

## **CHRIST IN THE BIBLE**

### **Bread of Life Bible Lessons**

On the third day following the Crucifixion, two disciples were sadly making their way from Jerusalem to Emmaus. They had such high hopes for Jesus of Nazareth. Surely He was the One to redeem Israel. Now, as far as they knew, He was dead and their hopes were dashed, although they did hear reports that He was seen alive.

As they journeyed, Jesus joined them, but their "eyes were holden" so that they did not recognize Him. The conversation inevitably centered on the events which had just taken place and which had made their hearts so heavy. After listening to them awhile, Jesus called them "fools" for their slowness in believing "all that the prophets had spoken." Obviously, Jesus felt the Scriptures carried a clear message of exactly what could be expected of the Messiah, particularly as to His suffering. Then, "beginning at Moses and all the prophets, He expounded unto them in all Scriptures the things concerning Himself" (see Luke 24:13 – 27).

"Christ In The Bible" is a one –year Bible study whose objective is to begin "at Moses and all the prophets" and expound those things from all Scriptures concerning Jesus Christ. It is a systematic review of the historical and prophetic incidents in the Old Testament which are clearly mentioned by either scriptural statement or reference as pointing to the Lord Jesus or His followers. Unlike the disciples on the road to Emmaus, we have the New Testament "interpretation of the Old to guide us in this endeavor. This study will follow the sequence of the Old Testament text as opposed to the chronology of the Lord's life.

Typology is the name generally given to such a study. It is a method of Bible study which is necessary and scriptural as the Emmaus incident and other Scriptural references bear out. It is also, however, a method of Bible study which must be approached with some caution because of the danger of reading into the Scriptures those things which are not there.

On the other hand, the teachings of Jesus and the New Testament writers are full of quotations from, and applications of, the Law and the Prophets in which the interpretation thereof transcends their original historic meaning. At a very minimum, Old Testament incidents, particularly in regard to the behavior of the Israelites, are example by which we are admonished or warned in order that we not sin the same way (1 Cor. 10:6). Beyond that, the New Testament again refers to simple narratives and historic scenes from such as Melchizedek, Sarah, and Hagar and applies them in a sense much higher in meaning than the mere telling of the tale. They are allegories which reveal spiritual truths.

That which is spoken of Egypt, of heaven, of sprinkled blood, of manna, of the brazen serpent, etc., though they were events which took place historically in the earthly

Israel, is applied by the Spirit to believers. God spoke at "sundry times and in divers manners" to the fathers (Heb. 1:1– 3).

In compiling these lessons, great emphasis has been placed on selecting material which is teachable to all ages. Generally speaking, each lesson is based on an interesting historical incident. It is left to the teacher to gear the lesson material to the age being taught. Little lambs do not feed at the heights where giraffes feed. The deep things of God are not comprehensible to, nor intended for, those young in age. This is not to say that the basic and elementary facts of the scriptural lessons should not be taught. They should and can be understood. This is precisely the reason Jesus spoke in parables and why God gave us the elements of salvation and holiness through the history of the Israelites.

In addition to selecting the material which reaches the level of the pupils, teachers are reminded to make the material relevant. No pupil should leave his class without a clear understanding of what kind of response to God is expected of him based on the lesson taught. We do not study Old Testament history for the sake of the history itself. We study it to find the correspondence between the historical event and our own situation and need. All Scripture is intended to be "profitable" for "instruction in righteousness" for all age groups and for all eras, including the twentieth century space age. Let us make it our prayer that the Holy Spirit will guide us into all the Bible's truths and to apply them in such a way that God's Word truly becomes our "daily Bread."

**Now all these things happened unto them for ensamples; and are written for our admonition, upon whom the ends of the world are come.**

**– 1 Corinthians 10:11 –**

## LESSON 1

### THE SEED OF THE WOMAN

#### DAILY READINGS:

Monday:	Genesis 3:1 – 20
Tuesday:	Isaiah 7:1 – 16
Wednesday:	Isaiah 9:1 – 7
Thursday:	Luke 1:26 – 38
Friday:	Luke 1:39 – 56
Saturday:	Matthew 1:1 – 25
Sunday:	Luke 2:1 – 20

#### MEMORY VERSE:

**And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Gen. 3: 15).**

#### INTRODUCTION:

The Bible is a history of redemption. Therefore, the narrative in chapters 1 and 2 of Genesis move s quickly to the foundation of the main theme of the Bible — the necessity of redemption. Little or no explanation is given of the interesting facts and details behind the Creation, since these are not really important in terms of the Bible's main message. Only those details essential to man's recovery from the Fall are given in Genesis 1 and 2. The major facts presented are that all things, including man, were made by God for His own glory. Man was given a position of authority and dominance over the entire creative work. He held the unique position of having been made in the image of God and of being able to have communion and fellowship with his Creator. Finally, he was given a free will to make his own choices. With unlimited access to all the riches of creation, man was given only one specific prohibition. These major facts set the stage for Genesis 3.

#### LESSON NOTES:

**God' s Promise:** The "woman" is a central character in the events of Genesis 3. She is the one who is first approached by the serpent and who is first deceived (see Gen. 3:1, 2; I Tim. 2:14). Eve had been given to Adam as a helpmeet and a companion, for God saw that man needed such an associate (Gen. 2:18). Her knowledge of God and of His specific instructions concerning their access to the fruit of the trees of the garden was equal to Adam's. That she was not ignorant of God's command is clear from the precise explanations he gave the serpent in response to his question (Gen. 3:2, 3) .

The serpent, having succeeded in raising doubts in Eve's mind, pressed towards his goal of bringing man to ruin. He flatly contradicted God and ascribed to Him some evil and selfish motive for not allowing Adam and Eve to eat of t he tree of the knowledge of

good and evil (v. 5). Eve was "beguiled" by the persuasive and clever words of the serpent and ate of the fruit of the tree that was forbidden (v, 13). Quickly she implicated Adam in her disobedience, and just as quickly, both were made aware of what their sin had cost them (see vss. 7–11).

Adam's and Eve's fellowship with God was immediately broken because of their sin. Fear and loneliness were felt for the first time as their intimate relationship with God was severed. The effect of death began to work immediately in their bodies, though they did not die at that instant. Yet even in this dark moment of ruin and defeat, God in His mercy gave His disobedient creation cause for hope of restoration. Speaking to the serpent and sentencing him, God promised that there would be perpetual enmity between Satan's seed and the seed of the woman, and that eventually Satan would be crushed by an offspring of the woman.

**A Child Is Born:** Many additional prophecies were given in the Old Testament both by word and by figure which elaborated upon and filled in the details of the promise made in Genesis 3:15. All that Adam and Eve knew at the outset, however, was that the One who would restore man to his original position would: (1) be born of a woman, (2) destroy the serpent completely, and (3) suffer a wound in the process of destroying the serpent.

During the ministry of Isaiah, some 3,300 years later, God's people were told that this Seed would be born of a virgin and that His name would be Immanuel, which means "God with us" (Isa. 7:14). Also, from Isaiah, they learned that this "seed" would succeed where Adam had failed, namely, that He would learn to "refuse evil and choose good" (v, 15). According to Isaiah's further prophecies, this child who was to be born would be given an authority and a rule, and He would be known by the names, "Wonderful, Counselor, The Mighty God, The Everlasting Father, and the Prince of Peace" (Is a. 9:6, 7).

Within another 700 years, this Child was born. He was born of a woman who was a virgin and remained one until His birth (see Luke 1:27, 34; Matt. 1:25). She was highly favored by God, for she was the representative woman chosen by God to bear the Seed which would crush the serpent's head. God in His mercy arranged redemption so that woman, who bore the stigma of mankind's fall, would now, through Mary, be the instrument through which all mankind would be blessed. Such is the inscrutable mercy and love of the father. Though born in the flesh as a babe and having a poor and humble origin, to represent man's poor condition, this Child was none other than the Son of God (Luke 1:31, 32, 35), the Saviour of man (Luke 2:11). He was given the name Jesus for He was to "save His people from their sins" (Matt, 1:21).

**The Lessons:** There are numerous things in the first three chapters of Genesis which have been difficult for many to fathom. For example, the origin of Satan and his ability to bring to ruin God's creation have puzzled generations. Our comprehension of these subjects is very limited, and we must not let our confidence be overthrown by the inability of our feeble minds to explain God's proceedings. As Job said: "Canst thou

draw out leviathan with a hook?" (Job 41:1). These things are just too big for our minds to grasp. One thing is clear from the Bible, however. Mankind, through its disobedience, lost its privileged position with God and has had to live under the curse of sin. Man is in bondage to a sinful nature and cannot help himself. If man is to regain his lost state, he needs the help of God.

Redemption means to recover something. Literally, it means to "buy back." From the very instant of man's Fall, God began to unfold His plan for "buying back" man. The very fact that God did not immediately destroy His creation after the Fall is a sign of His grace and in a sense a prophecy that He had a plan for man's recovery. While God also could have destroyed Satan instantly, He unfolded a plan which took another 4,000 years of preparation to complete. The essence of this plan was that the battle to regain that which was lost by the Fall be staged in the same arena as the Fall — the life, body, and will of a human being with a free choice between evil and good.

This plan, the first broad outline of which was given in Genesis 3:15, required that a descendant of those who were "beguiled" by the serpent be the One to crush his head. Christ fulfilled this prophecy to the letter. He was born of a woman and lived as a human on this earth. Through His sinless life He crushed the "serpent's head," and in the process His own "heel" was bruised. He sustained a curable wound while delivering a fatal wound to the serpent. A serpent is killed when its head is crushed, while injuries on other parts of the body are not fatal. Also, its bite is nowhere as harmless as on the heel. This is the meaning of the prophetic picture in Genesis 3:15.

While there were to be many more aspects to the whole matter of redemption, and while many more prophecies and illustrations would be needed before the world was ready for its Redeemer, God's plan was set from the foundation of the world (Matt. 25:34; I Peter 1:19, 20; Rev. 13: 8. He would not let His creation lie in ruin. And this plan, which unfolds throughout the Bible is being executed to the letter and will continue to be so executed until the final triumph is achieved (I Cor. 15:23–26).

## LESSON 2

### OUR GREAT HIGH PRIEST

#### DAILY READINGS:

Monday:	Genesis 14
Tuesday:	Psalms 110
Wednesday:	Hebrews 4
Thursday:	Hebrews 5
Friday:	Hebrews 7
Saturday:	Hebrews 8
Sunday:	1 Corinthians 11:23– 34

#### MEMORY VERSE:

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Hebrews 4:16).

#### INTRODUCTION:

Outside of the book of Hebrews, there is very little information in the Bible on Christ's activities in heaven. In five places, elsewhere, we read that He is "seated on the right hand of God," but none of these references speak of His occupation (see Mk. 16:19; Acts 7:56; Eph. 1:20; Col. 3:1; 1 Peter 3:22). In 1 John 2:1, Jesus is called our "Advocate with the Father," and in Romans 8:34 we are told He "maketh intercession" for us. In the book of Hebrews, however, we have a great deal of instruction concerning Christ's activities in heaven on our behalf as our great High Priest.

#### LESSON NOTES:

**The Order of Melchizedek:** Three times Hebrews uses the phrase "a priest after the order of Melchizedek" (5:6, 10; 6:20). Who was Melchizedek? What is significant about Christ's being named a priest of Melchizedek's order? To answer these questions, we must look to the reference in the Old Testament concerning this priest.

.. Melchizedek lived two thousand years before Christ. The only historical event in which he appears is described in Genesis 14. In this story, he plays a relatively minor role, the hero of the story being Abraham. Upon his triumphant return, having defeated the coalition of five kings and rescuing Lot, Abraham stops to visit with the king and priest of Salem, Melchizedek. Three things are mentioned concerning Melchizedek on this visit from Abraham. First, he brought forth bread and wine to refresh Abraham. Next, he pronounced a blessing on Abraham in the name of the most high God. Finally, he received of Abraham a tithe which was freely offered by the great patriarch.

Absolutely nothing more is said of Melchizedek's life and ministry in the Old Testament. He appears in the sacred record but for a moment and disappears as quickly as he appears. No mention is made of his birth or death or of his family and lineage. The only other Old Testament reference to him was made 1, 000 years later (1,000 years before Christ) in Psalm 110:4. Here David prophesies of the Messiah, saying, "Thou art a priest forever after the order of Melchizedek."

**A Superior Priesthood:** The purpose of the lengthy description in Hebrews of the character and nature of Christ's priesthood is to show its superiority to all previous orders of priests. It is in this context that the prophecy of Psalm 110:4 is applied. Melchizedek portrays the true character of our great High Priest, Jesus.

The title and origin of Melchizedek are the first witnesses of Christ's superiority. Melchizedek was both a priest and a king, the only personage in the Bible before Christ who held both offices (Heb. 7:1, 2). Thus the oath to consecrate the Messiah after the order of Melchizedek was a promise of the kingdom. Melchizedek's name and title speak of two characteristics of Christ's kingdom – righteousness and peace. The fact that no mention is made of Melchizedek's origin is also used as a significant point in Hebrews, for it speaks of independence and perpetuity (Heb. 7:3, 16, 24).

Both the tithe which Abraham brought and the benediction which Melchizedek gave speak of the superiority of Christ's priesthood. Here we see the greatest of all Jewish patriarchs, the "father" of this nation, a "friend of God" bringing to the feet of another his tithes – an acknowledgment of Melchizedek's superiority and the priesthood which came from Abraham (Heb. 7:4, 5). By the way, note that tithing is here practiced four hundred years before the law and therefore cannot be attributed as something "of the law."

Finally, further proof of Melchizedek's superiority is shown in that he blessed Abraham with his benediction. As it is so aptly put in Hebrews, he "blessed him that had the promises" (v. 6). It is a logical conclusion that the "less is blessed of the better" (v. 7).

**The Lessons:** Practically every religion has its order of priests. This is an acknowledgment on the part of man that he needs someone who will stand between him and the superior powers over which he has no control and which he does not understand. Ever since man's sin put him at variance with God, he has been in need of someone who could act in his behalf and plead his cause before God. This was the origin and function of the priest as God ordained it. God established that certain men would offer sacrifices on behalf of others, intercede for them, and also minister God's blessing to man. A priest of God stands in the gap between God and man.

Christians have a great High Priest – none other than the Lord Jesus Christ, the Creator of all things (John 1: 3; Col. 1:15, 16). His attributes and character make Him the only effective intermediary between sinful man and a holy God. A study of His character and attributes would reveal much about the greatness and effectiveness of

this great High Priest. Read the designated chapters in Hebrews and list all of the characteristics of our High Priest. Each of the points will yield much instruction. While space does not permit each point to be developed here in detail, suffice it to say that he is like unto His brethren, tempted as we are, yet without sin. He can therefore sympathize with our weaknesses (Heb. 2:17; 4:14, 15; 7:26–28). He is a merciful and faithful High Priest (Heb. 2:17; 3:2 – see 1 Sam. 2:35 for the promise of a faithful High Priest and significance of this statement). Christ was named to His office by an oath of God and is not a priest by any human rules and regulations (Heb. 5:5,6; 7:16). His priesthood, therefore, cannot change (7:20,21). Furthermore, He is a priest forever by virtue of the Father's oath and Christ's endless life (7:16). Having passed through the heavenlies, He is a victorious High Priest (4:14).

What are the activities of our great High Priest and the benefits we derive from His priesthood? First of all, He ministers in the presence of God and ministers on our behalf (Heb. 4:14; 6:20). Jesus' job, seated at the right hand of the Father is to work for our benefit. Having a deep understanding of our human nature and our needs He is a High Priest perfectly suited to our condition and need and can effectively intercede for us (Heb. 7:25–28). He lives forever to plead with God for us (v, 24).

Because of His victory over death, Christ is able to save to the uttermost (Heb. 7:24). That means thoroughly and without any additional help. He ministers in the true temple, one that is permanent, not a copy of the true (Heb. 8:2). He is the source of eternal salvation (Heb. 5:9). And, finally, one of the most practical applications of all the teaching on Christ as our High Priest is that there is constantly available to us a throne of grace, presided over by One who is touched with the feeling of our infirmity. This is a throne of grace to which we are bidden to come boldly, not hesitantly and apprehensively. It is up to us to avail ourselves of this benefit which is freely ours to receive His help and comfort in every kind of need.



## LESSON 3

### THE ONLY SON

#### DAILY READINGS:

Monday:	Genesis 22:1 – 19
Tuesday:	Hebrews 11:8 – 19
Wednesday:	1 John 4: 9 – 21
Thursday:	Romans 5:1 – 11
Friday:	Romans 8:22 – 39
Saturday:	Mark 12:1 – 12
Sunday:	John 19:1 – 18

#### MEMORY VERSE:

**By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son (Hebrews 11:17).**

#### INTRODUCTION:

There is a Common misconception that the God of the Old Testament has a different personality from that of the God found in the New Testament. The Old Testament God is portrayed as a wrathful and vengeful God angered with man because of the Fall and setting impossible requirements of obedience upon man. According to this misconception, the New Testament God is easygoing, forgiving, benevolent, and kind, overlooking misdeeds, and not expecting too much from fallen man. These misconceptions even carry over and influence people's opinions of the era of Law and the era of Grace. Nothing, however, could be further from the truth. God's character has always been that of love, and all His activities have been an expression of His love.

#### LESSON NOTES:

**The Only Son:** The supreme expression of the Father's love was in giving His only begotten Son to die for the sins of man. What this cost the Father and what it meant for the Son is impossible for us to completely understand. God did put this in human terms for us, however, when He tested Abraham's love and required of him the sacrifice of Isaac.

The historical detail which provides the background for the event in Genesis 22 is important to the story but will not be covered here. Teachers and students will want to review this for themselves to gain a deeper appreciation of what it meant in terms of obedience when God asked Abraham to offer his only son Isaac as a burnt offering. Suffice it to say that in Isaac rested all the hopes that Abraham had for the fulfillment of God's promises to him, which promises caused Abraham to live as a stranger and pilgrim on this earth. Abraham's test involved more than the normal human experience of a father's love for his only son – a love which burned deeply and strong in Abraham. His test involved the oath that God had made with Abraham promising that in Isaac all

the nations of the world would be blessed. Without Isaac alive, such a promise was obviously empty.

**Obedience:** Though Abraham loved Isaac greatly, he placed love and obedience for God above his love for his son. Not only that, his faith in God's promise was so great that Abraham was convinced God would raise Isaac from the dead in order to fulfill His promise (see Heb. 11:19). With this conviction, Abraham rose "early in the morning," took Isaac and the wood for the burnt offering, and set out in search for the mount God had showed him.

After three days of journeying, Abraham saw the place. Leaving his servants with the asses and promising that they would return (Gen. 22: 5), Abraham took Isaac and ascended the mount. Very little is told us of Isaac's awareness of and feelings towards the event which was about to take place. We do know he willingly and obediently went with his father. He also carried the wood on which he was to be offered as a burnt offering (Gen. 22:6). Isaac did express some surprise that there was no lamb present, indicating that up to this time Abraham had not told Isaac fully what God had instructed him to do.

Much must have been spoken between father and son between the time that Abraham said, "God will provide Himself a lamb" (v. 8), and when Abraham stretched forth his hand to slay his son (v. 10). During this time, Isaac was made fully aware that he was the intended sacrifice. Naturally speaking, Isaac, who very possibly was a young man of twenty-five when this took place, could easily have physically resisted an old man of 125. Obviously, he submitted willingly to the giving of his own life, showing his own obedience and faith. Only at the last possible moment, after Isaac had been bound and laid on the altar with Abraham about to plunge the knife into his only son, did God prevent Abraham from slaying Isaac.

**The Lessons:** While this illustration provides much rich teaching on Christ, the sacrifice for sin, the major point to be made from this lesson is the love, willingness, and sacrifice of the Father in giving His only begotten Son and the willingness of the Son to be sacrificed. These points are made wonderfully real in the story of Abraham and Isaac. There will be other lessons on Jesus as the sacrifice for sin. The reason the crucifixion story is taken from John 19 is because it alone of all the Gospels says, "And He bearing His cross (wood) went forth" just as Isaac bore "the wood of the burnt offering" (cf John 19:17 and Gen. 22:6).

Our minds cannot comprehend the relationship between the Father and the Son and the love of the Father for His only Son. It is safe to say, however, that the love of Abraham for Isaac is only a very small representation of the love of God for His Son, Jesus. We do know that despite this great love, the Father loved sinful man enough to send His only begotten Son into the world that we might live through Him (1 John 4:9). He willingly made His Son the object of scorn, ridicule, and blasphemy, and poured out His wrath against sin on His only begotten Son who was made sin for us. It is in this act of sending His Son to be the propitiation (an atoning sacrifice) for our sins that the love of

God is manifested toward us (vv. 9, 10). God's love was so great for sinful man that He was willing to pay any price for man's redemption, including the sacrifice of HIS only Son (see Rom. 8:3 2). And this love motivated Him from the foundation of the world to prepare the world for this great gift!

Of course, the willingness of the Son to be a part of this plan is equally important as the love of the Father. Jesus was not forced to go to the Cross. It was a willful and conscious choice on His part, a choice that was made over and over from the foundation of salvation's plan up to the moment when He said, "It is finished." He alone knew what it would mean when He bore His Cross to Calvary. Salvation could not exist for us apart from the Son's willingness to obey the Father. It is this resignation of His own will to the will of the Father which caused the Father to say He was "well-pleased" with His Son. Crucifixion involves the submission of our will to the will of 'the Father.

## LESSON 4

### CHRIST – ABRAHAM'S SEED

#### DAILY READINGS:

Monday:	Genesis 12: 1 – 5; 18:9 –19
Tuesday:	Genesis 22: 15 – 18
Wednesday:	Genesis 28:10 – 22
Thursday:	Acts 3: 12 – 26
Friday:	Galatians 3:7 – 29
Saturday:	Matthew 1:1 – 21
Sunday:	Luke 1:39 – 56

#### MEMORY VERSE:

**And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Galatians 3:29).**

#### INTRODUCTION:

The one Old Testament promise which is most often quoted in the New Testament is the promise made by God to Abraham, Isaac, and Jacob concerning their "seed" (see Acts 3:25, 26 ; Rom.,: 4:13–16; Gal. 3: 8,16). This promise sustained the Jewish nation throughout their history and gave them their national purpose and reason for existence. It alone, of all the promises, was the foundation stone on which their national hopes rested. In the New Testament the fulfillment of this prophecy is assigned to the Lord with a significant statement made on just who the children (1.e., the descendants) of Abraham are.

#### LESSON NOTES:

**The Promise:** Five times the promise is repeated to the patriarchs – three times to Abraham and once each to Isaac and Jacob (see Gen. 12:3; 18:18; 22:18; 26:4; 28:14). The promise was essentially twofold. First, the promise declared that God would make a great nation out of Abraham's descendants and, second, that through his seed all the nations of the earth would be blessed. The first two times God simply told Abraham that "in thee" all the families (Gen. 12:3 – later, "nations" – Gen. 18:8) of the earth would be blessed. The promise was repeated a third time to Abraham as a reward for his willingness to sacrifice Isaac. This time the promise became more specific by the words, "through thy seed" (Gen. 22:18).

When repeating the promise to Isaac later, God used the same expression, "through thy seed" (Gen. 26:4). To Jacob, the expression is varied to "through thee and thy seed" which is equivalent to "thy seed." The unmistakable meaning of these promises is that through the posterity of these patriarchs all of the peoples of the world would receive blessing. The precise nature of this blessing was not stated nor the manner in which it was to be conferred upon all the nations.

The "how" and the "who" of the promise were mysteries to the Jewish patriarchs. Abraham alone seems to have been given a further revelation of this mystery although this is nowhere stated in the Old Testament. When speaking to the Jewish people during His ministry, Jesus said to them, "Your father Abraham rejoiced to see my day, and he saw it and was glad" (John 8:56). The extent of Abraham's insight is not revealed, but it is certain he understood the promise to be the spiritual blessing of salvation as opposed to some temporal blessing (see Gal. 3:8).

**The Seed:** Whenever the New Testament refers to this Old Testament promise, it always assigns the fulfillment to Jesus Christ (Acts 3:25, 26; Rom. 4:13–16; Gal. 3:8, 16). Peter, on the occasion of the healing of the lame man at the temple gate, addressed his Jewish brethren and called them "the children. . . of the covenant." He was essentially reminding them that as natural descendants of Abraham they were the people from whom the blessing for the whole world would come. Peter then goes on to explain the nature of this blessing as being the "turning away every one of you from his iniquities." His other point to these Jews was that they were privileged in that God sent the opportunity for blessing to them first through Jesus Christ (see Acts 3:25,26).

Writing to both Jews and Gentiles in his letter to the Romans, Paul explains that the blessing promised to Abraham was not something that was automatically bestowed on those who could legally (through the Law) claim descendancy from Abraham, but rather those who are his descendants through the "righteousness of faith." In this way, the promise is sure for "all the seed," not only for those who are "of the law" (Jewish descendants). Abraham is the "father of. . . all" who share his faith in the promise (Rom. 4:13–16) .

Finally, in his letter to the Galatians converts, Paul explains that the promise was the gospel; not national glory for the Jews. An integral part of this promise was the justification of the heathen on the same basis as the Jews – through faith. Then, for the first time, Paul explains that the promised "seed" who would bless the earth referred to a single individual and not a collective nation. This Seed is Christ. Through Him as an individual, and not through the Jewish people collectively, was the blessing of Abraham to come on the Gentiles (Gal. 3:8–6).

**The Lessons:** God's promise to Abraham of blessing to all nations was the promise of salvation through Jesus Christ. All nations of the world have access to this blessing on an equal basis. As Abraham received the promise through faith, so the promise of salvation is received by faith in Jesus Christ. Faith has always been the basis of salvation. This was God's original plan, and it has never been changed (see Gal. 3:17, 18).

In Galatians, Paul informs us that the promise of blessing was indeed the promise of the Spirit (Gal. 3:14). The Word of God shows repeatedly the inability of the natural man to rehabilitate or reform his nature and the necessity of a new life imparted by God. The natural life can only produce the works of the flesh (Gal. 5:19–21). Christ died to give us His life – the life of the Spirit that we might have freedom from the

bondage of the world and its ways. The "new" life of the Spirit brings forth the fruit of the Spirit (Gal. 5:22–25). This life in the Spirit is the promise that God made to Abraham and his seed.

The terminology of "Abraham's seed" actually has two meanings and usages according to the New Testament. There is the singular meaning in which the Seed refers to one person – Jesus Christ (Gal. 3:16). He and He alone is the promised Seed of Abraham through whom all the nations of the world are blessed (Matt. 1:1; Luke 1:55). The second usage of the term "Abraham's seed" is in connection with the inheritance of the promises made to Abraham's children, the heirs "of the world" (Rom. 4:13). In very plain language, the Bible states that only those who belong to Christ are the true seed of Abraham and thus the heirs of all the promises made to him and his seed (see Rom. 4:16; Gal. 3:6, 7, 29). These promises are obtained through faith. Abraham's faith was manifested in his obedience to God's Word. The faith of the children of Abraham must likewise be shown in obedience to God's Word. Then will they be the inheritors of all God's blessing as promised to Abraham. The faithful will be blessed with faithful Abraham.

## LESSON 5

### CHRIST OUR PASSOVER

#### DAILY READINGS:

Monday:	Exodus 12:1 – 28
Tuesday:	Exodus 12:29 – 51
Wednesday:	I Corinthians 5
Thursday:	John 1:29 – 51
Friday:	Luke 22:1 – 20
Saturday:	Revelation 5
Sunday:	Revelation 7:9 –17; 21:22 – 22:3

#### MEMORY VERSE:

**The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world (John 1:29).**

#### INTRODUCTION:

There is no question but that the Passover lamb prefigures Christ and His redemptive work. In I Corinthians 5:7, Paul states that "Christ our Passover is sacrificed for us." Moreover, Christ is repeatedly called the "Lamb" or the "Lamb of God" in the New Testament (see John 1:29; I Peter 1:18 –20; Rev. 5:6, 8, 12, 14; 7:14; 21:2 7). Therefore, the details of the original Passover as instituted by God should hold a great deal of interest for the Christian believer. In these details we have instruction which is rich and blessed. They teach us things about Jesus Christ which might otherwise be hard to understand.

#### LESSON NOTES:

**Judgment and Deliverance:** The term "Passover" or Pascha literally expresses the meaning and object of the ordinance. It must ever be remembered that judgment was at the core of the institution of the Passover. God was going to execute His final plague against Pharaoh for his failure to let God's people go. This was to be the last heavy blow against Pharaoh which would free Israel from bondage. The previous nine plagues had succeeded only in hardening his cruel and stubborn heart. God's solemn words in Exodus 11:1, "one plague more," signed the death warrant of Egypt's first-born—" the chief of all their strength." It was this judgment that Israel was spared because of the provisions of the "Passover."

The sacred text uses very few words to describe the scene which eventually took place about "midnight" of the appointed day. We need not exercise our imaginations very greatly to hear the shrieks of terror which filled the night air and which came from every home with out exception, from Pharaoh's down to t he lowliest servant in the land (Ex. 12:29, 30). Nothing but death in every home; nothing to be heard but the cry of bitter anguish! Meanwhile, in the homes of those despised slaves, the Israelites,

another atmosphere prevailed. Here, families were united in a solemn meal, feasting in confidence and with thanksgiving, their homes and the lives of their first-born protected by the blood of the slain lamb. The blood on the outside guaranteed perfect peace and safety within.

It was a night of deliverance and of new birth for the Israelites. On this night, they were born anew, created and adopted as the people of God (Isa. 43:15). To underscore their new beginning, they were instructed to reset the calendar so that henceforth the first month of the year was to be this month of their deliverance (Ex. 12:2). This change in the order of time signified that a new life was beginning. Old things had passed away, and all things became new.

**The Passover:** The passover meal consisted of two major elements: the lamb and the unleavened bread. The lamb served two important functions: his blood provided protection, and his body became a meal for their sustenance. The lamb was chosen and kept four days before his death, as Christ, the Lamb "without blemish and without spot," was "foreordained before the foundation of the world" to die for our sins (1 Peter 1: 18 –20).

The blood of the lamb on the lintel secured Israel's peace – "When I see the blood, I will pass over you" (Ex. 12:13). There was nothing more required to enjoy settled peace. That blood on the outside signified that all was perfectly, because divinely, settled; therefore peace reigned within. Judgment had fallen on a divinely appointed victim; the lamb was slain as a substitute for the first-born. This sprinkled blood points to Him whose precious blood is the only safety for God's people. The blood of the lamb and the Word of the Lord formed the foundation of Israel's peace on that terrible night. This is also the solid foundation of our peace with God.

While we are saved by the blood of the Lamb, there is another aspect of the Passover. Being safe, the Israelites were instructed to eat the "roasted" lamb. Note that the lamb was served up whole, not a bone of it being broken, just as not a bone of Him who died on the Cross was broken(see Ex. 12:46; John 19:33,36). The fact that the lamb was not divided points to the entire surrender of the Lord Jesus who held nothing back in our behalf. It was not to be eaten raw or improperly cooked (as in the haste of leaving). Neither was it to be cooked with water. Nothing was to be mingled with it; the lamb alone was to endure the fire.

**The Lessons:** God has vowed to execute judgment on sin. Since each of us is born a sinner, each of us has the sentence of death in our lives. The Lord Jesus Christ has shed His precious blood, as a perfect atonement for sin. He died as a substitute for us. He took our death penalty. He has taken His blood into the presence of God and sprinkled it there. It is available to every sinner who wants to have peace with God.

Many are apt to rest satisfied with being saved by what Christ has done for us with His blood. But Christ also endured the intense fire of the wrath of God that He may be the food of our ransomed souls. And just as the lamb was to be eaten "with



unleavened bread," so we must purge ourselves from the "leaven of malice and wickedness" and feast on the Lamb of God with the unleavened bread "of sincerity and truth" (I Cor. 5:7, 8). Leaven represents evil and corruption. This "leaven" is to be put away when we are washed by the blood and have communion with the Son.

This communion is something to be enjoyed. Leaven in our lives can destroy this enjoyment, and we cannot enter into the fullness of joy and blessing. Practical holiness, however, will assure true communion with the Person of the Lamb and a blessed fellowship with the Father.

## LESSON 6

### CHRIST – THE BREAD OF LIFE

#### DAILY READINGS:

Monday:	Exodus 16:1 – 18
Tuesday:	Exodus 16:19 – 36
Wednesday:	I Corinthians 10:1 – 17
Thursday:	John, 6:1 – 14
Friday:	John 6:15 – 29
Saturday:	John 6:30 – 51
Sunday:	John 6:52 – 71

#### MEMORY VERSE:

**And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John 6:35).**

#### INTRODUCTION:

In the previous lesson on Christ our Passover, it was mentioned that the passover lamb served two purposes. His blood provided safety and salvation, while his roasted body provided a meal for the inhabitants of the sheltered home. While many grasp quickly the idea that the blood of Christ provides salvation and security for the believer, many seem to overlook and neglect the instruction regarding feeding on the lamb. It is true that the blood, and only the blood, is necessary for salvation. But it is equally true that only a "well-fed" believer can be a vibrant and triumphant Christian. This lesson explores the teaching of Christ, the Bread of life, providing our needs for strength and growth.

#### LESSON NOTES:

**Manna:** It was only thirty days after their solemn and miraculous deliverance from the brick-kilns of Egypt that the Israelites murmured against Moses in the wilderness "between Elim and Sinai" (EX. 16:1). They had already experienced the strong arm of God on their behalf not only on the Passover night but three days later when the army of Pharaoh suffered total defeat. Both of these victories were of the grace and mercy of God. The Israelites were totally incapable of helping themselves. But how quickly the heart forgets the goodness and power of God. No sooner did they feel the pressure of hunger than they "murmured against Moses and Aaron in the wilderness" (vs. 2) .

It is true that naturally speaking prospects looked bleak. Egypt was behind them, Canaan before them, and all around them the sands of the desert. The wilderness afforded not one blade of grass nor one drop of water for the Israel of God. The way of God always looks bleak to the natural man. The natural man's primary concern is for his appetite. But God had brought the Israelites into this place for a purpose. He alone

wanted to supply their need. He wanted them to depend solely on Him. Jehovah Himself wanted to be their portion.

Thus God provided manna. This strange heavenly food was so named because the people did not know what it was (vs. 15). The heavenly manna had some interesting characteristics. Manna was "bread" rained down from heaven (vs. 4). Each day's provision gave "bread to the full" (vss. 8, 12). Only enough for one day was provided; that which was hoarded (except for the Sabbath portion) spoiled (vs. 20). Manna appeared after the dew rose but had to be gathered before the sun came up and melted it (vss. 14, 21). In appearance and taste, it was "small, round, white, like coriander seed" and tasted like "wafers of honey" (vss. 14, 31). For forty years, this miraculous provision took place daily without fail.

**Bread of Life:** Natural hunger is a God-given desire and need. If our bodies did not have this mechanism built in, there would not be the urgent and compelling need to feed ourselves and assure our survival. Hunger forces us to eat. Similarly, the soul of man hungers for something meaningful in life. God put this hunger there, and God alone can fill this hunger. Spiritual hunger is there for our spiritual survival. Unfortunately, the enemy of man puts alluring substitutes before man to fill this hunger. Many are drawn to the "flesh pots" of Egypt, and their souls are fooled. They are not satisfied.

Jesus recognized that man has both a natural and a spiritual hunger. His mission was to satisfy the spiritual hunger. With regard to the natural hunger, Jesus fed the five thousand because he cared for people's natural needs. But He also performed this miracle to demonstrate His ability to satisfy their spiritual hunger supernaturally as well. Jesus admonished the crowds who followed Him to "labor" for the meat which endureth to everlasting life (John 6:27). Calling Himself the "Bread of Life" and the "Bread of God which cometh down from heaven," He admonished the crowds to come to Him that they might never hunger and that they might obtain life (vss. 32, 35, 48). He reminded them that those who ate the manna, though it was miraculously provided by God, were dead. By contrast, those who eat the living Bread will live forever (vs. 51).

The "bread" which Jesus spoke of was His body (vs. 51). Paul speaks of the "Bread" which we break as being the "communion of the body of Christ" (I Cor. 10:16). All Christians are members of that one body of Christ. This unity is achieved by virtue of the Christian's being a partaker of that one Body (vs. 17).

**The Lessons:** When God visited and redeemed His people, it certainly was not for the purpose of seeing them die of hunger and thirst in the wilderness. They should have known this and should have trusted Him. Likewise, the Christian has not been saved from a life of sin in order to be deprived of the good things of life. On the contrary, he has been saved in order to be given an "abundant life." This abundance, however, is not to be found in the things of the world, for these can never satisfy. This abundance can only be found in the Lord.

Unfortunately, the Israelites did not enjoy nor were they satisfied with their bread from heaven. Perhaps initially their hunger was satisfied, but later they pronounced it "light food" and lusted for flesh. The Bread of heaven will satisfy the heart that has been weaned from Egypt's influence. A heavenly taste is needed to feed on the Bread from heaven. Nature cannot relish such food. An Egyptian could never have understood, appreciated, or lived upon this strange substance called manna. His life and that which sustained it was insensitive to the true bread for man. It is therefore deplorable when Christians seek after the things of the world. It demonstrates how much they "loathe" the Heavenly Manna and esteem it "light food." A Christian's prayer should be that a keen hunger and thirst for God be given Him.

A Christian's life, being heavenly, can only be sustained by heavenly things. Each one of us therefore has to rise early and seek his portion. Manna had to be gathered before the day began and the sun burned it away. So we must seek Christ "early," before "other things" have had a chance to take possession of our susceptible souls. Christ must be our primary object. The Heavenly Manna must be gathered fresh every morning. Yesterday's manna will not do for today, nor today's for tomorrow. We must feed on Christ every day, with fresh energy, or else we will cease to grow. The devil is daily putting things before us so that we feed that which we ought to mortify. Many Christians are feeble and barren because they do not make it a daily practice to feed on the Word of God and have communion with Him. Just as our natural appetites need to be replenished each day, so our spiritual lives need a regular and steady diet to nourish it. God Himself has given His Son to us as our daily Bread. His Words are "spirit and they are life." On these the true believer should ever and daily feed.

## LESSON 7

### CHRIST – THE WATER OF LIFE

#### DAILY READINGS:

Monday:	Exodus 17
Tuesday:	I Corinthians 10:1 – 17
Wednesday:	John 7:2, 37 – 53
Thursday:	John 4:1 – 26
Friday:	John 4:27 – 44
Saturday:	John 6:22 – 35
Sunday:	Isaiah 49:1 –13

#### MEMORY VERSE:

**But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (John 4:14).**

#### INTRODUCTION:

Water is a staple of life. It is absolutely essential to survival. Man may last for a while without food, but he will not survive very long without water. In the wilderness and later in Canaan, water was a precious commodity to the Israelites. To this day, water is highly valued in the land of Palestine. Among the Israelites, water was not only used to drink but was also used for washing and for ceremonial purposes. A shortage of water was a serious situation among these people, just as it is a serious situation and cause for concern in our day.

#### LESSON NOTES:

**Massah and Meribah:** The Israelites had just experienced that marvelous and miraculous act of God where they saw bread descend from heaven to feed over two million people in the wilderness. They had not gone very much farther when they “chided” Moses because they had no water to drink (Ex. 17:1, 2). If we were not so keenly aware of the evil in our own hearts, we would be quite at a loss to explain this behavior on the part of the Israelites. Here they were “ready to stone” Moses for bringing them out into the wilderness to kill them with thirst. How insensible they were to all of the Lord’s goodness, faithfulness, and mighty acts!

It is interesting to note the two great questions raised by unbelief in this and the previous chapter. These questions are precisely those which we face every day: “What shall we eat?” and “What shall we drink?”

Once again, God had the opportunity to display His marvelous grace. It is wrong to say that grace is entirely a manifestation of the New Covenant; grace was exhibited constantly and repeatedly to the Israelites. Only a super abounding grace could have

put up with unbelief and wickedness which the children of Israel displayed in their history.

God's remedy was a simply executed one. Using the "rod of God," Moses was to "smite the rock," and it would issue forth water to quench their parched thirst. The site where all this took place was given two names befitting the conduct and attitude of the Israelites. It was named Massah (i.e., temptation) and Meribah (i.e., chiding).

**The Rock, Christ Jesus:** There can be no doubt that the "spiritual drink" referred to by Paul in I Corinthians 10:4 is the water that was made to gush from the rock that was smitten by Moses (EX. 17:6). The water which came from the rock was evidently a stream of considerable size which flowed continually and formed a natural supply of water for all their years of wandering (Ps, 105:41). This is undoubtedly what is meant by the "rock that followed them." In any event, that rock in Horeb, with the stream of water gushing from it, was a representation or type of Jesus Christ.

During the Jewish Feast of Tabernacles, a ceremony involving the pouring of water, took place on the eighth or last day of the feast. This day was also called the "great day of the feast" (John 7:2, 3). With great solemnity, water was taken on this day from the pool of Siloam and poured on the sacrifice on the altar. There is some question as to the origin of this ceremony. According to some authorities, the ceremony commemorated the water given in the wilderness from the rock. Be that as it may, it was on this day that Jesus cried out to the throng that filled the temple, "If any man thirst, let him come unto me, and drink." He was saying, in effect, "Instead of depending on this ceremony, let him come to Me and find an ever-abundant supply for all the wants (thirsts) of his soul."

This is similar to what Jesus personally told the woman at Jacob's well in Samaria (John 4:5, 6). Jesus had a wonderful way of using common topics of conversation as a means of introducing spiritual truths. Here was a woman who had, naturally speaking, lived a "full" life, tried many ways to find happiness, but still her soul thirsted for reality. Jesus told her that He could give her water which not only would quench her thirst so that she would "never thirst" again but which would also be in her a "well of water springing up into everlasting life"(John 4:14). This is a beautiful image. He didn't offer a pool of water which would become stagnate, or a well that could run dry, but a constantly bubbling fountain of water which would continue to spring up in all kinds of situations to refresh and cheer the soul and impart life. Moreover, its supply would continue to live on forever.

**The Lessons:** While the rock of Horeb is a type of Jesus Christ, it is also a type of the work of the Holy Ghost. The rock itself symbolized Jesus. Note that the Israelites could not drink of the rock until it was smitten by the rod of God. They would have literally died of thirst gazing at the rock; until it was smitten, it could yield no refreshment. So it is only through Jesus, "smitten of God," that the blessings of God could flow to man. The Rock of Ages had to be cleft before the streams of living water could gush forth. Similarly, the "promise of the Father," the "gift of the Holy Ghost,"

could not be fulfilled until Christ took His place at the right hand of the Father, having wrought perfect righteousness.

John tells us that when Jesus, on "the great day of the feast," said, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water," He was actually speaking of the Holy Spirit (see John 7:37 – 39). This is the blessing which they that believe on Him should receive (see Acts 19:2). To the woman at the well, Jesus said, "If thou knewest the gift of God ... thou wouldest have asked of Him, and He would have given thee living water" (i.e., the Holy Spirit). The Holy Spirit comes to those who ask and seek for Him.

The fountains of "living waters" have a two –fold purpose. First, they satisfy the thirst of the soul so that it will never thirst again. He who has this well springing up within him will not seek for happiness in any other object because his innermost need will have been satisfied. The fountains and pleasures of worldly amusements and joys will not be sought, for the thirst will already have been satisfied with living water. At the same time, this spring of water which springs "out of (the) belly" (i.e., out of a person's midst or from his heart), will extend blessings to others. "Rivers of living water" imply an abundance, a blessing so great that copious blessings will constantly flow to those around us. A Christian's life should be like a river of "living water." This is why the Holy Ghost was given and why the question, "Have ye received the Holy Ghost?" is so imperative to the believer.

## LESSON 8

### CHRIST – THE UPLIFTED

#### DAILY READINGS:

Monday:	Numbers 21:1 – 9
Tuesday:	John 3:1 – 21
Wednesday:	John 12:23 –41
Thursday:	John 18:1 –27
Friday:	John 18:28 – 40
Saturday:	John 19:1 – 22
Sunday:	John 19:23 – 42

#### MEMORY VERSE:

**And I, if I be lifted up from the earth, will draw all men unto me (John 12:32).**

#### INTRODUCTION:

By the time the Israelites reached "the land of Edam" they had already heaped up a sorry record of failure. The law had been given and promptly broken (EX. 20 and 32). The mixed multitude had caused them to lust for flesh (Num. 11:4). At Kadesh-Barnea, their hearts of unbelief prevented them from entering the land of promise and forty years of wilderness wanderings was added to their journey (Num. 13 and 14). Eventually, following the rebellion of Korah and the death of Miriam the Israelites provoked Moses so that he spoke "unadvisedly with his lips and it "went ill with Moses for their sakes" (see Num, 20:12 ; Psa, 10 6: 32, 33).

#### LESSON NOTES:

**Fiery Serpents:** As so often happens, the discouragement "of the way" which brought on the fiery serpents, occurred after Israel had experienced a tremendous victory. Attacked by Arad, the King of the Canaanites, the Israelites fought back, and with the help of the Lord, "utterly destroyed" the Canaanites and their cities (Num. 21:1–3). Coming off this experience and returning to the day-to-day toil of their journeying, the Israelites once again had occasion to speak "against God and against Moses" (vv. 4, 5). Life does not consist only of exciting endeavors and victory celebrations. There are those seemingly dry places of daily toil. Unless our eyes are kept on the Lord in these situations as well as in the moments of great conflict and feeling we are apt to experience a let down and become discouraged in "the way".

God's dealings with His children were always that of a loving Father. In His wisdom, He often responded to their murmurings and evil unbelief, with patience 'and without chastening. At other times, when God felt it was necessary and deserved, He chastened His children. In this particular situation at Edam, fiery serpents were set and as a result of their bite, many died (v, 6).



When Israel saw its sin and confessed it, God provided a means whereby they could be delivered. Moses, that great intercessor, prayed on their behalf and God gave him instructions as to the remedy. Note that the serpents themselves appear not to have been taken away, only that an antidote to their poison was made available. The antidote was a likeness in brass of the very serpent whose bite was fatal. This likeness was to be set on a pole (i.e., lifted up) so that it was visible to all the people. Life was provided when one "looked" and "beheld" the uplifted serpent (vv. 8, 9).

**Lifted Up:** It was in connection with teaching Nicodemus about salvation that Jesus referred to the serpent which Moses lifted up (John 3:14). This illustration can be seen in two aspects. First the Lord was stating the reason for His coming and through this illustration showed the condition of man and the effect the ministry and gift of the Son of God would have. Secondly, by this illustration, Jesus clearly prophesied the manner in which He would become the Savior of the world (see John 12:32, 33).

When the Israelites were bitten by the fiery serpents there was no human cure for the bite. Only in looking at the image of the serpent could they be healed of the effects of their bite. Similarly, all men have been affected by the bite of the serpent. All are sinners and there is no human means by which the effects of sin can be eliminated. Death is at work in the human body and soul because of sin. But God does not condemn us for this. On the contrary, He loved us so that He sent His only Son to be the remedy for our sins (John 3:16, 17).

The words "even so" in John 3:14 clearly connect the manner by which salvation was to be made available for all sinners to the picture given us by Moses. First of all, Jesus had to be "made sin" for us though He personally knew no sin. Then He had to be lifted up. That is, He had to die on a cross. Just as the serpent was put on a pole and elevated so it could be seen by all the people, so Jesus had to be lifted above the earth and placed on a cross. Finally, salvation comes only to those who look and believe. One wonders how many Israelites failed to look on the brazen serpent for one reason or other and thus died while life was but a free look away.

**The Lessons:** When Israel recognized the consequences of their sin, they quickly confessed and made a speedy repentance (Num. 21:7). This is always the first step in salvation. Whenever we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Several aspects of the remedy bear review. Note the simplicity of the remedy. It only took a look of faith. The result of this look of faith was immediate. God does not make us wait when we are ready to repent and believe. In addition one look at the uplifted serpent brought a complete deliverance. Finally, it was the only and all-sufficient remedy for the deadly wound of the serpent. All this finds its counterpart in the Gospel.

The brazen serpent is perhaps the most complete illustration of the crucifixion. "God's ending His own Son in the likeness of sinful flesh, and for sin, condemned sin in

the flesh" (Rom 8:3). "He hath made Him to be sin for us, who knew no sin" (2 Cor. 5:21). "His own self bare our sins in His own body on the tree" (1 Peter 2:24). One need only look to live.

## LESSON 9

### CHRIST – “THAT PROPHET”

#### DAILY READINGS:

Monday:	Deuteronomy 18:9 – 22
Tuesday:	John 1:19 – 45
Wednesday:	Acts 3:11 – 26
Thursday:	Acts 7:20 – 37
Friday:	Matthew 7:15 – 29
Saturday:	John 17
Sunday:	Hebrews 1:1 – 2:4

#### MEMORY VERSE:

**For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you (Acts 3: 22).**

#### INTRODUCTION:

Shortly after Moses led the children of Israel out of Egypt, they camped at Sinai. There the Lord proposed a covenant with Israel (see Ex. 19:5 – 6). God spoke with Moses and arranged for all Israel to gather "at the nether part of the mount." There was a thick cloud upon the mountain. Lightning and thunder and "the voice of the trumpet exceeding loud" caused the people to tremble. There God spake, and the children of Israel heard the voice of God. The ten commandments were given in this striking fashion (see Ex. 20:1 – 18). So frightening were these manifestations to Israel that they removed afar off from the mount and asked Moses to speak to them in place of God (EX. 20:18 – 19). So it was that Moses became the spokesman for God to Israel and told the people all the words which God spoke to him; But in spite of Israel's promise to do all that Moses commanded them, they fell into disobedience and idolatry almost immediately (see Ex. :12:1).

Later, in the wilderness, Moses recalled the experience at Sinai. Especially for the new generation which was about to enter into the Promised land he told how Israel had asked not to hear the voice of God a gain. "And the Lord's aid unto me" Moses explained, "They have well spoken . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him" (Deut. 18:17–19).

After the death of Moses, Israel expected this prophecy to be fulfilled and looked continually for the one to fill it. The expected spokesman came to be known as that prophet.

#### LESSON NOTES:

**"That Prophet" – Christ:** The Pharisees sent representatives to John the Baptist asking him whether he professed to be Elijah, the Christ, or "that Prophet." John denied that he was any of these and claimed to be only a "voice crying in the wilderness" preparing the way for a greater one already among them. Philip seems to be the first to associate Jesus with "that Prophet." He called his brother Nathaniel to meet "him, of whom Moses in the law, and the prophets, did write" (John 1:45).

Peter plainly declared to the great crowd which gathered after the lame man's healing that Jesus was indeed "that Prophet" (see Acts 3:22 – 26).

Stephen also clearly described the likeness between Moses and Christ. Just as Moses had been rejected when he originally tried to set his brethren at one amongst themselves, so Jesus had been rejected, betrayed, and murdered. But just as God later made Moses the deliverer of Israel, even so God had now made Jesus the Savior!

**Spokesman for God:** There is another fact that makes Christ to be "like unto Moses." Just as Moses listened to God and passed on God's words to the people, so Jesus came into the world from God to give humanity God's word. It is clear from the high-priestly prayer (John 17) that one of the main objectives of the earthly pilgrimage of the Son of God was to bring to the world the words of God within the framework of the new and everlasting covenant (see vs. 8 and 14). Just before the last supper, Jesus plainly stated, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49 – 50).

The prophecy concerning "that Prophet" also contained a warning that whosoever would not hearken to that Prophet would be destroyed (see Deut. 18:19). Jesus concluded the Sermon on the Mount with just such a warning. He likened those who heard His words but did not obey them to a house built on sand which in time of storm was destroyed (see Matt. 7:24 – 27).

**The Lessons:** Although they heard God speak with a voice of thunder and received God's word through Moses, the natural Israel broke the covenant of God by their disobedience. God sent them prophets, priests, and kings to turn them from their evil ways. They rejected God's word, persecuted and killed His messengers until their house was left unto them desolate.

As the true Israel of God, we have, as the mediator of the new covenant, "That Prophet"— Jesus Christ. He is greater than Moses (Heb. 3: 3), greater than angels (Heb. 1: 4), greater than Aaron the high priest with all the tabernacle and its appointments (Heb. 7:28). If disobedience to the word of God through Moses brought punishment and rejection, how serious an offence it must be to disregard the word of God which has come to us through the Son of God – – "That Prophet."

## LESSON 10

### CHRIST – THE MESSIAH

#### DAILY READINGS:

Monday:	I Samuel 2:1 – 10, 27– 36
Tuesday:	Acts 3:12 – 26
Wednesday:	John 1:35 – 51
Thursday:	John 4:6 – 26
Friday:	John 4:27 – 42
Saturday:	Luke 2:8 – 35
Sunday:	Matthew 16:13 – 28

#### MEMORY VERSE:

**And Simon Peter answered and said, Thou art the Christ, the Son of the living God (Matt. 16:16).**

#### INTRODUCTION:

The fall of man in the Garden of Eden caused a wide separation from God. The fallen race had new basic needs. Since fallen man could not bear to hear the voice of God, he needed a spokesman for God: a prophet. Because of his sin, man could no longer approach God and so needed a mediator between God and himself: a priest. Also, the original rebellion against God created such confusion that mankind desperately needed a higher power over it – a king.

In a sense, the Old Testament is a record of man's quest for prophet, priest, and king. God promised a prophet like unto Moses. He foretold the coming of a faithful priest and of a king who would reign forever. The nation of Israel developed persistent expectancy looking for the promised one. Since the kings and priests and prophets were anointed at the beginning of their careers, it quite naturally came to pass that the expected one who was to fulfill the promises of God came to be known as "the anointed." "This title is the exact equivalent of "Messiah." "Christ" is the Greek form of the same word so that the three titles are interchangeable: Messiah = Christ = Anointed.

#### LESSON NOTES:

The Messiah From Samuel: Peter, preaching to the gathered crowd after the healing of the lame man at the gate Beautiful, explained that through faith in the name of Jesus the miracle had taken place. This Jesus had suffered and died at the hands of the Jews in fulfillment of "those things which God before had showed by the mouth of all his prophets that Christ (Messiah) should suffer" (Acts 3:18). In declaring that Jesus was indeed the Messiah, Peter pointed out that "all the prophets from Samuel . . . foretold of these days"(vs 24).

The scripture translation in popular use in the days of Jesus and the Apostles was the Septuagint. It is most interesting to note that in the Septuagint the title Christ occurs for the first time in Samuel. This is the Greek form of the Hebrew Messiah and is translated "anointed." Just as Peter stated, all the prophets beginning with Samuel speak of Christ (Messiah). This remarkable corroboration of Peter's statement might pass unnoticed in the King James Version. There it reads, "he shall . . . exalt the horn of his anointed," but the Septuagint records Hannah's song, "he . . . will exalt the horn of his Christ" (I Sam. 2:10).

In the same chapter, we have the second reference in the Septuagint to "Christ." Because of the failure of Eli and his sons, God sent "a man of God" to denounce them. He foretold the rejection of the Aaronic priesthood, pronounced judgment on Eli and his sons, and prophesied the coming of a faithful priest. Speaking for God, the messenger prophesied " . . . and I will build him a sure house, and he shall walk before my Christ forever" (I Sam. 2: 35). Here again the significant mention of Christ is obscured by the translation in the KJV where "mine anointed" replaces "my Christ." Again it is just as Peter said, "Samuel and those that follow after" foretold the Messiah.

**The Messiah: Expected — Revealed:** To the shepherds in the field, the angels made known the glorious tidings! "For unto you is born this day in the city of David a Savior, which is Christ (Messiah or Anointed) the Lord" (Luke 2:11). The shepherds "made known abroad" what had been told them. "Mary kept all these things and pondered them in her heart." When according to the law they brought Jesus to Jerusalem "to present him to the Lord, Mary and Joseph were astonished at the words of Simeon, the priest. He took the babe "up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace... , for mine eyes have seen thy salvation" (Luke 2:28 – 30). The Holy Spirit had revealed to the old priest that he would not die" before he had seen the Lord's Christ" or Messiah (vs. 26).

When Andrew followed Jesus from the banks of Jordan where John had pointed Him out as the Lamb of God, he found his brother Simon and plainly declared, "We have found the Messias" (John 1: 41). The Samaritan woman at the well of Sychar knew " that Messias cometh, which is called Christ: when he is come he will tell us all things" (John 4:25). Here Jesus plainly told her, "I that speak unto thee am he" (vs, 26). The woman believed (vs. 29) and brought many others to Jesus, who when they had heard him themselves also believed that Jesus was indeed the Christ or the Messiah (vs. 42).

Jesus asked the disciples one day "whom do men say that I am?" (Matt. 16:13). They answered that some thought he was John the Baptist, others thought he was Elijah or Jeremiah or one of the prophets. When Jesus asked whom the disciples thought him to be, Peter answered without hesitation, "Thou art the Christ (Messiah), the Son of the living God" (vss. 14–16). Jesus declared that this confession was the result of a revelation from God the Father and charged the disciples to "tell no man that he was Jesus the Christ" until after his resurrection (vss. 17 – 20).

**The Lessons:** It is of the utmost importance that we recognize Jesus as the Christ, the Messiah, the Son of God! Anything less will make the Lord Jesus Himself a deceiver and the witness of Scripture false. To say that he was a good man, a great teacher, the greatest philosopher, or even a holy prophet is not enough. He must be acknowledged as the Christ, the Lord of all, the only Savior, 'and the only one by whom we may approach God!

Many Israelites rejected Jesus as the Messiah because of a false interpretation of the Old Testament prophecies. They had been taught to expect a political leader who would destroy the Romans and restore Israel to world supremacy. When Jesus attacked the enemies of pride and covetousness and lust within them, they rejected Him and finally crucified Him.

The great work of the Messiah was His priestly ministrations. It was when the Aaronic priesthood was rejected in the days of Eli that the Christ (Messiah) was first spoken of. The sacrifice of Himself to reconcile man and God is the theme of the work of the Messiah. His coming, His sacrifice, and His high priestly intercession for us are in vain as far as we are concerned if we will not accept them personally and be reconciled to God through the blood of Christ, the Messiah.

## LESSON 11

### CHRIST – THE KING

#### DAILY READINGS:

Monday:	II Samuel 7:1 –17
Tuesday:	II Samuel 7:18 – 29
Wednesday:	Luke1: 26 – 45
Thursday:	Luke1: 57 – 80
Friday:	Psalm 89:17 – 37
Saturday:	Psalm 132
Sunday:	Psalm 45

#### MEMORY VERSE:

**Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. (Psalm 45:6)**

#### INTRODUCTION:

In the Garden of Eden, man rejected the authority of God. Soon the world was filled with violence and immorality. After destroying the earth with the flood, God gave the nation of Israel the opportunity to submit to His authority and enjoy the benefits of having Him as their king. Although Israel agreed with their lips to obey all that the Lord said at Sinai, they immediately turned aside and broke the first two commandments. During the period of the Judges, "there was no king in Israel: every man did that which was right in his own eyes" (Jud. 21:25).

But even then, God was at work preparing the way for "a man after mine own heart" to reign over His people. It was in the midst of the era of the Judges that the beautiful story of Ruth took place. And she, of course, was great-grandmother to David the king.

It was not God's highest will for Israel to have a king "like all the nations." Their desire displeased Samuel, the last of the Judges (I Sam. 8:7). God spoke to Samuel: "They have not rejected thee, but they have rejected me, that I should not reign over them" (vs. 7). God allowed them to have a king, but thundered his displeasure upon them.

The first king, Saul, was a miserable failure, and after forty years God removed him and raised up David, of whom he said, "I have found David, a man after mine own heart, which shall fulfill all my will (Acts 13:22).

#### LESSON NOTES:

**The Promise To David:** Shortly after ascending to the throne, David brought the ark of the covenant to Jerusalem. He placed it within "curtains." David delighted to sit before the ark and commune with God. It occurred to David to build a more permanent



house for the ark, and he so informed the prophet Nathan. The prophet was enthusiastic, but God sent him to David to forbid the project during David's lifetime. The desire of David was so highly regarded by the Lord that He made a great promise to David: "Shalt thou build me an house for me to dwell in?" (II Sam. 7:5) "The Lord telleth thee that he will make thee an house" (vs. 11).

The Lord promised, "I will set up thy seed after thee . . . and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever" (vss. 12 –13). The fact that the promise was forever shows that its true fulfillment was not in Solomon but in the Lord Jesus Christ (vss. 13, 16, 25, 26, 29).

David immediately went to the tent where the ark was housed and humbled himself in the presence of God (v ss. 18 – 20). He worshipped God and prayed that God would be magnified through the fulfillment of this great promise (vss. 25 – 26).

When things were not going well with David, he reminded the Lord of this covenant. He stood upon God's promise (see Ps. 89:17– 37).

David's prayer in Psalm 132 contains a poetic composition of the story of David's desire to build a house for the ark and the resultant promise of God to build an everlasting house for David and a son to reign forever. Psalm 45 gives us a glorious prophetic glimpse of the beauty of the promised King of kings .

**The Promised Fulfilled:** The angel Gabriel brought the announcement to Mary that she should conceive and bring the Savior into the world. His name was given "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:32). It would seem possible from this verse that Mary herself came from the line of David. Some scholars hold that Luke's lineage is traced through Mary. We know certainly that Joseph was a descendant of David.

The angel further informed Mary, "He shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (v s. 33). So it is clear that Jesus is indeed the fulfillment of the promise made to David.

Zacharias, the father of John the Baptist, by the inspiration of the Holy Spirit, blessed the Lord because "he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David" (vss. 68 –69). This "horn of salvation" will deliver us from our enemies, that we may serve God in holiness and righteousness (vss. 74 –75). He is the fulfillment of the promise made to Moses: That Prophet. He is the fulfillment of the promise of a priest "after the order of Melchisedek" — the Messiah. He is the fulfillment of the promise to David of a son to reign forever — King of kings and Lord of lords.

**The Lessons:** It was David's sincere desire to do something for God that brought God's great blessing on him. Our consecration to serve the Lord is bound to have a similar effect. God sees the heart and blesses when we are willing to serve Him.

It is impossible to escape the fact that David in a very large degree submitted himself to the law of God. He delighted in it. He meditated much upon it. Although he failed on several occasions, he was ready and willing to confess his sin and turn from it. David the king really submitted to God as his king.

There can be no question that Jesus is the eternal King of heaven and earth. What is in question is whether or not we will choose to be ruled by the flesh and the world or submit to the authority of Christ the King and His Word. Our eternal destiny is determined by our choice.

## LESSON 12

### CHRIST IN THE PSALMS (I)

#### DAILY READINGS:

Monday:	Psalm 2
Tuesday:	Acts 4:21 – 33
Wednesday:	Luke 22:1 – 6, 47 – 54; 63 – 71
Thursday:	Luke 23: 1 – 12
Friday:	Acts 13:26 – 41
Saturday:	Hebrews 1
Sunday:	Hebrews 5

#### MEMORY VERSE:

**Yet have I set my king upon my holy hill of Zion (Psalm 2:6)**

#### INTRODUCTION:

When Jesus appeared to the disciples on the evening of the first Easter, they were terrified and thought He was a spirit. He showed them His hands and feet and ate before them to reassure them. Then He reminded them, "These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me" (Luke 24:44). Then Jesus taught them from the Old Testament Scriptures how it was necessary for "Christ to suffer and to rise from the dead the third day" (Luke 24:45, 46).

On Pentecost, when Peter and the other disciples began to preach repentance and remission of sins at Jerusalem, according to the Lord's instruction (see Luke 24:47), the results of the Lord's "Bible class" in the upper room were manifested. The Spirit-filled preachers spoke to the multitude about Jesus from the prophets (see Acts 2:16) and from the Psalms (see Acts 2:25). Repentance and remission of sins was preached just as Jesus told the disciples in that Easter evening "Bible class" (see Luke 24:47 and Acts 2:38).

The psalms are a treasure chest of nuggets concerning Christ. The New Testament quotes from the Psalms at least 75 times. Many of the quotations are specifically applied to Christ. These applications make rewarding study.

#### LESSON NOTES:

**Against His Christ:** After Peter and John healed the lame man at the gate Beautiful, they were taken into custody by the rulers of the Jews. Finding no way to punish them, they threatened them and forbade them to speak or teach in the name of Jesus (Acts 4:17–18). Being released, they reported to the other believers the threats of the priests and elders. Together they lifted their voices to God in prayer. In that prayer they quoted a portion from Psalm 2 (see Acts 4:25, 26). They also interpreted it

for us so that we know certainly that the Psalmist spoke of Christ: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" (Acts 4:27).

When Judas betrayed Jesus, the rulers of the Jews quickly took Him and tried Him in the dead of the night. Here He was accused of blasphemy: claiming to be the Son of God. Since the Jews could not sentence anyone to death, they conspired to accuse Jesus before Pilate, the Roman governor, who alone had power to invoke the death penalty. Before Pilate, the charges against Jesus were altogether different. Here he was accused of sedition and of fomenting revolution. Pilate discerned that the Jews' real motive was envy (see Matt. 27:18), but tried to evade the issue by sending Jesus to Herod. This Herod was tetrarch of Galilee and happened to be in Jerusalem at the time. The soldiers of Herod mocked Jesus. He was shamefully abused and returned to Pilate when He refused to answer Herod one word. Caught in a political trap, Pilate still tried to evade a decisive action by washing his hands of the matter, but giving permission to crucify Jesus. So the heathen (soldiers), the people (rabble Jews), the kings (Pilate and Herod), and the rulers (the High Priest and Sanhedrin), though at odds amongst themselves, agreed "against the Lord, and against his Christ" (Ps. 2:2 LXX). Luke adds the ironic note that Pilate and Herod were made friends that day, "for before they were at enmity between themselves" (Luke 23:12).

Yet all this "wrath of man" was turned to the praise of God (see Ps, 76:10). All these evil conspirators did "whatsoever— thy hand and thy counsel determined before to be done" (Acts 4:28).

**The Promise Fulfilled:** The Jews' interpretation of the promise to the fathers was a restoration of political power for the nation of Israel. Paul declared by the inspiration of the Holy Spirit that the "promise to the father's" was "fulfilled in that he hath raised up Jesus again" (Acts 13:32–33). In proof of this statement, Paul quotes the second Psalm: "Thou art my Son, this day have I begotten thee" (vs. 53). So we know that the Psalmist here prophesied of the Resurrection and that the promises to the fathers had reference to a Resurrection Kingdom and not an earthly political regime.

**My Son:** The same passage from the second Psalm is quoted in two other places in the New Testament. The author of the Epistle to the Hebrews begins his letter by declaring that God has spoken to us in the last days by His Son (Jesus). The first part of the letter to the Hebrews goes to great Length to show that Jesus is better than angels, better than Moses, better than the priesthood of Aaron with all the earthly tabernacle and it s furnishings and sacrifices. It is in support of his statement that Jesus is "much better than the angels" that the author asks the pertinent question. "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" (Heb. 1:5). Here the emphasis is all the word "Son." The "Son" of God is superior to the angels of God who are His servants.

Later in the same letter, the author shows that Christ became the eternal High Priest for man by the purpose and ordination of God Himself. Even the priest s of the

Aaronic line had not chosen the priesthood themselves but were set apart by the appointment of God. Even so the great eternal High Priest of a new and everlasting order was set apart by God who said unto Him, "Thou art my Son, this day have I begotten thee" (He b. 5:5). Here the emphasis is on the words "my" and "I", showing that it was the sovereign act of God to make Jesus our eternal High Priest.

**The Lessons:** The events surrounding the betrayal and trial and crucifixion of our Lord were horrible crimes. He suffered, though He was blameless. The envy of the Jews, the cruelty of the Roman soldiers, the weakness of Pilate, and the curiosity of Herod all combined to bring about the catastrophe of the Lord's suffering and death. But "he that sitteth in the heavens" overruled all and caused the wrath of man to praise Him. We ought to be able in some measure, at least, to see that the accidents and calamities that befall us will "work together for good" if we will keep our eyes on the Lord.

Since God has glorified Christ to be our Eternal High Priest, we ought to learn to use His priestly ministrations all our behalf to the full. The forgiveness of our sins, the answers to our prayers, the blessings and guidance of God are all a part of that function of our Lord. "Let us draw near with a true heart in full assurance of faith" (Heb. 10:22).

## LESSON 13

### CHRIST IN THE PASLMS (2)

#### DAILY READINGS:

Monday:	Psalm 8
Tuesday:	Matthew 21:1 – 16
Wednesday:	Hebrews 2
Thursday:	Psalm 40
Friday:	Hebrews 10:1 – 14
Saturday:	Philippians 2:1 – 11
Sunday:	Colossians 1:12 – 23

#### MEMORY VERSE:

**But we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honour (Hebrews 2:9).**

#### INTRODUCTION:

Man was created to "have dominion" over the creation of God on the earth (see Gen. 1:26 –28). When man chose to follow the word of the serpent in rebellion against the Creator, he became the victim and prisoner of the creation instead of Its master. Sickness, pain, toil, sweat and death became his lot. Subject to heat and cold, limited by the laws of the natural world, and subject to aging, decay, and death, his body now was one of humiliation.

Sixty centuries of rebellion have compounded the misery to the place where today he stands on the verge of catastrophe brought on by the abuse of the created natural resources of the earth. The great plan of redemption in its fullness includes the restoration of the lost dominion to the new created man. Jesus Christ is the firstborn of these many sons. In Him we see the beginning of the restoration of dominion.

#### LESSON NOTES:

**Out of the Mouth of Babes:** The triumphant entry into Jerusalem took place in exactly the way prophesied by Zechariah (see Matt. 21:5 and Zech. 9:9). Here then is plainly foretold that the King would come as Jesus indeed came: "meek and sitting upon an ass. The disciples acting on the word of knowledge given by Jesus, found the colt just as He had said. Although no one had ever ridden him before (see Luke 19:30), the beast docilely allowed Jesus to ride him.

As the procession advanced, the branches of trees were placed in the way as a sort of "red carpet." Also, cloaks were stripped off in honor to the King and also strewn in the way (Matt. 21:8). The ever-growing multitude in festival spirit began to shout "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21:9). Reaching the city gate, the ranks were swelled so

that all the city was moved. Through the streets of Jerusalem with shouts of joy, the procession swept, and on to the temple! There the tables of the money changers were overturned. The merchants with their merchandise were routed from their profitable location. And Jesus, the center of the great procession, stopped and cried out as the last of the merchants fled, "My house shall be called the house of prayer; but ye have made it a den of thieves" (vs. 13).

Then, turning to the blind and lame who begged in the temple and now came to Him, He healed them. Seeing wonder after wonder, the children began to shout, "Hosanna to the son of David! " But the scribes and Pharisees protested the children's recognition of Jesus as King and called on Jesus to repudiate their acclamation. But Jesus accepted the coronation hymn and quoted from the Psalms. "Have ye never read," he asked them, "out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21:16). Although the Authorized Version reads "thou hast ordained strength," the Septuagint, which Jesus used, reads, "Thou hast perfected praise." So we come to know the prophetic nature of Psalm 8.

**A Body Lower than Angels:** In order to accomplish the redemption of man, Christ had to take on the humiliated form of man. The sacrifice of animals was insufficient for total redemption. So a human body was prepared for the Son of God. Whereas the Authorized Version of Psalm 40:6 reads: "Sacrifice and offering thou didst not desire: mine ears hast thou opened," the Septuagint Version, to which the author of Hebrews referred (He b. 10:5), reads, "Sacrifice and offering thou wouldst not; but a body hast thou prepared me."

So in the fullness of time God sent forth His Son, made of a woman (see Gal. 4:4). In that human body the Son of God was subjected to such things as He could never have known before. He became hungry as mortal men do (see Matt . 4:2). He became weary (see John 4: 6), He suffered thirst while on the Cross (John 19:28). Pain and death ultimately were His portion in His human form. He was tempted in all points like as we are so that He might better understand and plead our cause before God the Father. He became obedient in all things to the Father where humanity had previously been disobedient. His obedience culminated in the sacrifice of that human body that was lower than the angels.

**Crowned with Glory and Honour:** Without the humiliation, there could have been no glory. Without the death, there could have been no resurrection. That which seemed to be the greatest catastrophe in the history of humanity, the execution of God's Savior, became the greatest victory for the human race – the redemption of mankind from the slavery of sin and death. Jesus broke the bars of death. All believers are thereby delivered from the finality of death and need no longer fear the king of terrors (see Heb. 2:14,15). So the "captain of our salvation" was perfected through the suffering of death and was exalted to the right hand of the Father. There as our high priest He effectively intercedes for us. The earthly high priest, when he had offered sacrifices according to the Law, remained standing, signifying the necessity of repetition. But our great High Priest, when He had offered Himself once for all, "sat down on the

right hand of God," signifying that the work of sacrifice was complete and perfect and need never be repeated.

Because of his perfect humility and obedience, God hath highly exalted Him and given Him a name which is above every name (see Phil. 2:9 –11). "He is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell" (Col. 1:18, 19). The lost dominion of man is restored in the exalted man and our Lord Jesus Christ. He is the man spoken of prophetically in Psalm 8.

**The Lessons:** Since the praises of boys and girls were pleasing and acceptable to the Lord on the original "Palm Sunday," it certainly follows that the Lord will still accept the praises of His youthful followers today. Let us leave the ranks of the silent majority and swell the number of the audible minority.

It is important to us that we follow our Lord's example in humility and obedience that we, too, may share in the glory which is the portion of those who obtain the full redemption embracing body, soul, and spirit.