the genealogy in Matthew establishes the legal right of Jesus to the throne Israel, yet it prohibits Him occupying that throne if He is the actual son of Joseph. This is another necessity for the Virgin Birth, and another evidence of how God has hedged about the birth of the Lord Jesus Christ on every side.

Turning now to the genealogy in Luke we have a totally different list of names from David to Jesus. Various theories have been advanced to account for this, and many ingenious attempts have been made to reconcile them. Many have, and still do, contend that both the genealogies are of Joseph, but it is evident to any unbiased mind that this cannot be the case. There is no similarity of names except in one or two instances, and some names are so common that no notice can be taken of these. In addition, Joseph could not have been the son of Matthan, (Matthew 1:5). and the son of Heli, (Luke 3:23). Neither could the line of one person come from two distinct sources as we have here, for David's son Solomon is asserted to be the father of Jesus (Matthew 1:6-7). whilst David's son Nathan is claimed in (Luke 3:31) The only satisfactory solution is that in Luke we have the genealogy of Jesus through the line of Mary, whose father Heli was the father in law to Joseph. (Luke 3:23) That this is so is required by the fact if no genealogy of Mary is given then we do not know who she was, and consequently we do not know the actual line of ancestry of our Lord. The angel gave assurance that the Christ child would sit on the throne of His father David (Luke 1:32)

Grant that this Genealogy is Mary's and everything is sure; the actual line is traced through her to Nathan and David, so Christ's claim to the throne is established there, whilst the legal line is traced through Joseph to Solomon and David. Both together place our Lord in an impregnable position as the only one who can rightly claim the throne of His father David. When we add to this the fact that at the destruction of Jerusalem in A.D. 70. all the public documents including the official genealogies were completely destroyed it leaves our Lord as the only one with an authentic document still available upon which to base a claim to the throne of Israel. No Jew living today could make a similar claim, or produce similar evidence, or dispute the evidence available.

3)□□The early days of the Christ.□□1st day, His birth. Jewish days began in the evening, the night preceeding the day, from sunset to sunset, turn to and read Genesis 1:5. roughly from 6 pm. to 6 p.m. Jesus was born in the evening or early night, the same night the shepherds were in the fields, turn to and read (Luke 2:8). The angels came and said, "This day" a saviour is born. Had it been before the evening it would have been the day before. They went immediately, and found him wrapped in swaddling clothes, lying in a manger. Remember that it took place in the East. The very night of His birth, perhaps at the very hour, the angels sang praises over Bethlehem's plain. 8th day, His circumcision. This is the sign of inclusion within the realm of the Covenant. turn to and read (Genesis 17:9-14). The uncircumcised child was cut off. □□THE PERSON AND THE WORK OF CHRIST □□ □□Page(13)□□from his people. Jesus, of the seed of Abraham, David, of the tribe of Judah yet He must endure the painful operation or be excluded from the Covenant relation. Apart from it He would be outside the nation, outside the promise, outside the Messiahship. Being circumcised, He was brought "under the law" (Galatians 4:4,5). He was then a debtor, one under obligation, to do the whole law, but He took

this position that He might redeem them which were under the law. He recognized this, even in the smallest detail, and we see an instance of this in (Matthew 3:15).

On that same day He was named, but for Him it was not just any name, for Him there was a God-given one, Jesus-Jehoshua-the Saviour. Being named on the day of His inclusion within the covenant was a foreshadowing of the Cross.

40th day. His presentation. His parents brought Him to present Him to the Lord, and what a presentation! They brought Him to see how God excepted Him. Simeon by divine revelation knew that he would not die until he had seen the Christ, he testified that He was the "Lords Christ" (Luke 2:25-35). What a testimony to the Babe! "Thy salvation, a light to lighten the Gentiles, the glory of thy people Israel" and this of a baby six weeks old! Then to the mother, his words to her were a foreshadowing of her sorrow.

The purification. (Leviticus 12:2-4;) For 7 and 33 = 40 days, and the mother who had been apart for all that time, was , on bringing her offering, allowed to take up her duties again, and to freely mingle with others. (it was twice as long for a girl).

The Adoration. After the 40 days the wise men came from the East, the family were no longer in the stall, but "In the house" (Matthew 2:11) Immediately on the wise men leaving, the child was taken into Egypt. The gifts of Gold, frankincense and myrrh, significant of royalty, priesthood, and burial, would provide the means for the journey. God took care of every detail.

The childhood of Jesus, sinless, but carefully guarded. (Isaiah 53:2) He was not a genius, not a prodigy, but a perfect Child because of being sinless. He was the only perfect child the world has ever seen. (Luke 2:46-47,52). □□Questions.□□1) State in your own words what you understand by the Incarnation.2) Of what importance are the genealogies of Christ?3) Give some of the evidences that conclusively prove that Jesus

was the Christ.4) How was the law fulfilled regarding the Lord Jesus whilst He was a child?

□□THE PERSON AND THE WORK OF CHRIST.□□□□Lesson 4 □□ □□Page (14). □□ His boyhoodFrom the time of the return from Egypt and the settling at Nazareth, into His appearing at His baptism at the age of thirty, (Luke 3:23) we have only one glimpse of His early life. At the age of twelve years He went up with His parents to the Passover. (Luke 2:41-42). It was at this time that He would be admitted as a "Son of the law". He would be introduced to the temple ritual, from this time He would be able to wear the phylacteries, would enter upon His manhood, and in a measure pass from parental control, and assume a measure of personal responsibility. (see however Luke 2:51) where it speaks of His continued subjection to His parents. (Exodus 20:12).

It was at the Passover that He would partake of passover Lamb in obedience to the Mosaic command, yet possibly knowing in His own heart that He was the true passover, the "Lamb of God which taketh away the sin of the world. (John 1:29; 1 Corinthians 5:7). It is here, at this time, that we are made aware that the consciousness of who He really was, had already come to Him. His mother said "Thy father and I sought Thee sorrowing", she used the language of everyday conversation; He however answered "Wist you not that I must be in My Father's house" (Luke 2:41-49). He knew who He was, and who His Father was, not Joseph, but God.

"Filled with wisdom, and the grace of God upon Him" (Luke 2:40). With no sin in Him, with every faculty at perfection, with the Holy Spirit as His teacher, with a conscious communion with the Father, with all this as His daily enjoyment, it is hard for us to know or when He grasped the truth of His divine origin. Sufficient for us to know that at that early age He had grasped it, and was responsive to it, as His answer to His mother shows. The great point for us is that He was aware of His Person and His work, and His of His place in God's great plane, He knew, and all the way, His life was a fulfilling of His Father's will and purpose.

The Ministry of John.The work of John the baptist was to prepare the way before the Lord. This world is often undervalued, yet it was a vital part in God's plan. John's sudden appearance was

no accident; he was foretold, his work was prophetically described, (Isaiah 40:3-5; Malachi 3:1) It is true that there had been 400 years of silence, with no voice of a prophet, no vision, no revelation. there had been much national backsliding, great suffering, untold humiliation, as successive empires had kept the chosen nation in varying degrees of servitude. They may have become despondent, almost fearing that God had forsaken them, but there were always those in whose hearts hope never dies, where faith continued to triumph. When at last an angel visited a priest whilst he was in the temple offering incense, it was quickly noised abroad that he had seen a vision. When the news of the angel's message was made known, that a child should be

□□THE PERSON AND THE WORK OF CHRIST.□□ □□Page15□□born to this man and his wife, it was only natural that the people should wonder what this child should be. At the birth of John there were other circumstances that tended to point out that this little one was one upon whom God's hand was resting. By divine command he was to be a Nazarite from birth. (Luke 1:15). He was filled with the Holy Spirit from birth, his work was outlined, (Luke 1:15-17). His father and mother both prophesy, (Luke 41-45, 67-79). So impressed were the people of the neighbourhood that FEAR came upon all that dwelt round about them, (Luke 1:65). All this was a preparation for the later work of John the Baptist, and the still later appearing of the Christ.

The year that he began his ministry is very carefully recorded. (Luke 3:1-2) His sudden appearance, his strong call to repentance, to a genuine turning away from sin to God; his prophet's garb, his simple food, his utter sincerity, all had their effect upon the people, and as the Holy Spirit wrought conviction in their hearts whether John was indeed the Christ, and so he answered them as in (Luke 1:16-17)

This work of John the Baptist can best be described as a religious awakening, with growing crowds flocking to hear his preaching, and openly confessing their sins, and being baptised in the local stream. This work of spiritual revival was of God, and was preparation for the appearance of the Messiah in public. It was when this awakening was at it's height that the Lord Jesus appeared on the scene. John had told them that there was One coming who would baptize them with the Holy Ghost and with fire. Can we imagine the effect it would have upon the expectant multitude when one day John points out another, first, by saying that here was One that could not be baptised, as he was unworthy to do so. Then as this One requested him to fulfil the ordinance in His case also, and as he obeyed, the very heavens opened, and a voice was heard saying "This is My beloved Son, in whom I am well pleased." (Matthew 3:17). Would not the expectancy of the crowd be roused to fever heat? John's work was to prepare the way, and he had done so, the crowds who had been attracted to him were now directed to the Christ.

Then suddenly as the Messiah had appeared, so He disappeared, and for six weeks (forty days) He was neither seen nor heard. This was the period immediately following the baptism, when He was driven of the Spirit into the wilderness to be tempted of the Devil. (Mark 1:12) Later returning from the wilderness, He was again seen by John, and it was at this time that he pointed Him out with those memorable words, behold the Lamb of God, that taketh away the sin of the world. (John 1:28,36).

It was at that time that Jesus began His public ministry. John had awakened the people, aroused spiritual expectancy, made the hearts beat again with Messianic fervour, and Then the Messiah HAD APPEARED. God's plan had been perfect, God's clock correct, and God's purpose fulfilled. All eyes began to turn away from John and to focus on the Christ. It was not long before John was removed from public view, and a little later passed into the presence of the King, where his reward awaited him.

□□THE PERSON AND THE WORK OF CHRIST.□□□□Page(16)□□

□□The Significance Of Christ's Baptism.□□Returning to the actual baptism of Christ's, the question arises, why did the Lord Jesus Christ submit to baptism, and what was its significance? Seeing that He had no sins to confess, why was He baptised? Let us remember that this was His first public appearance, the beginning of His ministry. He had come to seek and to save that which was lost, so He began by publicly identifying Himself with those He came to save. It was here that he was first "Numbered with the transgressors" even to going down into the same baptism wherein they had been baptised. "For He hath made him to be sin for us, who knew no

sin, that we might be made the righteousness of God in Him. (2 Corinthians 5:21). He stood in the very place where they had stood, where they had confessed their sins, where the multitude, the publicans, and harlots, the soldiers, all kinds of people with all kinds of sins had been baptised, THERE HE WAS BAPTISED. He became one with them in this rite of confession. This condescension is hard for us to understand, but its significance was not lost either to the Holy Spirit or the Devil. Immediately the baptism was over He was led (Matthew 4:1; Luke 4:1) by the Holy Spirit into the wilderness to be tempted of the Devil. He was urged by the Holy Spirit into the wilderness to be tempted of the Devil. The baptism was the sign to heaven, hell, and earth that the fight had now begun, the Champion had stepped into the arena, the Second Adam to the fight and to the conflict came. From this time onwards until the victory was complete, He would be in conflict with the powers of darkness, yet not for Himself, but for those with whom He had identified Himself in the waters of baptism. He had come to save, redeem, release, fallen sinful man, and it was from the power of enemy, the Devil himself. He must conquer the foe before He could release the captive, so the very first act is to meet the Devil face to face, to fight and to prevail.

What a challenge the baptism of the Lord Jesus is, to each one of us. If He did not shrink from being publicly identified with me as a sinner, even to submitting to this ordinance, ought I to shrink from being publicly identified with Him in a similar ordinance? John's baptism was only unto a confession of sin, the baptism that Jesus commanded His disciples to administer was unto a confession of faith in Him as Saviour, and that after He had suffered the death of the Cross. Can I do less than obey His command? Can I refuse to identify myself with Him in the way He commands when He so identified Himself with me? This demands an answer.

□□QUESTIONS.□□1) Show how, at twelve years old, He had learned that He was not the Son of Joseph. 2) Describe how John's ministry prepared the way for Christ. 3) Why was baptism the first act in Christ's ministry? 4) What was the great significance of His baptism? □□THE PERSON AND THE WORK OF CHRIST.□□□□Lesson (5).□□ □□Page (17).□□ □□The Temptation of Christ.□□In studying the Person and the Work of Christ we can only see it in its proper perspective when we see it in its entirety, and each separate action as related to the whole. For instance, the baptism of Christ must be related to the whole work of Christ, and not made a point of argument when discussing baptism. The temptation must also be seen as component part of the whole work of Christ. It must not be regarded as a separate compartment, something that took place at the beginning of His ministry and therefore not related to what took place later. It was a vitally necessary part of His task of destroying the works of the Devil. The whole work of Christ is indivisible.

The temptation is best understood if we think of Christ as the Second Adam, coming to reclaim what the first Adam lost.

To see the conflict clearly, it greatly helps if we put the two temptations in contrast:- Adam-defeat-and-death Christ-victory and life. Tempted in a garden in the midst of beauty and perfection nature, cursed with everything to satisfy a blight of sin after his lawful desires hungering forty days

& with nothing to eat.

"with a companion & helpmeet" with no companion, of God's providing alone.

"with a distinct command to" with no distinct command

"obey. (Gen 2:17).

"with only one possible" with every avenue of temptation. approach Satan cared to follow.

"with everything in harmony" with the wild beasts around him. His companions.

Two greater contrasts cannot be imagined, yet Adam failed, sinned; While Christ triumphed, was victorious.

Why was the temptation the first thing that took place after the baptism? Because Christ must first of all prove that He was the victor over the Devil. He must triumph where Adam failed. He

must first defeat the Devil before He could think of releasing the captives that were held in his power. Had Christ failed in the temptation He could have prevailed in no other sphere.

What was the Devil's objective in tempting Christ? You reply. to make Him sin, yes, but what is sin? It is the assertion of selfwill in opposition to God. It is a refusal to submit to God, to obey God, to comply with His will. The Devil sought to get the Christ to obey him, whilst at the same time disobeying God. He desired Christ to do what Adam did, to act on His own will apart from God. The great thing was...would Jesus acknowledge God's dominion, or would He submit to the Devil's dominion? God gave Adam dominion over every living thing, (Genesis 1:28).

□□THE PERSON AND THE WORK OF CHRIST.□□ □□Page.(18).□□Adam surrendered this to the Devil when he obeyed him rather than God,, the Devil claimed this dominion in (Luke 4:6).

Why then did the Spirit lead, drive, urge the Lord to go into the wilderness to be tempted of the Devil? Surely it was in order that the battle should be fought over again by the Second Adam. The objective was to undo what the fall of the first Adam had accomplished. God Had one desire, that was to defeat the Devil, wrestle his power away from him, and release those whom he had taken captive at his will. The one who had undertaken to do this was the Lord Jesus Christ, and as soon as He had taken the first step in this direction He was impelled by a divine compulsion to meet the Devil first of all Let us look at the temptations:- Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13.

1) The devil thought to get Christ alone. That is apart from His Father, independently of God. Why should He hunger? Was He not the Son of God? Did He not create all things? Could He not by a word supply His own need? Of course He could? and here is where the greatness of the temptation lay. The suggestions of the Devil may sound all right, reasonable, plausible, but the whole thing was that he wanted the Christ to act in obedience to him without regard to the will of God His Father. The Lord's answer shows that He fully understood the issue and replied accordingly. Man cannot live as he likes, he cannot live apart from God, he is utterly dependent upon God, and upon God's word and will. Christ was here as a man, and as a man He would trust God, would obey God, would acknowledge God's sovereignty in everything. As a man He triumphed.

2) Temptation. The Lord, having taken His position of complete trust in God, of utter dependence upon Him, in now faced with a different attack. It is as if the Devil said "you have decided to depend on God, to trust in Him, well, let me see that you really trust Him. If you really trust Him. then throw yourself down from this height, for you have His promise that He will take care of you. Then the Devil quoted one of the promises of God that seemed just to fit the situation. (Psalm 91:1) Let it be known the devil is never more dangerous that when he quotes scripture. Hear again the Lord saw the real issue, To have done what the Devil suggested would not have been trust, it would have been presumption, so He replies. "It is written thou shalt not tempt (presume upon) the Lord thy God. Deuteronomy 6:26 Faith and resumption, how much alike they can be, yet how different. God will always honour our truth and faith, He will never regard our presumption except in anger.

3) Temptation. The Devil knew that his dominion now hung in the balance, so he made a bold bid, yet a subtle one. He offered to the Lord Jesus Christ what the Father had offered Him, in return for one act of homage, worship, obedience. Turn to and read (Psalm 2.8. and Matthew 4:9.) See what this meant. the Lord could have the dominion then, without having to wait for it. He could have it an easy way, just one simple act of worship, no suffering, no cross, one thing only he asked - submission to him, the Devil, and He should have world dominion. But what dominion would it have been? Dominion in subjection, dominion over a fallen, sin cursed world,

□□THE PERSON AND THE WORK OF CHRIST.□□□□Page (19). □□Dominion through defeat that would have made Him one with those already in the Devil's power. The Lord quickly chose the path of obedience to God His Father, of submission to the will of the Father God, knowing that in that way alone was there liberty. The Cross would be painful, but that way

alone led to life, whilst the Devil's way was the way of death. He had come to deliver the captives not to be added to their number. He saw all the implications, and with a command that the Devil had to obey, He dismissed him, defeated at every point.

Let us not think of this as just a simple test that cost nothing, that meant little to the Lord Jesus Christ. It was the greatest struggle ever seen in the universe. He was tempted in all points like as we are yet without sin.(Hebrews 4:15). Heaven saw the struggle, and as soon as the victory was won, as soon as the Devil had gone, "Angels came and ministered unto Him. His faith had it's reward then, and in a greater measure later, and will be fully justified when every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of the Father, (Matthew 4:11; Philippians 2:9-11).

Now for a controversial point. Was the temptation real? Was it an actual struggle? Was there a personal Devil present who tried the Lord Jesus Christ? Was it a test so real that the Lord Could Have Sinned? Let us be honest as we face these questions. It was either a real temptation with all that this implies or it was not. We have to admit that it was as real as the temptation in the garden of Eden, and that the issues were the same, either sinning or not sinning.

Do we dare to say that Adam was tempted and Christ was not? That Adam could fall, but Christ could not? That in fact was only in appearance that He was tempted? Dare we say that Adam's temptation was more real, more severe, attended with greater risks than Christ's? No, we dare not say these things; we must admit that the Lord was truly tempted, and we must accept all that this includes.

Some say that the Son of God could not sin because of His deity, but we must remember that He became man for the very purpose of destroying the works of the Devil. As Son of God He could not have sinned, but also as Son of God He could had died. As surely as He died, so surely could He have sinned. His humanity is the Key Here. He became man that as man He could do what He could do in no other way. To say that Christ could have sinned implies no flaw in His person, any more than in Adam prior to his fall. Adam, created by God, was as perfect as God could make him, as holy as God Himself. It was a perfect, holy, sinless person sinning by a deliberate act of his will. This is what Christ as man in precisely similar conditions, refuse to do. Adam and Christ were the only two sinless men to walk this earth; one failed, the other succeeded, in similar tests; similar in that they were both deliberate, God planned, God permitted; the only difference being in the greater severity of the temptation of Christ.

The very fact that the temptation was real, makes the victory all the greater, and we can praise Him for going through with the WHOLE WORK of redemption, and shirking none of it. More than that, as He knows the full force of temptation, so now He is able to succour, help, assist us when we are tempted.

□□THE PERSON AND THE WORK OF CHRIST.□□ □□Page20Some are afraid to make the acknowledgement that we have above for fear that it will affect His deity. We have no need to fear here. His deity is attested by God, by His birth, by His miracles, by His resurrection, and His ascension. We lose nothing by acknowledging the truth, God will take care of that.□□QUESTIONS.□S 1) Show in what ways the temptation of Christ was like that of Adam.2) Show in what ways the temptation of Christ was more severe than that of Adam's3) What was the one thing that the Devil sought to do in the temptation?4) Has the temptation of Christ any practical value for us, if so what? □□THE PERSON AND THE WORK OF CHRIST.□□□□Lesson (6).□□ □□Page (21).□□

□□The Ministry of Christ.□□□□As we go on from the baptism and temptation of Christ to His work □□and ministry we must never forget that He was a unique □□□□person.□□a:We cannot separate into compartments, His deity and His humanity. We cannot attribute one miracle as performed by Him because of His divine power, and another as worked by Him as a man. The stilling of the storm by a word, (Mark 4:39). cannot be cited as an act of His deity whilst another miracle is regarded as showing His humanity. They were all worked by Him as one person, as a man, yet they all prove His deity. He stated in (John 14:10) "The Father abiding in me doeth His works" Let us never forget this. Also let us remember that although we know Him to have been the Son of God yet all who saw Him saw only a man. He did not go about with a halo above His head, nor with a radiant light emanating from His body. The

transfiguration was a solitary incident, given to a select company for a specific purpose, but at no other time did He reveal, show, the radiance of His glory in a similar way.

□□The disciples had to be taught that this man was the Son of

□□God, whilst He knew it all the time, (John 7:29; 8:14,42,55).□□ This knowledge could not come to them by just telling them, simply explaining it. It had to be given by divine revelation, hence His words in (Matthew 16:17). "Flesh and blood has not..... but my Father which is in heaven. So later the words of Paul have a similar meaning, "No man can say, Jesus is Lord, but by the Holy Spirit.: (1Corinthians 12:3). It is just the same today, no amount of education can of itself reveal Christ to a soul, yet the humblest, and the most illiterate can, if taught of the Holy Spirit, lay hold on the grand truth that Jesus Christ is the Son of God, and the Saviour of whosoever believes in Him. Times may change, spiritual verities are unchangeable. □□ Im studying this course we do not see just ordinary □□incidents, disconnected happenings,□□ but a grand purpose stretching from eternity to eternity, and the appearance of the Christ here on earth was a divine happening related to the whole. □□He was promised,He came,□□ He was the Son of God, He became the Son of man, He was born, He taught, He performed miracles, He died, not as accidental incidents in life, but as the fulfilling of the divine plan, That plan is still in the course of prosecution, and faith believes that it will be consummated. We take our place within it's scope as "Workers together with God". We have to remind ourselves of this from time to time in order to keep the proper perspective of all the happenings brought before us. We need to see all the details in the light of the whole pattern. Many of the divisions in the Church of Christ today are the results of over emphasised truths, precious in themselves, but so presented, as to throw them out of balance with the rest of the divine revelation. □□The Claims of Christ□□

□□Immediately we begin to study His ministry, we are brought face □□to face with His Person.□□ He was no ordinary person, everything about Him

□□THE PERSON AND THE WORK OF CHRIST.□□□□Page (22).□□Mark Him as being different from others, but when we listen to His claims we have to decide what our attitude to Him is going to be. He was either true or false, He was either who He claimed to be, or He was the world's greatest impostor. If His claims were true, then He was the most wonderful person that ever trod this earth; if they were not true then there is only one course open to us, that is to reject both Him and His claims. There is no middle course here, and He demanded none, turn to and read (John 10:37-38; 14:11; 15:24, He gave irrefutable evidence that His claims were genuine. His Father added His witness, His birth, life, teaching, miracles, death, resurrection, ascension, they all prove that He was indeed the Christ.Take notice of His claims:-

"I am the Son of God" (John 10:36; 19:7; 3:16; 5:19-26; 11:4-27.

The people might have had vague ideas about this term, but He made it clear that He was the begotten One Of Or from the Father. (this declares His eternal being - from eternity.)"I and the Father are one."(John 10:30; 5:25; 6:57; 10:15; 14:11. The great truth here is that the Son is of one essence or substance with the Father. Very God of Very God. Spirit of Spirit. One- unity. "I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father." (John 16:28). This goes beyond human birth or death."I give unto them eternal life; and they shall never perish." (John 10:28) "He that hath seen Me hath seen the Father." (John 14:9). So perfect was the identity that to have seen the One was to Have seen the other.

"I Am the (Messiah)" (John 4:26)

"I Am the bread of life" ("6:35)

"I Am the living bread"("6:51)

"I Am the light of the world" ("8:12)

"Before Abraham was I Am" ("8:58)

"I Am the door of the sheep" (" 10: 7)

"I Am the good Shepherd" (" 10:11)

"I and the Father are One" (" 10:30)

"I Am the Son of God" (" 10:36)

"I Am the resurrection & the life (" 11:25)

"I Am the way, truth, life" (" 14: 6)

"I Am the true Vine" (" 15: 1)

"I Am not of this world" (" 16:16)

"I Am not alone" (" 16:32)

"I Am" (" 18" 6) "The Father judgeth no man, but hath committed all judgment unto the Son. (John 5:22). What a claim, that the whole world would be judged by this one Man, and because He was the Son of God. (John 5:27).

All authority hath been given unto me in heaven and on earth, (Matthew 28:18). How staggering for a man to make a claim as this, yet He made it.

"The dead shall hear the voice of the Son of God; and they that hear shall live. (John 5:25). This was said to those who understood what He meant.

□□THE PERSON AND THE WORK OF CHRIST□□ □□Page 23□□There are many other lesser claims, these are the major ones. If we accept these stupendous claims made by a man before men we shall not stumble at the lesser ones. Let us get a clear understanding of them, read and re-read the Gospel of John until the wonder of it grips you, unto you see that we are face to face with the One of whom John said "We beheld His glory. glory as of the only begotten from the Father, full of grace and truth" (John 1:14). When the Holy Spirit enables us to see Him like that we shall have seen what flesh and blood cannot reveal, by what God delights to show to all who will believe.□□(b) The Teaching of Christ.□□

There was something remarkable about the Christ in His approach to men. To begin with His teaching, when He taught, it was as one having authority, and not as the scribes, (Matthew 7:29). This was the comment of the people at the end of the Sermon on the Mount. It was His person, His attitude, His delivery, HE WAS DIFFERENT. He had no university degrees, no priestly office, no prophetic garb, no outward, man made, man given qualifications. He was not a scribe, was not a lawyer, was not a schoolmaster; whence then had He this authority? HE WAS FROM GOD, AND HE KNEW WHENCE HE WAS. He had the Father's witness, He had the Spirit's indwelling, He had His own consciousness of origin and vocation. He knew whence he came, why He came, what He would do, and where He would return. Early in His ministry He was quite clear about this. (John 3:11-18; 4:26). It was the authority of One who was Sure. When we come to the Lord Jesus Christ we come to the ONLY MAN who ever had in Himself full authority to speak of divine, spiritual, heavenly subjects. Turn to and read (John 6:46; 7:16; 12:26).

He spake with finality. He brooks no contradictions. When He speaks there is no court of appeal. It is the highest source.

□□Listen to Him in:-□□

(Matthew 5:17,18,20,22,26,28,32,39,44. USE Matthew 6:2,5,16,25,29. READYOUR Matthew 7:21,22,23,24. THE BIBLE Matthew 10:32,34-42. REFERENCES Matthew 11:27-30. REGULARLY Matthew 11.27-30 REGULARLY

Matthew 12:8,36,41,42,

Matthew 16:18-19. Matthew 18:20.

Matthew 21:43. Matthew 23:13,14,15,16,23,25,27,29.

Be sure and read these thoughtfully. Never man spoke like this man. HE IS THE ONE MAN WE MUST ALL MEET, AND HE KNEW THIS. John 20:29. Come depart. Matthew 25:34,41. WHO, but Jesus, speaks like this He spake with dignity, the dignity of royalty; Who knew that He had the power to carry out, accomplish, complete, all that He said. Whether He was speaking to Nicodemus, the Samaritan Woman, the disciples, the scribes, the Pharisees, to Herod, Pilate,

Annas, or Caiaphas, all, all beheld His dignity. His enemies could not convince Him of sin, John 8:46. The greatest manifestation of dignified power perhaps at His arrest: John 18:6.

□□□THE PERSON AND THE WORK OF CHRIST.□□ □□□Page 24.□□□In His teaching, He based all He said upon the Old Testament word, yet without hesitation He builds upon it, enlarges it, completes it, fulfils it. "You have heard, - but I say unto you. (Matthew 5:21,27,31,33,38,43.

He corrected misunderstandings. (Matthew 22:29-30).

He revealed new and progressive truth.(Matthew 13:24-25).

He condemned intellectual dishonesty.(Matthew 23:1-8).

He was, and He still is, the greatest teacher. His standards still challenge men, they do not alter, and He still claims to be the final judge.

□□CAN WE, DARE WE, IGNORE HIM.□□□□QUESTIONS.□□

1) Why cannot education of itself give divine revelation? (see 1 Corinthians 2:6-16). 2) What do you consider to be the main reason for the claims of

Christ being so great?3) In what way was the teaching of Christ superior to all others? 4) If we neglect the teaching of Christ are we in any danger? □□THE PERSON AND THE WORK OF CHRIST.□□□□Lesson (7) □□ □□Page 25.□□ □□The Ministry of Christ 2.□□

□□The teaching of Christ, Cont'd.□□ As we continue the subject of Christ's teaching we are led to ask, What was the great subject of His teaching? Strange as it may seem it was not salvation, sanctification, or some such subject as we so often hear emphasised. His greatest subject was "The kingdom of God, or of heaven." These two expressions mean the same thing. The Old Testament had foretold it. John the Baptist had prepared for it, Christ Himself proclaimed it, His disciples preached it, and Christ Himself established it. In Matthew it is mentioned about 50 times, in Mark 15 times, in Luke 39 times, in John 4 times, in the rest of the New Testament 28 times, and in the whole of the New Testament, about 136 times. This shows that it is a very important subject. The Sermon on the mount centres around it, as do the Lord's prayer. The Parables of Matthew 13 are all of this subject, and one is convinced that it was the great theme that was constantly in the mind of Christ.

What is this Kingdom of which Jesus speaks? First, it is the kingdom of God. God is it's head, heaven is it's head, heaven is both its origin and its objective. It is a spiritual kingdom, God is it's source, Christ is it's King, and all who are subject to Christ are subjects of the Kingdom of God. It was inaugurated by Christ, by His death and resurrection. It was future when John the Baptist preached, when Christ preached, when the Disciples were sent forth, (Matthew 10:7). When Christ instituted the Lord's supper, (Luke 22:18). Yet He could say to the Pharisees "The Kingdom of God is in the midst of you." (Luke 17:20-21). He, it's King was present with them; those who were spiritual were of it, yet the Pharisees could not see it. Abraham and the patriarchs, and the Old Testament saints were to be in it, (Matthew 8:11) These had in faith, and His death, atonement, victory and resurrection justified the faith. When He arose He led up a multitude of captives defeated all the powers of darkness, and THEN established the kingdom of heaven, of God. Today, all who are of faith are blessed with the faithful Abraham,(Galatians 3:9) They are in the same kingdom, sharers in the same salvation, and will eternally share in His Glory. God's kingdom is eternal shall never pass away, and we see it's ultimate in (1 Corinthians 15:24-26; Revelation 21:3-40) etc.

It is worthwhile to consider what this kingdom is not. It is not of this world. (John 18:36). The whole world lieth in the wicked one. (1John 5:19). The Devil is the ruler, prince of this world, (John 12:13; 14:30; 16:11; Ephesians 2:6) The world or even Christendom, is no more the kingdom of God than the kingdoms of Rome or Israel were in the days of Christ on this earth. All the talk of establishing the kingdom of God by men, by any federation of nations, by abolition war, or by anything that man can do is just wishful thinking. The Kingdom of God will only, can only, be established by God, and by the Lord Jesus Christ Himself.

Also the kingdom of God is not the Millennium. That is a defined period of 1000 years, to be established by Christ at His Coming, and to THE PERSON AND THE WORK OF CHRIST Lesson (7) Page (26) be brought to an end when that time has been completed. It is followed by the world's greatest apostasy, as outlined in (Rev 20:7-10). There are many grand passages that speak of the millennium of blessing and prosperity but the Kingdom of God is distinct from this. The complete destruction of the heaven and the earth follow this final apostasy whilst the Kingdom of God shall stand for ever.

It is very important that we grasp correctly what the Kingdom of God, of heaven really is, and not be side tracked into some other idea which does not take into account all that Christ taught.

Kingdom of heaven at hand, not distant. (Matt 3:2; 4:17; 10:7.

(Mark 1:15; Lk 4:43.

Gospel of the Kingdom. (Matt 4:23; 9:35; Mk 1:14; Lk 8:1.

Least and greatest in the Kingdom. (Matt 5:19; 11:121; 18:1,4;

(Lk 7:28)

Entrance into the Kingdom of Heaven (Matt 5:20; 7:21; 18:3;

(19:23; John 3:5-7)

The Centre of the Lords Prayer (Matt 6:10; Lk 11:2).

The Objective of the Lords Prayer (Matt 6:13)

The "for The disciples. (Matt 6:33)

The Old Testament Saints in the Kingdom with

The present and future Saints (Matt 8:11-12; 13:24Lk 13:29)

Kingdom of God then arrived. (Matt 12:28; Lk 11:20.

Secrets of the Kingdom of God (Matt 13:11; Mark 4:11; Lk 8:10).

Illustrations of the Kingdom (Matt 13:24,31,33,44,47; 18:23;

(Matt 21:1).

All unworthy gathered out. (Matt 13:41).

Entrance difficult (Matt 19:24; Mk 9:47; 10:23-25; Lk 18:24-25; Jhn 3:5).

Future prospects (Mk 14:25; Lk 22:30).

Present in their midst. (Lk 17:21).

Not of this world. (John 18:36).

Above are some passages referring to the Kingdom of God, and the titles given are intended to help to provoke thought.

As Christ came to establish the kingdom of God, and it will not be finally established until "He has gathered out all things that offend" until there is a "Restitution of all things" as they were before sin made its appearance" Until he has "delivered up the Kingdom to God even the Father" until "God is all and in all," we look forward to the establishing of that Kingdom as the goal towards which our souls press forward. As a soul saved by grace I am a subject in that Kingdom, and my own full emancipation is dependent upon the final defeat and destruction of all evil, and the exaltation and glory of God and the full establishment of His Kingdom

It is remarkable how much we owe to Christ's teaching, which we fail to recognize as being peculiarly His. A great portion of his teaching was absolutely new, IT WAS DIVINE REVELATION. It was above human reasoning, it was from God. It has an authority that marks it apart from all other teaching. This authority and finality rests solely upon His deity, No man but the Christ, the Son of God, could say what Jesus said.

Much of His teaching was an advance upon Old Testament revelation. He accepted the Old Testament as the word of God, yet without apology or hesitation proceeds to make statements that supersede the O.T. □□THE PERSON AND THE WORK OF CHRIST□□Lesson (7) Page(27)In the O.T the Fatherhood of God is but little mentioned, (Psm 68:5; 89:26; 103:13; Mal 1:6; 2:10). are the outstanding examples. Jesus on the other hand gives it a place of prime importance in His teaching. Turn to and read these references- (Matthew 5:16,45,48: 6:1,4,5,8,9,14,15,18,26,32; Matthew 7:11,21; 10:20,29,32,33; 11:25,.26,27; 12:50; 13:43; 15:13; 16:17,27; 18:10,14,19,35; 20:23; 24:36; 25:34; 26:29,39,42,53; 28:19). In John there are even more references, but these are given that the student may see for himself or herself what Christ taught on the subject. This teaching is today being falsely applied. Christ did not teach the universal fatherhood of God and the brotherhood of man. There is a sense in which it is true that all men are God's creatures, and as such are brothers in common humanity; Christ's teaching is something altogether from this. With Him, God is the Father of all believers, of all who are born from above, of those who have the nature of God implanted in them. Those who are not of this family are addressed in very plain terms in (John 8:19,38-49; c.f. also John 1:12; Hebrews 12:6).

His teaching on the New Birth or regeneration was altogether new Nicodemus could not understand it at all, it was not in the O.T. yet it is given us seven times in John's Gospel, six times in his epistle, once by Peter, and by Paul under other terms, such as the new creation, etc John 1:13; 3:3,4,5,6,7,8; 1John 2:29; 3:9 4:7; 5:1,4,18; 1Peter 1:23.

Eternal life is a subject not found in the O.T. Daniel 12:2. is the nearest approach. Christ repeatedly spoke of it, and it is found no less than thirty one times in the N.T.

The word resurrection is not found in the O.T. and the idea, although presented to us is left very vague. Christ taught it as vital to all His work and ministry. 1Corinthians 15. stands or falls upon His personal and physical resurrection, and our hope rests upon His rising from the dead.

How little the O.T. tells of future judgment, of eternal punishment. Jesus speaks with clarity, authority, finality, and with a sternness that He alone could use. He it is who tells us of the day of judgment, of future judgment of all men, of degrees of severity in judgment, and of His own part in that judgment. Matthew 10:15; 11:22,24. ect.

Christ is the great teacher. The apostles learned of Him, and the Holy Spirit still takes of the things of Christ and makes them known unto us. There is no substitute for Bible study and prayers.

The method of Christ's teaching also demands our attention. It is true that He spake with authority, with finality, "I say unto you" "The words that I have spoken unto you are spirit, and are life". John 6:63. R.V. He never spake as if in doubt, as not sure of Himself, as if there was a possibility of His having made a mistake. It is the Christ who sets His seal to Moses , David. Isaiah, Daniel, Jonah and the rest of the prophets. and we recognise that when He has spoken there is no other court of appeal. not even modern scholarship and criticism.

At the same time He does not speak as One standing on a pedestal, who speaks down to His hearers. He stands among them, takes the things with which they are familiar, and enunciates eternal truths through them. □□THE PERSON AND THE WORK OF CHRIST.□□Lesson (7)Page (28)This is seen in His teaching by parables. Those who are honest seekers after the truth will find it, whilst those who are blinded by unbelief, prejudice, selfwill. pride, will avoid seeing it, even to their own condemnation. Matthew 13:13. Parables were given to illustrate the truth, not to obscure it. Alas so many of the interpretations of the parables only serve to confuse the learner. He used parables from the early days of His ministry, turn to and read Matthew chapters 5,7,9. He used parables both with the multitudes and with His disciples. Matthew 13:36-52; 19:23; 24:32-35.,46; 20:1-16.

Some of our Lord's parables were designed to convict those who heard, turn to and read Matthew 21:45,28-32; applied, also, verses 33-44,45. showing that they understood. they could have repented then, verse 32, but no in anger they sought to arrest Him, verse 45.

Now for a word of warning. Read Out of your Bible what God has put In. Do not read into them what you think. Wonderful interpretations of some parables abound, the parable of the Ten

Virgins is an example, its simple teaching is found in Matthew 24:42; 25:13. Do not stumble over the details in parables, grasp the truth.

Then let us always be sure of the reason of the parable, why it was given, what it was meant to teach. The Good Samaritan Luke 10:30. the teaching Matthew 25:29,36-37. The three parables of Luke 15. We find their origin in the murmuring of the Pharisees in verse 2. He illustrates God's love for sinners rather than His preference for the self-righteous. The parable of Luke 16:19-31 finds its source in the deriding of v.14 and was later proved by the Jews rejection of Christ after His resurrection.

And lastly, let us take God's word as meaning what it says. See the parables of the Kingdom in Matthew 13: Mark 13. Luke 13. Matthew 21:43-45; 22:2-14. These parables of the Kingdom of heaven, or of God. They do not illustrate Christendom, or any particular dispensation, but that Spiritual Kingdom which is of God. When Christ says the Kingdom of Heaven is like leaven, do not let us transpose the words unto we unto we deny the very words our Lord used. Matthew 13:33. □□QUESTIONS. □□1) Write briefly what you understand by the Kingdom of God.2) Why is the teaching of Christ superior to all other teaching? 3) In what way was the teaching of Christ progressive revelation?4) How does the teaching by parables make the teaching of Christ

to be international in its appeal? □□THE PERSON AND THE WORK OF CHRIST□□□□Lesson (8).□□□□Page (29).□□

□□The Miracles.□□In dealing with the miracles of Christ we must remember that He, Himself, was the greatest of all miracles. His actions are easily appreciated when we recognize the Person performing them, and how and why they were performed. In (John 14:10). He makes a remarkable statement, "The Father abiding in me doeth the works." He then goes on to say "Believe Me or else believe Me for the very works sake" Even if they could not believe His words at their face value, yet they should believe because of the works, the evidence, that God had given to Him. Couple this with (John 10:37-38). Jesus challenges them with the very things they had seen with their own eyes. They had accused Him of blasphemy, because He had said that He was the Son of God, but had not His actions, His works, His miracles testified of this? verse 25, In Chapter 15:24 He asserts that He had done works among them which none other had done, and this sets Him apart from all others. We are faced with the same alternatives today, and with an even greater responsibility than those Pharisees, for since that day God had raised Him from the dead, the miracles that crown all other miracles. We have to face the fact that Jesus Christ was either the Son of God, which He claimed to be, or He was the greatest deceiver that this world has ever seen. There is no middle course. We cannot accept Him as our example whilst at the same time denying the very words that came out of His mouth, we cannot accept Him as our Saviour whilst we deny the miracles, signs and wonders which were the God-given evidence of His authority.

There are four miracles connected with Christ which we MUST believe if we are going to accept Him at All. These four are so interwoven that if we refuse to accept one of them, the others all fail to hold together.

They are:- His incarnation, His death, His resurrection, His ascension.

1) His incarnation was treated in lesson 3. It was the clothing of His deity in humanity. The Son of God becoming the Son of man. His birth was not the beginning of His existence. He was from eternity. It was His taking upon Himself human flesh, of our very nature, being made in the likeness of sinful flesh, being born of a woman, being made under the law. He was the Son of God from eternity, He became- a man, in time. He did this with a purpose, that as a man He might destroy the works of the Devil; that He might put away sin by the sacrifice of Himself, that he might be made Sin for us, that we might be made the righteousness of God in Him.

This has occurred with no other person. IT HAS OCCURRED WITH HIM. He is God's Man, neither is there salvation in any other. The magnitude of the task He came to accomplish demanded that He should do this. His achievement, testified to by God, is the complete answer to the world's need. "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as you yourselves know (Acts 2:22).R.V.

2) His death, which will be treated in greater detail later, was also a miracle, He was God, He was sinless, how then could he die? Apart from His incarnation, His having a human body He could not die, even as man □□THE PERSON AND THE WORK OF CHRIST.□□ □□Page (30).His death was a miracle, for being sinless the very cause of death was in Him. Adam died when he sinned, and because he sinned, but with Christ it was different. He deliberately : "Bowed His head, and gave up (Released) his Spirit." (Matthew 27:50; Mark 15:37; Luke 23:46; John 19:30). His last recorded words were "Father, into thy hands I commend My Spirit. He knew what He was doing, and deliberately released His Spirit. No greater miracle was ever performed than the death of Christ.

3) His Resurrection. We are told in (Luke 23:43) that Jesus said to the dying thief, "Today shalt thou be with me in Paradise." In (Acts 2:37) "Thou wilt not leave my soul in Hades, neither wilt thou give thy Holy One to see corruption." In (Romans 10:7) "Who shall descend into the abyss? (that is, to bring Christ up from the dead). We see from these three passages that Christ entered into all three places of death, Paradise, where those who had died in faith awaited their release; Hades, where the unsaved await Judgment, and the Abyss, where the angels that sinned await the judgment of the great day. This proves that Christ really died, it was no faint, no suspended animation, but death in its fulness, the soul, life, being separated from the body, so that when Christ arose after three days it was not resuscitation but resurrection, a coming back to life after entering the state of death. No one, either before or since, has ever done this. Christ alone has died, and risen from the dead, real resurrection, Spirit soul and body receiving the power to return in all the fulness of life, activity, and energy after being dead. The resurrection of Lazarus, etc. was totally different. Here was One who had conquered death, who came out with the keys of death and hades in His possession, in other words He arose with complete authority over these spheres.

4) Lastly we come to the ascension of Christ. This was more than one who overcame the laws of gravitation and ascended. It was the returning back, to where He was before, of the One who had come into this sphere. The ascension is the complement of the incarnation. Far greater than the laws of gravitation where all the powers of darkness, the Devil and all his hosts, principalities and powers, the world rulers of this darkness spiritual hosts of wickedness in the heavenlies. (Ephesians 6:12) It was by virtue of His victory over all these, His complete conquest in every sphere, that He could not be held here by any power. There was no power on earth to hold Him down, there were no powers from beneath that could keep a grip on Him. He was conqueror in every realm, and so having completed all the Father had given Him to do He returned to be glorified "With the glory which I had Thee before the word was. (John 17:5) It is only when we see the magnitude of the work, the over all view of His achievement, that we can in any measure enter into the fuller meaning of all that Christ did when here on earth. Faith can grasp what unbelief cannot even perceive. There is one miracle that is unique, it stands apart from all the others, and is seldom appreciated as it should be, it is the transfiguration. (Matthew 17:1-8; Mark 8:27) He seemingly went to pray, □□THE PERSON AND THE WORK OF CHRIST.□□

□□Page (31).□□taking the three disciples with Him. This was the number required as witnesses. (Deuteronomy 17:6; Matthew 18:16; 2Corinthians 13:1; 1Tim 5:19).

He was transfigured, that is, the fashion of his countenance was altered, His appearance was changed, His raiment was white and glistening, beyond description. brighter than the sun, than the light, than fuller's white, it was supernatural. What in reality was it? It was the glory of the Son of God, something of the glory which He had with the Father before foundations of the world, being allowed to shine through his human body in order to witness to, to reveal unto, to convince, these three disciples of His essential deity. It was the glory of God in the face of Jesus Christ.

Then, to add to the witness of His personal glory, there appeared two others, two who had been well known, outstanding men of God, who had passed over into the life beyond, these appeared, and were recognised as Moses and Elias. All three writers name them, there was no doubt about their identity. They conversed with Him, and talked of something that was to take place in Jerusalem, his exodus, His going out, His decease. There in not the slightest doubt that all three disciples were absolutely convinced of the supernatural nature of the whole thing. Then, when

the bright cloud overshadowed them, and the voice came out of the cloud, they fell on their faces in fear. Added to the witness of the Christ's personal glory, and to that of the two who appeared, there came the voice of God the Father giving His personal supreme, audible testimony to His own beloved Son. It was the second time that voice had spoken, and it is probable that these three had been present on the first occasion, three disciples to hear, heed, listen and learn of Him, to whom the Father gave His testimony.

They fell on their faces in fear, but He, the Lord Jesus, with perfect calm, complete composure, understanding perfectly all that was taking place, came to them, touched them, assured them that it was all right, He was there. They open their eyes, it was all over, they saw no one save Jesus only. They were back again in the realm of the normal, the everyday, but what an experience they had. One writing afterwards said "We beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14). It was a miracle, unique, convincing. It was the nearest approach to men looking upon God, it was one of the Theophanies, or divine appearances, only under peculiar circumstances. It was the shining forth of His essential deity through His humanity.

Having grasped something of the four great miracles of the Person of Christ, having considered the glory of the transfiguration, the lesser miracles of His ministry will present us with no difficulty. When we remember that "All things were made by Him, and without Him was not anything made that hath been made (John 13). He is the lord of all laws, and for Him to command the wind and the waves, even though He was the Son of Man, was but an exercise of His faith. It is necessary to recognise this in the light of (John 14:10). Every miracle performed by Him was a witness of the Father to the truth of His being the Messiah, the Son of God. (Acts 2:22) It is not

□□THE PERSON AND THE WORK OF CHRIST□□□□Page(32).that Christ could not perform Himself, of course He could, but the central point to grasp in every miracle is that it was the Father giving His witness to the Son.

Miracles, whether in the Old Testament or in the New Testament, whether by prophet, Messiah or apostle, have one thing in common, they were manifestations of God's power to the end that God may be glorified. The miracle of Elijah on Carmel, the raising of Lazarus, the healing of the man at the gate Beautiful, all are with one objective, the proof of the power of God. the Son of God, or the salvation of God. Jesus never did miracles just to please people, nor even to give them a sign when they asked for it, He gave them abundant evidence and left it with them to accept the evidence before them. He never healed for the sake of healing, He never healed in such a way as to imply that sickness and suffering would be banished wherever the Gospel was preached.

When we remember that all the miracles that our Lord performed were all worked in a small area, approximately one hundred and twenty miles by forty miles, and that the rest of the world was still left untouched, the great question of human suffering and miracles assumes different proportions. Although there have been numerous cases of remarkable answers to prayer, of God's response to faith in different places, and from time to time, yet it still leaves the real purpose of miracles as witnesses of God's power unaffected. All the miracles of Christ, the disciples, and apostles, were as divine proofs of His being the Messiah, the Son of God, the Saviour of the world. □□Questions.1) Describe briefly the four miracles that were peculiar to Him as

the Messiah.2) How does the the transfiguration show His deity?3) What was the supreme reason for miracles being performed?4) Do you expect miracles to be performed today just as when

Christ was here on earth?□□THE PERSON AND THE WORK OF CHRIST.□□□□Lesson (9).□□ □□Page (33).□□□□Christ and Israel.□□No study of the Lord Jesus Christ can be regarded as complete which does not include His association with Israel. Although He came to be the Saviour of the world, yet He came in an especial manner to the nation of Israel. John tells us "He came onto His own, and they that were his own received Him not." (John 1:11), R.V.

Israel was God's chosen nation; from its beginning at the call of Abram right through to the birth of Jesus Christ God had preserved them, protected and disciplined them as He had no other nation. Why was this? Was it because He had a favourite nation? By no means; He chose Israel for a specific purpose, that this nation should be His witness nation in the earth. (Isaiah 43:9-12; Deuteronomy 7:6-11; 14:2; Isaiah 44:1,2). He gave to this nation manifestations of His power, presence and character in order that she should be a separated nation in the midst of the people of the earth. (Leviticus 20:24-25; 1Kings 8:53). She was to witness to the true God, Jehovah God, to all the peoples of the earth, alas, how she failed.

She was also chosen in order that the world's Redeemer should come through her. God sent His prophets, even His angels, to this people, to prepare them for the coming of the Messiah. This hope of the Messiah did become the hope of the nation, at least of the spiritual part of the nation, The surprising thing is that when He did come, they were so blind that they did not recognise Him.

Being the chosen, witness, nation; the one people in all the earth to whom the promises were given, it was only an evidence of the faithfulness of God that in the fulness of time He did come in just the way that had been foretold. It was the privilege of this nation to receive, and acclaim Him, and then witness to Him in the World, yet when He did come see how they acted. When He was born in Bethlehem, only a few miles from Jerusalem, not one single Israelite went that short distance to see Him. When the city was visited by the wise men from the east, when the king was made aware of the mission, and in fact called the chief ones of the city to know where the Christ should be born, when all Jerusalem was troubled at the news, (Matthew 2:3). it produced no movement whatsoever except later to cause the death of the little ones in The Bethlehem district. None save those who had supernatural guidance came to the Christ Child; the wise men from the East, led by a star of God's providing, and the shepherds who were sent by angelic instruction. The priests, elders, scribes, Pharisees, with all their knowledge of the prophecies never went to see if anything was really happening. When the shepherds spoke about the remarkable happenings, what they had seen, all that heard wondered, but we have not a word of one who also went to see for themselves, (Luke 2:18). In the temple Simeon and Anna gave their witness to the Child, yet again, it did not produce the joy that one would have expected.

□□THE PERSON AND THE WORK OF CHRIST.□□ □□Page (34)The witness of John the Baptist prepared the way for Him, yet at the beginning of His ministry the disciples were hesitant about following Him (John1:29;) the witness of God from heaven, Matthew 4:14; Mark 1:11; Luke 3:22) did not seem to lead many to seek Him immediately, then when He began to teach, to heal, to perform miracles, it was not with any rush that the people believed on Him. Crowds did follow Him, but He re-proved them for following because of the loaves and fishes, and when He declared unto them the deeper truths of His mission many went back, and walked no more with Him. (John 6:22-71).

During our Lord's ministry He never went outside the promised land and although He declared the universality of the Gospel, yet that Gospel was offered first to Israel. When He chose twelve apostles they were all of Israel, when He sent them forth it was with the words "Go rather to the lost sheep of the house of Israel". (Matthew 10:6). When a woman of another nation, a Canaanite, called unto Him to heal her daughter, He answered His disciples, "I am not sent but unto the lost sheep of the house of Israel. (Matthew 15:24) It was not that He had no compassion for those of other nations, He repeatedly showed that He had, but He reminded His disciples that HIS COMMISSION was to the house of Israel. When He took□□THE PERSON AND THE WORK OF CHRIST.□□ □□Page (34)The witness of John the Baptist prepared the way for Him, yet at the beginning of His ministry the disciples were hesitant about following Him (John1:29;) the witness□□THE PERSON AND THE WORK OF CHRIST.□□ □□Page (34)The witness of John the Baptist prepared the way for Him, yet at the beginning of His ministry the disciples were hesitant about following Him (John1:29;) the witnessld, to every creature, but they were to begin at Jerusalem. (Luke 24:47) pentecost was at Jerusalem, Peter's first sermon was at Israel's centre, and the first ingathering was in that place, and from that people.

Christ's personal ministry was to Israel, yet see their persistent rejection of Him. (Matthew 12:14). They sought to destroy Him. (Matthew 13:58) He did not many mighty works there, because of their unbelief. He told them of their true attitude. (Matthew 15:7-9,12-14) He left them and went away. (Matthew 16:4) They wanted to arrest Him, but were afraid. (Matthew 21:46; 22:15; Matthew 23) that He told of the coming destruction of the temple and of Jerusalem (Matthew 24)

After His arrest He was brought before Annas, the High Priest that had been deposed by the Romans, then before Caiaphas, the one that was holding office at the time. From there He was taken before the Sanhedrin, the official governing body of the Jews, and it was when THEY had convicted Him that they took Him to Pilate in order that he might officially pronounce sentence, and we that it was carried out. They did not possess the authority to inflict capital punishment. When Pilate declared the Lord to be innocent they urged on the multitude to demand THE PERSON AND THE WORK OF CHRIST. Page(35) His death. to crown it all, when Pilate repudiated responsibility for the death of Jesus they cried those awful words which have followed them all down the centuries, "His blood be upon us, and on our children." (Matthew 27:25). Whilst on the way to the place of crucifixion when some of the women were crying because of His suffering and His impending death, He spoke words that must have come back to some with awful conviction when they were fulfilled a few years later. (Luke 23:27-31).

Whilst He hung upon the Cross they reviled Him, and demanded that the words written over His head should be altered from "The King of the Jews" to "He said, I am the king of the Jews." Surely we can see the overruling hand of God in the reply that Pilate gave "What I have written I have written. He wrote the truth, and it had to stand. It was the truth then, it is the truth today, and it will eternally remain so. Jesus of Nazareth Is the King of the Jews, they rejected Him, crucified Him, but all that they did could not alter the fact, (John 19:19-22).

No tragedy has surpassed the rejection of their Messiah by the Jews. It was the greatest demonstration of unbelief the world had seen up to that time. It was followed by awful results for that nation. They rejected their Messiah, the Son of God, and in consequence God has cast them aside. He has not cast them away. Today they are a people without a mission, for they failed in the one that God gave them. As a nation they are just marking time, whilst they continue in unbelief, in rejection of their King. They are an outcast people; without a king, without a sacrifice, without a High Priest, or an ephod. (Hosea 3:4). Like this they have been since the Fall of Jerusalem in A.D. 70. They will remain like this until their attitude to the Lord Jesus Christ is changed, for blindness (a hardening) hath befallen Israel, unto the fulness of the Gentiles be come in. (Romans 11:1,2,15,25) No, they are not cast away, only cast aside, in God's time they will be received in again, grafted in again, (Romans 11:13-24). They will yet enter into blessing, will yet do the work for which they were called. God has not finished with them.

Even today we are seeing them returning to Palestine, but still in unbelief. They will seek national recognition there, and in a measure they will receive it, but only in a measure. Their cup of suffering is not yet full, for their hour of greatest trial will be just before, and right up to the Coming of the Lord Jesus Christ. When the Antichrist appear, who John says is in the world already, (1John 2:14). He will make a covenant with the Jews in Palestine for a period of seven years, but in the midst of that time he will break his covenant with them, and will persecute them severely. (Daniel 9:27) It will be when they are in what looks like their darkest hour that the Lord Jesus Christ, their Messiah will return, and with Him there will come deliverance from their oppressor. Then they will look upon Him whom they have pierced, but will see Him, not as the despised Nazarene, whom they last saw pierced upon a Cross, but they will see Him returning in THE PERSON AND THE WORK OF CHRIST. Page (36). glory, to deliver them, and to reign over them in glory in Jerusalem. Then the magnitude of their sin in rejecting Him will be brought home to them, and they will sorrow with a great sorrow, but their sorrow will be turned into joy. (Zechariah 12:14-14; Isaiah 40:1-11)

This day is coming, it may be much nearer than we believe, let us all watch and be ready to welcome Him. The Lord Jesus Christ and Israel are linked eternally in the purposes of God, and

the returning Jews to Palestine, and the other happenings that we see are signs to the church of Jesus Christ to make herself ready for His appearing.

During the millennium, and also in the period afterwards, Israel will have a prominent place, both in the purposes of God, and in the events to take place in the world. We will however leave this until we come to the study of the future relation to the Lord Jesus Christ. □□QUESTIONS. □□1) To what nation did God refer in Genesis 12:2. in His promises

to Abraham?2) Has that promise been fulfilled, or does it await fulfilment?3) Why did the Jews reject their Messiah when He came?4) What is the position of Israel today in the light of Romans 11? □□THE PERSON AND THE WORK OF CHRIST. □□

□□Lesson (10). □□ □□His Disciples. □□ □□Page (37). □□Almost immediately on His return from the temptation in the wilderness He began to gather around Him a number of followers or disciples. From Acts 1:21-22. it seems that if they were not present at the Baptism of Jesus, at least they were witnesses of the ministry of John the Baptist. Two of the first of the disciples of Jesus were disciples of John. They left him to follow the Lord. (John 1:35-37). One of these was Andrew, the other probably John, who in his reticence omits to name himself.

We know that some of His disciples were with Him continuously from this time, for at the marriage at Cana in Galilee which is said to have been on the third day, Jesus was also invited, and His disciples. We can see how from the very first days of His ministry, from the first or beginning of signs, the disciples were present, John 2:11. and as a consequence of this manifestation of power they "Believed on Him". At first it seems that they followed Him intermittently, alternating periods of discipleship with that of plying their trade as fishermen; until after a little while, the Lord called them to leave their daily occupation and follow Him wholly. This they did, leaving boats, fishing tackle, home, kindred, everything. John 137-40; Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11). From that time they were with Him in all His ministry.

There were many others who followed Jesus, and were called disciples in (John 6:65). but the twelve were chosen especially in order that they might be with Him, that He might send them forth to preach. Mark 3:14. He called, chose, and later commissioned them, He gave them the names of apostles, or sent ones, (Luke 6:13). So they graduated from disciples - followers, to apostles - sent ones.

Four lists of these are given:-Matthew 10:2-4. Mark 3:16-19. Luke 6:14-16. Acts 1:13. Simon. Simon. Simon. Peter. Andrew. James. Andrew. James. James. John. James. John. John. Andrew. John. Andrew. Philip. Philip. Philip. Philip. Bartholomew. Bartholomew. Bartholomew. Thomas. Thomas. Matthew. Matthew. Bartholomew. Matthew. Thomas. Thomas. Matthew. James of Alphaeus. James of Alphaeus. James 'Alphaeus. James 'Alphaeus. Labbaeus. Thaddaeus. Simon Zelotes. Simon Zelotes. Simon 'Canaanite. Simon Canaanite. Jude of James. Jude of James. Judas Iscariot. Judas Iscariot. Judas Iscariot. Judas Iscariot

There are some interesting points about these lists. They are all in three fours, Simon Peter the first four, Philip, the second and James the son of Alphaeus the last four. Judas Iscariot is at the bottom. □□THE PERSON AND THE WORK OF CHRIST. □□□□Page (38). □□of the list in each case. One of them seems to have been called by different names, not an uncommon occurrence, Lebbeaus, Thaddaeus, and Jude of James.

The call to follow Jesus as in (John 1:35). the call to leave everything for Him, as in (Matthew 4:22). and their choice as apostles, (Matthew 10:2-4). seem to have been three successive stages in their careers; whilst their commission in (Matthew 28:18-20). was their final order, just prior to Him leaving them.

Their teaching by the Lord was progressive, "As they were able to bear it". (John 16:12) Even when He left them, there were many things for them still to learn, but the Lord promised that the Holy Spirit should guide them into all the truth. Many things not understood before the Cross became clear k □65

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"with everything in harmony"with the wild beasts asaround him.His companions.

Two greater contrasts cannot be imagined, yet Adam failed, sinned;While Christ triumphed, was victorious.

Why was the temptation the first thing that took place after the baptism? Because Christ must first of all prove that He was the victor over the Devil.He must triumph where Adam failed. He must first defeat the Devil before He could think of releasing the captives that were held in his power. Had Christ failed in the temptation He could have prevailed in no other sphere.

What was the Devil's objective in tempting Christ? You reply. to make Him sin, yes, but what is sin? It is the assertion of selfwill in opposition to God. It is a refusal to submit to God, to obey God, to comply with His will. The Devil sought to get the Christ to obey him, whilst it the same time disobeying God. He desired Christ to do what Adam did, to act on His own will apart from God. The great thing was...would Jesus acknowledge God's dominion, or would He submit to the Devil's dominion? God gave Adam dominion over every living thing, (Genesis 1:28). K-□ x

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Why then did the Spirit lead, drive, urge the Lord to go into the wilderness to be tempted of the Devil? Surely it was in order that the battle should be fought over again by the Second Adam. The objective was to undo what the fall of the first Adam had accomplished. God Had one desire, that was to defeat the Devil, wrestle his power away from him, and release those whom he had taken captive at his will. The one who hadipleship with Jesus had given them one thing at least, they were sure, they had certainty, so they were determined to go on. Read (John 6:68-69). this is the language today of those who really know Christ.

Another crisis was when Jesus asked them about Himself, turn to and read (Matthew 16:13-16). Others had all sorts of ideas, opinions about Jesus, but he disciples were different. They had been so near Him, continuously,

□□THE PERSON AN THE WORK OF CHRIST□□ □□Page (39)□□day and night, He had never failed, never been confronted with a situation He could not handle, and when He came to them walking on the water, that perhaps, made as great an impression as any. Peter's sudden challenge, the Lord's reply, Peter's cry as he began to sink, and the Lord's outstretched hand, all contributed to bring forth the confession of (Matthew 14:33). There was no doubting now, whatever others might say, they knew, and said "of a truth, Thou art the Son of God" This helped to prepare them for the answer they gave in (Matthew 16:16).

Having openly confessed their faith in Him they were now slowly prepared for the ultimate tragedy. On four successive occasions He warned them of what was to come. (Matthew 16:21-23; 20:17-19; 26:1-2). notice the details that He gave them:- the place, betrayed by elders, Chief Priests, condemned, delivered, Gentiles, mocked, scourged, crucified, killed, and to rise again the third day. How these details, confirming their faith that He is indeed the Christ.

One interesting feature in our Lord's preparing of His disciples was his time alone with them, (Mark 4:10-34) He gave them private instruction, interpretation. He was alone praying, His disciples being with Him when He questioned them, (Luke 9:18; Matthew 16:13-21). Alone with them on the sea, (Matthew 14:23-25). He would allow none but the three, Peter, James and John to be present at the raising of Jairus daughter, (Mark 5:37-37). The three were present at the transfiguration, (Matthew 17:1-8). and again at the agony in the garden of Gethsemane, (Matthew 26:36-45). The conversations of (Matthew 24 and 25; John 13-17), were private, confidential, affectionate. This was a great feature of their teaching, and in the years of their ministry when they were persecuted, tried, afflicted, these intimate relations would come back and reassure them.

After the resurrection none but the disciples saw Him, but what wonderful revelations must have theirs. His presence, person, voice, His hands, feet, side, his eating fish and honeycomb before them,His teaching, commission, and all the time the knowledge that He was the Son of God, who had risen from the dead.Then finally, the ascension, this was wonderful, not something instantaneous, frightening, No, but something quiet, sure, dignified, visible, audible, certain, while they beheld, while He blessed them, while they looked steadfastly as He went up. (Luke 24:50-51; Acts 1:1-9). He did not suddenly disappear, and they did not know were He had gone, that is what happened at Emmaus (Luke 24:31). No He went majestically, up, up, in full view of all. He went back to where He was before (John 6:62; Acts 1:1-11). Then two angels came, and asserted that He had gone INTO HEAVEN, and that clinched the evidence of their own eyes.

But even then the witness of Jesus was not complete. His last words had contained the command, "Tarry ye in Jerusalem until you be endued with power from on High" (Luke 24:29). so back to the city they went and waited, for He had said, "You shall be Baptised with the Holy Ghost not many days hence", so for just about a week they waited, and then with no visible Lord Jesus with them, He proved the truth of His words □□THE PERSON AND THE WORK OF CHRIST.□□□□Page (40).□□the validity of His promise, and the fact that His Divine presence was with them as they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

After all this these men, these disciples, these apostles, had no doubts, only a glorious CERTAINTY, and with the assurance they lived, Laboured, and laid sown their lives. □□Read (John 20:31).The Lord Jesus Christ did a work in the hearts of these men that is an indisputable evidence of His deity. In the closest intimacyHe walked with them, did everything with an openness that dispelled all doubt, and so convince them that suffering, torture, death, could not move them. He has been doing the same ever since, and is to this very hour. All He demands are hearts that are honest, He will do the rest. □□QUESTIONS.□□1) What was one of the primary qualifications of an apostle, and

why?2) Give some of the ways in which Jesus taught His disciples.3) What makes power in the hands of men a dangerous thing? Luke

9:54-55.4) How did they receive the deepest teaching? Matthew 16:17?

□□THE PERSON AND THE WORK OF CHRIST.□□□□Lesson (11)□□□□The Approaching Crisis.□□ □□Page (41).□□The nation of Israel, which at the commencement was one nation, became divided into two owing to Rehoboam's action, (1Kings 12) Ten tribes broke away leaving Judah and Benjamin as one kingdom, with Jerusalem as its centre. (1Kings 12:1,25). Our Lord was the promised Messiah of Israel, and as such He showed no difference or preference to either Kingdom, but ministered impartially to both. Born in Bethlehem of Judaea, brought up at Nazareth of Galilee, He was familiar with the whole country all His life. In His ministry He traversed Judaea, Samaria, And Galilee. He visited the coasts of Tyre and Sidon, (Matthew 15:21; Mark 7:24-31). Caesarea Philippi, (Matthew 16:13; Mark 8:27) Decapolis, (Mark 7:31). Little account of the latter visits is given to us, but He did minister in these places although the main centres of His activity were Jerusalem and Galilee. He came to His own people, and ignoring their divisions He ministered to them without favour.

As we come near to the end of His work we find Him actively engaged in teaching, healing, in Galilee, and in (Luke 9:51). We come to a turning point in His ministry. He knew the end that awaited Him in Jerusalem, He knew how, where, and when, His life work would be completed, so He deliberately "Set His face to go to Jerusalem".

The time factor is noticeable here; He left on time, in order that He might be in Jerusalem for the passover. We shall see later the day of His arrival, and His reception, and also what the Passover was to mean to Him. (1Corinthians 5:7).

He had become popular with the multitude, the common people heard gladly, (Matthew 12:37). As He went from Galilee to Jerusalem the crowd followed Him (Matthew 21:8,9,11,46; Luke 14:25; 18:36; 19:37-39). He sent seventy disciples before Him on this last, memorable journey. They went in two's, to every city and place wither He Himself would come. It was a real publicity drive. (Luke 10:1). They prepared the way before Him. This was to be His final journey to Jerusalem, it was His official approach to the City of God. As He journeyed He ministered to all who needed Him, yet with steady step He went on, knowing well what would befall Him on His arrival. He was not deceived by the crowds. (Luke 11:29; 12:1; 14:25; 15:1-2; 18:36; 19:11,38; 20:19; 21:38).

The culmination of this remarkable journey was the triumphal entry into the City of Jerusalem. (Matthew 21:1-9; Mark 11:1-11; Luke 19:29-40; John 12:12-19). His instructions to His disciples, (Matthew 21:1-3); the fulfilment of prophecy (Matthew 21:3-5; Zechariah 9:9). The acclamation of the multitude, (Matthew 21:8-9). the entry, and the people moved at the spectacle, all these things brought to a climax that ministry of over three years.

Any other man would have seized the authority, have assumed power, but not the Lord Jesus Christ. He said, "My Kingdom is not of this world, or else would my servants fight" (John 18:36). He was to give Himself for others, to die in their stead, to bear their sins, to overcome - not the

□□THE PERSON AND THE WORK OF CHRIST.□□□□Page(42).□□ Roman soldiers. But the principalities and powers of darkness, to deliver the captives - not from Caesar's dungeons, but from the thralldom of sin, from death, the grave. These things could not be achieved by the

swords or spears, but only by the Cross. He became dead, but now He is alive for evermore. He saw the ultimate glory, and when He said to His disciples "I go to Jerusalem" He could not be sidetracked by any.

So we come to the last week of ministry, and in many ways an important week, important for the disciples, the scribes and the pharisees, the multitude. Its importance can be estimated from the space given to it in the inspired records. (Matthew 21:1-26,57; Mark 11:1_14,46; Luke 19:29-34,54; John 12:12-18,21)

Six days before the passover He came to Bethany, (John 12:1). The next day He made His triumphal entry into Jerusalem. This would be the fifth day before the passover, which was on the 14th so the day of entry would be the 10th day of the month. This was the day when the Passover lambs were chosen. (Exodus 12:3,6). This day, the tenth, the Lamb of God entered the city, and as He did so was acclaimed by the multitude as the Son of David who came in the name of the Lord. (Matthew 21:9). As far as we can reckon from John's account it was on this day that the Lord said, "The hour is come that the Son of man should be glorified" (John 12:23). He dedicated Himself with the words of (verses John 27-28), and at that supreme moment the Father answered, and declared that He would glorify His name yet again. (verses 31-32) were uttered in the light of this. The one chosen on the tenth day of the month, was offered on the fourteenth.

Contrary to all human expectation, at the very time when the people acclaimed Him, at the time of His seeming triumph, we find Him weeping, (Luke 19:41-44) A Caesar or a Napoleon would have rejoiced at such a reception, He was concerned with deeper things. Here was a picture of the love of God in action, coming to save, and weeping because of those who would not.

Entering the city, He went into the temple, and for the second time cleansed that dedicated place. (John 2:15; Luke 19:45-46). This made the rulers more bitter against Him, and they sought to destroy Him, (Luke 19:47), but the people were attentive to hear Him, "they hung on His lips, (Luke 19:48).

Reading (Matthew 21:23-26,46) we see how He reasoned, reprov'd, gave parables to the Jewish leaders, but one can almost feel the hatred, the determination to destroy Him, (Matthew 23) we see how He finally broke forth in denunciation, so stern, direct, and with such feeling, that it comes to us as the words of a judge who has pronounced sentence. "Your house is left unto you desolate" and so it proved. Centuries have passed no temple has stood in Jerusalem, no priest has ministered, no sacrifice has been offered. It has been desolate, and the very spot where the temple stood has been occupied by a Moslem mosque. □□TRULY GOD REIGNS□□ One of the most precious things about the last week, is that He talked so much, and so intimately with His disciples. Matthew gives us one of those private talks in (ch. 24,25; Matthew 24:3) contains a threefold question and there follows a threefold answer. He saw it all distinctly -the THE PERSON AND THE WORK OF CHRIST.□□□□Page(43)□□fall of Jerusalem - His Second Event - the end of the age or world, and we understand this conversation in the measure that we see the three questions and the three answers. It is to the "Beloved disciple" that we turn for most of the quiet talk, (John 13:to 18:1). What wonderful words they are, see the command of the situation that He has, the poise, the dignity, the calm. He could see the Cross, knew that He would be betrayed mocked, scorned, condemned and crucified, yet He could say, "Believe also in Me, In My Father's house are many mansions" He was always greater than the circumstances, even when He bowed His head and released His Spirit. That last week was a wonderful week, and His last words have life and vitality today, just as when He uttered them.

Then remember that last command, "This do in remembrance of Me" and how with those simple elements of bread and wine, He instituted that service that has meant so much to so many who love Him. He directed them to His Cross, His , and His crowning.

Going out from that room where He had washed His disciples feet, He the Son Of God taking the place of the Servants of Servants, they crossed the brook Kedron into the Garden of Gethsemane. We said that He would "God and pray yonder" but one is led to ask just what this prayer really was? some tell us that here in the garden our Lord endured another temptation, but

is there any evidence of this either in the account in (Matthew 26:36-42; Mark 14:32-42; Luke 22:29-45; John 18:1)? Others quote (Hebrews 12:4) as referring to this, but does it? Many early Christians had resisted unto blood, but these Hebrews who received the epistle had not done so, at least that seems to be the import of the words, without any reference to Gethsemane. (Hebrews 5:7-8) in all probability does refer to the scene in the garden, but there is no suggestion of temptation here. He learned obedience by the things which He suffered, He submitted His will to that of the Father, even though it meant the way of the Cross. Not a word or a hint is given that the Evil One was there tempting Him.

What then was this prayer in the garden? We have seen His dignity His set face, we have heard in (John 17). Is this a man, the Son of man shrinking from the approach of death? Is the Christ less strong at the final hour than Daniel, the three Hebrew youths, the martyrs? No, never, there is more in it than this. This Man is not facing death only, the death that all of us have to face. He is facing something altogether different. He, the Holy One is to be made Sin for us, made a curse for us, He is to face, taste, death For every man, He is to face all the hosts of darkness, Satan and all his fiendish forces, and is to face them nailed to a Cross. He is to enter death, the grave, Paradise, Hades, the Abyss, the prison house of the spirits that sinned, He is to go down to the deepest depths to which sin has carried a sinning creature, AND HE IS TO GO ALL THE WAY ALONE. We shall never know what it cost Him to do this, not a disciple, not an angel, not even the Father's fellowship in the crucial hour. If you think that it only cost the physical death of Christ to save your soul, to redeem you, then you have much to learn.

This scene in the garden of Gethsemane was the Christ looking into the face of all that was immediately before Him, realising all it meant, THE PERSON AND THE WORK OF CHRIST. Page(44) and asking the Father in the utmost agony, that if it were possible, if there was any other way, any other means, whereby Sin could be dealt with, and the sinners brought back to God - then let this cup pass, this ordeal, pass from Him. THERE WAS NO OPPOSING THE FATHER'S WILL, NO DRAWING BACK it was asking that if there was any other way - for God to let it appear, BUT THERE WAS NO OTHER WAY FOR MY SOUL TO BE SAVED THAN BY THE WAY OF THE CROSS. There was no other road, no other price, whereby a single soul could be reconciled to God, sin dealt with, works of the Devil destroyed, and God glorified than by this was that was before Him.

In the garden you can see yourself versus Christ, and ask the question - Who is going to deal with my sin, Christ or me? The answer there - God, God had no other way, no other plan, it was Christ or me. So He took my place, bore my sin, endured the death I should have died, He conquered, Satan, death, hades, and all the powers that I could never have conquered, and having done it all, He offers the result to me as a gift. The only way I CAN be saved is by accepting by faith from the pierced hands of the RISEN CHRIST, the salvation that He has purchased for me at such a price. There is no other way.

There is one more scene before we leave the garden. (John 18:3-6). the crowd came to arrest Him, with lanterns, and torches, and weapons, with swords and staves, and yet at the mention of His name (I Am), the name of the One who appeared to Moses. That name was enough, and before it the enemies of the Son of God are compelled to retreat, fall to the ground, and prostrate themselves before Him. This was no mockery as seen later in Pilate's judgment hall, No, it is the majesty of the Son of which impels reverence at the moment of His arrest. He had no need of twelve legions of angels, his own majestic presence would have been enough to consume them all, but no - "For this cause came I unto this hour, Father, glorify Thy name," and so having demonstrated His power He went on, to the judgment hall, the Cross, the grave, but also to the glory.

THIS MAN IS MY SAVIOUR. QUESTIONS. 1) Did the events at Jerusalem take the Lord by surprise? Why not? 2) Why did the Lord not seize the power on the day of the triumphal entry? 3) What do you think was the reason of the prayer in the garden? 4) Can you see any connection between (Matthew 26:39) and (Acts 4:12) ? THE PERSON AND THE WORK OF CHRIST Lesson (12). Page(45).

this day had been foreseen from before the foundation of the world (Revelation 13:8). Prior to the Cross everything looked forward to it, after the Cross everything looks back to it. It is only truly understood when seen in the light of eternity, hence the view of this Bible study. The betrayal, humiliation, mockery, condemnation and crucifixion are only understood when seen in their true character as component parts of a great spiritual achievement. All foreordained, foretold and fulfilled, as the Son of God is made sin for us.

The Betrayal. This was foretold, and with details. (Psalm 41:9; John 13:18). The amount - thirty pieces of silver, (Zechariah 11:12; Matthew 26:15). It was the work of one who gave himself to accomplish the Devil's purpose, for the sake of reward. The Devil entered into him; we read of others being demon possessed, (Luke 8:27-33) and others, but Judas was possessed, controlled by no lesser spirit of evil than the Devil himself. John 13:27; Luke 22:3). It seems beyond us to understand that earth and hell united to seek to bring about Christ's defeat. (John 6:70-71).

Judas Iscariot - of Kerioth, in the tribe of Judah. The only non-Galilean among the disciples. Chosen to be an apostle. (Matthew 10:4-15; Mark 3:19; Luke 6:16; John 6:71; Acts 1:17). His character described. (John 6:70; 12:6) Treasurer. (John 12:6; 13:29) Complained of Mary's anointing Jesus (John 12:4-5). Betrayal predicted by Christ (John 6:70; Matthew 26:21-35; Mark 14:18-21). Offers to betray Christ. (Matthew 26:14-16; Mark 14:10-11; Luke 22:3-6). Betrays Christ, brings the captain, cohort, police, scribes, elders and the multitude, with swords, and sticks. (Matthew 26:47-50; Mark 14:43-45; Luke 22:47-48; John 13:30,18). Greeted Jesus (repeatedly Kissed Him). (Matthew 26:49; Mark 14:45; Rebuked by Jesus (Luke 22:48) Christ revealed that He knew his purpose, (John 13:37) He stood with the enemies at the fatal hour. (John 18:5). His remorse and suicide. (Matthew 27:3-5; Acts 1:18). His return of the money and its use. (Matthew 27:3-10) His final testimony to Jesus. (Matthew 27:4) Note the name given to him by Jesus (John 17:4) "He went to his own place" (Acts 1:25).

Some think that Judas expected Jesus to have performed a miracle and escape, or that He would have taken the kingdom in some way; this is only speculation. When Judas saw the result of his action he was filled with remorse, but it could avail nothing. It is interesting to see how he returned the money, he had received it from the priests, so he returned it to them. They apparently objected to receiving it, so "He cast down the pieces of silver in the temple. He could have put it as a voluntary offering into the treasury in the Court of the woman, □□THE PERSON AND THE WORK OF CHRIST.□□ □□Page (46)

(Mark 12:41; John 8:20). but He threw it down before the priests. this placed them in a dilemma, for money given the priests should have been put in the treasury (Korban) in the Court of the Priests, (Matthew 27:6); Mark 7:11; 1 Kings 12:9) but as it was blood money it was defiled so could not be used for any Temple service. Consequently they put it to a secular use, and bought a field as a graveyard for strangers. We thus see how what seems to be a trivial incident fulfilled the Old Testament prophecy. (Zechariah 11:12).

Passing on, we come to the trials of Jesus which were a travesty rather than a trial. 1st). He was taken immediately, night though it was, to Annas. (John 18:13,19-24). He had been High Priest some twenty years before, but had been removed from office by the Romans. Many of the Jews still regarded him as the legitimate priest, and held him in high regard. He was an aged man, with much influence, and his verdict had great weight with the people. Here was the man, who should by virtue of his office, have released the Lord Jesus, and have declared Him to be the promised Messiah, as having fulfilled the Old Testament scriptures. Not being a spiritual man he failed to recognise Him, failed to witness to Him, and his failure showed he was unfit for the office he had occupied. Had he done as he ought the other trials need never have taken place. He questioned Jesus, and Jesus recognised him as the High Priest, and answered according to the Old Testament word, that at the mouth of two or three witnesses every word should be established. The answer of Jesus was correct, but Annas, instead of doing his duty sent Him to the man whom the Romans had put into the High Priest's office, Caiaphas, his own son-in-law. (John 8:13).

2) Before Caiaphas. (Matthew 26:57-68). Here was a man who had made up his mind from the time of the raising of Lazarus. (John 11:49-53; 18:14) To this end false witnesses were sought, but none were

at first found. Then two came forward, but failed in their witness. At last the High Priest arose, and contrary to Jewish law, as the prisoner to speak for Himself. Jesus ignored this first question, and then in seeming desperation he asked a second question, but a totally different nature "Art Thou the Christ, the Son of God ?" this was a vital question, and Jesus answered it, but He did more, than this He made a grand, but awesome prophetic statement. He declared that He was the Son of God, and that those there present, would yet see Him sitting on the right hand of God, and also come on the clouds of heaven. Nothing could be more definite than this statement, clear, concise, conclusive. He claimed to be the Messiah, the Son of God, whilst standing before the representatives of the nation. How majestic - the prisoner, bound, guarded, surrounded by hate, His death a foregone conclusion, yet He knows, and so He declares the truth. The High Priest rent his garment, asserted that the Lord had spoken blasphemy, and demanded the verdict of the crowd. They answered He is guilty of death. This was not the verdict of justice, but of a mob.

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3) Before the Sanhedrin. (Luke 22:66-71) From Caiaphas He was taken before the Sanhedrin, or at least as many of them as were gathered. This was at early dawn or daybreak. The Sanhedrin was the official body of the Jews, they could only legally meet and condemn by day, only by a full court, and only in the official place. They began by Making a personal appeal to the accused, which was illegal according to their own law. The Lord knew that for envy they had delivered Him, knew that whatever He said they would not let him go, and He told them so. In no way daunted by Christ's rebuke they repeated the question of Caiaphas. He repeated the assertion that He had made before Caiaphas, only to be asked the other half of Caiaphas's question " Art Thou the son of God" Again he answered with affirmative, as decisive as could possibly have been given. It was all they wanted, so they went off to Pilate to obtain the official Roman sentence of death.

4) Before Pilate. (John 18:28-40). Still early in the morning, they came to Pilate, but they would not on this day, Passover Day, enter a house from which leaven had not been removed, and so contract ceremonial defilement, yet they could stain their hands with innocent blood! Pilate's question was , "What accusation do you bring against this man?". An accusation of blasphemy would have had not weight in a Roman Court, so they gave the evasive answer, "If He were not a malefactor, we would not have delivered Him up unto thee." A malefactor - a criminal, what was He? their condemnation had been on the ground of blasphemy, and Pilate seeing that it was a question of a Jewish religious offence, told them to judge the case themselves. It was not judgment they wanted it was to have a sentence of death pronounced, and only Pilate could give that. Had He been put to death by Jewish law He would have been stoned; his hands and feet would have not been pierced. We see how prophetic truth was fulfilled in the crucifixion. Pilate questioned Jesus in the Judgment hall, and the result was that he declared, "I find on Him no fault." (John 18:38). Turn to and read (Luke 23:4-7). Pilate's declaration only filled them with anger, and they began making false political accusations,

(Luke 23:5) and in doing so mentioned Galilee. As soon as Pilate heard that, he sent Jesus to Herod, probably hoping to escape the responsibility of making a decision.

5) Before Herod. (Luke 23:8-11). Here the reception was different. This Herod was the one whom Jesus called "The Fox" in (Luke 13:22). a low, cunning, unscrupulous person. He questioned Jesus, expecting some miracle to be performed for his benefit, but Jesus completely ignored him, and answered not a word. The Jewish leaders accused Him before Herod, hoping possibly that he would give the sentence Pilate had failed to pronounce. After Herod and his men had mocked Jesus, they returned Him to Pilate.

6) Before Pilate again, (Luke 23:13-25). Pilate could not avoid the decision that had to be made, either he must release or convict an

innocent man. He seeks another way, and offers to release Jesus as a Passover concession, but that is not what they wanted, nothing but the death sentence will satisfy these people; so in the end Pilate gave sentence as they required, and DELIVERED JESUS TO THEIR WILL. What a trial! That is how men treated Him who came to be the Saviour of the world.

□□THE PERSON AND THE WORK OF CHRIST.□□ □□Page (48).□□It is helpful to compare the witness of those who attested the innocence of the Lord Jesus in the light of the trials that we have before us.

By Judas. Matthew 27:4.By Pilate Matthew 27:23-24.; Luke 23:4,14,23; John 18:38; 19:4,5.

By Herod Luke23:15.

" Pilate's wife Matt 27:19;

" the thiefLuke23:41.

" the centurion. Luke 23:47.

" Paul2Corinthians 5:21.

" Peter1Peter 1:19; 2:22.

" JohnJohn 1:14.The superscription over the Cross was written in three languages. Greekthe language of Culture. Latinthe language of Roman Empire. Hebrew the language of Religion.It would seem from the four Gospels the the writing was :-

THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS. God's overruling hand can be seen in this. The Lord Jesus Christ WAS GOD'S CHOSEN KING, sent to the chosen nation. He was foretold as a king, He was born a King, He claimed to be a King, proclaimed His Kingdom as not of this world. He was tried on this ground, and His superscription asserted it. See the challenge that Pilate hurls at the Jews in (John 19:14) "Behold your King" Then, listen to the fatal words, "we have no king but Caesar." In God's time He will come again, and then He will reign in Jerusalem as King, God's King, my king. (Psalm 2)

Men did their worst, but God was working out His purposes through it all. Better to be in fellowship WITH GOD, than opposed to Him. □□The Trial of Jesus.Examination by Annas without witnessesJohn 18:19-23.Trial by night, against their own legal rules. "13:3.Sentence on first day of the trialMatthew 26:66.Trial on capital charge on the day before the SabbathMark 15:42.The Suborning of witnesses was against the lawMatthew 26:59.Direct questioning by the High Priest Matthew 26:63.

Yet He was crucified , when :-Herod condemned Him notLuke 23:15.Pilate found no fault in Him Luke 23:14-22.□□Pilate□□Although Pilate miserably failed in the supreme test of His life, we must remember that he did the following :-He declared, "I find no fault in this Man". Lk. 23:4.He sent Him to Herod. " 23:7.He publicly attested the innocence of Jesus" 23:14.He tried to substitute chastening for crucifixion. Lk.23:16,22.He offered to release Him as a concession to the feast Lk 23:17.He appealed to their sense of honour, Why what evilLk 23:22.They assertion of Peter before the assembled people of Jerusalem was that "Pilate was determined to let Him go. Acts 3:13.

□□QUESTIONS□□1) In what ways did Judas fulfill the prophecy?2) In what ways was the trial of Jesus a failure?3) Who attested the innocence of Jesus?4) What fact did the writing above the Cross declare?

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□□Lesson (13).□□□□The Most Wonderful Day In History.□□There are difficulties in bringing all the different incidents connected with this wonderful day into perfect harmony. the following outline is in no sense given with finality, but suggestive, so that the student may follow out the different suggestions in his or her own private study.

The first thing is the day itself. Even among devout Bible students there is not unanimity regarding this. The usual idea of the Lord being crucified on a Friday and rising very early on the following Sunday Morning is not accepted by many who really studied the subject. Many of the difficulties are so great, that it is only with difficulty that they can be reconciled.

We believe that the failure to recognise the two differing Sabbaths in Jewish religious life has caused the idea of the Lord being crucified on a Friday to have such a wide following. In Lev 23:7-8. and Numbers 28:18,25. it will be seen that the first and last days of the feast of unleavened bread that followed the Passover Day proper were to be kept as Holy Days. Days of Holy Convocation, on which no work was to be done. This would mean that there would be two Sabbaths in Passover week unless the first and the last days of the feast happened to fall on the ordinary Sabbath. In (John 19:31). We are told that "That sabbath was a high day" which meant that it was not the ordinary Sabbath, but one of the days of holy Convocation as mentioned in the Old Testament.

We are aware that the popular idea is that the crucifixion took place on Friday, but there are a number of difficulties that meet us as we read the inspired accounts.

1st. Six days before the Passover Jesus came to Bethany from Jericho, (John 12:1) a distance of about 19 Miles. If the 14th of Nisan, the day of the Passover was on a Friday, than our Lord came the 19 miles on the previous Sabbath, a journey that we are sure He would not undertake.

2nd. The women bought and prepared spices and ointments, they could not have done it before the crucifixion as they did not know previously of its happening. They could not have had them when the Lord was buried or they would no doubt have used them. If the Lord was crucified on the Friday, and buried at sundown, it means that they bought and prepared the spices on the following day, which was the Sabbath. We do not think they would have done this, and the scripture says that they "Rested the Sabbath day, according to the commandment. (Luke 23:56).

3rd. Joseph of Arimathea on receiving permission to remove the body, brought fine linen, and wrapped Him in it. This must have been bought the same night as Jesus was buried. Even if the woman had bought theirs that evening they would have had no time to

□THE PERSON AND WORK OF CHRIST.□□ □□Page 50.prepare them as the Sabbath began at 6 p.m. that same evening.4th) The scripture speaks of our Lord being "Three days and nights in the grave." By no method of reckoning can this be so, if the Lord was taken down from the Cross just before sundown on Friday and rose from the dead very early in the morning the following Sunday. This would be two nights and one day.

5th) John twice remarks that the day of the trial and crucifixion was the preparation. (John 19:14,31). All the incidents of the trial were previous to the actual slaying of the Lamb. Jesus was on the Cross for six hours before the Pascal Lambs were slain, which gave them plenty of time to go home, and be ready for the feast.

6th) John also points out that the day following the crucifixion was not an ordinary Sabbath, but "An high day" that is, a holy convocation in which No work should Be done. the Passover must begin on the 14th Nisan, no matter what day of the week it was, so that there were two Sabbaths in the Passover week always unless the feast happened to fall on the regular Sabbath. (Exodus 12:18; Numbers 28:17)

7th) That the feast had not begun, is also certain from (John 18:28) The Jews would not go into the judgment hall lest they should be defiled, and so prevented from eating the Passover. Simon

coming from the country indicated the feast had not commenced, also Peter carrying a sword shows that the feast had not begun. Had the Last supper been the Passover proper, then he would not have had a weapon with him.

There are a few other minor details that also show that the actual Passover meal had not been partaken of, prior to the Lord's death. There can be no doubt that the Lord's death took place just at the hour of the offering of the Passover Lamb, when He, "Our Passover" was sacrificed for us. The ninth hour would be the hour of evening sacrifice, and that was whilst the priests were engaged in offering the type which would now be required no more since the true Sacrifice was being offered on the Cross.

From Matthew and Mark it would seem that the entry into Jerusalem was the same day that He came from Jericho, but (John 12:1,12) show that it was the day after the supper of (John 12:2),

From (Matthew 26:1-2) it would seem that the discourses of (Matthew 24:1-25,46) were given before the supper Simon the leper; whilst from (Luke 21:37) it would seem that they were given on the day when He spent the night on the mount of Olives.

From (Matthew 23:39) it would appear that the denunciations of that chapter were given on His last visit to the temple, and that they should see Him there no more before His coming in glory. If that is so then the Lord did not visit the temple during the last two days of His Ministry. ;

□□ THE PERSON AND THE WORK OF CHRIST. □□□□ Page 51. □□ In that case which nights did He spend on the mount of Olives? The feast at Bethany as given in John, seem to have been before the Passover. Most commentators seem to regard it as one feast, with only one anointing, in spite of the difference in details. There are many other details which have never been harmonized to the satisfaction of all, and probably never will. We would advise - do not stumble over the details, but grasp the fundamentals. □□ QUESTIONS. □□ 1) Give and outline in your own way and words of the events from the "Six days before the Passover" to the morning of the resurrection. You need not follow the outline given; □□ THE PERSON AND THE WORK OF CHRIST. □□ □□ Page 52. □□

8th Nisan, Thurs. At the house of Zaccheus, Jericho. Lk 19:1-10; Six Day. Jhn 19:31. Holy Convocation.

Days before the passover Jesus came Ex.12:16. First day of passover to Bethany. Jhn 12:1 feast of unleavened bread. First night & first day in the grave.

9th. Nisan, Fri. they made Him a supper. Could hardly have been the Feast. Second night & day in the same evening as He arrived. Lazarus grave. the only day when the woman was with Him, Martha served, Mary woman could buy and prepare the anointed His feet. spices. Mk.16:1; Lk 23:56.

10th Nisan. Sat. Jewish regular Sabbath. Passover lambs chosen Sabbath. Third day of the feast.

Day following supper at Bethany Third night & day in the grave. He made the triumphal entry into the City. Matt 21:1-11; Mk 11:1 Sabbath, the day after they had round and left Mk 11:13-14.

11th Nisan. Sun. the day following the triumphal entry He entered and feast. The day began at 6 p.m. cleansed the Temple. Mk 11:12-15. on Saturday, and after that time

The fig tree cursed. Mk 11:13-14. and before the arrival of the early on the Sunday morning He arose.

12th Nisan. Mon. On the way to the 19th Nisan. fifth day of the city saw the fig tree withered feast.

Mk 11:20. Two days before the

Passover He was anointed at

Bethany in Simon the leper. Mk 14:1,3.

Matt 26:2,6-13.

13th Nisan. Tues. Jesus went from 20th Nisan, Tues. 6th day of Bethany to Jerusalem for the last the feast.

time. Lk 21:37. Spent the night on mount of Olives.

14th Nisan. Began approx at 6 P.m. 21st Nisan. Wed. Seventh day of the

On Tues eve. After that time He Feast, consequently was also a high partook of the last supper with day, or day of Holy Convocation.

the disciples. Later went to the Lev 23:8; Num 28:25.

garden, was betrayed, taken to Annas,

Caiaphas, very early in the morning

to the Sanhedrin, then to Pilate,

was passed onto Herod, back again

to Pilate, was sentenced, and crucified

about 9 a.m. Expired about 3 p.m. and

was removed from the cross before the

beginning of the Sabbath or "High Day"

of Holy Convocation that began the feast

unleavened bread.

THE PERSON AND THE WORK OF CHRIST.

Lesson (14). The Wonder Day in History Page (53) Everything about this day is wonderful, for it was a day in which God was doing a wonderful work. It was not that something happened, but that all that did occur was foreseen from before the foundation of the world. Even the details assume large proportions when in this way. The Old Testament looked forward to it, foretold it, and described much that took place on that day. This in itself should be enough to convince an honest heart of mind of the validity of the claims of the Jesus Christ.

Prophecies of Centuries Fulfilled in a Day Sold for thirty pieces of silver. Zech 11:12. Matt 26:14-15. Betrayed by a friend. Psa 55:12-14 "26:59-60. The money was cast to the potter. Zech 11:12. "27:5-7. Note in both prophecy and fulfilment it was (a) Silver. (b) 30 pieces. (c) thrown down. (d) in the house of the Lord. (e) The money used to buy the Potter's field The disciples forsook Him Zech 13:7. "26:56. Accused by false witnesses. Psa 35:11 "26:59-60. Smitten and spat upon. Isa 50:6 "26:7. Note here that He was to be spit upon, and to be smitten in the face. Dumb before His accusers. Isa 53:7 "27:12,14. Wounded and bruised." 53:5. "27:26-29. The Cross Heavy to bear Psa 109:24 Jhn 19:17. Lk 23:26. Hands and feet pierced. " 22:16 Mtt 27:35. Mk 15:24. Lk 23:33. Jhn 19:23. Crucified with thieves. Isa 53:12 Mk 15:27-18. Prayed for His persecutors. Isa 58:12 Lk 23:34. People shook their heads. Psa 109:25 Mtt 27:39. People ridiculed Him. Psa 22:8 " 27:41,43. People were astonished. Psa 22:17

Lk 23:35. Garments parted and lots cast. Psa 22:18 Jh 19:23,24. Notice how this was fulfilled in detail His cry when "Forsaken" Psa 22:1 Mtt 27:46. Gall and vinegar given Him. Psa 69:21 Jhn 19:28,29. Committed His Spirit to God. Psa 31:5 Lk 23:46. His friend afar off. Psa 38:11 Lk 23:49. His bones not broken. Psa 34:20 Jh 19:33,36. The heart ruptured. Psa 22:14 Jh 19:34. His side Pierced. Zech 12:10 Jh 19:34-37. Darkness over all the land. Amos 8:9 Matt 27:45. Buried in a rich man's grave. Isa 53:9 "27:57-60. These prophecies together with those fulfilled during His life and ministry make it certain that He, AND HE ALONE IS THE CHRIST

□□THE PERSON AND THE WORK OF CHRIST.□□□□Page (54)□□Many of the happenings of that day were so wonderful that they must have been more than coincidences. We will look at a few of them.

(1) When Jesus was sent by Pilate to Herod He was there mocked by that evil man. This included being robed with a "Gorgeous " or splendid robe, Herod himself possibly agreeing to the robe being put upon Him, and also his being seen with it on. It may even have been a discarded one of Herod's as only the emperors or governors wore that colour. If this is so, and this was the one in which Pilate presented Him to the people, then we have the King of the Jews presented in royal apparel to His nation. the scarlet robe of (Matthew 27:28) may have been the same, or it may have been an officer's cloak, the word scarlet in Matthew seems to indicate this. read also (Mark 15:17; Luke 23:11; John 19:2,5)

2) The following Greek words are used to describe the illtreatment the Lord Jesus received at the hands of men:-

Matt 26:67 buffeted-Koaphizo, to hit with the fist. "26:67 smote-rapizo, to smite with the palm of the hand.

" 26:68 Smote-paio, to strike, to smite, make sport of. "27:30 Smote-tupto. to beat, continue smiting.

Mark14:65 Buffet-kolaphizo "14:65 Strike-ballo, to strike, to smack."15:15 scourge-pharagello, to scourge with a wiper. Matt26:26 Luke22:63 smote-dero, to beat, to smite. Luke22:64 struck-tupto. Luke22:64 smote-paio. John19:1 scourge-mastigo, to scourge, mark, scar. John19:3 smote-didomi rapisma, to give blows with the palm of the hand

Thus we have a number of words to describe the treatment given to the Lord Jesus, from the making sport by the soldiers, to the official scourging given by Pilate's orders. What a reversal when those who so treated Him look upon Him as their judge!

3) In (Matthew 16:24) Jesus speaks of any who will follow him to take up their cross. In (Matthew 27:32) they compelled Simon, a Cyrenian, to bear the Cross of Jesus. Mark tells us that he was the father of Alexander and Rufus, (Mark 15:21). If the Rufus of (Romans 16:13) is the same one, then the father had the joy of seeing his son follow in his own footsteps.

4) On the way to the crucifixion there followed a great company of people, including many woman who wept at what was to take place. That the Lord Jesus understood the full significance of what was happening is seen from His words to them. (Luke 23:27-31). He, who could weep over Jerusalem, tells them not to weep for Him, but for themselves, for what will come upon them, for the day of retribution would surely come for that city, and upon those people. His words sound stern, but He knew the justice of God, as well as the love of God. About 37 years later His words were fulfilled to the letter at the fall of Jerusalem. There can be no doubt but that many who were at the crucifixion were also present at that awful time, whilst it is certain that their children would form the majority of the inhabitants of Jerusalem then.

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5) □□As soon as they arrived at the place of the crucifixion they gave □□Q□□Him vinegar to drink, mingled with Gall, (Matthew 27:34).□□ Wine mingled □□□□with Myrrh, (Mark 15:23). And when He had tasted it He would not □□□□drink.□□ Why would He not drink? Because it was given as a stupefying potion, it would have numbed His faculties, reduced His sense of pain, and so He would not drink. He would endure all, consciously feel and know all that happened, Yet, that the scripture might be fulfilled He later cried "I thirst" and when given vinegar just before His death, He "received the vinegar. (John 19:30). He did everything

required to fulfil the prophetic forecast. (The vinegar was sour wine.)6) □□ There were seven cries from the Cross. □□ The first three were whilst it was light, the last four were after the darkness fell. between noon and the ninth hour, when He expired. 7) □□ The 14th day of Nisan, the day of the crucifixion was the night of □□□□ the full moon □□; outside the shadows of Gethsemane, lanterns and torches would not be required. It helps to explain the many happenings that took place on that fateful night. It also proves that the three hours of darkness from noon to the ninth hour were hours when a supernatural power was in operation. It was no eclipse, nothing that can be explained by man. Whether the powers of darkness were themselves responsible for the light being hidden, or whether the Almighty shrouded the person of His Son in those awful hours we do not know. Certain it is, that it was a darkness that was not of this world.8) □□ (Colossians 2:15). draws aside the veil a little. And allows us to □□□□ realise that far more took place during those hours than was seen by □□□□ mortal eyes. □□ He, the Son of God, Son of man, was the centre of attack by the principalities and powers in the heavenlies, but He put them off from Himself, made and open show, display of them, and was triumphant over them in His Cross. The realm of spirits is just as real as this physical world of which we are so aware, but the revelation of these things awaits the day of our redemption. 9) □□ That God was working was seen in what took place in the temple when □□ the Lord Jesus Christ breathed out His Spirit, and died. □□ Between the Holy place and the Most Holy was the Veil, said to be 30 feet long and 30 feet high, and the thickness was about 2 inches, three or four fingers. At the time of the death of Christ this veil was torn in two from top to bottom, so giving an open way into the Holy of Holies. That which the eyes of priests had never seen was now open to the gaze of all. (□□ The High Priest Alone Entered The Most □□□ Holy Place Once A year) □□ The significance of this was easy to understand, no longer □□□□ was there a closed way unto the presence of God,

□□ THE PERSON AND THE WORK OF CHRIST. □□ □□ Page 56. □□ but now that the Christ had died now that He Had borne away sin in His own body on the tree, there was no hindrance, for all who would accept His finished work, to approach nigh unto God. That is where we are today, we need no offering, no sacrifice, no lamb, He is our Sacrifice, HE is our Passover, our Lamb, and in Him we come right into the very presence of God, pleading nothing less, nor indeed nothing more, than the Blood of the Lamb of God, who bore away the sin of the world, and of course that included My Sin.

As we study this day, the day that God planned, that God fulfilled, let us be very careful that we appropriate all that God has provided for us in the work of the Lord Jesus Christ on our behalf. Let us accept Him as our Saviour, and our sinbearer, our substitute, and rejoice in a salvation that is the free gift of God to the whosoever will. Then, having realised that Christ died For us, may we go on to crown Him as Lord of our lives. That which He has redeemed He claims, so He wants us as His own. Our response must be "Henceforth I live, yet not I, but Christ liveth in me". All I am, and all I Have, henceforth under His control for His use, at His disposal. Only here can we know the fulness of blessing that He desires us to experience. □□ QUESTIONS. 1) What does the fulfilment of Old Testament prophecies by Jesus Christ prove.? 2) What prophecy did our Lord make whilst here on earth which was fulfilled later? (After His ascension.) 3) What supernatural events took place at the crucifixion.? 4) What was the significance of the rendering of the veil?.

□□ THE PERSON AND THE WORK OF CHRIST. □□ Lesson. (15). □□ The Death Of Christ. □□ Page 57. □□ No miracle that ever took place exceeded the death of Christ. □□ How could He, □□ the Son of God, die? □□ It was as impossible for him to die as it was for him to sin, He who had "Life in Himself" (John 5:26). "In whom was life: (John 1:4) how could He die? The Soul that Sinneth, it shall die. (Ezekiel 18:4,20). He, who knew no sin, neither was guile found in His mouth how could He die? The cause of death was not in Him, but the fountain of Life was. Apart from sin He was immortal, it was inherent in Him, it was not conditional upon anything He did, or refrained from doing. He was no more after His resurrection than He was before, He was the Son of God from eternity, so - How Could He Die?

The death of Jesus Christ was different from All other Deaths. It could not take place in Him as a consequence of sin. it could not take place because of sheer physical exhaustion, He knew

that could not kill Him. (Matthew 4:4) It was not that men took His life, He declared that impossible, (John 10:18). It was not the result of natural causes, how then did He die?

The death of Christ was a definite act of the will on His part, "I lay it down of Myself." (John 10:18). He bowed His head, an act of submission. (John 19:30) He audibly committed His Spirit to God, (Luke 23:46). He yielded up - released - His Spirit - His breath. (Matthew 27:50) He expired - breathed out (Mark 15:37; Luke 23:46). gave up - delivered up - His Spirit. (John 19:30). He was the "Living One", and became dead. (Revelation 1:18. The death of Jesus Christ was a definite act on His part in the great plan of God, that through death He might bring to nought (make powerless put away). Him that the power (Kratos-strength) of death, that is, the Devil (Hebrews 2:14) He entered willingly into the state of death with a definite purpose that of wresting from the Evil one the power of death that he exercised.

In stating this we must not separate His death from His atoning work He died for our sins. On the Cross He made atonement, put away Sins by the sacrifice of Himself, He made expiation, He suffered for sins once, the righteous for the unrighteous, that He might bring us to God. (1 Peter 3:18). He was the Lamb of God that bore away the sin of the world (John 1:29) As the Lamb He shed His Blood, as the Lamb He gave His life, as the Lamb He died, it was His sacrificial, substitutionary death that made an atonement for sin. I accept Him as my sinbearer, my substitute, my sacrifice, and by accepting Him, believing on Him, exercising faith in Him, and His atoning death, I am reconciled, am saved, I am redeemed. Let us each be certain that we are right here.

As soon as He died the way of atonement, expiation, reconciliation, was over, was finished, was complete. All His sufferings apart from His death would have availed us nothing. It was all done there, on the Cross. There was nothing incomplete in this work of Christ, nothing to be done elsewhere in dealing with Sin, and there was nothing left for us to do.

THE PERSON AND THE WORK OF CHRIST Page(58). we can only accept as a free gift all that He accomplished by His death, and all that He gives to us as a consequence of our faith.

His death however was not an end to His existence, nor was it an end to His work. From the moment that He breathe out His Spirit He went to the lower regions, Paradise, Hades, the abyss, all in the work of making him powerless who had the power of death, that is, the Devil. Christ always spoke of these spheres as actually existing, but they were all in some way related to sin, and the Devil. The physical body could be put in the graves, but the spirits, the conscious perceptions, they went on, either to Paradise, Abraham's bosom, or to Hades. (Luke 23:43; Luke 16:22:23). It was to these spheres that He went during those three days and three nights, to make effective in every sphere that which He had accomplished ON THE CROSS.

1st. Paradise, or Abraham's bosom. this was the abode of all who had died in the faith prior to the Cross. Abraham was there, the dying thief went there; they all waited for the redemption to be accomplished. Until then they were in a measure on a condition of captivity to the Devil because of sin, they were in the realm of death, and unto the power, strength, of death was broken they were waiting for their release. They were not in suffering, but neither were they redeemed before the redemption price had been paid. They had died in faith, but they were waiting for Him who was the object of their faith, to accomplish that which they had in faith committed to Him.

There was only One who could release them, that was -1st, the One who had dealt with sin;2nd The one who had the power to take them from the power of death exercised by the Devil,3rd The One who could lead them out up to the God who was the object of their faith and hope. The first, Christ had done in His work on the Cross; the second, He did by personally going to where they were and leading captivity captive, or rather, by leading out a multitude of captives. This took place in what is to us the invisible world of spirits, but it was none the less a part of the work of Christ. From the time He led them out, all, who since then then died in the faith, go immediately to be "With Christ". It is "Absent from the - present with the Lord. The third, this He did as He led them out from from their place of waiting, to enter into the joy of their redemption accomplished in the presence of God.

2) Hades. This was the abode of all who had died without hope, who were not of faith, the ungodly, the disobedient, the wicked. (1 Peter 3:18). From (Acts 2:31) we know that Christ went there, but also that He did not remain there, although all its other occupants were left to await the day of their call. (20:13). He went there to publish, herald, declare, proclaim what had been accomplished, not to offer salvation. This proclamation declared the faithfulness and holiness of God's character to those in the nether regions, to those who had not believed His Word. The word of Christ offered no Hope to those who had rejected the way of sacrifice for sin. (Those who preach a doctrine of a second chance from these passages of scripture do so on their own responsibility: there is nothing in the Word of God to warrant such an assumption.)

□□ THE PERSON AND THE WORK OF CHRIST. □□□□ page(59). □□ Here, in Hades, the Devil was in authority in a greater measure than in Paradise, for all who were here had willingly allied themselves with Him. As Christ entered this domain it was at wrest the authority from the evil one. Christ had conquered him whilst on earth, had met every claim of a Holy God, had done everything required to meet the needs of these who had been taken captive by the Devil at his will. Henceforth the Devil had no claim, and now He was going to show that henceforth he no power or authority. Christ died not because the Devil or death could claim him, but willingly entered its portals that He might come out with all the power. and authority in His own hands. That is the meaning of the words "I Am alive forever more, and have the keys of death and hades" The Devil is a defeated foe, and also one who has been deprived of all his Power. On the strength of this the Lord Jesus could say :All authority hath been given unto Me in heaven and on earth. "Because of His utter obedience God has given Him the name which is above every name, in heaven, on earth, and under the earth. (philippians 2:9-10). Revelation 1:18. All who are in Hades henceforth await the word of the Lord Jesus who will summon them to appear before the Great White Throne. (Revelation 20:13-14). Hades, Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27-31; 1 Corinthians 15:55; Revelation 1:18; 6:8; 20:13-14).

3) Abyss. Turn to and read (Luke 8:31; Romans 10:7; Revelation 9:1,2,11; 11:7; 17:8; 20:1,3). These are all the references to the abyss, and it would seem that it is the prison house of evil spirits, fallen angels, demons, and not of the spirits of human beings who have departed this life. It would seem to be the place referred to in (Jude 6: and 2 Peter 2:4.) Peter however called it by the name Tartarus, meaning the lowest region of all. Those who are there await the judgment of the Great Day, and as far as we know our Lord's entry could only have been to announce that He had glorified the Father, and finished the work given Him to do. There is no word given in the scripture that hints at any hope of salvation for those who sinned in the very presence of God. That he went there is certain from (Romans 10:7). and that those in the lowest depths will acknowledge His Lordship from (Philippians 2:9-11)).

There is no mention of Christ having gone to the lake of fire, that is the place of final doom of the Devil and his angels, (Matthew 25:41). the beast and the false prophets, (Revelation 19:20). and all who are finally impenitent. (Revelation 21:8). Gehenna was another name for the valley Hinnom, a deep ravine outside the city of Jerusalem, where all manner of refuse and filth was thrown, and where continual fires were kept burning to consume this. That which the fire did not consume the worm of corruption did. The term was used by are Lord Jesus to illustrate the lake of fire. (Matthew 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; James 3:6).

It is unfortunate that all the terms, hades, gehenna, and tartarus have been given the one name "hell" in the English translation. It has produced much confusion of thought that need never had existed.

□□ THE PERSON AND THE WORK OF CHRIST. □□ □□ Page(60). □□ From these passages we see that the time of our Lord's death was not just a sleep in the grave, nor a time of inactivity, but a carrying unto every sphere □□ beneath □□ of the fact of sin condemned, overcome, put away, settled once and for all, God had pointed forward to a work that He would do, to a dealing with sin that He would effect, to a redemption that He would accomplish, now all this had been done, and all. All, All, from those who had died in faith, to the angels that had sinned, they were all made acquainted with the fact. On the Cross He had made reconciliation, and He went to herald it in every sphere. To those places where He went those who now trust Him will never go. He entered the deepest depths, triumphant over every foe, came out the

Mighty Victor, the Uttermost Saviour, so He is able to save unto the uttermost them that draw nigh unto God through Him. (Hebrews 7:25) □□QUESTIONS.□□1) Why was the death of Christ a miracle?2) Was Christ active or inactive during the period that He was dead?3) Where was He during that time?4) How does His death effect you

□□THE PERSON AND THE WORK OF CHRIST.□□ Lesson (16).The Burial and Resurrection of Jesus Christ. Page(61)Even as the death of Jesus was attended with many remarkable happenings, so the burial and resurrection of the Lord gave abundant evidence of the overruling hand of God being active in everything.

Whilst on the Cross "He was numbered with the transgressors" He died with the wicked, yet was buried with the rich, (Isaiah 53:9; Matthew 27:60). Nothing more unexpected could have happened than that one of three criminals should have been taken down from a cross and buried in a rich man's tomb, yet God foresaw it, foretold it, and it was fulfilled.

The grave itself was remarkable; perhaps the only one in the vicinity that fulfilled all the conditions that this one did.

It was:-A new tomb - hence it had never been used, so it was not defiled by any previous dead body having been placed therein.(Matthew 27:60)Cut out of the rock - no defilement could enter from the surrounding ground, it could not be easily tampered with, and could be effectually seal. (Matthew 27:60)Near to Jerusalem - at hand where required, in a place easily accessible to all, either for witness, or guarding, it was not at any distant, obscure, or secret place.(John 19:41).Great stone for the mouth was provided - only wealthy had this, but it suited perfectly the requirements of the moment. (Matthew 27:66)It was sealed officially - made easy by the great stone that was provided (Matthew 27:66) Was guarded by Jewish guards - not Roman; was provided by the chief priests and pharisees, was no doubt a part of the temple guard which the Romans allowed (Matthew 27:62).The enemies of the Jesus Christ were thus allowed to do everything in their power to insure that nothing happened to the Body (Matthew 27:66)In the overruling providence of God the corpse of the Lord Jesus Christ was guarded even as a deceased monarch lying in state.In (Acts 2:27,31) we have it written, "Neither wilt Thou give Thy holy One to see corruption Nor did His flesh see corruption. This also was foretold, in (Psalm 16:10)

He saw no corruption for :-He knew no sin. (2 Corinthians 5:21; Hebrews 4:15; 1 Pet 2:22).He died in health and vigour. (Matthew 27:50).He died at 3 p.m and was buried the same evening. Mark 15:42; John 19:31-42).His body was drained of blood (Luke 24:39). □□THE PERSON AND THE WORK OF CHRIST.□□□□Page (62).□□Was embalmed in 100 lbs of preservative ointment made of Myrrh, and aloes.(John 19:39).Was wrapped in newly purchased, clean linen. (Matthew 27:57; Mark 15:46; John 19:40)Was place in a new, unused rock tomb. (Matthew 27:60; Mark 15:46; Luke 23:53; John 19:41).Had no contact with any other dead

(John 19:41).Tomb was closed immediately. (Matthew 27:60). Tomb was sealed the next day. Matt 27:62-66).All that was done made it absolutely certain that the body was in the grave. That it was not interfered with and that apart from some superhuman power He could not come out. The action of the enemies of Christ actually helped to prove conclusively that He did rise from the dead

The resurrection of Jesus Christ was a supernatural happening, and was attended by supernatural signs. a) The angels appeared to the guard, and they became as dead men

(Matthew 28:2-4).b) There was a great earthquake(Matthew 28:2).c) The graves were opened and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the Holy City, and appeared unto many

(Matthew 27:53-53).d) The angels reassured the women, Fear not ye, the ye is emphatic

(Matthew 28:5).The angels announced the resurrection "He is risen" "" gave command what they should do "Go quickly and tellHis disciples(Matthew 28:5-7).As the final confirmation, the Lord appeared unto the disciples. There is some difficulty in knowing the sequence of His appearances He appeared to Mary Magdalene, at the sepulchre. (Mark 16:9-11; John 20:11-18)Woman returning from the sepulchre. (Matthew 28:8-10).Peter (Luke 24:34; 1 Corinthians

15:5).Two going to Emmaus. (Mark 16:12-13; Luke 24:13-35).The apostles, except Thomas. (John 20:24:19-23; Mark 16:14-18; Luke 24:36-49). The above were all on the day of the resurrection.The apostles, Thomas present. (John 20:24-29).The seven disciples at the Lakeside (John 21:1-24).On the mountainside in Galilee. (Matthew 28:16-20) to above 500 brethren at once (1 Corinthians 15:6).To James (1 Corinthians 15:7).The eleven just prior to the ascension. (Luke 24:50;1 Corinthians 17:7)These were led out the mount and saw Him go. The angels addressed them, (Acts 1:11) Ye men of Galilee.

□□The Person and the Work of Christ.□□□□Page (63)."To whom He also showed Himself alive after His passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God (Acts 1:3).

Notice the evidence that He gave them :-

1st) His appearances.

2nd) Asserted that He was not a spirit, but that He had a body.

3rd) Challenged them to handle Him.

a) Mary: Jesus called to her "Hold me not" The word touch also means to hold, cling to.

b) The disciples came and held Him by the feet. (Matthew 28:9).

C) Challenged His disciples "Handle me, and see, for a spirit has not flesh and bones as you see Me have. (Luke 24:39).

d) To Thomas He gave the challenge "reach hither thy hand and thrust it into My side. (John 20:27)

4th) Asked for food, and ate before them. (Luke 24:41-43).

5th) Broke the bread at Emmaus (Luke 24:30).

6th) Gave instructions about fishing, and prepared a meal (John

20:6,9; 12:13) They saw him heard Him, talked, walked and ate with Him, they were taught by Him, received instructions re the future, (Acts 1:4) they obeyed His instructions and were rewarded on the day of Pentecost. (Acts 1:14-14; 2:1-4,35).Can we wonder that these men and women were willing to witness to such a Saviour, to die if need be to maintain such a truth as this? Can you imagine even one of them dying as a martyr it had been true?. Our faith is founded upon facts such as any honest man or woman can accept, and our future hope rests upon this wonderful fact - the -physical and glorious resurrection of our Lord and saviour Jesus Christ.

The greatest "ifs" in the word are found in (1 Corinthians 15:12-19). where the apostle faces the fact of the resurrection of Christ, but also faces the fact that "If Christ be not raised, your faith is vain; ye are yet in your sins (verse 17) The resurrection of it is the greatest central truth upon which everything else rests. The resurrection was the final and conclusive proof of the validity of His claims, the effectiveness of His work, and the assurance of our salvation. God gave his witness to the Lord Jesus Christ in that He raised Him from the dead. (Acts 10 :10; Ephesians 1:19-20). We know that He was the Messiah , the Son of God, the Saviour of the world, because God raised Him from the dead. (Romans 1:4; 1 Peter 1:21) He died for our sins, and was raised again for our justification. (Romans 4:25). The very fact that He did rise is the evidence that His work of redemption on the Cross was accepted by God, and becomes affective to me. My future hope rests entirely and absolutely upon His resurrection. If He arose, then there is a resurrection, and if so my hope of personally rising from the dead centres entirely in Him.

He said "Because I live, Ye shall live also."Turn to and read /study the "ifs" of (1 Corinthians 15:12-19). and ask in what way these great statements effect you. □□The Person And The Work Of Christ.□□ □□Page64).Dr Torry in his book, What the Bible teaches" says "The Resurrection of Christ is on many respects the most important fact in Christian history. It is the Gibraltar of Christian Evidences, the Waterloo of Infidelity and Rationalism." "The Crucifixion

loses its meaning, without the Resurrection, the death of Christ was only the heroic death of a noble martyr; with the resurrection it is the atoning death of the Son of God." "It was not so much that Jesus Christ arose as that God raised Him. Christ gave His life a propitiation the resurrection is therefore the declaration of our justification. □□QUESTIONS.□□1) In what ways was the grave especially suitable for the reception of the body of Jesus?2) Give one reason only why the body of Jesus saw no corruption, decay.3) What conclusive proofs did He give after His resurrection that it was indeed Himself in the flesh?4) What would be our condition if Christ be not raised"?. □□THE PERSON AND THE WORK OF CHRIST□□

□□Lesson (17).□□□□Page (65)□□The Ascended Lord.□□In these days the ascension is little spoken of, it is mentioned as having taken place, but that is about all. It should have a more prominent place in our thinking and our faith.

1st) It was the complement, proof, and consummation of His Incarnation. This was the Son of God becoming man, taking upon Himself of our nature, being made in the likeness of men. In (John 16:28) Jesus said "I come out from the father, and am come into the world, again, I leave the world, and go unto the Father". He claimed to be the Son of God, to have come from God, and the miracles that He performed gave testimony to His claims. The Incarnation was God working in secret unseen, but here He was working openly before the eyes of all of them. It was the final proof of all His claims. The Ascension was as much a miracle as the Incarnation, and the latter was a proof of the former. The two extremes are required to support each other, "Out from - into the world - unto the Father". It is like a pair of balances, both sides are needed to maintain the equilibrium. Truth is like that, all miracles stand or fall together, prove one to be false and the others also fail.

2nd) It was also the complement of the resurrection. Had he risen only to come back and be with us as a man, to be here with no vital change, wherein would the victory over death have benefited us? He was raised in power, the power of an endless (indissoluble) life, and His ascension proves that this was something far greater than just endless existence. The Risen Christ is no longer bound by our physical limitations, but having triumphed over death He moves in an entirely new sphere. The laws that limited, that held down, and that ended in dissolution of this body of death were forever broken, and as He ascends He gives proof of this, and showed that the resurrection was the entrance unto that fullness of life that God has in store for all His children. That fullness will never be realized here, but only above in the presence of God and His Christ, in the new heaven and earth yet to be revealed.

3rd) It was also the complement to His descent to the lowest depths (Ephesians 4:9-10; Romans 10:7) He went down as far as it was possible, at the ascension he went up to the highest height, that He might fill all things, that He might rule in every sphere. In this connection turn to and read carefully (Ephesians 1:17-23) Only in the light of the ascension do we understand these wonderful words.

4th) It is the objective, the hope, set before us. We look forward to precisely the same, we do not live in the hope of a spiritual survival only, but to be with Christ, and to be like Christ. We look forward to when we shall also ascend, be caught up, be with the Lord, and share with him in all the glories of that risen, physical, spiritual, glorious life. He became the son of man that we might become the Sons of God, heirs of God joint-heirs with Jesus Christ. He ascended in the full prime of manhood, not only a spirit, not only the Son of God, but as much a man as when He was here upon earth. He carried His physical being with Him, He; □□The Person And The Work Of Christ.□□□□Page (66).□□did not discard it, leave it behind Him. It is true it was a glorified Body, not subject to our present limitations, BUT IT WAS A BODY. He who ate with them, was handled by them after His resurrection went back to the Father with that body, and He looks forward to when His redeemed will be with Him in similar bodies, to when He will drink the new wine with His beloved in His Father kingdom. that stature of a full grown man is put before us in (Ephesians 4:13).

5th) He is the abiding, ascended Lord. In (Hebrews 13:8) we are reminded that He is the same yesterday, today, and for ever. What He is now He will remain for all eternity. As He was when He ascended so we shall see Him

6th) The disciples returned rejoicing, NOT WEeping, for now they understood, now they had seen. See how He had repeatedly spoken of this time. (John 1:15; 6:62; 7:33; 14:2,12; 17:5; 20:17). They had seen, they knew, understood, now they could go back to the city and wait, knowing that He would fulfil His promise. After the ascension they had a Gospel to preach, one of which they were certain, they could preach a Gospel that knew no limits, that halted no miracles, that looked back at a Cross, that looked up to a throne, and that looked forward to a completion that would be glorious. That was their hope, their assurance, they revelled in it, rejoiced in it, lived in it, preached it, and died that they might enter into the fulness of it. How we need to return to the Gospel of the Incarnation, the Crucifixion, the Resurrection, the Ascension, the Coming, and the Glory, it really makes life worth living.

In (Psalm 24) we have a wonderful picture. It is of a scene in heaven, it is the welcome home of the mighty Victor. He had gone forth, gone to deal with the problem of Sin, gone to do battle with Satan and with all the host of darkness. Now the conflict was over, sin had been dealt with Satan defeated, the hosts of darkness thrust away and made an open display of, earth's captives have been redeemed, the power of death, the grave, and all hades broken, and He was returning, the Conqueror over every sphere. God had been vindicated, the Lord Jesus Christ declared Him, made Him known, and glorified him on the earth. (John 17:4). The assembled hosts had seen every step of the way, Bethlehem, the temple, Jordan, wilderness, the Transfiguration, humiliation, Gethsemane, Golgotha, the grave, and now the Glory. He was coming back, back to heaven, back from earth, from all the places where He had conquered.

The hosts of heaven assembled, the angelic choirs formed, and as He returns they chant His praises. The song bursts forth as they sing (Psalm 24:7-10) One can well imagine them singing, one section asking the question whilst the other answers. Jehovah of hosts, HE IS THE KING OF GLORY. The victor comes, He enters those open gates, and the whole of heaven resounds with the Hallelujahs that are repeated again and again.

To receive back the glory that He had with the Father before the world was (John 17:5) He had glorified the Father while on the earth (John 17:4) He had finished the work that the Father had given Him to do (John 17:4) And He asks for the Glory that He had with the Father before the world was (John 17:5). twice the Father spoke of and proclaimed the Son while here on earth. (Matthew 3:17; 17:5; John 12:28) Now in the portals of Heaven the Father glorifies Him with that which was His before the world was. John 17:5

□□The Person And The Work Of Christ.□□ □□Page (67)□□Here the Father greets Him "Sit thou at My right hand, until I make Thine enemies Thy footstool. (Psalm 110:1; Acts 2:34-35) He, the Lord Jesus Christ, takes His place, the seat of highest honour, of greatest glory. In the New Testament this is affirmed no less than ten times, turn to and read (Mark 16:19; Acts 7:55-56; Romans 8:34; Ephesians 1:20; Col 3:1; Hebrews 1:3; 8:1; 10:12; 12:2; ! Peter 3:22). He is declared to have been exalted by the Father's right hand three times, (Acts 2:33; 5:31; Philippians 2:9). Thirteen times in all. There He is today, a Prince and a saviour. Prince, this word is used four times of our Lord Jesus, the chief leader. (Acts 2:15; 5:31; Hebrews 2:10; 12:2).

He is to be thus exalted for ever. Until I make thine enemies Thy footstool (Hebrews 10:13; Acts:2:35) to be there unto the last enemy has been destroyed, and we are told that is death. (1 Corinthians 15:26) He will never vacate that position, not even when He comes to reign on the earth . (John 3:13) We can only add our word and say "worthy is the Lamb that had been slain, to receive the power, the riches, and wisdom, and might, and honour, and glory, and blessing."

If there is one word in the New Testament that is beyond us to understand it is the one in (Revelation 3:21) "To Him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with My Father, in His throne. "This will be the wonder of eternity for us.

□□ Our Great High Priest.□□The High Priests of the Aaronic order, passed with the Blood of the slain victim into the Holy Place within the Veil. (Leviticus 16:14:-17) First with an offering for himself, then for all the people. Our High Priest had no need to make an atonement for Himself, for in Him was no sin, but having made atonement for us He passed with the blood within the veil, not into the Tabernacle, but into the presence of God for us (Hebrews 9:7; 4:14),

It was not the blood of bulls or of goats, but with His own Blood (Hebrews 9:11-14) The High Priest went in once every year, but our High Priest went in once for all, for when He had offered ONE SACRIFICE for sin for ever, sat down on the right hand of God (Hebrews 10:12)

So we, having a High Priest entered, we have boldness to enter also, He has entered, not through the veil that hung in the Tabernacle, but through His own flesh, His Body, which was broken for us. (Hebrews 10:19:22). He has gone ahead, having done everything for us, His blood, His work, His righteousness, His perfection, these are all acceptable with God, and it is only on the ground of His completed work we now draw near to God with boldness, that is, with confidence of our acceptance.

The Aaronic Priesthood were subjected to change because of death, and were succeeded by others, but He has an unchanging Priesthood, He will never be succeeded so He is able to save to the uttermost all who come onto God by him (Hebrews 7:25).

□□Mediator, Advocate And Intercessor.□□There are three other words in relation to the ascended Lord Jesus that we should consider :-

1st) Mediator, Gk-mesites - middleman, used four times of Christ. Turn to and read (1 Timothy 2:3-6). God's desire then, is that all should be saved and come to the knowledge of the truth, so there is One, a middle man, One that comes between God and man, the Man Christ Jesus, who gave Himself a ransom for all. He came between me and my God, between a sinner and a Holy God, and gave His life in my stead.

(Hebrews 8:6). Here we see Christ ascended, and a Mediator above. He is contrasted with earthly High Priests who offered gifts and sacrifices, (Hebrews 8:3) but He is the mediator of a better covenant, because it was instituted upon better promises.

(Hebrews 9:13-15). It is not a covenant based upon the blood of bulls or of goats, but upon the blood of Christ, so His mediatorship is effective even to the reception of the eternal inheritance. He is a mediator with His own blood as the effectual means.

(Hebrews 12:24) you are come to (22) and to Jesus, the mediator, the bringer and finisher of the New Covenant that binds God and man, and it is bound with His own blood.

2nd) Advocate, this word is used of Christ once only (1 John 2:1). It is used of the Holy Spirit four times. It is the word 'Paracletos'- comforter or advocate. It means the one alongside of, as a helper, to help on God's behalf. (John 14:16,26; 15:26; 16:7). But Jesus is alongside of God on our behalf. (1 John 2:1) If we sin we have an advocate with the Father, Jesus Christ, the righteous One. He is there to take our part, plead our cause, He is our lawyer pleading for us, and in doing so He pleads the merit of His own shed blood.

3rd) Intercessor. Here again we find the term used of the Lord Jesus Christ, and also of the Holy Spirit. The one, the Holy Spirit, intercedes for us because of our weakness, ignorance, our lack of spiritual perception. (Rom 8:26-27). The other, the Lord Jesus Christ, at the right hand of God is making intercession for us with our ultimate salvation in view. He is able to save unto the uttermost all who come unto God by Him, seeing that He ever liveth to make intercession for them (Hebrews 7:25) □□QUESTIONS. □□1) What significance do you attach to the ascension? 2) How did heaven receive the ascended Christ? 3) Why has Christ an unchangeable Priesthood? 4) What work does He now perform on our behalf? □□ THE PERSON AND THE WORK OF CHRIST. □□□□Lesson 18. □□ □□God's Future Plans. □□ □□Page (69). □□

With Christ seated on the right hand of God, enthroned in the place of highest honour in heaven, we turn to what is to happen after this enthronement. He gave a great commission to His disciples, and through them to His Church. (Matthew 28:18-20; Mark 16:15-18). Before however they could undertake this task they had to be equipped with divine power, given in fact a divine guide and helper, the Paraclete, the Holy spirit. They could only know God's mind, will, purposes, etc, as He revealed them unto them either through the Word of God or as He personally indwelt them, and taught, guided, and empowered them, and He is doing that today. When the Word of God speaks of being filled with the Holy Ghost it does not mean being filled with some feeling, some emotion, some kind of mesmeric power or energy in themselves whereby men could do things otherwise beyond the power of unaided human beings. It means

the living person of the Holy Spirit coming in and possessing, controlling, filling every part, every faculty, so that He can work through them. The power is the power of the Holy Spirit, not something imparted that they can use of themselves apart from Him. Only Spirit filled, Spirit filled controlled men and women can do any spiritual work, whether it is healing a lame man at the gate of the temple, (Acts 3:12-16) or the teaching in a modern Sunday School. But the Spirit filled men and women can and are doing all that God desires to do through them.

The period of Gospel testimony, of Holy Spirit filling, enabling, controlling, is the period in which we live today. The Gospel is being carried into all the world, but it is against all opposing forces that confront it. Admittedly the Church has made her mistakes, has failed in many ways, and is failing today, but even though we admit this let us never forget the forces against which we fight. Men in the unregenerate state are enmity against God, hence their enmity against the Gospel, and those who bring it. The world is not "of God" and is in consequence against the Gospel He offers, But the greatest foes the Church and Christians have to face are the unseen forces of evil. It is as true today as when apostle penned the words, "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world - rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places (Ephesians 6:12). Behind all that visibly opposes the Church are the invisible hosts of evil and darkness.

Passing on from this - what of the future? what is God planning for the centuries yet to be? Here we need care, patience, perseverance, and heavenly wisdom. we need to be delivered from both prejudice and preference. So many are filled with preference for certain "School of thought" and so prejudiced against anything but their own preconceived ideas that they are not open to the teaching of the Holy Spirit in these things.

IN these lessons we are concerned with God's plan, with God's objective, God's ultimate, and we leave all the different ideas, theories, interpretations on the one side. We are concerned with God's word only, and where it stated a thing we accept it, knowing that it never contradicts itself, but all is in harmony when correctly understood. □□The Person And The Work Of Christ.□□□□Page 70)Things are not going to continue as they are now for ever. When the Gospel has been preached to all Nations (Matthew 23:14; Mark 13:10). then the end of this dispensation will come. The present dispensation will be brought to an end by the return of the Lord Jesus Christ to this earth. He will return in a similar way to His ascension. Turn to and read (acts 1:11). It will be a reversal of His going up.

□□He will come.□□

a) Personally; it will not be anyone else, not an angel, nor an archangel, not a patriarch, or a prophet, not an apostle, it will be "THE CHRIST" "This same Jesus" He said "I will come again, and receive you unto myself" (John 14:3). The Lord Jesus Christ is God's chosen, anointed One, and He will come, will remain, and will consummate the work He has begun.

b) Visibly; not in secret, there is nothing of a secret coming in the scripture. There is a theory propounded that He will come in secret for His saints, and a few years later come in public with them, but there is not one verse in the Bible that teaches or implies this. It is only a scheme of prophetic teaching that has been evolved to reconcile the two comings, "for" and "with His saints" When He comes for them it is to take them to be with Himself, turn to and read (Thessalonians 4"17). When He comes with them it is to execute judgment upon all, (Jude 14-15). It will be to take vengeance upon those who know not God.... and to be glorified in His saints. (2 Thessalonians 1:7-10) This is a totally different time and purpose from that when He comes for them. We shall see this later. (Matthew 24:26-28). should be sufficient answer to the suggestion of a secret coming. He will not be in any secret place, either in the desert or in any secret chamber, His coming will be as public as the lightning flash.

c) Suddenly; (Matthew 24:36-42) It is the light of this sudden, unexpected coming that His people are told to watch, to be continually prepared. This does not deny that there are signs that precede His Coming, signs that should help to lift His own on the tiptoe of expectancy.

d) At the appointed time, not before. That time is known to God, and as surely as "In the fulness of time He was Born of a woman" so

surely in God's time He will return. There is no room for "any moment" Coming in God's word. the scene will be set, all the prophetic forecasts fulfilled to the letter, and THEN He will come. God has no haphazard planning, nor does He wait for a certain number to be saved first. When God's clock strikes HE WILL COME. (Matthew 24:36; 25:13; Mark 13:31). Let us read our Bibles with minds free from any pre-conceived ideas. False Christ's. (Luke 21:8). Deceivers. (Matthew 24:5,11; Mark 13:22; 2 Timothy 3:13). Physical disturbances. (Luke 21:11). Earthquakes. (Mark 13:8) Pestilences on the earth; sun moon stars effected. Matthew 24:29; Luke 21:25) Sea affected. (Luke 21:25). Political disturbances, wars ect. (Luke 21:9-10) Distress of nations. (Matt 24:6-7; Zechariah 14:1-9; Mark 13:7-8). Worldwide godlessness. (Matthew 24:12) Pleasure seekers. (2 Timothy 3:4) Without natural affection. (Luke 21:16; Matt 24:10). Self-centered (2 Timothy 3:1). Universal apostasy. (Matthew 24:12). Spirit phenomena. (1 Timothy 4:1. ff □□The Person And The Work Of Christ.□□□□Page (71).□□Having a form of godliness only. (1 Timothy 3:5). Persecutions. (Luke 21:12,16) World wide evangelisation. (Matthew 24:14; Mark 13:10) Increased knowledge, activity a speed. (Daniel 12:4) Remarkable building activity, commercial activity. (Luke 17:28).

e) For His own, the saints, all who have died in the faith, Old Testament saints as well as New Testament saints. When He comes those who have died in faith will be raised from the dead first. This has been the hope of the saints from the earliest times. Turn to and read (Job 14:14; 19:25-27; Numbers 24:17; Isaiah 26:19; Matthew 8:11; Luke 13:28-29). The saints of this present dispensation have the same hope, (1 Corinthians 1:7; 11:26; 15:23; Philippians 3:20-21; Colossians 3:4; 1 Thessalonians 1:10; 3:13; 4:15-17; 2 Thessalonians 3:5; 1 Timothy 6:14; Titus 2:13; Hebrews 9:38). He will gather to Himself His own, (John 14:3; 1 Thessalonians 4:17; John 12:26; 17:24). Those living at the time of His coming will be caught away to join those raised from the dead, and so to be for ever with the Lord. (1 Thessalonians 4:14)

f) He will regather and reinstate His people, the Jews. the coming of the Lord is the hope of the Jews, although as yet they do not recognise Him. Jerusalem is God's City, and the city that gave as the place He would dwell, where He would meet with His people. and where they were to meet Him. It was the only appointed place of worship, of sacrifice, and offerings. When the Lord returns He will come to Zion, (Isaiah 59:20; 24:23; Micah 4:2; Zechariah 8:3; Isaiah 40. will ve fulfilled, He will cry "Comfort ye comfort ye My people, O thou that tellest good tidings to Zion, get thee up into the high mountain O thou that tellest good tidings to Jerusalem," lift up your voice with strength, lift it up, be not afraid, say to the cities of Judah, "BEHOLD YOUR GOD" What a wonderful day when He that has scattered Israel will regather them from the utter most corners of the earth. At last they will occupy and possess the land. All this for the people who have been a byword in the earth. But it will not take place until He comes.

g) He will come to reign over the earth. When He came first He had no where to lay His head, He came unto His own and His own received him not, The Jews condemned Him, the Gentiles crucified Him, they cried "Away with Him, crucify Him, we will not have this man to reign over us" When he comes again it will be to hold sovereignty over the whole earth. All the nations will acknowledge Him then Isaiah 2:2-4; 9:6-7; 32:1; 33:17; 40:10; Jeremiah 235; Zechariah 9:9-10)

h) When He comes it will be to bind the Devil, and to cast him down to the Abyss, the abode of the fallen angels, of evil spirits, of demons. (Rev 20:1-3). He will be there for a thousand years whilst the Son of God, the Lord Jesus Christ reins over the earth, and the risen saints are in fellowship with Him.

We will treat this more in detail in the next lesson, but here we wish to say that the next great event in the world's history will be the return of The Lord Jesus Christ. The signs are fulfilling all around us that the coming of the Lord draweth nigh. It is for everyone who hears, reads, or in any way learns of this great truth to be prepared for his coming. To believe on the Lord Jesus Christ now will mean that we shall be with Him then, caught up, changed, made like him, all in a moment, in the twinkling of an eye. It will be the entering into a fellowship with Him

□□The Person And The Work Of Christ□□□□Page 72.□□that will be blessed, glorious, blissful. It is the only hope for this world, be sure that you are enjoying this hope Now, and then you will enjoy the fulness when He appears.

Although we have told you the Return of the Lord Jesus Christ, have spoken of it as the hope of the Christian, of the Jew, and the world, yet we would hasten to point out that it is not the ultimate, not for any one, not for the Christian, not for the Jew, not for the world. It is only part of God's plan, it only leads onto even greater grandeur, and in some cases more awful. The Lord will come to establish His reign of one thousand years over the earth, but that also will have an end, and the Devil will be allowed to come to this earth again, to tempt man, to deceive them, and even to lead them to a great world wide rebellion. All this is told in the Word of God and we will treat these things in future lessons, we only mention them here so that the student shall get an idea of what God is doing, and see the Lord's Return in its rightful relationship with all the events to follow. The work of the Lord Jesus Christ did not finish when He died on the Cross, He is still working as our High Priest, Advocate, and intercessor. He will be working when He comes to reign, For He will be demonstrating both the sinfulness of sin as He shows what this world can be under a rule of righteousness, and He Will be showing the character of God as He legislated and rules this earth according to God's will. Only as we see God dealing with Sin and Satan through the centuries can we understand what is going on in the world. Calvary is central, but God's glory is the ultimate. □□QUESTIONS□□1) What do you understand by being "Filled with the "Holy Ghost?2) What great event will bring to an end this present dispensation?3) Give some of the signs that recede His coming.4) How will His Coming effect - Christians, Jews, the nations? □□THE PERSON AND THE WORK OF JESUS CHRIST.□□□□Lesson (19).□□ The Millennium □□Page 73).□□

IN previous lessons reference has been made to the millennium. This is a period of time, taken to mean here a thousand years which will be introduced by the Lord Jesus Christ when He returns to this earth. He will personally exercise authority over the earth for that period, the greek word use is kilioi= khil-ee-oy, it is of uncertain affermitive = could mean a thousand, the word the english word millennium is from the Latin - mille = a thousand, and annus = a year. It is taken from (Revelation 20:2-5) where it is mentioned four times, it is not mentioned as a defined period anywhere else in the Bible. There are however many passages, especially in the Old Testament, which refer to it, describe it, and fell of the blessed conditions that will then prevail.

It will be introduced by the personal return of the Lord Jesus, and in no other way. All the talk about world advancing, progressing, evolving until this happy state is reached is just wishful thinking. Only when He comes will the millennium begin, for He , and He alone can bring peace, blessing, and real harmony to this world. turn to and read (Isaiah 9:6-7; 2:4; 11:3-10; Micah 4:3; Luke 1:32-33) and so on.

It is interesting to note that God gives us a defined period - one thousand years, and one cannot but recognise that God is working to a plan in this period, so why not others? From the creation to the birth of Christ was approximately 4000 years, from the birth of Christ to the present time is nearly 2000 years, and if the signs now apparent do indeed lead up to His Coming it may be that the year 2000 will just be fulfilled. If this should be the case then the seventh thousand year will be the millennium. Apart from the statements that "One day is with the Lord a thousand years, and a thousand years as one day" (2 Peter3:8). there is nothing in the word of God to establish this suggestion, but with God being the Author of order we should well imagine Him having such a scheme.

The two great features of the millennium are 1st) the personal presence and reign of the Lord Jesus Christ, the Messiah, the Son of God, and 2nd) the removal by divine authority of the Devil from this earth, and his being confined in the abyss for the whole of the period. (Revelation 20:1-3) This will demonstrate to all on the earth, and to all in the heavenlies who are watching what is taking place here, that the rule of God through His chosen King, the Lord Jesus Christ, is productive of peace, harmony, and blessing in every way. It will also show that all the sin, and consequent suffering on this earth from the fall of Adam to the Devil's removal is the outcome of Sin, which was introduced by and originated in the Devil. God is holy, and just and good, and all that He does or that from Him is also good and blessed. The millennium will conclusively prove this.

□□The Person And The Work Of Christ.□□ □□Page (74)It is both interesting and instructive to note that the Lord does not Himself deal with the Devil, he has done that once,

now a word is sufficient, His authority, power, must be recognised and obeyed. An angel is sufficient for the task of dealing with a defeated Devil whose doom has already been declared. (Revelation 20:10).

The question may be asked, why, if the millennium is so blessed, is it confined to a thousand years? Why not allow it to continue always? Because the millennium is not the eternal state, it is not heaven, it is not a period when God will dwell with His people, as spoken in (Revelations 21,22). It is a passing period or phase in this world's history, and will serve its purpose and then give place to another period that follows. (Revelation 20:7-10)

It is very often spoken of by some as the "Kingdom age" and is consequently confused with the Kingdom of God, or of heaven. The Kingdom of God is a spiritual kingdom, it denotes the reign, rule, or sovereignty of God, and was announced by Daniel, (chapter 2:44; 7:9,14,22,29). It was declared to be "At hand" by John the Baptist, it was inaugurated and preached by Jesus Christ. It consists of that spiritual rule of reign on the hearts of men and woman who are redeemed by the Lord Jesus Christ and are regenerated by the Holy Spirit. It came into being at the resurrection of Jesus Christ. When He had achieved a complete victory over the Devil, and all his sphere of authority, both here on earth and in the lower regions. The Old Testament saints when released they entered that kingdom. Every Christian enters when he comes in repentance and faith, and accepts the Lord Jesus. The parables of the kingdom all refer to it. It is spiritual, not material, eternal not temporal. The terms "Kingdom of God" or of heaven" are synonymous, and were both used of the kingdom foretold by Daniel, and by Jesus in our Lord's day. These terms have no reference to the millennium, although all who believe on the Lord Jesus Christ during the millennium will be included in the Kingdom of God. The kingdom of God endures for ever, the millennium is for a defined period. the kingdom of God is for all who are of faith, are subjected to Him, the millennium is for all the nations. Because the rapture of the saints takes place at the Coming of the Lord, it is often implied that the Church will have no part in the millennium, but that it will be exclusively Jewish. This is a mistaken idea, for there is only one Church, one kingdom of God, one Gospel, and one way of salvation. When the Lord comes and the Jews look upon Him whom they have pierced, when they accept Him as their Messiah, they will accept Him in every way. They will also accept Him as their Saviour, their redeemer, their Passover, and they will, because of their faith in Him, be born again, born from above, and they will immediately be included in the Church. It is this way that a nation will be born in a day. (Isaiah 66:7-13). It will be their privilege then to witness to the nations, but they will have no other Gospel to preach, no other way of salvation to offer. All who in response to their witness, in response to the presence of the Lord, truly repent and believe, will also be born again, and of course be included in the Church. Then, as now, part of the Church will be on earth, whilst part will be in the heavens "with the Lord. @ The Person And The Work Of Christ. Page (75). When the Lord Jesus said "I will build My church (Matt 16:18) He spoke of ONE CHURCH, and there are not more than one. that the Jews, or rather reborn Israel, will be the instruments used by Christ is quite true, they will then fulfil the purpose for which they were at first called, they will be the true witness nation, they will then be a kingdom of priests, ministering to the Lord and the nations of the earth. Then will the Lord be "A light to lighten the Gentiles,, and the glory of My people Israel. (Luke 2:23.) Christ's city will be Jerusalem, (Mac 4:2,7) His centre will be Zion (Psalm 2:6; 102:16). The temple will be on mount Zion, (Isaiah 59:20; Mal 3:1) Many nations shall go and say, "Come ye, and let us go up to the House of the Lord, and the House of the God of Jacob, and he will teach us His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Mac 4:2).

There are many references to this time, here are some of them in Isaiah 2:2-5; 4:2-3; 4:5-6; 9:2-7; 11:6-10; 18:7; 19:24-25; 25:6-8; 29:18-19; 30:20; 32:3-20; 33:20-21; 35:1-10; 40:5-11; 42:3-4; 45:8,23,-24; 46:12-13; 46:6-18; 51:3-5; 53:1-17; 53:1--12; 54:4-13; 55:5-13; 56:7-8; 59:19-21; 60:1-9; 62:1-12; 65:1-25; 66:12-23.

Israel, reborn, will do what the church is doing today, she will take the Gospel to all the nations, but she will be far more successful than we are today, First, because the Lord Himself will be here, and no denial will then be possible, secondly, the Devil being absent, there will not be the opposition of today; thirdly, the Holy Spirit will be poured out on a greater measure than

at Pentecost, for the prophecy of Joel 2. looked beyond Pentecost to the time when "In mount Zion and in Jerusalem shall be deliverance, as the Lord hath said. "It will not be long therefore before "They shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord" Jer 31:34. "For the earth shall be full of the knowledge of the Lord, as the waters come the ("Isaiah 11:9). It will be a wonderful time, when all peoples of all nations, will know the Lord, will know His salvation, will no longer be in the dark, but lit up with the light of His presence.

All the promises of blessing in the land of promise will then be fulfilled. The whole land of Palestine will then belong to Israel, from the river of Egypt to the great river, The Euphrates. In the book of (Ezek chapters 47 and 48. details are given of the borders of the land, and also how the land is to be divided among the tribes. There is to be one portion called "The oblation" which is for the Lord, for His priests, His city, and His temple. (Ezek 48:8-22) What a contrast to the way the Jews are settling now, and acquiring the land!

There are a number of passages that show that during the millennium whilst the Lord is reigning the other nations will retain their nationality. Egypt is mentioned in (Zech 14:18-19). Ethiopia, (Isaiah 45:14) Egypt, Assyria, Israel, (Isaiah 19:15-25) Edom, moab, Ammon, etc are spoken of as being in existence during the millennium, and if these nations, one may reasonably expect that other nations will also remain. □□The Person And The Work Of Christ.□□Page (76)From the prophet Daniel we learn that when the Lord comes the great world empires that have existed prior to that time will be destroyed. Egypt, Babylon, Medo-Persia, Greece, Rome, all will be wiped away, and no doubt the great systems that man is building today will not stand His scrutiny. The Commonwealth, the United States of Europe, all will go then. We are sure that the great commercial systems of the world that are based on selfishness will also go, in fact one wonders how much of what we are building today will stand WHEN HE COMES!!

With the Lord Jesus present, with the Devil removed, what a difference there will be in nature. The 35th of Isaiah gives some idea of this. The wilderness, the desert, the thirst lands, that is, the sandy deserts, these will be wonderfully changed, and all because the Lord Jesus is in control.

Animals which now devour each other will live in quietness together, they will cease to kill and tear each other, even the lion eating straw like an ox. (Isaiah 11:6-9). fear, which was implanted in the animals after the flood, will give place to confidence, docility, even a child leading them. The poisonous snake, which today is an object of terror, will be so changed that the baby will be able to play at the place it frequents. (Isaiah 65:25).

So, with men under the Lord's control, the swords beaten into ploughshares, war completely removed, with vegetation, the animals, everything under His dominion, all responding to His presence, power, and authority, the whole earth will be filled with His glory. Such a period will never have been experienced before, it will be the brightest and most blessed time between creation and the end of the world. It will be the golden age, the time when the will of God will be nearer to fulfilment on earth than at any other time, all because HE WILL BE IN CONTROL. It will not however be perfect, for there will be death even then, and the curse will not be completely removed. Turn to and read (Isaiah 65:20). That shows that it will not be the eternal state, but with men still human, failing, sinful at heart, it will only bring into greater contrast the failure that follows when man is given his final trial later. □□QUESTIONS.□□1) What does "millennium mean?2) What are the two outstanding features of the millennium?3) Are the millennium and the Kingdom of God the same?4) What will happen to world empires when the millennium begins?-----□□THE PERSON AND THE WORK OF CHRIST.□□

□□Lesson (20)□□ □□Page (77).□□□□The Little Season□□.

When we come to the Bible as the word of God, the revelation of His plan and purpose, we have to accept the revelation that He gives. It may at times be difficult for us to understand, it may run counter to what we expect or desire, but that which is finite can never sit in judgment upon the infinite. As we see the period of millennial blessing, with all its worldwide peace, prosperity and plenty, we naturally wish it could continue indefinitely, or if not that, then why

not let it quietly and peacefully pass into the state of eternal bliss that we know is finally coming? It is here that we have to remind ourselves that "My thoughts are not your thoughts, neither are your ways My ways,saith the Lord (Isaiah 55:8:9). God is doing something altogether bigger than we can imagine. He is dealing with Sin and with Satan, and the former is by far the more difficult. He will not stop until He has brought to a perfect finish that which he has begun.

God is determined that sin shall demonstrate itself to the utmost as being exceeding sinful. Every dispensation has shown this to be the case, but the most conclusive evidence will be forthcoming AFTER the millennium. After a thousand years of the personal rule of the Son Of God, after the whole world has been filled with the knowledge of the Lord, after all the purpose of Calvary has been revealed to men, after the character of God and the glory of the Lord has been revealed to the earth for a period long enough to conclusively dispel all doubts, all questions, all inbelief, after the character and purpose of the Devil have been made plain, after all this, when another test , trial, is made, it results in utter failure on the part of man.

It is here that one does well to remember the fact that during the Millenium man does not cease to be fallen man, they are still born in sin, with sinful natures as ourselves, with sinful propensities. Unregenerate human nature is sinful at the core, and although there will be multitudes who will believe on the Lord Jesus Christ to the salvation of their souls there will not doubt be many who although conforming to the requirements of the law that goes forth from Jerusalem will know no vital change within. We must remember that during the millennium, there will still be sin, and consequently there will still be death (Ezekiel 44:24) The curse may be lifted in a measure, but it will not be removed completely. (Isaiah 65:20). The span of life will no doubt be lengthened, but there is nothing to indicate that death will not take place during that time. Sin and death will continue to be together as long as the world lasts, until sin is finally removed.

Recognizing this, we understand better how it is that the millennium is followed by such a tragedy. When the thousand years have been fulfilled we see that the Devil is allowed to come up out of the abyss where he has been confined, (Revelation 20:7-8). and he comes with the set purpose of deceiving the nations on the whole earth. We have no reason to suspect that they will not know of this, for God has seen fit to reveal it unto us, then why not unto them whom it will concern knowing

□□The Person And The Work Of Christ.□□□□Page (78).□□

as they surely will know, the character of God and of the Son Of God, knowing what is right and what is wrong, knowing that the Lord has removed warfare from the earth, it certainly seems beyond us to understand how they can be deceived as to go up and besiege the very city where the Lord made His throne, and His saints make their centre. Let us remember that this is with God's permission He is the one who allows, permits the Devil to come up out of the abyss, and to come in order that he shall test, try men for the last time. God does nothing unworthy, does nothing in the dark, and gives to men no trial that he should not be able to meet. this final trial will show the true nature of SIN in man. One may ask, how long will "the little season" last? We do not know but there is one point of interest relating to this. IN (revelations 6:11) the very same term is used to the martyrs who cry out for redress. They are brethren which were also to suffer martyrdom had also been killed. The Revelation was written by one of the apostles, and nearly two thousand years have passed and still that "little season" of (Revelation 6:11). continues. This shows us that a little season in God's sight may be altogether longer than we would imagine.

In addition to this, those who have followed this course will see that we believe that much of the book of Revelation looks forward to this time. The wrath of God spoken of in (Revelation 6:2-17; 11:15-18; 14:8,10,19; 15:1,7; 16:1,19,20; 19:11-16). surely refers to this closing period of this world's history, and not to this present dispensation, and if so it will be at the end of the little season that we are considering. These six different references to the wrath are not six different outpourings of divine anger upon men, not six consecutive experiences of wrath, but one at the end, the circumstances attending them all point to this the last rebellion, when in spite of the severest chastisements, men will not repent, (Revelation 16:9-11) is this period, and the

preaching of the Gospel by an angel in midst-Heaven -Greek- mesouranema= midst sky, is God's supreme attempt to draw rebellious man back to Himself. (Revelation 14:6).

When we see such rebellion, after the demonstration of God's love at Calvary, after nearly two thousand years of Gospel preaching in the present dispensation, after a thousand years of the personal rule of the Son of God, it is then that we understand the reason for the severity of the chastisements, the awfulness of the wrath of God, and the complete destruction of the earth at the culmination, when it has been proved that here is absolutely no hope for sinful nature apart from the regenerating power of the Gospel of Christ. As we lo/s the world lasts, unto sin is finally removed.

Recognizing this, we understand better how it is that the millennium is followed by such a tragedy. When the thousand years have been fulfilled we see that the Devil is allowed to come up out of the abyss where he has been confined, (Revelation 20:7-8). and he comes with the set purpose of deceiving the nations on the whole earth. We have no reason to suspect that they will not know of this, for God has seen fit to the of the earth.

□□The Person And The Work Of Christ.□□ □□Page (79)and they come and encircle, besiege the City of God. It is then, when they have gone to this limit of anarchy that God steps in, it is then that fire comes down from God and devours the. (Revelations 20:9). Can this be any different time from that when the Lord comes with myriads of His saints in flaming fire taking vengeance upon those who know not God? (2 Thessalonians 1:7-10; 2 Peter 3:7-12; Jude 14,15). It is impossible to apply these passages to this present dispensation, nor can they apply to when He will come FOR HIS SAINTS at the beginning of the millennium.

We believe that this little season will be characterised by Satanic power and demon activity, Satan comes from the abyss (Revelations 11:7; 17:80. It will be wicked in the extreme, far surpassing anything that has gone before it in any previous dispensation. It will be at the close of this time that the Lord will gather all the nations before Him, and divide them as a shepherd divides the sheep from the goats, and will say to one section...come, ye blessed...and to the other section...depart, ye cursed. With all the nations gathered and then divided, and sent to the appropriate places there will be none left, it must be the end of all things (Matthew 25:31-46; Revelation 20:11-15). The supreme work of Christ is to deal with SIN in every way, to destroy the works of the Devil, and at the same time to redeem His saints. The destruction of the worlds of the Devil will not be completed until every vestage of sin, Evil, and the Devil himself, his angels, and all who love or make falsehoods are completely removed. They will be cast into the lake of fire, death and hades will be be fast to the same place, and whosoever was found written in the book of life was cast into the lake of fire. It is the complete removal of all that is sinful.

In this Course of the Person and the work of Christ we must see the culmination of His work. We must see beyond Calvary, that has passed, we must look forward to His Coming to establish the millennial reign, but beyond that we look forward to when He will have subjugated every enemy, when He will have destroyed all that is of the Devil. Nothing less than this must come into our vision if we are to see things as God sees them. We praise Him for our own personal salvation, but we must so enter into the Lords desire to glorify the Father that we also long for that final victory. We must "rejoice in the hope of the Glory of God: The Lord Jesus is to establish God's kingdom, to introduce the blessed condition where sin, sorrow and pain, where all that mars is gone for ever. Where holiness Happiness, joy and blessing are the conditions that are to abide to the eternal glory of God.□□QUESTIONS.□□1) What indication do we have that the "little season" may be for

a considerable period?2) What great tragedy will take place during that time?3) What will this last trial conclusively prove?4) How will it end? □□THE PERSON AND THE WORK OF CHRIST.□□□□Lesson (21)□□□□The End Of The World.□□□□Page 80.□□The lord Jesus Christ said "Heaven and earth shall pass away, but My words shall not pass away. (Matthew 24:35, Mark 13:31; Luke 21:33; Matthew 5:18). When He has brought to a close His work here, when all the powers of vanquished, removed, cast down, then the world itself will come to its end.

We are not left in any doubt as to how this will take place, fire will dissolve, destroy everything, the very elements will melt with the intense heat, and when it has finished its work of destruction there will be nothing remaining - the former heaven and the former earth will have passed away. Turn to and read (Psalm 75:3; Isaiah 13:6-13; 24:19-23; 34:4; 51:6; Joel 2:10,31; 3:15-16; Micah 1:4; Matthew 24:35; Mark 13:31; 2 Peter 3:7-12; Hebrews 1:11:12; Revelation 20:11).

□□The Judgments.□□

When everything has been removed then the final judgments begin. There are three of these, 1st) The Judgment Seat of Christ. Here all who are of faith will be judged, not for their sins, for these were settled by the Lord Jesus Christ on the Cross. This will be the place where all believers will be judged for their faithfulness, obedience, service, works. Some will receive their rewards, some suffer loss, some will have their works burnt up, yet they themselves saved yet so as by fire. Some will receive commendation, whilst others will suffer shame, all as the reward of the faithfulness or otherwise. As Believers. turn to and read (Romans 14:10; 2 Corinthians 5:10; Matthew 12:36; Galatians 6:7; Ephesians 6:8; Colossians 3:24-25; 1 Corinthians 3:13-15). How we ought to remember this as christians, that our lives will have to come to judgment. It is sad to think of so many who, although saved, yet so live that they will have nothing for Christ in the time of His appearing, and will receive His reproof in the day of judgment.

2nd) The Judgment of the Great white throne. This will be the judgment of all who are not of the faith, from the creation to the end of the world. The resurrection of all these will take place then, and from their graves, no matter where they may have been, buried on land or at sea, death and hades will give forth all their dead, and they will come to judgment. Sodom, Gomorrah, Nineveh, Chorazin, Bethsaida, Capernaum, those who heard the preaching of the Lord Jesus and rejected Him, they will all be there, and will hear their sentences. It will be an awful day, when those who have rejected the mercy of God as provided in the salvation that is in the Lord Jesus Christ, will be finally rejected of the Lord

Although the saved will not stand in the place of judgment they will be present, for the saints will in some way "Judge the world" (1 Corinthians 6:2) We do not as yet know in what capacity, but the Word of God says it, and that is enough.

□□The Person And The Work Of Christ.□□□□Page (81)3rd) The Judgment of the Great Day. We may well ask, why is it called by this name? No doubt it is the day that God has had in view from before the foundation of the world. When the angels sinned they were reserved unto judgment in bonds of darkness, to await this final day of reckoning. It is here that the enormity of their sin is declared, and at the same time the character of God against whom they rebelled is manifested. Here also the saints have their part, for it is revealed that the saints shall judge angels. (1Corinthians 6:3) The saints will be those who have repented, and believed on the Lord Jesus Christ, and have proved the power of His regenerating grace. they have been made partakers of the divine nature, they have been born of God, they have become heirs of God and joint heirs with Jesus Christ, a.d as such they will so for The Judgments.

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3) What will this last trial conclusively prove? 4) How will it end? has been confined, (Revelation 20:7-8). and he comes with the set purpose of deceiving the nations on the whole earth. We have no reason to suspect that they will not know of this, for God has seen fit to ensure that we receive the life of God implanted in us, we are more than children in name, we are such in fact, and this will be the crowning work of the Lord Jesus Christ. We can only dimly understand it now, but then we shall know even as we are known.

One of the supreme blessings of the redeemed in glory will be that with the divine nature in them, being of the seed of their Father, they will be unable to sin. (1 John 3:9-10). Whilst here on earth that divine nature, that heavenly part in them, cannot sin, it is only the old fallen, Adam nature that sins, but that will be removed completely when we are changed in a moment and made like unto the Son of God. From that time we shall be unable to sin. This is another way in which we shall be above the angels. how true it is that now we see through a glass darkly, but then, face to face. (Romans 8:23). will then be an experience, body as well as soul and spirit, will know the fulness of REDEMPTION. We come to the end, all the enemies of God, of the Lord Jesus, of the truth, will have been removed. The Lord Jesus will have destroyed ALL the works of the Devil, will have removed ALL evil, will have obliterated ALL SIN, and universally Christ will be acknowledged and enthroned. He will have supreme, universal authority, control, He will be the One Acknowledged by all, and THEN, He will show reveal declare I`N`RW6V@p9 p A08 D b rnt up, yet they themselves saved yet so as by fire. Some will receive commendation, whilst others will suffer shame, all as the reward of the faithfulness or otherwise. As Believers. turn to and read (Romans 14:10; 2 Corinthians 5:10; Matthew 12:36; Galatians 6:7; Ephesians 6:8; Colossians 3:24-25; 1 Corinthians 3:13-15). How we ought to remember this as Christians, that our lives will have to come to judgment. It is sad to think of so many who, although saved, yet so live that they will have nothing for Christ in the time of His appearing, and will receive His reproof in the day of judgment.

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- 2) Who will be brought to judgment first time?
- 3) What will be the eternal association of Christ and His Church?
- 4) What final action of Christ will demonstrate His true greatness?