

SURVEY COURSE IN
CHRISTIAN DOCTRINE

Volumes III and IV

Books In The Bible Study Textbook Series

- ACTS MADE ACTUAL
- SACRED HISTORY AND GEOGRAPHY
- THE CHURCH IN THE BIBLE
- ROMANS REALIZED
- HELPS FROM HEBREWS
- THE GLORIOUS CHURCH OF EPHESIANS
- THE GOSPEL OF JOHN VOL. I
- GUIDANCE FROM GALATIANS
- THE GREATEST WORK IN THE WORLD
- PAUL'S LETTERS TO TIMOTHY AND TITUS
- SURVEY COURSE IN CHRISTIAN DOCTRINE
Vol. I
- SURVEY COURSE IN CHRISTIAN DOCTRINE
VOL. II
- LETTERS FROM PETER
- THINKING THROUGH THESSALONIANS
- STUDIES IN FIRST CORINTHIANS
- THE SEER, THE SAVIOUR, AND THE SAVED IN
THE BOOK OF REVELATION

BIBLE STUDY TEXTBOOK

SURVEY COURSE IN
CHRISTIAN DOCTRINE

Volume III

by

C. C. Crawford, Ph.D. LL.D

College Press, Joplin, Missouri

Copyright 1964

College Press

LIST OF ABBREVIATIONS

<i>art.</i> , article	<i>l.</i> , line
<i>cf.</i> , compare	<i>ll.</i> , lines
<i>ch.</i> , chapter	<i>p.</i> , page
<i>chs.</i> , chapters	<i>pp.</i> , pages
<i>edit.</i> , edition	<i>par.</i> , paragraph
<i>e.g.</i> , for example	<i>sect.</i> , section
<i>ff.</i> , following	<i>s.v.</i> , sub verbo, "under the word"
<i>fn.</i> , footnote	<i>trans.</i> , translated
<i>ibid.</i> , the same	<i>v.</i> , verse
<i>i.e.</i> , that is	<i>vv.</i> , verses
<i>in loc.</i> , in this place or connection	<i>vol.</i> , volume
<i>intro.</i> , introduction	

FOREWORD

The fifty-two lessons presented in this Series are designed to be, in their collective capacity, an Apologetic.

The *thesis* is, that the Person known historically as Jesus of Nazareth, is the Christ, The Son of the living God,—THE FIRST AND THE LAST.

The *argument* is presented and developed step by step as follows:

1. By showing, in the first place, that the Christian Documents in which the testimony about Jesus of Nazareth is presented, are *genuine*.

2. By showing, in the second place, that the testimony presented about Jesus of Nazareth in the Christian Documents, is *credible*.

3. By showing, in the third place, that Jesus of Nazareth is an actual *historical* character.

4. By showing, in the fourth place, that the Jesus of history was *more than man*. This is proved by:

- (1) the nobility of His teaching;
- (2) the faultlessness of His character and life;
- (3) the supernaturalness of His claims;
- (4) the fulfilment of Hebrew prophecy in Him;
- (5) the greatness and variety of His miracles;
- (6) the historic certainty of His resurrection;
- (7) the grandeur of the names ascribed to Him;
- (8) the place assigned Him in human history.

5. By showing, in the fifth place, that the Person known historically as Jesus of Nazareth, is the *God-Man*, the Divine-human Redeemer. This is proved by the evidence respecting:

- (1) His pre-existence;

- (2) His condescension and humiliation;
- (3) His exaltation and coronation;
- (4) His present universal sovereignty.

The *conclusion* is, then, from the evidence presented, that the Person known historically as Jesus of Nazareth is, in truth, **THE CHRIST, THE SON OF THE LIVING GOD**; the Sovereign over all created things; The Anointed One of God; the Absolute Monarch of the Kingdom of Heaven; the Head over all things to the Church; the Savior of His people; the Judge of the living and the dead; the Eternal Interpreter of the nature of God; the Heavenly Executor of God's eternal purpose and plan; in short, **THE FIRST AND THE LAST, and THE LIVING ONE.**

The above outline should be consulted frequently by teachers in presenting the subject-matter offered in this entire series of lessons.

THE AUTHOR.

EXPLANATORY

This is the second two-volume series of a Survey Course in Christian Doctrine. These two volumes may properly be designated a Survey Course in Christology; in their content they deal with the Mystery of the Person of Christ, the Mystery of Godliness. (1 Tim. 3:16)

Like the first sequence (published in 1962), the subject-matter of this entire work is arranged in four series of thirteen lessons each, thus providing an entire year of Bible study. The sub-caption of the first volume is "The Apostolic Witness"; that of the second volume, "Jesus the First and the Last."

This Course is prepared for use in Bible Colleges, and in Bible study classes in local church and church school groups. Incidentally, these lessons were first prepared and used locally some thirty years ago. They are now re-issued (with but little revision) for general distribution.

In order to achieve the greatest possible measure of simplicity, the material in these lessons is printed in question-and-answer form. Of course, this material is not intended to be a catechism, nor is it intended to be used by anyone as such. It will be noted also that many of the answers presented herein are in themselves brief sermon outlines. This homiletic touch should add to the usability of the work.

As a rule, I have quoted in full, and with some repetitiousness, the Scripture passages cited herein. I have done this deliberately, in order to make sure they will be read. Readers frequently do not make the effort required to look up these passages in the Bible itself when only the references are given.

Brief excerpts from the writings of competent authorities will be found interspersed throughout the matter presented in this Course. In most instances, for the sake

of brevity, I have not indicated the sources. But I vouch personally for the reliability of these sources. I am especially indebted to the following works:

The Christian System, by Alexander Campbell
The Scheme of Redemption, by Robert Milligan
Systematic Theology, by A. H. Strong
Evidences of Christianity, by J. W. McGarvey
How the Bible Came to Us, by H. G. G. Herklots
How to be Saved, by M. M. Davis

I should like to recommend the book by Canon Herklots (published by Oxford University Press, 1954) as the best of its kind that has come to my desk. I recommend for reading also the two books by Daniel-Rops, *Jesus and His Times*, translated from the French by Millar (published by E. P. Dutton and Company, New York, 1954), and *Daily Life in the Time of Jesus*, translated by O'Brian (published by Hawthorn Books, Inc., 70 Fifth Avenue, New York 11, New York, 1962).

I want to make it clear, too, that any book written by me that may be found worthy of publication is written and published for use by all who are devoted to the Bible and especially to the spread of New Testament Christianity. I hope that any preacher or teacher who finds it practicable to do so will make use of any of the lesson titles or subject-matter presented herein, without feeling any obligation to give special credit to the author. This policy of always having to give "credit" for the use of anything put in print is being carried to ridiculous extremes today. Besides, no one has any copyright on divine truth, and "there is no new thing under the sun" (Eccl. 1:9) anyway.

The only thing I desire is that everything presented herein—and in any other book which I may write—may be used to the glory of God and the advancement of the Christian faith.

C. C. Crawford

CONTENTS

THE APOSTOLIC WITNESS

Lesson 53	The Christian Documents	17
Lesson 54	The Genuineness of the Christian	25
Lesson 55	The Genuineness of the Christian Documents (Concluded)	31
Lesson 56	How the Christian Scriptures Have Come Down to Us	38
Lesson 57	The Credibility of the New Testament Writers	44
Lesson 58	Matthew's Testimony About Jesus of Nazareth	51
Lesson 59	Mark's Testimony About Jesus of Nazareth	58
Lesson 60	Luke's Testimony About Jesus of Nazareth	63
Lesson 61	Luke's Testimony About Jesus of Nazareth (Concluded)	69
Lesson 62	John's Testimony About Jesus of Nazareth	72
Lesson 63	John's Testimony About Jesus of Nazareth (Concluded)	77

Lesson 64	The Fourfold Gospel Testimony: A Review	85
Lesson 65	Peter's Testimony About Jesus of Nazareth	86
Lesson 66	Peter's Testimony About Jesus of Nazareth (Concluded)	91
Special Study	On Certain Matters of Biblical Criticism Including the Dead Sea Scrolls	99
Lesson 67	Paul's Testimony About Jesus of Nazareth	113
Lesson 68	Paul's Testimony About Jesus of Nazareth (Concluded)	118
Lesson 69	The Gospel Facts About Jesus of Nazareth	126
Lesson 70	The Historical Background of Christianity	130
Lesson 71	The Historicity of Jesus of Nazareth ..	137
Lesson 72	The Issue Respecting Jesus of Nazareth	144
Lesson 73	The Issue Respecting Jesus of Nazareth (Concluded)	149
Lesson 74	Jesus the Great Teacher	156
Lesson 75	The Teaching of Jesus: Its Unity and Comprehensiveness	162

Lesson 76	The Teaching of Jesus: Its Unity and Comprehensiveness (Concluded)	169
Lesson 77	The Teaching of Jesus: Its Simplicity and Spirituality	174
Lesson 78	The Teaching of Jesus: Its Practicalness	180
Special Study	On the Harmony of the Teaching of Jesus and That of the Apostle Paul	182

JESUS THE FIRST AND THE LAST

Lesson 79	The Uniqueness of the Teaching of Jesus	191
Lesson 80	Jesus The Great Teacher: A Summary	201
Lesson 81	Jesus The Altogether Lovely	208
Lesson 82	Jesus Our Perfect Exemplar	226
Lesson 83	The Claims of Jesus of Nazareth	232
Lesson 84	The Claims of Jesus of Nazareth (Concluded)	236
Lesson 85	The Promised Redeemer	244
Lesson 86	Old Testament Types of Jesus	256
Lesson 87	Jesus The Fulfillment of Prophecy	263
Lesson 88	The Prophecies of Jesus and Their Fulfillment	269

Lesson 89	The Prophecies of Jesus and Their Fulfilment (Concluded)	274
Lesson 90	Jesus The Worker of Miracles	282
Lesson 91	Jesus The Worker of Miracles (Concluded)	289
Lesson 92	The Genuineness of the New Testament Miracles	296
Lesson 93	The Resurrection of Jesus	302
Lesson 94	The Resurrection of Jesus	308
Lesson 95	The Names and Titles Ascribed to Jesus	320
Lesson 96	The Names and Titles Ascribed to Jesus (Concluded)	324
Lesson 97	The Diety of Jesus	331
Lesson 98	The Word of God	339
Lesson 99	The Mystery of Godliness	346
Lesson 100	The Incarnation of the Word	353
Lesson 101	The Condescension and Humiliation of the Word	359
Lesson 102	Immanuel: God With Us	365
Lesson 103	Jesus The First and The Last	373
Lesson 104	The Christian Confession of Faith	380

Lesson Fifty-three

THE CHRISTIAN DOCUMENTS

Scripture Reading: 2 Tim. 3:10-17.

Scripture to Memorize: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16-17).

1. Q. What is Christianity?

A. Christianity is that system of religious teaching and practice promulgated and established by Jesus of Nazareth and His Apostles.

2. Q. What are the two component parts of Christianity?

A. The two parts or phases of Christianity are: 1. The Person; 2. The System.

3. Q. Whom do we mean by The Person?

A. By The Person, we mean Jesus of Nazareth.

Matt. 1:21—"Thou shalt call his name JESUS; for it is he that shall save his people from their sins." The name *Jesus* means *Savior*, or literally, *Jehovah saves*. Because He was reared in Nazareth, He became generally known as *Jesus of Nazareth*. Acts 2:22—"Jesus of Nazareth, a man approved of God among you," etc. Acts 10:38—"Jesus of Nazareth, how God anointed him with the Holy Spirit and with power," etc.

4. Q. What do we mean by The System?

A. By The System, we mean the principles, laws and institutions which Jesus revealed and established through His Apostles, commonly called in their collective sense, the Christian System.

In the apostolic writings, the Christian System is designated "the faith." 1 Tim. 4:1—"in later times some shall fall away from the faith." Jude 3—"contend earnestly for the faith which was once for all delivered unto the saints." Luke 18:8—"When the Son of man cometh, shall he find the faith on the earth?"

- 5. Q. To what primary sources must we go for information respecting Christ and Christianity?**
A. For information respecting Christ and Christianity, we must go to the Christian Documents.
- 6. Q. What do we mean by the Christian Documents?**
A. By the Christian Documents, we mean the books of the New Testament Scriptures.

The system of religious faith and practice revealed in the books of the Old Testament Scriptures, is what is known today as *Judaism*, which came from God through the mediation of Moses; and which was designed to lead up to, and prepare the world for, Christ and Christianity. The laws, principles and institutions of *Christianity*, which came from God through the mediation of Jesus Christ, and which Christ in turn revealed and established through His Apostles, are recorded in the books of the New Testament Scriptures.

- 7. Q. What is the name usually given to the Christian Documents as a whole?**
A. The name given to the Christian Documents as a whole, is: the New Testament Canon.

The word *canon* means literally, *measuring-reed*; hence, a rule, a standard, etc. The books of the New Testament as a unit or whole are therefore usually designated the New Testament Canon.

8. Q. How many books are there in the New Testament Canon?
- A. There are twenty-seven books in the New Testament Canon.
9. Q. Into what four classifications do the books of the New Testament Canon divide as to subject-matter and design?
- A. The books of the New Testament Canon, as to subject-matter and design, divide naturally into four classifications, viz., (1) Biography, (2) History, (3) Discipline, and (4) Prophecy.

Or, as frequently given: (1) the Gospels, (2) Acts of Apostles, (3) the Epistles, and (4) the Revelation, or Apocalypse. The word *apocalypse* means literally, an *un-covering*; hence, a *revelation*.

10. Q. How many books of Biography are there in the New Testament Canon?
- A. There are four books of Biography in the New Testament Canon.
11. Q. Name these four books of Biography.
- A. They are: Matthew, Mark, Luke, John.
12. Q. By whom were these four books of Biography written?
- A. They are written by Matthew, Mark, Luke, and John respectively.

Matthew and John were of the original group of Twelve Apostles. Mark was a traveling companion of Barnabas, of Paul, and later of Peter (1 Pet. 5:13). Luke, a physician and man of science, was an intimate companion of the Apostle Paul.

13. Q. What are these four books of Biography commonly called?
- A. They are commonly called The Gospels.

Not, literally, *four* Gospels, but rather four accounts of the beginning of the *one* Gospel,—the Gospel, or good news, respecting Jesus Christ and salvation through His name.

14. Q. What is the essential nature of these four books of Biography?

A. They are four biographies of the Person known historically as Jesus of Nazareth.

15. Q. What is the design of these four books of Biography.

A. They are designed to give us the evidence to convince us that Jesus is the Christ, the Son of God.

By *design*, is meant the *purpose for which they were written*. This purpose is expressly stated by John as follows: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his thew, Mark, Luke, and John, are not only biographies, name" (John 20:30-31). Hence the four books by Matthew *testimonies* as well.

16. Q. How many books of History do we find in the New Testament Canon?

A. We find only one book of History in the New Testament Canon.

17. Q. What is the name of this one book of History?

A. It is named: Acts of Apostles.

That is, not *all* the Acts of *all* the Apostles, but some of the more important acts of *some* of the Apostles, which have been thus recorded for the guidance of the Church and the Christian ministry. Hence, literally Acts of Apostles.

18. Q. By whom was the book of Acts of Apostles written?

A. The book of Acts of Apostles was written by Luke.

19. Q. What is the essential nature of the book of Acts of Apostles?
A. It is essentially a record of the labors and accomplishments of the Apostles and their evangelistic co-workers.
20. Q. What is the design of the book of Acts of Apostles?
A. It is designed primarily to tell sinners what to do to receive remission of sins.

(1) That is, what to do to be saved (Acts 2:37, 16:30), pardoned, justified, adopted, etc. (cf. Luke 24:25-49; Acts 2:38, 10:43); what to do to become Christians, citizens of the Kingdom of Heaven, members of the Church of Christ, etc. (2) In the book of Acts, we have the authentic record of what the Apostles preached, what they told sinners to do to be saved, how those things were done, and what the results were in each case. (3) In Acts, we have also concise accounts of several important cases of conversion under apostolic preaching, which have been set down as a pattern of evangelistic procedure for the Church and her ministry to follow throughout the Christian Dispensation. (4) Finally, we have in Acts of Apostles an historical account of the beginning and spread of Christianity throughout the then known world.

21. Q. How many books of Discipline are there in the New Testament Canon?
A. There are twenty-one books of Discipline in the New Testament Canon.
22. Q. Name these twenty-one books of Discipline.
A. They are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, and Jude.
23. Q. Who wrote these twenty-one books of Discipline?
A. They were all, with possibly one exception, written by Apostles.

The first thirteen in the order named, were written by Paul. One was written by James (as to which James this was, there is some difference of opinion). Two were written by Peter, three by John, and one by Jude. The authorship of Hebrews is undetermined.

24. Q. What is the essential nature of these books of Discipline?
- A. They are letters which were written by the Apostles and addressed to the churches and Christians of their day and age.
25. Q. What are these twenty-one books of Discipline commonly called?
- A. They are commonly called The Epistles.
26. Q. What is the general design of these twenty-one books of Discipline?
- A. They are designed to serve as books of instruction for all Christians in the essential principles of Christian worship and conduct.

It should be emphasized at this point that the *Epistles* were written to *Christians*, not to unconverted people. They especially contain the *apostles' teaching*. They are intended to serve as a *rule of faith and practice* (hence the term *discipline*, which means *guidebook*, book of principles and rules, etc.) for Christians in all ages of the present Dispensation. Cf. 2 Tim. 3:16—"profitable for teaching, for reproof, for correction, for instruction which is in righteousness," etc. Acts 2:42: here we read that the church at Jerusalem "continued stedfastly in the apostles' teaching."

27. Q. How many books of Prophecy do we find in the New Testament Canon?
- A. We find only one book of Prophecy in the New Testament Canon.
28. Q. What is the name of this one book of Prophecy?
- A. It is named The Revelation, or The Apocalypse.

29. **Q.** Who wrote this book of Prophecy?
A. It was written by the Apostle John.
30. **Q.** What is the essential nature of this book of Prophecy?
A. It is the inspired record of a series of panoramic visions which were communicated to the Apostle John on the isle of Patmos.
31. **Q.** What is the design of the book of Revelation?
A. It is obviously designed to portray, by means of prophetic symbolism, the trials and triumphs of the Church, and especially the final joys and blessings of the redeemed in the eternal state.
32. **Q.** What, then, is the design of the New Testament Canon in its entirety?
A. It is obviously designed to give us all the essential facts with regard to our eternal salvation.

It first presents to us Jesus, together with the evidence to induce us to forsake the world and to accept Him as our personal Savior. It then informs us what we must do to be saved, to receive and enjoy the salvation that God offers in Jesus' precious name. It then gives us the necessary instruction as to how to grow in the grace and knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18), and in righteousness and peace and joy in the Holy Spirit (Rom. 14:17). Finally, it holds up before us, in glowing imagery, the joys and blessings and glories of our eternal home, thus nurturing in our hearts the living hope which serves as an anchor of the soul (1 Pet. 1:3, Heb. 6:18-19). It will thus be seen that the New Testament Canon, in its various parts, *progressively* meets every need of the spiritual man.

REVIEW EXAMINATION OVER LESSON FIFTY-THREE

1. What is Christianity?
2. What are the two component parts of Christianity?

3. Whom do we mean by The Person?
4. What do we mean by The System?
5. To what primary sources must we go for information respecting Christ and Christianity?
6. What do we mean by the Christian Documents?
7. What is the name usually given to the Christian Documents as a whole?
8. How many books are there in the New Testament Canon?
9. Into what four classifications do the books of the New Testament Canon divide as to subject-matter and design?
10. How many books of Biography are there in the New Testament Canon?
11. Name these four books of Biography.
12. By whom were these four books of Biography written?
13. What are these four books of Biography commonly called?
14. What is the essential nature of these four books of Biography?
15. What is the design of these four books of Biography?
16. How many books of History do we find in the New Testament Canon?
17. What is the name of this one book of History?
18. By whom was the book of Acts of Apostles written?
19. What is the essential nature of the book of Acts of Apostles?
20. What is the design of the book of Acts of Apostles?
21. How many books of Discipline are there in the New Testament Canon?
22. Name these twenty-one books of Discipline?
23. Who wrote these twenty-one books of Discipline?
24. What is the essential nature of these books of Discipline?

25. What are these twenty-one books of Discipline commonly called?
26. What is the general design of these twenty-one books of Discipline?
27. How many books of Prophecy do we find in the New Testament Canon?
28. What is the name of this one book of Prophecy?
29. Who wrote this book of Prophecy?
30. What is the essential nature of this book of Prophecy?
31. What is the design of the book of Revelation?
32. What, then, is the design of the New Testament Canon in its entirety?

Lesson Fifty-four

THE GENUINENESS OF THE CHRISTIAN DOCUMENTS

Scripture Reading: John 20:30-31; Luke 1:1-4; 1 Thess. 2:13-16.

Scripture to Memorize: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:30-31).

-
33. Q. What did Jesus Himself say with respect to His teaching?
 - A. He said: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).
 34. Q. In what set of books is the teaching of Jesus recorded?
 - A. The teaching of Jesus is recorded in the books of the New Testament Canon.

By the teaching of Jesus, we mean not only what He Himself taught while in the flesh, but what He taught through His Apostles as well. We must never overlook the fact that the teaching of the Apostles is just as truly

the teaching of Jesus, as if He had Himself written the words which they wrote. John 16:13, 14—"Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth . . . for he shall take of mine, and shall declare it unto you." Cf. Acts 1:1-8, John 17:18, John 20:21-23, Gal. 1:12, etc.

35. Q. What, then, necessarily becomes the first matter for us to investigate at his point?

A. The first matter for us to investigate is, necessarily, the **Genuineness of the Christian Documents.**

By the Christian Documents, as it has already been explained, is meant the books of the New Testament, which purport to have come down to us from apostolic times. Have we sufficient grounds for accepting them as apostolic?

36. Q. What do we mean by the **Genuineness of the Christian Documents?**

A. By the **Genuineness of the Christian Documents**, we mean the certainty that they were written at the age to which they are assigned, and by the men or class of men to whom they are ascribed, and that they have thus come down to us unimpaired in their essential contents.

37. Q. In what age of the world's history do the Christian Documents represent themselves as having been written?

A. The Christian Documents represent themselves as having been written in the last half of the first century of the Christian era, *i.e.*, about A.D. 50-100.

38. Q. By what class of men do the Christian Documents represent themselves as having been written?

A. The Christian Documents represent themselves as having been written by the Apostles or by men intimately associated with the Apostles.

The apostolic writers were Matthew, John, James, Jude, Peter and Paul. Mark was a companion of Barnabas and Paul, and later of the Apostle Peter (1 Pet. 5:13, Acts 12:12). The *Epistle to the Hebrews*, in case it was not

written—as tradition has it—by the Apostle Paul, must have been indited by a member of the apostolic company.

39. Q. On what form of writing material were the Christian Documents originally inscribed?

A. They were inscribed on parchment, vellum, or paper.

Parchment was writing material made from the skins of sheep and goats. *Vellum*, which was more costly and more durable, was made from the skins of young calves or antelopes. The *paper* (from the Egyptian *papyrus*) used in apostolic times was made from the inner bark of reeds, and was very brittle and perishable. Parchment was evidently used by Paul (2 Tim. 4:13); while it seems that John, at least for his shorter epistles, used paper (2 John 12).

40. Q. In what language and style were the Christian Documents written?

A. They were written in the Greek language, and entirely in capital letters.

These were known as uncial (inch-high) letters, an exaggeration of their size, of course. In the ninth and tenth centuries, a new style of handwriting was adopted called the cursive (running hand).

41. Q. On what ground are we justified in accepting the Christian Documents as genuine?

A. We are justified in accepting the Christian Documents as genuine, on the ground of corroborative historical evidence.

42. Q. Of what does this corroborative historical evidence consist?

A. It consists of the following: (1) ancient uncial manuscripts; (2) ancient versions; (3) ancient catalogs; and (4) quotations in the ancient writings.

43. Q. What is meant by the Ancient Manuscripts?

A. By the Ancient Manuscripts, is meant the four great uncial Manuscripts of the Bible, now reposing in museums or libraries in London, Cambridge, Paris and Rome.

It should be kept in mind that by a *manuscript* is meant a *hand-written* (not printed) document. These four great Ancient Manuscripts are hand-written copies of the Sacred Writings in canonical form, in uncial style, and in the Greek language. Their antiquity is so great and their value so pre-eminent that every student of the Bible should know about them.

44. Q. What are the five great Ancient Manuscripts?

A. They are: (1) the Sinaitic Manuscript; (2) the Alexandrian Manuscript; (3) the Vatican Manuscript; (4) the Ephraemic Manuscript; and (5) the Codex Bezae.

1. The *Codex Sinaiticus*, or *Sinaitic Manuscript*, is the only one of the four which contains our present New Testament Canon in its entirety. It also contains a large portion of the Greek Version of the Old Testament (the Septuagint), and has appended to it two post-apostolic works, *The Epistle of Barnabas* and *The Shepherd of Hermas*. It is written on vellum. It was found by Dr. Tischendorf, a German scholar, in the Convent of St. Catherine, at the foot of Mount Sinai, in the year 1859; and was made the property of the Czar of Russia, who financed Tischendorf's researches, and for a long time reposed in the Imperial Library in St. Petersburg. In 1934 it was sold by the Soviet authorities to the British Government, and is now kept in the British Museum in London. Biblical critics are unanimous in ascribing it to the first half of the fourth century (between 300 and 350). It is the oldest and most valuable of all known manuscripts.

2. The *Codex Alexandrinus*, or *Alexandrian Manuscript*, is in four volumes. The first three contain the *Septuagint* Version of the Old Testament Scriptures almost complete. (The *Septuagint* is the translation of the Hebrew Scriptures into Greek, made by seventy Greek scholars, in Alexandria, about 285 B.C.). The fourth volume contains

the New Testament Canon, with certain portions missing (part of *Matthew*, two leaves of *John's Gospel*, and three leaves from 1 *Corinthians*); and appended to the New Testament are the *First Epistle of Clement*, and a portion of his second Epistle. It was sent as a present to Charles I of England, in 1628, by the Greek Patriarch of Constantinople, who had previously brought it from Alexandria. It is also kept in the British Museum, where the open volume of the New Testament can be seen under a glass by every visitor. It is generally conceded that this Manuscript dates from about the beginning of the fifth century (about 400).

3. The *Codex Vaticanus*, or *Vatican Manuscript*, originally designed for a complete Greek Bible, now lacks the first forty-six chapters of *Genesis*, and thirty-two of the *Psalms*; and the New Testament portion terminates at *Hebrews* 9:14. The remainder of the New Testament has been appended by a later writer. It was placed in the Vatican Library in Rome shortly after the establishment of that institution in 1448, and is still well preserved. Nothing is known of its history prior to that date. The open volume is kept on exhibition under a glass in a magnificent hall filled with the rich treasures of the Vatican. In point of antiquity, this work is the rival of the *Sinaitic Manuscript*, obviously dating from the fourth century, or from between A.D. 350 and 400.

4. The *Codex Ephraemi*, or *Ephraemic Manuscript*, a "palimpsest" (another work having been written over the first on the same vellum), contains a small portion of the Old Testament in Greek, and fragments of every book of the New Testament, except 2 *Thessalonians* and 2 *John*. It was brought from some unknown library in the East, to Florence, Italy, in 1535; and was later transferred to Paris, France, where it is now kept in the National Library. It dates from about the same period as the *Alexandrian Manuscript* (A.D. 400).

5. The *Codex Bezae*, of the sixth century, once belonged to the eminent reformer, Beza. It is now in the University of Cambridge, England. It contains only the *Gospels* and *Acts* in Greek and Latin and a few verses of the *Third Epistle* of John in Latin.

6. The whole number of Uncial Manuscripts known to the critical world is estimated at something over 120; and of Cursive Manuscripts, at from 2,400 to 2,500. In addition to these, *Lectionaries*, or copies of the *Gospels*, or of the *Acts* and *Epistles*, arranged for reading in the churches, are very numerous, and often contain fragments of the very earliest texts.

7. *Facsimiles of the pages of these Manuscripts have been made and circulated among scholars*, and have been used in preparing the various versions now extant. It will thus be seen that the world is in actual possession of authentic Manuscripts of the New Testament Canon, which are from fourteen hundred to sixteen hundred years old; or which, in other words, were written from some two hundred to three hundred years after the death of the Apostle John, which took place about A.D. 100. Their genuineness and accuracy can scarcely be called in question.

REVIEW EXAMINATION OVER LESSON FIFTY-FOUR

33. What did Jesus Himself say with respect to His teaching?
34. In what set of books is the teaching of Jesus recorded?
35. What, then, necessarily becomes the first matter for us to investigate at this point?
36. What do we mean by the Genuineness of the Christian Documents?

37. In what age of the world's history do the Christian Documents represent themselves as having been written?
38. By what class of men do the Christian Documents represent themselves as having been written?
39. On what form of writing material were the Christian Documents originally inscribed?
40. In what language and style were the Christian Documents originally written?
41. On what ground are we justified in accepting the Christian Documents as genuine?
42. Of what does this corroborative historical evidence consist?
43. What is meant by the Ancient Manuscripts?
44. What are the five great Ancient Manuscripts?

Lesson Fifty-five

**THE GENUINENESS OF THE CHRISTIAN
DOCUMENTS (Concluded)**

Scripture Reading: John 20:30-31, 21:24-25; Luke 1:1-4; 1 Thess. 2:13-16.

Scriptures to Memorize: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:30-31). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

45. Q. What is meant by the Ancient Versions?

- A. By the Ancient Versions is meant Translations of the Sacred Writings, from the original Greek into other ancient languages; four of which Versions are older than the four Ancient Manuscripts.**

46. Q. What are the most important of the Ancient Versions?

- A. They are: (1) The Peshito Syriac; (2) The Old Latin; (3) The Egyptian or Coptic Versions; (4) The Latin Vulgate; (5) The Ethiopic Version; (6) The Gothic Version; and (7) The Armenian Version.**

(1) The *Peshito Syriac* (literally, *simple Syriac*) Version, is a translation of both Testaments into Syriac or Aramean, the language of Northern Syria and Upper Mesopotamia. It was made from a Greek text in the second century. From its date to the present time it has been the common Bible of the Syrian people who use it in their public worship. It lacks four of the smaller epistles (2 *Peter*, 2 *John*, 3 *John*, and *Jude*) and the *Revelation*. It is the most valuable of all ancient versions. (2) The *Old Latin Version* was a translation of the Bible into Latin, made in the second century, and frequently quoted by Tertullian (150-230). Thirty-eight fragments of this Version are yet in existence. (3) The *Egyptian or Coptic Versions*, the early Egyptian Christians having been named Copts by their Arab conquerors, contain all the books of the New Testament, and date from the first establishment of Christianity in Egypt. It will thus be seen that the *Peshito Syriac*, the *Old Latin*, the *Egyptian and the Coptic Versions* are some two hundred years older than the *Sinaitic Manuscript*. (4) *The Latin Vulgate*, a revision of the *Old Latin Version*, made by Jerome, in 382-385, was "canonized" by the Council of Trent in 1546. All Roman Catholic translations are made from it. Jerome testifies that in preparing it he made use of "the ancient Greek manuscripts" extant in his day; hence it is most valuable as an aid to criticism. It contains all the books of both the Old and the New Testaments. (5) The *Ethiopic Version* is a translation into the

Ethiopic language which is closely related to the Arabic. It includes all the books of the New Testament, and dates from the introduction of Christianity into Ethiopia in the fourth century. (6) The *Gothic Version*, is a translation of both testaments into the Gothic tongue, made by Ulfilas, a Cappadocian, between the years 345 and 388. There is extant an uncial manuscript of this Version, which is kept in the library of the University of Upsala, Sweden. (7) The *Armenian Version*, a translation of the *Peshito Syriac Version*, into the Armenian tongue, by Miesrob, the inventor of the Armenian language, in the fifth century.

47. Q. What is meant by the Ancient Catalogs?

A. By the Ancient Catalogs, is meant lists of canonical books drawn up by the ancient church authorities.

(1) The earliest writer to have mentioned the books accepted as "the apostolic writings" by the Christians of his day, was *Marcion*, who came from Pontus to Rome about A.D. 140, and who became the founder of a heretical sect called the Marcionites. Although Marcion was led by his extreme anti-Jewish prejudices to reject the teaching of all the books of the New Testament not written by Luke or Paul, nevertheless his writings show that the four *Gospels*, *Acts*, and the *Epistles* were generally known and accepted as genuine at that early date. (2) The earliest formal catalog of the New Testament books now extant, is that of a document found in 1740 in an old library in Milan, by an Italian named Muratori, whence its name, *The Muratorian Canon*. This document dates from the seventh or eighth century, and is a Latin translation of a Greek original which claims to have been written by a contemporary of Pius, Bishop of Rome (died, A.D. 157). The *Muratorian Canon* in the West and the *Peshito Syriac Version* in the East, both dating from

about 160, in their listing of the New Testament books mutually complement each other's deficiencies, and together witness to the fact that at that early date, only some fifty or sixty years after the death of the Apostle John, *every book of our present New Testament*, with the exception of 2 Peter, was accepted as genuine.

(3) *Tertullian*, the well-known Latin scholar of North Africa, who lived about 150-240, left no formal catalog, but his extant writings contain statements regarding the *Gospels* and Paul's *Epistles* that are equivalent to a catalog. He mentions all the other books of the New Testament Canon except 2 Peter, James, 2 John, and 3 John. He names our four *Gospels*, and expressly states that *Matthew* and *John* were written by apostles, and *Mark* and *Luke* by "apostolic men." In his great work against the heresies of Marcion, he names all of Paul's *Epistles* in their established order. He frequently quotes from Acts, which he ascribes to Luke; quotes by name 1 Peter and Jude; and quotes frequently from 1 John and *Revelation*, expressly ascribing the latter to John. He also insists that the *Gospels* had come down "from the very beginning" and "from the apostles."

(4) *Clement of Alexandria* (lived about 165-220) is quoted by Eusebius in the latter's *Ecclesiastical History*, as having given explanations, more or less elaborate, of all the books of our present New Testament. Clement was a voluminous and scholarly writer. His writings fill two volumes of the Ante-Nicene Library.

(5) A catalog promulgated by *Origen*, a pupil of Clement of Alexandria, lists all the books of the New Testament as we now have them. Origen (lived about 185-254) was made the teacher of the Catechumens in Alexandria when eighteen years old, and became the outstanding scholar of his day. He traveled extensively over the entire Biblical world, wrote voluminously, and lived a life of extreme self-denial. His testimony regarding the New Testament

books is that of "a competent and unimpeachable witness" (McGarvey).

(6) Another catalog has come down to us from *Eusebius* (about 270-340), who was Bishop of the Church at Caesarea, in Palestine, and who is known as "the Father of Ecclesiastical History." He does not leave us in doubt as to the books which made up the Sacred Writings in his day. He mentions all the books of our present New Testament and in the order in which they appear therein.

(7) Another catalog is that promulgated by Cyril, Bishop of Jerusalem (lived 315-386). In one of his Catechetical Lectures, as given by his biographer, Jerome, he lists the books which are to be regarded as canonical, and the list agrees precisely with ours, with the exception of *Revelation* which is omitted.

(8) Athanasius, Bishop of Alexandria from 326 to 373, one of the most noted Greek writers of the fourth century, lists the canonical books as they now appear in our *English Version*, in a letter addressed to the Christians of his day. He declares also that these books had been "delivered to the fathers" by those who were "eye-witnesses and ministers of the word." He appends to the list the following warning: "These are the fountains of salvation; in these alone the doctrine of religion is taught; let no one add to them or take anything from them."

(9) A formal catalog of the canonical books was promulgated by the *Council of Carthage*, in 397. It names all the books of the Old Testament now included in our Bible, and then gives the books of the New Testament in the following order: "Four books of the Gospels, one book of Acts of Apostles, thirteen epistles of the Apostle Paul, one of the same to the Hebrews, two Epistles of the Apostle Peter, three of John, one of James, one of Judas, one book of the Apocalypse of John." It concludes: "We have received from our fathers that these are to be read in the churches." "This document," says McGarvey,

“shows not only that all of the books of our present New Testament were in existence and in use as ‘divine Scriptures’ at the close of the fourth century, but that they had been held in the same esteem by the ‘fathers’ of the venerable men who composed this assembly” (*Evidences of Christianity*, Part I., p. 61).

(10) This array of evidence, it will be seen, dates back to within fewer than one hundred years of the actual writing of the Christian Documents. It has come down to us in an unbroken succession, we might say, from men who were not far removed from the apostolic class. Moreover, the evidence is mutually confirmatory and complementary, *i.e.*, what is overlooked by some of these men is supplied by others. As a matter of fact, Marcion, the writer of the *Muratorian Canon*, Tertullian, Clement of Alexandria, and Origen—these five men themselves unitedly mention by name all the books of our New Testament Canon. We may therefore safely conclude that our New Testament Canon had its origin in the latter half of the first century (A.D. 55-90).

48. Q. What is meant by Quotations found in the Ancient Writings?

A. By Quotations found in the Ancient Writings, is meant actual scripture passages which are quoted in the writings of the early Christian scholars.

(1) The writers whom we have already cited—Tertullian, Clement of Alexandria, Origen, Eusebius, Cyril, Athanasius, etc.—quote freely and copiously from the books of the New Testament Canon. (2) Irenaeus (120-202), a disciple and friend of Polycarp, who was in turn a personal acquaintance of the Apostle John, quotes in his writings from all books of the New Testament except *Philemon*, *Jude* and *3 John*. (3) Justin, a native of the ancient city of Shechem in Palestine, who suffered martyrdom at Rome, from which circumstance he is known as *Justin Martyr*, in his two *Apologies* and his *Dialogue* (written about 146), quotes freely from the four *Gospels*, which he

calls "the Memoirs" of Jesus Christ "which were drawn up by His Apostles and those who followed them." He quotes by name from *Revelation*. He also quotes from several of the Pauline *Epistles* and from *2 Peter*. (4) *Papias* (about 80-164), an overseer of the church at Hierapolis (cf. Col. 4:13), was the author of a work entitled *An Exposition of the Lord's Sayings*. He testifies that Matthew "wrote the sacred oracles in the Hebrew dialect"; and that "Mark, the interpreter of Peter" (cf. 1 Pet. 5:13), wrote, under Peter's direction, an unsystematic yet accurate account of the same discourses and events. (5) *Clement* of Rome (died 101), *Ignatius* of Antioch (martyred 115), and *Polycarp* of Smyrna (80-156), all of whom were friends and companions of the Apostles themselves, have left us in their writings over one hundred quotations from, or allusions to, the books of the New Testament, and among these every book, except four minor epistles (*2 Peter*, *2 John*, *3 John*, and *Jude*) is represented. (6) Finally, the genuineness of *John's Gospel* is confirmed by the fact that *Tatian* (155-170), an Assyrian, and a disciple of *Justin Martyr*, repeatedly quotes from it.

REVIEW EXAMINATION OVER LESSON FIFTY-FIVE

45. What is meant by the Ancient Versions?
46. What are the most important of the Ancient Versions?
47. What is meant by the Ancient Catalogs?
48. What is meant by Quotations found in the Ancient Writings?

Lesson Fifty-six

HOW THE CHRISTIAN SCRIPTURES HAVE
COME DOWN TO US

Scripture Reading: Acts 1:1-8.

Scriptures to Memorize: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35).

49. Q. From what primary sources have the Christian Documents come down to us?

A. The Christian Documents have come down to us from four primary sources, viz., (1) the Ancient Manuscripts, and (2) the Ancient Versions; substantiated by (3) the Ancient Catalogs, and (4) Quotations from the Post-apostolic Writings.

50. Q. What were the earliest translations of the Bible into the English language?

A. The earliest translations of the Bible into the English language were those made by John Wyclif, William Tyndale, and Miles Coverdale.

(1) The first translation of the whole Bible into the English language (medieval) was made by *John Wyclif* and *Nicholas Hereford*, in manuscript form, about the year 1381. It is commonly known as *Wyclif's Translation* and was made from the *Latin Vulgate*. Wyclif himself suffered martyrdom for it, at the hands of the Papists. (2) *Tyndale's Translation* of the New Testament, the first printed version of any portion of the Bible in the English language, was printed at Worms, in 1525. It was made by William Tyndale (who was burned at the stake in 1536) from the original text as published by Erasmus. Of the Old Testament, Tyndale translated only the five books of Moses. (3) *Miles Coverdale's Translation* of the

whole Bible made from *Tyndale's Translation*, the *Latin Vulgate*, and the *German Version*, was published in 1535. It was the first version of the whole Bible in modern English. (4) *Thomas Matthew's Bible* was published in 1537, by John Rogers (under an assumed name), and Rogers became the first martyr under Queen Mary. This version was made from the translations by Wyclif, Tyndale, and Coverdale. (5) Other versions followed, based largely upon the text of *Thomas Matthew's Bible*. Among these were *Taverner's Bible*, in 1539; *Cranmer's Bible*, in 1539; the *Geneva Bible*, in 1560, the favorite of the Puritans; and the *Bishops' Bible*, which was issued in three parts in 1568-72. The *Geneva Bible*, a joint work of Calvin, Beza, Knox, Coverdale, and others, at Geneva, Switzerland, was the first English Bible divided into verses and the first to print in italics the words not in the original text.

51. Q. What are the four modern Versions of the English Bible?

A. They are: (1) The Douai Version; (2) The King James (Authorized) Version; (3) The Revised Version; and (4) The American Standard Edition of the Revised Version.

(1) The *Douai Version*, or the *Rheims Version* as it is sometimes called, was made from the *Latin Vulgate*, by a group of English Catholic divines who were at first connected with the college at Rheims, and later with that at Douai, a town in France. The Douai Version of the New Testament was first published in 1582; and of the Old Testament, in 1609-10. The *Douai Version* is the English Version authorized by the Roman Catholic hierarchy. However, it differs very little from the *Authorized* and *Revised Versions* used by Protestants, with the exception that it does contain the so-called Apocryphal books which usually are not included in the Protestant Versions.

These books, however, are purely historical and classical, and of questionable origin; and their rejection or inclusion means little or nothing so far as the fundamental teaching of the Bible is concerned. They contribute no additional information whatever with respect to the Plan of Salvation, or the Christian System. (2) The *King James Version*, or as it is commonly called, the *Authorized Version*, was begun in 1604, by forty-seven Biblical scholars, who, at the invitation of King James, assembled, formed themselves into six groups, and went to work to produce an authentic translation. Seven years were spent on the work. The finished product was published in 1611, and has been since its publication the mainstay of the Christian religion throughout the English-speaking world. Beautiful in its rhetoric, forceful in style, and delightful in its intonation, it has been rightly called "a sacred thing, which doubt has never dimmed and controversy never soiled." Its influence has made the English language what it is, and has practically created our literature. (3) The *Revised Version* is an up-to-date revision of the *Authorized Version*. It was made by an English and American Revision Committee, of all evangelical denominations, working together, in the years 1870-85; and for the purpose of bringing the *Authorized Version* into perfect harmony with more modern English, and with the results of the latest researches in textual criticism, history, archaeology, etc. The revisers did not confine themselves to two or three of the older versions, but consulted all of them, and all other original sources as well—in the form of manuscripts, versions, catalogs, quotations, etc. Their objectives were accuracy and authenticity. The *Revised Version* of the New Testament was published by the university presses of Oxford and Cambridge, in 1881; and that of the Old Testament, in 1885. The *Revised Version* is the finished product of the combined Christian scholar-

ship of all ages of the Christian era. (4) The *American Standard Edition of the Revised Version*, otherwise known as the *American Revised Version*, is the outcome of about thirty years' work on the part of the American Revision Committee, which continued its organization after the English Revision Committee had disbanded in 1885. It contains the changes recommended by the American company of revisers, but not accepted by the English company; and such other changes as appeared to the American Committee to be needed after twenty years' experience with the Revised Version. The *American Revised Version* was published by Thomas Nelson and Sons, New York, in 1901. The *Revised Standard Version*, issued in 1952, is in many passages more of a paraphrase than a translation. The same is true of *The New English Bible: New Testament*, issued in 1961. (Some wag has remarked recently that in reading the Gospel narratives, as they appear in those two most recent versions, he fully expected on turning a page to find Jesus saying, "O.K.," and was indeed amazed that Paul's "carnal mind" or "mind of the flesh" (Rom. 8:7) was not rendered *eros* or *libido*. Attempts of the translators of these two productions to "modernize" the original text have surely vitiated the forcefulness of Scripture teaching in many passages. The Old Testament section of the *New English Bible* is due to appear soon, and pre-publication reports indicate that it will truly have the Menckenic flavor.) Among the better paraphrases of the Bible, or of the New Testament alone, are those of Moffatt, Goodspeed, and Phillips.

52. Q. What must be our conclusion with respect to the Christian Documents as they appear in our English Version?
- A. Our conclusion must be, in view of the array of evidence presented, that the Christian Documents as they appear in our English versions are trustworthy.

(1) The very fact alone, that in the New Testament writings as we have them there is no reference except in certain prophetic statements, to the destruction of Jerusalem, which took place A.D. 70, is almost positive proof that the books themselves (with the exception probably of the Apocalypse) were written prior to that date. It is inconceivable that such an important event in the history of the Jewish nation, such an obvious fulfilment of the prophecies of Jesus, would have been allowed to go unnoticed in the New Testament writings, had that event occurred prior to the actual writing of the documents which constitute the New Testament Canon. (2) Dr. Benjamin B. Warfield, Professor of Didactic and Polemic Theology in the Theological Seminary of Princeton, New Jersey, 1887-1921, in his book entitled *Revelation and Inspiration*, published by the Oxford University Press in 1927, summarizes as follows (p. 408): "We risk nothing in declaring that *modern biblical criticism has not disproved the authenticity of a single book of our New Testament. It is a most assured result of biblical criticism that every one of the twenty-seven books which now constitute our New Testament is assuredly genuine and authentic.*"

53. Q. For what purposes were the books of the New Testament Canon written?

A. The books of the New Testament Canon were written originally for four purposes: (1) to give us the evidence that Jesus of Nazareth is the Christ, the Son of God; (2) to inform us as to what to do to be saved, or to be received into covenant relationship with God through Jesus Christ; (3) to instruct us in the laws and principles of Christian worship and conduct; (4) to give us a final picture of the trials and triumphs of the Church and of the future state of the redeemed in the new heavens and new earth.

In the four *Gospels*, we have the evidence respecting Jesus of Nazareth, sufficient to prove that He is the

Christ, the Son of God. In *Acts of Apostles*, we have the terms of remission, adoption, justification, etc., under the New Covenant. In the twenty-one *Epistles*, we find the instruction we need as Christians in the laws, principles, and institutions of Christian worship and living. In *Revelation*, we have the portrayal, in prophetic symbolism, of the trials and triumphs of the true Church of Christ.

54. Q. In what four books especially, do we find the story of the life and work of Jesus of Nazareth?
- A. We find the story of the life and work of Jesus of Nazareth in the four books, commonly called the Gospels, written by Matthew, Mark, Luke and John.
55. Q. For what purpose were these four books, commonly called the Gospels, written?
- A. They were written to give us the evidence sufficient to convince us that Jesus is the Christ, the Son of the Living God.

See again John 20:30-31. Let us therefore, as did the Bereans of old, "receive the word with all readiness of mind, examining the scriptures daily, whether these things were so" (Acts 17:10-11).

REVIEW EXAMINATION OVER LESSON FIFTY-SIX

49. From what primary sources have the Christian Documents come down to us?
50. What were the earliest translations of the Bible into the English language?
51. What are the four modern Versions of the English Bible?
52. What must be our conclusion with respect to the Christian Documents as they appear in our English version?
53. For what purposes were the books of the New Testament Canon written?

54. In what four books especially, do we find the story of the life and work of Jesus of Nazareth?
55. For what purpose were these four books, commonly called the Gospels, written?

Lesson Fifty-seven

THE CREDIBILITY OF THE NEW TESTAMENT WRITERS

Scripture Reading: Luke 1:1-4, Acts 1:1-8, Gal. 1:11-20, 2 Pet. 1:12-21.

Scriptures to Memorize: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). "Am I not free? am I not an apostle? have I not seen Jesus our Lord?" (I Cor. 9:1). "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty" (2 Pet. 1:16).

56. Q. What did Jesus Himself say to His Apostles with regard to their witnessing for Him?
- A. He said: "Ye shall be my witnesses . . . unto the uttermost part of the earth."
57. Q. How are the Apostles witnessing for Jesus unto the uttermost part of the earth?
- A. The Apostles are witnessing for Jesus among all nations in and through the New Testament writings.

(1) As it has been frequently pointed out, the Apostles were essentially witnesses; and not priests, philosophers, reformers, clergymen, or theologians. (2) Their testimony as set down in the books of the New Testament pertains to what they saw with their eyes; in other words, matters of their own personal experience. 1 John 1:1—"that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled," etc. (3)

To the extent that the apostolic testimony is proclaimed everywhere by faithful ministers and evangelists, just to that extent do the Apostles witness for Christ unto the nations. Matt. 28:19—"Go ye therefore, and make disciples of all the nations." Mark 16:15—"Go ye into all the world, and preach the gospel to the whole creation." 2 Tim. 2:2—"the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Matt. 24:14—"this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

58. Q. What claims do the New Testament writers make for themselves in their writings?

A. The New Testament writers claim for themselves: (1) actual personal knowledge of the matters related; (2) accuracy in assembling and relating the matters presented; (3) possession and inspiration by the Holy Spirit; and (4) divine authentication through the miracles which they performed.

(1) *Those who were Apostles claim actual personal knowledge of the matters related.* Luke 24:45-48, "Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem. Ye are witnesses of these things." Acts 2:32—"This Jesus did God raise up, whereof we all are witnesses." Acts 10:39-41, "And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem: whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead." John 1:14—"And the Word became flesh, and dwelt among us (and

we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." 1 John 1:1-4, "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be made full." 2 Pet. 1:16—"For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty." Cf. also Rev. 1:1-3, 1:10-20, etc. (2) *Paul, in numerous scriptures, relates how Jesus appeared to him in His resurrection body, to call him to the apostleship.* See Acts 22:3-21, Acts 26:2-23, etc. 1 Cor. 9:1—"am I not an apostle? have I not seen Jesus our Lord?" 1 Cor. 15:8—"and last of all, as to the child untimely born, he appeared to me also." Gal. 1:11, 12—"For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." (3) *Luke, who was not an Apostle, nevertheless claims for himself accuracy in assembling and relating the matters presented in his books.* Luke 1:1-4, "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed."

Cf. Acts 1:1-8: here Luke continues his narrative from the point where he terminates it in his Gospel. (4) *The New Testament writers claim for themselves possession, guidance and inspiration by the Holy Spirit.* John 16:13—"when he, the Spirit of truth is come, he shall guide you into all the truth." Acts 2:4—"they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Acts 15:28—"It seemed good to the Holy Spirit, and to us," etc. Acts 16:6—"having been forbidden of the Holy Spirit to speak the word in Asia," etc. 1 Cor. 2:12, 13—"But we received, not the spirit of the world, but the spirit which is from God: that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." 1 Peter 1:12—"these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven." (5) *They also claim for themselves divine authentication through the miracles which they performed.* Mark 16:20—"And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." Heb. 2:4—"God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." Acts 19:11—"and God wrought special miracles by the hands of Paul." 1 Cor. 2:4—"and my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power."

59. Q. What do we mean by the Credibility of the New Testament writers?

A. By the Credibility of the New Testament writers, we mean their reliability as witnesses of Jesus Christ.

That is, were they competent witnesses? Were they in a position to know with regard to what they wrote? Are we justified in accepting their claims as valid? Were they

honest and sincere witnesses? And, is their testimony trustworthy? etc., etc.

60. Q. What is the first valid ground on which we accept the New Testament writers as reliable witnesses?

A. The first valid ground on which we accept the New Testament writers as reliable witnesses, is their obvious competency.

(1) They had opportunities of personal observation and inquiry. The Apostles were men who had been intimately associated with Jesus throughout His ministry (cf. Acts 1:21). Mark was a close companion of Barnabas and Paul (2 Tim. 4:11), and later of Peter (1 Peter 5:13); and, according to Papias, was instructed in the writing of his Gospel by Peter himself. Luke was long and intimately associated with Paul (Acts 16:10, 2 Tim. 4:11, Philemon 24). And Paul himself declares that he received his knowledge by special revelation of Jesus Christ (Gal. 1:12). These men, in other words, possessed actual knowledge with respect to the matters related in the documents which they wrote. (2) They were men of sobriety, respect for the truth, and moral discernment; and therefore could not have themselves been deceived. Matthew was originally a tax collector; Peter, James, and John, humble peasant fisherman; Luke, a physician, man of science, an educated man, as his writings show; and Paul was the most brilliant scholar of his time. It is illogical to assume that these men were overwrought religious enthusiasts, controlled by their emotions, and guided by visions and hallucinations. There is too much evidence to the contrary: viz. that they were sober-minded, reverent men, who recorded in their writings their own actual experiences, as trustworthy witnesses of the Lord Jesus Christ.

61. Q. What is the second valid ground on which we accept the New Testament writers as reliable witnesses?

A. The second valid ground on which we accept the

New Testament writers as reliable witnesses, is their obvious honesty.

(1) "The moral elevation of their writings, and their manifest reverence for the truth and constant inculcation of it, show that they were not wilful deceivers, but good men" (Strong, *Systematic Theology*, p. 172). If they were not all that they claimed to have been, obviously then they must have been impostors, liars or fools. (2) Their honesty is further evident from the fact that their testimony imperiled all their worldly interests. (3) Their honesty is positively substantiated by the fact that they not only suffered hardships and persecutions, *but actually gave their lives in martyrdom for their testimony*. No greater evidence of sincerity is available in any human being!

62. Q. What is the third valid ground on which we accept the New Testament writers as reliable witnesses?

A. The third valid ground on which we accept the New Testament writers as reliable witnesses, is the complementary nature of their writings.

That is, though separate and independent witnesses, their writings mutually support one another; and their collective testimony, so far as doctrine is concerned, is a *unit*. Hence it is *never* spoken of in scripture as the *teachings*, but always as the *teaching*, of Christ. We read in the New Testament Scriptures of "strange teachings" or doctrines (Heb. 13:9); of "doctrines of demons" (1 Tim. 4:1); and of "doctrines of men" (Col. 2:22); but not once of the *doctrines* of Christ or of the Apostles' *doctrines*. The teaching of Jesus and His Apostles, as presented in collective form in the New Testament writings, is always given in the *singular* (the *doctrine*, the *teaching*), simply because it is a *unit* (Mark 4:2, John 7:16-17, Acts 2:42, Tit. 2:10, Heb. 6:1, 2 John 9, etc.). As a matter of fact, this *internal unity* is the outstanding characteristic of the Sacred Writings as a whole and is consequently the most convincing evidence of their *inspiration* that can be ad-

duced. "While one witness to the facts of Christianity might establish its truth, the combined evidence of four witnesses gives us a warrant for faith in the facts of the gospel such as we possess for no other facts in ancient history whatsoever" (Strong, *ibid.*, p. 173).

63. Q. What is the fourth valid ground on which we accept the New Testament writers as reliable witnesses?

A. The fourth valid ground on which we accept the New Testament writers as reliable witnesses, is the correspondence of their testimony in its details, with collateral facts and circumstances.

(1) For instance, the correspondence between the New Testament writings and contemporary profane history, in respect to the names of civil rulers, the periods in which they ruled, and the countries over which they ruled, etc., as, *e. g.*, Augustus Caesar (Luke 2:1), Tiberius Caesar (Luke 3:1), Quirinius, the Herods, Felix, Festus, Pontius Pilate, etc. (2) Secondly, the numberless correspondences between the New Testament writings and contemporary profane history, in respect to names of coins, methods of taxation, types of wearing apparel, different kinds of public assemblies and places where they were held, manners and customs of the people described, etc. (3) Thirdly, the correspondence between the New Testament writings and the known geography of the ancient world, in respect to cities named, also rivers, mountains, lakes, seas, travel routes, etc. (4) Finally, the absence of discrepancies between the New Testament writings themselves. The few discrepancies which do, at least apparently, exist, "are none of them irreconcilable with the truth of the recorded facts, but only present those facts in new lights or with additional detail" (Strong, *ibid.*, p. 173). How, *in view of all this evidence, can any intelligent and honest person doubt for one moment the reliability of the New Testament writers, or the trustworthiness of their writings?*

REVIEW EXAMINATION OVER LESSON
FIFTY-SEVEN

56. What did Jesus Himself say to His Apostles with regard to their witnessing for Him?
57. How are the Apostles witnessing for Jesus unto the uttermost part of the earth?
58. What claims do the New Testament writers make for themselves in their writings?
59. What do we mean by the Credibility of the New Testament writers?
60. What is the first valid ground on which we accept the New Testament writers as reliable witnesses?
61. What is the second valid ground on which we accept the New Testament writers as reliable witnesses?
62. What is the third valid ground on which we accept the New Testament writers as reliable witnesses?
63. What is the fourth valid ground on which we accept the New Testament writers as reliable witnesses?

Lesson Fifty-eight

**MATTHEW'S TESTIMONY ABOUT JESUS
OF NAZARETH**

Scripture Reading: Matt. 9:9, 10:2-4; Luke 5:27-32.

Scripture to Memorize: "And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. And he forsook all, and rose up and followed him" (Luke 5:27-28).

-
64. Q. In taking up the study of Christianity itself, what is the first matter to be considered?
- A. In taking up the study of Christianity, the first matter to be considered is the Person, Jesus of Nazareth, who appears historically as its Founder.
- (1) Christianity, as we have already learned, consists of:
(a) The Person, and (b) The System. The Person is

Jesus of Nazareth; The System is the aggregate of the principles, institutions and laws which He revealed and established through His Apostles. (2) Of these two matters, The Person must be considered first, because The System stands or falls with Him. If He, Jesus of Nazareth, is all that He claims to be, then we are justified in accepting the Christian System as God's final and complete revelation of truth to mankind. "What think ye of the Christ? whose son is he?" (Matt. 22:42); "Who say ye that I am?" (Matt. 16:15). These questions must be answered first. If the story of Christ is true, then Christianity is true; for, in the words of Dr. Daniel A. Poling, "Christ is Christianity, and Christianity is Christ."

65. Q. How, then, shall we begin our study of Jesus of Nazareth?

A. We shall begin our study of Jesus of Nazareth by viewing Him first as a historical character.

That is, in the same manner that we view Christopher Columbus, or Martin Luther, or George Washington, or Abraham Lincoln, or any other outstanding figure of human history.

66. Q. To what primary sources shall we go for information respecting the life and work of Jesus of Nazareth?

A. For information respecting the life and work of Jesus of Nazareth, we shall go to the New Testament writings, especially the first four books of the New Testament Canon.

67. Q. By whom were the first four books of the New Testament Canon written?

A. The first four books of the New Testament Canon were written by Matthew, Mark, Luke and John, in order.

68. Q. What are the first four books of the New Testament Scriptures commonly called?

A. The first four books of the New Testament Scriptures are commonly called The Gospels, or the Gospel Narratives.

69. Q. For what purpose were these four Gospel Narratives originally written?
- A. The four Gospel Narratives were written to give us the evidence that Jesus of Nazareth is the Christ, the Son of the living God. John 20:30-31.
70. Q. What is the subject-matter of the books written by Matthew, Mark, Luke and John?
- A. They are four biographies of Jesus of Nazareth written from as many different points of view.
71. Q. What are the four books written by Matthew, Mark, Luke, and John, as to design?
- A. As to design, they are four testimonies respecting Jesus of Nazareth, presented from as many different points of view.

They are *biographies* in the sense that they present the facts about the Person known historically as Jesus of Nazareth. They are *testimonies*, in the sense that they witness to His life, His teaching, His miracles, His character, and His death and resurrection.

72. Q. Who was Matthew?
- A. Matthew was one of the original group of Twelve Apostles.

Matt. 10:2-4, Mark 3:14-19, Luke 6:13-16, Acts 1:13. We must be careful not to confuse Matthew with the *Matthias* who was later selected to take the place of Judas. Cf. Acts 1:26.

73. Q. Of what nationality was Matthew?
- A. Matthew was a Jew.

He was the son of a certain Alpheus. He also bore the name of Levi: probably his full name was Matthew Levi. See Matt. 9:9, Mark 2:14, Luke 5:27.

74. Q. What was Matthew's occupation originally?
- A. Matthew was originally a publican, *i. e.*, a tax collector.

(1) The alien government, which ruled Palestine, whether of Rome, or of its deputy-princes, the Herods, collected its taxes and customs through speculators, who bought up the right of collecting the revenue (*publicum*) for their

own advantage. They were allowed to retain in the form of commissions whatever sums they were able to collect over and above the assessments levied by the government. Naturally this gave rise to much graft; however it was the system itself that was at fault, rather than its officials. (2) These men who acted as collectors of the revenue were called *publicani* by the Romans, whence our English word *publican*. They were often native Jews, and were classed by their own people, not only with the social outcasts of the day (Matt. 9:10-13, 21:31), but even with the heathen, as if entirely outside the pale of the Jewish commonwealth (Matt. 18:17). (3) Matthew was obviously not a chief publican, like Zaccheus, *i. e.*, one who had supervision over a considerable territory and farmed out the business of actual collection to deputies. Matthew's business, it seems, was purely local. His place of toll was near Capernaum, on the road to and from Damascus, where he apparently collected taxes for Herod the tetrarch. His special duty, it would seem, was that of collecting revenues from the fishermen on the Lake of Galilee, and probably from merchants traveling southward from Damascus. (4) It seems, too, that Matthew was a man of considerable means. At any rate, immediately after his call to the apostleship, he gave a great feast at which Jesus of Nazareth was the honored guest (Mark 2:13-17, Luke 5:29-32). Matthew is, then, the typical business man who has given up his business to enter the ministry. This alone is sufficient evidence of his strength of character.

75. Q. What information do we gather from the New Testament writings with regard to Matthew's character?

A. We gather that he was a man of conviction, of modesty, and of steadfastness.

(1) He was a man of *conviction*, without doubt. When Jesus, passing by his place of toll, said, "Follow me," Matthew "forsook all, and rose up and followed him" (Luke 5:28). This one terse statement is an eloquent

commentary on Matthew's character. (2) He seems to have been *modest* and retiring in disposition. He kept himself in the background, it would seem. He does not stand out in the apostolic group, like Peter, for instance, or John; yet he was faithful, even unto death, for tradition has it that he died a martyr. (3) He was *steadfast*. We are not surprised, therefore, to find his name included in the list of the faithful, as given by Luke in enumerating the members of the apostolic group who were gathered in an upper room somewhere in Jerusalem, after the resurrection of Jesus, waiting for the coming of the Spirit (Acts 1:13). He was faithful unto death and no doubt received the "crown of righteousness" (2 Tim. 4:8).

76. Q. Where in the apostolic writings do we find the account of Matthew's call to the apostleship?

A. We find the account of Matthew's call to the apostleship in Matt. 9:9, Mark 2:14, and Luke 5:27-28.

The account is given by Matthew himself, and by Mark and Luke also, in almost the same words. "And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. And he forsook all, and rose up and followed him" (Luke 5:27-28).

77. Q. From what viewpoint did Matthew write his testimony respecting Jesus?

A. Matthew wrote from the Jewish viewpoint, and especially for the Jews.

(1) That Matthew wrote as a Jew, and for the Jews especially, is evident from the following characteristics of his writing: (a) His tracing of the genealogy of Jesus from Abraham and David; (b) his numerous appeals to Hebrew prophecy as having been fulfilled in Jesus; (c) his strong denunciations of the Jews and their rulers; (d) his rare explanations of Jewish names and customs; (e) his lengthy presentation of the Sermon on the Mount and with particular references to the Law; (f) his omission of Latin words from his text; (g) his omission of the

account of the sending out of the Seventy (cf. Luke 10:1-20); (h) and especially his repeated use of the term "kingdom of heaven," by which he tried to turn the attention of the Jewish people away from their expectation of an earthly kingdom and Messiah, to that of a spiritual reign of Heaven upon earth under a heavenly Messiah. (2) "No one can read Matthew's Gospel without perceiving that he was no Hellenist, but a Hebrew of the Hebrews, deeply learned in the history and prophecies of his race, and eagerly looking forward to their realization. When the plan and teaching of Jesus were unfolded to his mind stored with national memories, he instantly recognized the truth and beauty and completeness of that ideal, and gave himself up heart and soul to the cause of the Son of David. For that cause and for the kingdom of God he resigned all his hopes of advancement in Herod's kingdom, his lucrative calling, and the friends he had made" (*Cambridge Bible*).

78. Q. What is the general theme of Matthew's Gospel?

A. The general theme of Matthew's Gospel is: The Messiahship of Jesus.

The Jews of the time of Jesus and before, believed that in the writings of Moses and the Prophets there were many predictions concerning a great ruler and deliverer to come, called in their language *Messiah*, and in Greek *Christos* (meaning *The Anointed One*). They expected him to be a descendant of Abraham, of the tribe of Judah, and of the royal lineage of David; and to restore the kingdom of David and Solomon in all its pristine glory. In brief, they gave to the Messianic prophecies a purely temporal and earthly interpretation, as they do even to this day. Cf. Luke 3:15; John 1:19-20, 4:25-26, 5:39, 45; Luke 24:27, 44; Acts 3:18, 24; Acts 28:23, etc.

79. Q. What main purpose did Matthew have in mind in writing his Testimony?

A. It is obvious that he wrote his Testimony to present

Jesus as the fulfilment of Hebrew Messianic expectation.

(1) That is, to present Jesus as the One in whom the Abrahamic Promise is fulfilled. (2) Also, to present Jesus as the One in whom the Messianic predictions of the Hebrew Prophets are realized. (3) Finally, to present Jesus as the Messiah in an infinitely nobler sense than the Jews had ever anticipated, viz., as the Ruler of the Kingdom of Heaven, the truly Anointed One of God, the Prophet and Priest and King of His Church.

80. Q. How does Matthew prove the Messiahship of Jesus?

A. He proves the Messiahship of Jesus, by presenting Him as the Person in whose life and work the Messianic predictions of the Hebrew Prophets were all fulfilled.

Matthew quotes some sixty prophecies from the Old Testament Scriptures, as having been fulfilled in Jesus of Nazareth.

81. Q. What is Matthew's favorite expression?

A. Matthew's favorite expression is: "that it might be fulfilled which was spoken by the prophet," etc.

See Matt. 1:22, 2:5, 2:17, 3:3, 4:14, 11:10, 12:17, 13:14, 13:35, etc., etc.

82. Q. When was Matthew's Gospel probably written?

A. Matthew's Gospel was probably written about A.D. 67.

McGarvey holds that it was not written before the year 60, and probably about A.D. 67. Its contents show that it was written a number of years after the death of Jesus (Matt. 27:8, 28:15); and prior to the destruction of Jerusalem, A. D. 70 (Matt. 24:1-28).

**REVIEW EXAMINATION OVER LESSON
FIFTY-EIGHT**

64. In taking up the study of Christianity itself, what is the first matter to be considered?

65. How, then, shall we begin our study of Jesus of Nazareth?

66. To what primary sources shall we go for information respecting the life and work of Jesus of Nazareth?
67. By whom were the first four books of the New Testament Canon written?
68. What are the first four books of the New Testament Scriptures commonly called?
69. For what purpose were these four Gospel Narratives originally written?
70. What is the subject-matter of the books written by Matthew, Mark, Luke and John?
71. What are the four books written by Matthew, Mark, Luke and John, as to design?
72. Who was Matthew?
73. Of what nationality was Matthew?
74. What was Matthew's occupation originally?
75. What information do we gather from the New Testament writings with regard to Matthew's character?
76. Where in the apostolic writings do we find the account of Matthew's call to the apostleship?
77. From what viewpoint did Matthew write his testimony respecting Jesus?
78. What is the general theme of Matthew's Gospel?
79. What main purpose did Matthew have in mind in writing his Testimony?
80. How does Matthew prove the Messiahship of Jesus?
81. What is Matthew's favorite expression?
82. When was Matthew's Gospel probably written?

Lesson Fifty-nine

MARK'S TESTIMONY ABOUT JESUS OF NAZARETH

Scripture Reading: Acts 12: 1-18, 15: 36-41.

Scriptures to Memorize: "Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you,

receive him)" etc. (Col. 4:10). "Take Mark, and bring him with thee: for he is useful to me for ministering" (2 Tim. 4:11). "She that is in Babylon, elect together with you, saluteth you; and so doth Mark, my son" (1 Peter 5:13).

83. Q. Who was Mark, the writer of the second Gospel narrative?

A. Mark, though not one of the Twelve Apostles, was a member of the apostolic company.

By the *apostolic company* or class, we mean the Apostles and *their evangelistic co-workers*. Mark was closely associated with the Apostles throughout his entire life, especially with the Apostles Paul and Peter.

84. Q. Of what nationality was Mark?

A. Mark was a Jew.

(1) His Jewish name was John. But, like Paul, he also had a Roman name, *Marcus*, or *Mark* (from the Latin *marcus*, meaning a *hammer*). Hence his full name was *John Mark*. Cf. Acts 12:12—"Mary the mother of John whose surname was Mark." (2) Mark was the son of a certain Mary, at whose house in Jerusalem the disciples met from time to time (Acts 12:1-18). (3) He was also a cousin of Barnabas, another well-known and faithful member of the apostolic company. See Acts 4:36-37, 11:22-30, 12:25; also chs. 13, 14, 15 in full.

85. Q. What do we learn about Mark from the New Testament writings?

A. We learn that Mark throughout his entire life was intimately associated with the Apostles, and especially with the Apostles Peter and Paul.

(1) Mark grew up in Jerusalem, where his mother was prominent among the disciples and at whose house they were accustomed to hold meetings from time to time (Acts 12:1-18). He was no doubt well acquainted with all the Apostles. (2) It is quite possible that he knew Jesus personally. In this connection, see Mark 14:51-52. Here we read that on the occasion of Jesus' betrayal and arrest

in the Garden of Gethsemane, near the midnight hour, "a certain young man followed with him, having a linen cloth cast about him, over his naked body; and they laid hold on him; but he left the linen cloth, and fled naked." May we not reasonably conclude that Mark is here modestly alluding to himself and describing his own experience? So argues Mr. Frank Morison, the English writer; who also quite plausibly argues the theory that Mark was the "young man arrayed in a white robe," whom the three women discovered sitting in the empty tomb on the resurrection morning (Mark 16:5-8). (See Morison, *Who Moved the Stone?* pp. 219-294). There is very little doubt in fact that John Mark was well informed, through personal experience, with respect to the stirring events which marked the culmination of the earthly life of Jesus of Nazareth and the establishment of the Christian religion. (3) Mark accompanied Paul and Barnabas from Jerusalem to Antioch in Syria on their first evangelistic tour (Acts 12:25), but for some unexplained reason he left them at Perga, in Pamphylia, and returned to Jerusalem (Acts 13:13). (4) Whatever may have been the reason for Mark's conduct on that trip, Paul disapproved of it severely, so much so that he refused to take Mark along when a second missionary journey was proposed. He and Barnabas disagreed so sharply about the matter that they finally separated. Barnabas took Mark, and sailed for Cyprus, while Paul accompanied by Silas set out in another direction (Acts 15:36-40). (5) For a decade following this incident, we lose sight of Mark altogether. It seems, however, that he made good in the interim and reestablished himself in Paul's esteem. Hence we next find him with Paul in Rome (Col. 4:10). (6) During Paul's second imprisonment in Rome the Apostle wrote his valedictory epistle, to Timothy, in which he requested the latter to bring Mark back to Rome. 2 Tim. 4:11—"Take Mark, and bring him with thee, for he is useful to me in ministering." (7) Mark was also inti-

mately associated with the Apostle Peter at different periods of his life. In 1 Pet. 5:13, Peter speaks of Mark as his son in the Gospel, *i.e.*, as one of his converts. The fact that Peter, when he was miraculously delivered from prison in Jerusalem, a few days after Pentecost, went directly to the house of Mary the mother of John Mark, indicates that the Apostle knew the family quite well (Acts 12:1-18). Cf. 1 Pet. 5:13—"She that is in Babylon, elect together with you, saluteth you; and so doth Mark, my son." If the term "Babylon" as used here alludes to Rome (a matter of long-continued controversy), it follows that Peter and Mark were both in Rome at the time Peter's *First Epistle* was written, and that in all likelihood Mark's *Gospel* was also written in Rome. At any rate we know that Mark spent many of the later years of his life in that city.

86. Q. From what sources then did Mark obtain his information respecting Jesus of Nazareth?

A. Mark obtained his information respecting Jesus of Nazareth from the Apostles themselves.

He may have obtained some of the information presented, from his own personal experiences as a young man in Jerusalem; and this was in turn confirmed and increased by additional information which he received from the Apostles. Early tradition has it that Mark was Peter's "interpreter," whatever that word may signify. Papias (about 80-164) testifies that Mark was Peter's "interpreter," and that he wrote his Gospel narrative under Peter's personal direction. Mark's *Gospel* itself bears such evidences of Peter's influence that it has often been called "The Petrine Gospel."

87. Q. What is the general theme of Mark's Gospel?

A. The general theme of Mark's Gospel is: The Works of Jesus.

Mark's narrative is brief, swiftly-moving, and to the point. It covers only the actual ministry of Jesus, beginning with His baptism by John in the Jordan River. Mark pre-

sents Jesus as the Man of action, authority, and power. "While Matthew emphasizes Him as a *teacher*, Mark says that He came to do something as well as to *say* something. This accounts for the fact that Matthew enlarges upon the *words* of Christ, while Mark enlarges upon His *works*; Matthew lays emphasis upon His *parables*, and Mark upon His *miracles*" (Moninger, *Studies in the Gospels and Acts*, p. 41).

88. Q. For whom was Mark's Gospel obviously written?

A. Mark's Gospel was obviously written especially for the Romans.

That it was written for Gentiles rather than Jews, is evident from its contents. In view of the fact that Mark had a Roman name, and that much of his life was spent in Rome, it is apparent that he wrote his Testimony respecting Jesus with the Romans especially in mind; in fact he may have been in Rome when he wrote it (Col. 4:10, Philem. 24, 2 Tim. 4:11, 1 Pet. 5:13). Hence Mark presents Jesus as the Worker of Miracles, as the Man of action and authority, as the One who has all power over both nature and men. This mode of presentation was obviously designed to appeal especially to the Roman type of mind, which had great respect for power and authority.

89. Q. What is Mark's favorite word?

A. Mark's favorite word is "straightway."

Mark 1:10, 1:12, 1:21, 1:29, 1:42, 2:8, 2:12, 3:6, 5:2, 5:29, etc. etc.

90. Q. When was Mark's Gospel probably written?

A. Mark's Gospel was probably written about A.D. 50.

The Marcan narrative is generally conceded to have been among the first of the New Testament writings. As both Paul and Peter are believed to have suffered martyrdom in the reign of Nero, who died about A.D. 68, it follows that Mark must have written his *Gospel* prior to that date. Moreover, as Mark, like Matthew, treats of the destruction of Jerusalem as a *predicted* event (ch. 13)

rather than an actual and fulfilled happening, it follows that his *Gospel* must have been written prior to A.D. 70. Hence, we are safe in assigning it to a date somewhere near the middle of the first century.

REVIEW EXAMINATION OVER LESSON FIFTY-NINE

83. Who was Mark, the writer of the second Gospel narrative?
84. Of what nationality was Mark?
85. What do we learn about Mark from the New Testament writings?
86. From what sources then did Mark obtain his information respecting Jesus of Nazareth?
87. What is the general theme of Mark's Gospel?
88. For whom was Mark's Gospel obviously written?
89. What is Mark's favorite word?
90. When was Mark's Gospel probably written?

Lesson Sixty

LUKE'S TESTIMONY ABOUT JESUS OF NAZARETH

Scripture Reading: Acts 16:1-17, 20:1-12, 28:11-16; Luke 1:1-2.

Scriptures to Memorize: "Luke, the beloved physician, and Demas salute you" (Col. 4:14). "Only Luke is with me" (2 Tim. 4:11). "Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so does Mark, Aristarchus, Demas, Luke, my fellow-workers" (Philemon 23-24).

-
91. Q. Who was Luke, the writer of the third Gospel narrative?
 - A. Luke, like Mark, was a member of the apostolic company, though not himself an Apostle.

92. Q. What two books of the New Testament Canon were written by Luke?

A. The two books of the New Testament Canon written by Luke are: the third Gospel, and Acts of Apostles.

Luke was the inspired historian of the origins of Christianity. In his Gospel, he gives us an account of the things which Jesus Himself did and taught (Acts 1:1-2). In Acts of Apostles, he gives us a history of the labors and accomplishments of the Apostles and their evangelistic co-workers in the execution of the Great Commission. In Acts, he merely continues the history from the point at which he terminated it in his Gospel. Cf. Acts 1:1—"The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen," etc.

93. Q. Of what nationality was Luke?

A. Evidently Luke was a Gentile.

(1) From the distinction drawn between Epaphras, Demas and Luke, and "those of the circumcision," in Col. 4:10-14, it is evident that Luke was not a Jew. In all probability he was of Greek extraction, as is indicated by his Greek name, and by the obvious love of beauty which characterizes his writings. (2) "It may be inferred," writes Dr. J. A. McClymont, "that he was of Gentile extraction, and this inference is confirmed by his Greek name and the character of his style, which—except when he is drawing from the older documents or reporting speeches conveyed to him by others—is more classical than that of the other Gospels, alike as regards the structure of the sentences and the choice of words, as well as in his use of an opening dedication, a feature quite foreign to the Hebrew style" (quoted by Moninger, *Studies in the Gospels and Acts*, p. 46). (3) Early tradition has it that Luke was a native of Antioch in Syria. Eusebius writes: "Luke, who was born at Antioch, and by profes-

sion a physician, being for the most part connected with Paul, and familiarly acquainted with the rest of the apostles, has left us two important books." Origen is quoted by Eusebius as saying that Luke's *Gospel* "was written for converts from the Gentiles." (4) Luke's familiarity with the church at Antioch is indicated by the following scriptures: Acts 6:5, 11:19-27, 13:1-3, 14:26-28, 15:1-2, 15:30-40, 18:22-23, etc.

94. Q. What was Luke by profession?

A. Luke was a physician.

Col. 4:14—"Luke, the beloved physician." Some traits of Luke's profession are to be found in the frequency with which he refers to the work of Christ and His Apostles as the ministry of healing (Luke 4:18, 4:23, 9:1-6, 10:9); and in his occasional use of terms which a physician would be most likely to employ (Luke 4:38, 5:12, 6:19, 22:44). It has been suggested by some that Luke traveled with Paul because the Apostle was frequently in need of medical attendance (2 Cor. 12:7). This, however, is merely an opinion, and one not necessarily derived from the scripture records.

95. Q. What do we learn from the New Testament writings about Luke's character and ability?

A. We learn from the New Testament writings that Luke was a man of refined character, of great culture, of broad sympathies, and of rare devotion.

"The surpassing beauty" of the third *Gospel*, writes Dr. Charles R. Erdman, "betokens the personal attractiveness of its author and the dignity and importance of its theme. . . . The phrase which describes the writer as 'the physician, the beloved one,' is full of significance. It was penned by Paul, when a prisoner in Rome, to his friends in distant Colossae. It indicates that Luke was a man of culture and scientific training, and that the charm of his character was so conspicuous as to be recognized by the Christian churches of Europe and Asia. . . . He was a man of such modesty that he never mentioned his own name

even when recording the stirring events in which he played so prominent a part. Nevertheless he revealed himself in every page of his writings and was evidently a man of broad sympathies, an acute observer, a careful historian, and a loyal friend" (Intro. to *The Gospel of Luke*, p. 7). Luke's rare devotion to his friends, and to the cause for which he gave his life in service, is indicated by the fact that he remained in constant attendance upon Paul to the very end of the Apostle's ministry. Cf. 2 Tim. 4: 11—"only Luke is with me."

96. Q. What do we learn from the New Testament writings about Luke's career?

A. We learn from the New Testament writings that Luke was the evangelistic co-worker and traveling companion of the Apostle Paul.

Note, in this connection, the many passages in *Acts* in which Luke indicates his presence with Paul by using the pronouns "we" and "us." (See chs. 16, 20, 21, 27, 28). It appears from these scriptures that Luke joined Paul, in the course of the latter's second evangelistic tour, at Troas, a seacoast city of Asia Minor, whence they embarked on the memorable voyage across the Aegean Sea that resulted in the establishing of Christianity on the European continent. The two friends, accompanied by Silas and Timothy, landed at Neapolis and thence journeyed to Philippi, where their labors resulted in the founding of a strong church (ch. 16). Then, while Paul, accompanied by Silas and Timothy, continued his travels through Macedonia and Greece, Luke remained behind, possibly to nurture the new converts (ch. 17). Seven years later, when Paul was on his third missionary tour, he seems to have joined Luke at Philippi, and to have been accompanied by him on his journey back to Jerusalem (chs. 20, 21). When Paul was arrested and confined for two years in prison at Caesarea, Luke continued as his companion; and, when the Apostle was taken prisoner to Rome, Luke accompanied him. They shared together the

perils of that voyage and the shipwreck which occurred off the island of Melita (the ancient name for Malta), and the subsequent imprisonment in the imperial city (chs. 27, 28). It seems that Paul was later released from prison and allowed to preach the Gospel in Rome, which he did effectively, with the help of certain "fellow-workers," viz., Demas, Aristarchus, Mark, and Luke (Col. 4:14, Philem. 23-24). Finally, the Apostle was imprisoned a second time, and in the shadow of impending martyrdom he indited his valedictory epistle, the second epistle addressed to Timothy, in terminating which the Apostle said, after describing the apostasy of Demas, "Only Luke is with me" (2 Tim. 4:11).

97. Q. From what sources did Luke obtain the information which he recorded in his writings?

A. Luke himself testifies that the information which he has recorded in his writings was obtained from the most reliable sources.

(1) Luke 1:1-4, "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; *that thou mightest know the certainty concerning the things wherein thou wast instructed.*" Note well Luke's emphatic assertion here of his own reliability as a historian of the things that Jesus did and taught (cf. Acts 1:1). (2) "While in Caesarea, Luke seems to have gathered the material for his *Gospel*, and probably wrote it there or soon after arriving in Rome. He had ample leisure during the two years and more in Palestine to make the extensive researches of which he speaks in Luke 1:1-4. In Rome, he was with Paul, and had his help also in the Acts, and during much of the period covered by it he had been with Paul. . . . Luke enjoys the unique

distinction of being the first historian of the origins of Christianity. He carried the Christian movement on in his two volumes from the birth of John the Baptist to the arrival of Paul in Rome, when the gospel had spread to most of the Roman Empire. Luke is thus the great historian who undertook such a task, and he is in many ways the greatest of all ancient historians in his breadth of view, his research, accuracy, versatility, and sympathy. He was a man of literary taste, but of democratic instincts, who understood women and children and the poor and the outcast and the Gentiles, as well as Jews. He was a cosmopolitan and a loyal Christian, a scientist who was a devoted worshiper of Jesus as Lord and Savior. He accepted the miracles of Jesus; and narrated the Virgin Birth of Christ, after prolonged investigation" (Dr. A. T. Robertson, *System Bible*, p. 26). The assertion is often found in the writings of the Biblical "critics" that Paul's alleged silence about the Virgin Birth is evidence that he did not accept the belief. In answer, we say (1) that Paul repeatedly affirms the pre-existence of Christ (Phil. 2:5-7, Col. 1:15-17, Rom. 11:36, 1 Cor. 8:6, Gal. 4:4, etc.), and (2) that Luke, Paul's traveling companion, is the one who gives us the story of the Virgin Birth in all its simplicity and beauty (Luke 1:26-38); hence, if Paul did not believe that the Virgin Birth occurred as Luke gives it, why in the name of reason did he not set Luke right on the matter?

REVIEW EXAMINATION OVER LESSON SIXTY

91. Who was Luke, the writer of the third Gospel narrative?
92. What two books of the New Testament Canon were written by Luke?
93. Of what nationality was Luke?
94. What was Luke by profession?

95. What do we learn from the New Testament writings about Luke's character and ability?
96. What do we learn from the New Testament writings about Luke's career?
97. From what sources did Luke obtain the information which he recorded in his writings?

Lesson Sixty-one

LUKE'S TESTIMONY ABOUT JESUS OF NAZARETH (Concluded)

Scripture Reading: Luke 10:25-37, 15:11-32, 16:19-31.

Scriptures to Memorize: "But he charged them, and commanded them to tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up" (Luke 9:22). "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels" (Luke 9:26). "And I say unto you, Everyone who shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8). "For the Son of man came to seek and to save that which was lost." (Luke 19:10)

-
98. Q. What are the outstanding characteristics of Luke's Gospel?
- A. The outstanding characteristics of Luke's Gospel are: (1) its unusual literary beauty, (2) its absorbing human interest, and (3) its universal outlook.

(1) *Its unusual literary beauty.* "It is plainly a product of Greek culture. The divine Spirit chose and equipped a rare instrument in the poetic and refined personality of Luke and through him gave to the world that version of the gospel story which is most exquisite in style and most finished in form" (Erdman, *ibid.*, p. 8). (2) *Its absorbing*

human interest. "It is a story of real life; it is suffused with emotion; it is full of gladness and sorrow, of songs and of tears; it is vocal with praise and with prayer" (Erdman). It is the Gospel of childhood, of womanhood, and of the home, the Gospel of the poor and lowly; the Gospel of sympathy, neighborliness and forgiveness. It is the only one of the four Gospels in which are recorded the matchless narratives of the Prodigal Son, the Good Samaritan, and Lazarus and the Rich Man: three of the most absorbing human interest stories in all the literature of the world. (3) *Its universal outlook*. Not one trace can be found in Luke's Gospel of the religious prejudice, the dogmatic legalism, or the narrow nationalism of the Jewish people. It rises above all such trifles and boldly proclaims the universality of God's love and of Christ's redemption. "Here no narrow prejudice divides race from race: a despised Samaritan stands as the supreme example of a neighbor, the angels sing of peace among men, and the aged Simeon declares that Jesus is to be a 'light for revelation to the Gentiles' as well as the glory of Israel. Luke alone gives the data which link the sacred story to the secular history of the world" (Erdman, *ibid.*, p. 9).

99. Q. What is the general theme of Luke's Gospel?

A. The general theme of Luke's Gospel is: The Humanity of Jesus.

Luke portrays Jesus as the Ideal Man, the Head of the New Creation, and our Perfect Exemplar. In the person and character of the Jesus whom he presents, all the essential elements of perfect manhood—matchless courage, tender sympathy, unwavering faith, and abiding fellowship with God—are inherent. "The character of Jesus is so subtle and complex as to defy exact analysis, and yet it is evident that certain of its features, common to all, are emphasized successively by each one of the Gospel writers. Matthew depicts its majesty, Mark its strength, and John its sublimity; but Luke reveals its

beauty, and paints a picture of the Ideal Man, the Savior of the world" (Erdman, *ibid.*, p. 9).

100. Q. For whom was Luke's Gospel obviously written?

A. Luke's Gospel was obviously written for the Gentiles, and for the Greeks especially.

The Greeks were an *esthetic* people. Love of the beautiful was the prime characteristic of their art, their literature, their philosophy, in fact their very nature. Hence Luke presents Jesus of Nazareth as The One Altogether Lovely, the one Ideal Man in whom all goodness, truth and beauty are perfectly and fully blended.

101. Q. What is Luke's favorite expression?

A. Luke's favorite expression is: "Son of man."

Luke 9:22—"The Son of man must suffer many things." Luke 12:8—"him shall the Son of man also confess before the angels of God." Luke 18:8—"when the Son of man cometh," etc. Luke 19:10—"The Son of man came to seek and to save that which was lost." Cf. Luke 6:22, 9:58, 17:22, 21:36, 22:48, etc.

102. Q. When was Luke's Gospel probably written?

A. Luke's Gospel was probably written about A.D. 57-59.

As Luke, like both Matthew and Mark, treats of the destruction of Jerusalem as an event yet in the future, it follows that his *Gospel* must have been written prior to A.D. 70. (See Luke, ch. 21). "Luke wrote his *Gospel* before he wrote the Acts, and after Mark wrote his *Gospel*. The Acts was probably written in Rome before A.D. 64. Hence, Luke's *Gospel* must come in between A.D. 50 and 64."

REVIEW EXAMINATION OVER LESSON SIXTY-ONE

98. What are the outstanding characteristics of Luke's Gospel?

99. What is the general theme of Luke's Gospel?

100. For whom was Luke's Gospel obviously written?
 101. What is Luke's favorite expression?
 102. When was Luke's Gospel probably written?

Lesson Sixty-two

JOHN'S TESTIMONY ABOUT JESUS OF NAZARETH

Scripture Reading: Matt. 4:21-22, Mark 1:19-20, Luke 5:1-11, John 21:20-25.

Scriptures to Memorize: "And on going from thence he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him" (Matt. 4:21-22).

103. Q. Who was John, the writer of the fourth Gospel Narrative?

A. John, the writer of the fourth Gospel Narrative, was one of the original group of Twelve Apostles.

See Matt. 10:2-4, Mark 3:13-19, Luke 6:12-16.

104. Q. How many books of the New Testament Canon were written by the Apostle John, and what are they?

A. The Apostle John wrote five books of the New Testament Canon, viz., the fourth Gospel, three Epistles (1 John, 2 John, 3 John), and the Revelation.

105. Q. Of what nationality was the Apostle John?

A. The Apostle John was a Jew.

John and his brother James were the sons of a certain Zebedee. Matt. 10:2—"James the son of Zebedee, and John his brother." Matt. 20:20—"Then came to him the mother of the sons of Zebedee with her two sons," etc. *There are three men by the name of John frequently mentioned in the New Testament writings:* (1) John, the son of Zacharias and Elisabeth (Luke 1:6-23, 57-80), who,

when he began preaching the approach of the Kingdom, and baptizing converts in the Jordan River, came to be known as *John the Baptizer* (Matt. 3). (2) *John Mark*, the son of a certain Mary at whose house in Jerusalem the disciples met from time to time (Acts 12:12). This was the John Mark who traveled extensively with Barnabas, Paul and Peter, and who wrote the second *Gospel*. (3) *John the Apostle*, brother of James and son of Zebedee, the intimate friend of Jesus, and the writer of the fourth *Gospel*. This is the John whom we are studying in this lesson.

106. Q. What occupation did John follow, prior to his call to the apostleship?

A. John was a fisherman, prior to his call to the apostleship.

Zebedee and his two sons were all three fishermen on the Lake of Galilee. See Matt. 4:21-22, Mark 1:19-20, Luke 5:1-11.

107. Q. Where in the apostolic writings do we find the account of John's call to the apostleship?

A. We find the account of John's call to the apostleship in Matt. 4:21-22, in Mark 1:19-20, and in Luke 5:1-11.

Matt. 4:21-22—"And on going from thence he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him." Cf. Mark 1:19-20, Luke 5:1-11. According to Luke's testimony, Zebedee and his two sons were in partnership with Simon Peter in the fishing industry. It is obvious from these accounts that James and John were quite young men when they received their call to the apostleship.

108. Q. By what particular designation does John frequently allude to himself in his own writings?

A. John frequently alludes to himself in his own writings as "the disciple whom Jesus loved."

(1) John 13:23—"There was at the table reclining in

Jesus' bosom one of his disciples whom Jesus loved." John 19:26—"when Jesus therefore saw his mother, and the disciple standing by whom he loved," etc. John 20:2—"She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved," etc. John 21:7—"That disciple therefore whom Jesus loved saith unto Peter," etc. (2) John 21:20-23, "Peter, turning about seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die; yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?" That John thus alludes to himself, is obvious from the connection between the above verses, and v. 24, which follows: "This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true." That is, "the disciple whom Jesus loved," and of whom Jesus said, "If I will that he tarry till I come," etc., is, "the disciple that beareth witness of these things" (the things written in his, the fourth *Gospel*). Jesus' promise that John should tarry till He came, was evidently fulfilled when Jesus in His capacity of The Living One and the Sovereign of all things (Rev. 1:9-20), appeared to John on the isle of Patmos and communicated to him the series of visions recorded in the book of Revelation. (3) It will be noted, therefore, that John, with the becoming modesty that forbade his mentioning his own name outright, thus, in alluding to himself as "the disciple whom Jesus loved," testifies to his own loving intimacy with the Master throughout the period of their earthly labors.

109. Q. With what special group of the Apostles was John identified?

A. John was one of the apostolic trio commonly designated as the "inner circle."

This "inner circle" consisted of Simon Peter and the two brothers, James and John. These three were specially privileged to have been eyewitnesses of the most sublime incidents in the life of Jesus: (1) His Transfiguration (Matt. 17: 1-13, 2 Pet. 1: 16-18); (2) His raising of Jairus's daughter (Mark 5: 35-43, Luke 8: 49-56); and (3) His suffering in the Garden of Gethsemane (Matt. 26: 36-46, Mark 14: 32-42).

110. Q. What special designation did Jesus Himself give to James and John?

A. He gave them the designation "Boanerges," which means "Sons of Thunder."

Mark 3: 17—"and James the son of Zebedee, and John the brother of James . . . them he surnamed Boanerges, which is, Sons of thunder." This designation was obviously bestowed upon them in allusion to their fieriness of temperament and intensity of zeal. We see these traits exemplified in John: (a) in his confession of having forbidden a man to cast out demons in the name of Christ because the man followed not with the Apostles (Mark 9: 38-40); (b) in his joining with James in demanding that Jesus call down fire from heaven upon the natives of a certain Samaritan village in retaliation for their refusal to extend hospitality to Jesus and His companions (Luke 9: 51-56). Yet the Apostle John, despite his fieriness and intensity, lived to become known throughout all ages as the "Apostle of love." Cf. John 3: 16; 1 John 3: 13-24, 4: 7-21, etc.

111. Q. What additional facts are given us in the New Testament writings about the Apostle John?

A. The additional facts given us in the New Testament writings about the Apostle John are as follows

1. That he reclined upon the bosom of Jesus, on the occasion of the Last Supper (John 13: 23-25). 2. That, on the occasion of the betrayal, he, with Peter, followed

Jesus, while the other Apostles sought safety in flight (Mark 14:50, John 18:15). 3. That he went on with Jesus into the council-chamber of the high priest, while Peter remained outside (John 18:15-27). 4. That he alone of the Twelve remained with Jesus until the latter had expired on the Cross (John 19:26-37). 5. That before Jesus yielded up His life, He committed unto John the safe-keeping of Mary His mother (John 19:25-27; cf. Acts 1:14). 6. That he was one of the first to investigate the empty tomb and to believe that Jesus had risen (John 20:1-10). 7. That he shared with the other Apostles the stirring experiences of the fifty days that followed (Acts 1:1-14, 2:1-4). 8. That he figured prominently in the history of the beginnings of Christianity, as related in the first eight chapters of the book of Acts (Acts 3:1, 3:11, 4:13, 8:14, 12:2, etc.).

A. We are reliably informed that John spent the last years of his life at Ephesus where he labored long and diligently in the Gospel.

Well-authenticated tradition supplies the information that John outlived the rest of the Apostles by a considerable number of years (cf. John 21:21-23); that he lived in fact to the end of the first century; that he spent the closing period of his life at Ephesus, where he labored long and faithfully; that he was at last exiled to Patmos, where he was allowed to see Christ's glory in heaven (Rev. 1:9-20), and to receive the visions which he recorded in the book of Revelation; and that finally, at an extreme age, he died the death of a martyr.

REVIEW EXAMINATION OVER LESSON SIXTY-TWO

103. Who was John, the writer of the fourth Gospel Narrative?
104. How many books of the New Testament Canon were written by the Apostle John, and what are they?
105. Of what nationality was the Apostle John?

106. What occupation did John follow, prior to his call to the apostleship?
107. Where in the apostolic writings do we find the account of John's call to the apostleship?
108. By what particular designation does John frequently allude to himself in his own writings?
109. With what special group of the Apostles was John identified?
110. What special designation did Jesus Himself give to James and John?
111. What additional facts are given us in the New Testament writings about the Apostle John?
112. What additional information do we have regarding the last years of John's life and ministry?

Lesson Sixty-three

**JOHN'S TESTIMONY ABOUT JESUS
OF NAZARETH (Concluded)**

Scripture Reading: John 1:1-18; 1 John 1:1-4.

Scriptures to Memorize: "This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true" (John 21:24). "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be made full" (1 John 1:1-4).

113. Q. What do we learn about John from his own writings?

A. We learn from John's writings that he was by temperament a mystic.

(1) By a *mystic* is meant a person capable of discerning through meditation and submission deep spiritual truths and of rightly interpreting profound spiritual experiences. That this trait was inherent in John is obvious from his writings, and the possession of it may have been the prime reason why he was divinely called to the apostleship. (2) This faculty was no doubt intensified, too, by his intimate association with Jesus. It enabled him at all times to correctly interpret the Master's inmost thoughts (cf. John 1:50-51; 2:11, 17, 22; 4:13-14; 6:5-6; 6:51; 7:37-39, etc.). (3) It was this faculty, too, which made John the outstanding interpreter of the mysteries of our faith (cf. Rom. 16:25; Eph. 3:4, 6:19; Col. 2:2; 1 Tim. 3:9). "He rivals, even surpasses some would say, Paul as the greatest interpreter of Christ. His Gospel is the greatest book of all time in its profundity and spiritual elevation" (A. T. Robertson, *System Bible, Historical Digest*, p. 24).

114. Q. What does John himself say with regard to the trustworthiness of his own writings?

A. He expressly declares that his testimony is that of an eyewitness and therefore trustworthy.

1 John 1:1-4, "That which was from the beginning, that which we have heard, that which we have seen with our own eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also," etc. John 21:24—"This is the disciple that beareth witness of these things, and wrote these things; and we know that his witness is true." Rev. 1:2—"his servant John, who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw" (this last scripture alludes of course to what is written in the book of Revelation). Thus

John leaves us with no uncertainty as to his trustworthiness as a witness of Jesus Christ.

115. Q. What is the general theme of John's Gospel?

A. The general theme of John's Gospel is: The Deity of Jesus.

John portrays the *God side* of the Person known historically as Jesus of Nazareth (in striking contrast, by the way, with Luke's portrayal of His *human side*). John pictures Jesus as a Person *infinitely more and greater than an ordinary human being*. He discloses the identity of the Person known historically as Jesus of Nazareth, and describes His person and work, under such meaningful designations as the following: (1) *The Word of God*, who was before all things and through whom all things were created; The Word who became flesh and dwelt among us in the person of Jesus of Nazareth (John 1:1-14). (2) *The Only Begotten* from the Father, full of grace and truth (John 1:18). (3) *The Lamb of God* that taketh away the sin of the world (John 1:29, 36). (4) *The Only Begotten Son of God* (John 1:18, 3:16). (5) *The Fountain of Living Water* (John 4:13-14). (6) *The Bread of Life* which came down out of heaven (John 6:51). (7) *The Light of the World* (John 8:12), the true Light which lighteth every man (John 1:9). (8) *The I am* (John 8:58-59; cf. Exo. 3:14). (9) *The Good Shepherd* who lays down His life for the sheep (John 10:7-16). (10) *The Resurrection and The Life* (John 11:25-26). (11) *The Way, The Truth, and The Life* (John 14:6). (12) *The True Vine* (John 15:1-7). (13) *The Christ, The Son of God* (John 20:30-31; cf. Matt. 16:16). Note also the following names as used by John, in the book of Revelation, to describe the glory of Christ in Heaven: (1) *Jesus Christ . . . The Faithful Witness, The Firstborn of the Dead, and The Ruler of the Kings of the Earth* (Rev. 1:5). (2) *The Alpha and the Omega, saith The Lord God . . . The Almighty* (Rev. 1:8). (3) *The First and the Last . . . The Living One* (Rev. 1:17-18). (4) *Holy, Holy,*

Holy . . . The Lord God, The Almighty (Rev. 4:8). (5) *The Lion that is of the Tribe of Judah, The Root of David* (Rev. 5:5). (6) *The Word of God* (Rev. 19:13). (7) *King of kings, and Lord of lords* (Rev. 19:16). (8) *The Root and The Offspring of David; The Bright, The Morning Star* (Rev. 22:16). It is impossible for the human intellect to grasp the full significance and sublimity of these Names. Suffice it to say that John, in all his writings, portrays the Person known historically as Jesus of Nazareth, in terms of *Incarnate Deity*.

116. Q. What are the outstanding characteristics of John's Gospel?

A. The outstanding characteristics of John's Gospel are: (1) its eternal outlook, (2) its spiritual elevation, (3) its profundity, and (4) its sublimity.

(1) *Its eternal outlook.* John presents the Person whom we know as Jesus, not with special reference to the *past* (as Matthew), nor with special reference to the *present* (as Mark), nor yet with special reference to the *future* (as Luke); but with general reference to *eternity*, which includes all past and present and future. He pictures the Redeemer as *The Word* who was with God from eternity, who became incarnate for a time, and who, no matter what His state may be, is *always* "in the bosom of the Father" (John 1:18). John is the only New Testament writer who has preserved for us the words of the Intercessory Prayer, in which Jesus said: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). In brief, John presents Jesus in His *eternal* and *pre-existent* and *spiritual* relations with God and the universe. (2) *Its spiritual elevation.* Whereas Matthew, Mark and Luke have much to say about what Jesus did, where He went, and how He acted, John puts the emphasis almost entirely on His *spiritual* teaching. John gives us Jesus' own definition of God and of true worship (John 4:24); His sublimely spiritual Farewell Discourses in the upper room, including

His teaching with regard to the advent and work of the Holy Spirit (chs. 14-17); His discourses on such subjects as The Bread of Life (ch. 6), The Light of the World (ch. 8), The True Children of Abraham (ch. 8), The Shepherd and the Sheepfold (ch. 10), The Vine and the Branches (ch. 15), etc. His is "the spiritual Gospel, abounding in symbolism," replete with references to the Hebrew Scriptures, and stern in its condemnation of those who reject Jesus as the Divine-human Redeemer and the Only Begotten Son of God. (3) *Its profundity.* While Matthew, Mark, and Luke exhibit the teaching of Jesus as simple, and for the most part moral, illustrated by frequent parables and narratives; John exhibits it as doctrinal and *spiritual*, and for the most part without illustration except by an occasional metaphor. The depth of these metaphors, however, cannot be plumbed by the human intelligence. In the teaching of Jesus as recorded by John, the most commonplace things, such as bread, light, a vine and its branches, a shepherd and his flock, etc. are used to illustrate and enforce the most profound spiritual truths. (4) *Its sublimity.* Whereas the Gospel by Matthew is essentially *historical*, and that by Mark eminently *practical*, and that by Luke exquisitely *beautiful*; it is universally conceded that John's Gospel is ineffably *sublime*. As the Gospels surpass all other books, so the first three Gospels are surpassed by John's Gospel. It has been rightly called "the most influential book in all literature" and "the greatest book of all time in its profundity and spiritual elevation."

117. Q. For what purpose was John's Gospel obviously written?

A. John's Gospel was obviously written to present and to preserve the true doctrine of The Person of Jesus Christ.

(1) That this is the design of John's Gospel is clearly indicated in the prologue (John 1:1-18), in which the One whom we know *historically* as Jesus is set forth as a pre-

existent and divine Person. The Word of God, the Creator of the universe, the eternal Interpreter of the nature of God, and the Fountain of light and life. The Word, as the prologue reads, became flesh and dwelt among us (in the Person of Jesus of Nazareth of course, who, in consequence of this mystery of Incarnation, is the only begotten Son of God); and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. The Apostle then, throughout the book, unfolds the Ministry of Jesus as that of the Incarnate Son and His Heavenly Father to mankind. (2) The Apostle's design in giving this presentation of Jesus to the world was obviously to set forth the *true doctrine of the Person of Christ* (as preached by all of the Apostles), as the *Divine-human Redeemer, The Christ the Son of the Living God* (cf. Matt. 16:16), and to refute all heresies which seek to reduce Him to the level of an ordinary human being; also to establish the truth once for all time that the Christian religion is infinitely more than a system of law, ethics, sociology, or philosophy, that it is in fact The Way and The Truth and The Life (John 14:6). (3) This design is expressly confirmed by the Apostle toward the close of His Testimony. "Many other signs therefore did Jesus in the presence of his disciples," he says, "which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:30-31). Language could not be more explicit.

118. Q. For whom was John's Gospel obviously written?

A. John's Gospel was obviously written for all subsequent ages, and especially for the visible Church.

This we conclude from its *nature* and *design*. It was written evidently to provide the visible Church in all ages with a testimony sufficient to oppose and refute all *heresies* respecting the identity, person and work of the Redeemer; and to supply orthodox Christianity with a means of defense against unbelief in all its forms. Tradi-

tion has it that John wrote his *Gospel* at the request of his fellow disciples and elders of the church at Ephesus.

119. Q. What are John's favorite terms?

A. John's favorite terms are: "Son of God," "light," "life," and "love."

(These terms occur so frequently in John's writings that we need not take the space here to give the numerous Scripture references).

120. Q. When was John's Gospel probably written?

A. John's Gospel was probably written from Ephesus about A.D. 90, or earlier.

By this time Christianity had come into conflict with certain cults and heresies which threatened the purity of the Gospel: (1) the *Nazarenes*, who accepted Christ's supernatural birth but denied His pre-existence; (2) the *Ebionites*, who denied outright the reality of Christ's divine nature and held Him to have been merely man; (3) *Docetic Gnosticism*, which denied the reality of Christ's human body, and held Him to have been an "eon," or sort of angelic spirit between God and man; and (4) *Cerinthian Gnosticism*, which assumed a distinction between the human Jesus (purely human) and the "eon" Christ, which was assumed to have come upon Him at His baptism and to have left Him at the Cross. John evidently wrote his Gospel in refutation of these heresies, and to present the true doctrine of the Person of Christ (*i.e.*, as the God-Man, the Divine-human Redeemer). The same general design is manifest in his Epistles. Cf. 1 John 2:22, 23—"Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also." 1 John 4:2, 3—"Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God," etc. Cf. also 1 John 1:5-10, 2:4, 2:18-29, 5:1-17; 2 John 9; 3 John 9-12, etc.

**REVIEW EXAMINATION OVER LESSON
SIXTY-THREE**

113. What do we learn about John from his own writings?
114. What does John himself say with regard to the trustworthiness of his own writings?
115. What is the general theme of John's Gospel?
116. What are the outstanding characteristics of John's Gospel?
117. For what purpose was John's Gospel obviously written?
118. For whom was John's Gospel obviously written?
119. What are John's favorite terms?
120. When was John's Gospel probably written?

Lesson Sixty-four

THE FOURFOLD GOSPEL TESTIMONY:
A REVIEW

(Scripture Reading: John 20:30-31, 21:24-25).

For a thorough review of the four Gospel Narratives, at this point in our study, use the following chart. Bible students should be able to reproduce this chart from memory—the Author.

Author	Date of writing	Written especially for	General Theme	Phase of the nature and character of Jesus portrayed	Favorite word or Expression
Matthew Levi, a Jew, and one of the Twelve Apostles.	Probably about A.D. 65	the Jews	The Messiahship of Jesus	His inherent majesty	“that it might be fulfilled which was spoken by the prophet,” etc.
John Mark, a Jew, with also a Roman name, evangelistic helper of the Apostles Paul and Peter.	Probably about A.D. 50	the Romans	The Works of Jesus	His inherent strength	“straightway”
Luke, a Gentile physician and man of science, traveling companion of Paul, and historian of the origins of Christianity.	Probably about A.D. 57-59	the Greeks	The Humanity of Jesus	His inherent beauty	“Son of man”
John, “the beloved disciple,” one of the Twelve Apostles.	Probably about A.D. 90 or Earlier	the visible Church	The Deity of Jesus	His inherent sublimity	“Son of God” “The Only Begotten” “light,” “life,” “love.”

Lesson Sixty-five

**PETER'S TESTIMONY ABOUT JESUS
OF NAZARETH**

Scripture Reading: Acts 2:22-36, 10:34-43.

Scriptures to Memorize: "Ye men of Israel, hear these you by mighty works and wonders and signs which God words: Jesus of Nazareth, a man approved of God unto did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it" (Acts 2:22-24).

121. Q. Who was Peter?

A. Peter was one of the original group of the Twelve Apostles.

See Matt. 10:2-4, Mark 3:13-19, Luke 6:12-16. Perhaps we should add that Peter was more than just *one of the Twelve Apostles*: he was by temperament a *leader* of the entire group. Though not possessing authority above the rest, yet he was always in the forefront of things. Consequently we find him taking a prominent role in the story of the historic origins of Christianity.

122. Q. Of what nationality was Peter?

A. Peter was a Jew.

He was the son of a certain Joanes (called in Matt. 16:17, Jonah; cf. John 1:42, 21:15-17). His original name was Simon, but Jesus Himself conferred upon him the name of Cephas, "which is by interpretation, Peter" (John 1:42; cf. 1 Cor. 1:12), (Peter is, in the original, *Petros*, meaning Rock or Stone). Hence his full name is usually given as Simon Peter.

123. Q. What was Peter's occupation prior to his call to the apostleship?

A. Peter was a fisherman, prior to his call to the apostleship.

Simon Peter, and Andrew his brother, were both fishermen. See Matt. 4:18-20, Mark 1:16-18. According to the account in Luke 5:1-11, Peter and Andrew were in partnership with Zebedee and his two sons, James and John, in the fishing industry on the Lake of Galilee.

124. Q. Where in the apostolic writings do we find the account of Peter's call to the apostleship?

A. We find the account of Peter's call to the apostleship in Matt. 4:18-20, in Mark 1:16-18, and in Luke 5:1-11.

Matt. 4:18-20, "And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him." It is apparent from the account in John 1:35-42, that Peter and Andrew, and James and John, were all four originally John the Baptizer's converts; and that they all became *disciples* of Jesus immediately after His baptism by John in the Jordan River (cf. Acts 1:21-22). It was probably not long afterward that Jesus encountered the four men plying their trade on the Lake of Galilee and called them to the apostleship. Cf. Mark 1:16-17, and Luke 5:1-11.

125. Q. What do we learn from the Gospel Narratives about Peter's temperament and character?

A. We learn that Peter was at first a very impulsive and weak man, but one who grew throughout the three years of his personal association with Jesus, into a veritable "rock."

There is a human and appealing touch about this man Simon from the start. He is pictured in the *Gospels* as a man of volatile temperament, hasty in speech, impulsive in action; yet withal very human, very lovable, and intensely loyal at heart. It is apparent from the accounts given, that Jesus was attracted to Simon Peter from the

moment of their first meeting. The Master of men saw the possibilities in this man, and predicted that he would become a "rock" (John 1:42); and from that moment His confidence in Peter's ultimate attainments never wavered. Nor did it turn out that this confidence was misplaced. Jesus no doubt found it trying at times, this task of making a "rock of Peter, who was more like shifting sand by nature; but sand, we should remember, is the stuff of which granite is made. And, though Peter often acted foolishly, on the impulse of the moment, and thus made it necessary for Jesus to rebuke him, at times scathingly, yet he invariably profited from the chastening; and over the three years of personal association with the Master, this peasant fisherman grew in grace and knowledge and strength, into the veritable 'rock' that his name suggests." For sidelights on Peter's character, see the following scriptures: Matt. 14:27-32, 16:21-24, 18:21-22, 26:31-35, 26:36-41; Luke 9:28-36, 22:54-62; John 13:1-17, 13:36-38, 18:10-12; Acts 5:26-32, 10:9-16, 10:34-38; Acts 11:1-18, 15:6-11; Gal. 2:11-16, 2 Pet. 3:14-18, etc.

126. Q. What are the most important facts related in the New Testament writings about the Apostle Peter?

A. The most important facts related in the New Testament writings about the Apostle Peter are as follows:

1. That he was the first to voice the Christian Confession of Faith (Matt. 16:15-16); in consequence of which, Jesus then and there bestowed upon him His personal blessing, and also the special *privilege* of stating the terms of pardon under the new covenant and opening the door of the church to receive the first converts to the Christian faith (Matt. 16:17-19).
2. That he was one of the "inner circle" of Apostles, and consequently was privileged to be an eyewitness of Christ's Transfiguration and of His suffering in the Garden of Gethsemane (Matt. 17:1-9, Mark 14:32-42).
3. That, when Jesus was on trial before Caiaphas, the Jewish high priest, Peter lingered outside

the council-chamber; and on being accused by those present of having been with Jesus, he denied the Master three times in succession (John 18:15-27); and that afterward he repented bitterly and was forgiven (Luke 22:54-62). 4. That he and John were among the first, on the Resurrection morning, to hear about and to investigate the empty tomb (Luke 24:12, John 20:1-10). 5. That Christ appeared to Peter personally, after His resurrection from the dead (Luke 24:34, 1 Cor. 15:5). 6. That he shared with the Apostles, as their leader in most instances, the stirring scenes of the fifty days that followed (Matt. 28:16-20; Mark 16:14-20; Luke 24:13-53; John 20:19-29, 21:1-23; Acts 1:1-26, 2:1-4). 7. That on the day of Pentecost, in Jerusalem, he served as the mouthpiece of the Holy Spirit (the other Apostles were also preaching) in presenting the first Gospel sermon ever heard on earth, and opened the door of the church to receive the first Jewish converts to the Christian faith (Acts 2:14-40). 8. That some ten years later, at Caesarea, he again acted as the instrumentality of the Holy Spirit in preaching the first Gospel sermon ever addressed to Gentiles, and opened the door of the church to receive the first Gentile converts to Christianity (Acts 10:1-48, 11:1-18, 15:1-11). 9. That he figured prominently in the history of the origins of Christianity, in Jerusalem, and throughout all Judea and Samaria, as related in the opening chapters of the book of Acts (chs. 1-12). It has been rightly said, in fact, that *Acts of Apostles* might have been as appropriately named "Acts of Peter and Paul." 10. That he labored long and diligently in the Gospel, traveling extensively throughout the then known world, visiting the churches and confirming them in the most holy faith (cf. 1 Cor. 1:12). Peter was the outstanding leader among the Jewish Christians of his day, as Paul was among the Gentile Christians. Unconfirmed tradition has it that he finally suffered martyrdom in Rome, in the reign of Nero (cf. 1 Pet. 4:12, 5:13).

- 127. Q. What two books of the New Testament Canon were written by Peter?**
- A. The two Epistles which bear his name: 1 Peter, and 2 Peter.**

REVIEW EXAMINATION OVER LESSON
SIXTY-FIVE

121. Who was Peter?
122. Of what nationality was Peter?
123. What was Peter's occupation prior to his call to the apostleship?
124. Where in the apostolic writings do we find the account of Peter's call to the apostleship?
125. What do we learn from the Gospel Narratives about Peter's temperament and character?
126. What are the most important facts related in the New Testament writings about the Apostle Peter?
127. What two books of the New Testament Canon were written by Peter?

Lesson Sixty-six

**PETER'S TESTIMONY ABOUT JESUS
OF NAZARETH (Concluded)**

Scripture Reading: Acts 2:22-36, 10:34-43.

Scriptures to Memorize: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he sayeth himself, the Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:32-36).

1. Q. Where especially, in the New Testament writings, do we find Peter's testimony respecting Jesus of Nazareth?

A. We find Peter's testimony respecting Jesus of Nazareth, especially in the first Gospel sermon addressed to Jews, and in the first Gospel sermon addressed to Gentiles; both of which are recorded by Luke in the book of Acts.

2. Q. What was the first Gospel sermon addressed to Jews?

A. It was the sermon delivered by the Apostle Peter, to a great multitude of Jews, in Jerusalem, on the day of Pentecost, A.D. 30.

(1) This sermon is recorded by Luke, in Acts 2:14-40. (2) It was not only the first Gospel sermon ever addressed to Jews—it was the first Gospel sermon ever preached to men, and it resulted in the conversion of some three thousand souls (Acts 2:37-42). (3) Moreover, it was not Peter's sermon, literally speaking, except in the sense that Peter was the human instrumentality through whom it was delivered. It was, rather, a sermon of the Holy Spirit, delivered through the Apostle Peter; for, as the scriptures

expressly assert, all the Apostles were "filled with the Holy Spirit" on that memorable occasion, and "spoke as the Spirit gave them utterance" (Acts 2:1-4). Cf. the words of Jesus in John 15:26, 27, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *he shall bear witness of me; and ye also bear witness, because ye have been with me from the beginning.*" The witness of the Apostles is, therefore, the witness of the Holy Spirit.

3. Q. In what form did the Apostle Peter present the essential facts about Jesus, in the first Gospel sermon addressed to Jews?

A. In the following form: 1. that Jesus lived; 2. that Jesus died; 3. that God raised Him from the dead; 4. that God made Him both Lord and Christ.

(1) *That Jesus lived.* Acts 2:22—"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 ye yourselves know." (2) *That Jesus died.* Acts 2:23—"him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." (3) *That God raised Him from the dead.* Acts 2:24—"whom God raised up, having loosed the pangs of death" (*i. e.*, the bonds which hold the victim of death in confinement until loosed); "because it was not possible that he should be holden of it" (*i. e.*, literally impossible that such a being as He, the Son of the living God, should have been confined permanently in the grave). (4) *That God made Him both Lord and Christ.* Acts 2:33—"Being therefore by the right hand of God exalted," etc. Acts 2:36—"Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." That is, after raising Him from the dead, God made Him both Lord and Christ.

4. Q. What is the signification of the titles "Lord" and "Christ," ascribed to Jesus in this first Gospel sermon?

A. This: The title "Lord" is ascribed to Him by virtue of His elevation to God's throne, which is The Throne of the universe; the title "Christ" is ascribed to Him by virtue of His elevation to David's throne, which is now the throne of the Kingdom of Heaven.

(1) As Lord, He is the Sovereign of the universe, of all created things. As Christ (*i.e.*, The Anointed One), He is Absolute Monarch of the Kingdom of Heaven. (2) God "made Him Lord by causing Him to sit on God's throne, to rule over angels and men; and He made Him Christ by causing Him to sit on the throne of David according to the promise. It was God's throne, because it was the throne of universal dominion; and it was David's throne, because it was the lineal descent from David which made Jesus the rightful king. From this conclusion the Jewish hearers of Peter learned, that, contrary to their previous conception, the promised Christ was to sit, not on an earthly throne, however glorious, but on the throne of the universe" (McGarvey, *Commentary on Acts*, p. 36). (3) Further, it is manifest that the One whom we know as Jesus, came into these sovereign offices, titles, powers and prerogatives, when God raised Him from the dead. Acts 2:32, 33—"This Jesus did God raise up . . . being therefore by the right hand of God exalted," etc. Cf. Eph. 1:19-23, "what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (4) Hav-

ing been raised from the dead, exalted to the right hand of the Father, and been crowned King of kings and Lord of lords in heaven (1 Tim. 6: 15); He was now for the first time proclaimed Lord and Christ upon the earth, and sinners were called upon to yield themselves in loving obedience to His will (Acts 2: 37-42). It will thus be noted that the climax of Peter's sermon on the day of Pentecost, was reached in his proclamation of the resurrection, exaltation and sovereignty of Jesus, The Anointed One of God. "Never did mortal lips announce in so brief a space so many facts of import so terrific to the hearers. We might challenge the world to find a parallel to it in the speeches of her orators, or the songs of her poets. There is not such a thunderbolt in all the burdens of the prophets of Israel, or among the voices which echo through the Apocalypse. It is the first public announcement to the world of a risen and glorified Redeemer" (McGarvey, *ibid.*, p. 30).

5. Q. What was the purport of this first Gospel sermon addressed to the Jews?

A. It was essentially a challenge to the whole Jewish nation to either produce the body of Jesus which had been buried in Joseph's tomb, or, failing to do so, to admit the fact of His resurrection from the dead.

Acts 2: 22, 23. Note the Apostles' direct mode of address, using the second person: "a man approved of God *unto you . . . even as ye yourselves know,*" etc. That is, an actual Person whom the people, to whom these words were addressed, knew personally; the Teacher to whom many of them had listened; the Miracle-Worker who had wrought many works and wonders and signs which they had seen with their own eyes. No doubt the great majority of that vast assembly had been present at, and had participated in, the Crucifixion tragedy. Cf. v. 23—"ye by the hand of lawless men did crucify and slay,"—an indictment of the whole nation, by the way. Yet those people now had the evidence of the *empty tomb* before their eyes. They knew

that the body of Jesus had been taken down from the Cross, anointed for burial, and interred in the new tomb of Joseph of Arimathea: *and now that tomb was empty!* How was its emptiness to be accounted for? What was there for honest men and women to do, but to accept as a fact the express declaration of the Apostle that *God had raised Him from the dead!* We are safe in saying that, could the enemies of Jesus have produced His body on that occasion or accounted for its disappearance from the tomb, the Christian religion would never have been born! So, Peter's challenge to the Jewish nation on that first Pentecost of the Christian era has become a challenge to the whole world, to the skeptics and unbelievers and materialists of all ages—a challenge before which infidelity remains utterly silent even to this day!

6. Q. What was the first Gospel sermon addressed to Gentiles?

A. It was the sermon delivered by the Apostle Peter, to Cornelius and his household, in Caesarea, some ten years after Pentecost.

(1) This sermon is recorded by Luke, in Acts 10:33-43.

(2) Note that the Apostle, on this occasion, also, was guided and inspired by the Holy Spirit (Acts 10:19-20, 11:12-18, 15:7-11).

7. Q. In what form did the Apostle Peter present the essential facts about Jesus, in this first sermon addressed to Gentiles?

A. In the following form: 1. that Jesus lived; 2. that Jesus died; 3. that God raised Him from the dead; 4. that remission of sins is granted through His name to every true believer in Him.

(1) *That Jesus lived.* Acts 10:38, 39—"Even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem." (2) *That Jesus died.* Acts 10:39—"whom also they slew, hanging

him on a tree.” (3) *That God raised Him from the dead.* Acts 10:40, 41—“Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead.” (4) *That remission of sins is granted through His name to every true believer in Him.* Acts 10:42, 43—“And he charged us to preach unto the people, and to testify that this is he who was ordained of God to be the Judge of the living and the dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.” It will be noted that the content of this message was substantially the same as that of the sermon delivered on Pentecost.

8. Q. What does Peter himself say with regard to the trustworthiness of his own testimony?

A. He emphatically declares that his testimony is that of an eyewitness, and therefore trustworthy.

Acts 2:32—“This Jesus did God raise up, whereof we all are witnesses.” Acts 10:39—“And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem.” (“We” and “us” in these scriptures allude, of course, to the Apostles). Acts 10:40, 41, 42—“Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead” (cf. Luke 24:36-43): “and he charged us to preach unto the people, and to testify that this is he who was ordained of God to be the Judge of the living and the dead.” Cf. 2 Pet. 1:16—“For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but *we were eyewitnesses of his majesty.*” How could language be more emphatic?

9. Q. For what is the Apostle Peter especially remembered?

A. The Apostle Peter is especially remembered for hav-

ing been the first person to voice the Christian Confession of Faith. See Matt. 16:16.

(Is there any Scripture evidence that Jesus conferred special authority—primacy over the Apostolic College—in his words addressed to the Apostle, in Matt. 16:16-19? None whatever. The same authority was bestowed on the entire apostolic group, according to John 20:19-23. A key is for the opening of a door; hence, the “keys of the kingdom” are the terms of admission into the New Covenant, of naturalization in the Kingdom of Heaven, of membership in the Body of Christ. The passage in Matthew means simply that the Lord granted to Peter the special privilege of “opening the door of the church,” and this Peter did on Pentecost to the Jews, and in the case of Cornelius and house later to the Gentiles. (See Acts 2:22-42, 10:34-48.) For a full discussion of this matter, see my Special Study “On the Primacy of Peter,” at the end of Volume II of my Survey Course in Christian Doctrine.

REVIEW EXAMINATION OVER LESSON SIXTY-SIX

1. Where especially, in the New Testament writings, do we find Peter's testimony respecting Jesus of Nazareth?
2. What was the first Gospel sermon addressed to Jews?
3. In what form did the Apostle Peter present the essential facts about Jesus, in the first Gospel sermon addressed to Jews?
4. What is the signification of the titles “Lord” and “Christ,” ascribed to Jesus in this first Gospel sermon?
5. What was the purport of this first Gospel sermon addressed to the Jews?
6. What was the first Gospel sermon addressed to Gentiles?
7. In what form did the Apostle Peter present the essen-

tial facts about Jesus, in this first sermon addressed to Gentiles?

8. What does Peter himself say with regard to the trustworthiness of his own testimony?
9. For what is the Apostle Peter especially remembered?

SPECIAL STUDY: ON CERTAIN MATTERS OF
BIBLICAL CRITICISM INCLUDING
THE DEAD SEA SCROLLS

I

I trust I may be indulged at this point a few comments on pertinent matters in the field of Biblical Criticism, as follows:

1. First, I call attention to the fact that the dates which appear in the first few Lessons herein, dates especially of the birth and death of the various Church Fathers, are at best only approximate. There seems to be little or no uniformity about these dates on the part of the available sources that are regarded as authoritative. However, the dates are truly approximate in the sense that they vary only a few years at most in either direction, that is, with respect to the birth or death of the person mentioned.

2. I have not entered into critical theories of the authorship and dating of the books of the New Testament canon. Neither Higher nor Lower Criticism is included in the design of this Course. As a matter of fact, reckless speculation and conjecture, so characteristic of much of modern Criticism have failed to produce any great measure of evidence that would discredit the genuineness of these books. Perhaps the two which have suffered the most from irresponsible theories are the Gospel of John and the Second Epistle of Peter. I do not consider the critical attacks on these two books as particularly convincing, however. Besides, the *subject-matter* which we find in all the books of the New Testament is hardly affected by critical theories of authorship and "sources." Hence, we accept and follow the New Testament as it is, that is, *as it reads*, in this Course.

3. It has been my lot to live through the heyday of that phase of German Kultur known as the Higher and Lower Criticism of ancient documents. This took the

trend of an utterly reckless dissection of the ancient manuscripts, in the form of hypotheses (and "hypothesis" is largely an academic term for a guess), allegedly based on "internal" evidence, but destitute of support by any external evidence whatever. The Homeric epics, the dialogues of Plato, the treatises of Aristotle, and especially the books of the Bible, were all made butts of this irresponsible methodology. The amazing fact about it all was that many of these theories were accepted in spite of the fact that the critics seldom if ever agreed among themselves. For example, one might compare the theories of the Platonic canon put forward by such German critics as Tenneman, Schleiermacher, Ast, Socher, K. F. Hermann, Munk, Teuchmueller, Ueberweg, et al; of those of the Homeric epics, advanced by Wolf, Lachmann, G. Hermann, Kirchhoff, Wilamowitz, Seeck, Bechtel, and others; or those of the Old Testament Pentateuch (in Hebrew, the Torah) advocated by Eichorn, Vater, DeWette, Hupfeld, Reuss, Graf, Kuenen, Wellhausen, and many lesser lights: each of these groups succeeded in producing only what someone has rightly called a "labyrinth of disagreement."

For a specific example, we might consider the Graf-Wellhausen theory of the Pentateuch, or, rather of the "Hexateuch," for one of the critical vagaries of this school was the contention that the book of Joshua should be included with Genesis, Exodus, Leviticus, Numbers and Deuteronomy, in any critical study of the Old Testament. This hypothesis, which rejected Mosaic authorship *in toto*, and insisted upon treating Deuteronomy as a kind of "pious fraud," flourished like a green bay tree for several decades, and is still parroted in academic circles as the concensus of scholarship, when, as a matter of fact, this is only partly true. The fact is that contemporary Jewish scholarship, including no less distinguished a name than that of Dr. Nelson Glueck, pretty generally rejects the theory. The suspicion exists today that the theory was

motivated to a considerable extent by anti-Semitism, that is, the desire to downgrade the Torah and in fact any and all other writings emanating from Jewish sources.

In this connection, it should be noted that the name of Jerusalem does not appear in the first five books of the Old Testament (unless, of course, the "Salem" of Melchizedek was the original site of Jerusalem, Gen. 14:18, cf. Josh. 15:63). It is inconceivable to me that these five books could have been written by Jewish writers, after the time of the Davidic reign, without containing even a mention of the city which has come to be known in Biblical history, both in a physical and in a spiritual sense, as the City of the Great King. Such a silence on the part of post-Davidic authorship is utterly inconsistent with the exclusivism of the ancient Children of Israel.

It is interesting to note, also, that the distinguished Orientalist, Dr. W. F. Albright, in an article appearing some time ago in the *New York Times Book Review* states that the findings of recent archaeology seem no longer to support the characteristically late dating of the books of the New Testament canon; that, on the contrary, contemporary accumulating evidence indicates that these books had been written by the seventies or eighties of the first century.

This line of thought prompts another conclusion by the present writer, as follows: Undoubtedly, the most tragic event in the entire history of the Jewish people was the Siege and Fall of Jerusalem, A.D. 68-70, before the onslaught of the Roman legions under Vespasian and Titus. Yet the only references to this event in the entire New Testament are the statements of Jesus forecasting the fall of the city, the destruction of the temple, and the dispersion of the nation (Matt. 21:42-45, 23:35-39, 24:1-2; Mark 12:10-11, 13:1-2; Luke 19:41-44, 23:28-31, 20:17-18, 11:48-51, 13:34-35, 21:5-6). Now there is no more universally accepted fact than that all the books of the New Testament (with the sole exception of those written by

good Dr. Luke, namely, the Gospel of Luke and the book of Acts) were written by Jews. Again, it is utterly inconceivable (1) that *all* these Jewish writers could have completely ignored this terrible national tragedy, or (2) that they would have failed to seize this opportunity to cite the event as a positive fulfilment of the Messiah's predictions, had the event already occurred when they were writing the Christian documents. *Such a conspiracy of silence would have been utterly contrary to the character and design of the apostolic witness.* Surely the evidence thus is convincing that the books of the New Testament, as we have them, were written prior to A.D. 70. Indeed, I am inclined to think this is equally true of the Fourth Gospel, and even of the Apocalypse, as of the other New Testament writings.

Looking back over the rash of undisciplined criticism of the first half of our century, I can only conclude that the Teutonic mentality (often aped by the British) seems to have been afflicted with certain biases, such as the following: 1. *The inability to see the forest for the trees.* Their search invariably was for differences, discrepancies, irrelevancies, etc.; the notion that harmonies might exist was hardly ever entertained, much less was any effort ever made to ascertain whether harmonies did or did not exist. 2. The pre-supposition that no one ever proposed, taught, or invented anything *new*: hence, the never-failing quest for "sources"; whether such "sources" were found to exist or not, they were conjured up by the fertile seminarian mentality. 3. The utter disregard of the claim put forth by the Bible itself, by all the writers of the sacred text (1 Pet. 1:10-12, 2 Pet. 1:21, 1 Cor. 2:6-16, etc.), of inspiration by the Holy Spirit. Recognition of the Spirit's activity in the area of divine revelation was not accorded even a passing thought by these critics. Indeed, like the Ephesian disciples whom Paul found at Ephesus, they seemed not to know even that there is the Holy Spirit (Acts 19:1-7). 4. The elevation of *a priori* assumptions to the status of

criteria of knowledge. For example, it was presupposed that any such event as a "miracle" would lie outside the pale of history altogether. Hence, all Biblical miracles, including the miracles of Jesus, were "explained away" on "naturalistic" grounds. This procedure resulted in the fictions of the critical imagination as far-fetched in some cases as the "tall tales" of Baron Munchausen (as, for example, in Strauss' *Life of Jesus*). The detailed study of these critical "hypotheses," and of the arguments put forward to support them, reminds one of G. K. Chesterton's punch line: "what ruins mankind is the ignorance of the experts" (Chesterton, *William Blake*, p. 58).

One thing is certain, namely that any or all Biblical criticism which takes off from wilful rejection of the Holy Spirit and His work in giving us the Bible, forfeits a large part of its validity at the very outset, by this arbitrary approach. From the second verse of Genesis, in which the Spirit of God is pictured as "brooding" over the empty and unorganized "deep," and so bringing into being an ordered cosmos, to the last chapter of Revelation, in which He is portrayed, in association with the Bride of Christ, the Church, as yearning for our Lord's return, the imprimatur of the Holy Spirit is to be found on every book of Scripture. This is the one doctrine of the Bible with which critics must deal first of all, and this, of course, enlarges into the problem of accounting for the obvious internal unity of the entire Book as the Book of Redemption.

It is fortunate—and refreshing—to note that a return to sanity in this particular field apparently has taken place in recent years.

II

Among the more recent archaeological finds that are of great significance are the following:

1. The material uncovered toward the end of the last

century (1897) when the *geniza* (the room adjoining a synagogue used as a storehouse for dilapidated copies of sacred writings, awaiting ceremonial burial) of the Old Cairo (Egypt) synagogue. Among the most important of these discoveries were: (1) a considerable portion of the Hebrew text of the Apocryphal book of Ecclesiasticus; (2) fragments of the long lost translation of the Septuagint, about A.D. 150, by Aquila, a onetime Christian who had apostatized from the faith; and (3) a fragment of the six columns of the Hexapla (of Origen) of Psalm 22. These were pre-Massoretic by some seven or eight centuries; the Massorettes completed their work in the tenth century. These discoveries have turned out to be especially valuable in the light they throw on the development of the signs ("points") by which vowels were indicated in the later Hebrew. (The "vowel points" in their final form were invented by the Massorettes.) According to the most reliable information, some 100,000 of these fragments were deposited in the University of Cambridge library, and probably an equal number have been distributed among other libraries.

2. Twelve manuscripts were discovered in 1930-1931, found stowed away in jars in a Coptic graveyard. Eight of these contain fragments of books of the Old Testament, three contain fragments of New Testament books, and one contains part of the Apocryphal book of Enoch plus a Christian homily. From the Old Testament, there are substantial fragments from Genesis, Numbers, Deuteronomy, Isaiah and Jeremiah, and some leaves of a codex containing the books of Ezekiel, Daniel, and Esther. Of the New Testament fragments, three are leaves from what was originally a papyrus codex of the four Gospels and the book of Acts: of an original one hundred and ten leaves, thirty remain. A second manuscript contained some 86 leaves of an almost complete codex of the Pauline Epistles (in which the Pastoral Epistles were missing, and Hebrews appeared immediately following Romans): this

may date, we are told, from as early as A.D. 200. A third New Testament manuscript contains about a third of the book of Revelation dating probably from the second half of the third century. Many of these fragments were purchased by A. Chester Beatty, an American living in England, and hence are known as the Chester Beatty Papyri; some were acquired by Princeton University and some by the University of Michigan.

3. The John Rylands Library in Manchester, England, has assembled a large collection of these papyri. In 1936 this Library published a tiny scrap of Deuteronomy, which is believed to date from the second century B.C., and hence is probably the oldest portion of the Greek Old Testament now known to scholars. In this library there is also a small fragment, acquired in Egypt by Grenfell in 1920, of some verses from the Gospel according to John: these are verses 31 to 33, and verses 37 and 38 of chapter 18. There is little doubt that this is the oldest known fragment of the New Testament in the world. "It is of interest," writes Herklots (*How Our Bible Came to Us*, p. 108), "that this earliest fragment of the New Testament comes from one of its later books. . . . Thus the evidence of this papyrus scrap helps to substantiate the belief, reached on quite other grounds, that the Fourth Gospel was written, not later than A.D. 100, and probably earlier. This little fragment is the nearest we possess to the actual handwriting of the authors of the New Testament. The gap here may be only thirty or forty years."

III

Perhaps the most important archaeological discovery of recent years is that of the Dead Sea Scrolls. This has turned out to be a series of finds, beginning in the spring of 1947, when a Bedouin goatherd, grazing his herd in the rocky region immediately northwest of the Dead Sea, and some fifteen miles south of Jericho, by sheer chance—

whetted by his own natural curiosity—came upon a cave near the Wadi Qumran which turned out to be a repository of long-forgotten Hebrew and Aramaic documents. These documents were in the form of leather rolls containing writing, wrapped in black cloth, and enclosed in jars of various sizes (cf. Jer. 32:14). This was only the beginning: other caves have been explored, and other documents brought to light: indeed, it seems that not even half the story has yet been told.

We have not the space here to devote to the details of this archaeological “romance,” but must be content with pointing up some of the essential facts.

As is usually the case, book after book about the Dead Sea Scrolls has appeared, since the original discovery in 1947, setting forth theories of different “scholars”; some of these offer fairly sane conclusions, others little but conjecture and conjecture spiced frequently by absurdities. Especially has this been true *in re* the particular aspect of the subject with which we are primarily interested here, namely, the possible connections between the life and literature of this Qumran Community and the historical beginnings of Christianity. However, the tendency at present is toward a general uniformity of views as regards the significant essentials of these discoveries.

(Parenthetically, I should like to recommend the little book by F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls*, published by Eerdmans, Grand Rapids, Michigan, in 1956; and especially the book by the distinguished Hebrew scholar, Theodore Gaster, entitled *The Dead Sea Scriptures in English Translation*, with an illuminating Introduction and copious Notes. This excellent book was published by Doubleday and Company, Garden City, New York, in 1956).

It is generally agreed, I think, that this literature was that of a monastic community which occupied this particular region from approximately 125 B.C. to A.D. 68. It seems evident that these people were members of the

ascetic brotherhood of Essenes, mentioned by Philo, by Josephus, and by the Roman writer, Pliny the Elder. Evidently they believed themselves to be the remnant who had remained faithful to the traditional Covenant and hence to constitute the true Congregation of Israel; therefore, to have been divinely chosen, in the midst of the chaos which was overtaking Jerusalem at the hands of the Roman legions at this time, to re-affirm the true Covenant in their generation. It was a commonplace in Jewish circles in those days that the Old Covenant was of necessity periodically re-affirmed, because of the tendency of the people to drift from their traditional moorings from time to time, "that the Pact concluded at Sinai was itself but a re-articulation of that which God had previously made, in their several generations, with Abraham, Isaac, and Jacob" (Gaster, *op. cit.*, p. 4). Apparently the Qumran Community believed itself to have been "elected" to achieve that restoration in its own day, when the world around, one might well say, was—from the Jewish point of view—literally going to pieces.

A considerable portion of the Dead Sea fragments had to do exclusively with the life, worship, and discipline of the Qumran Order. These included the *Manual of Discipline*, the *Zadokite Document*, the *Book of Hymns (Psalms) of Thanksgiving*, the apocalyptic *War of the Sons of Light and the Sons of Darkness*, a *Formulary of Blessings*, and miscellaneous small fragments of different kinds of subject-matter.

Ten caves thus far have been explored. "From all the Qumran caves," writes Bruce (*op. cit.*, p. 31), "over 400 separate books have been identified, a few of them being almost intact, but the great majority surviving only in fragments."

The following is a brief resumé of the information presented (in the books by Bruce and Gaster, especially) concerning the Dead Sea "Scriptures" which have to do with the books of the Old Testament canon and accom-

panying non-canonical and apocryphal writings:

From the first cave to be explored, in addition to those dealing specifically with the Qumran Order and Cult, fragments of Biblical books in Hebrew were recovered, namely, portions of Genesis, Exodus, Leviticus, Deuteronomy, Judges, Isaiah "B" (of which the text from ch. 41 onward was fairly complete), Ezekiel, and Psalms. From Cave 4 (so designated by Professor Bruce) tens of thousands of fragments were brought to light which had once constituted some 330 separate books. Ninety of these books were parts of the Bible, and among these every Old Testament book except Esther is represented.

Fragments of non-Biblical works were also recovered from these caves, in the form of commentaries on parts of Micah, Nahum, Zephaniah, and Psalms. In addition to these fragments, the discoveries included Hebrew and Aramaic fragments of the Apocryphal *Book of Tobit*, and such non-canonical works as the *Book of Jubilees*, the *Book of Enoch*, and the *Testament of Levi*. Another interesting find was an expanded Aramaic paraphrase of chapters 5 to 15 of the book of Genesis, in which each of the patriarchs is made to tell his part of the story personally.

However, by far the most important discoveries reported thus far were (1) a complete scroll of Isaiah (Isaiah "A"), in Hebrew, and (2) a copy of the first two chapters, with what appears to be a verse-by-verse commentary on them, of the prophetic book of Habakkuk. These were among the very first discoveries, and proved to be amazing in their critical implications. The consensus is that in these writings we have Hebrew Scriptures approximately from eight hundred to one thousand years earlier than any of those hitherto known. Of this scroll of Isaiah, Professor Bleddyn Roberts affirms that "its similarity to the Massoretic text is astounding" (quoted by Herklots, *op. cit.*, pp. 136-137).

As was to be expected, the finding of the Dead Sea

Scrolls precipitated a rash of conjectures and claims of alleged correspondences between their content and the historical origins of Christianity. History repeated itself in the avid quest—apparently amounting to pre-determination—to find in the Scrolls the “sources” of the teaching of Jesus and the Apostles, and of that of John the Baptizer in particular. After several intervening years, however, sanity seems to be coming into its own, and certain uniformities have come to characterize the current critical consensus, as follows:

1. It is recognized that there are several terms and phrases in the Qumran Brotherhood literature which are found in the earliest Christian documents. But, writes Gaster (*op. cit.*, Intro., pp. 2, 20, 21), “it should be observed that just as many things in the Dead Sea Scrolls as can be paralleled from the New Testament can be paralleled equally well from the Apocrypha and Pseudepigrapha of the Old Testament . . . and from the earlier strata of the Talmud.” He goes on to say that many of these matters are to be found also in the ancient writings of such sects as the Mandaeans of Iraq and Iran and the Samaritans, “so that even if they have not come down to us through Jewish channels, we can still recognize in them part of the common Palestinian thought and folklore of the time,” and hence “to draw from the New Testament parallels any inference of special relationship is misleading.” In a word, writes Gaster, the Scrolls “recover for us what may best be described as the backdrop of the stage on which the first act of the Christian drama was performed.”

2. Dr. Albright finds several characteristically Johanne terms turning up in the literature of the Qumran Community. He concedes that John, and probably other New Testament writers, may have drawn “from a common reservoir of terminology and ideas which were well known to the Essenes and presumably familiar also to other Jewish sects of the period.” However, he emphasizes the

fact of the "wide gulf" existing between the Essenic doctrines and the fundamentals of Johannine teaching. To point up this "gulf," he lists four basic teachings characteristic of John (and of the Synoptic and Pauline teaching as well), namely, those relating to the specific mission of Messiah, the salvation of sinners, the ministry of healing, and the gospel of love (See Bruce, *op. cit.*, pp. 133-134). These matters are not treated in the Dead Sea documents.

3. Much has been written about the term, Teacher of Righteousness, which appears frequently in the Scrolls. The idea has been strenuously labored by some that this designation pointed to a single historical personage, a kind of Messianic prototype of Jesus. However, Gaster points out the fact (*ibid.*, Intro., p. 5) that the Hebrew word for "teacher" derives from the same verbal root as the word "Torah." ("Right-teacher," he says, is the correct rendering, *not* "Teacher of Righteousness.") He then explains: "The 'right-teacher' is therefore, in this context, 'the man who expounds the Torah aright.'" Indeed, a plausible argument can be made that the so-called "Teacher of Righteousness" was the Torah itself.

4. In short, there is nothing in the Scrolls having to do, either prophetically or historically, with the basic doctrines of Christianity, namely, quoting Gaster again (*ibid.*, Intro., p. 19), "the Christian belief that the crucified Master was God incarnate Who by His passion removed a sinfulness inherent in man through a pristine fall from grace." "Of this basic doctrine of Christianity," he concludes, "there is not a shred or trace in the Dead Sea Scrolls."

5. To what extent was John the Baptizer influenced by the Essene Cult? Or was he influenced by it at all? Some speculative minds, on the basis of what is said of John in Luke's account (cf. the angel's words to his father Zacharias, "he shall drink no wine nor strong drink, and he shall be filled with the Holy Spirit, even from his mother's

womb," Luke 1:15; the statement that "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel," Luke 1:80; see also the account of John's raiment and diet, in Matt. 3:4 and Mark 1:6), have conjectured that John's parents died while he was yet very young and that he was adopted and reared by the Qumran Essenes. This is fantastic, of course, and has not a shred of genuine evidence to support it. "In the present state of our knowledge," writes Professor Bruce (*ibid.*, p. 130), "such a reconstruction belongs more to the realm of historical fiction than to that of real history." "It was a new impulse," Bruce goes on to say, "which sent John forth 'to make ready for the Lord a people prepared' (Luke 1:17)." The fact is that John preached no esoteric doctrine, no Essenic cult. If anything is practical, it was John's message. "Repent," said he, "and bring forth fruits worthy of repentance" (Luke 3:8). And what were those fruits, John? "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." What must publicans do? "Extort no more than that which is appointed you." And soldiers? "Extort from no man by violence, neither accuse anyone wrongfully; and be content with your wages" (Luke 3:7-14). Nothing ascetic or monastic about this kind of preaching! John's ministry, says Bruce rightly, "was distinctively and essentially a prophetic ministry" (*ibid.*, p. 130); and it was recognized to be such by all the people (Mark 11:32).

6. If it is true—and surely it is—that there was no particular flavor of Qumran in John's mission and message, it is incontrovertibly true of the ministry and teaching of Jesus. At least John was, in some measure, an ascetic. Jesus, however, went to particular pains to show that He was not. One of the oft-repeated charges brought against Him by His critics was that He ate with publicans and sinners. To those who were critical alike of John's ministry and His own, He said: "For John came neither eat-

ing nor drinking, and they say, He hath a demon. The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a wine-bibber, a friend of publicans and sinners!" (Matt. 11:19, Luke 7:34). The fact is that Jesus mingled freely with the people of His day, sharing their joys and sorrows as One should who loves both God and man. The temptations which He experienced, in the wilderness and in Gethsemane, were temptations to achieve His Messianic destiny in other ways than by the way of the Cross, but of course He "set His face stedfastly toward Jerusalem." And when He and His disciples retired into a mountain apart for a few hours of meditation and prayer in solitude, it was not to escape the responsibilities of life, but to gain inner strength for loving service to the people down in the valley. How unlike Oriental cults! In these cults (Brahmanism, Buddhism, Taoism, etc.), life is regarded as illusion (*maya*), and salvation is envisioned as deliverance from this illusion (after a round of reincarnations) by the destruction of every vestige of individuality (*Nirvana*). *Withdrawal, and ultimate escape from life* is the characteristic goal of Oriental mysticisms. But in the Christian faith, *life is man's greatest good*, and the supreme virtue is *service*, service that flows out of love for God and man, resulting in the life that is hid with Christ in God (Col. 3:3). There is no escapism in the Christianity of Christ and the Apostles.

There is no doubt, of course, that Jesus performed His incarnate mission in the Jewish Dispensation and under the Mosaic Law. This Dispensation terminated when the Old Covenant was abrogated and the New Covenant ratified by the same divine act—the shedding of His precious blood on the Cross, as the Lamb of God who "taketh away the sin of the world" (John 1:29, 1 Cor. 5:7). (Cf. Col. 2:13-15, 2 Cor. 3:12-17, Heb. 9:11-28, Jer. 31:31-34, Heb. 8:1-13, etc.) The environmental background of His earthly ministry was Palestinian, that is, Jewish. We need look

no further for the milieu in which Christianity originated historically. The Qumran literature is part and parcel, no doubt, of this background, but it contributes little or nothing that is new to the understanding of it, and hence to the understanding of the historical origins of the Christian faith. As a matter of fact, this literature is as silent as the grave with respect to the body of doctrine which makes Christianity what it is: namely, the doctrine that comprises the Virgin Birth, the Incarnation, the Atonement, the Miracles, and the Resurrection.

Lesson Sixty-seven

**PAUL'S TESTIMONY ABOUT JESUS
OF NAZARETH**

Scripture Reading: Acts 9: 1-19, 22: 3-21, 26: 1-23.

Scriptures to Memorize: "Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles" (Acts 26:22-23). "Am I not free, am I not an apostle? have I not seen Jesus our Lord?" (1 Cor. 9:1).

10. Q. Who was Paul?

A. He was the man known originally as Saul of Tarsus, whom Christ specially called and qualified to be His Apostle to the Gentiles.

See Acts 9:15-16, and 26:16-18. Cf. Isa. 35:5-6, 42:6-7; Eph. 2:11-22, 5:8; Col. 1:12-23; 1 Thess. 5:5; 1 Pet. 2:9-10; 2 Pet. 3:15-16.

11. Q. Of what nationality was Paul?

A. Paul was a Jew.

Acts 22:3—"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers,

being zealous for God, even as ye all are this day." Phil. 3:5, 6—"circumcised the eighth day, of the stock of Israel of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, blameless." 2 Cor. 11:22—"Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I." Rom. 11:1—"I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Acts 26:4, 5—"My manner of life from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee." From these scriptures, it will be seen that Paul was born in Tarsus, the capital of Cilicia in Asia Minor, of Jewish parentage, of the tribe of Benjamin, and of strict Pharisaic persuasion and training. His Hebrew name was Saul. By virtue, however, of having been born in Tarsus, a free city (*i.e.*, one to whose inhabitants Rome had granted the privilege of Roman citizenship, evidently as a reward for distinguished service rendered by them to the Empire), Saul was also a Roman citizen, and as such bore the additional name of *Paul*. It will thus be seen that he was a Hellenistic, rather than a Palestinian, Jew.

12. Q. What do we know about Paul's training and scholarship?

A. We know that Paul was one of the foremost scholars of his time.

He no doubt received his elementary schooling in the synagogue at Tarsus. During those formative years he also learned a trade, as was the custom of all Jewish boys. Saul chose that of tent-making, which was of great service to him in his later years (Acts 18:1-3, 20:34; 1 Cor. 4:12; 1 Thess. 2:9). In his teens he went to Jerusalem where he graduated from Gamaliel's rabbinical school (Acts 22:3; cf. Acts 5:33-40). Tradition has it that

he continued his education later in the University of Tarsus. At any rate he became a brilliant scholar. He not only knew Hebrew, but Greek and Aramaic as well, and probably Latin. He was versed in Hebrew religion, in Greek literature and philosophy (cf. Acts 17:16-31), and in Roman law (cf. Acts 22:22-29, 25:6-12), and combined within himself all the Hebrew traditions along with Greek culture and pride of Roman citizenship. He was thus eminently equipped for the magnificent work which he later performed for Christ and Christianity.

13. Q. Where in the New Testament writings do we find the account of Paul's call to the apostleship?

A. We find the account of Paul's call to the apostleship, in Acts 9:1-19, in Acts 22:3-21, and in Acts 26:1-23.

(1) Concerning Paul, Christ said to His servant Ananias, in a vision: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how many things he must suffer for my name's sake" (Acts 9:15-16). (2) To Paul himself, on the way to Damascus, the risen Lord said: "But arise, and stand upon thy feet: for to this end have I appeared unto thee, *to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee*; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me" (Acts 26:16-18). (3) Cf. Gal. 1:15, 16—"But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles," etc. 1 Cor. 15:8—"and last of all, as to the child untimely born, he appeared to me also." 1 Cor. 9:1—"Am I not free? am I not an apostle? have I not seen Jesus our Lord?" Eph. 3:8—"unto me, who am less than the least of all saints, was this grace

given, to preach unto the Gentiles the unsearchable riches of Christ," etc.

14. Q. Give a brief outline of the life and work of Paul.

A. The life and work of Paul may be outlined briefly as follows

1. *Saul as Student*: (1) early training received in the synagogue at Tarsus (Acts 22:3, Phil. 3:5-6, Acts 26:4-5); (2) learned the trade of tent-making (Acts 18:1-3, 20:3-4); (3) graduated later from Gamaliel's rabbinical school in Jerusalem (Acts 22:3).

2. *Saul as Persecutor*: (1) watched over the outer garments of those who inflicted the death penalty on Stephen, the first Christian martyr (Acts 7:57-60; cf. Deut. 17:1-7); (2) became bitterly hostile to Christianity and set out to destroy the church in Jerusalem by violence (Acts 8:1-8); (3) finally extended his persecution of the Christians "even unto foreign cities" (Acts 9:1-2, 26:9-11).

3. *Saul as Convert*: (1) his destructive sweep suddenly halted by the Lord Himself, who appeared to Saul on the way to Damascus and called him to the apostleship (Acts 9:1-9, 22:1-11, 26:12-20); (2) the whole course of his life changed by this incident (Acts 9:10-22, 22:12-16, 26:19-23); (3) spent the next two or three years in Arabia, evidently in seclusion, in preparation for his apostolic ministry (Gal. 1:11-20).

4. *Paul as Evangelist*: (1) on his return to Jerusalem, and on being called to Antioch (Acts 11:25-26), he became the foremost protagonist of the Christian faith (Acts 9:26-31, 26:19-23); (2) in the course of three great evangelistic tours, he bore the Gospel testimony over Asia Minor, Macedonia and Greece; (3) and established strong churches in Philippi, Thessalonica, Corinth, Ephesus and many other cities (Acts, chs. 13-20).

5. *Paul as Prisoner*: (1) on his return to Jerusalem at the end of his third missionary journey, the Jews conspired against him and he was arrested (Acts, ch. 21); (2) spent

the next two years in prison at Caesarea (Acts 24:27); (3) finally appealed to Caesar, and was transported to Rome (Acts, chs. 25-28); (4) was held a prisoner in Rome some two years longer, but was then set free, about A.D. 64 (Acts 28:16-31); (5) continued to labor unceasingly in the Gospel, in Rome (Acts 28:30-31).

6. *Paul as Martyr*: (1) according to well-established tradition, was arrested a second time in Rome, and imprisoned; (2) finally suffered martyrdom about A.D. 68, in the reign of Nero. Cf. his valedictory, 2 Tim. 4:6-8, "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but also to all them that have loved his appearing."

(There is a theory long extant that Paul was acquitted at his first trial, and that, on being released, he realized his dream of visiting Spain (Rom. 15:24), then revisited the Near East, Crete (Tit. 1:5), Asia (2 Tim. 4:13), Macedonia (1 Tim. 1:3), and Greece (2 Tim. 4:20). According to this theory, the Apostle was again arrested, imprisoned in Rome (where he wrote the Letters to Timothy and Titus) and finally put to death there. The book of *Acts* ends without giving us any definitive account of his last years.)

7. *Paul as Author*: (1) wrote many epistles to confirm the churches in the faith, and to instruct them in Christian worship and living; (2) "became the greatest preacher, missionary, theologian, writer and statesman of Christian history."

15. Q. How many books of our New Testament Canon, were written by Paul, and what are they?

A. Paul wrote thirteen of the books of our New Testament Canon, viz., Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2

Timothy, Titus, and Philemon, and probably Hebrews.

These books are all epistles which were originally addressed to designated congregations or individuals. They are replete with precepts and admonitions "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16-17).

**REVIEW EXAMINATION OVER LESSON
SIXTY-SEVEN**

10. Who was Paul?
11. Of what nationality was Paul?
12. What do we know about Paul's training and scholarship?
13. Where in the New Testament writings do we find the account of Paul's call to the apostleship?
14. Give a brief outline of the life and work of Paul.
15. How many books of our New Testament Canon were written by Paul, and what are they?

Lesson Sixty-eight

**PAUL'S TESTIMONY ABOUT JESUS
OF NAZARETH (Concluded)**

Scripture Reading: Acts 9:1-19, 22:3-21, 26:1-23.

Scripture to Memorize: "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day ac-

ording to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also" (1 Cor. 15:1-8).

16. Q. What is Paul's testimony with regard to his own experience on the way to Damascus?

A. His testimony is that Jesus appeared to him in person on the Damascus road.

(1) In his Address to the Jewish people in Jerusalem (Acts 22:1-22), he said: "And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. . . . And I said, what shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do" (vv. 6-11). (2) In his Defense before King Agrippa (Acts 26:2-23), he said: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem; and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at mid-day, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to

the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest" (vv. 9-15). (3) Luke gives substantially the same account in Acts 9:1-9, having no doubt heard it many times from the lips of Paul himself, with whom he was long and intimately associated (cf. 2 Tim. 4:11). (4) As this incident occurred some years after the resurrection of Jesus, it follows that it must have been, and in fact was, the *risen Christ* who appeared to Saul on this occasion.

17. Q. What is Paul's testimony with regard to the nature of this divine manifestation to him on the way to Damascus?

A. His testimony is that Jesus manifested Himself in the midst of a "great light from heaven" which suddenly enveloped the cavalcade as it neared the city of Damascus.

(1) Acts 9:3—"and as he journeyed, it came to pass that he drew nigh unto Damascus; and suddenly there shone round about him a light out of heaven." Acts 22:6, 11—"And it came to pass, that, as I made my journey, and drew nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. . . . and when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus." Acts 26:12, 13—"as I journeyed to Damascus, with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me." (2) It should be noted that Jesus spoke to Saul *out of the midst of this halo* which was so wondrously bright that it exceeded the brilliance of the noon-day sun. The inference is that *this radiance emanated from the spiritual (i.e., immortalized, glorified) body of the risen Lord*. Cf. John 7:39—"for the

Spirit was not yet given; because Jesus was not yet glorified." John 17:5—"Father, glorify thou me with thine own self with the glory I had with thee before the world was." 1 Tim. 6:14-16, "our Lord Jesus Christ . . . the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable." 1 Cor. 15:40—"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." 1 Cor. 15:42, 43—"So also is the resurrection of the dead. . . it is sown in dishonor: it is raised in glory." (See especially Daniel 12:3). Similarly, concerning the City of the redeemed, we are told that "the glory of God" will lighten it, and that "the lamp thereof is the Lamb" (Rev. 21:23). No wonder that experience made such a deep and lasting impression upon the mind and heart of the man from Tarsus!

18. Q. What is Paul's testimony with regard to the design of this heavenly manifestation to him on the Damascus road?

A. His testimony is, that Jesus thus manifested Himself to him, in His glorified body, for the purpose of calling him and qualifying him for the apostleship.

(1) According to Paul's own testimony, the risen Lord said to him: "But arise, and stand upon thy feet: for to this end have I appeared unto thee, *to appoint thee a minister and a witness* both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me" (Acts 26:16-18). Similarly, the Lord said to His servant Ananias, later, in a vision: "he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how

many things he must suffer for my name's sake" (Acts 9:15-16). And Ananias said to Saul, on the occasion of their first meeting: "The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard" (Acts 22:14-15). Cf. also Gal. 1:15-16. (2) Paul testifies also, that those who accompanied him "beheld indeed the light, but they heard not the voice of him that spake to me" (Acts 22:9). Luke says: "the men that journeyed with him stood speechless, hearing the sound, but beholding no man" (Acts 9:7). The inference is that the rest of the company heard a vague, indistinguishable sound, but could not discern the nature of it, much less the exact words spoken. Why, then, was it that the only person of that group with whom the Lord conversed, was Paul? The answer is clear: *because it was he, and not any of those who were with him, who was to be called to the apostleship; consequently it was he alone who received the heavenly visitation* (Acts 26:19). (3) The Apostles, as we have learned, were essentially witnesses of Christ. A witness, moreover, is one who testifies regarding what he has seen with his own eyes. Therefore, in order that Paul be qualified for the apostleship, it was necessary that *he see Jesus in person and after His resurrection* (cf. Acts 1:22). To have sent an angel, as was done in the case of Cornelius (Acts 10:1-8); or to have dispatched a preacher, as in the case of Philip and the Ethiopian (Acts 8:26-40); would not have sufficed in this instance. Here was a man divinely appointed, and about to be divinely called, to the apostleship. Hence the circumstances of this particular case required that the risen Christ appear to Paul in person, in order that the latter might be properly qualified to serve as a witness of Christ and His resurrection, on a par with the rest of the Apostles (Acts 1:8, 22). So Jesus Himself appeared to Paul, calling him to the apostleship, and gave him his divine

commission (Acts 26:15-17, 9:15-16, 22:14-15). (4) It should be made clear at this point that *Paul became a Christian and a member of the Church of Christ in the same way and on the same terms that all aliens were accepted under the preaching of the Apostles: viz., by confessing Jesus as Lord (Acts 9:5, 22:8); by repenting of his sins (Acts 9:8-11, 22:11-13); and by being buried with the Lord in baptism (Acts 9:18, 22:16; Rom. 6:3-5; Gal. 3:27; Col. 2:12; cf. Acts 8:36-39).*

19. Q. On what grounds does Paul himself defend his apostolicity, in his own writings?

A. He defends his apostolicity on the grounds of having had (1) the proper evidence, (2) the proper authority, (3) the proper testimony, and (4) the proper credentials.

(1) *The proper evidence: he had seen the risen Lord.* 1 Cor. 9:1—"Am I not an apostle? have I not seen Jesus our Lord?" 1 Cor. 15:8—"and last of all, as to the child untimely born, he appeared to me also." (2) *The proper authority, i.e., he had received his commission from the risen Christ Himself.* 2 Cor. 5:20—"we are ambassadors therefore on behalf of Christ." Eph. 6:19, 20—"the mystery of the gospel, for which I am an ambassador in chains." Cf. again Acts 22:14-15, 26:15-18. (3) *The proper testimony, i.e., the Gospel message, which he had received "by revelation of Jesus Christ."* Gal. 1:11-17, "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." See also 1 Thess. 2:13, Eph. 3:6-12, etc. Cf. 1 Cor. 2:12—"But we received, not the spirit of the world, but the spirit which is from God; that we might know the things which were freely given to us of God; which things also we speak not in words which man's wisdom teacheth, but which the Holy Spirit teacheth; combining spiritual things with spiritual words." Here Paul defends the *inspiration* and *infallibility*

of the entire apostolic group, his own included. (4) *The proper credentials, i.e., the power to perform miracles, by which the Lord authenticated his ministry.* See Mark 16:19-20, Heb. 2:3-4. Cf. 1 Cor. 2:3-5, "And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 2 Cor. 12:11, 12—"for in nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works." Acts 19:11—"God wrought special miracles by the hands of Paul." Paul had the credentials of an apostle, not only in his own power to perform miracles (Acts 14:8-11, 13:6-12, 16:18, 20:9-12, 28:3-6, 28:7-9), but also in his power to confer this "gift" upon others (Acts 19:1-7, Rom. 1:11; cf. Acts 8:14-25).

20. Q. What is the testimony of the Apostle Peter with regard to Paul's testimony?

A. The Apostle Peter states expressly that Paul's testimony is that of an Apostle and therefore trustworthy.

2 Pet. 3:15, 16—"And account that the longsuffering of our Lord is salvation; even as *our beloved brother Paul* also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the *other scriptures*, unto their own destruction." Note that Peter here alludes to Paul's writings as being on a par with "the other scriptures."

21. Q. On what grounds are we fully justified in accepting Paul's testimony as trustworthy?

A. On three grounds, primarily: (1) that it is the testimony of a sane and intelligent man; (2) that it is confirmed by the marvelous change which was

wrought in his attitude and life; (3) that it is further confirmed by his ministry of unwavering devotion to Christ and diligence in the Gospel.

Paul "came to the whole singular phenomenon" of the resurrection of Jesus, writes Frank Morison, "from the opposite point of the compass," *i.e.*, opposite from the original group of twelve Apostles. "He was saturated with the priestly point of view. To him the disciples, like their Master, were deceivers, blasphemers against God, and the authors of a wicked and dangerous heresy. He was determined to stamp it out to the last man. He started for Damascus with that intent. He arrived there an utterly shaken and repentant man. Nothing that he saw or heard or experienced thereafter had the slightest effect upon this settled state of mind. He recovered from his temporary blindness; he did not recover either his skepticism or his hate. He went into Arabia for many months in solitary seclusion to think it out. He came back the same radically altered man. He was ready to preach in Damascus, and did preach, but his name spelt terror to his late enemies, and some friendly spirits let him down in a basket over the ramparts of the city. He had the courage to go to Jerusalem and face the ignominy, the contempt of his return. He spent fifteen days with Peter, who knew as much as any mortal man could know about the matter. Again he was smuggled out of the city to avoid trouble, and returned to his native Tarsus. And yet, when eleven years later the young church at Antioch, remembering his zeal, sent Barnabas to fetch him, they found a man utterly unchanged in the serenity and fixity of his belief. As we read the letters of his middle and later life we find no trace of any mental weakening, rather the coming to maturity of a fine intellect, an intensely ordered and logical mind. I have purposely stated the essential facts very soberly because the facts themselves are sober. You cannot explain a lifetime's practical devotion like this by 'atmospherics,' or providential thunderstorms or any ephem-

eral or hysterical experience" (*Who Moved the Stone?* pp. 215-216). Cf. Gal. 1:15-22; Acts 9:23-30, 11:19-26; 2 Cor. 11:22-33; 2 Tim. 4:6-8, etc. *The life and ministry of the Apostle Paul is in itself sufficient evidence, for every intelligent and honest person, of the trustworthiness of his testimony.*

REVIEW EXAMINATION OVER LESSON SIXTY-EIGHT

16. What is Paul's testimony with regard to his own experience on the way to Damascus?
17. What is Paul's testimony with regard to the nature of this divine manifestation to him on the way to Damascus?
18. What is Paul's testimony with regard to the design of this heavenly manifestation to him on the Damascus road?
19. On what grounds does Paul himself defend his apostolicity, in his own writings?
20. What is the testimony of the Apostle Peter with regard to Paul's testimony?
21. On what grounds are we fully justified in accepting Paul's testimony as trustworthy?

Lesson Sixty-nine

THE GOSPEL FACTS ABOUT JESUS OF NAZARETH

Scripture Reading: Acts 2:22-36, 10:34-43; 1 Cor. 15:1-8.

Scripture to Memorize: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written" (John 21:25).

22. Q. What briefly are the facts presented in the New Testament writings respecting Jesus of Nazareth?

A. The facts presented in the New Testament writings about Jesus of Nazareth, may be summarized as follows:

1. That He is the Eternal Word of God, who became flesh and dwelt among men (John 1:1-18, Phil. 2:6-8, Heb. 2:14-15, 1 Tim. 3:16).
2. That He was begotten by God the Father, through the agency of the Holy Spirit (Matt. 1:18-25, Luke 1:26-37).
3. That He was born of the Virgin Mary, in Bethlehem of Judea (Matt. 2:1, Luke 2:1-7).
4. That He was reared in Nazareth (Matt. 2:19-23, Luke 2:39-40).
5. That He was baptized when about thirty years old, by John the Baptizer, in the Jordan River (Matt. 3:13-17, Mark 1:1-11, Luke 3:21-23, John 1:19-34).
6. That, when He came up out of the water, the Heavenly Father vocally acknowledged Him as His beloved Son, and anointed Him with the Holy Spirit (Matt. 3:16-17, Mark 1:10-11, Luke 3:21-22, John 1:29-34).
7. That immediately thereafter He was tempted by Satan, and withstood the Temptation (Matt. 4:1-11, Mark 1:12-13, Luke 4:1-13).
8. That, following His baptism and temptation, He entered upon His ministry of service (Matt. 4:12-17, Luke 4:14-15, etc.).
9. That He went about doing good and healing all that were oppressed of the devil, for God was with Him (Acts 10:38).
10. That He wrought many wondrous and varied miracles (John 20:30-31, Acts 2:22).
11. That he called and trained twelve men to carry on His work, to act as His witnesses and ambassadors unto the uttermost parts of the earth (Matt. 10:2-4, Mark 3:13-19, Luke 6:12-16, Acts 1:1-8).
12. That He taught the people by precept and parable and narrative, as one having Authority (Matt. 7:29, Mark 1:22).
13. That the people, influenced by their ecclesiastical leaders, gradually turned against Him, especially when He began to teach the abrogation of the Mosaic System (John 6:22-71, 8:21-59, Luke 11:37-54, Matt. 23:1-39).
14. That He was finally betrayed by one of His own disciples, and

denied by another (Matt. 26:47-56, 26:69-75, etc.). 15. That His own nation rejected Him and demanded His death (John 1:11, Matt. 27:25). 16. That He was subjected to a series of so-called trials before the ecclesiastical (Jewish) and civil (Roman) authorities, all of which were characterized by gross illegalities (John 18:13-23; Mark 14:53-65; Luke 22:66-71, 23:6-12; Matt. 26:57-67, 27:11-26). 17. That Pontius Pilate, the Roman governor, though convinced of Jesus' innocence, lacked the moral strength to act according to his conscience, and was constrained by his fear of the people's fanaticism (Mark 15:15, Luke 23:24), and of the emperor's disfavor (John 19:12), to deliver Him to be crucified (John 18:28-40, 19:1-16; Matt. 27:11-26, etc.). 18. That He was crucified between two ordinary criminals (Luke 23:33). 19. That He died on the Cross, and was buried in the tomb of Joseph of Arimathea, a rich friend (Luke 23:5-56, John 19:31-42). 20. That He was raised up on the third day and presented on different occasions, in His resurrection body, to His chosen witnesses and ambassadors (Luke 24:36-43, John 20:19-29, Acts 1:1-8); and later to Saul of Tarsus on the Damascus road, in His glorified body (Acts 9:1-19, 22:3-21, 26:1-23). 21. That He spent the next forty days with His Apostles, instructing them in the things pertaining to the Kingdom of God (Acts 1:1-8). 22. That on the fortieth day He was received up into heaven, given a seat at the right hand of the Father, crowned with glory and honor and immortality, and vested with sovereignty over all created things (Acts 1:9-11, 2:22-36; Eph. 1:15-23; 1 Tim. 6:13-16). 23. That on the fiftieth day, the day of Pentecost, He set up the Church of Christ on earth, beginning from Jerusalem, through the agency of the Holy Spirit sent down from heaven, and through the instrumentality of the Apostles, His qualified witnesses and ambassadors (Luke 24:45-49; Acts 1:1-8, 2:1-47). 24. That He thus inaugurated His reign, the dispensation of Christian evangelism and conquest, which continues to our day and will

continue to the end of the present era (Matt. 28:18-20, Mark 16:15-16, Matt. 24:14). 25. That, at the end of the present Dispensation, He will come again, to complete the redemption of His people, to consummate the conquest of Satan and his evil works, to judge the living and the dead, and to triumphantly consummate God's eternal purpose and plan (Matt. 24:29-44, 25:31-46; Luke 17:22-37; Acts 1:10-11; 1 Thess. 4:13-17; 2 Thess. 1:7-10; Acts 10:42; 1 Cor. 15:20-28; Phil. 2:5-11; 2 Pet. 3:8-13; Rev. 20:1-15, 21:1-8).

23. Q. What three fundamental facts, of all this array of facts presented in the New Testament writings respecting Jesus of Nazareth, have been divinely constituted the essential facts of the Gospel message?

A. The three fundamental facts respecting Jesus of Nazareth which have been divinely constituted the essential facts of the Gospel message, are: 1. that Jesus died for our sins; 2. that He was buried; and 3. that He was raised up the third day.

(1) 1 Cor. 15:1-4, "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." Note that the Apostle Paul here states expressly, that to preach these facts, viz., the death, burial, and resurrection of Jesus, is to *preach the Gospel*, the good news about Jesus, the glad tidings of salvation in His name. Cf. 1 Cor. 2:2—"For I determined not to know anything among you, save Jesus Christ, and him crucified." (2) Note that these essential facts were proclaimed by the Apostle Peter, on the day of Pentecost, in the first Gospel sermon addressed to Jews (Acts 2:22-32). (3) Note also that these essential facts were pro-

claimed by the Apostle Peter, to Cornelius and his household, in the first Gospel sermon addressed to Gentiles (Acts 10:39-41). (4) In short, these essential facts were proclaimed wherever the Gospel was preached in apostolic times. See Acts 3:14-21, 17:29-32, 26:22-23, etc. Cf. Rom. 10:9, 10—"because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation." (5) Note, in the last place, the close correspondence between Peter and Paul, in fact between all the Apostles, in their presentation of the essential facts of the Gospel message; a correspondence to be expected, however, in view of the fact that they were all inspired by the same Holy Spirit.

REVIEW EXAMINATION OVER LESSON SIXTY-NINE

22. What briefly are the facts presented in the New Testament writings respecting Jesus of Nazareth?
23. What three fundamental facts, of all this array of facts presented in the New Testament writings respecting Jesus of Nazareth, have been divinely constituted the essential facts of the Gospel message?

Lesson Seventy

THE HISTORICAL BACKGROUND OF CHRISTIANITY

Scripture Reading: Acts 3:11-26.

Scripture to Memorize: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus: whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and

asked for a murderer to be granted unto you, and killed the Prince of Life; whom God raised from the dead; whereof we are witnesses" (Acts 3:14-15).

24. Q. What fundamental truth stands out from the array of facts presented in the New Testament writings respecting Jesus of Nazareth?

A. The fundamental truth that Christianity has an historical background.

Or, that the Christian religion is not the outgrowth of abstract speculation, philosophy, mysticism, occultism, and the like; but that, on the contrary, it has its roots in certain facts which are alleged to be historical, and which are to be studied and tested in the light of their historicity.

25. Q. What is the historical background of Christianity?

A. The historical background of Christianity is the life and work of a historical character—Jesus of Nazareth.

Not only His life, work, teaching, etc., but also His death, burial, and resurrection. *Had there never been a Jesus of Nazareth, there would be no Christianity.* Or, as previously stated, the *System stands or falls with the Person.*

26. Q. What is the first great fact in the historical background of Christianity?

A. The first great fact in the historical background of Christianity is that JESUS LIVED.

(1) Matthew: "Now when Jesus was born in Bethlehem of Judea," etc. (Matt. 2:1). "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases" (Matt. 4:23). (2) Mark: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan" (Mark 1:9). "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God" (*i.e.*, the good news with respect to the approach of the Kingdom, Mark 1:14-15). (3) Luke: "And Jesus himself, when he began to teach, was about

thirty years of age" (Luke 3:23). "And Jesus returned in the power of the Spirit into Galilee; and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all" (Luke 4:14). (4) John: "And the Word became flesh, and dwelt among us" (John 1:14). "After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and there they abode not many days" (John 2:12). "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written" (John 21:25). (5) Peter: "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 ye yourselves know" (Acts 2:22). "Even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem" (Acts 10:38-39). (6) Paul: "Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:6-8). "God sent forth His Son, born of a woman, born under the law" (Gal. 4:4). "Without controversy great is the mystery of godliness: he who was manifested in the flesh," etc. (1 Tim. 3:16). (7) *Epistle to the Hebrews*: "God . . . hath at the end of these days spoken unto us in his Son" (Heb. 1:1-2). "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same" (Heb. 2:14).

27. Q. What is the second great fact in the historical background of Christianity?

A. The second great fact in the historical background of Christianity is that JESUS DIED.

That Jesus died is a historical fact; that He died for our sins is a doctrinal truth. (1) Matthew: "And Jesus cried again with a loud voice, and yielded up his spirit" (Matt. 27:50). (2) Mark: "And Jesus uttered a loud voice, and gave up the ghost" (Mark 15:37). (3) Luke: "And Jesus, crying with a loud voice said, Father, into thy hands I commend my spirit; and having said this, he gave up the ghost" (Luke 23:46). (4) John: "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit" (John 19:30). "He is the propitiation for our sins" (1 John 2:2). (5) Peter: "Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay" (Acts 2:23). "But ye denied the Holy and Righteous One . . . and killed the Prince of life" (Acts 3:14-15). "Whom also they slew, hanging him on a tree" (Acts 10:39). (6) Paul: "And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:8). "Christ died for our sins according to the scriptures" (1 Cor. 15:3). (7) *Epistle to the Hebrews*: "He also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil" (Heb. 2:14). "Christ having been once offered to bear the sins of many" (Heb. 9:28). "How much more shall the blood of Christ, who through the eternal Spirit offered himself up without blemish unto God" (Heb. 9:14).

28. Q. What is the third great fact in the historical background of Christianity?

A. The third great fact in the historical background of Christianity is that JESUS LIVES AGAIN.

Or, that He was raised up from the dead, and is alive for evermore. (1) Matthew: "He is not here: for he is risen, even as he said" (Matt. 28:6). (2) Mark: "Be not amazed:

ye seek Jesus, the Nazarene, who hath been crucified: he is risen: he is not here; behold, the place where they laid him" (Mark 16:6). "Now when he was risen early on the first day of the week" (Mark 16:9). (3) Luke: "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:5-7). "Unto the apostles whom he had chosen, to whom he showed himself alive after his passion by many proofs" (Acts 1:2-3). (4) John: "Jesus saith to her, touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God" (John 20:17). "And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing" (John 20:26-27). "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades" (Rev. 1:17-18). (5) Peter: "This Jesus did God raise up, whereof we all are witnesses" (Acts 2:32). "And killed the Prince of life; whom God raised from the dead; whereof we are witnesses" (Acts 3:15). "Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead" (Acts 10:40-41). (6) Paul: "Which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places" (Eph. 1:20). "That he was buried, and that he hath been raised on the third day according to the scriptures" (1 Cor. 15:4). "But now hath Christ been raised from the dead, the firstfruits of

them that are asleep" (1 Cor. 15:20). (7) *Epistle to the Hebrews*: "When he had made purification of sins, sat down at the right hand of the Majesty on high" (Heb. 1:3). "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Heb. 9:28).

29. Q. What was the relation between these three great facts and the rise and spread of early Christianity?

A. It was their knowledge of the historic certainty of these facts that gave such power and conviction to the ministry of the Apostles, and that consequently resulted in the marvelous sweep of Christianity over the world under their preaching.

"We cannot understand Pentecost," writes B. H. Bruner, "unless we understand some of the things which preceded it. The opening chapters of Acts give us a portrait of a group of men who had been followers of Jesus of Nazareth. At His death they had left Him. Then something happened that brought them together in Jerusalem. This something was the resurrection of their leader from the dead. These men who had seen their last hope go with the death of Jesus and who had run away for fear of the authorities, had become convinced that the same Jesus whom they had followed in the flesh had actually come forth from the tomb. They had seen Him, they had talked with Him, they had broken bread with Him, they knew Him. In Jerusalem they had seen Him for the last time, but He had left them with a promise that continued to ring in their ears and which filled their souls with a great expectancy. The Ascension was a sign to these men of a spiritual fact, of which they were absolutely convinced, that henceforth Jesus was alive with God. Three facts of tremendous importance stand out as the background of Pentecost; Jesus lived; Jesus died on the cross at the hands of His enemies; Jesus came forth from the tomb on the third day. The disciples were absolutely sure of

these three facts. No one can read the records and doubt it. They had lived with Jesus for three years. They had seen Him arrested, and at least some of them had seen Him die and knew where he was buried. They had all seen Him after His resurrection. They did not debate about any of these facts; they simply stated them and staked their lives upon them" (*Pentecost: A Renewal of Power*, pp. 15-16).

30. Q. What is the relation between these facts and Christianity in all ages?

A. The relation is simply this: that the Church of Christ stands or falls with these three great facts:

"These are the three supreme facts of the Christian religion: Jesus lived; Jesus died; Jesus lived again. These three facts had begun to turn the world upside-down before any of them were recorded in a book. They were written down in a book only because they had become the dominant and outstanding facts upon which the early Christian community was founded, and the source of its conquering power. The Christian Church stands or falls upon these three facts" (Bruner, *ibid.*, p. 16).

REVIEW EXAMINATION OVER LESSON SEVENTY

24. What fundamental truth stands out from the array of facts presented in the New Testament writings respecting Jesus of Nazareth?
25. What is the historical background of Christianity?
26. What is the first great fact in the historical background of Christianity?
27. What is the second great fact in the historical background of Christianity?
28. What is the third great fact in the historical background of Christianity?
29. What was the relation between these three great facts and the rise and spread of early Christianity?

30. What is the relation between these facts and Christianity in all ages?

Lesson Seventy-one

THE HISTORICITY OF JESUS OF NAZARETH

Scripture Reading: Acts 2:22-36.

Scripture to Memorize: "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 ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay" (Acts 2:22-23).

-
31. Q. What is the next question to be considered in studying Jesus of Nazareth?

A. This question: Are we fully justified in accepting Jesus of Nazareth as a historical character?

This is what we mean by the *historicity* of Jesus. That is, Is He really a Person who lived and wrought as a Man among men? Is He an actual and outstanding Figure of human history who lived at the time and in that part of the world indicated by the New Testament writers? Or, is He just an imaginary creation of a group of overwrought religious enthusiasts?

32. Q. What is the first valid ground on which we accept Jesus of Nazareth as a historical character?

A. The first valid ground on which we accept Jesus of Nazareth as a historical character, is the testimony of the New Testament writers.

(1) Matthew, John, Peter, and others, were intimately associated with Him for some three years. They expressly claim to have been eye-witnesses of His manifestations and works (2 Pet. 1:16; 1 John 1:1-4; Acts 2:22, 3:15, 10:38-42, etc.). Paul vouches for the authenticity of his testimony by repeatedly affirming the circumstances of his call to the apostleship, in which, as he relates so force-

fully, Jesus appeared to him personally in His glorified body (Acts 22:3-21, 26:1-29; 1 Cor. 9:1, 15:1-8); and we must remember that Paul was perhaps the most keenly intelligent man of his day. Luke, the historian of the origins of Christianity, long a traveling companion of Paul, expressly states that he had diligently assembled the facts presented in his writings, from eyewitnesses and ministers of the word, and that the information given is trustworthy (Luke 1:1-4). Mark obtained his information first-hand from the Apostles themselves, particularly from Peter and Paul, with both of whom he was long and intimately associated (Col. 4:10, 2 Tim. 4:11, 1 Pet. 5:13). (2) These men are all *competent* witnesses. They had opportunities of observation and inquiry; they were men of discernment and could not have been deceived; and the circumstances were such as to impress deeply upon their minds the events concerning which they testify. (3) These men are *honest* witnesses, as evidenced by their manifest reverence for the truth, and by the fact that they sacrificed all worldly interests, and even their own lives, in support of the things they believed and preached. They literally "forsook all" to follow Jesus. Moreover, their testimony is mutually complementary and corroborative. *Why, then, should we reject the testimony of such capable and honest men, men who lived contemporarily with Jesus; and accept the theories of modern professors, most of whom are exceedingly irreverent in spirit, and all of whom are removed almost two thousand years from the persons and incidents upon which they seek to cast suspicion?*

33. Q. What is the second valid ground on which we accept Jesus as a historical character?

A. The second valid ground on which we accept Jesus as a historical character, is the lives of the Apostles themselves.

They expressly claim to have been personally associated with Him, and to have been eyewitnesses of His mighty works and wonders and signs. Shall we, then, regard them

as impostors, and their testimony as fraudulent? Moreover, they gave themselves utterly in devotion to the Christ whom they proclaimed. They suffered martyrdom for His cause. *Are men in the habit of giving their bodies to be burned—for a mere myth?*

34. Q. What is the third valid ground on which we accept Jesus as a historical character?

A. The third valid ground on which we accept Jesus as a historical character is the testimony of contemporary profane writers.

By *contemporary profane writers*, we mean secular or uninspired writers who lived at or about the time Jesus lived, and who were hostile to Christianity. (1) *Josephus*, for instance, the most noted of all uninspired Jewish historians, who was born in Jerusalem about A.D. 31, and who died about the year 114, in his celebrated work, *The Antiquities of the Jews* (xx. 9:1), records that Albinus, who succeeded Festus as Procurator of Judea, "assembled the Sanhedrim of judges, and brought before them the brother of Jesus who is called Christ, whose name was James, and some others . . . and delivered them to be stoned." (2) *Tacitus*, well-known Roman historian, who died about A.D. 115, in his *Annals* (xv. 44), after speaking of the common rumor that accused Nero of having set fire to Rome (A.D. 64), says that the Emperor, in order to put an end to these rumors "began to bring to judgment and to inflict the cruelest deaths upon those whom the people execrated . . . whom they called Christians." "The origin of this name," he adds, "was one Christ who, in the reign of Tiberius, was condemned to death by the Procurator Pontius Pilate." Tacitus is generally recognized as one of the more accurate of historians. (3) *Pliny the Younger*, while governor of Bithynia, wrote a letter to the Emperor Trajan (about the year 111), in which he asked the emperor what to do with the Christians. In this letter, Pliny describes the customs of the Christians in his province, and the details given are strikingly con-

firmatory of the representations in the New Testament books regarding the meetings and practices of the early church. Concerning the worship of the Christians, Pliny says: "They sing a hymn to Christ as to a god." (See *Epistle of Pliny*, x. 97.). (4) *Suetonius*, another Roman writer, in his *Life of Claudius*, says: "The Jews, incited by a certain Chrestus continually rebelled, and he drove them out of Rome." Suetonius wrote about A.D. 120. "We know," writes Merejkowski, "that Christians were at that time called Christiani, and therefore that the Chrest of Suetonius can be no other than Christ." (For an excellent presentation of contemporary profane testimony respecting the historicity of Jesus, see *Jesus The Unknown*, pp. 17-48, by D. S. Merejkowski, published in 1933 by Charles Scribner's Sons, New York, translated from the Russian by H. Chrouschoff Matheson).

35. Q. What is the fourth valid ground on which we accept Jesus of Nazareth as a historical character?

A. The fourth valid ground on which we accept Jesus of Nazareth as a historical character, is the phenomenal spread of Christianity in the first two centuries of the Christian era.

Fifty years after the death of Christ there were churches in all the principal cities of the Roman Empire. Nero (37-68), says Tacitus, found a great multitude of Christians to persecute. Pliny wrote to Trajan (52-117) that they "pervaded not merely the cities but the villages and country places, so that the temples were nearly deserted." Tertullian (150-240) writes: "We are but of yesterday, and yet we have filled all your places, your cities, your islands, your castles, your towns, your council-houses, even your camps, your tribes, your senate, your forum. We have left you nothing but your temples." In the time of the Emperor Valerian (253-268), the Christians, we are told, constituted half the population of Rome. The whole Empire was brought under the sway of the Gospel in the time of Constantine (272-337), only three hundred years

after the death of Jesus. (See Strong, *Systematic Theology*, p. 191). *Can this phenomenal spread of primitive Christianity be satisfactorily accounted for on the basis of devotion to a mere myth?*

36. Q. What is the fifth valid ground on which we accept Jesus of Nazareth as a historical character?

A. The fifth valid ground on which we accept Jesus of Nazareth as a historical character, is Christianity itself.

The almost twenty centuries of Christian evangelism and conquest; the development of the Christian missionary enterprise; the innumerable churches in all parts of the world; the countless martyrs to the cause of Christ; the world-wide spread of the Gospel; the consecration everywhere of life and talent and substance; the preaching, praying, hymnology and singing of all ages of the Christian era; the Christian ordinances (*baptism*, which portrays the death, burial and resurrection of Jesus; and the *Lord's Supper*, which commemorates His suffering and death); the Lord's Day, the memorial of His resurrection; the Christian calendar which makes Him the central Figure of all human history and chronology: *are all these things monuments to a mere myth?* The notion is incredible! Are all these but manifestations of devotion to an Ideal rather than a Reality? We answer, No; because the voice of history and observation is that ideals languish and are forgotten with the passing of the years. Christianity is itself "the miracle of the ages," because it is founded upon the living, ever-living Christ.

37. Q. What is the sixth valid ground on which we accept Jesus of Nazareth as a historical character?

A. The sixth valid ground on which we accept Jesus of Nazareth as a historical character, is His own teaching, character and life.

John Stuart Mill writes: "Who among His disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and char-

acter revealed in the Gospels?" (*Essays on Religion*, p. 254). "Had Jesus never lived," says Rousseau, "the writers of the Gospels would themselves have been as great as He." Or, as Theodore Parker puts it, "It would take a Jesus to forge a Jesus." "Who but Jesus Himself could have 'invented,' could have created, Jesus? A group of 'unlearned and ignorant men'? (Acts 4:13). That is improbable, but still more improbable is it that the most living of human figures should have been concocted from various mythological materials in the scientific retorts of contemporary philosophers" (Merejkowski, *Jesus The Unknown*, p. 29). "The conception of Christ's person as presenting deity and humanity indissolubly united, and the conception of Christ's character, with its faultlessness, and all-comprehending excellence, cannot be accounted for on any other hypothesis than that they were historical realities" (Strong, *Systematic Theology*, p. 186).

38. Q. What, then, can be our only logical conclusion respecting Jesus of Nazareth?

A. The only logical conclusion at which we can arrive, in view of the evidence presented, is that Jesus of Nazareth is a historical character.

(1) As a matter of fact, the historicity of Jesus has never been questioned by competent and honest scholars, even among educated Jews; for example, the well-known work by Dr. Joseph Klausner of the Hebrew University in Jerusalem, published in 1926, entitled *Jesus of Nazareth*, in which Jesus is frankly treated as an historical character. Though of course ignoring, as do all Jews, the supernatural element in Jesus' person and life, Dr. Klausner does not even question His historicity. (2) The late Dr. S. Parkes Cadman, in answer to the question, "What have you to say against the theory that Jesus was a mythical creation?" writes as follows: "Simply this, that the theory itself is a mythical creation confined to a small group of intellectual eccentrics who are regarded as negligible by practically all scholars and historians. Admitting the

theory, the difficulty arises as to who invented so matchless a personality as Jesus, and placed in His mouth the teachings which have revolutionized the race." This is all that needs be said on the subject.

REVIEW EXAMINATION OVER LESSON
SEVENTY-ONE

31. What is the next question to be considered in studying Jesus of Nazareth?
32. What is the first valid ground on which we accept Jesus of Nazareth as a historical character?
33. What is the second valid ground on which we accept Jesus as a historical character?
34. What is the third valid ground on which we accept Jesus as a historical character?
35. What is the fourth valid ground on which we accept Jesus of Nazareth as a historical character?
36. What is the fifth valid ground on which we accept Jesus of Nazareth as a historical character?
37. What is the sixth valid ground on which we accept Jesus of Nazareth as a historical character?
38. What, then, can be our only logical conclusion respecting Jesus of Nazareth?

Lesson Seventy-two

THE ISSUE RESPECTING JESUS
OF NAZARETH

Scripture Reading: Matt. 22: 41-46, 1 John 2: 18-29.

Scriptures to Memorize: "Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he?" (Matt. 22:41-42). "Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?" (Matt. 16:13). "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the anti-christ" (1 John 4:2-3).

39. Q. How shall we continue our study of Jesus of Nazareth from this point?

A. We shall continue our study of Jesus of Nazareth from this point by now proceeding to investigate His teaching, His character, and His claims.

In other words, in the *first* phase of our investigation, we studied the *genuineness of the Christian Documents* in which the testimony respecting Jesus is recorded. In the *second* phase, we studied the *credibility of the testimony respecting Jesus* as recorded in the Christian Documents. In the *third* phase, we studied the *historicity* of Jesus. Now we shall advance to the *fourth* phase, in which we shall study the *Jesus of history*: the One who lived on earth, who died on the Cross, and who, according to the representations made in the apostolic writings, was raised up from the dead.

40. Q. What is the great Question of all questions for human consideration?

A. The great Question of all questions for human consideration is: Who is the Person known in history as Jesus of Nazareth?

Or, as Jesus Himself put it: "What think ye of the Christ? whose son is he?" (Matt. 22:42). Cf. Matt. 16:13, 15—"Who do men say that the Son of man is? . . . Who say ye that I am?"

41. Q. Why is this the most important question for human consideration?

A. It is the most important question for human consideration because one's eternal salvation depends upon one's answer to it.

(1) Note, first, that it is a question about a *Person*; and not about an opinion, theory, dogma, etc. (2) Note, in the second place, that it is distinctly a *personal* question, in the sense that it is addressed to men as individuals, to you, to me, to every human being. (3) Note, in the third place, that it is a most *direct* question, put in the second person: "What think ye of the Christ?" "Who say ye that I am?" (4) Note, in the fourth place, that it is an *unavoidable* question, especially in a land where the Gospel is known and preached. Even though thousands of people of our day and age try to go through life ignoring the issue involved in this question, yet in effect their very disregard or neglect is their answer to it, so far as their own lives are concerned. This is what is rightly called a *forced option*: indifference is rejection. Cf. the words of Jesus, in John 5:40—"Ye will not come to me, that ye may have life."

42. Q. What is the answer given by unbelievers to this question?

A. The answer usually given by unbelievers to this question is, that the Person known in history as Jesus of Nazareth was a great ethical teacher, but withal only a man.

43. Q. What are the proponents of this view of Jesus commonly called in our day and age?

A. They are commonly called "Modernists."

Modernism is the name currently given to this view of Jesus. Modernists are, however, divided into two schools,

generally speaking, viz., those known as *Radical Modernists*, and those known as *Liberal Modernists*. (1) The *Radical Modernists* are, in the words of Dr. S. Parkes Cadman, those "intellectual eccentrics" who deny the historicity of Jesus; who hold, in other words, that the Jesus presented in the New Testament writings is an Ideal rather than an actual historical person. *E.g.*, according to G. Stanley Hall, "historic Christianity" made its Christ out of "mind-stuff"; in other words, its Jesus is a purely imaginary creation. "Not the historical Jesus," says Drews, "but Christ as an idea, as an ideal for divine humanity, must henceforth be the ground for religion." Many of these books read in certain paragraphs like quotations from Mrs. Eddy's *Science and Health*, and remind us of her "non-sense" world. This "Mythomania," says Merejkowski, "is a pseudo-scientific form of religious hatred of Christ and Christianity. . . . It is only too clear that wherever there was a desire to put an end to Christianity, the 'scientific discovery' that Christ was a mere myth was rapturously received as though that was the one thing needed" (*Jesus the Unknown*, pp. 27-28). We have already given sufficient attention to this view in our preceding lesson. Suffice it to say here, that it must be apparent to all honest and intelligent persons *that no mere human genius could have invented the matchless personality, the stainless character, and the faultless teaching presented in the Gospel Narratives*. Again quoting Rousseau: "Had Jesus never lived, the writers of the Gospels would themselves have been as great as he." (2) The *Liberal Modernists* hold the view, generally speaking, that Jesus was a great teacher and moral philosopher, perhaps more "divinely illumined" than others of His kind, but *withal only a man*. According to this view, His Messianic claims were of purely human origin and impulse, originating in His own mind probably about the time He was baptized; and that in offering Himself to His people as their long-anticipated Messiah, He was moti-

vated by an intense patriotic desire to render His nation a great unselfish service; consequently, His death was merely that of a martyr who rendered "the last full measure of devotion." For example, Dr. Charles Francis Potter, the foremost protagonist of "Humanism," writes: "As Jesus read these books [the Jewish Scriptures] and pondered their meaning, he became more than ever convinced that God was his Father. He found many references to the coming of the Messiah who should usher in a new day, the day of God's reign upon the earth, the coming of the kingdom" (*Story of Religion*, p. 220). The inference is, of course, that Jesus decided within Himself to be that Messiah for whom His people were looking. In similar vein, another current writer, Lewis Browne, a one-time Jewish rabbi, says: "Whether Jesus himself was convinced he was the Messiah is a problem still unsolved . . . but it is certain that many of those who followed Jesus believed him to be the Messiah" (*This Believing World*, p. 267). Again: "He was a great man, truly wonderful, but only a man; a bright and shining light, like John the Baptist; a sensitive, tender-hearted patriot and martyr like Jeremiah; an intrepid messenger from the courts of heaven, like Elijah; a Palestinian Confucius or Buddha, very great, very wonderful, but still a man" (Jefferson, *The Fundamentals*). Another recent treatment of Jesus of this type is Emil Ludwig's *Son of Man*, in which the author professes to "rationalize" the Character presented in the Gospel records; to present, as he says in substance, a perfectly human man called Jesus and to avoid the technical word "Christ." Similarly Bruce Barton, in his book, *The Man Nobody Knows*, presents Jesus as "a Fine Advertiser." "It is true," writes A. S. Baillie, "that nobody else has ever found the kind of Christ Bruce Barton has discovered in the Gospels. He is a jolly, hail well-met fellow. Mr. Sinclair Lewis after reading such a book might conclude that Christ was the original Babbitt. A great booster, a fine advertiser, a member of the Kiwanis and

Rotarians, a real manly man from top to bottom." *These are fair samples of the trash with which the book markets of the world have been deluged in the last two decades.*

(3) Several years ago a debate was held between Dr. Charles Francis Potter, mentioned above, and Dr. John Roach Straton, now deceased, then Minister of Calvary Baptist Church, New York City. The proposition debated was this: "Resolved that Jesus Christ was Entirely Man instead of Incarnate Deity." The affirmative was taken by Potter, the negative by Straton. Dr. Potter said: "It is understood between my opponent and myself that the issue of this debate is the deity of Jesus Christ. It is admitted by both sides that he was a truly great man, but my worthy opponent takes the position that he was more than man—that he was also incarnate deity. This I deny, and this is the issue of this debate." May we be permitted to call attention to the fact that *this has always been the issue between unbelief and true Christianity.* Cf. 1 John 4:2, 3—"Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God; and this is the spirit of the antichrist." 1 John 2:22, 23—"Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; and he that confesseth the Son hath the Father also." 2 John 7-11, "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. . . . Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." *The Christian Confession of*

Faith is: "Thou art the Christ, the Son of the living God" (Matt. 16:16).

REVIEW EXAMINATION OVER LESSON
SEVENTY-TWO

39. How shall we continue our study of Jesus of Nazareth from this point?
40. What is the great Question of all questions for human consideration?
41. Why is this the most important question for human consideration?
42. What is the answer given by unbelievers to this question?
43. What are the proponents of this view of Jesus commonly called in our day and age?

Lesson Seventy-three

THE ISSUE RESPECTING JESUS
OF NAZARETH (Concluded)

Scripture Reading: 1 John 2:19-29, 4:1-6; 2 John 4-11.

Scriptures to Memorize: "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also" (1 John 2:22-23). "Jesus saith unto him, I am the way, and the truth, and the life; no one cometh unto the Father, but by me" (John 14:6).

44. Q. What is the orthodox Jewish view of Jesus?

A. The orthodox Jewish view of Jesus is the same as that of the so-called "Modernists."

That is, that Jesus was a great teacher and moral philosopher, a divinely-illuminated man, but withal *entirely man*.
(1) Despite God's numberless efforts in his behalf and

God's longsuffering toward him, the Jew has from the earliest times persisted in his policy of rejecting spiritual light and truth. See 1 Cor. 10:1-13; Heb. 3:1-4, 13; Deut. 32:15; Isa. 63:10; Neh. 9:9-31; Acts 7:51-53; 2 Cor. 3:14-15, etc. "A veil lieth upon their hearts," explains Paul (2 Cor. 3:15); again, "a hardness in part hath befallen Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). (2) This "hardness" and blindness persists even in our day and age. As an example, I might cite two instances from Dr. Joseph Klausner's work, *Jesus of Nazareth*, published in 1926. The first pertains to the words used by Jesus in instituting the Lord's Supper. "It is impossible to admit," says this eminent Jewish scholar, "that Jesus would have said to his disciples that they should eat of his body and drink of his blood. . . . The drinking of blood, even if it was meant symbolically, could only have aroused horror in the minds of such simple Galilean Jews" (p. 329). This, mind you, despite the fact that the Jewish altars had dripped with the blood of sacrificial animals for many long centuries! And in the very face of the fact that this shedding of sacrificial blood was known all the time to have been essentially typical and anticipatory of the world's Atonement! Just like the Twelve Apostles who, though associated with Jesus personally, for more than three years, failed utterly to grasp the spiritual content of His teaching with respect to the nature and scope of His covenant and kingdom, and were, even after His death and resurrection, still anticipating an earthly kingdom of the Messiah (Acts 1:6); so this modern Jewish authority fails to see beyond the literal, beyond the symbolical, to discern the profound *spiritual truths* expressed in the words of Jesus with respect to the Loaf and the Cup of the Lord's Supper (Luke 22:14-20, Matt. 26:26-29). Again, in dealing with the resurrection of Jesus, Dr. Klausner dismisses the incident—the most important in the entire story of the historic origins of Christianity, and the one which if it could be disproved

would result in the complete collapse of the Christian religion—with a bold statement to the effect that Joseph of Arimathea obtained the body of Jesus secretly and buried it somewhere in an unknown grave! *Yet he fails to offer one iota of evidence in support of this bold statement!* Thus, without a particle of testimony to give at least a semblance of strength to his assertion, this modern Jewish scholar dismisses with a mere gesture the most fundamental fact of the whole Christian System! (3) To cap the climax, we are now being told that orthodox Jews of today would be perfectly willing to fellowship with Christians on the common ground of the acceptance of Jesus as an ethical teacher and moral philosopher! Ernest R. Trattner, a Jew, in an article which appeared recently in *The Thinker*, under the caption, "Jesus and the Modern Mind," writes as follows: "The Jew would see Jesus in a Jewish framework; the churches persist in viewing him in terms of the ancient creeds. The Jew would understand the Nazarene as a product of Jewish development on Jewish soil; the churches insist that he is the work of the Holy Ghost. The Jew would look at him through the glasses of history; the churches encourage men to use the lenses of doctrine, specially prepared according to the requisites of a pre-arranged system. The intelligent Jew enjoys the Jesus of the Synoptics (Matthew, Mark and Luke); the churches adore the Christ of the Fourth Gospel. And so the grand division goes on between the brethren of Jesus and his followers. . . . What of the future? If I may venture the prophecy, I believe that the Jewish world will move toward a progressive appreciation of Jesus, in proportion as the Christian world turns its back on the whole abracadabra of medieval theology." The issue is stated here clearly! In brief, all that Jews would ask of Christians, in order that the two groups may find a common ground of fellowship and co-operation is that the *latter abandon every fundamental of the Christian faith; every conviction they hold with respect to the death,*

resurrection, exaltation and sovereignty of Christ; every fundamental doctrine in fact that the Apostles preached in primitive times! This is asking too much! It is asking us to repudiate Peter's great sermon on the day of Pentecost, Paul's discourse on Mars Hill, his defense before King Agrippa—in short, every fact, command and promise of the Gospel! (4) *The deity of Jesus has been the issue between the Church of Christ and the Jewish Synagogue, from the time of the Apostles down to the present moment: the issue which the Church cannot compromise without the complete surrender of her "candlestick" and the absolute certainty of complete disintegration.* For the Christian Church to surrender at this crucial point, against the evidence of the apostolic writings, would be for her to turn her back on the truth, to cast aside as worthless everything that Christianity has stood for for twenty centuries, to bind anew upon the human race the yoke of the Mosaic System, and to count the blood of the covenant, wherewith she has been sanctified, an unholy thing! *This the true Church cannot, and will not, do!*

45. Q. What is the outstanding characteristic of so-called "Modernism?"

A. The outstanding characteristic of so-called "Modernism" is that there is very little in it that is distinctively modern.

(1) The view that Jesus was *only and entirely man*, is as old as His ministry upon the earth. Mark 6:3-6, "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief" (cf. Matt. 13:55). (2) This view of Jesus has been the view of Jews, Unitarians, Radicals, Liberals, etc., in fact, of unbelievers

of all ages of Christian history. (3) Practically all the views which today parade in the purple and fine linen of "modern scholarship" flourished in the first four centuries of the Christian era. (a) *The Ebionites*, for example (about A.D. 100), denied outright the reality of Christ's divine nature and held that He was merely man. (b) *The Nazarenes* (about 100) held to His supernatural birth, but rejected His inherent deity and His pre-existence as The Word. (c) *Docetic Gnosticism* (about 100 and following) denied the reality of Christ's human body, and held Him to have been an "eon" or sort of angelic spirit between God and man. (d) *Cerinthian Gnosticism* (about A.D. 100, and following) assumed a distinction between the human Jesus (purely human), and the "eon" Christ, which was assumed to have come upon Him at His baptism and to have left Him at the Cross. (e) *Gnosticism* (about A.D. 100 to 400) in its various forms was a forerunner of present-day *Christian Science*, in its denial of the reality of matter and in its assumption of the divinity of man. God did not have to become man, according to the Gnostics, because man is himself essentially divine. This sounds exactly like Mrs. Eddy. (f) *The Arians* (from Arius, repudiated at Nice, A.D. 325) regarded The Word who united Himself to humanity in the person of Jesus, not as possessing absolute deity, but as having been the first and highest of *created* beings. Arius may be rightly regarded as the father of Unitarianism in its various forms. (g) *The Nestorians* (from Nestorius, removed from church office for heresy, in 431) regarded Jesus Christ as a man in very close relation to God; that is, more "divinely illumined" than others, etc. (4) It will thus be seen that, in the words of Dr. A. P. Peabody, "the canon of infidelity was closed almost as soon as that of the Scriptures." "Modernism" in its various forms, is, with the addition of certain critical and evolutionary theories, but a *revival*, or perhaps it would be more correct to say, a *continuation* of these ancient heresies and cults.

46. Q. In what does the appalling insufficiency of these so-called "liberal" views of Jesus consist?

A. Their insufficiency consists in the fact that they leave the world without a divine Redeemer and therefore hopelessly lost in sin.

(1) They consist entirely of *negation*, without *affirmation*; and being *negative*, are consequently *destructive*. They take the Lord away from us, but offer nothing to take His place. (2) They leave the human race without a sufficient Atonement for sin. If Jesus did not die for our sins (1 Cor. 15:3), then certainly no one else has done so. Further, if Jesus was merely a man, He did not die for our sins, because He could not have done so. If His death was only that of a martyr, it could not be the world's Atonement. (3) They leave the human race without any certainty of "the resurrection and the life" (John 11:25-26). If Jesus was not raised up from the dead, then certainly no one else has been raised; nor is there any "assurance of faith" or "certainty of hope" that any one will ever be raised. (4) They ignore the overwhelming love and mercy of God as if His grace had never been manifested to mankind (John 3:16). (5) In short, they leave the human race back where it was two thousand years ago, floundering in the mire of natural religion and philosophy, hopelessly lost in sin, and hopelessly in bondage to death. 1 Cor. 15:13-19, "But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we [*i.e.*, the Apostles] are found false witnesses of God: because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: *and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished.* If we have only hoped in Christ in this life, we are of all men most pitiable." Paul's argument here is irrefutable; and is

therefore urged upon the attention of all who deny or ignore the deity of Jesus Christ.

47. Q. What is the answer given by all true believers to the great question, Who is Jesus?

A. The answer given to this question by all true believers is, that Jesus is the Christ, the Son of the living God.

(1) That is, He is the Divine-human Redeemer, the God-Man (God as well as man, and man as well as God), The Word who became incarnate, the Only Begotten from the Father, The Anointed One of God, The Son of the living God: in short, Incarnate Deity. (2) It is impossible, of course, for the human mind to fully elucidate this New Testament doctrine of the Person of Jesus Christ; this great "mystery of godliness" (1 Tim. 3:16); this great mystery of Immanuel, "which is, being interpreted, God with us" (Matt. 1:23); this mystery of the indissoluble union of the divine and human natures, in the Person of the One who is known in history as Jesus of Nazareth. Nor is it necessary for us to attempt to explain this great mystery, or to define it in a series of dogmatic pronouncements. Suffice it for us that it has been embodied and expressed in the Christian Confession of Faith—*I believe that Jesus is the Christ, the Son of the living God* (cf. Matt. 16:16, John 20:30-31, Rom. 10:9-10, etc.). May we therefore confess Him before men, that He may confess us before our Father who is in heaven (Matt. 10:32-33, Luke 12:8).

REVIEW EXAMINATION OVER LESSON SEVENTY-THREE

44. What is the orthodox Jewish view of Jesus?
45. What is the outstanding characteristic of so-called "Modernism"?
46. In what does the appalling insufficiency of these so-called "liberal" views of Jesus consist?

47. What is the answer given by all true believers to the great question, Who is Jesus?

Lesson Seventy-four

JESUS THE GREAT TEACHER

Scripture Reading: Matt. 22:15-46.

Scriptures to Memorize: "And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes" (Matt. 7:28-29). "And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?" (Matt. 13:54). "Rabbi, we know that thou art a teacher come from God" (John 3:2). "The officers answered, Never man so spake" (John 7:46).

-
48. Q. From what point of view shall we begin our study of the Jesus of history?

A. We shall study the Jesus of history, first, as The Great Teacher.

"Teacher" was the term most commonly used by His contemporaries in addressing Him. Matt. 8:19—"And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest?" Matt. 9:11—the Pharisees "said unto his disciples, Why eateth your Teacher with the publicans and sinners?" Mark 5:35—"Why troublest thou the Teacher any further?" John 3:1, 2—"Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God," etc. Cf. Matt. 22:16, Luke 12:13, John 11:28, etc. *Jesus frequently alluded to Himself as The Teacher.* Matt. 26:18—here Jesus said to His disciples, "Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the pass-

over at thy house with my disciples." Cf. Mark 14:14, Luke 22:11. John 13:13—"Ye call me, Teacher, and, Lord: and ye say well; for so I am." *Not only His contemporaries, but people of all subsequent ages, disciples and unbelievers alike, are unanimous in acknowledging Him to be The Great Teacher of all human history.*

49. Q. In what manner did Jesus of Nazareth present His teaching?

A. He taught the people "as one having authority." Matt. 7:28, 29—"the multitude were astonished at his teaching; for he taught them as one having authority, and not as their scribes" (cf. Mark 1:22). Matt. 5:27—"Ye have heard that it was said, Thou shalt not commit adultery, but *I say unto you,*" etc. (cf. Matt. 5:34, 39, 44, etc.). Note the authoritative expression, "I say unto you." Note also the following facts with regard to His manner of presenting His teaching: (1) He *invariably spoke without hesitation*, even in reply to the most vexatious questions, such as that of the proper relation between church and state (Matt. 22:15-22); that of the persistence of earthly relationships in the future state (Matt. 22:23-33); that of the "greatest commandment" in the Mosaic law (Matt. 22:34-40), etc. (2) He *invariably spoke without effort*, without any indication of weariness, and in a quiet dignified manner that added force to His utterances. (3) He *invariably spoke without meditation or consultation*. He offered the correct solution to every troublesome problem presented to Him, then and there, on the spur of the moment. He never advised with disciples, friends, scribes or priests. (4) *He never expressed a doubt.* (5) *He spoke with such finality as to leave no room for further discussion.* Matt. 22:46—"And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions." (6) *He made no mistakes.* No admission of error ever fell from His lips; and His shrewd and calculating enemies were invariably unsuccessful in their efforts to discredit His wisdom. (7) *He was always*

master of the situation (cf. Matt. 22:15-46). (8) *He always spoke in the simplest language.* Fondness for swollen language is a noticeable characteristic of human teachers and writers. The more "academic" the style of speech the more indicative of profundity it is supposed to be; however, "muddy water always looks deep." As Oliver Goldsmith said to Samuel Johnson, "You make your little fish talk like whales." "But Christ spoke of the loftiest subjects in the simplest language. Who ever needs a dictionary to study His words? His language is simple enough for a primer, and yet each word sparkles like a gem, and His sentences and sermons dazzle like a cabinet filled with diamonds. No wonder the common people heard Him gladly!" (M. M. Davis, *How to Be Saved*, p. 72). And the voice of all subsequent ages is that of the officers who were sent to apprehend Him, but who returned empty-handed, exclaiming: "Never man so spake!" (John 7:46).

50. Q. In what three general forms did Jesus of Nazareth present His teaching?

A. He presented His teaching in the form of (1) precept, (2) parable, and (3) narrative.

(1) A *precept* is ordinarily defined as a *rule* of moral conduct. The precepts of Jesus are, however, on such a lofty plane that we are compelled to think of them as *principles* rather than rules or laws. Matt. 5:28—"I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:34—"I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great king," etc. Matt. 5:39—"I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." Matt. 5:44—"I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven." Matt. 6:6—"But thou, when thou prayest, enter into thine inner chamber, and

having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee" etc. (2) A *parable* is a form of narration, of something that might occur in nature, from which moral and spiritual truths are to be drawn. Much of the Master's teaching was in the form of parable, the simplest method of teaching possible for the communication of profound truth, yet the most difficult of all for the human mind to originate. *In this form of teaching Jesus stands unique and inimitable.* His parables cannot be duplicated, not even by the brainiest scholar of this or any other age; and though clothed in the simplest language, the human intellect is incapable of plumbing their depths. "They grow bigger and bigger the more we study them; and what at first seemed a surface truth, deepens into a fathomless sea; and the margins apparently so near together become as wide as the world" (Davis, *ibid.*, p. 70). (3) Among the *narratives* of Jesus, we cite especially those of *The Good Samaritan*, *The Prodigal Son*, and *Lazarus and the Rich Man*. It has been rightly said that "one might as well attempt to brighten the sun or sweeten the rose" as to try to improve upon these masterpieces of narration. For sympathetic understanding of the human emotions, for absorbing human interest, for presentation of the more exalted principles of life and conduct (neighborliness, love, mercy, compassion, justice, etc.); for grasping and grouping of details in a few terse, meaningful statements (cf. Luke 15:13—"there he wasted his substance in riotous living." Luke 15:14—"and when he had spent all," etc. Luke 10:33—"and when he saw him, he was moved with compassion," etc. Luke 16:22—"the rich man also died, and was buried." Luke 16:26—"between us and you there is a great gulf fixed"); for sheer literary simplicity and beauty—*these narratives exemplify perfection itself. Nothing can be found in all the literature of the world that measures up to their standards of excellence.*

51. Q. What general plan did Jesus follow in the presentation of His teaching?

A. He followed the general plan of laying down comprehensive principles of life and conduct, rather than that of enacting fixed rules or laws.

(1) He reaffirmed all the essential moral principles of the Mosaic Law, but in a *positive* form, and in striking contrast to the *negative* form in which they were originally stated. Matt. 5:33-37, "Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all . . . but let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." "Thou shalt not"—so characteristic of the Sinaitic Code—does not appear in the teaching of Jesus, except in one or two instances where He found it necessary to repeat the Decalogue verbatim (cf. Mark 10:19). (2) At the same time, He *raised* almost every standard set by the Mosaic Code, and did so by laying down comprehensive principles of moral conduct which, in the very nature of the case, have their root in *spiritual* incentives (such as love, faith, hope, penitence, etc.). Matt. 5:21, 22—"Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment," etc. Matt. 5:27, 28—"Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." (3) In brief, *He set up the proper ideals for men to strive to attain, ideals nothing short of perfection itself* (Matt. 5:48—"Ye therefore shall be perfect, as your heavenly Father is perfect"); *at the same time never compromising with sin, and never minimizing the fundamental truth that all who fall short of attaining these ideals, by reason of their own disobedience, indifference*

or neglect, must inevitably suffer a just retribution for their folly. Matt. 7:17-19, "Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matt. 7:24-27, "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." *True morality, then, according to the teaching of Jesus is the necessary and natural expression of true religion.*

REVIEW EXAMINATION OVER LESSON
SEVENTY-FOUR

48. From what point of view shall we begin our study of the Jesus of history?
49. In what manner did Jesus of Nazareth present His teaching?
50. In what three general forms did Jesus of Nazareth present His teaching?
51. What general plan did Jesus follow in the presentation of His teaching?

Lesson Seventy-five

**THE TEACHING OF JESUS:
ITS UNITY AND COMPREHENSIVENESS**

Scripture Reading: John 16: 1-15, 12: 44-50.

Scriptures to Memorize: "I am come a light into the world, that whosoever believeth on me may not abide in the darkness" (John 12: 46). "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you" (John 16: 13-15).

52. Q. What do we mean, in this connection, by the Teaching of Jesus?

A. By the Teaching of Jesus, we mean the entire New Testament Code.

That is, the truth which Jesus Himself revealed and established while in the flesh; and also the truth which He revealed and established through His Apostles by inspiration of the Spirit. It is all the *Teaching of Jesus*. Concerning the Apostles He said, in His Intercessory Prayer: "Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world" (John 17: 17-18). To the Twelve, He said, when they were together in the upper room: "Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine,

Apostles by inspiration of the Spirit, is *supplementary*; and the combined product is the New Testament code, in which, we are told, all things are revealed that pertain unto life and godliness (2 Pet. 1:3). The New Testament code is therefore not only a unit: *it is a perfect and complete unit as well.*

54. Q. What is a second outstanding characteristic of the Teaching of Jesus which proves its perfection?

A. A second outstanding characteristic of the Teaching of Jesus which proves its perfection, is its comprehensiveness.

1. *It covers the entire field of human obligations and relationships—moral, social, spiritual, and even physical.* 2. *It permits no vices or insufficiencies of any kind whatsoever.* (The correlation of scripture references given below and in the subsequent lesson will suffice to demonstrate: (1) the comprehensiveness of the New Testament teaching, and (2) the perfect correspondence between the truth which Jesus Himself taught while in the flesh, and that which He later revealed through His Apostles).

*Chart of Human Obligations and Relationships—
Moral, Social and Spiritual—as Enjoined by the
New Testament Code:*

1. *Those of man to God.* Matt. 22:37, 38—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." Mark 3:35—"For whosoever shall do the will of God, the same is my brother, and sister, and mother." 1 John 2:5—"whoso keepeth his word, in him verily hath the love of God been perfected." Cf. Matt. 6:5-15, Luke 11:1-4, 1 John 4:7-21, etc.

2. *Those of man to Christ.* Matt. 7:24-27, 10:37-39; John 14:21-23, 15:1-17. John 14:15—"If ye love me, ye will keep my commandments." Cf. Rom. 8:1-16, 2 Cor. 5:17, Gal. 3:23-29, Phil. 3:9-11, etc. Heb. 5:9—"he became unto all them that obey him the author of eternal salvation."

3. *Those sustained between man and man, generally.*

Matt. 22:39—"Thou shalt love thy neighbor as thyself."
Luke 6:27, 28—"Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Matt. 6:15—"If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 5:1-12, 5:21-26, 5:38-48, 20:25-28; Luke 10:25-37; John 15:13, etc. Cf. 1 Cor. 13:1-13, 1 Thess. 4:9. Heb. 12:14—"Follow after peace with all men." Rom. 12:18—"If it be possible, as much as in you lieth, be at peace with all men."

4. *Those sustained between husband and wife—morally, socially, and sexually.* (1) The teaching of Jesus permits divorce and remarriage *only on the ground of fornication or adultery* (Matt. 5:31-32, 19:3-9). We also learn, from Paul, in 1 Cor. 7:10-16, that *in cases of desertion where the deserting party is an unbeliever*, the marriage covenant may be considered permanently dissolved. The enforcement of these principles by all churches would do much to lessen the divorce evil so prevalent in our day. (2) See also Rom. 7:1-3, 1 Cor. 7:1-17, Eph. 5:22-33, Col. 3:18-19, 1 Tim. 5:14, Tit. 2:1-8, etc. Eph. 5:22-25, "Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it," etc. Note the reciprocal relations enjoined here (cf. Col. 3:18-19). (3) 1 Cor. 7:1-17. "Because of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and likewise also the wife unto the husband. . . . Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incon-

tinency." Here the general principle is laid down that the marriage relation may be used legitimately to meet the needs of our fallen human nature. Husband and wife are mutually enjoined to be considerate of each other's sexual requirements, in order that neither be unduly tempted to fornication, adultery, or unrestrained sexual indulgence. For the same general reasons, in case of the death of either party to the marriage contract, the survivor is permitted to remarry (1 Cor. 7:8-9, 1 Tim. 5:14, etc.). Note the practicalness of the New Testament code in thus dealing so frankly with the problems of everyday life. We are convinced that the general observance of these divine admonitions by husbands and wives would do much to restore the stability of the marriage covenant and to prevent indiscriminate divorce.

5. *Those sustained between parents and children.* Matt. 15:4—"For God said, Honor thy father and thy mother," etc. Eph. 6:1-4, "Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." See also Matt. 18:1-14, Mark 9:36-37, Col. 3:20-21, 1 Tim. 5:4, Tit. 2:1-8.

6. *Those sustained between employer and employee.* Luke 10:7—"the laborer is worthy of his hire." Eph. 4:28—"Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." Eph. 6:5—"Servants, be obedient unto them that according to the flesh are your masters," etc. Col. 3:22-25, "Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do, work heartily, as unto the Lord, and not unto men; know-

ing that from the Lord ye shall receive the recompense of the inheritance," etc. Col. 4:1—"Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven." See also the parable of the laborers in the vineyard (Matt. 20:1-15), and the parable of the talents (Matt. 25:14-30), etc.

7. *Those of the rich to the poor.* Mark 14:7—"For ye have the poor always with you, and whensoever ye will ye can do them good," etc. Luke 14:13—"when thou makest a feast, bid the poor, the maimed, the lame, the blind," etc. Gal. 2:10—"they would that we should remember the poor." 1 Tim. 6:17-19, "Charge them that are rich in this present world, that they be not high-minded, nor have their hopes set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." Jas. 1:27—"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." See also Matt. 25:34-46.

8. *Those of a citizen to the state.* Matt. 22:21—"Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's" (cf. Matt. 17:24-27). Rom. 13:1-7, "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. . . . Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Tit. 3:1—"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work," etc. 1 Tim. 2:1, 2—"I exhort therefore . . . that supplications, prayers, intercessions, thanksgivings, be made for all men;

for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." 1 Pet. 2:13-17, "Be subject to every ordinance of man for the Lord's sake; whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bondservants of God. Honor all men. Love the brotherhood. Fear God. Honor the king."

9. *Those especially sustained between members of the Church of Christ, and between them and their ministry.* See Matt. 18:15-20; John 15:1-14; Acts 20:22-32; Rom. 12:9-21; Gal. 6:10; 1 Cor. 12:12-31, 13:1-13; 1 Thess. 4:9-12; 1 Tim. 3:1-13; Tit. 1:5-8, 2:1-15; 1 John 4:11, 1:3-4; Heb. 13:17, etc. Rom. 12:10—"in love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord." 1 Thess. 5:14—"We exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be longsuffering toward all." 2 Tim. 2:22—"Flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart."

REVIEW EXAMINATION OVER LESSON SEVENTY-FIVE

52. What do we mean, in this connection, by The Teaching of Jesus?
53. What is a first outstanding characteristic of the Teaching of Jesus which proves its perfection?
54. What is a second outstanding characteristic of the Teaching of Jesus which proves its perfection?

Lesson Seventy-six

THE TEACHING OF JESUS:
ITS UNITY AND COMPREHENSIVENESS
(Concluded)

Scripture Reading: John 12:44-50, Matt. 7:15-27.

Scripture to Memorize: "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:48).

NOTE WELL: We continue here our study of the comprehensiveness of the Teaching of Jesus. Note again, from the following arrangement of scripture references, the perfect correspondence between the truth which Jesus Himself taught while in the flesh, and that which He later revealed through His Apostles by inspiration of the Holy Spirit.

55. Q. List the vices, sins, and deficiencies condemned by the New Testament Code.

A. They may be classified and listed as follows:

1. *Adultery, fornication, lust, lasciviousness, uncleanness*, etc. (How about vulgarity of thought and speech, obscene stories, etc.?). Matt. 5:27-31, 15:19-20; Mark 10:19. Cf. Acts 15:20; 1 Cor. 5:9-11, 6:9-10, 6:18; Gal. 5:19-21; Eph. 5:5; 1 Tim. 6:9; Tit. 2:12; Heb. 13:4; 1 Pet. 2:11, 4:2-3; Jude 16-18; Rev. 21:8, 22:15.

2. *Sex perversion, sodomy, prostitution, whoremongering*, etc. Matt. 5:27-30, 7:17-20; John 8:1-11 (v. 11—"henceforth sin no more"). Cf. Rom. 1:26-27, 28-32; 1 Tim. 1:9-10; Heb. 13:4; Rev. 21:8, 22:15, etc.

3. *Unscriptural divorce and remarriage* (*i. e.*, on any other ground than fornication or adultery). Matt. 5:31-32, 19:3-9; Mark 10:2-12. Cf. Eph. 5:31; 1 Cor. 11:9; 1 Pet. 3:1-7; 1 Cor. 7:10-17 (here we are told that in cases of desertion where the deserting party is an unbeliever, the marriage covenant may be considered permanently dissolved).

4. *Drunkennes, revellings, etc.* (How about all-night parties and carousals, the frequenting of dance halls, night clubs, "taverns," etc.?). Luke 21:34, 12:45-46; Matt. 24:48-51. Cf. Rom. 13:13; 1 Cor. 5:11; Gal. 5:19-21; Eph. 5:18; 1 Pet. 4:3, etc.
5. *Hypocrisy.* Matt. 6:2-4, 6:16-18, 23:1-7, 23:13-30; Luke 11:42-44, etc. Cf. Acts 5:1-11; Rom. 12:9; Jas. 3:17, etc.
6. *Pride, self-exaltation, etc.* Matt. 23:5-7, 23:12; Mark 7:21-22, 12:38-39; Luke 14:11. Cf. Gal. 6:3, Eph. 4:2, Phil. 2:1-4, Jas. 4:6-10, etc.
7. *Bigotry.* Luke 18:9-14; Matt. 20:26-28, 23:12, 18:1-6, etc. Cf. Rom. 3:9-18; 1 Cor. 3:18-20; Gal. 6:14, etc.
8. *Impenitence.* Luke 15:1-10; cf. Acts 7:51-53; Rom. 2:4-5; 2 Tim. 3:2-5; Rev. 3:3, etc.
9. *Presumption* (human "think-so's"). Luke 12:18-20; cf. Jas. 4:13-16; Jude 11; 1 Tim. 4:1-5; Col. 2:8—"the tradition of men."
10. *Theft.* Matt. 15:19, Mark 10:19; cf. Eph. 4:28, Rev. 9:21.
11. *Anger, hate, malice, etc.* Matt. 5:22, 5:43-46, 6:15; cf. Rom. 12:19-20; Eph. 4:26, 4:31-32; 1 Thess. 5:15; 1 Pet. 2:1; Jas. 1:19-21; 1 John 4:20, etc.
12. *Murder.* Matt. 15:19, 19:17-18; Mark 10:19; Rev. 21:8, 22:15, etc. Cf. 1 John 3:15—"whosoever hateth his brother is a murderer." First degree murder is, of course, the killing of another person on one's own authority and with malice aforethought. In most legal systems it is distinguished from second degree murder (the crime pas-sional), and from both voluntary and involuntary manslaughter. Of course, there are many different acts of homicide. On the view that being exists either potentially or actually, the person begins potentially at conception; hence *abortion* is murder. Is the taking of life in any form murder? The Jainists of India would answer in the affirmative; this extreme view, however, would invalidate not only the eating of meat (cf. 1 Tim. 4:1-5; Col. 2:16; Matt. 15:11; Acts 10:14-15), but the eating of herbs and plants

as well (vegetarianism—for the plant *lives*), and even the use of bacteriophages, antibiotics, etc., to prevent or control disease, for, as Spallanzani put it, “Even microbes have parents.” This, of course, amounts to absurdity. Suicide is certainly an immoral act: it is an unnatural act, in that it violates the natural drive of all living things to resist extinction; also it is an invasion of the sovereignty of God from whom man receives his greatest good, life, as a divine gift. Generally speaking, euthanasia (“mercy killings”) belong in the same category as suicide. Are there any circumstances in which *war* is justifiable? Surely, if man has the right to life, he has the right to defend it against aggression, whether the life be that of the individual or that of the society as a whole. In all legal systems of any note, self-defense is recognized as legitimate. (For example, what would have been the duty of the “Good Samaritan” had he arrived at the spot where and when the traveler was being attacked by ruffians? What would have been his duty *as a neighbor* under such circumstances? See Luke 10:25-37.) To what extent does individual responsibility cease when the individual acts as an instrument of the state? Does the right of individual conscience take precedence over the right of society to be protected against aggression? Tit. 3:1—“be in subjection to rulers.” Rom. 13:1—“Let every soul be in subjection to the higher powers.” Cf. the words of Jesus, Matt. 26:52—“all they that take the sword shall perish with the sword” (that is, individuals or nations that build their destiny on might, will surely encounter superior might: obviously, what is implicit in this saying is that sheer militarism, lust for power and glory obtained by the sword, is immoral and certainly unchristian). War is justifiable, as a social act, only on the Principle of Double Effect, namely, that the directly willed good (the preservation of a people’s freedom and national integrity) must far outweigh the probable evil concomitants (moral defections and physical

suffering). I can find no support in the New Testament for *absolute pacifism*.

13. *Enmities, strife, wraths, factions, divisions, parties, brawlings, etc.* Matt. 5:38-42, 6:14-15; cf. Gal. 5:19-21; 1 Cor. 1:10-17, 3:1-5; Rom. 12:18; Phil. 2:3; 2 Tim. 3:1-10; Tit. 3:2; Jas. 3:13-18, etc.

14. *Heresies (i. e., departures from divine truth, especially denials of the deity and Christhood of Jesus).* Matt. 16:16-20, 10:32-33; cf. Rom. 16:17; 1 Tim. 4:1-5; 2 Tim. 4:3-4; 1 John 3:22-24; 1 John 4:1-3; 2 John 7-11; Rev. 2:4-7, 2:14-16, etc.

15. *Anarchy, civil lawlessness, etc.* Matt. 22:19-21, 17:25-27; cf. Rom. 13:1-7; 1 Tim. 2:1-2; Tit. 3:1; 1 Pet. 2:13-17; Jude 8-11, etc.

16. *Envyings, jealousies, etc.* Matt. 5:3-10; cf. Jas. 3:14-16, 5:9; 1 Pet. 2:1.

17. *Covetousness, usury, extortion, oppression, etc.* Matt. 6:19-21, 23:2-4; Luke 12:15-21, 20:47; Mark 12:38-39, etc. Cf. 1 Tim. 6:10; Eph. 5:3-5; 1 Cor. 5:10-11, 6:10, etc.

18. *Idolatry, sorcery, occultism, spiritualism, etc. (i. e., consulting fortune-tellers, spirit mediums, etc.).* Luke 16:27-31; Acts 15:20; 1 Cor. 8:1-6, 10:14, 10:19-23; Gal. 5:20; 1 John 5:21; Rev. 21:8, 22:15.

19. *Ingratitude.* Luke 17:11-19; cf. Rom. 1:21, 1 Thess. 5:18, 2 Tim. 3:1.

20. *Revenge, retaliation.* Matt. 5:38-44; cf. Rom. 12:19, 1 Thess. 5:15, 1 Pet. 3:9, Rev. 12:7-12, etc.

21. *Evil thoughts, evil eye, evil imagination.* Matt. 6:23, 15:19, 20:15; Luke 11:34-36; cf. Rom. 12:1-2, Phil. 4:8.

22. *Infidelity, skepticism, blindness of heart, railings, disputings, profitless wranglings, etc.* Matt. 13:13-16, 15:14, 17:20, 7:6; Luke 12:9; John 3:18-21, 8:24, 12:47-48, 16:2-3, etc. Cf. Rom. 1:20-21; 1 Cor. 1:18-25, 2:14; 1 Tim 6:3-5; Heb. 3:12, 10:28-30; 2 Pet. 3:3-4; 1 John 1:6-10, etc.

23. *Backsliding, apostasy.* Matt. 12:43-45, 13:20-22; Mark 8:38; Luke 9:62; John 15:6, etc. Cf. 1 Tim. 4:1-2; 2 Tim.

3:1-7, 4:3-4; Heb. 3:12-19; Heb. 6:4-8, 10:26-31; 2 Pet. 2:1-22; Jude 4-6; Rev. 2:4-5, etc.

24. *Indifference, lukewarmness.* Matt. 7:24, Luke 16:13, 11:23, etc. Cf. Rev. 3:15-18.

25. *Inconsistency, i. e., of practice with profession.* Matt. 7:15-23, 23:3-4, etc. Cf. Rom. 2:1, 2:21-23; Jas. 2:14-26.

26. *Materialism, worldliness, worldly anxiety, etc.* Matt. 6:19-34, 13:22, 16:4; Luke 9:60, 14:16-24, 16:1-13, 16:19-31, 17:26-29; John 6:26-27, etc. Cf. Rom. 12:2; Gal. 1:4; 2 Cor. 5:6-8; 1 John 2:15-17, etc.

27. *Swearing, blasphemy, profanity, irreverence, sacrilege, etc.* Matt. 5:33-37, 7:6, 7:21-22, 12:31-32, etc. Cf. Jas. 2:7, 3:10, 5:12, etc.

28. *False witness, lying, deceit, fraud, etc.* Matt. 15:19; Mark 10:19, 7:21-22. Cf. Acts 5:1-9; 2 Cor. 4:2; 1 Thess. 4:6; Jas. 5:4; 1 Pet. 2:1; Rev. 21:8, etc.

29. *Judging, scandalmongering, slander, etc.* Matt. 7:1-5; John 8:7-11; cf. Jas. 4:11-12, 1 Pet. 3:8-11, etc.

30. *Wickedness and godlessness in general.* Matt. 24:37-39, Luke 17:26-30. Cf. Rom. 1:18-32, 8:6-8; 2 Tim. 3:1-12; Gal. 5:16-26, etc.

31. *The sins of omission, resulting from indifference, neglect, procrastination, rebelliousness, etc.* Luke 12:41-48, 13:22-30, 14:15-20, 16:19-31, etc. Heb. 2:3—"how shall we escape, if we neglect so great a salvation?" Jas. 4:17—"To him that knoweth to do good, and doeth it not, to him it is sin."

32. *Summarization:* "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that *they who practise such things shall not inherit the kingdom of God.* But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are

of Christ Jesus have crucified the flesh with the passions and lusts thereof" (Gal. 5:19-24). "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). *From the scriptures cited above, it will be noted that the teaching of Jesus covers every sin in the category and condones none.* (Teachers, you should take special pains to familiarize your pupils with the teaching of Jesus in respect to the vices and sins listed above, in order that they may be trained to distinguish between right and wrong as *God sees right and wrong*; and thus be prepared to live in harmony with God's purpose and plan for the human race, and to gain "the crown of righteousness" which the Lord, the Righteous Judge, shall bestow upon His people in the great Day of Judgment (2 Tim. 4:8). It is fundamental that Christian people everywhere should learn to follow the New Testament standard strictly, in distinguishing between right and wrong, and not conscience, reason, experience, etc.).

REVIEW EXAMINATION OVER LESSON SEVENTY-SIX

55. List the vices, sins, and deficiencies condemned by the New Testament Code.

Lesson Seventy-seven

THE TEACHING OF JESUS: ITS SIMPLICITY AND SPIRITUALITY

Scripture Reading: John 6:27-65.

Scriptures to Memorize: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst" (John 6:35). "It is the spirit that giveth life; the flesh profiteth nothing: the

words that I have spoken unto you are spirit, and are life" (John 6:63).

56. Q. What is a third outstanding characteristic of the Teaching of Jesus which proves its perfection?

A. A third outstanding characteristic of the Teaching of Jesus which proves its perfection, is its simplicity.

1. *It inculcates principles of life and conduct, rather than imposes rules or laws.* Jesus does not say, "Thou shalt not;" but rather, *Be this or that, and thou art blessed* (Matt. 5:3-10); or, *Do this or that, and thou shalt live.* Luke 10:27, 28—"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he [Jesus] said unto him, Thou hast answered right: *this do, and thou shalt live.*"

2. *It sets up ideals for men to strive to attain, and thus appeals to them to voluntarily overcome the worst by cultivating the best that is in human character.* (1) *It proposes righteousness as the fundamental ideal of life and living* (and not *peace*, as some would have it). Righteousness is doing right; and as God alone has the prerogative of defining right, and of distinguishing right from wrong, it follows that *true righteousness is doing the will of the heavenly Father.* Note the example of Jesus in this respect. Matt. 3:15—"Suffer it now; for thus it becometh us to fulfill all righteousness." John 4:34—"Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work." Matt. 5:6—"Blessed are they that hunger and thirst after righteousness: for they shall be filled." How many Christians of our day and age actually *hunger and thirst to know and to do the will of God?* (2) *It portrays the ideal spiritual man as one who is at all times humble* (Matt. 5:3—"blessed are the poor in spirit"); *consciously penitent* (Matt. 5:4—"blessed are they that mourn"); *lacking self-pride* (Matt. 5:5—"blessed are the meek"); *desirous of knowing and doing God's will* (Matt. 5:6—"blessed are they that hunger and thirst after

righteousness"); kind and *merciful* (Matt. 5:7—"blessed are the merciful"); *pure in heart* (Matt. 5:8—"blessed are the pure in heart"); *seeking the ways of peace* (Matt. 5:9—"blessed are the peacemakers"); *consecrated* to God's will and *courageous* in doing it (Matt. 5:10—"blessed are they that have been persecuted for righteousness' sake"). *The virtues enumerated here are so plain and simple that a child can understand them.*

3. *It furnishes a pattern for men to follow*, in the Person of Jesus of Nazareth, who exemplifies its ideals fully and perfectly in His life. In Him, precept and principle and example are perfectly blended. He gave not only a perfect teaching, but also a perfect example of what He taught. He is the Perfect Exemplar of the religion which He revealed and established.

4. *It offers man the help of the Holy Spirit in his efforts to attain its ideals.* Luke 11:13—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Rom. 5:5—"the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." Rom. 14:17—"the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

5. *It sums up all human obligations in the two-fold command of love to God and our fellow-men.* Matt. 22:36-40, "Teacher, which is the greatest commandment in the law? And he said unto them, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." Cf. Deut. 6:5, Levit. 19:18.

6. *It makes true morality the necessary and natural expression of true religion.* John 14:23—"If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

John 14:15—"If ye love me, ye will keep my commandments." John 8:31, 32—"If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." 1 Cor. 7:19—"Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God." Matt. 5:48—"Ye therefore shall be perfect, as your heavenly Father is perfect." Let us never forget that perfection (moral, spiritual, and substantial) is the ultimate ideal and goal of the Christian religion for every believer. We enter the church here as babes in Christ (1 Cor. 3:1, 1 Pet. 2:2); thereafter the Christian life is a constant growth in grace and in the knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18), and in the holiness without which no man shall see the Lord (Heb. 12:14). In short, we grow toward perfection in this life, constantly; we shall attain it in the next, in the redemption of our bodies, *i. e.*, in the putting on of immortality. See Rom. 7:7-25, particularly vv. 24, 25—"Wretched man that I am! who shall deliver me out of this body of death? I thank God through Jesus Christ our Lord." Cf. Rom. 8:18-25, particularly v. 23—"Ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." 1 Cor. 15:57—"thanks be to God, who giveth us the victory through our Lord Jesus Christ."

57. Q. What is a fourth characteristic of the Teaching of Jesus which proves its perfection?

A. A fourth characteristic of the Teaching of Jesus which proves its perfection, is its spirituality.

1. *It reveals the fundamental and sublime truth that God is, as to nature, essentially Spirit.* It follows therefore that all fellowship and intercourse with Him must be of a spiritual nature and on a spiritual plane. John 4:24—"God is a Spirit." (1) The unregenerate sinner must, in order to participate in the privileges and blessings of the New Covenant, be born anew, born of water and the Spirit

(John 3:3-5). John 3:6—"that which is born of the flesh is flesh." (*i. e.*, fleshly); "that which is born of the Spirit is spirit" (*i. e.*, spiritual, spiritually-minded, spiritually-discerning, etc.). (2) Jesus Himself tells us that they who worship God must worship Him in "spirit and truth" (John 4:24). True worship is, in other words, the communion of the human spirit with the Divine Spirit, on the terms and appointments specified in the Word of truth. John 6:63—"It is the spirit that giveth life; the flesh profiteth nothing: the word that I have spoken unto you are spirit, and are life." Hence the folly of substituting form, ritual and ceremony (holy water, burning of incense, counting of beads, veneration of images, ceremonials, processions, feasts, etc.) for true spiritual worship (faith, penitence, confession, baptism, prayer, mediation, Bible reading, the assembly of the saints, the Lord's Supper, etc.).

2. *It refuses to accept as sufficient, mere external conformity to right precepts and principles, but demands purity and consecration of heart.* In other words, it recognizes only that obedience which flows out of faith and love in the human heart. Matt. 5:8—"Blessed are the pure in heart; for they shall see God." John 14:23—"If a man love me, he will keep my word." John 14:15—"If ye love me, ye will keep my commandments." Rom. 6:17, 18—"But thanks be to God, that, whereas ye were servants of sin, ye become obedient from the heart to that pattern of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." Heb. 11:6—"without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Heb. 10:22—"let us draw near with a true heart in fulness of faith," etc. 2 Tim. 2:22—"but flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." "The superficiality of heathen morals is well illustrated by the

treatment of the corpse of a priest in Siam: the body is covered with gold leaf, and then is left to rot and shine. Heathenism divorces religion from ethics. External and ceremonial observances take the place of purity of heart. The Sermon on the Mount on the other hand pronounces blessing only upon inward states of the soul" (Strong, *Systematic Theology*, pp. 177-178). The teaching of Jesus repudiates all mere externalism, form and pretense. Cf. Matt. 7: 16-20, Gal. 5: 22-26, etc.

3. *It judges the actions of men by the motives from which they spring.* See Matt. 5: 27-30, John 8: 1-11. Heb. 4: 12—"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Men are prone to judge one another by one another's actions, but the Divine Judge looks beyond the outward act, to discern the thoughts and intents of the heart which shall have prompted it. 1 Sam. 16: 7—"For Jehovah seeth not as a man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart." Luke 16: 15—"Ye are they that justify yourselves in the sight of men, but God knoweth your hearts." See the story of the rich young ruler, in Matt. 19: 16-22.

REVIEW EXAMINATION OVER LESSON SEVENTY-SEVEN

56. What is a third outstanding characteristic of the Teaching of Jesus which proves its perfection?
57. What is a fourth characteristic of the Teaching of Jesus which proves its perfection?

Lesson Seventy-eight

THE TEACHING OF JESUS:
ITS PRACTICALNESS

Scripture Reading: John 10:7-18, Luke 15:1-32.

Scriptures to Memorize: "I came that they may have life, and may have it abundantly" (John 10:10). "For the Son of man came to seek and to save that which was lost" (Luke 19:10). "Ye will not come to me, that ye may have life" (John 5:40).

58. Q. What is a fifth characteristic of the Teaching of Jesus which proves its perfection?

A. A fifth characteristic of the Teaching of Jesus which proves its perfection, is its practicalness.

1. *It deals frankly with all the problems of everyday human life and living.* It covers, as we have already learned, the entire field of human obligations and relations.

2. *It exemplifies its precepts and ideals in the life of Jesus, our Perfect Exemplar, that all men may see, understand, and follow.* John 14:9—"he that hath seen me hath seen the Father." John 14:6—"I am the way, and the truth, and the life."

3. *It frankly declares that man is alienated from God, lost in sin, and therefore in need of a Saviour.* Matt. 9:12—"they that are whole have no need of a physician, but they that are sick." Luke 19:10—"for the Son of man came to seek and to save that which was lost." Rom. 3:23—"for all have sinned, and fall short of the glory of God." John 3:17—"For God sent not the Son into the world to judge the world; but that the world should be saved through him."

4. *It offers as the Remedy for this condition, not a set of abstract rules to be obeyed, but an altogether lovely Person to be loved and followed; and to be followed, because He is loved.* John 3:14, 15—"and as Moses lifted up

the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." John 12:32—"and I, if I be lifted up from the earth, will draw all men unto myself." Matt. 11:28—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." John 5:40—"Ye will not come to me, that ye may have life." The life, teaching and ministry of Jesus is far more than rules and laws—it is *Divine Grace manifested to fallen men*. To illustrate: a tract by Dr. William Ashmore represents a Chinaman in a pit. Confucius looks into the pit and says: "If you had done as I told you, you would never have gotten in." Buddha looks into the pit and says: "If you were up here I would show you what to do." So both Confucius and Buddha pass on. But Jesus leaps down into the pit and helps the poor Chinaman to get out. (Strong, *Systematic Theology*, p. 178).

5. *It provides an all-sufficient Atonement for sin and forgiveness for the sinner.* Matt. 20:28—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 26:28—"this is my blood of the covenant, which is poured out for many unto remission of sins." 1 John 1:7—"the blood of Jesus his Son cleanseth us from all sin." Col. 2:13—"having forgiven us all our trespasses."

6. *It furnishes proper incentives to repentance and obedience on man's part*, such as: (1) the matchless demonstration of God's love for him, in the suffering and death of Jesus on the Cross (John 3:16); (2) in it's numerous overtures, invitations and calls to him to forsake sin and return to the Father's house (Matt. 11:28-30, John 7:27, Rev. 22:17); (3) in the promise and hope of eternal life which it extends to him (John 3:16, 14:6, 20:31; Rom. 6:23). John 10:10—"I came that they may have life, and may have it abundantly."

7. *It offers man the aid of the Holy Spirit in achieving and realizing that "sanctification without which no man*

shall see the Lord" (Heb. 12:14). It frankly admits that man could not possibly attain true spiritual life and eternal salvation without divine help, and therefore promises him the aid of the living Christ and the indwelling of the Divine Spirit to meet his needs. Luke 11:13, Rom. 5:5, etc. 2 Cor. 13:14—"the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." Rom. 8:26—"the Spirit himself maketh intercession for us." Tit. 3:5—"renewing of the Holy Spirit." Compare the words of Paul: "I can do all things in him that strengtheneth me" (Phil. 4:13). *We are safe in making the assertion that no problem of human life, pertaining to either the here or the hereafter, is left unanswered in the Teaching of Jesus. The supreme need of our day and age is for men and women everywhere to read, study, ponder, discern and understand the precepts, principles, and promises revealed in the New Testament Scriptures.*

REVIEW EXAMINATION OVER LESSON SEVENTY-EIGHT

58. What is a fifth characteristic of the Teaching of Jesus which proves its perfection?

SPECIAL STUDY: ON THE HARMONY OF THE TEACHING OF JESUS AND THAT OF THE APOSTLE PAUL

For a long time it has been the fashion of a certain "school" of agnostics, "humanists," "naturalists," and "free thinkers" in general, including theologians and "clergymen" of unitarian predilection, to reject arbitrarily all evidence that would support divine inspiration, revelation, and demonstration (miracles); hence, among the claims put forward by these so-called "scholars" was the notion that the teaching of the Apostle Paul in his Epistles is, not just different from, but actually antagonistic to, the

personal teaching of Jesus as given in the books of Matthew, Mark, Luke, and John. Hence, they contended, the Church was really given its basic doctrinal structure by the Apostle, and this doctrinal structure is in conflict with the content and spirit of the teaching of Jesus. Some of these self-appointed critics did not hesitate to launch vicious attacks on the Apostle himself and on the content of his writings. Strangely enough, this canard persists in contemporary literature, and is usually evidence of the fact that the wish is father to the thought. As a matter of fact, destructive critical theories of the Biblical text are based necessarily on the *apriori* disregard of, or complete repudiation of, any influence or activity of the Holy Spirit in the formation of that text. Insofar as these self-appointed critics are concerned, the Spirit of God simply does not exist.

It should be noted that this position is based necessarily on the summary—and arbitrary—rejection of the following New Testament facts:

1. The plain teaching of Jesus Himself (1) that the apostolic witness was but the extension of His own teaching, (2) that His sending of the Holy Spirit upon the Apostles was to guarantee their infallibility in executing His Last Will and Testament, and thus continuing and completing His own canon of doctrine. The entire New Testament canon presents itself to us as the Word of Christ, the integrity of which is guaranteed by the revelatory work of the Holy Spirit. (See Matt. 10:16-20, 28:18-20; Luke 24:45-49; Mark 16:15-16; John 14:16-17, 14:26, 15:26-27, 16:7-15, 20:19-23; Acts 1:1-8, 2:1-4, 10:34-43, etc.)

2. The equally plain and positive affirmations by the Apostle (1) of the Lord's personal appearance to him on the Damascus road to commission him to the apostleship (to the Gentiles in particular, Acts 26:17; cf. Acts 9:1-18, 22:3-21, 26:12-23; 1 Cor. 9:1, 15:1-11; 2 Cor. 5:17-20); of his own qualifications for his apostolic ministry by special

revelation of Jesus Christ (Gal. 1:11-17; Rom. 15:18-19; 1 Cor. 2:16; 2 Cor. 12:12; 1 Thess. 2:5-6; 1 Tim. 2:6-7; 2 Tim. 1:10-11); (3) of his own personal guidance in teaching and in life by the Spirit of God (1 Cor. 2:10-14, 14:37; Eph. 3:1-12; Acts 16:6-8); (4) of his utter devotion—even unto martyrdom—to his living Lord (Gal. 2:20; 1 Cor. 2:2, 3:11; Phil. 1:21-23; 3:8-11, 4:13; 2 Tim. 4:6-8).

Moreover, to deny these claims is to accuse Luke the historian, Paul's traveling companion and beloved co-worker in preaching the Gospel and establishing churches (Col. 4:14, 2 Tim. 4:11), of deliberate fabrication and even of falsification (cf. Acts 13:2-4). There is no more definitely authenticated fact in Christian history than that of the long and close association of "the beloved physician" with the great Apostle to the Gentiles. (Note the well-known "we" passages in the book of Acts.)

We have not sufficient space here to discuss this subject in detail; indeed, a catena of all the correspondence of Jesus' own teaching as continued and completed by the Spirit-guided Apostles (Paul included) would fill a big book. His teaching paralleled in the Pauline Epistles alone would fill a brochure of some size. We shall be content, therefore, with presenting a few of the more significant of these correspondences, as follows:

1. *On the pre-existence, incarnation, and deity of Christ.* Matt. 11:27, 15:20; John 5:19-23, 8:58, 10:17-18, 10:30, 14:7-10, 16:28, 3:13, 17:5. Rom. 1:1-7; Gal. 4:3-6; Phil. 2:5-8; Col. 1:16-17, 2:9; 1 Cor. 2:8; 1 Thess. 3:11; 2 Thess. 2:16.

2. *On the sovereignty of Christ.* Matt. 12:5-8, 16:27-28, 22:41-45, 28:18; Mark 2:27-28; Luke 22:69; John 5:19-29, 6:38-40, 10:9-18. 1 Cor. 15:22-28, 15:47; Phil. 2:9-11, 3:20-21; 1 Tim. 3:16; 1 Tim. 6:14-16.

3. *On the Atonement (and redemption):* Matt. 20:28, 26:27-28; Mark 14:24; Luke 22:20. Acts 20:28; Rom. 3:24-26; 4:25, 5:1-21; 1 Cor. 6:20, 7:23, 15:3, 1:17-24; 2

Cor. 5:18; Gal. 1:3-4, 2:20, 4:4-5; Eph. 1:7, 2:13-18, 5:2; 1 Thess. 5:9-10; 1 Tim. 2:5-6; Tit. 2:14.

4. *On the Resurrection of Christ.* Matt. 16:21, 26:61, 27:40; Mark 14:58, 15:59; Luke 24:4-9; John 2:19-22. 1 Cor. 6:14, 15:1-8, 15:20-28; 2 Cor. 4:14; 1 Thess. 4:14; 2 Tim. 1:10.

5. *On the Father, Son, and Holy Spirit.* Matt. 28:19; 2 Cor. 13:14. Rom. 1:3-4; 1 Cor. 2:10-11, 8:6; Gal. 4:4-6, Tit. 3:4-6. Matt. 6:4, 8, 18, 32; Matt. 7:11, 11:25-27, 16:17; Luke 10:21-22, 23:46; John 4:21-24, 14:1-13. Acts 17:22-28; 1 Cor. 1:9, 10:13; 2 Cor. 6:18; Eph. 4:6, 1 Thess. 3:11-13. Matt. 5:48, Luke 6:36, Rom. 8:28, Eph. 2:4-7, etc. Matt. 12:31-32, Luke 11:13, John 6:63, 7:37-39; Rom. 5:5; 1 Cor. 3:16-17, 6:19-20; Gal. 4:6; Eph. 4:30; 2 Tim. 1:14; Tit. 3:5-6.

6. *On the Kingdom, the Church.* Matt. 5:20, 6:33, 4:17, 10:7. Luke 4:43, 6:20, 9:27, 12:31, 22:29; John 18:36-37. 1 Cor. 4:20, 6:9, 15:24, 15:50; Rom. 14:17; Eph. 5:5; Col. 1:13; 1 Thess. 2:12. Matt. 16:18; Acts 20:28; 1 Cor. 3:11, Col. 1:18, 24; Eph. 2:19-22, 5:22-32.

7. *On regeneration, conversion, justification, etc. (including faith, repentance, confession, baptism).* Matt. 7:24-25, 6:25-34; Mark 11:22; Luke 17:6; John 5:24, 6:40, 6:47-51, 7:38, 14:1, 14:11-12, 11:45, 14:1, 14:11-12, 11:25-27, 20:27-29. Rom. 1:16-17, 5:1-2, 8:35-37; Gal. 2:20; 2 Tim. 1:12, 3:15. Matt. 1:17, 21:28-32; Mark 2:17, 6:12; Luke 13:3, 15:4-10, 15:11-32, 24:45-49. Rom. 13:11-14; 2 Cor. 5:17, 7:10; Col. 3:2; Rom. 13:11-14; 1 Thess. 1:9. Matt. 10:32-33; Rom. 10:9-10. John 3:5; Matt. 28:18-20. Acts 19:3-5; Rom. 6:3-5; 1 Cor. 6:11; Gal. 3:27; Eph. 4:5, 5:26; Col. 2:12; Tit. 3:5.

8. *On the essentials of Christian worship* (Acts 2:42). (1) The preaching and teaching of the "apostles' doctrine" (Matt. 24:14; Luke 4:18-19; John 17:7. Rom. 1:16-17; 1 Cor. 1:18-24, 2:1-5, 15:1-4; Col. 1:23-25; 1 Thess. 1:5, 2:3-13; 2 Tim. 1:13, 2:2). (2) The fellowship of the contribution and distribution of tithes and offerings

(Matt. 6:20; 1 Cor. 16:1-2; 2 Cor. 9:6-15, etc.). (3) The Lord's Supper ("the breaking of bread"); (Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; 1 Cor. 10:16-17, 11:23-26). (4) Prayer (Matt. 6:5-6, 11:24-25; Luke 18:1, 21:36; Rom. 8:26; Eph. 2:18; Phil. 4:6; 1 Thess. 5:17-18; 1 Tim. 2:8).

(We suggest here the always interesting and illuminating exercise of comparing—by using the Concordance, of course—the teaching of Jesus and that of Paul, on what are traditionally designated the "Seven Deadly Sins," namely, pride, covetousness, lust, gluttony, anger, envy, and sloth.)

9. *On Pharisaic legalism (and on spiritual blindness in general)*: Matt. 5:20, 12:34-35, 23:13-39; Mark 2:23-28; Luke 6:5; 2 Cor. 3:6; Rom. 3:20,28; Rom. 7:4-6, 10:1-4; Gal. 3:11-14, 3:23-29. Matt. 6:23, 15:14; Luke 19:42, 8:9-15; John 7:28, 8:19, 27; 1 Cor. 1:18-21; 2 Cor. 4:3-4; Eph. 4:18; 1 Thess. 5:4-7; 2 Tim. 3:7, 13.

10. *On the spiritual life*. Matt. chs. 5,6,7; Matt. 15:16-20, Mark 7:18-23, Luke 6:43-45; John 6:43-45, 6:48-51, 6:63, 17:1-3. Rom. 6:13-19, 8:4-6, 12:1-2, 12:9-20, 13:13, 14:16-19; 1 Cor. 3:16, 6:19-20, 5:11; 2 Cor. 6:14-17; Gal. 5:22-24; Eph. 5:3-5; Phil. 4:8; Col. 1:10, Col. 1:22-23; 1 Thess. 3:13, 4:3-7; 2 Tim. 2:19-22.

11. *On the supremacy of love*. Matt. 5:43-47, 10:41-42; Luke 6:27-35; John 13:35, 14:23-24, 15:12-13; Rom. 3:8-10, 12:9-10, 13:8-10; 1 Cor. 13; Eph. 5:2; Col. 3:12-14; 1 Thess. 3:12, 4:9.

12. *On final things (judgment, heaven, hell, immortality)*. Matt. 16:27, 25:31-46, 13:47-50; Luke 16:23-28; John 5:26-29; Rom. 2:3-11; Acts 17:30-31. Matt. 19:21, 19:29, 25:46, 22:29-30; Luke 18:30, 20:34-38; John 10:27-28, 17:1-5; Rom. 5:21, 6:22-23; Gal. 6:8; 1 Tim. 6:12; Tit. 3:7. Matt. 5:22, 5:29-30, 10:28, 18:8; Luke 3:17; 2 Thess. 1:7-10. John 14:1-31; Rom. 8:11, 8:18-23; 1 Cor. 15:20-23, 35:57; 2 Cor. 5:1-10; Phil. 3:20-21.

The notion that there were different "kinds" of Chris-

tianity in the apostolic age is a figment of the seminarian mentality. It is made abundantly clear in the New Testament itself that all (both Jews and Gentiles) who came into the church under the preaching of the Apostles and their co-evangelists came in precisely the same way, that is, on the same terms (see my *Survey Course in Christian Doctrine*, Vol. II, pp. 195-198); that the essentials of Christian worship did not change in any respect from the pattern set by the Jerusalem congregation (Acts 2:42); that the Christian virtues (the excellences of the Spiritual Life) were the same in Antioch, in Ephesus, and in Rome, as originally in the Christian community in Jerusalem (cf. Gal. 5:16-25, 1 Pet. 1:5-11, etc.). Changes in these fundamentals (which constituted the New Testament pattern of the Church), made usually for the sake of convenience, and the result of clerical pretension and the imposition of human authority upon this New Testament pattern, did not begin to take place until toward the middle of the second century. Adding to, subtracting from, substituting for, the Word of Christ, created all the confusion and sectism that developed after the second century. This sectism continues in our day by virtue of the fact that it is maintained, not by Scripture warrant, but by stereotyped and fossilized tradition.

Professor C. D. Broad once wrote of behaviorism (a psychological system) as one of those theories which, said he, "are so preposterously silly that only very learned men could have thought of them" (quoted by Samuel M. Thompson, *A Modern Philosophy of Religion*, p. 179). This echoes a statement once made by G. K. Chesterton, that the source of much of man's troubles in our day is the "learned ignoramus." I cannot help thinking that these sentiments apply with special force to professional "theologians" and their pompous speculations.

BIBLE STUDY TEXTBOOK

SURVEY COURSE IN
CHRISTIAN DOCTRINE

Volume IV

by

C. C. Crawford, Ph.D. LL.D

College Press, Joplin, Missouri

Lesson Seventy-nine

THE UNIQUENESS OF THE TEACHING
OF JESUS

Scripture Reading: John 8:31-42, 14:1-11.

Scripture to Memorize: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37). "I am the way, and the truth, and the life" (John 14:6). "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8:31-32).

I. Q. What is a first unique characteristic of the teaching of Jesus?

A. A first unique characteristic of the teaching of Jesus is its high evaluation of human personality.

(1) "The advent of Christianity created a new epoch both in the development and recognition of personality. Its Founder lived a life and exercised a personal attraction, but is expressly reported to have told His followers that the full meaning of that Life and its attractions would not be understood till he was gone. . . . The fact of the unique Life came first, the new Personality; and then the gradual explanation of the fact, in the doctrine of the Person of Christ" (J. R. Illingworth, *Personality—Human and Divine*, p. 8). (2) Jesus teaches that God is a Spirit, *i.e.*, a personal Being (John 4:24). Therefore man, having been created in God's image *personally*, needs now to be re-created in God's image *morally*, in order to become a partaker of the Divine nature. 2 Cor. 5:17—"if any man is in Christ, he is a new creature." Eph. 2:10—"For we are his workmanship, created in Christ Jesus." 2 Pet. 1:4—"that . . . ye may become partakers of the divine nature." (3) Hence the Christian life is pictured in the New Testament writings as a continuous enhancement of the personality, as the believer grows in grace, spiritual knowl-

edge, and holiness. 2 Pet. 1:5-7, "in your faith supply virtue; and in your virtue, knowledge; and in your knowledge, self-control; and in your self-control, patience; and in your patience, godliness; and in your godliness, brotherly kindness; and in your brotherly kindness, love." 2 Pet. 3:18—"But grow in the grace and knowledge of our Lord and Savior Jesus Christ." (4) Jesus proposes nothing short of the complete liberation of the human personality from the love, guilt, practice, even the consequences, of sin. John 8:31, 32—"If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." All that He asks of us, in order to achieve these things in us and for us, is that we yield ourselves in loving obedience to Him and "abide in His word." Phil. 2:5 "Have this mind in you, which was also in Christ Jesus." John 15:5—"he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." *If we will but submit wholeheartedly to His leading, He will do the rest.* John 6:40—"For this is the will of the Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day." (5) Christianity thus, by its high evaluation of personality, breaks down all religious distinctions between the sexes. Its Gospel invitations are extended to women as well as men, and its privileges and blessings are proffered to both sexes alike, and on the same terms. Gal. 3:28—"There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus." (6) It is this high evaluation of personality which has resulted in the outlawing of slavery, in the liberation of womankind, and in increased agitation for a just economic, political, and social order in all Christian lands. (7) Our chief objection to current materialistic theories is that they degrade the human personality. I refuse to accept—I hurl back with scorn!—the notion that I am in the world just to eat and drink and repro-

duce my kind, and then lie down and die and cease to be! I reject the notion that I am of no higher order than a beast of the field. It is obvious that if such a theory, which is, after all, but a revival of ancient paganism, were to be accepted and practiced universally, the result would inevitably be the complete degradation of all mankind.

2. Q. What is a second unique characteristic of the teaching of Jesus?

A. A second unique characteristic of the teaching of Jesus is its distinct appeal to the individual.

(1) The teaching of Jesus makes its appeal directly to the *individual*. It is the *individual*, male or female, who must hear, believe, obey, and be born anew—not the neighborhood, community, or state. The spiritual law is analogous at this point, as at every other, to the physical law. Every birth, every form of birth, is of necessity *individualistic*. Thus are we born of the flesh into the kingdom of nature, one by one; thus are we born of water and the Spirit into the kingdom of grace, one by one; and thus shall we be born from the grave, into the kingdom of glory. The Church is a community of pardoned individuals; and Heaven itself will be a society of glorified, redeemed souls. This law is universal—there is no changing it. (2) Those who contemplate the “regeneration of the social order” *en masse*, ignore this fundamental principle. The teaching of Jesus is as silent as the grave with regard to any such thing as *mass regeneration*. “Social regeneration” will come only as redeemed individuals practice the teaching of Jesus with respect to neighborly responsibility, and to the degree that their social idealism shall permeate the structure of the entire social and civic body—and in no other way. Hence the first and most important business of the Church is to preach the Gospel to men and women, that they may hear, believe, yield, obey, and be born anew. John 3:5—“Except one be born of water and the Spirit, he cannot enter into the kingdom of God.”

3. Q. What is a third unique characteristic of the teaching of Jesus?

A. A third unique characteristic of the teaching of Jesus is its high evaluation of life.

(1) One of the very first truths revealed in the Old Testament Scriptures is that our *physical* life is a gift from the very essence of God. God breathed life, we are told, out of Himself into the first man when He created him (Gen. 2:7). At this point the teaching of Jesus builds upon the foundation laid by Moses: for we learn from the apostolic writings that neither *spiritual* life nor *eternal* life can be acquired by men on their own merits, but can only be *accepted* by them through faith in Christ, for the simple reason that *both are divine gifts*. John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." I John 5:12—"He that hath the Son hath the life; he that hath not the son hath not the life." Rom. 6:23—"the free gift of God is eternal life in Christ Jesus our Lord." (2) *Jesus had more to say about life and about how to live it*, than possibly about any other subject. John 5:26—"For as the Father hath life in himself, even so gave he to the Son also to have life in himself." John 14:6—"I am the way, and the truth, and the life." John 11:25, 26—"I am the resurrection and the life . . . whosoever liveth and believeth on me shall never die." John 6:35—"I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." John 6:51—"I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world." John 8:51—"Verily, verily, I say unto you, If a man keep my word, he shall never see death." John 10:27, 28—"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." John 17:3—"And this is life eternal, that they should know thee the only true God, and him whom

thou didst send, even Jesus Christ." Concerning His own life, He said: "I lay it down of myself: I have power to lay it down, and I have power to take it again" (John 10:18). He proved this claim by raising Lazarus and certain others from the dead (John 11:40-44; Luke 7:11-17, 8:49-56), and by rising from the dead Himself (Acts 2:24-33). From these numerous scriptures and many others not quoted here, it will be seen that *Jesus presents Himself as the mediator through whom this fulness of life is transmitted from God, the Source of all life, to believing men and women.* (3) Further, this fulness of life which He offers to all who accept Him is, He affirms, of an infinitely nobler order than mere physical life. A man's real life, He affirms, "consisteth not in the abundance of the things which he possesseth" (Luke 12:15). The real life is *spiritual* life—the life that is hid with Christ in God (Col. 3:3). In just one human being it is more valuable, He declares, than the total wealth of the whole material world. Matt. 16:26—"For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" It is designated by Jesus Himself the *abundant* life. John 10:10—"I came that they may have life, and have it abundantly." (How tragic that this precious and meaningful expression should be prostituted by present-day politicians to have reference in any way to the social order!) (4) The essential principle of this fulness of life is *union with God through Jesus Christ*, we are told. I John 1:3—"our fellowship is with the Father, and with His Son Jesus Christ." (5) From all these considerations it is obvious that life, no matter of what order or rank, is a divine gift, and man's most priceless possession. It is a most sacred possession, one that is not to be undervalued, not to be treated lightly, not to be taken by him at will; but, on the contrary, a possession which he should cherish and nourish, by feeding upon the Word, by imbibing of the Spirit, by dwelling in close fellowship with the Father and with the Son: thus

budding, then blossoming, and finally fructifying in the life everlasting. It can readily be seen that the universal acceptance and practice of Jesus' teaching on the subject of life, would soon eliminate murder, suicide, infanticide, abortion, crime, lawlessness, and even that curse of mankind—war. In Oriental systems life is regarded as illusion (*Maya*) something to be escaped from; in Christianity life is considered to be man's greatest good.

4. Q. What is a fourth unique characteristic of the teaching of Jesus?

A. A fourth unique characteristic of the teaching of Jesus is its emphasis on righteousness as the supreme ideal of life.

(1) Note well: *righteousness*; not *peace*, as so many would have us believe. In no instance does Jesus even intimate that *right* should ever be sacrificed for the sake of peace. To the contrary He says: "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household" (Matt. 10:34-36). "The wisdom that is from above," says James, "is first pure, *then* peaceable," etc. (Jas. 3:17). In the moral conflict with Satan, in which precious souls are at stake, there can be no peace; the warfare must go on until the last enemy shall have been abolished, which is death (I Cor. 15:25-26). (2) Righteousness is *doing the will of God*. Jesus exemplified this ideal perfectly in everything that He said and did while on earth. His constant passion was to be about the Father's business, and to do the will of the Father in all things. When He came to John and asked to be baptized, and John hesitated about it, feeling his own unworthiness, Jesus said: "Suffer it now: for thus it becometh us to fulfil all righteousness." (What better reason could any human being offer for submitting to baptism than just this: to do the will of the Father who

is in heaven!). Even in the hour of great crisis, in the throes of the intense anguish of spirit which He underwent in the Garden of Gethsemane, He never wavered for one moment, but His thrice-repeated prayer was: "Nevertheless, not as I will, but as thou wilt" (Matt. 26:39). Cf. John 4:34—"My meat is to do the will of him that sent me, and to accomplish his work." John 5:30—"I seek not mine own will, but the will of him that sent me." John 9:4—"We must work the works of him that sent me, while it is day: the night cometh, when no man can work." What human teacher ever proposed such an exalted ideal as this: one so spiritual, so noble, and yet so eminently practical!

5. Q. What is a fifth unique characteristic of the teaching of Jesus?

A. A fifth unique characteristic of the teaching of Jesus is its emphasis on the supremacy of the law of love in all human relations.

(1) Matt. 22:36-40, "Teacher, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." (2) It should be noted here that love *to God* is the great and first commandment. The intellectuals of our day who put first emphasis on brotherly love are, so to speak, "getting the cart before the horse." Love to God naturally and necessarily comes first, for the simple reason that man's consciousness and realization of all human obligations is born of his love for God and his knowledge of God's will. The man who loves God with all his heart and with all his soul and with all his mind, will naturally love his neighbor as himself.

6. Q. What is a sixth unique characteristic of the teaching of Jesus?

A. A sixth unique characteristic of the teaching of Jesus is its emphasis upon the reality and superiority of the spiritual.

(1) John 6:27—"Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed." (2) Matt. 6:19-21, "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." Matt. 6:24-25, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore, I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body more than the raiment?" Matt. 6:33—"But seek ye first his kingdom, and his righteousness: and all these things shall be added unto you." (3) Luke 9:59, 60—"And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead: but go thou and publish abroad the kingdom of God." (4) John 6:63—"It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." Matt. 24:35—"Heaven and earth shall pass away but my words shall not pass away."

7. Q. What is a seventh unique characteristic of the teaching of Jesus?

A. A seventh unique characteristic of the teaching of Jesus is its emphasis upon personal purity and holiness.

(1) Matt. 5:3-10, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn:

for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called sons of God. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." (2) John 15:2—"Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit." (3) Rom. 14:17—"For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Heb. 12:14—"Follow after peace with all men, and the sanctification without which no man shall see the Lord." (4) Phil. 4:8—"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (5) Gal. 5:22-25, "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk." Holiness, from the Greek *holon*, is literally *wholeness*.

8. Q. What is an eighth unique characteristic of the teaching of Jesus?

A. An eighth unique characteristic of the teaching of Jesus is its emphasis on the sacredness of the home and the marriage relationship.

(1) *Jesus reaffirms the divine authority for marriage, and sanctions only the monogamous relationship, i.e., pairing with a single mate through life.* Matt. 19:4-6, "Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall

a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. What therefore God hath joined together, let not man put asunder." (2) *He allows divorce on one ground only, viz., that of inconstancy (i.e., fornication or adultery).* Matt. 19:7-9, "They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, *except for fornication*, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." *There is no other scriptural ground for divorce*, excepting possibly *unbelief*, in certain instances. Paul seems to teach, in I Cor. 7:10-16, that in cases of desertion, where the deserting party is an *unbeliever*, the marriage covenant may be considered dissolved. Indiscriminate divorce is an unfailing sign of a decadent civilization.

9. Q. What is a ninth unique characteristic of the teaching of Jesus?

A. A ninth unique characteristic of the teaching of Jesus is its identification of belief and practice.

Matt. 7:21—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Luke 6:46—"Why call ye me, Lord, Lord, and do not the things which I say? Jas. 2:26—"For as the body apart from the spirit is dead, even so faith apart from works is dead."

REVIEW EXAMINATION OVER LESSON SEVENTY-NINE

1. What is a first unique characteristic of the teaching of Jesus?
2. What is a second unique characteristic of the teaching of Jesus?

3. What is a third unique characteristic of the teaching of Jesus?
4. What is a fourth unique characteristic of the teaching of Jesus?
5. What is a fifth unique characteristic of the teaching of Jesus?
6. What is a sixth unique characteristic of the teaching of Jesus?
7. What is a seventh unique characteristic of the teaching of Jesus?
8. What is an eighth unique characteristic of the teaching of Jesus?
9. What is a ninth unique characteristic of the teaching of Jesus?

Lesson Eighty

JESUS THE GREAT TEACHER: A SUMMARY

Scripture Reading: Matt. 7:24-27.

Scriptures to Memorize: "All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him" (Luke 10:22). "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). "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7:16-17).

10. Q. What is the effect of the teaching of Jesus upon human civilization wherever it is generally accepted and applied?

A. The teaching of Jesus always builds the highest type of human civilization wherever it is generally accepted and applied.

(1) By its high evaluation of the human personality, it

has banished such evils as ritual prostitution, phallic worship, homosexuality, cannibalism, suttee, slavery, social exploitation, etc. (2) Through its emphasis upon the individual as the unit of human society, it has invariably promoted democracy, which has been defined as "that form of government in which the welfare of all is the supreme concern of each." In autocratic governments the individual exists for the state; in democratic governments the state exists for the individual. Pure Christianity, the Christianity of the New Testament, invariably makes for democracy. (3) By its high evaluation of life, it has checked abortion, infanticide, dueling, murder, and even the love of war. (4) Through its emphasis upon the supremacy of love in human relations, it teaches men to have due regard for one another's interests and rights and to strive for a more perfectly balanced social order. It fosters the democratic principles that every human being should have the utmost opportunities of developing his faculties and talents, and that all persons should have the right to enjoy equal political and social privileges. It also encourages progress, in the arts, in the sciences, in invention and discovery, and in every field of human research and endeavor. It is always found to be an enemy of cruelty, oppression, and anarchy. (5) By its particular emphasis upon the sacredness of the marriage relationship, it serves to protect the home against the evils of easy and frequent divorce, and to restrain all classes of society from illicit sexual relations. (6) We may rightly conclude that the defects in our modern civilization are due, not to the teaching of Jesus, but to the refusal or neglect of men and women everywhere to accept and apply this teaching to human conduct and relations. We are satisfied that if the principles of Jesus' teaching were quite generally practiced, the result would be a well-nigh perfect civilization. The great trouble with nations, as well as individuals, is, in the words of the Master Himself:

"Ye will not come to me, that ye may have life" (John 5:40).

11. Q. What do we conclude, then, with respect to the teaching of Jesus as a whole?

A. We conclude that it is unique, complete and perfect.

E. G. Robinson rightly says: "Christian ethics do not contain a particle of chaff—all is pure wheat." No human being has ever been able to add one moral or spiritual truth to the body of teaching which Jesus left in the world.

12. Q. What claim did Jesus make with regard to His teaching?

A. He claimed that He received His teaching from God the Father.

Luke 10:22—"All things have been delivered unto me of my Father." John 7:16—"My teaching is not mine, but his that sent me." John 17:8—"the words which thou gavest me I have given unto them" (the words of Jesus in His intercessory prayer). John 12:49—"For I spake not from myself; but the Father that hath sent me, he hath given me a commandment, what I should say, and what I should speak."

13. Q. How shall we account for the perfection of the teaching of Jesus?

A. We can account for the perfection of the teaching of Jesus only on the ground that it is of divine origin.

(1) Its divine origin is attested, as we have seen, by its *comprehensiveness*. It covers every field of human action, obligation, and relationship. (2) Its divine origin is attested, in the second place, by its *perfection*. Its ideals are unapproached by any other system of which the world has knowledge. (3) Its divine origin is attested, in the third place, by its marvelous *sweep and power*. It furnishes an adequate solution for every problem of life and living. It covers all of man's experiences from the cradle to the grave—and beyond. (4) Its divine origin is attested, in the fourth place, by the *inspiration* it has afforded men

everywhere and in all ages. Its influence has been so great that numberless books, commentaries, treatises, essays, discourses, sermons, tracts, etc. have been given to the world, not to mention works of art, science, music, poetry, etc. (5) Its divine origin is attested, in the fifth place, by its *smallness of volume*, as compared with its power and influence. Augustine compiled his theological writings in thirty volumes; Calvin used some forty-two. But we can easily read all that Jesus said, in less than an hour. How, then, account for the influence of His teaching upon civilization on any other ground than that it is of divine origin?

11. Q. How shall we account for the perfection of Jesus Himself as The Teacher?

A. We account for His perfection as The Teacher, on the ground that He was what He claimed to be—God in the flesh.

(1) *Not on the ground of a long life or rich experience.* He was only thirty-three years old when He died. (2) *Not on the ground of any superior advantages He may have had in the way of early training.* So far as we know, He had no schooling of any consequence, and no books except possibly the Old Testament Scriptures. He had no wealth, no social standing, no books, no organization, no backing of any kind, no printing-press or any other means of disseminating propaganda. Yet, without any of these things usually considered so essential to success, He changed the whole course of human history and rebuilt civilization. (3) *We can account for all this, only on the ground that He was really God in the flesh.* "Without science and learning he has shed more light on things human and divine than all other scholars and philosophers combined. Without the eloquence of the schools he has spoken such words of beauty and power as were never spoken before or since. Without writing a single line, he has set in motion more pens, furnished themes for more sermons, orations, discussions, and sublime poems and works of art,

than whole armies of great men of ancient and modern times. He has built a pyramid of knowledge to which no man has made an addition in two thousand years." He is, both in teaching and in life, the Eternal Interpreter of the nature, will, and word of Almighty God. Perhaps the most significant testimony of the people of Jesus' own time was that He taught as one having authority. Matt. 7:28,29—"And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes." Luke 4:36—"And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out." (Cf. Matt. 8:9, 21:23; Luke 7:6-10, etc.) It should be noted here that the title *Christ* (Hebrew, *Messiah*; Greek, *Christos*) means "The Anointed One," and hence, is essentially authoritarian in character. In Old Testament times, prophets, priests and kings were *officially* inducted into their respective offices by the ceremony of anointing with the holy anointing oil (Ex. 28:41, 30:30, 29:7, 40:13; Lev. 16:32; I Sam. 9:16, 15:1, 16:12-13; I Ki. 19:15-16, etc.). In like manner, Jesus was officially inducted into His threefold office of Prophet, Priest and King of His New Covenant people, by the descent of the Holy Spirit upon Him immediately following His baptism (Matt. 3:16, Luke 3:21-22; Acts 4:26, 10:38): this was His divine anointing (*christing*). (The holy anointing oil of the Old Testament was the type of the gifts and graces of the Holy Spirit under the New, Ps. 45:7, Heb. 1:9). This is one respect in which, perhaps above all others, the Christian Faith is unique, namely, it is basically *authoritarian*. Our Lord Jesus Christ, the Head of the Church, is both Acting Sovereign of the Universe and Absolute Monarch of the Kingdom of God, from whose word and will there is no appeal (Acts 2:32-36, I Cor. 15:20-28). Oriental cults ("religions"), on the other hand, have no such authori-

tarian character. This is implicit, for example, in the title, *Buddha*, which means "The Enlightened One." The esoteric character of Orientalism is expressed in this title: the "salvation" it proposes is a human achievement, a mystical process terminating in "absorption" into Brahma (Unity, Tao, the One). In Christianity, the redemption of the human being—in body, soul and spirit—is conditional: the conditions are faith in Christ, obedience to His will, and the spiritual life (the life that is hid with Christ in God). (Matt. 7:24-27, John 14: 6-10, 2 Cor. 5:17-19, Gal. 3:26-29, Heb. 5:8-9. Rev. 1:17-18, etc.) The entire Christian System rests on the authority of Jesus Christ. Said He, after His conquest of death, "All authority hath been given unto me in heaven and on earth" (Math. 28:19). This is a claim which must be accepted *in toto*, or accepted not at all: no middle ground is possible.

Note, in closing, the tributes paid Jesus of Nazareth by His contemporaries:

- (1) The *Roman centurion*, sometimes called "the unknown soldier" of the New Testament records: "Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed" (Matt. 8:8).
- (2) *Judas*, the betrayer: "I have sinned in that I betrayed innocent blood" (Matt. 27:4).
- (3) The *Temple police* who were sent to apprehend Him: "Never man so spake" (John 7:46).
- (4) *Pilate's wife*: "Have thou nothing to do with that righteous man, for I have suffered many things this day in a dream because of him" (Matt. 27:19).
- (5) *Pontius Pilate*, the Roman governor: "I find no fault in this man" (Luke 23:4). "I am innocent of the blood of this righteous man" (Matt. 27:24).
- (6) The *Roman centurion and soldiers* who executed the death penalty and witnessed His death on the Cross: "Truly this was the Son of God" (Matt. 27:54).

(7) *John the Baptizer*: "Behold, the Lamb of God, that taketh away the sin of the world" (John 1:29).

(8) *Thomas the Apostle*: "My Lord and my God!" (John 20:28).

(9) *Peter the Apostle*: "Thou art the Christ, the Son of the living God" (Matt. 16:16). "Neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12).

(10) *John the Apostle*: "There was the true light, even the light which lighteth every man, coming into the world" (John 1:9). "And the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:18).

(11) *Paul the Apostle*: "Without controversy great is the mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory" (I Tim. 3:16).

(12) Even *demons* testified as follows: "I know thee who thou art, the Holy One of God" (Mark 1:24). "What have we to do with thee, thou Son of God?" (Matt. 8:29). "What have I to do with thee, Jesus, thou Son of the Most High God?" (Mark 5:7).

(13) *The Angels of heaven*: "There is born to you this day in the city of David a Savior, who is Christ the Lord" (Luke 2:11).

(14) *Our Heavenly Father Himself*: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

REVIEW EXAMINATION OVER LESSON EIGHTY

10. What is the effect of the teaching of Jesus upon

human civilization wherever it is generally accepted applied?

11. What do we conclude, then, with respect to the teaching of Jesus as a whole?
12. What claim did Jesus make with regard to His teaching?
13. How shall we account for the perfection of the teaching of Jesus?
14. How shall we account for the perfection of Jesus Himself as The Teacher?

Lesson Eighty-one

JESUS THE ALTOGETHER LOVELY

Scripture Reading: John 8:31-46

Scriptures to Memorize: "Which of you convicteth me of sin?" (John 8:46). "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin" (Heb. 4:15).

15. Q. What second aspect of the Jesus of history shall we now investigate?

A. The second aspect of the Jesus of history, which we shall now investigate, is His character.

Having already studied Him as The Great Teacher, we shall now study Him as the Altogether Lovely, our Perfect Exemplar.

16. Q. In what respect especially is Jesus unique among all the world's teachers?

A. Jesus is unique among all the world's teachers in the respect that He gave not only a Perfect Teaching but a Perfect Example as well.

In Jesus of Nazareth teaching and life are perfectly blended. He not only taught the most exalted principles of life and conduct, but He lived them as well. This cannot be said of any other of the great teachers of history.

17. Q. What claim are we justified in making for Jesus of Nazareth?

A. We are justified in making the claim that His character is faultless.

“This is the high claim we make for our Christ. We assert that He is the only one who has carried the spotless purity of childhood through youth and manhood; the only one who has passed through life, touching it at every point, and then emerging from the tomb and going back to the bosom of the Father as pure as when He came. And this is the claim He makes for Himself. Speaking to those who were thirsting for His blood, He said: ‘Who of you convicteth me of sin?’ (John 8:46). And this challenge has been ringing down through the ages from that day to this, and no man has yet been able to convict him of sin” (M. M. Davis, *How to Be Saved*, pp. 75-76).

18. Q. What special designation is Jesus given in Scripture that indicates His faultlessness of character?

A. He is called The Holy One of God.

Mark 1:23,24—“And straightway there was in their synagogue a man with an unclean spirit: and he cried out, saying: What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.” (Demons, like wicked men, are invariably filled with fear and trembling in the presence of true holiness). Acts 2:27—“neither wilt thou give thy Holy One to see corruption” (cf. Acts 13:35, Psa. 16:10). Cf. also Song of Solomon 5:16, “His mouth is most sweet; yea, he is altogether lovely” (here the allusion is to the Bridegroom of whom the Church is the Bride).

19. Q. In what first respect is the faultlessness of His character evidenced?

A. The faultlessness of His character is evidenced, first, in His complete freedom from the more ordinary and universal faults of humankind.

1. *He was free from selfishness.* (1) In no instance did He

put His own interests first, but always those of His Father, His work, and humanity. (2) He refused even to perform a miracle to benefit Himself; as, e.g., on the Mount of Temptation, when Satan suggested that He turn stones into bread to satisfy His hunger (Matt. 4:1-4). (3) He gave special emphasis in His teaching to the principle that "it is more blessed to give than to receive" (Acts 20:35). Matt. 20:26-28, "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (4) He exemplified this principle perfectly in His life, and especially in His death, in which He gave Himself in supreme sacrifice not only for His friends but for His enemies as well. John 15:13—"Greater love hath no man than this, that a man lay down his life for his friends." (5) Even when suffering the most excruciating agony on the Cross, He prayed for the forgiveness of those who were putting Him to death. Luke 23:34—"Father, forgive them; for they know not what they do."

2. *He was free from worldly ambition.* Although His qualities of leadership were such that, at the height of His popularity, the people sought to crown Him their king, yet He departed from them into a secluded place that He might be alone with the Father (John 6:15). His sole ambition was to reign, not on an earthly throne, but in the hearts of His people. John 18:36—"My kingdom is not of his world." "We scarcely know which to admire most, the prodigious originality of His conceptions, or His entire freedom from worldly ambition in the execution of His plans."

3. *He was free from pride.* "This was the first sin to enter the human heart, and it seems determined to be the last to leave it. Give man money, position and power, and he is filled with pride. When the flowers are fullest of the dews of heaven, and when the wheat is richest and ripest,

they bow their heads in gratitude; but the more we are enriched of God, the higher our heads. But how different the Christ. When He preached His great sermons He acted as if there were scores about Him who could have done better. After His stupendous miracles He seemed unconscious of the fact that He was the only being on earth who could do such deeds. When He lifted the heavy heel of death from the heart of Lazarus He walked away from the grave as if he were leaving the carpenter's shop after a day of ordinary toil" (Davis, *ibid.*, pp. 77-78).

4. *He was free from covetousness.* This one sin of which every human being is more or less guilty, is not to be found in the character of Jesus. He might have made millions through His miraculous powers, yet He lived and died the poorest of the poor in this world's goods. Matt. 8:20—"The foxes have holes, and the birds of the heavens have nests; but the Son of man hath not where to lay his head." He was so poor that it was necessary for Him to perform a miracle to obtain the coin with which to pay His temple tax (Matt. 17:24-27). Even in death His body was laid at rest in a borrowed grave, through the benevolence of a friend (Matt. 26:57-60). In life and in death He exemplified perfectly what He taught with regard to dependence upon God rather than upon earthly possessions (Matt. 6:19-34, Luke 12:13-21).

5. *He was free from revenge.* When the natives of an obscure Samaritan village refused Him hospitality, two of the Apostles, James and John, indignantly demanded that He retaliate by bidding "fire to come down from heaven, and consume them." But Jesus "turned and rebuked them. And they went on to another village" (Luke 9:54-56). Thus did He rise above all petty slights and grievances. "He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth" (Isa. 53:7). Amidst His intense suffering on the Cross, He prayed for His enemies:

“Father, forgive them; for they know not what they do” (Luke 23:34). And when He sent His Apostles forth to make disciples of all the nations, He sent them first to His own people and city: and by His explicit command, they preached the Gospel beginning from Jerusalem (Luke 24:47) to a great multitude many of whom had participated in the crucifixion tragedy (Acts 2:23,36).

6. *He was free from sectarianism.* How vast the gulf between Jesus and other world leaders in this respect! They are invariably identified with some particular people and age, and partake of their peculiarities. Not so with Jesus! By no possible stretch of the imagination can He be regarded as distinctively Jewish either in His teaching or in His life. He had none of the racial pride or narrow prejudices of the Jewish people. As a matter of fact he exposed their rigid legalism in a series of denunciations without parallel for their severity. He foretold the destruction of their city and temple; also their dispersion and the calling of the Gentiles (Matt. 8:11-12). He rose above the wall that had separated Jew and Gentile for fifteen centuries or more. He became the one cosmopolitan character of the ages, and is so regarded today by all nations. “Like the sun, He cannot be monopolized by any, but shines equally for all.”

20. Q. In what second respect is the faultlessness of His character evidenced?

A. The faultlessness of His character is evidenced, secondly, by the many excellences which inhere in it. Isa. 33:17—“thine eyes shall see the king in his beauty.” (1) We see in Jesus the beauty of *righteousness*. His one consuming passion was to do the Father’s will and to accomplish the work which the Father had sent Him to do (John 4:34). *His supreme interests were the Father’s house, the Father’s will, the Father’s word, and the Father’s work.* (2) We see in Him the beauty of *steadfastness*. We are told that He set His face steadfastly toward Jerusalem. His sacrifice was a voluntary one. He went to the

Cross of His own volition; and when He had set His face in that direction, there was no wavering, no turning back.

(3) We see in Him the beauty of righteous *indignation*. How he loved publicans and sinners!—and how He hated sin. Indignation without malice, without envy, without petulance, without smallness—*righteous indignation*! It has been said that “spiritual beauty is first of all discerned in its reactions to evil.” The tragedy of modern Christendom is the church’s complaisance in the presence of the world’s evil! The modern pulpit seems to accept sin and vice with fatalistic calmness! But Jesus struck boldly at evil in every form. He hated sham, affectation, greed and hypocrisy. There are no denunciations in all literature quite so severe as those which he hurled against the self-righteous legalism of the Pharisees (Matt. 23). (4) We see in Him the beauty of *strength*. We have been accustomed to linking beauty with frailty. But real beauty is strength. “The words of Jesus were beauty, but it was the beauty of flashing angels driving back all the cohorts of sin. His deeds were beauty, but it was the beauty of the sun dispelling the mists of miasma, elbowing out the dark, scorching the roots of ancient evil, leading on the invincible soldiers of the day. His soul was beauty, yet before that beauty went down a mechanical Judaism, went down an unspiritualized paganism, went down the Caesars and their legions” (Dr. Geo. H. Combs). Was He not the Lamb of God? Yes—and the Lion of the Tribe of Judah, the Conqueror of Satan, sin and death. The grave could not hold Him, death had no dominion over Him, because of the beauty of His strength. (5) We see in Him the beauty of *compassion*. How compelling His attractiveness in the presence of that “poor painted disaster of the street” and her hypocritical accusers; when, without so much as looking into her face in order to spare her the added blush of shame, He so graciously bent down and began tracing letters in the shifting sands. Then when her accusers, lashed by conscience, had slunk away one by one, like

whipped curs, He arose and said with ineffable tenderness, "Go thy way: from henceforth sin no more" (John 8:1-11). O those tears of Jesus! Tears of sympathy at the grave of Lazarus (John 11:35). Tears of anguish over the rebelliousness of the city of His love. "O Jerusalem, Jerusalem! . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). (6) We see in Him the beauty of *perfect proportion*. In Him, even as in the Father, "Mercy and truth have met together; righteousness and peace have kissed each other" (Psa. 85:10). In Him we find *love* and *justice* perfectly balanced; *sympathy* and *sinlessness* perfectly correlated; *sociability* and *piety* perfectly proportioned; *life* and *death* perfectly related. Pascal has rightly said: "In Jesus Christ all contradictions are harmonized." (7) Finally, we see in Him the beauty of *sacrificial love*. He made the one and only Supreme Sacrifice (John 15:13). That Sacrifice is the summit, the mountain peak, the highest height of either divine or human service and attainment. *In everything He was beautiful! He is the One Altogether Lovely!* Viewing the immaculate beauty of His character and person, we are moved to sing:

"Thou, O Christ, art all I want;
More than all in Thee I find."

21. Q. In what third respect is the perfection of the character of Jesus evidenced?

A. The perfection of the character of Jesus is evidenced, in the third place, in its blending of diverse elements.

(1) For an excellent presentation of the argument from the character of Jesus, see Bushnell, *Nature and the Supernatural*, pp. 276-332. Bushnell calls attention to the originality and vastness of Christ's plan, yet its simplicity and practical adaptation; his moral traits of independence, compassion, meekness, wisdom, zeal, humility, patience; the combination in Him of seemingly opposite qualities.

With all His greatness, He was always humble; He was unworldly, yet not austere; He had strong feelings, yet was always self-possessed; He had indignation toward sin, yet compassion toward the sinner; He showed devotion to His work, yet calmness under opposition; universal philanthropy, yet susceptibility to private attachments; the authority of a Savior and Judge, yet the gratitude and tenderness of a son; the most elevated devotion, yet a life of unceasing activity and exertion. Quoting again Pascal's epigram: "In Jesus Christ all contradictions are harmonized." (2) "Not a single gem is absent from the tiara of moral beauty which encircles his brow. And they are not only present, but they are perfectly blended. Nothing is out of proportion: the symmetry is complete. There is no one-sidedness in Him. No one virtue towered above the rest, but each was moderated and completed by its opposite grace. His character never lost its equilibrium, and hence needed readjustment or modification. He was vivacious without levity; vigorous without violence; serious without melancholy; dignified without pride or presumption. He combined the strength of the lion with the meekness of the lamb, and the wisdom of the serpent with the harmlessness of the dove. Every element of character finds in Him the happiest harmony—harmony like that in the summer and winter, and in the day and night" (M. M. Davis, *How to Be Saved*, p. 80).

22. Q. In what fourth respect is the perfection of His character evidenced?

A. The perfection of His character is evidenced, in the fourth place, by His serenity under the most trying outward conditions and circumstances.

(1) "His unrepining attitude, maintained in the presence of judicial butchery, was nothing extraordinary for Him. It had marked the whole of His public life. When He was assailed by the vituperations of scribes and the invectives of Pharisees, no bitter or passionate syllable passed His lips. He uttered no recrimination when they blasphemed

and charged that His beneficence was due to collusion with demons. He was defamed as a drunkard, a madman, or what was almost worse in Jewish eyes, a Samaritan. These malignant shafts glanced off His shining armor, leaving Him serene and victorious. Arrogant and hypercritical High Priest, cruel and imperious Herod, vacillating and cowardly Pilate, could not disturb His peace. He surrendered His body to the smiter, to the lictor who bound Him on the cross, to the soldiers whose hammers drove in the nails. One prayer and one only broke that hallowed silence: 'Father, forgive them, for they know not what they do.' . . . When was there such a death as this, apart from its sacramental or its theological significance? The Kingly Christ passes through the tribulations and trials of His crucial phase uncomplainingly, without accusation against those who had robbed Him of His right to justice and of His life. There have been countless deaths of moment, of honor, and of glory: found at the martyr's stake, in the arena of the ravenous lions, and on the fields of war. But Christ's Cross towers above them all" (Dr. S. Parkes Cadman, in *The Christian Herald*, Apr. 10, 1925). (2) In most men poise will be disturbed by either success or disappointment, and to the degree that the success is phenomenal and the disappointment grievous. Jesus experienced both: in His early ministry, it was success; in His later ministry, it was execration. At first His popularity was unusual and inspiring—the people even sought to make Him their king; but at the last His opposition was organized, unrelenting, deadly. Yet under these widely divergent circumstances and conditions, Jesus invariably maintained His perfect poise. Serenely He stood before Pontius Pilate; calmly He heard the sentence of death pronounced; patiently He bore the agonies of the Cross; prayerfully He remembered His mocking murderers; resignedly He committed His spirit to the heavenly Father. Not once did He falter, except for the few moments of overpowering dread and loneliness in the Garden

of Gethsemane! (3) "On a barren hill beyond the city walls they nailed His perfect body to the cross. Two robbers were crucified with Him. It was over. The rabble had sickened quickly of its revenge, and scattered; His friends were hiding; the soldiers were busy casting lots for His garments. There was nothing left of the external influences which fire men's imaginations, or grip their loyalty. Surely the victory of His enemies was complete; He could do no miracle there, hanging on a cross. And yet—'Jesus!' It was the voice of one of the robbers. 'Jesus,' he says painfully, 'remember me when thou comest into thy kingdom!' Read that, O men, and bow your heads. You who have let yourselves picture Him as weak, as a man of sorrows, uninspiring, glad to die. There have been leaders who could call forth enthusiasm when their fortunes ran high. But He, when His enemies had done their worst, so bore Himself that a crucified felon looked into His dying eyes and saluted Him as King!" (Bruce Barton, *The Man Nobody Knows*, pp. 219-220).

23. Q. What is the theory advanced by certain scholars to account for the sinlessness of Jesus?

A. The theory advanced by certain scholars to account for His sinlessness is, that He was a man who was illumined by the Spirit of God perhaps to a greater extent than other world leaders, but withal just a man.

(1) This is the view of so-called Modernists generally, who hold that He was a man who possessed the gifts and powers of the Divine Spirit without measure beginning from the time of the Spirit's descent upon Him following His baptism (Matt. 3:16). This fulness of divine leading and illumination is, they contend, a sufficient explanation of His matchless character and life *as a man*. (2) A. Maude Royden, for example, writes: "Only once has God been perfectly received. Only once has he been able altogether to enter in and take possession. This is the Incarnation. Is Jesus God then? Can we believe in the divinity

of Christ? Yes: for God, his love neither destroyed nor decreased by his world turning from him and casting him out, had never rested 'in His home in heaven,' but sought us out. This is the truth of Immanence and Incarnation, and it was inevitable that love should act so. . . . He finds us, the human race, but none of us receives him wholly, except Jesus Christ." Again: "In Jesus Christ we recognize humanity at its best. This has been the verdict upon him of His brothers and sisters, the rest of mankind. To this day men, even while they shrug their shoulders at the impossibility of it, admit that if we were all like Christ our problems would be solved. What is this but to admit that to be like him is to be in perfect harmony with the purpose of God?" (*I Believe in God*, pp. 103, 104, 127).

(3) It will be seen that this explanation involves the unanswerable question of *how and why it is that Jesus of Nazareth was the only one of the untold millions of humanity who did "receive God perfectly."* It raises the problem of His uniqueness, a mystery no less profound than that of His *sinlessness*. (3) It should be noted, too, that the advocates of this view speak and write quite fervently of the "divinity" of Christ, but they are as silent as the grave with respect to His *deity*. In fact they never use the term *deity* in writing of Him. Let it be remembered that there is a vast difference between *divinity* and *deity*, a difference not of *degree* but of *rank*.

24. Q. On what ground, then, do we reject this "divine illumination" theory?

A. We reject it on the ground that it utterly fails to account for the uniqueness of Jesus.

(1) If the descent of the Holy Spirit upon Him at His baptism was the incident in which He was clothed with "divinity"—then how does it happen that other men are not made perfect by the indwelling of the Spirit? How does it happen that Jesus alone, of all humanity, possessed the Holy Spirit without measure? Moreover, the idea of the Holy Spirit dwelling *without measure* in an

imperfect person, an ordinary human being, is an anomaly. *It just doesn't happen.* But the Holy Spirit could—and did—indwell Jesus without measure, because He Himself was immaculate. (2) “Between Pilate and Titus, thirty thousand Jews are said to have been crucified around the walls of Jerusalem. Many of these were young men. What makes one of them stand out on the pages of history? There are two answers: The character of Jesus was a perfect character, and He was God as well as man” (Strong, *Systematic Theology*, p. 187). As Matthew Arnold has written, in “The Better Part,”

“Was Christ a man like us?

Ah, let us see

If we then too can be

Such men as He!”

George Bernard Shaw, “the plumed knight” of modern literature, concedes that the Christ of Luke’s *Gospel* “has conquered the world.” Similarly, H. G. Wells is moved to ask: “Is it any wonder that to this day this Galilean is too much for our small hearts?” (*The Outline of History*, p. 505). And even the half-mad German philosopher, Nietzsche, declares that there has been only one Christian in all history and He died on the Cross. (3) Is it possible, then, to account satisfactorily for the uniqueness of Jesus, which is universally conceded, by non-believers and believers alike, on the basis of this “divine-illumination” theory? We answer, No; that this theory merely enhances the mystery of His uniqueness. (4) Finally, as a matter of fact it is evident that the descent of the Holy Spirit upon Jesus following His baptism in the Jordan, was not for the purpose of imparting to Him a divine nature. He had that already by virtue of His incarnation. The coming of the Holy Spirit upon Him was for the purpose, rather, of *officially* launching Him upon His divine mission and work as Messiah and Redeemer of mankind. It was His official anointing (Acts 10:38); and it signified His divine authorization to enter on His public ministry.

25. Q. On what sole ground, then, can we account for the sinlessness of Jesus?

A. We can satisfactorily account for the sinlessness of Jesus only on the ground that He was God in the flesh.

(1) He not only taught as God, but *He lived as God*. John 14:9—"he that hath seen me hath seen the Father." Matt. 27:54—"Truly this was the Son of God." Those who would deny the supernatural element in His life and work, must account first for the sinlessness of His character. His very faultlessness is, in itself, an element quite as supernatural as His miracles. So why attack the miracles? *Why not account first for the Jesus of history who is Himself the greatest mystery of all time?* (2) *Note carefully the following excerpt:* "Here is the central miracle of Christianity: Christ. The central miracle is not the resurrection or the virgin birth or any of the other miracles: the central miracle is just this Person, for he rises in sinless grandeur above life. He is life's Sinless Exception, therefore a miracle. Now, turn from that Central Miracle toward these lesser miracles and they become credible in the light of his Person. Being what He was, it would be amazing if he did not touch blind eyes and make the lame to walk. These miracles fit in with the central miracle of his Person. 'Being a miracle, it would be a miracle if he did not perform miracles.' The miracles do not carry Jesus—he carries them. The 'whom' carries the 'what'—the Person carries the manifestation." Again: "In the light of his Person I see no difficulty whatever in believing in the virgin birth. Since he rose above life in sinless grandeur, it becomes possible to believe that he rose above the ordinary processes of birth. 'The virgin life of Jesus makes it possible to believe in the virgin birth of Jesus.' An Arya Samajist asked me if I could produce in human history another example of the virgin birth. I replied that I could not, for I could not produce another Jesus Christ. He was the Unique, and therefore did the unique. A converted

Jew was talking to an unconverted Jew when the latter asked: 'Suppose there were a son born among us and it were claimed that he was born of a virgin, would you believe it?' The converted Jew very thoughtfully replied: 'I would if he were such a Son.' That is the point. *He* makes it possible to believe in *it*. But the virgin birth does not carry Jesus: he carries it. When the emphasis is on the *whom* then the *how* becomes credible. . . . In regard to the resurrection the same things hold. Jesus rose above life. This makes it perfectly credible that he would rise above death. Two things take us all—sin and death. Jesus conquered the first—our own inward moral consciousness being witness. Will he conquer the second? It would be surprising if he did not. I say it reverently: If Jesus did not rise from the dead, he ought to have done so. The whole thing would come out wrong if the grave held him captive. When the broken and dispirited disciples, now radiant with a wild hope, whispered to each other, 'He is risen,' they were simply echoing what his whole life had done. Throughout his life he arose. Where we sank, he arose. The resurrection fits in with that fact. There must be an empty tomb where there is such fulness of life. . . . Do not misunderstand me. The *whats* of Christianity are important. A body of doctrine is bound to grow up around him. We cannot do without doctrine, but I am so anxious for the purity of doctrine that I want it to be held in the white light of his Person and under the constant corrective of his living Mind. . . . But we must hold in mind that no doctrine, however true; no statement, however correct; no teaching, however pure, can save a man. 'We are saved by a Person, and only by a Person, and, as far as I know, by only one Person,' said Bishop McDowell. Only Life can lift life" (E. Stanley Jones, *The Christ of the Indian Road*, pp. 169-172). (3) *Note the following also*: "To be brought face to face with Napoleon is to become war-conscious. To be brought face to face with Shakespeare is to become drama-conscious. To be brought face to face with

George Washington is to become America-conscious. To be brought face to face with Jesus Christ is to become God-conscious. What have our psychologists and sociologists and philosophers, who have thrown the Christian Gospel aside, to tell us about God? Their God has no name. They spell ether, or the cosmos, or force, or electricity, or electrons, or energy, or evolution, with a capital and let it substitute for God. The fact is, you lose your God-consciousness when you follow their lead; but when you are in the presence of Christ you immediately become God-conscious" (Dr. Hugh Thomson Kerr, *Old Things New*, p. 43). After all these centuries there is no clearer word than Browning's:

"What lacks then of perfection fit for God,
But just the instance which this tale affords
Of love without a limit? So is strength,
So is intelligence, let love be so,
Unlimited in self-sacrifice,

Then is the tale true and God shown complete."

Note, in this connection, the following tributes from eminent men of letters, no one of whom could on any ground be regarded as an orthodox believer:

1. *John Stuart Mill*, British philosopher: "But about the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion can not be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than

the endeavor so to live that Christ would approve our life" (*Essays on Religion*).

2. *Emil Ludwig*, modern biographer, Jewish: "All Jesus' miracles might be shown to have been no miracles, or a hundred new miracles might be successfully ascribed to him; neither the one nor the other would diminish his greatness" (*The Son of Man*, Intro., p. 13).

3. *Ernest Renan*, French "free-thinker": "Rest now in thy glory, noble Founder! Thy work is completed; thy divinity is established. Fear no more to see the edifice of thy efforts crumble through any fault! Henceforth beyond all frailty, thou shalt aid from the depth of thy divine peace the unending results that follow from thy deeds. At the cost of a few hours of suffering, which have not even touched thy great soul, thou hast achieved immortality the most complete. During thousands of years, the world will breathe life from thee. Around thee, as an ensign lifted above our conflicts, will be fought the hottest battle. A thousand times more living, more beloved, since thy death than during the days of thy pilgrimage here below, thou wilt become so completely the cornerstone of humanity, that to tear thy name from the record of this world would be to disturb its very foundations. Henceforth men shall draw no boundary between thee and God. Do thou, who hast completely vanquished death, take possession of thy kingdom, whither, by the royal road thou hast pointed out, long generations of adorers shall follow thee" (*Life of Jesus*, Last paragraph of Ch. XXV). *It will thus be seen that even the rationalists cannot look at Jesus except upon their knees.*

4. *H. G. Wells*, in an article entitled "The Three Greatest Men of History," in *Reader's Digest*, May, 1935, writes: "Of course the reader and I live in countries where to millions of persons, Jesus is more than a man. But the historian must disregard that fact. He must adhere to the evidence that would pass unchallenged if his book were to be read in every nation under the sun. Now, it is

interesting and significant that a historian, without any theological bias whatever, should find that he cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth. The old Roman historians ignored Jesus entirely; he left no impress on the historical records of his time. Yet, more than 1900 years later, a historian like myself, who does not even call himself a Christian, finds the picture centering irresistibly around the life and character of this most significant man. We still catch something of the magnetism that induced men who had seen him only once to leave their business and follow him. He filled them with love and courage. He spoke with a knowledge and authority that baffled the wise. But other teachers have done this. These talents alone would not have given him the permanent place of power which he occupies; that place is his by virtue of the new and simple and profound ideas which he released—the profound importance of the individual under the Fatherhood of God and the conception of the Kingdom of Heaven. It is one of the most revolutionary changes of outlook that has ever stirred and changed human thought. No age has even yet understood fully the tremendous challenge it carries to the established institutions and subjugations of mankind. But the world began to be a different world from the day that doctrine was preached and every step toward wider understanding and tolerance and good will is a step in the direction of that universal brotherhood Christ proclaimed. The historian's test of an individual's greatness is: "What did he leave to grow? Did he start men to thinking along fresh lines with a vigor that persisted after him?" *By this test Jesus stands first.*"

(I have found after several years' association with secularly educated men—college professors—that they are prone to criticize dogmas and practices of institutionalized Christianity, without realizing that their objections do not apply to the Christianity of the apostolic age (New Testa-

Lesson Eighty-two

JESUS OUR PERFECT EXEMPLAR

Scripture Reading: John 14:1-11, 7:10-24.

Scriptures to Memorize: "I am the way, and the truth, and the life: no one cometh unto the Father but by me" (John 14:6). "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7:16, 17).

26. Q. If Jesus was God in the flesh, how could He have been "in all points tempted like as we are?"

A. He was tempted "in all points like as we are" by virtue of His residence in the flesh.

(1) Heb. 2:14, 15—"Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." Heb. 5:8, 9—"Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (2) Rather than to accept the view that His sufferings were mere *semblances* of temptation and trial by virtue of His inherent divinity, it is far more reasonable to think that His sufferings and temptations were *enhanced* by the supreme excellence of His physical constitution and by the essential moral purity of His inner nature. "Let us beware of contradicting the express teaching of the Scriptures," writes Farrar, "by a supposition that he was not liable to real temptation. Nay, he was liable to temptation all the sorer, because it came like agony to a nature infinitely strong yet infinitely pure. In proportion as any one has striven all his life to be, like his great Ensample, holy, harmless, undefiled, separate from

sinner; in that proportion will he realize the intensity of the struggle, the anguish of the antipathy, which pervades a finely-touched spirit when, either by suggestions from within or from without, it has been dragged into an even apparent proximity to the possibilities of evil" (Farrar, *Life of Christ*, pp. 98-99). (3) Yes, Jesus was tempted. He suffered, too, beyond our poor power to evaluate. The Captain of our salvation was made perfect through sufferings (Heb. 2:10), sufferings the more intensified, we believe, by the perfection of His physical body, agony the more enhanced by the purity of His moral nature and its natural antipathy to any form of evil. "Our hard impure flesh," says Luther, "can hardly comprehend the agonizing sensitiveness of a sinless nature brought into contact with hostile wickedness and hateful antagonism."

27. Q. What practical test of His teaching does Jesus propose to us?

A. He proposes that we shall test His teaching by practising it in our lives.

(1) John 7:17—"If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." Jesus was, if anything, an eminently *practical* Teacher, and the method He proposes here is an eminently practical method. (2) This was His method—He lived what He taught. "Many teachers of the world have tried to explain everything—they changed little or nothing. Jesus explained little and changed everything. Many teachers have tried to diagnose the disease of humanity—Jesus cures it. Many teachers have told us why the patient is suffering and that he should bear with fortitude—Jesus tells him to take up his bed and walk. Many philosophers speculate on how evil entered the world—Jesus presents Himself as the way by which it shall leave. He did not go into long discussions about the Way to God and the possibility of finding Him—he quietly said to men, 'I am the Way.' Many speculate with Pilate, and ask, 'What is truth?' Jesus shows himself and

says, 'I am the Truth.' Spencer defines physical life for us—Jesus defines life itself, by presenting himself and saying, 'I am the Life.' Anyone who truly looks upon him knows in the inmost depths of his soul that he is looking on Life itself" (E. Stanley Jones, *The Christ of the Indian Road*, pp. 197-198). (3) "Merely look at Jesus, and you behold a Man. But meet Him face to face in the inwardness of comradeship and obedience, of faltering need and kingly succor, and you know yourself to be meeting the very Person, the very Self of God. I do not explain this: I simply testify" (Hogg, *Redemption From This World*, pp. 65-66). (4) "All religious experience is an adventure of the soul," writes Raymond Calkins. "It is the logical advance of the whole personality into the realm of the unknown, which becomes known only as one is ready and willing to advance without knowing." (5) "Try it out—that is the scientific method. The student of chemistry does not stand across the street looking at the laboratory and speculating about the various reactions of all those chemicals. He goes into the laboratory, takes the tubes and materials into his own hands, and begins to make experiments. Then he knows. He is on his way to becoming a chemist. Make proof of this religion of Christ! Experience is the source of religious certainty. 'Taste and see that the Lord is good'—it is the only way that we can know the Lord" (Dr. Charles R. Brown, *The Gospel For Main Street*, p. 47).

28. Q. In what did the holiness of Jesus of Nazareth consist primarily?

A. The holiness of Jesus consisted primarily in His absolute devotion to the will of God the Father.

(1) *Consider His attitude as a child of twelve years:* Luke 2:49—"How is it that ye sought me? knew ye not that I must be in my Father's house?" (2) *Consider His attitude with regard to His own baptism.* Matt. 3:15—"Suffer it now: for thus it becometh us to fulfil all righteousness." (3) *Consider His attitude of devotion throughout His*

public ministry. John 4:34—"My meat is to do the will of him that sent me, and to accomplish his work." John 5:30—"I seek not mine own will, but the will of him that sent me." John 6:38—"I am come down from heaven, not to do mine own will, but the will of him that sent me." John 9:4—"We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (4) *Consider His attitude of devotion as revealed in His intercessory prayer to the Father.* John 17:4, 5—"I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (5) *Consider His attitude of devotion to the Father's will, even in His moments of intense agony in the Garden of Gethsemane.* Luke 22:41, 42—"And he was parted from them about a stone's cast; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (6) *Consider His attitude of unwavering devotion, even in His death on the Cross.* John 19:30—"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit." Luke 23:46—"And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost." What a glorious Ideal for us to strive to attain!

29. Q. What first great lesson, then, does Jesus teach us by His example?

A. Jesus teaches us by His example, first, to make the will of God our supreme rule of conduct.

(1) Matt. 7:21—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Luke 6:46—"And why call ye me, Lord, Lord, and do not the things which I say?" (2) Note Paul's attitude, on receiving the heavenly vision on the way to Damascus. Acts 22:10—"And I said, What shall I do, Lord?" Acts 26:19

—“Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision.” (3) “Who can estimate the advantages and the benefits that would at once accrue to the Church and to the world, if all Christians would strictly follow the example of Christ in this one particular? If all, for instance, who are now following the popular party or the multitude to do evil, or who are led away by the sinful promptings of their own lusts, passions and appetites, would simply ask, as did Christ and Paul, ‘Lord, what wilt thou have me to do?’ how very soon would the Church be purified and the world saved!” (Milligan, *Scheme of Redemption*, pp. 245-246).

30. Q. What second great lesson does Jesus teach us by His example?

A. Jesus teaches us by His example, in the second place, to resist temptation by reliance on the Word of God.

This was Jesus’ manner and method of meeting and resisting temptation. In all His conflicts with the Evil One, his main reliance was upon the Holy Scriptures. In every case, and under all circumstances, His principal argument was simply this: “It is written.” Matt. 4:3, 4—“And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he [Jesus] answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Deut. 8:3). Matt. 4:7—“Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God” (Deut. 6:16). Matt. 4:10—“Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Deut. 6:13). “Hence it is evident that in all cases and under all circumstances Christ attached the very highest authority to the *written Word of God*. It was with Him an end of all controversy. And how happy it would be for the Church, and also for the world, if today even all those who profess to receive the Bible as

the Word of God would in this respect follow His example! But instead of doing so, how many, alas! exalt the authority of their own weak reason above that of the Holy Scriptures!" (Milligan, *ibid.*, p. 248).

31. Q. What third great lesson does Jesus teach us by His example?

A. Jesus teaches us by His example, in the third place, to be wholly consecrated to God.

His supreme interests in life were the Father's house, the Father's business, the Father's word, and the Father's work. Cf. Rom. 12: 1, 2—"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable and perfect will of God." "Alas! How far we all come short of this perfect standard! How very imperfectly we realize the extent of our obligations, our privileges, and our birth-rights as the sons and daughters of the Lord God Almighty! In many places the Church is now famishing, and the world is actually perishing for want of that help which God has enabled us to give them if we would; and yet how few, alas! how very few, are willing to come to the rescue, in the spirit of their Master! O, that every one of us had a heart like that of our Redeemer, and that our lives corresponded in all possible respects with His life! Then, indeed, would the wilderness and solitary parts of the Earth soon be made glad, and the deserts would rejoice and blossom as the rose" (Milligan, *ibid.*, pp. 249-250).

REVIEW EXAMINATION OVER LESSON EIGHTY-TWO

26. If Jesus was God in the flesh, how could He have been "in all points tempted like as we are?"
27. What practical test of His teaching does Jesus propose to us?

28. In what did the holiness of Jesus of Nazareth consist primarily?
29. What first great lesson, then, does Jesus teach us by His example?
30. What second great lesson does Jesus teach us by His example?
31. What third great lesson does Jesus teach us by His example?

Lesson Eighty-three

THE CLAIMS OF JESUS OF NAZARETH

Scripture Reading: John 8:31-59.

Scriptures to Memorize: "I am come out from the Father, and am come into the world: again, I leave the world, and go unto the Father" (John 16:28). "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?" (John 14:9).

32. Q. What third aspect of the Jesus of history shall we now investigate?
 - A. We shall now proceed to investigate the claims Jesus made for Himself.
33. Q. What is a first claim that Jesus of Nazareth made for Himself?
 - A. He claimed, in the first place, to have come from God the Father.

John 6:38—"For I am come down from heaven, not to do mine own will, but the will of him that sent me." John 8:42—"Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he hath sent me." John 7:28, 29—"Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me." John 17:5—"Father, glorify

thou me with thine own self with the glory which I had with thee *before the world was.*"

34. Q. What is a second claim that Jesus of Nazareth made for Himself?

A. He claimed, in the second place, to have received His teaching from God the Father.

Matt. 11:27—"All things have been delivered unto me of my Father." John 7:16—"My teaching is not mine, but his that sent me." John 8:28—"I do nothing of myself, but as my Father taught me, I speak these things." John 17:8—"For the words which thou gavest me I have given unto them." John 12:49—"For I spake not from myself; but the Father that hath sent me, he hath given me a commandment, what I should say, and what I should speak." John 18:37—"To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." John 6:63—"The words that I have spoken unto you are spirit, and are life."

35. Q. What is a third claim that Jesus of Nazareth made for Himself?

A. He claimed, in the third place, to have come to do the Father's work.

John 5:17—"My Father worketh even until now, and I work." John 4:34—"My meat is to do the will of him that sent me, and to accomplish his work." John 5:30—"I seek not mine own will, but the will of him that sent me." John 14:10—"the words that I say unto you I speak not from myself; but the Father abiding in me doeth his works." John 9:4—"We must work the works of him that sent me, while it is day; the night cometh, when no man can work."

36. Q. What is a fourth claim that Jesus of Nazareth made for Himself?

A. He claimed, in the fourth place, to have come into the world for the purpose of revealing God to mankind.

Matt. 11:27—"no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he

to whomsoever the Son willeth to reveal Him." John 12:45—"and he that beholdeth me beholdeth him that sent me." John 6:46—"Not that any man hath seen the Father, save he that is from God, he hath seen the Father." John 14:9—"he that hath seen me hath seen the Father." Cf. John 1:18—"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." Heb. 1:3—"who being the effulgence of his glory, and the very image of his substance," etc.

37. Q. What is a fifth claim that Jesus of Nazareth made for Himself?

A. He claimed, in the fifth place, that He would return to the Father.

John 8:14—"I know whence I came, and whither I go." John 14:28—"If ye loved me, ye would have rejoiced, because I go unto the Father." John 16:28—"I am come out from the Father, and am come into the world: again, I leave the world, and go unto the Father." John 16:10—"of righteousness, because I go to the Father," etc.

38. Q. What is a sixth claim that Jesus of Nazareth made for Himself?

A. He claimed, in the sixth place, to have authority on earth to forgive sins.

Matt. 9:6, 7—"But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he arose, and departed to his house." Cf. Luke 5:20-25. Luke 7:48, "And he said unto her, Thy sins are forgiven." Luke 23:43, "Today shalt thou be with me in Paradise" (these words of forgiveness were addressed to the penitent thief on the cross).

39. Q. What is a seventh claim that Jesus of Nazareth made for Himself?

A. He claimed, in the seventh place, to have Life inherently and in its fulness in His own Person.

John 5:26—"For as the Father hath life in himself, even

so gave he to the Son also to have life in himself." John 10:17, 18—"Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John 5:21—"For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will." John 8:52—"If a man keep my word, he shall never taste of death." John 14:6—"I am the way, and the truth, and the life." John 10:10—"I came that they may have life, and may have it abundantly." John 11:25, 26—"I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

REVIEW EXAMINATION OVER LESSON EIGHTY-THREE

32. What third aspect of the Jesus of history shall we now investigate?
33. What is a first claim that Jesus of Nazareth made for Himself?
34. What is a second claim that Jesus of Nazareth made for Himself?
35. What is a third claim that Jesus of Nazareth made for Himself?
36. What is a fourth claim that Jesus of Nazareth made for Himself?
37. What is a fifth claim that Jesus of Nazareth made for Himself?
38. What is a sixth claim that Jesus of Nazareth made for Himself?
39. What is a seventh claim that Jesus of Nazareth made for Himself?

Lesson Eighty-four**THE CLAIMS OF JESUS OF NAZARETH**
(Concluded)

Scripture Reading: John 9:13-41, Matt. 25:31-46.

Scriptures to Memorize: "Verily, verily, I say unto you, Before Abraham was born, I am" (John 8:58). "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth" (Matt. 28:18).

40. Q. What is an eighth claim that Jesus of Nazareth made for Himself?

A. He claimed, in the eighth place, to have oneness with God the Father.

John 10:30—"I and the Father are one." John 8:29—"And he that sent me is with me." John 14:11—"Believe me that I am in the Father, and the Father in me." John 17:20, 21—"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me."

41. Q. What is a ninth claim that Jesus of Nazareth made for Himself?

A. He claimed, in the ninth place, to be the Master of men.

Matt. 23:9-12, "And call no man your father on the earth: for one is your Master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." This title "Master" describes Him as the great Teacher and Lawgiver and Exemplar, who alone has revealed the truth of God to man, and who alone is to be followed in matters of religious faith and practice.

42. Q. What is a tenth claim that Jesus of Nazareth made for Himself?

A. He claimed, in the tenth place, to have been the Messiah or Christ.

John 4:25, 26—"The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he." Mark 14:61-62, "Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven." Cf. Peter's confession: "Thou art the Christ, the Son of the living God" (Matt. 16:16).

43. Q. What is an eleventh claim that Jesus of Nazareth made for Himself?

A. He claimed, in the eleventh place, to be the Son of God.

John 10:24, 25—"The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me." Matt. 11:27—"no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." John 9:35-37, "Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee." Luke 22:70—"And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am" (literally, *Ye say it, because I am*). John 10:36—"say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest: because I said, I am the Son of God?" Matt. 16:15-17, "He saith unto them, But who say ye that I am?"

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."

44. Q. What is a twelfth claim that Jesus of Nazareth made for Himself?

A. He claimed, in the twelfth place, to be Mediator, Intercessor, Redeemer, and King.

(1) *Mediator*. John 14:6—"I am the way, and the truth, and the life: no one cometh unto the Father, but by me." John 10:9—"I am the door; by me if any man enter in, he shall be saved." John 15:5—"I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing." (2) *Intercessor*. John 15:16—"that whatsoever ye shall ask of the Father in my name, he may give it you." John 16:23—"Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name." (3) *Redeemer*. Matt. 20:28—"even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Luke 19:10—"For the Son of man came to seek and to save that which was lost." John 11:25, 26—"I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth, and believeth on me, shall never die." (4) *King*. John 18:36,37—"Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Luke 22:29, 30—"I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at

my table in my kingdom," etc. Cf. Luke 19:38—"Blessed is the King that cometh in the name of the Lord."

45. Q. What is a thirteenth claim that Jesus of Nazareth made for Himself?

A. He asserted, in the thirteenth place, His own pre-existence; and in so doing assumed for Himself the great and incommunicable Name of the Deity.

John 8:58—"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am." Cf. Ex. 3:14—"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (No wonder the Jews, when they heard Jesus assume this Name for Himself, "took up stones therefore to cast at him," John 8:59. It is obvious that He must have been all that He claimed to be, else He thus becomes the most notorious blasphemer of all history!) John 17:4, 5—"I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." How could a mere man have made such a prayer as this? Note also His frequent use of the words, "I am," in His teaching:

"I am the bread of life" (John 6:48).

"I am the living bread which came down out of heaven" (John 6:51).

"I am the light of the world" (John 8:12).

"I am the door" (John 10:9).

"I am the good shepherd" (John 10:11).

"I am the resurrection, and the life" (John 11:25).

"I am the way, and the truth, and the life" (John 14:6).

"I am the true vine" (John 15:1), etc.

46. Q. What is a fourteenth claim that Jesus of Nazareth made for Himself?

A. He claimed, in the fourteenth place, all authority in heaven and upon earth.

This claim He made after His resurrection from the dead.

Matt. 28:18—"All authority hath been given unto me in heaven and on earth." This is a claim of nothing less than *sovereignty over all created things*. "For Confucius or Buddha, Zoroaster or Pythagoras, Socrates or Mohammed to claim all power in heaven and on earth, would show insanity or moral perversion. But this is precisely what Jesus claimed. He was either mentally or morally unsound, or his testimony is true" (Strong, *Systematic Theology*, p. 190). Cf. Eph. 1:19-21, "according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come," etc. Phil. 2:9—"Wherefore also God highly exalted him, and gave unto him the name which is above every name," etc. I Pet. 3:21, 22—"Jesus Christ, who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him."

47. Q. What is a fifteenth claim which Jesus of Nazareth made for Himself?

A. He claimed, in the fifteenth place, to be the Judge of the living and the dead.

Matt. 10:32, 33—"Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." Matt. 16:27—"For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds." Luke 22:69—"But from henceforth shall the Son of man be seated at the right hand of the power of God." John 5:26, 27—"For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man." John 5:22—"For neither doth the Father judge any

man, but he hath given all judgment unto the Son." John 12:48—"he that rejecteth me, and receiveth not my saying hath one that judgeth him: the word that I spake, the same shall judge him in the last day." Matt. 25:31-33, "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats," etc. Cf. Acts 17:31—"inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 10:42—"and he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead."

48. Q. What must be our conclusion in view of these many stupendous claims which Jesus of Nazareth made for Himself?

A. We are compelled to conclude, either that He is all He claimed to be, or that He is the most notorious impostor who ever came before the world.

Jesus obviously knew how vast His claims were, yet He staked all upon them. Though others doubted Him, He never doubted Himself. Though persecuted unto death, He never ceased His constant testimony. Had He evaded the issue when the High Priest asked Him bluntly, "Art thou then the Son of God?" (Luke 22:70), the chances are that He would have avoided the charge of blasphemy and subsequent death by crucifixion. But He answered emphatically and without hesitation, "Ye say that I am" (literally, *Ye say it: I am*); and for that good confession of His own Sonship He went to the Cross with all its suffering and anguish. We therefore, for many reasons, believe that His testimony is true; that He is one with God the Father; that He is the revealer of God to men; that He is, in short, the Christ, the Son of the living God.

Dr. Bushnell, in his book, *Nature and the Supernatural*, includes a chapter on what He designates "the self-evidencing super-human character of Christ." Among the evidences of this superhumanness, he lists the following: (1) The fact that Jesus is the only character who disowns repentance. "Human piety," writes Bushnell, "begins with repentance. It is the effort of a being, implicated in wrong and writhing under the stings of guilt, to come to God. The most righteous, or even self-righteous men, blend expressions of sorrow and vows of new obedience with their exercises. But Christ, in the character given Him, never acknowledges sin. It is the grand peculiarity of His piety that He never regrets anything that He has done or been; expresses, nowhere, a single feeling of compunction, or the least sense of unworthiness. On the contrary, He boldly challenges His accusers in the question—"Which of you convicteth me of sin?" (John 8:46) and even declares, at the close of His life, in a solemn appeal to God, that He has given to men, unsullied, the glory divine that was deposited in Him." (2) The fact of the superhuman balance of Jesus' character. "Men undertake to be spiritual, and they become ascetic; or, endeavoring to hold a liberal view of the comforts and pleasures of society, they are soon buried in the world, and slaves to its fashions; or, holding a scrupulous watch to keep out every particular sin, they become legal, and fall out of liberty; or, charmed with the noble and heavenly liberty, they run to negligence and irresponsible living; so the earnest become violent, the fervent fanatical and censoring, the gentle waver, the firm turn bigots, the benevolent ostentatious. Poor human infirmity can hold nothing steady. . . . And yet the character of Christ is never modified, even by a shade of ratification. It is one and the same throughout. He makes no improvements, prunes no extravagances, returns from no eccentricities. The balance of His character is never disturbed, or readjusted." (3) Especially the fact of Christ's "astonishing pretensions." Writes Bushnell:

“Imagine a human creature saying to the world—‘I came forth from the Father’—‘ye are from beneath, I am from above’; facing all the intelligence and even philosophy of the world, and saying in bold assurance—‘behold a greater than Solomon is here’—‘I am the light of the world’—‘the way, the truth, and the life’; publishing to all peoples and religions—‘No man cometh to the Father, but by me’; addressing the Infinite Majesty, and testifying—‘I have glorified Thee on the earth’—calling to the human race—‘come unto me’—‘follow me’; laying His hand upon all the dearest and most intimate affections of life, and demanding a precedent love—‘he that loveth father and mother more than me, is not worthy of me.’ Was there ever displayed an example of effrontery and spiritual conceit so preposterous? But no one is offended with Jesus on this account. . . . For eighteen hundred years, these prodigious assumptions have been published and preached to a world that is quick to lay hold of conceit, and bring down the lofty airs of pretenders, and yet, during all this time, whole nations of people, composing as well the learned and powerful as the ignorant and humble, have paid their homage to the name of Jesus, detecting never any disagreement between His merits and His pretensions, offended never by any thought of His extravagance. In which we have absolute proof that He practically maintains His amazing assumptions!” (4) And finally, the circumstances of our Lord’s death. Here Bushnell remarks: “He dies not as a man, but rather as someone might, who is mysteriously more and higher. So thought aloud the hard-faced soldier—‘Truly this was the Son of God.’ As if he had said, ‘I have seen men die—this is not a man. They call Him the Son of God—He cannot be less.’ Can He be less to us?”

**REVIEW EXAMINATION OVER LESSON
EIGHTY-FOUR**

40. What is an eighth claim that Jesus of Nazareth made for Himself?
41. What is a ninth claim that Jesus of Nazareth made for Himself?
42. What is a tenth claim that Jesus of Nazareth made for Himself?
43. What is an eleventh claim that Jesus of Nazareth made for Himself?
44. What is a twelfth claim that Jesus of Nazareth made for Himself?
45. What is a thirteenth claim that Jesus of Nazareth made for Himself?
46. What is a fourteenth claim that Jesus of Nazareth made for Himself?
47. What is a fifteenth claim which Jesus of Nazareth made for Himself?
48. What must be our conclusion in view of these many stupendous claims which Jesus of Nazareth made for Himself?

Lesson Eighty-five**THE PROMISED REDEEMER**

Scripture Reading: Acts 2: 22-36; Gal. 3: 15-22.

Scriptures to Memorize: "And Jehovah God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3: 14-15). "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4-5).

49. Q. What fourth aspect of the Jesus of history shall we now investigate?

A. We shall now proceed to study Him as the fulfilment of Old Testament prophecy.

(1) Note here the progressive nature of our analysis. First, we studied His teaching; second, His character; third, His claims; and now, in the fourth place, we shall study Him as the fulfilment of Old Testament Messianic expectation. (2) Cf. Matt. 5:17,18—"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Luke 24:44—"And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me."

50. Q. By what general term are the Old Testament predictions with reference to the Messiah commonly designated in their collective sense?

A. They are commonly designated in their collective sense the Messianic Prophecy.

51. Q. What was the general design of the Messianic Prophecy?

A. The general design of the Messianic Prophecy was to identify and to attest the true Messiah at His coming.

In a word, the historical Person in whose life and work the details of the Messianic Prophecy are fulfilled must obviously be the true Messiah. No impostor could possibly fulfill *all* the details foretold of the Messiah in the Old Testament writings.

52. Q. Of what genealogical Line is the Old Testament largely a history?

A. The Old Testament is largely a history of the Messianic Line.

53. Q. What is the Messianic Line?

A. The Messianic Line is the Line from which the Messiah descended.

In other words, the Line which began with Adam and culminated in Jesus of Nazareth. For the genealogical tables, see Gen. 5:1-32, 11:10-26; I Chron. 1:1-42, 2:1-17, 3:1-24; Matt. 1:1-17; Luke 3:23-38. Matthew here, writing to Jews particularly, gives the *legal* genealogy of Jesus, tracing His descent from Abraham. Luke, on the other hand, writing to Gentiles, obviously gives His *natural* descent, tracing the Line all the way back to Adam. These genealogical tables are very important.

54. Q. Where in the Old Testament writings do we find the first intimation of a Redeemer to come?

A. We find the first intimation of a Redeemer to come, in Gen. 3:14-15.

55. Q. What do we learn from Genesis 3:14-15 about this promised Messiah or Redeemer?

A. We learn that the promised Messiah was to be the Seed of a woman.

“And Jehovah God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:14-15). Here we have the first intimation of redemption, and we are told that this redemption was to be worked out through the Seed of a woman. The woman’s Seed, we are told, in the long conflict with Satan, the Old Serpent, is to ultimately “bruise” (literally, *crush*) the Serpent’s head; that is, He is to “bring to nought” (Heb. 2:14) all of Satan’s nefarious powers and schemes. This oracle tells us, then, that the eternal purpose of God is wrapped up in the Seed of a woman. Through woman, in other words, came the Fall; hence through Woman, as the passive instrument, was to come the Redemption.

56. Q. Was this divine intimation, that the Redeemer would be the Seed of a woman, fulfilled in Jesus of Nazareth?

A. It was: for we learn from the New Testament writings that Jesus was the Seed of a woman exclusively.

(1) Gal. 4:4,5—"But when the fulness of the time came, God sent forth his Son, *born of a woman*, born under the law," etc. (The word for "born" in this passage is literally "became." Cf. John 1:14—"The Word *became* flesh." Hence by correlation, "The Word became flesh, of a woman"; *i.e.*, through the instrumentality of a woman. The Word of God, in other words, became the Son of God through divine begetting and birth). Continuing, we read that God's purpose in thus "sending forth" His Son was, "that he might redeem them that were under the law, that we might receive the adoption of sons." The Son alluded to here is, of course, Jesus Christ. Language could not be more explicit. (2) Jesus of Nazareth is the only Person who ever appeared in the world, of whom it is claimed that he was the Seed of a woman *exclusively*. That is, a woman, the virgin Mary, was the passive instrument in whom the miracle of incarnation was wrought, by the overshadowing of the Holy Spirit (Matt. 1:20-21, Luke 1:35); and through whom the Word *became* flesh and dwelt among us in the Person of Jesus (John 1:1-3, John 1:14; I Tim. 3:16). The Scriptures expressly assert that the conception and birth of Jesus took place prior to the physical union of Joseph and Mary (Matt. 1:24-25, Luke 1:34, 2:4-5). In recent years there has been considerable ado about the proper translation of the Hebrew word *almah* (as in Isa. 7:14, that is, whether it signifies "virgin" or simply "maiden") and the corresponding Greek word, *parthenos* (as in Matt. 1:23, which certainly, to the Greeks meant "virgin"; hence the Parthenon, the great Temple on the Acropolis at Athens, the Temple of Athena Parthenos, that is, Athena the Virgin, who was supposed to have sprung from the head of Zeus full-panoplied for war). I fail to see, however, how this discussion over translation has any particular bearing on the accounts of the Virgin Birth of Jesus as given in Matthew and Luke.

In both of these accounts it is made crystal clear that the begetting and birth of Jesus occurred prior to the physical union of Joseph and Mary. Luke states expressly that Jesus was conceived by the "overshadowing" of the Holy Spirit, Luke 1:35: Cf. Gen. 1:2—As the Spirit "brooded" over the physical creation (generation) at the beginning, so did He "overshadow" the virgin's womb at the beginning of the spiritual creation (regeneration). This surely means that the Spirit created the physical nature of Jesus in Mary's womb: that she was the passive instrumentality through whom the Word literally was made flesh (John 1:14). According to divine revelation, both of the Old Testament and the New, this was in a special sense, the heaven-ordained *sign* of the identity of the Messiah. Isa. 7:14—"Therefore the Lord himself will give you a sign," etc. Hence, this perfect body of Jesus became the all-sufficient Covering for the sin of the world (I Pet. 2:24—"who his own self bare our sins in his body upon the tree"); that is, the death on the Cross was infinitely more than a martyrdom—it was the Atonement (Isa. 53:5, Heb. 9:28, Rom. 4:25, I Cor. 15:3, 2 Cor. 5:21). And finally, because this perfect body was the Spirit's creation, it was impossible for death to have dominion over it (Acts 2:24-32, Ps. 16:10, Rom. 8:11). Thus it will be seen that the Virgin Birth, the Atonement, the Resurrection, all together, become the mosaic, so to speak, of the Christian Faith, undergirded, of course, by the fact of the triune personality of God (Matt. 28:19, 2 Cor. 13:14). And perhaps what is most significant of all, *one may read the New Testament from beginning to end without finding a single passage in which Jesus is represented as referring to an earthly father*. On the contrary, it was the Heavenly Father whom He recognized, without exception, as Father. Nor did He manifest any unusual affinity for the virgin mother Mary herself (cf. John 2:1-4, 19:26-27). On the contrary He persistently played down all earthly relationships: Matt. 12:46-49, "While he was yet speaking to

the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said . . . Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." The fact of the Virgin Birth is so clearly set forth in the New Testament that one cannot reject it without impugning the veracity of the Holy Spirit! Moreover, consider for a moment the mystery of "natural" birth: how it is that through a number of sub-microscopic blobs of "germ plasm" (1) two parental natures, plus several ancestral natures, become fused in a single offspring, and (2) not only are physique and physiology, but also temperament to some extent, and certainly intelligence potential, handed down to the child. Until one can "explain" the mystery of what is commonly called "natural" birth, one should not be too quick to pronounce adverse judgment on the New Testament narratives of the Virgin Birth of Jesus. (This subject is treated more fully in subsequent Lessons Ninety-eight, Ninety-nine, One Hundred.)

57. Q. What do we learn from the Old Testament writings about the racial origin and identity of the Promised Messiah?

A. We learn that the Promised Messiah was to be the Seed of Abraham.

God's promise to Abraham was: "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). This promise was later reaffirmed to both Isaac and Jacob (Gen. 26:4, 28:14). Cf. Acts 3:25-26. Also Gal. 3:8, "And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." Cf. the prophecy of Balaam, Num. 24:17, "I see him, but not now;

I behold him, but not nigh: there shall come forth a star out of Jacob, and a sceptre shall rise out of Israel." Cf. Rev. 22:16, "I Jesus . . . am the root and the offspring of David, the bright, the morning star."

58. Q. Were these Old Testament predictions with regard to the racial origin and identity of the Promised Messiah, fulfilled in Jesus of Nazareth?

A. They were: for Jesus is presented in the New Testament writings as the Seed of Abraham in a far nobler sense than was originally conceived.

(1) Paul interprets the Abrahamic Promise in his *Epistle to the Galatians*. Gal. 3:16—"Now to Abraham were the promises spoken, and to his seed. He saith not, and to seeds, as of many; but as of one, And to thy seed, *which is Christ*." It will be noted that the Apostle here identifies Jesus with the Abrahamic Promise, and presents Him as the Person in whom the promise is realized. (2) He further explains that Jesus Christ is the Seed of Abraham in a special divine sense; in consequence of which, all who are *in Christ* (i.e., adopted, pardoned, justified, etc.) are said to be the spiritual children of Abraham (Gal. 3:15-29; cf. Rom. 8:1). Note Gal. 3:29—"And if ye are Christ's then are ye Abraham's seed, heirs according to the Promise."

59. Q. What do we learn from the Old Testament writings with regard to the tribal origin and identity of the Promised Messiah?

A. We learn that the Promised Messiah was to come from the tribe of Judah.

(1) This prediction was uttered by Jacob on his death-bed. Gen. 49:10—"The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." (Cf. Psa. 60:7, 108:8, 2:6-9, 72:8-11). (2) "Sceptre" here denotes authority and power. Hence the force of this prediction is, that authority was not to depart from the tribe of Judah until the advent of *Shiloh* (i.e., the Prince of Peace). It is indeed significant that the

tribe of Judah remained intact down to the fall of Jerusalem in A.D. 70. The princes of Judah were the flower of the later Jewish aristocracy. They led in the return from Babylonian Captivity, in the rebuilding of the Temple, and in the restoration of the Theocracy. (3) Finally, according to this prediction, Shiloh Himself, the Prince of Peace, was to receive "the obedience of the peoples" at His coming. This obviously intimates the breaking down of the wall of partition between Jew and Gentile, in the life and work of the Messiah, and the universality of the Gospel proclamation for the obedience of faith (Eph. 2:11-22, Matt. 28:18-20).

60. Q. Were these Old Testament predictions with respect to the tribal origin and identity of the Promised Messiah, fulfilled in Jesus of Nazareth?

A. They were: for Jesus is presented in the New Testament writings as the Lion of the Tribe of Judah.

(1) Jesus descended from the tribe of Judah. Heb. 7:14—"for it is evident that our Lord hath sprung out of Judah," etc. (2) Jesus is described in the New Testament writings as The Lion of the Tribe of Judah. Rev. 5:5—"behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book," etc. (3) In Jesus Christ, the wall of partition between Jew and Gentile is broken down forever. Eph. 2:11-22, Gal. 3:23-29, I Cor. 12:13. (4) Jesus requires "the obedience of all the peoples" to Himself. Matt. 7:24-27, John 15:1-14, Mark 16:15-16, Matt. 28:18-20. (5) It is most significant that the only two tribes which remained intact down to the Dispersion of the Jews, were those of Judah and Benjamin; and that of these two, Jesus came from the tribe of Judah, and Paul, His greatest servant, from that of Benjamin (Rom. 11:1).

61. Q. What do we learn from the Old Testament writings with regard to the rank of the Promised Messiah?

A. We learn that the Promised Messiah was to be of the royal lineage of David.

(1) He was to be The Righteous Branch out of the roots

of Jesse, David's father. Isa. 11:1,2—"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him," etc. Jer. 23:5,6—"Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and *this is his name whereby he shall be called: Jehovah our righteousness*" (cf. *Jesus*, i.e., *Jehovah saves*). Zech. 3:8—"behold, I will bring forth my servant, The Branch." (2) He was to be of the royal lineage of David, and to sit upon David's throne. Psa. 132:11—"Jehovah hath sworn unto David in truth; he will not turn from it: Of the fruit of thy body will I set upon thy throne." Psa. 89:3—"I have made a covenant with my chosen, I have sworn unto David my servant: thy seed will I establish for ever, and build up thy throne to all generations." Cf. 2 Sam. 7:12, 2 Chron. 6:16, Isa. 9:6-7, etc.

62. Q. Were these Old Testament predictions with respect to the rank of the Promised Messiah, fulfilled in Jesus of Nazareth?

A. They were: for Jesus is presented in the New Testament writings as the Root and Offspring of David.

(1) Peter said, in his sermon on the day of Pentecost: "Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up whereof we all are witnesses" (Acts 2:29-32). (2) Rom. 1:1-4, "the gospel of God . . . concerning his Son who was born of the seed of David *according to the flesh . . . even Jesus Christ*

our Lord." Matt. 1:1—"the book of the generation of Jesus Christ, the son of David, the son of Abraham." Rev. 5:5—"the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book." Rev. 22:16—"I Jesus . . . am the root and offspring of David, the bright, the morning star."

63. Q. What do we learn from the Old Testament writings with regard to the divine nature of the Promised Messiah?

A. We find numerous Old Testament scriptures which expressly assert the deity of the Promised Messiah.

(1) According to the flesh, He was to descend from Adam, Shem, Abraham, Isaac, Jacob, Judah, David, etc.; *but He was also to be the Son of God*. There are numerous Old Testament texts in which His deity is unequivocally affirmed. (2) Psa. 45:6—"Thy throne, O God, is for ever and ever," etc. Cf. Heb. 1:8—"But *of the Son* he saith, Thy throne, O God, is forever and ever," etc. (3) Psa. 2:7—"I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee." That is, the divine begetting of the Son was a matter of eternal decree. This text is quoted verbatim in Heb. 1:5, as alluding to Jesus the Son of God. (4) Psa. 110:1—"Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Jesus Himself, in Matt. 22:41-45, quotes this prophecy as attesting His own deity and Messiahship. In Heb. 1:13, we are told that all these divine affirmations and decrees had reference, not to angels, but to the Son of God. Cf. Rom. 1:1-4, "the gospel of God . . . concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; *even Jesus Christ our Lord*," etc. (5) Isa. 9:6—"His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Here *deity* is ascribed to the Messiah in the name, Mighty God; *eternity* is ascribed to Him in

the name, Everlasting Father; and *sovereignty* is ascribed to Him in the words that follow: "of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." These numerous predictions are all fulfilled in Jesus of Nazareth. ("Modernists," by the way, are willing to accept Him as Wonderful, Counsellor, Prince of Peace, etc. Why are they not willing, then, to accept Him as Mighty God and Everlasting Father?).

64. Q. Are these Old Testament predictions respecting the deity of the Promised Messiah realized and fulfilled in Jesus of Nazareth?

A. They are: for Jesus is presented in the New Testament writings, as The Word who became flesh, the Only Begotten from the Father, the Son of the Living God, The First and the Last, The Living One, etc.

See John 1:1-3, 1:14, 1:18, 3:16, 20:30-31; Matt. 16:16; Rev. 1:8, 1:17-18, etc.

65. Q. What must be our conclusion in view of this array of evidence from the Old Testament writings?

A. Our conclusion is that Jesus of Nazareth is the Messiah (Christ), the Son of the Living God.

REVIEW EXAMINATION OVER LESSON EIGHTY-FIVE

49. What fourth aspect of the Jesus of history shall we now investigate?
50. By what general term are the Old Testament predictions with reference to the Messiah commonly designated in their collective sense?
51. What was the general design of the Messianic Prophecy?
52. Of what genealogical Line is the Old Testament largely a history?

53. What is the Messianic Line?
54. Where in the Old Testament writings do we find the first intimation of a Redeemer to come?
55. What do we learn from Gen. 3:14-15 about this promised Messiah or Redeemer?
56. Was this divine intimation, that the Redeemer would be the Seed of a woman, fulfilled in Jesus of Nazareth?
57. What do we learn from the Old Testament writings about the racial origin and identity of the Promised Messiah?
58. Were these Old Testament predictions with regard to the racial origin and identity of the Promised Messiah, fulfilled in Jesus of Nazareth?
59. What do we learn from the Old Testament writings with regard to the tribal origin and identity of the Promised Messiah?
60. Were these Old Testament predictions with respect to the tribal origin and identity of the Promised Messiah, fulfilled in Jesus of Nazareth?
61. What do we learn from the Old Testament writings with regard to the rank of the Promised Messiah?
62. Were these Old Testament predictions with respect to the rank of the Promised Messiah, fulfilled in Jesus of Nazareth?
63. What do we learn from the Old Testament writings with regard to the divine nature of the Promised Messiah?
64. Are these Old Testament predictions respecting the deity of the Promised Messiah realized and fulfilled in Jesus of Nazareth?
65. What must be our conclusion in view of this array of evidence from the Old Testament writings?

Lesson Eighty-six

OLD TESTAMENT TYPES OF JESUS

Scripture Reading: Luke 24: 44-49, Heb. 10: 1-10.

Scriptures to Memorize: "For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh" (Heb. 10: 1). "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 24: 27).

66. Q. What is a type, in Scripture?

A. A type is defined, in Scripture, as a "shadow" of some "good thing to come."

Heb. 10: 1—"for the law having a shadow of the good things to come," etc. Col. 2: 17—"which are a shadow of the things to come." Rom. 5: 14—"who is a figure of him that was to come." A *type* is, then, a shadow, a figure, an *outline-picture*, of some person, institution, or event in the future. The *antitype* is that which is prefigured by the type. The relation between antitype and type may be described as that of *substance* to its *shadow*. From these definitions it is apparent: (1) that there is always a resemblance or analogy between type and antitype; (2) that this resemblance is but partial; (3) that the points of resemblance were designed and preordained; (4) that every type is a sort of prophecy.

67. Q. What is the primary design of all Old Testament types?

A. They are designed primarily to attest the divine origin of their corresponding New Testament antitypes.

"The testimony furnished in this way respecting the truth of Christianity is very strong and convincing. For observe, 1. That these types must have all been ordained by one who perfectly understood the corresponding antitypes.

But God alone could have had this knowledge; and consequently, they are all of God. 2. We see that the Jews were all their lives engaged in setting up types and printing documents that they themselves could neither read nor understand. Hence they could never have invented their own system of religion; and hence, moreover, the Bible is all of God." (Milligan, *Scheme of Redemption*, p. 71).

68. Q. List the various Old Testament types that have their antitype in Jesus of Nazareth.

A. They may be listed as follows:

- | | |
|--|--|
| 1. <i>Adam</i> (Rom. 5:14): | 1. <i>Jesus</i> |
| (1) came by miracle of creation, Gen. 1:27, 2:7. | (1) came by miracle of incarnation, John 1:1-3, 1:14; Gal. 4:4; I Tim. 3:16, Matt. 1:18-25, Luke 1:30-38. |
| (2) "image of God," Gen. 1:27. | (2) "very image" of God. (Heb. 1:3). |
| (3) head of physical creation, Gen. 1:28. | (3) head of new or spiritual creation, Eph. 1:22, Col. 1:18, I Cor. 15:47. |
| (4) tempted by the devil, Gen. 3:1-8. | (4) tempted by the devil, Matt. 4:1-11. |
| (5) united in marriage with Eve, his bride. Gen. 2:18-25. | (5) united in spiritual marriage with His bride, the church. Eph. 5:22-33. |
| 2. <i>Melchizedek</i> | 2. <i>Jesus</i> |
| (1) a royal priest, "king of Salem" and "priest of God Most High," Gen. 14:18. | (1) our High Priest "after the order of Melchizedek," <i>i.e.</i> , both King and Priest of His people. Heb. 6:20, 7:1-3; I Tim. 6:15. |
| (2) "King of righteousness," Heb. 7:2. | (2) King of righteousness, Isa. 9:6-7, Acts 17:31, 2 Tim. 4:8. |

(3) "King of peace,"
Heb. 7:2.

3. Isaac

(1) child of promise,
Gen. 17:15-21, Heb. 11:9.

(2) "only begotten son"
of Abraham and Sarah, Gen.
22:2, Heb. 11:17.

(3) offered typically on
Mount Moriah, Gen. 22.

(4) carried the wood for
his own altar, Gen. 22:6.

(5) was raised up from
the dead "in a figure," Gen.
22:11-14, Heb. 11:19.

(6) was three days com-
ing to his typical resurrec-
tion, Gen. 22:4.

4. Jacob

(1) went into a far coun-
try for his bride and labored
there as a servant to secure
her, Gen. 29-30.

(2) later named Israel,
meaning "prince of God."
Gen. 32:28—"thou hast
power with God and with
men."

(3) King of peace, Prince
of Peace, etc. Isa. 9:6-7,
Luke 2:14, Eph. 2:14.

3. Jesus

(1) The Child of Prom-
ise, Gen. 3:15, 22:18; Isa.
7:14, 11:1-2, 9:6-7; Micah
5:2; Matt. 1:18-25, Luke
1:30-38, etc.

(2) Only Begotten Son
of God, John 1:14, 1:18,
3:16, etc.

(3) offered literally on
Calvary, Matt. 27:33-56,
etc.

(4) bore His own cross,
John 19:17.

(5) was raised up from
the dead literally, Mark
16:9, Acts 2:24.

(6) was three days com-
ing to His literal resurrec-
tion, I Cor. 15:4.

4. Jesus

(1) came into the far
country of the world, and
labored here as a servant to
secure His bride, the church.
John 1:1-3, 1:14; Phil. 2:5-
8; Heb. 2:14-15; Matt. 20:
26-28; Eph. 5:22-33, etc.

(2) our Savior and In-
tercessor who has power
with God and with men,
John 11:42, 12:32; Heb.
7:25.

5. Joseph

(1) much beloved by his father, Gen. 37:3-4.

(2) his humiliation in Egypt, Gen. 39-40.

(3) his exaltation to the right hand of Pharaoh, Gen. 41:37-46.

6. Moses

(1) the great leader of Israel, Exo. 3:1-10, Heb. 11:23-29, 3:1-6, etc.

(2) the great Lawgiver of Israel, Exo. 31-18, Neh. 9:13-15.

(3) the deliverer of his people from Egyptian bondage, Exo. 3:7-10.

(4) a great prophet of Jehovah, Deut. 18:15-16.

(5) the mediator of the old covenant, Gal. 3:19, Exo. 20:19, Deut. 5:5.

7. Aaron

(1) the high priest of Israel, Exo. 28:1.

(2) offered substitute atonements for his people, Lev. 16:15.

8. Joshua

(1) God was with him.

5. Jesus

(1) the beloved Son of God, John 1:18, 17:24.

(2) His condescension and humiliation, Heb. 2:9-10, 2:14-16; Phil. 2:6-8.

(3) His exaltation to the right hand of God the Father, Acts 2:33, Phil. 2:9-11, Eph. 1:20-23, I Cor. 15:24-28.

6. Jesus

(1) the divine Leader, Heb. 2:10, 12:1-2.

(2) the divine Lawgiver, Matt. 7:24-27, John 6:63, 8:31-32, etc.

(3) the Deliverer of men from the bondage of sin and death, Heb. 2:14-15, John 3:17, 36.

(4) the divine Prophet "like unto Moses." Deut. 18:17-19, Acts 3:22-26.

(5) The Mediator of the new covenant, I Tim. 2:5, Heb. 12:24.

7. Jesus

(1) the High Priest of His people, Heb. 4:14.

(2) offered Himself as the all-sufficient Atonement for the sins of the world, Heb. 9:13-14, 9:23-26.

8. Jesus

(1) God was with Him.

Josh. 1:5—"as I was with Moses, so I will be with thee."

(2) the Captain of his people, Josh. 1:1-9.

(3) led his people into Canaan, their earthly inheritance, Josh. 11:23.

9. *David*

(1) king over earthly Israel, 2 Sam. 8:15.

(2) "executed justice and righteousness to all his people," 2 Sam. 8:15.

10. *Solomon*

(1) His great wisdom, I Kings 3:5-28, 4:29-34; Matt. 12:42.

(2) His earthly glory, Eccl. 2:1-11, Matt. 5:29.

11. *Jonah*

(1) was three days and three nights in the belly of the big fish, Matt. 12:40, Jonah 1:17.

(2) came forth from the belly of the sea-monster,

John 8:29—"he that sent me is with me." John 10:30, 14:11, 17:20-21.

(2) the Captain of our salvation, Heb. 2:10, 2 Tim. 2:3.

(3) leads His people into Heaven, their eternal inheritance. Heb. 2:10, 9:15; I Pet. 1:4, etc.

9. *Jesus*

(1) King over spiritual Israel, Ezek. 37:24, Phil. 2:9, Matt. 28:18, etc.

(2) executes justice and righteousness throughout His kingdom, John 18:36-37, Isa. 9:6-7; Acts 10:42, 17:31; 2 Tim. 4:8.

10. *Jesus*

(1) His perfect wisdom, John 4:29, 7:46; John 14:6—"I am . . . the truth."

(2) His heavenly glory, John 17:5, Matt. 17:1-2, I Tim. 6:15-16, Rev. 1:12-18, etc.

11. *Jesus*

(1) was three days and three nights "in the heart of the earth" (*i.e.*, in Hades, the grave, the unseen world, etc.). Matt. 12:40.

(2) was raised up from the dead, Acts 2:32; I Cor.

Jonah 2:10.

(3) preached God's message to the Gentiles, Jonah 3:1-10.

12. Zerubbabel

(1) finished the building of the house of God, Zech. 4:7-10.

13. *Jacob's Ladder* (Gen. 28:12); typical of Jesus, the Mediator between God and man, the spiritual Ladder connecting earth with heaven (John 1:51, I Tim. 2:5, Heb. 7:25).

14. *The Paschal Lamb* (a firstling of the flock, without blemish, Exo. 12:5; a bone of it should not be broken, Exo. 12:46; to be slain "between the two evenings," Exo. 12:6, *i.e.*, between noon and sunset); typical of Jesus, the Lamb of God, John 1:29; "our Passover," I Cor. 5:7 ("a lamb without blemish and without spot," I Pet. 1:19; not a bone of whose body was broken, John 19:32-36; who died on the Cross between noon and sunset, Luke 23:44-46. "The ninth hour" was about three o'clock in the afternoon).

15. *The Heavenly Manna* in the wilderness (Exo. 16:13-15; typical of Jesus, the Bread of Life (John 6:32-35, 6:51; Rev. 2:17).

16. *The Smitten Rock* (Exo. 17:1-7); typical of Jesus, the Rock of our salvation, and Fountain of living water (I Cor. 10:4, John 4:13-14).

17. *The First Fruits* offered to Jehovah (Exo. 22:29); typical of Jesus, "the firstfruits of them that are asleep" (I Cor. 15:20,23), "the firstborn from the dead" (Col. 1:18, Rev. 1:5).

18. *The Burnt Offerings* (Lev. 1:3-4); typical of the body of Jesus which was offered for us (Heb. 10:10).

15:4. His resurrection "the sign of Jonah the prophet," Matt. 12:39, Rom. 10:9.

(3) authorized the proclamation of His gospel "to the whole creation." Mark 16:15, Matt. 28:19-20.

12. Jesus

(1) "the author and perfecter of our faith," Heb. 12:1-2.

19. The *Peace Offerings* (Lev. 3:1-17); typical of Christ who is "our peace" (Eph. 2:14-18).

20. The *Sin Offerings* (Lev. 4); typical of Jesus who offered Himself as "the propitiation for our sins" (Lev. 16:15-16; Rom. 3:23; I Pet. 2:24; I John 2:2, 4:10).

21. The *Scapegoat* (Lev. 16:20-22); typical of Jesus upon whom hath been laid "the iniquity of us all" (Isa. 53:6, Heb. 9:28, I Pet. 2:24).

22. The *Brazen Serpent* (Num. 21:8-9); typical of Jesus, the Great Physician of souls (John 3:14-15, 12:32).

23. The *Cities of Refuge* (Num. 35); typical of Jesus, our Refuge from the guilt and consequences of sin (Heb. 6:18).

24. The *Partition Veil* of the Tabernacle and the Temple (Exo. 40:20-21); typical of the "new and living way" into heaven itself, "that is to say, his flesh" (Heb. 10:20, Matt. 27:51). This Veil hung between the Holy Place and the Holy of Holies.

25. The *Sacrifices offered on each Day of Atonement* were all typical of the sacrifice of Jesus, the Lamb of God (Lev. 16; John 1:29; Heb. 9:11-14).

REVIEW EXAMINATION OVER LESSON EIGHTY-SIX

66. What is a type, in scripture?
67. What is the primary design of all Old Testament types?
68. List the various Old Testament types that have their antitype in Jesus of Nazareth.

Lesson Eighty-seven

JESUS THE FULFILMENT OF PROPHECY

Scripture Reading: Luke 24:44-49; I Pet. 1:3-12.

Scriptures to Memorize: "For no prophecy ever came by will of man: but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them" (I Pet. 1:10-11).

69. Q. List the various Old Testament prophecies respecting the Promised Messiah which are fulfilled in Jesus of Nazareth.

A. They may be listed as follows: (See also Lesson 85.):

It is foretold of the Messiah in the Old Testament writings:

1. That he was to be the Seed of a woman, Gen 3:14-15.
2. That he was to descend from Shem, Gen. 9:18, 27.
3. That he was to be the Seed of Abraham, Isaac and Jacob. Gen. 12:1-3, 22:18, 26:4, 28:14; Num. 24:17.
4. That he was to come from the tribe of Judah, Gen. 49:10, I Chron. 5:2, Micah 5:2.

It is recorded of Jesus in the New Testament writings:

1. That He was the Seed of a woman exclusively, Gal. 4:4, Matt. 1:18-25, Luke 1:26-35.
2. That He descended from Shem, Luke 3:36.
3. That He was the Seed of Abraham, Isaac, and Jacob. Matt. 1:1, Gal. 3:16, Gal. 3:26-29.
4. That He is the Lion of the tribe of Judah, Heb. 7:14; Rev. 5:5.

5. That he was to be of the royal lineage of David, Isa. 11: 1-2; Jer. 23: 5, Zech. 3: 8; Psa. 132: 11, 89: 3, Isa. 9: 6-7, etc.
 6. That he was to be the Son of God (Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace)—divine as well as human. Psa. 45: 6, 2: 7, 110: 1; Isa. 9: 6-7, etc.
 7. That he was to be born of a virgin, Isa. 7: 13-14, 49: 1; Micah 5: 2, 3.
 8. That he was to be born in Bethlehem, the city of David. Micah 5: 2.
 9. That a forerunner would prepare the world for His advent, Mal. 3: 1-2, 4: 5-6; Isa. 40: 3-5.
 10. That he was to possess the Holy Spirit without measure, Isa. 11: 1-9.
 11. That his ministry was to be authenticated by miracles of mercy, Isa. 42: 1-9.
 12. That he would be betrayed by one of his own friends, Psa. 41: 9.
 13. That the betrayer would return the thirty pieces of
5. That He was of the royal lineage of David, Matt. 1: 1, Acts 2: 29-32, Rom. 1: 1-4, Matt. 21: 9; Rev. 5: 5, 22: 16, etc.
 6. That He is The Word, The Only Begotten from the Father, The Living One, The Son of the living God, etc. John 1: 1-3, 1: 14, 1: 18, 3: 16; Matt. 16: 16; John 20: 30-31; Rev. 1: 8, 1: 17-18, etc.
 7. That He was born of the virgin Mary, Matt. 1: 18-25, Luke 1: 26-35.
 8. That He was born in Bethlehem of Judea, the city of David. Matt. 2: 1-11, Luke 2: 1-7, John 7: 40-42.
 9. That His ministry was heralded by John the Baptist, John 1: 22-23, Mark 1: 1-7, Matt. 3: 11-13, Luke 3: 1-6.
 10. That He possessed the Holy Spirit without measure, John 3: 34.
 11. That His ministry was authenticated by many works and wonders and signs, Acts 2: 22, 10: 38.
 12. That He was betrayed by Judas, a disciple. Mark 14: 43-49; John 13: 18, 18: 1-5.
 13. That Judas returned the thirty pieces of silver to

silver, the price of betrayal. Zech. 11:12-13.

14. That another would be chosen to fill the betrayer's place, Psa. 109:8.

15. That his followers would forsake him in his hour of peril and suffering, Zech. 13:7.

16. That he would be scourged, mocked and abused. Isa. 50:6.

17. That he would suffer in silence, as the sacrificial Lamb of God, Isa. 53:4-7.

18. That he would be crucified, and his hands and feet pierced, Psa. 22:16, Zech. 12:10.

19. That vinegar and gall would be given him to drink, Psa. 69:20-21.

20. That his executioners would divide his garments, Psa. 22:18.

21. That he would endure suffering even unto death, Psa. 22:1-21.

the chief priests and elders, Matt. 27:3-10.

14. That Matthias was selected to take the place of Judas, Acts 1:15-26.

15. That His disciples failed Him in His hour of greatest suffering and need, Matt. 26:31-56.

16. That He was scourged, mocked and abused, John 19:1, Mark 14:65, Matt. 27:27-31.

17. That he bore His sufferings and trials in silence and serenity, John 1:29, Mark 15:1-5, Matt. 26:57-67, etc.

18. That He was crucified, and the nails driven through his hands and feet. Luke 23:33, Acts 2:23, Matt. 27:33-35.

19. That vinegar and gall were given Him to drink, Matt. 27:34, Luke 23:36, John 19:29-30.

20. That the Roman soldiers who executed the death penalty cast lots for His garments, John 19:23-24.

21. That He endured the Cross, even unto death. Matt. 27:46, Luke 23:44-47, Acts 26:22-23.

22. That he would die, Isa. 53:8.
23. That he would make his grave with both the wicked and the rich ("with a rich man"), Isa. 53:9.
24. That not a bone of his body would be broken, Psa. 34:20.
25. That he would be raised up from the dead, Psa. 16:10; Jonah 1:17, 2:10; Psa. 17:15; Matt. 12:39-40.
26. That he would ascend to the Father in heaven, Psa. 8:5-6, 110:1.
27. That he would be crowned King, Psa. 2:6, Psa. 24:7-10.
28. That he would send the Holy Spirit to carry on and consummate His work, Joel 2:28-32, Ezek. 37:14.
22. That He died on the Cross, Matt. 27:50, Mark 15:37, Luke 23:46, John 19:30.
23. That He was crucified between two criminals, and buried in the tomb of Joseph of Arimathea, a rich friend. Matt. 27:38, 27:57-60; Mark 15:42-46; Luke 23:39-43.
24. That none of His bones were broken, contrary to the usual custom. John 19:32-37.
25. That He was raised from the dead on the third day, John 2:19-22; Luke 24:1-7; Acts 2:24-32, 13:34-37; Rom. 1:1-4, I Cor. 15:1-4, etc.
26. That on the fortieth day after His resurrection He ascended to the Father, Luke 24:51, Mark 16:19, Acts 1:9-11, Eph. 4:8-10, Heb. 9:23-28.
27. That He was crowned King of kings and Lord of lords, Acts 2:32-36, Phil. 2:9-11, I Cor. 15:20-28, Eph. 1:19-23, I Tim. 6:14-16.
28. That on His return to the Father, He sent the Holy Spirit according to promise, to carry on and consummate His work. John 14:16-17, 14:26, 15:26-27, 16:7-14; Acts 1:1-8, 2:1-4, 4:31,

- 10: 44-48, 11: 15-16, 15: 8, etc.
29. That he would be a great prophet like unto Moses, Deut. 18: 18-19. 29. That He is preeminently The Prophet, the great Anti-type of Moses, the Eternal Interpreter of God's will and word. Acts 3: 22-26, 7: 37; John 4: 19, 14: 6-9, etc.
30. That he would be a priest "for ever after the order of Melchizedek," Psalms 110: 4. 30. That He is our High Priest for ever, after the order of Melchizedek, Heb. 6: 20, 7: 1-3, 7: 11-25, etc.

1. *Note also the Old Testament descriptions of the Kingdom and Reign of the Messiah:* (1) The King enthroned, Psalms 2: 1-12; cf. Heb. 1: 2-3. (2) The King's Bridal, Psalms 45; cf. Eph. 5: 22-33, 2 Cor. 11: 2-3. (3) The King's delight in the obedience of His subjects, Psalms 40: 6-10; cf. Heb. 10: 5-7. (4) The King in peace, Psalms 72; cf. Isa. 62: 11, Zech. 9: 9-10, Matt. 21: 1-9, John 12: 12-16. (5) The King victorious, Psalms 110; cf. Heb. 1: 13, 7: 1-25; Acts 2: 24-36; Phil. 2: 9-11; I Cor. 15: 20-28. (6) The Everlasting Kingdom, Isa. 9: 1-7, 60: 2-3; cf. 2 Tim. 4: 18, 2 Pet. 1: 11. (7) The Spirit of God upon the King, Isa. 11: 1-9; cf. Matt. 3: 16; John 1: 32, 3: 34; Acts 10: 38, etc. (8) The Victorious Kingdom, Dan. 2: 36-45. (9) The Universal Kingdom, Dan. 7: 15-27; Rev. 11: 15, 12: 10.

2. *Note also the Old Testament passages in which the Messiah is portrayed as God's chosen Servant:* (1) The Servant's Call, Isa. 42: 1-7; cf. Matt. 12: 15-21. (2) The Servant's mission is to all the world, Isa. 49: 1-9; cf. Acts 13: 46-48, Matt. 4: 15-16, Matt. 28: 18-20. (3) The servant's work as Comforter, and his sufferings, Isa. 50: 4-9, 53: 1-12; cf. Acts 8: 32-33. (4) The Servant's humiliation and subsequent exaltation, Isa. 52: 13-15, 53: 1-12; cf. Phil. 2: 5-11, Heb. 2: 9-18. (5) The Prince of Peace, Isa. 9: 6-7, 62: 11; Zech. 9: 9-10; cf. Matt. 21: 1-11, Eph. 2: 11-22, etc.

3. *Note finally the Old Testament predictions respecting the Messiah's Covenant:* (1) It was to be a covenant

which provides remission of sins, Jer. 31:31-34; cf. Heb. 8:1-13, Acts 2:37-38, 3:17-26, etc. (2) It was to be a covenant of unity, with one Way of approach to the Father, Jer. 32:38-40; cf. John 14:6-10, 17:20-21, etc. (3) It was to be a covenant of righteousness through faith, Hab. 2:4; cf. Gal. 3:11-13, Rom. 1:16-17, Rom. 10:1-21. (4) It was to be a covenant in which the Holy Spirit is given to all God's people, Joel 2:28-29, Ezek. 36:22-31, Jer. 31:31-34; cf. John 7:37-39, 2 Cor. 3:1-11, Gal. 3:23-29, Rom. 5:5. (5) It was to be a covenant including obedient Gentiles as well as Jews, Isa. 11:10, 49:6; cf. Matt. 28:18-20, Mark 16:15-16, Acts 10:34-35, Acts 13:45-48, Acts 15:1-21. (6) The people of the new covenant were to be called by a new name, Isa. 56:5, 62:2; cf. Acts 11:26.

70. Q. In view of this array of evidence from the Old Testament writings respecting the Promised Messiah, His person, His work, His offices, His kingdom, His covenant, etc. all of which is already fulfilled or now being fulfilled in Jesus Christ, what must be our conclusion with regard to Jesus Himself?

A. We conclude, and confess, that Jesus is the Christ, the Son of the living God.

The fulfilment of these great hopes and promises is to be seen in the whole of the Gospel history, throughout the period covered by the New Testament writings, throughout the present Dispensation, and on through all time. *No other Person ever came before the world with such a mass of evidence to establish his identity and attest his claims.*

REVIEW EXAMINATION OVER LESSON EIGHTY-SEVEN

69. List the various Old Testament prophecies respecting the Promised Messiah which are fulfilled in Jesus of Nazareth.
70. In view of this array of evidence from the Old Testa-

ment writings respecting the Promised Messiah, His person, His work, His offices, His kingdom, His covenant, etc., all of which is already fulfilled or now being fulfilled in Jesus Christ, what must be our conclusion with regard to Jesus Himself?

Lesson Eighty-eight

THE PROPHECIES OF JESUS
AND THEIR FULFILMENT

Scripture Reading: Deut. 18: 15-22, Acts 3: 11-26.

Scriptures to Memorize: "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you" (Acts 3:22). "And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee" (Matt. 21:11).

71. Q. What is foretold in the Old Testament writings respecting the prophetic office and work of the Messiah?

A. It is foretold in the Old Testament writings that the Messiah would be a great Prophet like unto Moses.

Deut. 18:17-19, "And Jehovah said unto me [writes Moses], They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." The Apostle Peter, in Acts 3:22-23, quotes these words of Moses in Deut. 18:17-19 almost *verbatim*, for the purpose of showing that they are fulfilled in Jesus of Nazareth. Jesus is, then, the great Prophet like unto Moses whom God foretold that He would raise up in the last days. Cf. the words of Jesus, in John 12:48,49—"He that rejecteth me, and receiveth not

my sayings, hath one that judgeth him: the words that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak."

72. Q. By what term was Jesus frequently alluded to by the people of His day?

A. He was frequently alluded to by the people of his day as *The Prophet*.

Matt. 21:11—"and the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee." John 4:19—"The woman saith unto him, Sir, I perceive that thou art a prophet." John 6:14—"When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world" (cf. Mal. 4:5-6, John 1: 19-28). Luke 7:16—"And fear took hold on all: and they glorified God, saying, A great prophet has arisen among us." Luke 24:19—"Jesus the Nazarene, who was a prophet mighty in deed and in word before God and all the people." See also Mark 6:15; Luke 7:39, 13:33; John 9:17, etc.

73. Q. In what sense is Jesus preeminently *The Prophet* of all time?

A. Jesus is preeminently *The Prophet* of all time in the sense that He exercised all the functions of the prophetic office fully.

(1) The functions of a prophet are, as we have learned, revelation, instruction or teaching, prediction, and demonstration or miracle-working. (2) Jesus had the prophetic insight, *i.e.*, He was able to discern the thoughts and intents of the human heart. For example, the case of the Woman of Samaria (John 4: 16-19, 28-29), and that of the Rich Young Ruler (Mark 10:17-22). (3) He is preeminently the Eternal Interpreter of the nature and will and word of Almighty God. John 1:18, 8:26, 14:9, 17:8; Heb. 1:1-2, etc. (4) He is the Supreme Teacher of all history. Mark 1:22, John 7:46. (5) He foretold significant future

events, as we shall learn in this lesson. (6) Finally, God authenticated His ministry by mighty works and wonders and signs. Acts 2:22, 10:38. Luke 24:19—"Jesus the Nazarene . . . a prophet mighty in deed and in word before God and all the people."

74. Q. How shall we classify the prophecies made by Jesus?

A. We shall classify the prophecies made by Jesus as follows:

(1) Those pertaining to particular events in the lives and affairs of other persons.

(2) Those pertaining to the closing incidents of His life and ministry in the flesh.

(3) Those pertaining to the advent and work of the Holy Spirit.

(4) Those pertaining to the work to be done by His followers, and the treatment they were to receive from men.

(5) Those pertaining to the growth and progress of His kingdom.

(6) Those pertaining to the destruction of the Temple, and of the city of Jerusalem.

(7) Those pertaining to the dispersion of the Jews and the calling of the Gentiles.

(8) Those pertaining to His Second Coming and the end of our age.

75. Q. List briefly the prophecies made by Jesus pertaining to particular events in the lives and affairs of other persons.

A. This particular group of prophecies may be listed as follows:

(1) The miraculous draught of fishes (Luke 5:4-7). (2) Peter to find a coin in a fish's mouth (Matt. 17:27).

(3) James and John to suffer martyrdom (Matt. 20:20-23; cf. Acts 12:1-2). (4) The woman who anointed him to be remembered through all time (Matt. 26:13, Mark 14:9). (5) Two disciples to be guided to the place of His last Passover (Mark 14:13-15, Luke 22:10-12; cf. Mark

14:16, Luke 22:13). (6) Lazarus to be raised from the dead (John 11:11, 11:23, 11:43-44). (7) The dreadful end of Judas the betrayer (Matt. 26:24—"it had been good for that man if he had not been born"; cf. Luke 22:22, Mark 14:21; also Matt. 27:3-5). (8) Peter to suffer martyrdom (John 13:36, 21:18-19). (9) The second draught of fishes (John 21:6).

76. Q. List briefly the prophecies made by Jesus pertaining to the closing incidents of His life and ministry in the flesh.

A. This particular group of prophecies may be listed as follows:

(1) Jesus to suffer many things at the hands of men (Matt. 9:15; Mark 2:19-20; Luke 5:34-35; Luke 9:43-44; Matt. 17:22, Mark 9:31; Matt. 17:12; Mark 9:31).

(2) Jesus' sufferings to end in His death (Luke 13:31-33; Matt. 26:10-12; Mark 14:6-9; John 3:14-15; Luke 23:33; Matt. 27:35; Mark 15:24; Luke 23:46; Matt. 27:50; Mark 15:37; Luke 23:50-53; Matt. 27:57-60; Mark 15:42-46).

(3) Judas to betray his Master (John 6:70-71; Matt. 26:1-2; Matt. 26:21-23; Matt. 26:25; Mark 14:18-21; Luke 22:21-22; John 13:10,21,26; Matt. 26:47-50).

(4) The disciples to desert Jesus at His arrest (Matt. 26:31; Mark 14:27-28; John 16:32; Matt. 26:56).

(5) Simon Peter to deny his Lord (Matt. 26:33-34; Mark 14:29-30; Luke 22:33-34; John 13:37-38; John 18:17; John 18:25-27; Matt. 26:69-75; Mark 14:66-72; Luke 22:56-62).

(6) Jesus' death, by Crucifixion, after mocking and scourging, to be followed by His resurrection the third day (John 2:19; Matt. 12:39-40; Luke 11:29-30; Mark 9:31; Matt. 17:22-23; Luke 9:44; Mark 8:31-32; Matt. 16:21; Luke 9:22; Matt. 17:9; Mark 9:9; Matt. 20:17-19; Mark 10:32-34; Luke 18:31-34).

The fulfilment of these prophecies recorded as follows:

(a) The Condemnation (Mark 14:53-65, Matt. 26:57-68, Luke 22:63-71, John 18:19-23).

(b) The Delivery to Gentile Authority (Matt. 27:1-

2, 11-14; Mark 15: 1-5; Luke 23:1-3; John 18:28-38).

(c) The Mocking and Scourging (Luke 23:4-11; Mark 15:15-20; Matt. 27:26-31; John 19:1-16).

(d) The Crucifixion (Mark 15:22-25; Mark 15:29-32; Matt. 27:33-42; Luke 23:33-45; John 19:17-30).

(e) The Death of Jesus (Matt. 27:50; Mark 15:37; Luke 23:46; John 19:30).

(f) The Burial in Joseph's Tomb (Matt. 27:57-60; Mark 15:42-46; Luke 23:50-53; John 19:38-42).

(g) The Resurrection (Matt. 28:1-10; Mark 16:1-8; Luke 24:1-7; John 20:1-10).

(h) Appearances of the Risen Lord (John 20:11-17; Luke 24:13-16; Luke 24:30-31; Luke 24:33-36; John 20:24-28; Matt. 28:16-20; John 21:1-23; Acts 1:3; I Cor. 15:3-8).

(7) The risen Jesus to ascend to the Father (John 6:61-62, 7:33-34, 16:7; Mark 16:19; Luke 24:50-51; Acts 1:9).

(8) The reigning Jesus to return in power and great glory (Matt. 26:63-64; Mark 14:61-62; Luke 22:66-69; John 14:3; cf. 2 Thess. 1:7-10).

(NOTE: This mass of detail is presented here, not with the thought in mind that it can be covered in a single class period but rather *for the purpose of giving the pupil some sort of an adequate conception of the vastness of Christ's teaching*. It is so comprehensive, so sublime, so stupendous in its scope, that one stands in profound awe in the presence of it! It is to be hoped that this feeling can be implanted in the hearts of those who may study these lessons. This method of presentation will also be found *excellent for home study*, and we hope the matter presented herein may be so utilized—The Author).

REVIEW EXAMINATION OVER LESSON EIGHTY-EIGHT

71. What is foretold in the Old Testament writings respecting the prophetic office and work of the Messiah?

72. By what term was Jesus frequently alluded to by the people of His day?
73. In what sense is Jesus preeminently The Prophet of all time?
74. How shall we classify the prophecies made by Jesus?
75. List briefly the prophecies made by Jesus pertaining to particular events in the lives and affairs of other persons.
76. List briefly the prophecies made by Jesus pertaining to the closing incidents of His life and ministry in the flesh.

Lesson Eighty-nine

THE PROPHECIES OF JESUS AND THEIR FULFILMENT (Concluded)

Scripture Reading: Matt. 21: 33-45; Luke 21: 20-24.

Scriptures to Memorize: "And thou shalt become an astonishment, a proverb, and a byword, among all the peoples whither Jehovah shall lead thee away" (Deut. 28: 37). "And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth" (Matt. 8: 11-12). "And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24).

-
77. **Q.** List briefly the prophecies made by Jesus pertaining to the advent and work of the Holy Spirit.
 - A.** This particular group of prophecies may be listed as follows:
 - (1) Believers to receive the Holy Spirit, after Jesus' Ascension and Glorification (John 7: 37-39; cf. Acts 4: 31, 8: 14-17, 10: 44-46, etc.)

(2) The Holy Spirit to be the Comforter and Guide especially of the Apostles (John 14:16-18, 14:26, 15:26, 16:13,25; Acts 2:1-4, 8:29, 10:19-20, 13 :4, 19:1-6, etc.).

(3) The Holy Spirit to indwell all true believers (John 7:37-39; cf. Acts 5:32; Rom. 5:5; Rom. 8:26; I John 2:20, 27).

(4) The coming of the Holy Spirit upon the Apostles in baptismal measure to be their authority for the inauguration of the Gospel Dispensation (Luke 24:45-49, Acts 1:1-8; cf. Acts 2:1-4 and all that follows in *Acts*).

(5) The Holy Spirit to convict the world of sin, righteousness and judgment, through the preaching of the Gospel (John 16:7-11; cf. Rom. 1:16-17).

78. Q. List briefly those prophecies made by Jesus pertaining to the work to be done by His followers and the treatment they were to receive from men.

A. This particular group of prophecies may be listed as follows:

(1) The Apostles to become fishers of men (Matt. 4:18-19, Mark 1:16-17, Luke 5:10; cf. Acts 2:37-41, 4:33, and so throughout the book of *Acts*).

(2) The Apostles to have power to confirm their testimony by miracles (Luke 10:19, Mark 16:17-18, Mark 16:20, etc.).

(3) Those who preach the Gospel to meet with hatred and persecution (Matt. 10:17-23, John 15:20-21; cf. Acts 4:1-3, 5:17-18, 8:3, etc., etc.).

(4) All faithful confessors of Jesus to be owned by their Lord in heaven (Luke 12:1-9, Matt. 10:26-33).

(5) The Lord to reward and punish His professed followers according to their works (Mark 8:38, Luke 9:26, Matt. 16:27, Matt. 25:31-46).

(6) The Lord to reward those who befriend His faithful followers (Matt. 10:39-42).

(7) The Lord's followers to have need of prudence and of self-defense (Luke 22:35,36).

(8) Believers to accomplish greater works through the

glorified Christ, *i.e.*, the redemption of souls which is infinitely nobler than the healing of bodies (John 14:12, 5:20, 4:37; cf. Acts 2:38-41, 4:4, 5:14, 8:12, etc.).

79. Q. List briefly those prophecies made by Jesus pertaining to the growth of His kingdom.

A. This particular group of prophecies may be listed as follows:

(1) The Kingdom not to be revealed to the unbelieving (Mark 8:11, 12; Matt. 16:1, 14).

(2) The Kingdom to come in power within the lifetime of some of Jesus' hearers (Mark 9:1, Matt. 16:28, Luke 9:27. See the book of *Acts*).

(3) The message of the Kingdom to be a cause of division (Matt. 10:34-36, Luke 12:51-53).

(4) The growth of the kingdom to be great, though unseen (Mark 4:26-29, Matt. 13:31-32, Mark 4:30-32, Luke 12:18-19, Matt. 13:33, Luke 13:20-21).

(5) Christ Himself to be the Way of communion and fellowship with God (John 1:51, 14:6).

(6) True worship to be universal, not local; and spiritual, rather than ritualistic (John 4:21-24).

(7) The dead in sin to be raised to spiritual life in the Kingdom (John 5:25).

(8) The Kingdom to be world-wide under the Lord of all (John 10:16).

80. Q. List briefly the prophecies made by Jesus pertaining to the destruction of the Temple and of the city of Jerusalem.

A. This particular group of prophecies may be listed as follows:

(1) Jerusalem to be besieged and taken (Luke 19:41-44).

(2) The fall of the city to be a time of great distress (Luke 23:28-31).

(3) Spiritual leadership to pass away from the Jewish people (Matt. 21:42-45, Mark 12:10-11, Luke 20:17-18).

(4) The Temple to suffer complete destruction (Matt. 24:1-2, Mark 13:1-2, Luke 21:5-6).

(5) These punishments for past sins and unbelief of the Jewish people imminent (Matt. 23:35-39; Luke 11:49-51, 13:34-35). Note Matt. 23:36—"All these things shall come upon this generation." *These prophecies were all literally fulfilled when the Roman legions under Titus captured Jerusalem in the year A.D. 70.* In A.D. 66, the Jews attempted to throw off the Roman yoke, and thereby brought on themselves the final destruction which was involved in the great siege and fall of Jerusalem, A.D. 70—one of the most horrible events in the history of war. The Jews suffered unthinkable privation and hardships during the siege; and, according to Josephus (*Antiquities*, 9:3), 1,100,000 of them were killed and 97,000 made captives by the Romans, who were led by Titus. The rebellion lasted about three years longer, when the Jewish power was totally exhausted, and they were forced to give up the fight.

81. Q. List briefly the prophecies made by Jesus pertaining to the Dispersion of the Jews and the Calling of the Gentiles.

A. This particular group of prophecies may be listed as follows:

(1) The Jews to be cast off because of their blindness and hardness of heart (Matt. 21:42-45, Mark 12:1-11, Luke 20:1-18). The raucous challenge of the rabble, "His blood be on us, and on our children" (Matt. 27:25); and from that day to the recent establishment of the state of Israeli, the Jew has never had a flag he could call his own. Cf. Deut. 28:37—"thou shalt become . . . a byword among all the peoples whither Jehovah shall lead thee." This is not "anti-Semitism" either—but just plain fact.

(2) The Gentiles to be called to the privileges and blessings of the Gospel (Matt. 8:11-12, Luke 13:28, Matt. 28:18-20, etc.).

(3) The Jews to be dispersed and trodden down among all nations, "until the times of the Gentiles be fulfilled" (Luke 21:24).

82. Q. List briefly the prophecies made by Jesus pertaining to His Second Coming and the end of our age.

A. This particular group of prophecies may be listed as follows:

(1) World-wide irreligiousness, lawlessness, social and political unrest, etc., to prevail in the age immediately preceding our Lord's return (Luke 17:22-27; Matt. 24:36-44; Luke 21:10-11; Luke 21:25-28; Matt. 24:3-14).

(2) Great tribulation to prevail throughout the earth (Matt. 24:3-24; Mark 13:3-8; Mark 13:14-27; Luke 21:25-27, etc.).

(3) The Gospel of the kingdom to be preached for a testimony unto all the nations before the end shall come (Matt. 24:14).

(4) The Good and Bad to grow together until the end (Matt. 13:24-30; 13:37-43; 13:47-50).

(5) The Son of man to come in power and great glory (Matt. 24:29-31; Mark 13:24-27; Luke 21:25-27).

(6) Rejection of the Gospel to meet with due punishment (Matt. 10:14-15; Matt. 11:21-24; Luke 10:13-15), in the final judgment (Matt. 12:41-42).

(7) Pretended followers to be rejected (Matt. 7:13-14; Luke 13:23-24; Matt. 7:21-23; Luke 13:26-27, 13:28-30).

(8) Faithful followers to be rewarded (Luke 10:29-30; Matt. 19:28-30; Luke 22:28-30).

(9) The Last Judgment pictured (Matt. 25:31-46).

(10) The Lost to be segregated in hell with the devil and his angels, the Faithful to inherit eternal life (Matt. 25:31-46).

83. Q. Of the various groups of prophecies made by Jesus which we have studied, which is probably the most significant?

A. The predictions made by Jesus with respect to the destruction of Jerusalem and the dispersion of the Jews, are without doubt the most significant.

(1) Concerning the *Temple*, He said: "there shall not be left here one stone upon another, that shall not be thrown

down" (Luke 21:6). Concerning the *nation*, He said: "the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21:43). "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth" (Matt. 8:11-12). "And they shall fall by the edge of the sword, and shall be led captive into all the nations" (Luke 21:24). Concerning the *city* of Jerusalem, He said: "When ye see Jerusalem compassed with armies, then know that her desolation is at hand" (Luke 21:20). Again: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). *These prophecies have all been literally fulfilled. As a matter of fact all human history since the birth of Jesus is quite largely a record of the political and social movements, changes and events related to their fulfilment.* (2) The story is told that Frederick the Great of Prussia, who was inclined toward skepticism, once said to one of the pastors of his realm: "Reverend Sir, what is the most convincing proof you can give me of the divinity of Christ and the inspiration of the Scriptures?" The clergyman hesitated not a moment. "Sire," he replied, "the most convincing proof of the divinity of Christ and the inspiration of the Scriptures that I, or any other person, could give you, *is the history of the Jewish people.*" (3) I am reminded of a conversation reported to me recently as having taken place between a Christian elder and a young Jew. The two became engaged in conversation riding side by side on a train, and in the course of the talk the subject of religion was introduced. The elder informed the young Jew that he was a Christian, and held the office of elder in a congregation of Christians. Whereupon the Jew said: "I can't understand how you can believe all that stuff about Jesus being the Son of God." Then, after a pause, he

added: "Just what are your reasons for believing it, anyway?" "You are one of the reasons," replied the elder. The other looked at him in astonishment for a moment, then asked, "Just what do you mean?" "What I mean is just this," answered the elder, "that one of the reasons why I believe in Jesus Christ is the attitude taken towards Him by you Jews. You reject Jesus. A great many of your people still despise Him. Very few of your people have ever accepted Him as their Savior. *And that is exactly the attitude He said you would take.* He foretold again and again in his teaching that His own people would reject Him and stumble on in blindness of unbelief. He foretold the desolation of your city and the dispersion of your people among all nations. He foretold the suffering and persecution that you have endured for your rebelliousness. He foretold the forfeiture of your election as the chosen people. *And in all these matters your people have fulfilled His predictions in every particular!*" How true! Despite the accumulated evidence of more than nineteen hundred years to convince him of the tragic error of his way, beginning with the destruction of Jerusalem and the enforced dispersion of the Jewish people, and continuing with their wanderings over the face of the earth and the persecutions which they have endured among all nations—despite all these things, and in the face of them, the Jew persists in his course of unbelief and is still the world's "man without a country." (4) *The spiritual blindness of the Jewish people is the great enigma of human history.* Dr. James I. Vance tells the story of a Jewish lad who had attended a number of Protestant services in the army camps during the World War. The lad was wounded one day, and when visited by a Jewish rabbi, he asked the rabbi to explain the difference between the Messiah of the Jews and the Jesus of Christians. The rabbi said: "The difference is that we Jews believe the Messiah is still to come, while the Christians believe that he has already come in the person of Jesus." After a moment of medita-

tion, the wounded soldier said: "Rabbi, when the Messiah does come, what will he have on Jesus?" Echo answers, What? *Just when and how does the Jewish nation expect to give to the world a character as perfect and as unique as Jesus of Nazareth?* His deity is in no respect more clearly attested than in the attitude of His own people (according to the flesh) toward Him.

84. Q. In view of the many prophecies of Jesus and their obvious fulfilment, what conclusion do we reach with respect to Jesus Himself?

A. We conclude that He is indeed The Prophet of all time.

The standard by which the authority and inspiration of a prophet is to be determined, is laid down in Deut. 18:22, as follows: "when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously." *Measured by this standard, Jesus is preeminently the Prophet of all history.*

REVIEW EXAMINATION OVER LESSON EIGHTY-NINE

77. List briefly the prophecies made by Jesus pertaining to the advent and work of the Holy Spirit.
78. List briefly those prophecies made by Jesus pertaining to the work to be done by His followers and the treatment they were to receive from men.
79. List briefly those prophecies made by Jesus pertaining to the growth of His kingdom.
80. List briefly the prophecies made by Jesus pertaining to the destruction of the Temple and of the city of Jerusalem.
81. List briefly the prophecies made by Jesus pertaining to the Dispersion of the Jews and the Calling of the Gentiles.

82. List briefly the prophecies made by Jesus pertaining to His Second Coming and the end of our age.
83. Of the various groups of prophecies made by Jesus which we have studied, which is probably the most significant?
84. In view of the many prophecies of Jesus and their obvious fulfilment, what conclusion do we reach with respect to Jesus Himself?

Lesson Ninety

JESUS THE WORKER OF MIRACLES

Scripture Reading: Matt. 8:1-34.

Scriptures to Memorize: "What manner of man is this, that even the winds and the sea obey him?" (Matt. 8:27). "Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed" (Matt. 8:8). "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 ye yourselves know" (Acts 2:22). "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him" (John 3:2).

85. Q. What fifth aspect of the Jesus of history shall we now proceed to investigate?

A. We shall now proceed to study Him as the Worker of Miracles.

Note again the progressive nature of our analysis. First, we studied His teaching, and found it *complete and perfect*; second, His character, and found it *faultless*; third, His claims, and found them *prodigious*; fourth, His fulfilment, in His own person and life and work, of the Old Testament Messianic types and prophecies, and found it *absolute*. Now we shall proceed to study Him as the Worker of "mighty works and wonders and signs." Cf.

Luke 24:19—"Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people." Matt. 8:27—"what manner of man is this that even the winds and the sea obey him?" Acts 10:38—"Jesus of Nazareth . . . who went about doing good, and healing all that were oppressed of the devil; for God was with him."

86. Q. What is the first essential characteristic of a miracle in the Bible sense of the term?

A. The first essential characteristic of a miracle in the Bible sense of the term, is that it be a space-time incident.

That is, not a matter of inward experience, intuition or illumination; but an *observable* event, an event palpable to the physical senses; in short, an incident that can be seen and noted by eyewitnesses. Being thus an actual incident, it has an *historical* setting.

87. Q. What is the second essential characteristic of a miracle in the Bible sense of the term?

A. The second essential characteristic of a miracle in the Bible sense of the term, is that it be an event produced for a religious purpose.

(1) That is, an event produced to serve God's purpose, not man's; hence it cannot be performed by man without the active aid of the Spirit of God. In this sense all miracles are alluded to, in Scripture, as having been wrought by God Himself, the worker of the miracle being merely the instrumentality through whom God operates.

(2) Being an observable incident, a miracle is designed to serve as an objective proof to all who witness it, that the worker of it is divinely commissioned as a religious leader or teacher. *Miracles are, so to speak, the credentials which God confers upon all whom He sends out as His ambassadors.* (3) Thus Moses was given power to perform miracles in Egypt, to attest the divine origin and authority of his mission (Exo. 4:1-9), and thus the Lord worked with the Apostles "and confirmed the word by the signs that followed" (Mark 16:20). Cf. Heb. 2:4—"God also bearing

witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will."

88. Q. What is the third essential characteristic of a miracle in the Bible sense of the term?

A. The third essential characteristic of a miracle in the Bible sense of the term, is that it be an event produced by the immediate agency of God.

(1) "Not an event without a cause, since it has for its cause a direct volition of God," *i.e.*, an exercise of the Divine Will. (2) "Not a sudden product of natural agencies—a product merely foreseen, by him who appears to work it; it is the effect of a will outside of nature" (Strong, *Systematic Theology*, p. 117). (3) not a *providential* occurrence, *i.e.*, one occasioned by the operation of God's will in and through natural forces and processes exclusively, such as, *e.g.*, the shining of the sun, the transmutations of energy into matter, the combining and recombining of atoms, etc.; but an event produced by an immediate application of a Force superior to nature. We must not fail to keep in mind this necessary distinction between the strictly *providential* and the *miraculous*.

89. Q. What is a fourth essential characteristic of a miracle in the Bible sense of the term?

A. A fourth essential characteristic of a miracle in the Bible sense of the term, is that it be an event resulting from the transcendence of the processes of nature, for the moment, by a Force superior to nature.

(1) It has been said, by Hume for instance, that "a miracle is a violation of the laws of nature." This is not true. Miracles, in the true sense of the term, are effected by the operation of the Power which created nature and therefore controls it; and by the application of a Force that is superior to natural law. The miracle is wrought when this superior Force transcends for the moment the forces and processes of nature, for a special divine end. (2) To illustrate: when you go out into the country for a visit to the

old homestead, how you do enjoy going to the old well and drawing up a refreshing drink of cold water in "the old oaken bucket"! Now it is contrary to natural law that water should rise upward, yet the application of a superior force to the rope to which the bucket is attached, temporarily transcends in this case the natural law involved. The boy who throws a ball into the air does not violate or suspend the laws of nature in so doing; rather he brings to bear upon the forces of nature a superior force which temporarily transcends them according to an exercise of his own will. Gravity will draw a piece of iron downward, but the power in a magnet will transcend gravity and draw the piece of iron upward. (3) There is one force in the universe that is not bound by "fixed" laws. That force is Will. Wherever Will is in play, the principle of indeterminateness is also. Take a machine, for illustration, which has been built to turn out a certain product. Being a machine, it will invariably do the work it is designed to do, and always in the same way. But suppose you were to attach a lever to that machine, and then attach a fifteen-year-old boy to that lever: then we guarantee that you will not be able to predetermine just what will happen! When human will enters upon the stage, most anything is liable to occur. Then if human will is capable of projecting such indeterminateness into the field of ordinary events, who has the temerity to set limitations to the operations of the Divine Will? (4) As a matter of fact, our attitude toward miracles is not determined by our belief or disbelief of the miracles themselves, *but wholly by the soundness of our belief in God*. One who truly believes in God is not going to try to limit His powers or acts in any respect, for with God all things consistent with His own nature and attributes are possible. Mark 10:27—"all things are possible with God." Our God is surely not a helpless homeopath who throws up His hands in abject surrender to His own laws of nature! (5) Therefore, we affirm that "a miracle is not a suspension or viola-

tion of natural law, since natural law is in operation at the time of the miracle just as much as before." Moreover, we affirm that "a miracle is not contrary to experience, since it is not contrary to experience for a new cause to be followed by a new effect" (Strong, *ibid.*, p. 117). We do not deny God's use of natural forces and processes, as far as they will go, in the working of a miracle; but they do not go far enough. The additional exercise of the Divine Will, applied by the Divine Word, is necessary to the working of a miracle in the true Bible sense of the term.

90. Q. Is a Bible miracle, then, to be defined as an incident which could be satisfactorily interpreted by us as a natural incident if we were familiar with all the natural forces and processes involved in the working of it?

A. No. A Bible miracle is an event which, though not violating the laws of nature, the laws of nature, if fully known, would not, without the additional exercise of the Divine Will, be sufficient to account for fully.

It is frequently argued that the incidents presented to us in scripture as miraculous, would cease to be miraculous to us, were we in possession of a thorough understanding of the forces and processes of nature involved in the working of them. *This is another fallacy.* A miracle in the Bible sense of the term is not an event which could ever be interpreted as a purely natural incident, not even if we understood the forces and processes of nature fully. In other words, there is a Power superior to nature which operates in the working of a miracle, else it would not be a miracle in the Bible sense of the term.

91. Q. What, then, is this Force which must be in operation in the working of a miracle?

A. The Force which must be in operation in the working of a miracle is the Word of God.

The Power which operates in the working of a miracle is the Divine Will. The Divine Word, which is the expression of the Divine Will, is the efficient means—hence the

Force—by which the miracle is actually wrought. Cf. *Psa.* 33:6, 9—“by the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth . . . for he spake, and it was done; he commanded, and it stood fast.” (Cf. also *Psalm* 148:1-6) *Heb.* 11:3—“By faith we understand that the worlds have been framed by the word of God,” etc. *Num.* 20:7—“speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock.” *Matt.* 8:8—“only say the word, and my servant shall be healed.” *Luke* 8:25—“who then is this, that he commandeth even the winds and the water, and they obey him?”

92. Q. What obviously then made Jesus of Nazareth the Supreme Worker of Miracles?

A. His having Himself been The Word of God in the flesh made Him the Supreme Worker of Miracles.

(1) *John* 1:1, 14—“In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.” Having Himself been the Incarnate Word, He naturally possessed the Holy Spirit without measure (*John* 3:34). Though having a spirit (personality) Himself (*Matt.* 27:50—“yielded up his spirit”), yet His spirit was so absolutely possessed by the Spirit of God, that in Scripture the Spirit of Christ and the Spirit of God are alluded to as one and the same Spirit (*Rom.* 8:9, *I Pet.* 1:11, cf. *2 Pet.* 1:21). (2) By virtue of being the Incarnate Word, *Jesus had but to speak and all nature obeyed His voice.* *Mark* 4:39—“He awoke, and rebuked the wind, and said unto the sea, Peace: be still. And the wind ceased, and there was a great calm.” He had but to say to demons and unclean spirits, “Go!” and they immediately “came out” of those whom they had been troubling (*Matt.* 8:32, *Mark* 1:25). To the poor leper, He said, “Be thou made clean!” and “straightway his leprosy departed from him” (*Mark*

1:41). To the man afflicted with palsy, He said, "Arise, take up thy bed, and go unto thy house!" and the man "arose and departed to his house" (Matt. 9:6, John 5:8). To the widow of Nain's dead son, He said, "Young man . . . Arise!" and "he that was dead sat up, and began to speak" (Luke 7:14-15). To the deceased Lazarus, whose body had been in the grave four days, He said "with a loud voice, Lazarus, come forth!" and "he that was dead came forth, bound hand and foot with grave-clothes," etc. *Jesus had but to will or command a thing to be done, and it was done.* He gave no "treatments," either present or absent ones. He did not need to see His "patient" more than once, and He made no charges for His services. How different the procedure of modern "healers"! Cf. Matt. 8:8—"only say the word, and my servant shall be healed." Luke 8:25—"who then is this, that he commandeth even the winds and the water, and they obey him?" (Teachers, impress these truths upon the minds of your pupils so forcefully that they will never forget them).

REVIEW EXAMINATION OVER LESSON NINETY

85. What fifth aspect of the Jesus of history shall we now proceed to investigate?
86. What is the first essential characteristic of a miracle in the Bible sense of the term?
87. What is the second essential characteristic of a miracle in the Bible sense of the term?
88. What is the third essential characteristic of a miracle in the Bible sense of the term?
89. What is a fourth essential characteristic of a miracle in the Bible sense of the term?
90. Is a Bible miracle, then, to be defined as an incident which could be satisfactorily interpreted by us as a natural incident if we were familiar with all the

natural forces and processes involved in the working of it?

91. What, then, is the Force which must be in operation in the working of a miracle?
92. What obviously, then, made Jesus of Nazareth the Supreme Worker of Miracles?

Lesson Ninety-one

JESUS THE WORKER OF MIRACLES

(Concluded)

Scripture Reading: John 11:36-46.

Scriptures to Memorize: "And Jesus lifted up his eyes, and said, Father I thank thee that thou heardest me. And I know that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me" (John 11:41-42). "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:30-31).

93. Q. What is the design of miracles in general?

A. Miracles are primarily for the purpose of attesting divine revelation.

God's progressive revelations of truth, communicated to men by the Holy Spirit, through human instrumentalities (2 Pet. 1:21—"men spake from God, being moved by the Holy Spirit"), have invariably been attested by miracles. Cf. Exo. 4:1-9, John 20:30-31, Acts 2:22, Matt. 10:5-8, Luke 10:8-9, Mark 16:20, Acts 8:4-8, Acts 19:11-12, Heb. 2:4, etc. (Cf. I Cor. 2:4—"my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power," etc.). It will thus be seen that *revelation* and *demonstration* go hand in hand, for the simple reason that they are complementary. Miracles,

then, are primarily for *evidential* purposes. They serve to attest not only the divine commission of the one who performs them, but the divine authority of his message as well. They are, so to speak, the credentials which God confers upon those whom He sends out into the world as His ambassadors. Hence they are commonly designated "signs" (*i.e.*, proofs, evidences) in the apostolic writings.

94. Q. For what purpose, then, did Jesus perform miracles?

A. Jesus performed miracles to prove that He is the Christ, the Son of the living God.

(1) In no instance did He work a miracle to benefit Himself. Mark 4:2-4, "And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread." (In other words, turn these stones into bread and thus appease your hunger). "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Again, when the Temple police came to apprehend Him at the midnight hour, and Peter drew His sword in defense "and smote the servant of the high priest, and struck off his ear," Jesus rebuked the Apostle saying: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?" (Matt. 26:52-54). (2) Nor did He perform miracles for *benevolent* purposes primarily. This is evidenced by the fact that only three times, so far as we have record, did He exercise His miraculous powers to raise people from the dead. He knew quite well that even though He were to bring them to life, they would have to die a second time. And just before He raised up Lazarus, He offered up a prayer to the Father in which He expressed the desire that "the multitude that standeth around" might be convinced, by wit-

nessing the miracle about to be performed, that God had sent Him into the world (John 11:40-43). (3) We err greatly when we assume that Jesus performed miracles for *healing* purposes primarily. Any sect that makes the Christian religion give undue prominence to *physical* healing is thereby prostituting the Christian faith. The chief aim and end of Christianity is to heal men *in spirit* by reconciling them to God and nurturing them in true holiness. John 14:12—"greater works than these shall he do; because I go unto the Father." The preaching of the gospel for the obedience of faith is a far greater work than the healing of the body. (4) *Jesus performed miracles primarily to attest His divine Sonship and Messiahship.* Cf. John 20:30-31. A superhuman proposition requires superhuman proof.

95. Q. How are the miracles of Jesus described in scriptures?

A. They are described as "mighty works and wonders and signs."

Acts 2:22—"Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs," etc.: (1) "mighty works" in respect to their *nature*, or the greatness of the divine power manifested in them; (2) "wonders," in respect to their *effect*, or the impression they left upon all who witnessed them; and (3) "signs," in respect to their *design*, or the purpose for which they were performed.

96. Q. Classify the miracles performed by Jesus of Nazareth.

A. They may be classified as follows:

1. *The Miracles of Healing:* (1) The nobleman's son—of a fever (John 4:46-54). (2) Peter's mother-in-law—of a fever (Mark 1:29-31; Matt. 8:14-17, Luke 4:38-39). (3) A man full of leprosy (Mark 1:10-45, Matt. 8:2-4, Luke 5:12-16). (4) The man "borne of four"—of palsy (Mark 2:3-12, Matt. 9:1-8, Luke 5:17-26). (5) The impotent man who had been afflicted thirty-eight years (John 5:1-16).

(6) The man with a withered hand (Mark 3:1-5, Luke 6:6-10). (7) The centurion's servant—of palsy (Matt. 8:5-13, Luke 7:1-10). (8) The woman who had been afflicted some twelve years with issue of blood (Mark 5:25-34; Luke 8:43-48, Matt. 9:20-22). (9) Sight restored to two men (Matt. 9:27-31). (10) Hearing and speech restored to a man (Mark 7:32-37). (11) Sight restored to a man (Mark 8:22-26). (12) Sight given to a man who was born blind (John 9). (13) A woman who had been afflicted eighteen years (Luke 13:11-17). (14) A man—of dropsy (Luke 14:1-6). (15) Two men—of leprosy (Luke 17:11-19). (16) Sight restored to a beggar (Luke 18:35-43). (17) Sight restored to Bartimaeus (Mark 10:46-52). (18) Restoration of the ear of Malchus, the High Priest's servant (Luke 22:50-51). *In all, eighteen miracles of healing.*

2. *The Miracles of Raising the Dead:* (1) The widow of Nain's son—as they were bearing him to the grave (Luke 17:11-16). (2) The daughter of Jairus, the ruler of the synagogue (Mark 5:22-24, 35-43; Matt. 9:18-26; Luke 8:41-42, 49-56). (3) Lazarus—when he had been dead four days (John 11:32-44). *Three miracles of raising the dead.*

3. *Miracles of Casting out Devils:* (1) The man—of an unclean spirit (Mark 1:23-26; Luke 4:33-37). (2) The demoniac who was blind and dumb (Matt. 12:22-23, Mark 3:19-30, Luke 11:14-23). (3) The two men in the country of the Gadarenes, who were possessed of demons, exceeding fierce (Matt. 8:28-34). (4) The dumb man possessed of a devil (Matt. 9:32-35). (5) The daughter of the Syrophenician woman (Matt. 15:22-28, Mark 7:24-30). (6) The lunatic boy, the disciples having failed (Matt. 17:14-21). *In all, six miracles of casting out devils.*

4. *Miracles of Supply:* (1) Water converted into wine (John 2:1-11). (2) Peter's net filled with an immense draught of fish (Luke 5:1-11). (3) Five thousand men, besides women and children, fed (Matt. 14:15-21, Mark 6:35-44, Luke 9:12-17, John 6:5-14). (4) Four thousand men, besides women and children, fed (Matt. 15:32-39,

Mark 8:1-10). (5) Securing tribute money from a fish (Matt. 17:27). (6) A great haul of fish (John 21:6-14), performed after His resurrection. *In all, six miracles of supply.*

5. *Miracles of Deliverance:* (1) Passes through the crowd at Nazareth, thus delivering Himself from His enemies (Luke 4:30). (2) The wind and the sea stilled, in obedience to His word (Mark 4:37-41, Matt. 8:23-27, Luke 8:22-25). (3) Peter saved, trying to walk on the sea, as Jesus was walking (Matt. 14:28-31; Mark 6:45-52). (4) The wind quieted, and the vessel is instantly at land (John 6:21, Mark 6:51-52). (5) Those sent to apprehend Him fall backward (John 18:4-6). *In all, five miracles of deliverance.*

6. *Miracles of Judgment:* (1) The swine run down a steep place into the sea, and are drowned (Matt. 8:30-32). (2) The fig tree blasted and withers away (Matt. 21:18-21, Mark 11:12-14, 20-24). *In all, two miracles of judgment.*

97. Q. Which is the only one of the miracles of Jesus that is recorded by all four Gospel writers?

A. The only one of the miracles of Jesus that is recorded by all four Gospel writers is that of the Feeding of the Five Thousand.

See Matt. 14:15-21, Mark 6:35-44, Luke 9:12-17, John 6:5-14. This feeding of five thousand men, besides the women and children, with five loaves and two fishes is, from every angle, the most stupendous miracle that He performed. The calling into existence of a quantity of food sufficient to feed such a multitude was distinctly a *miracle of creation.*

98. Q. What is the outstanding characteristic of the miracles of Jesus as a whole?

A. The outstanding characteristic of the miracles of Jesus as a whole, is their wide variety as to kind.

(1) *The miracles of Jesus are of such wide variety as to kind, as to positively forbid the notion that they are imaginary creations of overzealous enthusiasts. We assert*

confidently that no group of men ever lived capable of fabricating a collection of tales of alleged supernatural occurrences of so dissimilar and varied a nature as the miracles of Jesus described in the *Gospels*. (2) Again, we might of course account for the healing of diseases, or the casting out of demons, or even the raising of the dead, on *psychic* grounds, but surely not the blasting of a fig tree, or the calming of a tempest, or the feeding of a multitude with a few loaves and fishes! (3) *Note their variety well:* the stilling of the tempest, the turning of water into wine, the walking on the surface of the sea, the healing of all manner of diseases, the feeding of multitudes with a few loaves and fishes, the casting out of demons, the raising of the dead, the blasting of the fig tree; miracles of healing, miracles of deliverance, miracles of supply, miracles of judgment, miracles of benevolence and mercy, even miracles of creation! It will thus be seen that in His miracles Jesus touched life at every point and demonstrated His absolute sovereignty over nature in all her forms. (4) Take from the Gospel records the miracles of Jesus, and those records lose much of their beauty, pathos and power. It is one thing to hear what Jesus says—it is another to see Him in action. In the Miracles we see Him dealing tenderly and majestically with the problems of human life and living, with the hopes and fears and burdens of humankind. We see Him walking on the sea; and we know that He is able to quell the tumults within our souls. We hear Him commanding the winds and waves to be calm; and we know that the same Voice is able to speak peace to our own seething spirits. We see Him casting out demons, and we know that He is able to banish from our souls the evil passions which beset us constantly. We see Him performing miracles of mercy, and we realize that no life is so poor, so weak, so discounted by the world, as to be worthless in the eyes of Him who loved us and gave Himself for us. We see Him opening the eyes of the blind, and we know that faith will

ultimately come into her own; that, though now we see as through a mirror darkly, some glad day we shall see face to face. We see Him halt the funeral procession on its way to the little cemetery at Nain, in order to raise the widow's son, and we realize that

"Life is ever Lord of death,
And Love can never lose its own."

We see Him calling Lazarus from the tomb, and we know that He spoke the truth when He said, "I am the resurrection and the life . . . whosoever liveth and believeth on me shall never die." When we thus see His absolute sovereignty over the physical world, we trust Him implicitly in the realm of the spiritual. We believe that He is able to save unto the uttermost; and we are persuaded, as was Paul, that He is able to keep that which we have committed unto Him against that day (2 Tim. 1:12).

REVIEW EXAMINATION OVER LESSON NINETY-ONE

93. What is the design of miracles in general?
94. For what purpose, then, did Jesus perform miracles?
95. How are the miracles of Jesus described in scripture?
96. Classify the miracles performed by Jesus of Nazareth.
97. Which is the only one of the miracles of Jesus that is recorded by all four Gospel writers?
98. What is the outstanding characteristic of the miracles of Jesus as a whole?

Lesson Ninety-two

**THE GENUINENESS OF THE
NEW TESTAMENT MIRACLES**

Scripture Reading: John 14: 1-13, 20: 24-29.

Scriptures to Memorize: "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the sea-monster; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12: 39-40). "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14: 11). "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20: 29).

1. Q. Upon whom did Jesus bestow His miracle-working power when He returned to the Father in heaven?

A. He bestowed His miracle-working power upon the Apostles.

Mark 16: 19-20, "So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." Heb. 2: 4—"God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." I Cor. 2: 4, 5—"And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

2. Q. List the miracles performed by the Apostles and their co-workers, as recorded in the New Testament writings.

A. They may be listed as follows:

(1) A man lame from birth is enabled to "walk and leap" (Acts 3:1-4:16); performed by Peter, in Jerusalem. (2) Ananias and Sapphira struck dead for lying to the Holy Spirit (Acts 5:1-11); performed by Peter, in Jerusalem. (3) Stephen, the deacon, "wrought great wonders and signs among the people," in Jerusalem (Acts 6:8). (4) Unclean spirits cast out, and many cases of palsy, lameness, etc., cured (Acts 8:6-13); by Philip the evangelist, in Samaria. (5) Eneas, who had been confined to his bed with palsy for eight years, is "made whole" (Acts 9:33-35); by Peter, at Lydda. (6) Dorcas (or Tabitha) raised from the dead (Acts 9:36-42); by Peter, at Joppa. (7) Elymas, the sorcerer, trying to prevent the conversion of Sergius Paulus, is stricken with temporary total blindness (Acts 13:6-12); by Paul, at Paphos. (8) A man who had been such a cripple from birth that he "never had walked" is enabled to "walk and leap" (Acts 14:8-11); by Paul, at Lystra. (9) A spirit of divination cast out of a maiden (Acts 16:18); by Paul, at Philippi. (10) Special miracles wrought by Paul without his seeing the persons concerned, at Ephesus (Acts 19:11-12). (11) Eutychus, killed by a fall from a window, restored to life (Acts 20:9-12); by Paul, at Troas. (12) A deadly viper proves harmless to Paul, on the island of Melita (Malta); (see Acts 28:3-6). (13) The father of Publius, and many other sick persons cured (Acts 28:7-9); by Paul, on the island of Melita.

3. Q. When and why did miracles cease to be performed?

A. Miracles ceased to be performed when divine revelation was completed and embodied in permanent form in the Scriptures.

(1) As miracles are for the purpose of attesting revelation, it follows that when *revelation* ceased, *demonstration* ceased also. As *revelation* and *inspiration* came to an end with the Apostles, for the simple reason that through them all things pertaining to life and godliness had been revealed (2 Pet. 1:3), the miraculous element passed away with the termination of the apostolic age. Cf. I Cor. 13:8

—“whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be [supernatural] knowledge, it shall be done away.” (2) During the infancy of the Church, when her members had to depend on the *oral* teaching of the Apostles and their co-workers for guidance, God graciously confirmed the Word by the signs that followed (Mark 16:20). Cf. Rom. 1:11—“For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.” When, however, all necessary divine truth had been revealed, and had been properly attested by miracles, and embodied in permanent form in the Christian Scriptures—all of which had been done, as we have learned, by the end of the first century—miracles were no longer necessary. In short, when the Church “became a man,” she “put away childish things.” (3) Our faith today is not founded in miracles, but in the written Word of truth, in which the record of the miracles which were originally performed to attest the divine origin of Christianity, has been faithfully preserved. Rom. 10:6-8, “But the righteousness which is of faith saith thus, Say not in thy heart, “Who shall ascend into heaven? (that is, to bring Christ down): or, Who shall descend into the abyss? (that is, to bring Christ up from the dead). But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach,” etc. Rom. 10:17—“So belief cometh of hearing, and hearing by the word of Christ.” The New Testament Scriptures are our all-sufficient rule of faith and practice: our divine standard, guide, discipline, etc. This word of truth is all that we need to build us up in the most holy faith, and to guide us to heaven, our eternal inheritance. (4) Thomas Fuller: “Miracles are the swaddling-clothes of the infant church.” John Foster: “Miracles are the great bell of the universe, which draws men to God’s sermon.” Henry Ward Beecher: “Miracles are the midwives of great moral truths; candles lit before the dawn but put out after the sun has risen.”

Dr. A. H. Strong: "Miracles are the natural accompaniments and attestations of new communications from God. The great epochs of miracles—represented by Moses, the prophets, the first and second comings of Christ—are coincident with the great epochs of revelation. Miracles serve to draw attention to new truth, and cease when this truth has gained currency and foothold" (*Systematic Theology*, p. 128). We may reasonably anticipate that the age of our Lord's second coming will be another age of stupendous works and wonders and signs.

4. Q. What is the principal issue involved in the question of the New Testament miracles?

A. The principle issue involved in the question of the New Testament miracles, is their genuineness.

(1) That is, not, *Could they have happened?* but rather, *Did they happen?* Having been *observable* events, they had an *historical* setting; therefore their genuineness is to be tested *historically*, and not *theoretically*. The question is, then: Are we justified in accepting them as actual historical incidents? Or, to put it in another way: Are we justified in accepting *as genuine and trustworthy* the testimony of the men who expressly claim to have been eyewitnesses of them? (2) The fundamental assumption of all rationalists is that "miracles are contrary to human experience." Therefore, they contend, all accounts of alleged miraculous events must be interpreted as mythical or legendary at least, if not rejected as absolutely false. As Renan has written: "Until we have new light, we shall maintain this principle of historical criticism—that a supernatural relation cannot be accepted as such" (*Jesus*, p. 45). Or, as Baur contends, any one who accepts a miracle as such "steps at once outside all historical connection" (*Church History*, I. 1). Hume says, in similar vein: "It is not, therefore, in the interest of this or that philosophy, but in the name of constant experience, that we banish miracle from history" (quoted by Renan, *Jesus*, p. 44). Thus do men of this type, instead of considering

each miracle recorded in the Bible from the viewpoint of the trustworthiness of the testimony regarding it, promptly rule out all miracles *in toto* with a blunt, dogmatic assertion that "miracles do not happen." Instead of allowing the Bible to speak for itself and judging it on the basis of the trustworthiness of its representations, as they would any other book, they proceed to rewrite the whole Bible story in the light of their preconceived assumption. *This is a vicious method of criticism.* (3) On this ground the very life of Jesus in the flesh must be ruled out or in some manner "explained away," for the obvious reason that it, too, is contrary to experience; since it is contrary to experience for a man to live a life that even approximates perfection. That Jesus did, however, live just such a life, is universally conceded. They who rule out His miracles are called upon, therefore, to *first* account for the faultlessness of His life and teaching, before they presume to discredit His works. (4) Again, human experience is an uncertain and changing quantity. One hundred years ago the telephone, electric light, radio, television, motion picture, etc., would all have been contrary to experience. Today they are mere incidents of our everyday life. (5) Uniformity undoubtedly prevails in nature quite generally—except when God, the Author of nature, intervenes and breaks this uniformity for His own ends. The methods of God's regular activity "in no way preclude unique exertions of His power when these will best secure His purposes in creation." Hence a man's attitude toward the miracles is determined by the extent of his faith in God. He who truly believes in God is not going to limit Him in His operations. In other words, if there be a God, and if God be a personal being, miracles are possible. No doubt about it! (6) Moreover, miracles are *not* contrary to experience, since it is not contrary to experience for a new cause to be followed by a new effect. The will of God must be admitted to be sufficient cause for a miracle. (7) Hence

the whole question of miracles is not a matter of the possibility or impossibility of the event itself, but solely a matter of the authenticity of the testimony with regard to it. Can we believe, then, the testimony of the Scripture writers on the subject of miracles? Moreover, if we cannot believe their testimony on this subject, how can we be justified in believing what they have written on any other subject?

5. Q. On what grounds then are we justified in accepting the New Testament miracles as genuine?

A. We are justified in accepting the New Testament miracles as genuine, on two grounds, viz., (1) that of the genuineness of the Christian Documents; and (2) that of the trustworthiness of their writers.

This matter has been fully treated in preceding lessons. Cf. the testimony of Nicodemus: "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him" (John 3:2). This is the testimony of a well-informed man, "a ruler of the Jews," *i.e.*, a member of the Sanhedrin. Why should we reject the testimony of competent and honest men, such as Peter, John, Nicodemus, etc., who were on the ground when the miracles of Jesus were performed, and who saw them performed with their own eyes; and accept the speculations of modern intellectuals who are removed from the events which they seek to discredit by a span of almost two thousand years?

6. Q. In view of His mighty works and wonders and signs, what do we conclude with respect to Jesus Himself?

A. We conclude, and we confess, that He is the Christ, the Son of the living God.

John 14:11—"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." John 20:29—"Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

REVIEW EXAMINATION OVER LESSON NINETY-TWO

1. Upon whom did Jesus bestow His miracle-working power when He returned to the Father in heaven?
2. List the miracles performed by the Apostles and their co-workers, as recorded in the New Testament writings.
3. When and why did miracles cease to be performed?
4. What is the principal issue involved in the question of the New Testament miracles?
5. On what grounds then are we justified in accepting the New Testament miracles as genuine?
6. In view of His mighty works and wonders and signs, what do we conclude with respect to Jesus Himself?

Lesson Ninety-three

THE RESURRECTION OF JESUS

Scripture Reading: Matt. 12:38-45; Acts 2:22-36.

Scriptures to Memorize: "An evil and adulterous generation seeketh after a sign: and there shall be no sign given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the sea-monster; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39-40). "This Jesus did God raise up, whereof we all are witnesses" (Acts 2:32). "Him God raised up the third day" (Acts 10:40).

7. Q. What sixth aspect of the Jesus of history shall we now proceed to investigate?
 - A. We shall now proceed to investigate His Resurrection from the dead.
8. Q. On what outstanding miracle did Jesus stake all His claims?

A. Jesus staked all His claims on the miracle of His own Resurrection.

Matt. 12:39-40, "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the sea-monster; so shall the Son of man be three days and three nights in the heart of the earth." The inference is, of course, that as *Jonah came forth* from the belly of the sea-monster, even so the Son of man should come forth from the grave; and this event should be sufficient to convince all honest people that He is all that He claims to be. The miracle of the Resurrection is the "sign" upon which Jesus staked all His claims. If it actually occurred, then all other miracles may have occurred; for the certification of one miracle certainly establishes the possibility of all miracles. Hence the whole Christian System is said to be founded upon the Resurrection of Christ. Rom. 1:4—"who was declared to be the Son of God with power . . . by the resurrection from the dead." Rom. 10:9—"if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

9. Q. What is the fundamental truth of the Christian religion?

A. The fundamental truth of the Christian religion is, that Jesus is the Christ, the Son of the living God.

(1) Matt. 16:16—"Thou art the Christ, the Son of the living God." This is the Christian Creed, the Christian Confession of Faith. (2) This divine and all-sufficient Creed was originally revealed from heaven. Matt. 16:17—"Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." That is, My Father who is in heaven has revealed it unto thee. (3) This is the truth which must be confessed by all who would have eternal life. John 20:30, 31—"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but

these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Matt. 10:32, 33—"Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." This creedal formula is simple, comprehensive, heaven-born, heaven-sent, and all-sufficient.

10. Q. Upon what does this fundamental truth of the Christian religion rest?

A. This fundamental truth of the Christian religion rests upon the fundamental fact of the Christian religion, which is that God raised up Jesus from the dead.

(1) Matt. 16:15-18, "He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." Here Jesus expressly asserts that His Church would be built upon this great truth which had just been voiced by Peter—the truth of His own divine Sonship and Messiahship (or Christhood). To which He adds: "the gates of Hades shall not prevail against it." Against the Church? No: against the *truth* confessed by Peter. *Hades*, in Scripture, refers to the underworld beyond the grave. Had Jesus gone into the grave and never come forth, then the gates of Hades would have "prevailed" against the truth that He is the Christ, the Son of the living God. But the fact that He did go into the grave and did come forth from it, *establishes* the truth of His divine Sonship and Messiahship. (2) Cf. Acts 4:10-12. Here we learn that the Stone (Christ) which the builders (the Jews) rejected,

became "the head of the corner." Cf. Eph. 2:20—"being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." Obviously, then the Stone became the Head of the corner, when God raised Him up from the dead and set Him at His own right hand in the heavenly places. Cf. Eph. 1:19-23; also Acts 2:36, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (3) It will thus be seen that the fundamental fact of Christianity is that God raised up Jesus from the dead, and that the fundamental truth of Christianity rests upon this fact—the truth which must be confessed by all who would be saved, pardoned, adopted, made children of God, etc. Rom. 1:4, "who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: even Jesus Christ our Lord." Rom. 10:9, 10—"if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Language could not be more explicit.

II. Q. What was the keynote of all apostolic preaching?

A. The keynote of all apostolic preaching was the Resurrection of Christ.

(1) Simon Peter, in his great sermon on the day of Pentecost, boldly declared: "This Jesus did God raise up, whereof we all are witnesses" (Acts 2:32). In his sermon from Solomon's Porch, the day after Pentecost, he said: "But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses" (Acts 3:14-15). On the second day after Pentecost, before a special session of the Sanhedrin, the Apostle testified: "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the

dead, even in him doth this man stand here before you whole" (Acts 4:10). And several years later, when he went down to Caesarea and preached the Gospel there, to Cornelius and his household, who became the first Gentile converts, he said, in closing his sermon: "Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead" (Acts 10:40-41). (2) Paul preached the Resurrection, in his sermon to the Athenian philosophers, on Mars Hill: "he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). He preached the Resurrection in his Defense before the Jewish nation, in Jerusalem (Acts 22:3-21, 23:6-9); in his Defense before Felix (Acts 24:10-21); and in his memorable Defense before Agrippa (Acts 26:2-28). The Resurrection was the keynote of his preaching during his long ministry in Corinth. In writing back to the Corinthians, later, from Ephesus, he said: "I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved . . . for I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures," etc. (I Cor. 15:1-5). Again: "Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, and your faith also is vain. . . . For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have per-

ished. . . . But now Christ hath been raised, the firstfruits of them that are asleep" (I Cor. 15:12-20). The outstanding theme of the apostolic message, in Jerusalem, in Antioch, in Caesarea, in Philippi, in Athens, in Corinth, in Rome, wherever the Gospel was preached in apostolic times, was the Resurrection of Jesus.

12. Q. What is the significance of the Resurrection of Jesus to us?

A. The significance of the Resurrection of Jesus to us is in the fact that it must of necessity be the foundation of our faith in Him as the Christ, the Son of the living God; and the ground of our acceptance of His claims.

As a matter of fact the entire system of religion established by Jesus and the Apostles, stands or falls with His Resurrection. If Jesus did not rise from the dead, then He cannot be the Christ, the Son of the living God. If Jesus did not rise from the dead, then you and I have no personal Savior. If Jesus did not rise from the dead, then He has no authority to bestow upon His covenant people remission of sins, the indwelling of the Spirit, or eternal life. If Jesus did not rise from the dead, then all these Christian churches, all the great cathedrals with their spires reaching up into the heavens, all the singing and praying and preaching and giving, not only in our own community, but in all parts of the world, and in all ages of Christian history—all are but monuments to a miserable superstition. If Jesus did not rise from the dead, then the world is back where it was two thousand years ago, floundering in the mire of natural religion and philosophy, with the Brahman ideal of ultimate oblivion its highest conception of human destiny and the "happy hunting ground" of the American Indian its most delectable but fantastic delusion. For, in one word, "if Christ hath not been raised, your faith is vain, and ye are yet in your sins."

**REVIEW EXAMINATION OVER LESSON
NINETY-THREE**

7. What sixth aspect of the Jesus of History shall we now proceed to investigate?
8. On what outstanding miracle did Jesus stake all of His claims?
9. What is the fundamental truth of the Christian religion?
10. Upon what does this fundamental truth of the Christian religion rest?
11. What was the keynote of all apostolic preaching?
12. What is the significance of the Resurrection of Jesus to us?

Lesson Ninety-four

**THE RESURRECTION OF JESUS
(Concluded)**

Scripture Reading: I Cor. 15: 1-28.

Scriptures to Memorize: "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures" (I Cor. 15: 3-4). "For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins" (I Cor. 15: 16-17). "But now hath Christ been raised from the dead, the firstfruits of them that are asleep" (I Cor. 15: 20).

13. Q. How shall we treat the Resurrection of Jesus?

A. We shall treat the Resurrection of Jesus as a historical event.

(1) That is, as we would treat the Battle of Bunker Hill, the Discovery of America, the Invention of the Printing Press, or any other event of history. Certainly the Resur-

rection, if it occurred, is an historical fact, and not a matter of theory or philosophy or speculation. It cannot be viewed in any other light than as an alleged historical fact. (2) Christianity, as we have learned, has a historical background. That historical background is the life, death, burial and resurrection of Jesus. If the life and death of Jesus are historical facts, the Resurrection must also be so regarded. (3) In short, the Christian faith has not been built upon a scientific theory, nor upon an imaginative concept, nor upon a philosophic assumption, *but upon an event of history*: an event which is to be approached, investigated and tested, solely on the basis of the testimony presented to support its historicity.

14. Q. What are the generally accepted facts with regard to the life and death of Jesus of Nazareth?

A. The generally accepted facts with regard to the life and death of Jesus of Nazareth may be summarized as follows:

1. It is generally agreed that there was such a Person as Jesus of Nazareth. There is no more universally accepted fact in all human history than the fact that Jesus lived.
2. It is generally agreed that Jesus lived at the time indicated in the New Testament writings. This fact is attested by our chronology, according to which all time is reckoned as either "before Christ" or "in the year of our Lord." It is generally agreed that Jesus was born in the reign of Augustus Caesar; and that He died in the reign of his successor, Tiberius Caesar. (Luke 2:1, 3:1).
3. It is generally agreed that this Jesus lived in the country indicated in the New Testament writings, the country known in ancient times as Canaan and in modern times as Palestine, of which Jerusalem is the capital. It is agreed that Jesus grew up in Nazareth and hence came to be known as "the Nazarene." (See Luke 2:39; 2:51; Mark 16:6; Acts 24:5, etc.).
4. It is generally agreed that He was nailed to a Roman cross; that the form of His death was that of a crucifixion,

the most cruel and ignominious form of death known to the ancients. This fact is attested by all historians, sacred and profane. (See Mark 15:24-37; Matt. 27:35-50; Luke 23:33-46; John 19:18-30).

5. It is generally agreed that He died on the Cross (see Matt. 27:50, Mark 15:37, Luke 23:46, John 19:30). (1) Cf. *the Swoon-theory of Strauss*, that He did not really die on the Cross, but merely swooned, and was later revived by the ministrations of His disciples; in other words, a temporary "suspended animation." But: if He did not die on the Cross, When was life revived and restored in Him? Where did He go? What became of Him? When *did* He die? His not dying implies deceit on His own part and fraud on the part of His disciples. But the subsequent lives of the Apostles forbid the notion that they were deceivers. (2) Cf. *the Spirit-theory of Keim*, That Jesus really died, but only His spirit appeared afterward to the disciples. But: the tomb was empty and the linen cloths showed an orderly departure. Moreover, Jesus Himself denied that He was a bodiless spirit (a mere ghost or phantasm). Luke 24:39—"handle me, and see; for a spirit hath not flesh and bones, as ye behold me having." Again the Old Testament prediction was that His *flesh* should not see corruption (Acts 2:31). The Scriptures expressly assert that the *body* of Jesus was raised (cf. Paul's argument in I Cor. 15:1-28). (3) Cf. *the Vision-theory of Renan*, that He died, and there were no further objective appearances, not even of His spirit. That Mary Magdalene was the victim of "subjective hallucination," and her hallucination spread among the disciples. But the disciples did not expect Jesus' resurrection in any sense of the term. They were intelligent men, moreover, not subject to hallucinations. Again, this theory does not account in any way for the conversion of Saul of Tarsus and his subsequent life of devotion ending in martyrdom. (4) Dr. Joseph Klausner of the Hebrew University in Jerusalem, in his work, *Jesus of Nazareth*, p. 357, (translated by

Danby), dismisses the whole crucial problem of the Resurrection with the following bald statements: "We must assume that the owner of the tomb, Joseph of Arimathea, thought it unfitting that one who had been crucified should remain in his own ancestral tomb. Matthew alone tells us that the tomb was new, hewn out of the rock specially for Jesus the Messiah (just as the ass's colt on which Jesus rode was one on which none other had ever sat). Joseph of Arimathea, therefore, secretly removed the body at the close of the Sabbath and buried it in an unknown grave." Obviously, these statements are without benefit of one iota of support from either external or internal evidence. (5) Attempts to equate the Resurrection of Christ with pagan legends of "dying and rising gods," e.g., those of Osiris, Attis, Adonis, etc., are utter nonsense. In all such legends, associated as they were with the Cult of Fertility, and its indecencies and orgies, that flourished in pagan temples, (a) the motif was strictly procreative, (b) the principal role was taken by a female consort, and (c) and any such spiritual changes as redemption, regeneration, and sanctification, as prerequisites of the attainment of immortality, are conspicuous by their absence. In all these pagan cults and rituals, moral purity was simply not a factor. To even put them in the same class with the life, ministry and resurrection of Jesus is to manifest the inability to distinguish sheer profanity from moral discernment. (6) Finally, it is impossible to explain the Christian church, the Christian ordinances, the Lord's Day, even Christianity itself, if Jesus did not rise from the dead. *These theories are all contrary to the testimony presented, and too farfetched in every respect to merit serious consideration.*

6. It is generally agreed that the body of Jesus was given to Joseph of Arimathea, a wealthy friend, for interment, after Joseph had obtained permission from Pontius Pilate to bury it. (See Matt. 27:57-61, Mark 15:42-47, Luke 23:50-56, John 19:31-42).

7. It is generally agreed that Joseph buried the body in his own new tomb. According to the testimony, this tomb had been hewn out of a natural rock, was one which had not yet been used, and was not far from the place of the Crucifixion. (See Matt. 27:60, Mark 15:45-47, Luke 23:53, John 19:40-42).

8. It is generally agreed that a huge stone was rolled in front of the entrance to the tomb, that an armed guard of soldiers was stationed around it to keep watch both day and night, and that the stone was itself sealed with a Roman seal, the breaking of which would have incurred the death penalty for the offender. (See Matt. 27:60-66, Mark 15:46).

9. It is generally agreed that the reason for these elaborate precautions was, that the enemies of Jesus recalled His saying that He would rise from the dead and hence caused these precautions to be taken against the possibility of His disciples stealing the body and then going before the world to proclaim a fraudulent resurrection. (See Matt. 27:62-66).

10. It is generally admitted—in fact it has to be admitted—that early on the morning of the first day of the week (the death and burial having obviously taken place either on Wednesday or Thursday), *the body was gone from the tomb. Here we arrive at the outstanding phenomenon in the history of revealed religion; in fact the outstanding phenomenon in all the history of mankind.*

15. Q. What is the outstanding issue in connection with the Christian religion?

A. The outstanding issue in connection with the Christian religion is that of what became of the body of Jesus that was buried in Joseph's tomb.

Not only was His body gone when the women arrived at the sepulchre on that memorable first day of the week (Matt. 28:5-8, Mark 16:2-8, Luke 24:1-8, John 20:1-10), *but His physical body has not been seen from that day to this. What, then, became of the body of Jesus that was*

buried in the new tomb of Joseph of Arimathea? “A dilemma for those who deny the fact of Christ’s resurrection: Either His body remained in the hands of His disciples, or it was given up to the Jews. If the disciples retained it, they were impostors; but this is not maintained by modern rationalists. If the Jews retained it, why did they not produce it as conclusive evidence against the disciples?” (Strong, *Systematic Theology*, p. 131). If infidelity could answer this question satisfactorily, and on a purely naturalistic basis—*What became of the body of Jesus that was buried in Joseph’s tomb?*—then it would be able to wipe out the Christian religion in short order. This is the question, however, before which infidelity in all ages has stood *absolutely abashed and mute as the earth itself*.

16. Q. What are the only three solutions that could be offered to the problem of the disappearance of the body of Jesus from Joseph’s tomb?

A. The only three solutions that could be offered are: (1) that the body was stolen from the tomb and secretly disposed of by His friends; (2) that the body was stolen from the tomb and secretly disposed of by His enemies; or (3) that the body was quickened and raised up from the dead.

There is no other hypothesis that could be advanced in explanation of the disappearance of the body. Therefore the truth must lie in one of these three solutions.

17. Q. For what reasons do we reject the supposition that the body of Jesus was stolen from the tomb and secretly disposed of by His friends?

A. We reject this supposition of the following grounds: (1) the disciples had no reason for stealing the body; (2) they were astounded when they found that the body was no longer in the tomb; (3) they could not have stolen it had they so desired; and (4) their subsequent lives of devotion forbid the notion that they were proclaiming what they knew to be a falsehood.

(1) *The disciples had no reason for stealing the body.* What did they hope to gain by stealing it? What incentive could they have had for proclaiming a fraud? As it turned out, they suffered hardship, persecution and even martyrdom, for preaching what they obviously held as a truth, viz., that Jesus had risen. Why should they have voluntarily subjected themselves to such sufferings for the sake of a known (to them) falsehood? The notion is absurd on the face of it. (2) *Again, it is quite evident that the disciples left the Cross in utter dejection.* They straggled away from the spot with their hopes as dead as the body which hung upon that middle cross, saying one to another, "We hoped that it was he who should redeem Israel" (Luke 24:21). They were amazed when the first reports reached their ears that the body was gone from the tomb (John 20:1-10). Thomas absolutely refused to believe it, when the other disciples reported to him that they had seen the risen Lord (John 20:24-29). No fact is more evident than that the disciples left the Cross expecting nothing but the utter oblivion that always followed a death by crucifixion. They were absolutely astounded, later, to discover that Jesus had actually risen. (3) *Again, it would have been a sheer impossibility for the disciples to have stolen the body.* How could they have gotten past that military guard that kept watch day and night? How could they have broken the seal and rolled away the great stone? How and where could they have concealed the body—and for what purpose? The notion is absurd. (4) *Still again, the subsequent lives of the Apostles forbid the assumption that they were proclaiming what they knew to be a fraud.* If the disciples stole the body, it is obvious that they entered into a conspiracy of deceit and perjury. Can we imagine for one moment that Simon Peter, in that great sermon he preached in Jerusalem on the day of Pentecost, was proclaiming what he knew in his own heart was a lie! Moreover, the Apostles all suffered martyrdom, according to

well-authenticated tradition. And for what? Primarily for proclaiming that Jesus had risen from the dead. Are men in the habit of dying for what they themselves know to be lies? (5) Finally, *how shall we account for the conversion of Saul of Tarsus, and his subsequent life of devotion*, except on the ground of his own testimony that the risen Lord had appeared to him on the way to Damascus? That Saul's experience changed the whole course of his life, is obvious. That this change was occasioned solely by the manifestation of the risen Lord to him personally, is his own express testimony. If this testimony is not true, there is no explanation of his later life of devotion to the Gospel, ending as it did in martyrdom. As a matter of fact the most convincing proof of the resurrection of Jesus that can be adduced is Paul's long and faithful career as an ambassador of Christ.

18. Q. For what reasons do we reject the supposition that the body of Jesus was stolen from the tomb and secretly disposed of by his enemies?

A. We reject this supposition of the following grounds: (1) the enemies of Jesus had no reason for stealing the body; (2) they took every possible precaution to make sure that it remain in the tomb; and (3) if they had stolen the body, and knew where it was, why did they not produce it on the day of Pentecost and thus confute the apostolic testimony?

(1) Why should the enemies of Jesus have stolen His body? They had caused His arrest. They had forced His crucifixion. They had seen Him die. They had seen His body buried in Joseph's tomb. They had induced Pilate to seal the great stone with a Roman seal and to station a military guard around the tomb. For what purpose? *To keep the body from being stolen!* (See Matt. 27:62-66). *It is obvious that the enemies of Jesus wanted His body to remain in the tomb. It is equally obvious that if it had remained in the tomb, there would be no Christian religion today.* (2) Some fifty days later it was boldly an-

nounced by the Apostles, in Jerusalem, that Jesus had been raised up from the dead. When this message was first proclaimed, on the day of Pentecost, some three thousand people immediately abandoned Judaism for the new faith (Acts 2:41); and on the following day the number of converts was increased to five thousand men (Acts 4:4) not counting the women, and children of accountable age. Many Jewish priests became obedient to the new faith, we are told (Acts 6:7). Thus the lines became closely drawn, between those who proclaimed the Resurrection a fact and those who denounced it as a fraud. *But right there before their eyes was the empty tomb.* No doubt the people were all visiting the tomb itself. They well knew that the body of Jesus had been interred there—and now it was gone! They could see with their own eyes that the tomb was empty! Then—*what had happened to the body? If the enemies of Jesus had stolen it, why did they not produce it then and there? Why did they not bring forth the body and show it to all the people, and thus confute the apostolic testimony?* From all these considerations, it is obvious that they had no idea what had become of it. (3) Every sermon that was preached from that day on was in effect a challenge to the enemies of Christianity to either produce the body of Jesus or admit that it had been raised up from the dead. *Nothing is more obvious than the fact that if the body of Jesus could have been produced or accounted for, on the day of Pentecost, or at any time during the apostolic era, the Christian religion would not have made any headway in the world.* Because the enemies of Jesus, however, had not stolen the body, they had no idea what had become of it. They were unable to account for its disappearance. Hence they were powerless to stem the onrushing tide of Christian evangelism and conquest.

19. Q. What, then, is Christianity's great challenge to infidelity?

A. Christianity's great challenge to infidelity is, to

either account for the body of Jesus which was buried in Joseph's tomb, or admit that God raised it from the dead.

Before this great challenge infidelity in all ages has stood mute and helpless. The Resurrection of Jesus is, therefore, the final and convincing proof of His divine Sonship and Messiahship.

20. Q. What, then, must be our conclusion with respect to the body of Jesus that was interred in Joseph's tomb?

A. Our conclusion obviously must be that God raised it from the dead.

Acts 2:24—"whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it." Acts 2:32—"This Jesus did God raise up, whereof we all are witnesses." Acts 3:14,15—"But ye denied the Holy and Righteous One, and asked for a murderer to be granted, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses." I Cor. 15:20—"But now hath Christ been raised from the dead, the firstfruits of them that are asleep."

21. Q. What additional evidence do we have of the Resurrection of Jesus?

A. We have the additional evidence of His numerous appearances after His Resurrection, which may be listed as follows:

(1) He appeared first to Mary Magdalene on the morning of the Resurrection (Mark 16:9-11, John 20:1-18). (2) He appeared to Mary the mother of James, Salome, and Joanna, on their return to the city (Matt. 28:9-10; cf. Luke 24:8-10, Mark 16:8). (3) He appeared to Simon Peter by himself (I Cor. 15:5; cf. Luke 24:34). These first three appearances were all during the forenoon of the Resurrection day. (4) He appeared that same day to two disciples on the road to Emmaus (Mark 16:12-13, Luke 24:13-35). (5) He appeared, on the evening of that day, to ten of the disciples, Thomas having been absent at the time (John 20:19-23). (6) On the following Lord's Day,

He appeared to the Eleven, with Thomas present (John 20:24-29). (7) He appeared later to certain disciples at the sea of Tiberias, and conversed with them. Those present on this occasion were Peter, Thomas, Nathanael, James and John, and two others whose names are not given (John 21:1-24). (8) He appeared to "above five hundred brethren at one time" (I Cor. 15:6). (9) He appeared to James, then to all the Apostles (I Cor. 15:7). (10) He appeared to the Eleven by appointment, on a mountain top in Galilee, at which time He gave the Great Commission (Matt. 28:16-20, Mark 16:15-18). (11) Finally, He appeared to Saul or Tarsus on the way to Damascus and called him to the apostleship (I Cor. 15:8). On this last occasion He appeared in His *glorified* body (cf. Luke 24:39-40), the radiance of which outshone the brightness of the noon-day sun (Acts 26:13). (12) Cf. Acts 1:2,3—"unto the apostles whom he had chosen: 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," etc. (The distinguished French writer, Daniel Rops, in his recent book, *Jesus and His Times* (translated by Ruby Millar), states the "conclusion of the whole matter" (p. 573) in these words: "To those who cannot allow the supernatural a place in the order of things, the dogma of the Resurrection is a scandal and a fable, nothing more nor less. But to those who can understand that the ultimate explanation of the universe does not lie in the realm of how or why, it is the sign of signs, it sums up and justifies the mystery of our being." Again, p. 610: "Jesus is a mystery, the mystery of God incarnate. Jesus is God made flesh: if this be accepted, everything else is clear. To those who reject this explanation, it is an incomprehensible puzzle, surrounded with every kind of complication which the human imagination can devise.")

22. Q. In view of all this irrefutable evidence concerning

His Resurrection, what do we conclude with respect to Jesus Himself?

A. We conclude, and we confess, that He is the Christ, the Son of the living God.

Rom. 10:9,10—"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

REVIEW EXAMINATION OVER LESSON
NINETY-FOUR

13. How shall we treat the Resurrection of Jesus?
14. What are the generally accepted facts with regard to the life and death of Jesus of Nazareth?
15. What is the outstanding issue in connection with the Christian religion?
16. What are the only three solutions that could be offered to the problem of the disappearance of the body of Jesus from Joseph's tomb?
17. For what reasons do we reject the supposition that the body of Jesus was stolen from the tomb and secretly disposed of by His friends?
18. For what reasons do we reject the supposition that the body of Jesus was stolen from the tomb and secretly disposed of by His enemies?
19. What, then, is Christianity's great challenge to infidelity?
20. What, then, must be our conclusion with respect to the body of Jesus that was interred in Joseph's tomb?
21. What additional evidence do we have of the Resurrection of Jesus?
22. In view of all this irrefutable evidence concerning His Resurrection, what do we conclude with respect to Jesus Himself?

Lesson Ninety-five

THE NAMES AND TITLES ASCRIBED TO JESUS

Scripture Reading: Phil. 2:1-11; Rev. 1:4-18

Scriptures to Memorize: "His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:6). "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11). "I am the first and the last, and the Living one" (Rev. 1:17-18). "I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty" (Rev. 1:8).

23. Q. List the names, titles and offices ascribed to the Promised Redeemer by the Old Testament writers.

A. The names, titles and offices ascribed to the Promised Redeemer by the Old Testament writers may be listed as follows:

- (1) *The Altogether Lovely* (Song of Sol. 5:16).
- (2) *The Ancient of Days* (Dan. 7:22).
- (3) *The Angel of Jehovah* (Gen. 22:11, 16; 31:11,13; 16:9,13; 48:15-16; Exo. 3:2-5).
- (4) *The Angel of His Presence* (Isa. 63:9).
- (5) *The Angel who Redeemed* (Gen. 48:16).
- (6) *The Anointed* (Psa. 2:2, 45:7).
- (7) *The Anointed One, The Prince* (Dan. 9:25).
- (8) *Balm in Gilead* (Jer. 8:22).
- (9) *The Beloved* (Song of Sol. 5:16; cf. Eph. 1:6).
- (10) *The Righteous Branch* (Jer. 23:5, 33:15; Zech. 3:8, 6:12).
- (11) *Branch of the Root of Jesse* (Isa. 11:1).
- (12) *The Chiefest Among Ten Thousand* (Song of Sol. 5:10).

- (13) *My Chosen* (Isa. 42:1).
- (14) *Precious Corner Stone* (Isa. 28:16).
- (15) *Commander to the Peoples* (Isa. 55:4).
- (16) *Counsellor* (Isa. 9:6).
- (17) *Covenant of the People* (Isa. 42:6).
- (18) *Covert from the Tempest* (Isa. 32:2).
- (19) *My Servant David* (Ezek. 34:23, 37:24); cf. *David Their King* (Jer. 30:9, Hos. 3:5).
- (20) *Defender* (Isa. 19:20).
- (21) *Desire of all Nations* (A.V., Hag. 2:7). R.V.—*Precious Things of all Nations*.
- (22) *Dew unto Israel* (Hos. 14:5).
- (23) *Ensign of the Peoples* (Isa. 11:10).
- (24) *The Everlasting Father* (Isa. 9:6).
- (25) *The Foundation* (Isa. 28:16; cf. I Cor. 3:11).
- (26) *The Fountain* (Zech. 13:1).
- (27) *Hiding-place* (Isa. 32:2).
- (28) *Holy One of Israel* (Isa. 41:14, 54:5; Psa. 16:10).
- (29) *Immanuel* (Isa. 7:14).
- (30) *Jehovah of hosts* (Isa. 54:5; cf. I Tim. 6:16).
- (31) *Jehovah our Righteousness* (Jer. 23:6, 33:16).
- (32) *King* (Zech. 9:9); *The King Over All the Earth* (Zech. 14:9).
- (33) *Leader of the Peoples* (Isa. 55:4).
- (34) *Light of the Gentiles* (Isa. 42:6; cf. Luke 2:32).
- (35) *Lily of the Valleys* (Song of Sol. 2:1).
- (36) *Man of Sorrows* (Isa. 53:3).
- (37) *Man of thy Right Hand* (Psa. 80:17; cf. Col. 3:1).
- (38) *Messiah* (Dan. 9:25). (That is, *Christ*, or *The Anointed One*).
- (39) *The Mighty One of Jacob* (Isa. 60:16).
- (40) *Mighty God* (Isa. 9:6).
- (41) *Mighty to Save* (Isa. 63:1; cf. Heb. 7:25).
- (42) *Plant of Renown* (Ezek. 34:29).
- (43) *Priest For Ever* (Psa. 110:4).
- (44) *Prince of Peace* (Isa. 9:6).

- (45) *Prophet* (Deut. 18:25).
- (46) *Purifier* (Mal. 3:3; cf. Tit. 2:14).
- (47) *Refiner* (Mal. 3:3; cf. 1 Pet. 1:7).
- (48) *Redeemer* (Job. 19:25; Isa. 41:14, 59:20, 60:16; cf. Tit. 2:14).
- (49) *Rock of Offense* (Isa. 8:14; cf. 1 Pet. 2:8).
- (50) *Root of Jesse* (Isa. 11:10).
- (51) *Rose of Sharon* (Song of Sol. 2:1).
- (52) *Ruler in Israel* (Micah 5:2).
- (53) *Sanctuary* (Isa. 8:14; cf. Heb. 9).
- (54) *Savior* (Isa. 19:20, 60:16; Jer. 14:8; cf. Luke 2:11).
- (55) *Sceptre out of Israel* (Gen. 49:10; Num. 24:17; cf. Heb. 1:8).
- (56) *Seed of the Woman* (Gen. 3:15, Gal. 3:16).
- (57) *Servant of Jehovah* (Isa. 42:1; cf. Phil. 2:7).
- (58) *Sharp Sword* (Isa. 49:2; cf. Rev. 1:16, 2:16).
- (59) *Shepherd* (Psa. 23:1; cf. John 10:11, 1 Pet. 5:4).
- (60) *Shiloh, i.e., Place of Rest* (Gen. 49:10).
- (61) *Shoot and Branch out of Jesse* (Isa. 11:1).
- (62) *Shade of a great rock in a weary land* (Isa. 32:2).
- (63) *Son of God* (Dan. 3:25, Psa. 2:7; cf. Heb. 1:5, 5:5).
- (64) *Son of Man* (Psa. 8:4; cf. Heb. 2:6).
- (65) *Star out of Jacob* (Num. 24:17; cf. Rev. 22:16).
- (66) *Stone of Stumbling* (Isa. 8:14; cf. 1 Pet. 2:8).
- (67) *Stone, tried stone, precious corner stone* (Isa. 28:16; cf. Eph. 2:20).
- (68) *Streams of water in a dry place* (Isa. 32:2).
- (69) *Sun of righteousness* (Mal. 4:2; cf. Rev. 1:16, 10:1).
- (70) *Sure Mercies of David* (Isa. 55:3).
- (71) *The Way* (Isa. 35:8; cf. John 14:6).
- (72) *Witness to the Peoples* (Isa. 55:4; cf. Rev. 1:5, 3:14).
- (73) *Wonderful* (Isa. 9:6).
- (74) *The Wisdom of God* (Prov. 3:19; cf. Heb. 1:1-2, Luke 11:49, etc.).

24. Q. List the names and titles assumed or accepted by Jesus for Himself.

A. The names and titles assumed or accepted by Jesus for Himself may be listed as follows:

- (1) *The Almighty* (Rev. 1:8).
- (2) *The Alpha and The Omega* (Rev. 1:8, 22:13).
- (3) *The Amen* (Rev. 3:14).
- (4) *The Beginning and The End* (Rev. 22:13).
- (5) *The Beginning of the Creation of God* (Rev. 3:14).
- (6) *The Bread* (John 6:41); *The Bread of God* (John 6:33); *The Living Bread* (John 6:51); *The Bread of Life* (John 6:48).
- (7) *The Christ* (Matt. 16:16, 23:10; 26:63-64, etc.).
- (8) *The Christ of God* (Luke 9:20).
- (9) *The Christ, The Son of the Blessed* (Mark 14:61-62).
- (10) *The Door* (John 10:9); *The Door of the Sheep* (John 10:7).
- (11) *The First and The Last* (Rev. 1:17, 22:13).
- (12) *The Faithful and True Witness* (Rev. 3:14).
- (13) *I AM* (John 8:58; cf. Exo. 3:14).
- (14) *The Light of the World* (John 8:12, 9:5).
- (15) *The Lord* (Luke 19:31; Matt. 21:43-45; Mark 11:3).
- (16) "My Lord and my God" (John 20:28).
- (17) *The Living One* (Rev. 1:18).
- (18) *Master* (Matt. 23:10).
- (19) *The Messiah* (John 4:25-26).
- (20) *The Resurrection and The Life* (John 11:25).
- (21) *The Root and The Offspring of David* (Rev. 22:16).
- (22) *The Son of Man* (Matt. 26:64, Mark 14:62, Luke 18:8, etc.).
- (23) *The Son of God* (Matt. 26:63-64, Mark 3:11, John 10:36, etc.).
- (24) *The Good Shepherd* (John 10:11).
- (25) *The Bright, The Morning Star* (Rev. 22:16).
- (26) *The Teacher* (Matt. 26:18, Mark 14:14, Luke 22:11).
- (27) *The True Vine* (John 15:1,5).

- (28) *The Way, and The Truth, and The Life* (John 14:6).
 (29) *The Well of Living Water* (John 4:14, 7:37-38).

REVIEW EXAMINATION OVER LESSON
 NINETY-FIVE

23. List the names, titles and offices ascribed to the Promised Redeemer by the Old Testament writers.
 24. List the names and titles assumed or accepted by Jesus for Himself.

Lesson Ninety-six

THE NAMES AND TITLES ASCRIBED
 TO JESUS (Concluded)

Scripture Reading: Rev. 1:4-18; 22:6-20.

Scriptures to Memorize: "Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth" (Rev. 1:5). "I am the first and the last; and the Living one" (Rev. 1:17-18). "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. 3:14). "I am the Alpha and the Omega, the first and the last, the beginning and the end" (Rev. 22:13). "I am the root and the offspring of David, the bright, the morning star" (Rev. 22:16).

25. Q. List the various names and offices ascribed to Jesus by the New Testament writers.
- A. The names and offices ascribed to Jesus by the New Testament writers may be listed as follows:
- (1) *The Last Adam* (I Cor. 15:45).
 - (2) *Advocate* (I John 2:1).
 - (3) *The Apostle and High Priest of our Confession* (Heb. 3:1).
 - (4) *The Author of Eternal Salvation* (Heb. 5:9).

- (5) *The Author and Perfecter of our Faith* (Heb. 12:2).
- (6) *The Beloved* (Matt. 12:18, Matt. 3:17, Eph. 1:6).
- (7) *The Blessed and Only Potentate* (I Tim. 6:15).
- (8) *The Carpenter* (Mark 6:3); *The Carpenter's Son* (Matt. 13:55).
- (9) *The Captain of our Salvation* (Heb. 2:10).
- (10) *The Child Jesus* (Luke 2:27); *The Young Child* (Matt. 2:8, 13).
- (11) *The Consolation of Israel* (Luke 2:25).
- (12) *The Chief Corner Stone, Elect, Precious* (I Pet. 2:6, Eph. 2:20).
- (13) *The Dayspring from on High* (Luke 1:78).
- (14) *The Day-star* (2 Pet. 1:19).
- (15) *The Son of David* (Matt. 9:27, 21:9).
- (16) *The Deliverer* (Rom. 11:26).
- (17) *The Effulgence of God's Glory* (Heb. 1:3).
- (18) *Faithful and True* (Rev. 19:11).
- (19) *The Faithful Witness* (Rev. 1:5).
- (20) *The Firstborn* (Heb. 1:6). *The Firstborn of the Dead* (Rev. 1:5); *The Firstborn of all Creation* (Col. 1:15); *The Firstborn among Many Nations* (Rom. 8:29); *The Firstfruits of Them That are Asleep* (I Cor. 15:20).
- (21) *The Forerunner* (Heb. 6:20).
- (22) *The Foundation* (I Cor. 3:11).
- (23) *Friend of Publicans and Sinners* (Matt. 11:19).
- (24) *Gift of God* (John 4:10).
- (25) *The Glory of Thy People Israel* (Luke 2:32).
- (26) *The True God* (I John 5:20).
- (27) *God blessed for ever* (Rom. 9:5).
- (28) *God with us* (Matt. 1:23).
- (29) *Governor* (Matt. 2:6).
- (30) *The Head of Every Man* (I Cor. 11:3); *The Head of the Body, the Church* (Col. 1:18, Eph. 5:23); *The Head of the Corner* (Matt. 21:42, Acts 4:11).
- (31) *Heir of All Things* (Heb. 1:2).

- (32) *High Priest* (Heb. 3:1); *Priest for ever* (Heb. 5:6, 7:7); *High Priest of the Good Things to Come* (Heb. 9:11).
- (33) *The Holy One of God* (Mark 1:24, Luke 4:31); *The Holy and Righteous One* (Acts 3:14); *The Holy Servant Jesus* (Acts 4:30); *The Holy Thing Which is Begotten . . . the Son of God* (Luke 1:35).
- (34) *Our Hope* (I Tim. 1:1).
- (35) *Horn of Salvation* (Luke 1:69).
- (36) *The Image of God* (2 Cor. 4:4); *The Image of the Invisible God* (Col. 1:15); *The Very Image of God's Substance* (Heb. 1:3).
- (37) *Immanuel (God with us)*, Matt. 1:23).
- (38) *Jesus* (Matt. 1:21); *Jesus of Nazareth* (John 19:19); *Jesus Thou Nazarene* (Mark 1:24); *The Nazarene* (Matt. 2:23).
- (39) *Jesus Christ* i.e., *Jesus The Anointed One*, Acts 10:36); *Jesus Christ the Righteous* (I John 2:1); *Jesus Christ our Savior* (Tit. 3:6).
- (40) *Jesus the King of the Jews* (Matt. 27:37).
- (41) *Jesus the Son of God* (Heb. 4:14).
- (42) *The Judge of the Living and the Dead* (Acts 10:42); *The Lord, The Righteous Judge* (2 Tim. 4:8).
- (43) *The Lamb* (Rev. 5:6, 8); *The Lamb of God* (John 1:29, 36); *The Lamb that hath been slain* (Rev. 5:12).
- (44) *Our Life* (Col. 3:4).
- (45) *The True Light which lighteth every man* (John 1:9); *The Light for Revelation to the Gentiles* (Luke 2:32).
- (46) *The Lion of the Tribe of Judah* (Rev. 5:5).
- (47) *The Man* (John 19:5, I Tim. 2:5); *The Second Man* (I Cor. 15:47).
- (48) *Mediator* (I Tim. 2:5); *The Mediator of a Better Covenant* (Heb. 8:6).
- (49) *The Messiah, i.e., the Christ, The Anointed One* (John 1:41).

- (50) *Our Passover* (I Cor. 5:7).
- (51) *The Power of God, and The Wisdom of God* (I Cor. 1:24, 30; Rom. 1:16).
- (52) *Prince* (Acts 5:31); *The Prince of Life* (Acts 3:15).
- (53) *The Prophet* (Luke 24:19, Matt. 21:11, John 6:14, etc.); *The Prophet of the Most High* (Luke 1:76).
- (54) *The Propitiation* (Rom. 3:25, I John 4:10).
- (55) *Rabbi*, i.e., *Master, or Teacher* (John 3:2, 1:38); *Rabboni*, i.e., *My Master, or My teacher* (John 20:16).
- (56) *Righteousness and Sanctification and Redemption* (1) I Cor. 1:30, Col. 1:14).
- (57) *The Rock* (I Cor. 10:4); *Rock of Offence* (I Pet. 2:8).
- (58) *The Root of Jesse* (Rom. 15:12).
- (59) *The Ruler of the Kings of the Earth* (Rev. 1:5).
- (60) *The Same, Yesterday and Today and For Ever* (Heb. 13:8).
- (61) *Savior* (Luke 2:11); *The Savior of the Body* (Eph. 5:23); *Savior of the World* (John 4:42).
- (62) *Seed of Abraham* (Gal. 3:16).
- (63) *Seed of David* (2 Tim. 2:8).
- (64) *Jehovah's Servant* (Matt. 12:18); *Holy Servant Jesus* (Acts 4:27).
- (65) *The Chief Shepherd* (I Pet. 5:4); *The Shepherd and Bishop of Souls* (I Pet. 2:25); *The Shepherd of My People Israel* (Matt. 2:6); *The Great Shepherd of the Sheep* (Heb. 13:20).
- (66) *The Son* (Heb. 3:6); *Beloved Son* (Matt. 3:17); *My Son, My Chosen* (Luke 9:35); *The Son of God* (Matt. 8:29, Luke 4:41); *The Son of His Love* (Col. 1:13); *The Son of the Father* (2 John 3); *The Son of the Most High* (Luke 1:32); *Son of the Most High God* (Mark 5:7, Luke 8:28); *The Son of the Living God* (Matt. 16:16).
- (67) *The Only Begotten Son* (John 1:18, 3:16; I John

- 4:9); *The Only Begotten from the Father* (John 1:14).
- (68) *The Son of David* (Matt. 9:27, 21:9).
- (69) *The Son of Man* (Matt. 16:28, Acts 7:56).
- (70) *The Son of Mary* (Mark 6:3).
- (71) *The Stone which the Builders rejected* (Matt. 21:42, Acts 4:11, I Pet. 2:7); *A Living Stone* (I Pet. 2:4); *Stone of stumbling* (I Pet. 2:8).
- (72) *The Surety of a Better Covenant* (Heb. 7:22).
- (73) *Teacher* (John 3:2, Mark 5:35, Luke 12:13, etc.).
- (74) *The Word* (John 1:1-2, 1:14).
- (75) *The Word of God* (Rev. 19:13).
- (76) *The Word of Life* (I John 1:1).

26. Q. List the particularly significant titles which are ascribed to Jesus in the New Testament writings.

A. The particularly significant titles which are ascribed to Jesus in the New Testament writings may be listed as follows:

- (1) *The Christ* (Matt. 16:16, Mark 8:29, Acts 2:36, etc.).
- (2) *The Lord Jesus* (Acts 7:59, 16:31).
- (3) *The Lord's Christ* (Luke 2:26).
- (4) *Christ Jesus* (I Tim. 2:5).
- (5) *Christ Jesus Our Lord* (I Tim. 1:12).
- (6) *The Christ of God* (i.e., The Anointed One of God, Luke 9:20, 23:25).
- (7) *Christ the Lord* (Luke 2:11).
- (8) *Jesus Christ* (Acts 10:36, Tit. 3:6, I John 2:1, etc.).
- (9) *King* (Matt. 21:5, Luke 19:38).
- (10) *King of the Jews* (Matt. 2:2).
- (11) *The King of Kings* (I Tim. 6:15, Rev. 19:16).
- (12) *King of the Ages* (Rev. 15:3).
- (13) *The Lord* (Matt. 3:3, John 20:2).
- (14) *The Lord and Savior Jesus Christ* (2 Pet. 2:20, 3:18).
- (15) *The Lord God* (Rev. 1:8).
- (16) *The Lord Jesus* (Acts 7:59, Rev. 22:20, Acts 1:21).

- (17) *The Lord Christ* (Col. 3:24).
- (18) *The Lord Jesus Christ* (Rom. 1:7, Eph. 6:24).
- (19) *Lord of all* (Acts 10:36).
- (20) *The Lord of glory* (I Cor. 2:8, Jas. 2:1).
- (21) *Lord of Lords* (I Tim. 6:15, Rev. 17:14, Rev. 19:16).
- (22) *Lord of both the dead and the living* (Rom. 14:9).
- (23) *Lord even of the Sabbath* (Mark 2:28).
- (24) *"Both Lord and Christ"* (Acts 2:36).
- (25) *His Son Jesus Christ* (I John 1:3).
- (26) *The Lord God . . . The Almighty* (Rev. 1:8, 15:3).

27. Q. What is the signification of the title "Lord" as applied to the One whom we know historically as Jesus?

A. The title "Lord" describes Him in His capacity of Sovereign of all created things.

As Lord, Lord of all, Lord of glory, Lord of lords, etc., He (1) occupies the Throne of God in heaven; (2) is seated at the Right Hand of the Father; and (3) exercises sovereignty over all created things. See Acts 2:36; Mark 16:19; Luke 22:69; Acts 7:55-56; Rom. 8:34; Eph. 1:20-21; Phil. 2:9-11; Col. 3:1; Heb. 1:1-3, 10:12, 12:2; I Pet. 3:21-22; Matt. 28:18; Rev. 1:8, 3:14, 1:17-18, 19:15-17, 22:10-15, etc.

28. Q. What is the signification of the title "Christ" as applied to the One whom we know historically as Jesus?

A. The title "Christ" describes Him in His capacity of Absolute Monarch of the Kingdom of Heaven.

As Christ, the Messiah, The Anointed One, etc., He (1) occupies David's spiritual throne; (2) as Prophet and Priest and King of His covenant people; (3) as Head of the Body, the Church; (4) and as Absolute Monarch of the Kingdom of Heaven, the citizens of which are all whom He redeems. See Luke 1:76, 24:19; Matt. 21:11; John 14:6; Heb. 3:1, 5:6, 7:7, 9:11; I Tim. 6:15; Rev. 19:16; Col. 1:18; Eph. 5:23; John 18:36-38; Rom. 14:17, etc. I Tim. 1:17—"Now unto the King eternal, immortal,

invisible, the only God, be honor and glory for ever and ever." I Tim. 6:14-15, "Our Lord Jesus Christ . . . who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal."

29. Q. In view of all these wonderful names and titles which are ascribed to the One whom we know historically as Jesus of Nazareth, what do we conclude with respect to Jesus Himself?

A. We conclude, and we confess, that Jesus is the Christ, the Son of the living God.

(1) Note especially that these various names and titles are scattered throughout all the Scriptures, and not confined to any one book or writer. (2) Note the correspondence between those found in the Old Testament writings and those found in the New Testament writings. (3) Note that these names and titles cover every phase of His mission and work, and collectively describe every function of every office that He exercises. (4) Note the beauty and variety and majesty of these names and titles ascribed to Him. Truly, "God highly exalted him, and gave unto him the name which is above every name" (Phil. 2:9). Isa. 9:6—"His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace!"

REVIEW EXAMINATION OVER LESSON NINETY-SIX

25. List the various names and offices ascribed to Jesus by the New Testament writers.
26. List the particularly significant titles which are ascribed to Jesus in the New Testament writings.
27. What is the signification of the title "Lord" as applied to the One whom we know historically as Jesus?
28. What is the signification of the title "Christ" as applied

to the One whom we know historically as Jesus?

29. In view of all these wonderful names and titles which are ascribed to the One whom we know historically as Jesus of Nazareth, what do we conclude with respect to Jesus Himself?

Lesson Ninety-seven

THE DEITY OF JESUS

Scripture Reading: Matt. 16:13-19; John 8:47-59; Heb. 1:1-14.

Scriptures to Memorize: "Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever" (I Tim. 1:17). "God . . . hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high" (Heb. 1:1-3). "Thou art the Christ, the Son of the living God" (Matt. 16:16).

30. Q. What do we mean by the Deity of Jesus?

A. By the Deity of Jesus, we mean His inherent Godhood; or, that He was as truly God as He was truly man.

(1) Please note that we say the *deity*, and not the *divinity*, of Jesus. This is for the purpose of clarity. (2) It no longer suffices to speak of the *divinity* of Jesus, for the simple reason that divinity is a term which has come to mean "all things to all men." Unitarians *et al* will admit frankly, and with a great show of orthodoxy, that Jesus was *divine*. But when asked to explain what they mean by "divinity," they will proceed to tell us that it is a quality or attribute possessed by *all men* in varying degrees; in other words, that every human being has, poten-

tially at least, the same divinity that Jesus had; the only difference being that where other men fail to nurture the divinity that is within them, Jesus utilized and nourished His divinity to the fullest extent. In short, with this class of sophists, divinity is a quality inherent in all men; and when they affirm that Jesus was "divine," they mean only that He was a man more "spiritually illumined," more "in tune with the Infinite," than others of His kind, *but withal a man, and entirely man*. Hence, for the sake of clarity, we avoid the use of the term *divinity* in this connection, and use instead the term *deity*, which is unambiguous. (2) Deity is, moreover, a term which cannot be used in any misleading or deceptive sense, for the simple reason that *deity belongs only to God*. It is a quality that is *inherent*, and never acquired, and inherent in God alone. It is a thing of *rank and kind*, and cannot be transferred, in the very nature of the case. The universal law of nature, "each after its own kind," applies here as well as in the biological realm. That is, *only the Deity can beget deity*; hence we find Jesus frequently spoken of as "the only begotten Son of God" cf. John 1:14, 1:18, 3:16, etc.). So, when we speak of *deity*, it is understood at once that we have reference only to God and Godhood. In short, there can be no misapplication or misuse of the term *deity*, and that is the reason why we use it in this connection. (3) "Deity," writes the late Joseph Bryant Rotherham, "would appear to be the right word to express the thought that the Lord Jesus was, in the nature of His person, as truly God as He was truly man. Men may talk of the *divinity* of the stars when they mean no more than that in the stars we behold divine workmanship; and that as a workman is in some measure seen in his work, so God is seen in the stars. Of the *divinity* of the stars do they thus speak, but not of their *deity*! In like manner, there may be those who freely speak of the *divinity* of Jesus of Nazareth, who would certainly hesitate to affirm His *deity*. It is for this reason that we prefer to use the latter term.

It is unambiguous. It goes straight to the mark. It leaves no fair doubt of our meaning . . . that is, as nearly as it can be expressed in English, perhaps, we believe, not that Jesus did exclusively sum up in His own person the totality of the Godhead, but that He did truly participate in the nature of the Godhead" (art., The Deity of Christ, in *The Christian Standard*, May 14, 1921).

31. Q. What, then, is a first proof of the Deity of Jesus?

A. A first proof of the Deity of Jesus is the completeness and perfection of His teaching.

His teaching, as we have learned, is (1) simple, yet profound; (2) spiritual, yet practical; (3) comprehensive; (4) complete, in that it covers the entire field of human obligations and relations; (5) and consequently, in view of all these qualities, *perfect*. The verdict of all subsequent ages has been that of the Temple police who were sent to apprehend Him, and who returned empty-handed, saying, "Never man so spake!" (John 7:46). It must be admitted that the universal application of the principles of His teaching would cure the ills of our human civilization.

32. Q. What is a second proof of the Deity of Jesus?

A. A second proof of the Deity of Jesus is the faultlessness of His character and life.

Jesus not only gave a perfect teaching, but, in striking contrast with all human teachers, He gave a perfect example as well. That is, He exemplified in His life perfectly the principles He enunciated in His teaching. In this respect especially, He is unique. The verdict of all subsequent ages, of non-believers as well as believers, is that which was voiced by Pilate, "I find no fault in this man" (Luke 23:4).

33. Q. What is a third proof of the Deity of Jesus?

A. A third proof of the Deity of Jesus is the magnitude and supernaturalness of His claims.

His claims, with respect to His relations with God the Father, and with respect to His own identity, nature, offices, mission and work, *are of such magnitude and scope,*

so distinctly *superhuman* in their signification, that we are compelled by sheer force of logic to accept Him as having been all that He claimed to be. For, if He is *not* all that He claimed to be, He is obviously the most notorious impostor who has ever appeared in the world.

34. Q. What is a fourth proof of the Deity of Jesus?

A. A fourth proof of the Deity of Jesus is His fulfilment of Old Testament prophecy.

No person ever came before the world with such a mass of prior documentary evidence to establish his identity and to attest his claims, as did Jesus of Nazareth; who fulfilled in His own person and life and work, even in their most minute details, every type, symbol and prophecy of Messianic import in the Old Testament writings.

35. Q. What is a fifth proof of the Deity of Jesus?

A. A fifth proof of the Deity of Jesus is the historical fulfilment of the prophecies which He Himself uttered.

Everything He predicted, with respect to the closing events of His own ministry in the flesh; with respect to the destruction of the Temple in Jerusalem and of the city itself; with respect to the dispersion of the Jews and the calling of the Gentiles—these prophecies have all been literally fulfilled. What more convincing evidence of the deity of Jesus Himself, and of the divine origin and inspiration of the Scriptures as well, could be offered?

36. Q. What is a sixth proof of the Deity of Jesus?

A. A sixth proof of the Deity of Jesus is His miracles.

Think of all the mighty works and wonders and signs which God wrought by Him, for the express purpose of attesting His divine Sonship and Christhood! Recall, if you please, the wide variety of His miracles as to kind, by which He demonstrated His absolute control over nature in all her forms! Surely such demonstrations of power are sufficient to convince the most skeptical that He was more than man! Cf. John 3:2—"Rabbi, we know that thou art a teacher come from God; for no one can do these signs

that thou doest, except God be with him." To this frank testimony of Nicodemus, one of His contemporaries, we add that such mighty miracles of creation and deliverance and judgment which He wrought could have been performed only by Incarnate Deity!

37. Q. What is a seventh proof of the Deity of Jesus?

A. A seventh proof of the Deity of Jesus is His Resurrection from the dead.

Until infidelity can, on purely naturalistic grounds of course, account for the disappearance of the body of Jesus from Joseph's tomb, we shall continue to believe that God raised Him from the dead; and we shall continue to regard the Resurrection as an historical event, in the same category with the Burning of Rome, or the Battle of Gettysburg, or the Signing of the Declaration of Independence, or any other well-authenticated event of history. Truly He "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

38. Q. What is an eighth proof of the Deity of Jesus?

A. An eighth proof of the Deity of Jesus is the beauty and grandeur of the names and titles which are ascribed to Him in the Sacred Writings.

These various names and titles, as we have seen, are scattered throughout all the Scriptures, and not confined to any one book or writer. They describe every phase of His mission and work, and, collectively, the numerous functions of all the offices which He holds. Truly "God highly exalted him, and gave unto him the name which is above every name" (Phil. 2:9). Truly He is The Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace (Isa. 9:6).

39. Q. What is a ninth proof of the Deity of Jesus?

A. A ninth proof of the Deity of Jesus is the actual ascription of Deity to Him, in the New Testament writings.

(1) John 1:1—"The Word was God." Note: The Word was not only with God, but the Word *was* God. That is, as

to nature, The Word was Deity, as truly as God is Deity. (2) John 1:18. Here the correct reading is, "the only begotten God," or "God only begotten." This is a plain ascription of absolute Deity to Christ. "He is not simply the only revealer of God, but He is Himself God revealed." (3) John 20:28—the address of Thomas here, "My Lord and my God," since it went unrebuked by Jesus, is equivalent to an assertion on His own part of His claim to Deity. (4) Rom. 9:5—"of whom is Christ as concerning the flesh, who is over all, God blessed for ever." "We do not hesitate to affirm," writes Rotherham, "that this text, according to the only natural construction of it, represents the Christ as being, beyond His fleshly nature and descent, 'The One existing over all, God, blessed for ever' " (*ibid.*). (5) Phil. 2:5-7, "Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself," etc. (6) Titus 2:13—"the . . . appearing of the glory of our great God and Savior Jesus Christ." This, says Ellicott, is a "direct, definite, and even studied declaration of Christ's divinity." (7) Heb. 1:3—"who being the effulgence of his [God's] glory, and the very image of his substance," etc. "The Godhead of Christ is here, but here as subdued into the soft and mellow radiance of His Sonship. In other words, the God-nature is seen enhanced in the Son-relationship" (Rotherham). (8) I Tim. 1:17—"the King eternal, immortal, invisible, the only God," etc. (Cf. I Tim. 6:15-16, Heb. 1:8, I John 5:20, Rev. 1:8, Rev. 4:8, etc.).

40. Q. What is a tenth proof of the Deity of Jesus?

A. A tenth proof of the Deity of Jesus is the ascription to Him of the attributes of Deity, in the New Testament writings.

(1) *Life* (John 1:4, 14:6). (2) *Self-existence* (John 5:26, Heb. 7:16). (3) *Immutability* (Heb. 13:8). (4) *Truth* (John 14:6, Rev. 3:7). (5) *Love* (I John 3:16.) (6) *Holiness* (Luke 1:35, John 6:69, Heb. 7:26). (7) *Eternity* (John 1:1, 17:5; Eph. 1:5; John 8:58; Col. 1:17; Heb.

1:10-11; Rev. 21:6). (8) *Omnipresence* (Matt. 28:20, Eph. 1:23). (9) *Omiscience* (Matt. 9:4; John 2:24-25, 4:17-19, 4:29, 16:30; Acts 1:24, etc.). (10) *Omnipotence* (Matt. 28:18, Rev. 1:8). (11) Cf. Isa. 9:6—"his name shall be called . . . Mighty God, Everlasting Father."

41. Q. What is an eleventh proof of the Deity of Jesus?

A. An eleventh proof of the Deity of Jesus is the ascription to Him of the works of God, in the New Testament writings.

(1) *Creation* (John 1:3, Col. 1:16, Heb. 1:10, etc.). (2) *Upholding, or Preservation* (Col. 1:17, Heb. 1:3). (3) *Revelation* (John 1:18, 14:9). (4) *Redemption* (Gal. 3:13, 4:4, etc.). (5) *Raising the dead, and Judging the world* (John 5:26-29, Acts 10:42, Matt. 25:31-46, etc.). (6) *Exercise of universal Sovereignty* (Matt. 28:18, Phil. 2:9-11, Eph. 1:20-23, I Cor. 15:25-28, I Pet. 3:22, etc.).

42. Q. What is a twelfth proof of the Deity of Jesus?

A. A twelfth proof of the Deity of Jesus is the ascription to Him in the New Testament writings of honor and worship due only to God.

John 20:28—"My Lord and my God." Rom. 10:9—"if thou shalt confess with thy mouth Jesus as Lord." Acts 7:59—"Lord Jesus, receive my spirit." Acts 1:24—"And they prayed, and said, Thou, Lord, who knowest the hearts of all men," etc. I Cor. 11:24,25—"this do in remembrance of me." Heb. 1:6—"let all the angels of God worship him." Phil. 2:9-11, "that in the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Cf. John 5:23, Rom. 10:13, Rev. 5:12-14, 2 Pet. 3:18, 2 Tim. 4:18; I Tim. 1:17, 6:16, etc.

43. Q. What is a thirteenth proof of the Deity of Jesus?

A. A thirteenth proof of the Deity of Jesus is the association of His name with that of God the Father on a footing of equality, in the New Testament writings.

Matt. 28:19—"baptizing them into the name of the Father and of the Son and of the Holy Spirit." 2 Cor. 13:14—"the grace of the Lord Jesus Christ, and the love of God, and

the communion of the Holy Spirit, be with you all." I Pet. 1:2—"according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Cf. I Cor. 1:3; John 5:23, 14:1, 17:3; Matt. 11:27; 2 Thess. 2:16-17, etc.

44. Q. What is a fourteenth proof of the Deity of Jesus?

A. A fourteenth proof of the Deity of Jesus is His influence upon human history and civilization.

His impress upon human history has been such that even to-day, over nineteen hundred years after His earthly ministry, time is reckoned in relation to His advent in the Bethlehem manger. He is the Central Figure of all human history. He is yet today the hope of humanity, the one and only all-sufficient remedy for the ills of our civilization. In short: *Jesus is Himself the Miracle of the Ages.*

REVIEW EXAMINATION OVER LESSON NINETY-SEVEN

30. What do we mean by the Deity of Jesus?
31. What, then, is a first proof of the Deity of Jesus?
32. What is a second proof of the Deity of Jesus?
33. What is a third proof of the Deity of Jesus?
34. What is a fourth proof of the Deity of Jesus?
35. What is a fifth proof of the Deity of Jesus?
36. What is a sixth proof of the Deity of Jesus?
37. What is a seventh proof of the Deity of Jesus?
38. What is an eighth proof of the Deity of Jesus?
39. What is a ninth proof of the Deity of Jesus?
40. What is a tenth proof of the Deity of Jesus?
41. What is an eleventh proof of the Deity of Jesus?
42. What is a twelfth proof of the Deity of Jesus?
43. What is a thirteenth proof of the Deity of Jesus?
44. What is a fourteenth proof of the Deity of Jesus?

Lesson Ninety-eight

THE WORD OF GOD

Scripture Reading: John 1:1-18, Rev. 19:11-16.

Scriptures to Memorize: "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 through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men" (John 1:1-4). "And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God" (Rev. 19:13).

45. Q. Did the One whom we know historically as Jesus exist as a Person prior to His appearance in the flesh?

A. The Scriptures teach that the One whom we know historically as Jesus, existed from eternity as a Person.

(1) Micah 5:2—"But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; *whose goings forth are from of old, from everlasting.*" There can be no doubt that this scripture was accepted as Messianic by the Jews (cf. Matt. 2:3-6, John 7:42). Compare the Old Testament passages relating to the "Angel of Jehovah" (Gen. 22:11,16; Gen. 31:11,13; Exo. 3:2-5; Judg. 13:20-22, etc., etc.). It is quite generally agreed that this phrase, "the Angel of Jehovah," is used throughout the Old Testament Scriptures to indicate the pre-incarnate Word, "whose manifestations in angelic or human form foreshadowed his final coming in the flesh" (Strong). (2) John 17:5—"And now, Father, glorify thou me with thine own self *with the glory which I had with thee before the world was.*" How could a person who was *entirely* man have uttered such a prayer as this? (3) John 8:58—"Verily, verily, I say unto you, *Before Abraham*

was born, I am" (cf. Exo. 3:14). "I AM," *i.e.*, *self-existence, timelessness, etc.* (4) John 17:24—"Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: *for thou lovedst me before the foundation of the world.*" (5) Col. 1:17—"he is before all things, and in him all things consist." (6) Phil. 2:5-7, "Christ Jesus: *who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a man,*" etc. (7) Heb. 2:14—"Since then the children are sharers in flesh and blood, *he also himself in like manner partook of the same,*" etc. (8) Heb. 1:1-3, "God . . . hath at the end of these days spoken unto us in his Son, *through whom also he made the worlds: who being the effulgence of his glory, and the very image of his substance,*" etc. (9) Heb. 1:8, 10—"But of the Son he saith, Thy throne, O God, is forever and ever . . . And, Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands." (10) Rev. 1:8—"I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty." (11) Rev. 1:17, 18—"I am the first and the last, and *the Living one.*" (12) John 1:1-3, "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 through him: and without him was not anything made that hath been made." Here we learn (a) that the Word was *with* God, *i.e.*, there were Two,—God and The Word. (When I am *with* you, there are *two* of us). (b) That the Word *was* God, *i.e.*, The Word was, as to nature, Deity, as truly was God was Deity. (c) *That all things were made through Him, i.e.*, through the agency of The Word all things were created. Cf. Ps. 33:6—"By the word of Jehovah were the heavens made," etc. The Three who are designated God, the Spirit of God, and The Word of God, in the Old Testament Scriptures; are revealed in the New

Testament Scriptures as the Father, the Son, and the Holy Spirit (Matt. 28:19). The Word is invariably presented in the Scriptures as the Eternal Interpreter of the nature of God and the Eternal Executor of the Will of God. John 1:18—"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." (13) We ask therefore: *How can any one reconcile the teaching of these numerous scriptures which expressly affirm the Pre-existence of Christ, with the notion that He was entirely man?*

46. Q. What was the nature of the relation that existed between God the Father and the One whom we know as Jesus our Savior, prior to the latter's advent in the flesh? And what is the Name given to our Savior, in the Scriptures, to describe this eternal relationship?

A. The relation that existed between God the Father, and the One whom we know as Jesus our Savior, prior to the latter's advent in the flesh, was (1) an eternal or unoriginated relation, and (2) a personal and spiritual relation. The Name given to our Savior, in the Scriptures, to describe this eternal and spiritual relation between Himself and the Father, is: THE WORD (THE LOGOS).

"The names Jesus, Christ, or Messiah, Only Begotten Son, Son of God, etc., belong to the Founder of the Christian religion, and to none else. They express not a relation existing before the Christian era, but relations which commenced at that time . . . To understand the relation betwixt the Savior and His Father, which existed before time, and that relation which began in time, is impossible on either of these [*i.e.*, the Arian or Calvinistic] theories. There was no Jesus, no Messiah, no Christ, no Son of God, no Only Begotten, before the reign of Augustus. The relation that was before the Christian era was not that of a son and father, terms which always imply disparity; but it was that expressed by John in the sentence under consideration. The relation was that of God and the 'Word

of God.' This phraseology unfolds a relation quite different from that of a father and a son—a relation perfectly intimate, equal and glorious." The foregoing exegesis is from the pen of Alexander Campbell, in *The Christian Baptist*, issue of May 7, 1827. Mr. Campbell goes on to explain: "1. No relation amongst human beings can perfectly exhibit the relation which the Savior held to the God and Father of all, anterior to His birth. The reason is: that relation is not homogenial, or of the same kind with relations originating from creation. All relations we know anything of, are created, such as that of father and son." (Note: where there is father and son, the father must of necessity *antedate* the son). "Now I object as much to a created relation as I do to a creature in reference to the original relation of God and The Word of God. *This relation is an uncreated and unoriginated relation.* 2. When in the fulness of time, it became necessary in the wisdom of God to exhibit a Savior, it became expedient to give some view of the original and eternal dignity of this wonderful visitant of the human race. And as this view must be given in human language, inadequate as it was, the whole vocabulary of human speech must be examined for suitable terms. 3. Of these terms expressive of relations, the most suitable must be, and most unquestionably was, selected. And as the relation was spiritual and not carnal, such terms only were eligible which had respect to mental and spiritual relations. Of this sort there is but one in all the archives of human knowledge, and that is the one selected. 4. The Holy Spirit selected the name, WORD, and therefore we may safely assert that this is the best, if not the only term, in the whole vocabulary of human speech at all adapted to express that relation which existed 'in the beginning,' or before time, between our Savior and His God."

47. Q. What are the implications of this name, The Word of God?

A. The implications of the name, The Word of God, may be stated as follows:

1. (1) A *word* is ordinarily defined as the sign or symbol of an idea. It is the idea expressed in written or spoken form. When I speak of a chair, for instance, there immediately flashes into your mind an image of the thing, of which I have the same image in my own mind; and the *image* represents an *idea*. The word is therefore the sign or symbol of the idea. (2) The human intellect *thinks*, *i.e.*, it formulates and relates ideas by means of words, and the result is *language*. Men cannot express their ideas without words of some sort. (3) It follows that the word, and the idea which it represents, must have their origin at the same time, and are therefore of like antiquity—or, as we say, co-etaneous. And though the word may not be the same in different languages, the same idea is expressed. (4) The idea and the word are distinct, of course; that is, they are *two*. (5) Yet the relationship between the two is the most *intimate* of which we have any knowledge, and is a relationship of the *mind* or *spirit*. (6) To be acquainted with the word is to be acquainted with the idea, for the idea is in the word, and the word stands for the idea.

2. We continue Mr. Campbell's exegesis from this point, as follows: "Now let it be most attentively observed and remembered," he says, "that these remarks are solely intended to exhibit the relation which exists between a word and an idea, and that this relation is of a mental nature, and more akin to the spiritual system than any relation created, of which we know anything. It is a relation of the most sublime order; and no doubt the reason why the name, Word, is adopted by the Apostle in this sentence, was because of its superior ability to represent to us the divine relation existing between God and the Savior prior to His becoming the Son of God. By putting together the above remarks on the term Word, we have a full view of what John intended to communicate: (1) As a word is

an exact image of an idea, so is 'The Word' an exact image of the invisible God. (2) As a word can not exist without an idea, nor an idea without a word, so God was never without 'The Word,' nor 'The Word' without God. Or, as a word is of equal age, or co-etaneous with its idea, so 'The Word' and God are co-eternal. (3) And as an idea does not create its word, nor a word its idea, so God did not create 'The Word,' nor 'The Word' God. Such a view does the language used by John suggest. And to this do all the Scriptures agree. For 'The Word' was made flesh, and in consequence of becoming *incarnate*, He is styled the Son of God, the Only Begotten of the Father. As from eternity God was manifest in and by 'The Word,' so now God is manifest in the flesh. As God was always with 'The Word,' so when 'The Word' becomes flesh, He is Immanuel, God with us. As God was never manifest but by 'The Word,' so the heavens and the earth and all things were created by 'The Word.' And as 'The Word' ever was the effulgence or representation of the invisible God, so He will ever be known and adored as 'The Word of God.' So much for the divine and eternal relation between the Savior and God. You will easily perceive that I carry these views no farther than to explain the nature of that relationship uncreated and unoriginated, which the inspired language inculcates."

3. Mr. Campbell concludes as follows: "These views place us on a lofty eminence whence we look down upon the Calvinistic ideas of 'eternal filiation,' 'eternal generation,' 'eternal Son,' as midway betwixt us and Arianism. From this sublime and lofty eminence we see the Socinian moving upon a hillock, the Arian upon a hill, and the Calvinist upon a mountain; all of which lose their disproportion to each other because of the immense height above them to which this view elevates us. The first sentence of John, I paraphrase thus: 'From eternity was the Word, and the Word was with God, and the Word was God. He was, I say, from eternity with God. By Him all things were

made, and He became flesh and dwelt among us. He is become a child born and a son of man. As such He is called Immanuel, Jesus, Messiah, Son of God, Only Begotten of the Father' " (A. Campbell, *Christian Baptist*, May 7, 1927).

4. Contemporary churchmen, as, for instance, Barton W. Stone, who later became his associate in the restoration of "the ancient apostolic order," were inclined to question Mr. Campbell's views of the Person of Christ. They labored under the impression at first that Mr. Campbell was tinged with Unitarianism. The foregoing paragraphs prove just the opposite. Mr. Campbell reveals in these statements His conviction that the Savior had a timeless existence, as eternal as that of the Father, and that the relation between the Two was, in his own words, "perfectly intimate, equal, and glorious." Language could not be more explicit. (Mr. Campbell's interpretation of the relation from eternity of the Father and the Savior is the clearest, I assert without any fear of successful contradiction, that is to be found in all theological literature. I have therefore taken pains to reproduce it here in full. I advise a thorough and equally painstaking study of it by all who pursue this course in Christian doctrine. C.C.C.)

REVIEW EXAMINATION OVER LESSON NINETY-EIGHT

45. Did the One Whom we know historically as Jesus exist as a Person prior to His appearance in the flesh?
46. What was the nature of the relation that existed between God the Father and the One whom we know as Jesus our Savior, prior to the latter's advent in the flesh? And what is the Name given to our Savior, in the Scriptures, to describe this eternal relationship?
47. What are the implications of this name, The Word of God?

Lesson Ninety-nine

THE MYSTERY OF GODLINESS

Scripture Reading: John 1:1-18, Matt. 1:18-25, Luke 1:26-38.

Scriptures to Memorize: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14). "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4). "And without controversy great is the mystery of godliness: He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory" (I Tim. 3:16).

48. Q. What is the signification of the name, The Word, as applied to the One whom we know historically as Jesus of Nazareth?

A. This name, The Word, describes Him in His eternal relations with the Father.

(1) It describes Him as *the Eternal Interpreter of the Nature of God*. Thus He is said to be "the image of the invisible God" (Col. 1:15), the Effulgence of God's glory and the Very Image of His substance (Heb. 1:3). Cf. John 4:24—"God is a Spirit," etc. John 14:9—"he that hath seen me hath seen the Father." (2) It describes Him as *the Eternal Revealer of the Ideas and Thoughts of God*. John 14:6—"I am . . . the truth." John 7:16—"my teaching is not mine, but his that sent me." John 6:63—"the words that I have spoken unto you are spirit, and are life." Cf. John 8:28-32, 17:8, 12:49, 18:37, etc. (3) He is *the Eternal Executor of the Will of God*, in both creation and redemption. John 1:3—"All things were made through him; and without him was not anything

made that hath been made." Cf. Psa. 33:6, 9; Col. 1:16; Heb. 1:3, 1:8-12, 11:3, etc. John 4:34—"My meat is to do the will of him that sent me, and to accomplish his work."

49. Q. In what twofold sense, then is the Person, whom we know as Jesus, The Word of God?

A. The Person whom we know as Jesus is The Word of God: (1) eternally and invisibly, in the sense that He is eternally "in the bosom of the Father"; (2) outwardly and visibly, in the sense that He is the perfect expression or revelation of God to men.

(1) Jesus of Nazareth is The Word of God *inwardly* and *invisibly*, in the sense that He is from eternity "in the bosom of the Father," or, in the sense that the relation between Himself and the Father is best described by that which exists between a word and the idea which it represents. (2) He is The Word *outwardly* and *visibly*, in the sense that He is the perfect expression or revelation of God to men. If you would know something of the *wisdom* of God, study and meditate upon the teaching of Jesus. If you would see the *power* of God, look upon Jesus stilling the tempest, casting out demons, healing the sick of all manner of diseases, raising the dead, etc. If you would comprehend something of the infinite *love* of God, see Jesus hanging on that middle cross, on a lonely hill back of Jerusalem, giving His life for our redemption, offering His body as a propitiation for our sins, shedding His blood for the salvation of men, and dying with a prayer on His lips for the forgiveness of those who were putting Him to death. He had a perfect right to say: "He that hath seen me hath seen the Father" (John 14:9). (3) This twofold sense in which He is The Word, is clearly expressed in John 1:18—"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."

50. Q. When did The Word of God become the Son of God?

A. The One who is eternally The Word of God became

the Son of God when “the Word became flesh and dwelt among us.”

(1) John 1:14—“And the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.” Cf. Psa. 2:7—“I will tell of the decree: Jehovah said unto me, Thou art my Son; this day have I begotten thee.” Here we learn that the divine begetting, in consequence of which the Word became incarnate, was a detail of God’s eternal purpose and plan, and therefore a matter of eternal *decree*. In other words, God decreed it from eternity. (2) It should be emphasized here that this name, The Word, does not stand for a mere abstraction, idea, principle, influence, etc. It is the name of a Person. The Word is always *personal*, as God is *personal*. The Word as a Person *was with God* from eternity; and, too, The Word *was God*, i.e., The Word was as truly Deity as God is Deity. (3) It was at Bethlehem, in the reign of Augustus, that The Word became flesh (*i.e.*, incarnate) and dwelt among men. In other words, the hitherto *invisible* assumed a *visible* form; the hitherto purely *spiritual* became temporarily tabernacled in a *physical* body; an uncreated and divine Person became, for the time being, an historic Person, the Savior, Redeemer, Son of God, Son of Man, Only Begotten of the Father, Immanuel, etc.

51. Q. What is the name commonly given to this entrance of The Word into human flesh?

A. It is commonly designated The Incarnation.

John 1:14—“The Word became flesh, and dwelt among us.” That is, The Word incarnated Himself for the time being, tabernacled Himself in a fleshly body; “emptied himself, taking the form of a servant, being made in the likeness of men” (Phil. 2:7); became a “sharer in the flesh and blood” like all the children of men (Heb. 2:14), etc. In short: what happened at Bethlehem was that a Pre-existent Person, The Word, took upon Himself a new order of being, “was manifested in the flesh” (I Tim.

3:16). The result of this great miracle of Incarnation, was the God-Man, the Divine-human Redeemer, Immanuel, God with Us, the Person whom we know historically as Jesus of Nazareth, and whom Paul so aptly named The Mystery of Godliness (I Tim. 3:16).

52. Q. Through whose direct agency was this miracle of the Incarnation wrought?

A. It was wrought through the direct agency of the Holy Spirit.

(1) Matt. 1:20—"Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is *of the Holy Spirit*." Luke 1:35—"The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God."

(2) Here we have a sublime picture of the Holy Spirit overshadowing, brooding over, the innocent Virgin, just as He brooded over the primordial chaos at the beginning (Gen. 1:2—"The Spirit of God was brooding upon the face of the waters"), and the result in each case was the nourishing and cherishing of incipient life. As a consequence of this *brooding* of the Spirit at the beginning of the physical creation, matter was set in motion, energy was generated, and a world marched into being. And as a result of the Spirit's *overshadowing* of the Virgin at the beginning of the spiritual creation, The Word became incarnate and dwelt among men, as both Son of God and Son of man, as the God-Man, as God With Us, as The Beginning of the Creation of God (Rev. 3:14). Mary, as the passive instrument through whom this miracle was wrought, was therefore His mother "according to the flesh," and God was His Father by the "overshadowing" of the Holy Spirit.

53. Q. Through what human instrumentality was this miracle of Incarnation accomplished?

A. It was accomplished through the passive instrumentality of the Virgin Mary.

(1) It was foretold by the Old Testament prophets that the Promised Redeemer should be born of a virgin (Isa. 7:14), and that He should be born in Bethlehem of Judea (Micah 5:2). "Ephrathah" was the ancient name for Bethlehem of Judea. (2) The narratives of the Virgin Birth of Jesus are to be found in the New Testament writings, in Matt. 1:18-25 and in Luke 1:26-38. In both of these narratives it is expressly asserted *that the conception and birth of Jesus took place prior to the physical union of Joseph and Mary.* Matt. 1:18, 24, 25—"Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, *before they came together* she was found with child of the Holy Spirit. . . . And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; *and knew her not till she had brought forth a son;* and he called his name JESUS." Luke 1:30-38, "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto the angel, *How shall this be, seeing I know not a man?* And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God. . . . For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her." (3) Language could not be more explicit and positive. There can be no middle ground in our attitude towards these scripture statements respecting the Virgin Birth. We must either accept or reject them *in toto*. They cannot be "explained away" in any manner whatsoever.

We believe therefore wholeheartedly that Jesus our Savior was born of a virgin—of *one who was no less a virgin after His birth than before.*

54. Q. What are the main facts presented in the two narratives of the Virgin Birth given by Matthew and Luke?

A. The main facts presented in the two narratives of the Virgin Birth are:

1. That Jesus was born in the last days of the reign of Herod over Judea (Matt. 2:1,13; Luke 1:5). (2) That He was conceived by the Holy Spirit (Matt. 1:18,20; Luke 1:35). (3) That His mother was a Virgin (Matt. 1:18,20,23; Luke 1:27,34). (4) That she was betrothed to Joseph (Matt. 1:18; Luke 1:27, 2:5). (5) That Joseph was of the house and lineage of David (Matt. 1:16,20; Luke 1:27, 2:4). (6) That Jesus was born in Bethlehem (Matt. 2:1, Luke 2:4-6). The statement often found in "modern" *Lives* of Jesus, to the effect that "Jesus, the son of Joseph and Mary, was born at Nazareth" *has no historical corroboration whatsoever* (e.g., Pfeleiderer, Oscar Holtzmann, Bousset, Renan, etc.). (7) That by divine direction He was called Jesus (Matt. 1:21, Luke 1:31). (8) That He was declared to be a Savior (Matt. 1:21, Luke 2:11). (9) That Joseph knew beforehand of Mary's condition and its cause (Matt. 1:18-20, Luke 2:4-7). (10) That nevertheless he took Mary to wife, and assumed full paternal responsibilities for her child—was from the first *in loco parentis* to Jesus (Matt. 1:20,24,25; Luke 2:5-7). (11) That the Annunciation and Birth were attended by revelations and visions (Matt. 1:20, Luke 2:8-39). (12) That following the birth, and temporary sojourn in Egypt to escape the wrath of Herod, Joseph and Mary returned to their home in Nazareth, where the Child grew up (Matt. 2:23, Luke 2:39). "It will be found that Matthew's narrative is told throughout from the standpoint of Joseph; Luke's from that of Mary" (Dr. James Orr, *Virgin Birth of Christ*, pp. 36-37). Similarly, Matthew

gives the *legal* genealogy, tracing the Line from Abraham down to David, thence through Solomon down to Joseph, whose name appeared of course in the genealogical records as the *legal* father of Jesus. Luke, on the other hand, gives the *natural* genealogy, tracing the Line through Mary (the daughter of Eli) to Nathan, another of David's sons, and thence all the way back to Adam (Matt. 1:1-17, Luke 3:23-28).

55. Q. What is the designation given by the Apostle Paul to the One who was thus begotten by the Holy Spirit and born of the Virgin Mary?

A. The name given to Him by the Apostle Paul is: The Mystery of Godliness.

Note that The Mystery of Godliness (*i.e.*, the Mystery of the God-Man, the Mystery of God With Us) is a Person, viz., "He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory" (I Tim. 3:16). Without controversy great is the mystery of the Person of our Redeemer!

REVIEW EXAMINATION OVER LESSON NINETY-NINE

48. What is the signification of the name, The Word, as applied to the One whom we know historically as Jesus of Nazareth?
49. In what twofold sense, then is the Person, whom we know as Jesus, The Word of God?
50. When did The Word of God become the Son of God?
51. What is the name commonly given to this entrance of The Word into human flesh?
52. Through whose direct agency was this miracle of the Incarnation wrought?
53. Through what human instrumentality was this miracle of Incarnation accomplished?
54. What are the main facts presented in the two narra-

- tives of the Virgin Birth given by Matthew and Luke?
55. What is the designation given by the Apostle Paul to the One who was thus begotten by the Holy Spirit and born of the Virgin Mary?

Lesson One-Hundred
THE INCARNATION OF THE WORD

Scripture Reading: Matt. 1: 18-25, Luke 1: 26-38.

Scriptures to Memorize: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35). "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us" (Matt. 1:23).

56. Q. On what grounds do we accept as true the story of the Virgin Birth of Jesus, as presented in the narratives of Matthew and Luke?

A. We accept the story of the Virgin Birth, on the following grounds:

(1) On the ground of the *genuineness* of the Christian Documents as a whole. "These chapters containing the narratives of the Virgin Birth are attested by all available evidence as indubitably genuine parts of their respective Gospels" (Orr, *Virgin Birth*, p. 39). (2) On the ground of the *trustworthiness* of the New Testament writers. These men were not dreamers, visionaries, overwrought enthusiasts, or anything of the kind. Matthew was originally a tax-collector—certainly a practical profession requiring a practical man. Luke was a physician, and therefore in a position to understand this unusual case from his own professional viewpoint; hence, in his narrative, he gives the most minute details. Why discredit the testimony of these men who lived at the proper time to obtain accurate information, and accept the speculations

of so-called "scholars" who are removed some two thousand years from the events upon which they seek to cast suspicion? (3) On the ground of *corroborative statements in the writings of John and Paul*. John 1:14—"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." Rom. 8:3—"God, *sending* his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Phil. 2:7—"emptied himself, taking the form of a servant, being made [literally, becoming] in the likeness of men," etc. Gal. 4:4—"But when the fulness of the time came, God *sent forth* His Son, born of a woman," etc. (literally, *become* of a woman, or *become flesh* of a woman). I Tim. 3:16—"Without controversy great is the mystery of godliness: *He who was manifested in the flesh,*" etc. I John 4:2—"Every spirit that confesseth that Jesus Christ *is come in the flesh* is of God," etc. (4) On the ground of *the attitude of Jesus Himself with respect to Joseph and Mary*. In no instance did He recognize Joseph or any other human being as His father. He always, without exception, claimed Almighty God as His Father (Cf. Luke 2:49, Matt. 12:47-50, John 17:1, Luke 23:46, etc., etc.). Nor did He manifest towards Mary the attitude of an ordinary son to an ordinary human mother (Cf. John 2:4, 19:26, etc.). It is obvious from His teaching and conduct that *this Son was superior to all human relationships*; that He considered it His mission to reveal those higher spiritual relationships which existed between Himself and the Father in heaven, and which exist also between God and His covenant people in Christ. (5) On the ground of *the close relation between the Virgin Birth and the other facts about our Lord's Person*, such as His perfect teaching, the faultlessness of His character and life, the superiority of His claims, His fulfilment of Old Testament prediction, and especially His resurrection from the dead. For, if there was a *resurrection* at the close of His earthly ministry, there can be nothing incredible

about a *virgin birth* at the beginning of it; and, further, in view of the fact that there was a perfect teaching and life in between, there can be nothing incredible about either a virgin birth or a resurrection. These various facts are all mutually corroborative and complementary. (6) Finally, on the ground of *the historicity of the doctrine*. The Virgin Birth has been held inviolate by the Church since the very beginning of the Christian era; and has never been challenged within the Church, until in recent years, except by the small Ebionitic faction of the first two centuries which was too insignificant to make any lasting impression upon Christian thought. We have every reason, therefore, for adhering to the Virgin Birth as one of the established fundamentals of the Christian faith, but no reason whatever of any real validity for questioning it.

57. Q. What is clearly implied in the miracle of Incarnation wrought in the womb of the Virgin by the agency of the Holy Spirit?

A. It is clearly implied that the body (or physical nature) of Jesus was created in the womb of the Virgin by the agency of the Holy Spirit.

(1) Heb. 10:5—"a body didst thou prepare for me." That is, God specially prepared a physical body for occupancy by The Word; a body that was *human* of course, and consequently subject to the infirmities of the flesh, yet one that was free from inherited corruption and the consequences of sin; therefore a body fit for our great High Priest to offer as a propitiation for the sins of the world.

(2) Cf. Heb. 2:14—"Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same," etc. Heb. 4:15—"one that hath been in all points tempted like as we are, yet without sin." Heb. 9:26—"now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." Heb. 7:28—"for such a high priest became us, holy, guileless, undefiled, separated from sinners." I Pet. 2:24—"who his own self bare our sins in his body upon the tree." Heb.

10:20—"by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh." (3) In short by the miracle of Incarnation, God renewed in His Son the physical vigor and beauty of the first man, Adam. So far as His spiritual nature is concerned He is generically Deity. But His body, or physical nature, was specially prepared for Him by divine begetting in the womb of the Virgin; and the Holy Spirit by this creative operation renewed in Him the original beauty and vigor of our human nature. Though His body was subject to the frailties of the flesh, such as hunger, thirst, fatigue, and even mortality; yet it was not weakened in any respect by the inroads of sin and its consequences. This explains the Man, Christ Jesus, and accounts for His remarkable personality.

58. Q. What, then, is the only adequate explanation of the Person of Christ?

A. The Incarnation is the only adequate explanation of the Person of Christ.

(1) *It is the only adequate explanation of His personality.* I reject, as utterly misrepresentative and unworthy, the conceptions of Jesus which have come down to us from medieval literature and art, in which He is represented as a Person of melancholy countenance and languid demeanor, one who would apparently welcome death as a much-desired release from the vicissitudes of living. I do not believe, speaking from the human point of view, that He was that kind of a Man. A man who could meet another on the highway and say to him, "Follow me," with the result that the one so commanded would forsake his books and accounts on the spot to become a disciple, must have possessed a charming and forceful personality. Yet this is just what Jesus did. He could summon plain fishermen from their daily tasks by merely saying to them, "Come with me, and I will make you fishers of men." That was all that was needed. They would at once forsake their

boats and nets, to enter upon a career of discipleship and sacrificial service, terminating in martyrdom. He would weave a bundle of cords into a whip, and, with flashing eyes and mighty strokes of His arm, drive the hypocrites and money-changers from the Temple, without their so much as lifting a finger in defiance of His righteous indignation! When the Temple police were sent by their superiors to apprehend Him, they returned empty-handed exclaiming, "Never man so spake!" He must have had a wonderful personality, and a correspondingly remarkable physique! Physically, we believe, He was perfect. He was indeed the Second Adam, the Son of Man, and The Head of the New Creation. (2) *It is the only adequate explanation of His perfect character and life.* If He was just a man, conceived and born as other children of the flesh, how is His perfect Life to be explained? No matter how bitterly the skeptics and agnostics of our day may rail at the Church, they find no fault in Him. No one has ever pointed out a single flaw in His character. How is this to be explained, if He was entirely man? Why does He stand alone among the countless millions of humankind as the only Person who ever gave to the world a Perfect Example of life and conduct? If His reception of the Holy Spirit at His baptism was the incident in which He became filled with divinity, as some contend, how does it happen that other men have not opened their hearts to receive the Holy Spirit in the same measure? How does it happen that He alone, of all humankind, possessed the Holy Spirit without measure or limitation? Besides, as stated heretofore, it is evident from the Scriptures that the coming of the Spirit upon Him at His baptism was not for the purpose of clothing Him with a divine nature—for that He already possessed. It was for the purpose of *officially* setting Him apart as the great Prophet, Priest and King of His people, The Anointed One of God. (3) *The Incarnation is the only adequate explanation of the Person and*

work of Christ. While in the flesh He was Immanuel, God With Us, the God-Man. Now a God-Man cannot be produced by ordinary generation, for the simple reason that "that which is born of the flesh is flesh" (John 3:6). That which is inherently Deity, will always be Deity, even as the Word continued to be Deity when in the flesh. Deity and humanity may become perfectly united, as indeed they were in the Person of Christ, but it would be impossible for either Deity to transform itself into humanity, or humanity into Deity. They are of a different order, rank and kind. Cf. I Cor. 15:47—"The first man is of the earth, earthy [as indeed are all his offspring, the entire human race]; the second man is of heaven." The miracle of the Incarnation is the only ground on which we can account satisfactorily for the Man Christ Jesus.

59. Q. Then when and how did the Person whom we know as Jesus, who was eternally The Word of God, become the Son of God?

A. He became the Son of God upon, and in consequence of, His divine begetting and birth.

(1) Luke 1:35—"The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: *wherefore also the holy thing which is begotten shall be called the Son of God.*" Luke 1:31, 32—"Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High." (2) It will thus be seen that His eternal relations with the Father are indicated by the name, The Word of God. Further, that His relation to the Father which began at Bethlehem, through the instrumentality of Mary, is described by such names as the Son of God, the Only Begotten from the Father, Immanuel, God With Us, etc. John 1:14—"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the Only begotten from the Father), full of grace and truth."

REVIEW EXAMINATION OVER LESSON
ONE-HUNDRED

56. On what grounds do we accept as true the story of the Virgin Birth of Jesus, as presented in the narratives of Matthew and Luke?
57. What is clearly implied in the miracle of Incarnation wrought in the womb of the Virgin by the agency of the Holy Spirit?
58. What, then, is the only adequate explanation of the Person of Christ?
59. Then when and how did the Person whom we know as Jesus, who was eternally the Word of God, become the Son of God?

Lesson One-Hundred One

THE CONDESCENSION AND HUMILIATION
OF THE WORD

Scripture Reading: Phil. 2:1-11, Heb. 2:9-18

Scriptures to Memorize: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:5-8). "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15).

-
60. Q. What is the first great truth involved in the mystery of the Incarnation?
 - A. The first great truth involved in the mystery of the

Incarnation, is that of the Condescension of God.

That is, God in the person of the Word, condescended to tabernacle Himself in a human body, in order that He might thus work out His eternal purpose and plan for the human race. We see the same Condescension in the Holy Spirit's indwelling of all true believers, in order that He may thus apply and realize the Son's redemptive work. John 7:39—"This spake he of the Spirit, which they that believed on him were to receive." I Cor. 3:16—"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" I Cor. 6:19—"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" How wonderful that God should condescend, in the Person of The Word, to tabernacle Himself in our flesh! How wonderful that He should condescend, in the Person and power of His Spirit, to indwell, nurture, and sanctify us, the Body of Christ! Praise His holy name!

61. Q. What is the second great truth involved in the mystery of the Incarnation?

A. The second great truth involved in the mystery of the Incarnation, is that of the Humiliation of God.

(1) Phil. 2:5-8, "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, being obedient even unto death, yea, the death of the cross." (2) That is: "I am in the form of a man. I do not count it an honor to be grasped to be on an equality with men. It is my natural and lawful heritage, and I never think of it in any other light. Men have bodies—so have I; men have minds—so have I; anything that man has by nature, that I have also. Hence I count it no presumption to say that I am on an equality with men. This I take it is the Apostle's meaning here. Whatever form or attributes the eternal Father had,

belonged to the Son also; and Christ did not count it as an honor to be clutched, because it was simply His by nature and right" (Meade E. Dutt, *Christian Standard*, August 31, 1918). (3) *Exposition of Phil. 2:5-8*: "The pre-existing Word, though subsisting in the form of God, did not regard His equality with God as a thing to be forcibly retained, but emptied himself by taking the form of a servant, (that is,) by being made in the likeness of men. And being found in outward condition as a man, he [the incarnate Son of God, yet further] humbled himself, by becoming obedient unto death, even the death of the cross." (4) The divine *design* in this Humiliation of the Word is clearly revealed in Heb. 2:14,18—"Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. . . . Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." That is, the Humiliation was for a three-fold purpose, especially: (a) that He might nullify or "bring to nought" the devil's power over the human race; (b) that He might, by subjecting Himself to physical death and conquering it, deliver "all them who through fear of death were all their lifetime subject to bondage"; and (c) that He might, by subjecting himself to the frailties and temptations of the flesh, thus acquaint Himself with our infirmities and qualify Himself to act as our great and merciful High Priest. (5) Cf. 2 Cor. 8:9—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

“Oh, it is wonderful that He should care for me!

Enough to die for me!

Oh, it is wonderful, wonderful to me!

62. Q. Outline briefly the doctrine of the Humiliation of The Word, as presented in the New Testament writings.

A. The doctrine of the Humiliation of The Word as presented in the Scriptures, may be stated briefly as follows:

(1) The pre-existing Word, in “becoming flesh” (the God-Man), voluntarily imposed certain restrictions upon Himself and voluntarily surrendered the exercise of some of His divine attributes. (2) He also submitted Himself to the common laws which regulate human nature and its processes, the only distinction between Himself and other men being that the human nature which He assumed *was rendered pure by His divine begetting*. (3) He also subjected Himself to the limitations involved in human growth and development, appearing in the world as a Child, and growing up in the manner of all children of the flesh. (4) He also subordinated Himself, in state, in knowledge, and in teaching, to the control of the Holy Spirit who indwelt Him in immeasurable fulness (John 3:34). (5) He thus lived and wrought while in the flesh, not independently, but *as a servant*. (6) He thus voluntarily subjected Himself to the frailties and temptations of the flesh, in order that He might redeem the race which had fallen in Adam, by Himself triumphing over all fleshly temptations and infirmities. (8) He subjected Himself, as connected with our sinful race, to physical death, which constitutes the penalty of violated law, in order that He might bring to nought him who has the power of death, that is, the devil, and deliver our human race from the bondage of the fear of death and even from the bondage of death itself. Cf. I John 3:8, I Cor. 15:25-26, etc. (9) He “humbled himself, becoming obedient unto death, yea, the death of the cross,” *i.e.*, a death by

crucifixion which is the most cruel and ignominious form of death known to man, in order that He might fully demonstrate God's immeasurable love for the human family. Cf. John 3:16-17, I John 4:9-11, etc. (10) That in all this gracious Condescension and Humiliation for our sakes, He acted voluntarily and willingly, in order that He might thus execute God's eternal purpose and plan for the human race and lead many sons into glory; in short, that He might serve as the efficient instrument of God in the building of a holy redeemed race. Heb. 7:27—"this he did once for all, when he offered up himself." Rom. 3:24—"being justified freely by his grace through the redemption that is in Christ Jesus." (11) Finally, His voluntary Humiliation was of right followed by His Exaltation to the right hand of God the Father, where He reigns today in glorious power and majesty as the Sovereign of all created things. Phil. 2:9-11, "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Heb. 2:9,10—"But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." Heb. 12:1,2—"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

63. Q. What great and comforting truth for us, is involved

in this doctrine of the Humiliation and subsequent Exaltation of The Word?

- A. The great and comforting truth that we have at the right hand of God a merciful and faithful High Priest who is fully acquainted with our infirmities and therefore eminently qualified to make intercession for us.**

Heb. 2:17—"Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." Heb. 4:15—"For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." May I confess that these scriptures have ever been a source of much comfort and hope to me personally. When in moments of meditation and introspection, I contemplate my own weaknesses, my sinful propensities, and my actual sins which are so many, I wonder if I shall be found worthy of meeting my heavenly Father and my Savior face to face in the last great day. I wonder what hope there is for me, in view of the declaration that only the pure in heart shall see God! But I remember that I have an Advocate at the Father's right hand, who is there to plead my case, and One who is eminently qualified to plead my case because He once bore my nature and understands from experience its infirmities and temptations. I frankly confess that in this knowledge lies my hope of eternal salvation. As the Apostle John, writing to Christians, says: "If we confess our sins, he is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness" (I John 1:9). Without such a High Priest—one "who hath been in all points tempted like as we are, yet without sin," and one therefore who can be "touched with the feeling of our infirmities"—I should consider myself without hope either in this world or in the world to come. What incomparable folly, then, for any man

to presume that he can make peace with God on the ground of any goodness or merit of any kind within himself! For the testimony of experience, as well as of scripture, is that "there is none righteous, no, not one"; that "all have sinned, and fall short of the glory of God" (Rom. 3:10,23). In view of the fact, therefore, that we, as His covenant people, have such a merciful and faithful High Priest, "let us draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace in the time of need" (Heb. 4:16).

REVIEW EXAMINATION OVER LESSON ONE-HUNDRED ONE

60. What is the first great truth involved in the mystery of the Incarnation?
61. What is the second great truth involved in the mystery of the Incarnation?
62. Outline briefly the doctrine of the Humiliation of The Word, as presented in the New Testament writings.
63. What great and comforting truth for us, is involved in this doctrine of the Humiliation and subsequent Exaltation of The Word?

Lesson One-Hundred Two

IMMANUEL: GOD WITH US

Scripture Reading: Matt. 1:18-25, 26:36-46.

Scriptures to Memorize: "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us" (Matt. 1:23). "To us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (I Cor. 8:6).

64. Q. What were the limitations which The Word imposed upon Himself when He became flesh?

A. The Scriptures teach that The Word imposed the following limitations upon Himself when He became flesh:

1. *He limited Himself officially, i.e.,* subordinated Himself to the Will of the Father, and to the Will of the Holy Spirit also. John 14:28—"The Father is greater than I." John 6:38—"I am come down from heaven, not to do mine own will, but the will of him that sent me." John 5:43—"I am come in my Father's name." John 4:34—"My meat is to do the will of him that sent me, and to accomplish his work." Acts 1:2—"after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen." Heb. 9:14—"Christ, who through the eternal Spirit offered himself without blemish unto God." "Through the Spirit" in these scriptures, means *by authority or direction* of the Spirit. This voluntary subordination to both the Father and the Spirit, during His sojourn in the flesh, is not at all inconsistent with the fact of His equality, as to His eternal and inherent nature, with the other Persons of the Godhead. You and I, for example, may be engaged in a business venture. We may be equals in every respect. Yet such a condition may arise as to make it necessary for me to voluntarily place myself at your command, and thus subordinate myself to your will, in order to further the interests of the enterprise in which we are mutually engaged. Such a subordination would thus be self-imposed on my part, and would naturally continue only until our purposes in making the arrangement would be achieved. It was in this manner that The Word limited Himself officially. (2) *He limited Himself, in one matter at least, as to knowledge.* Mark 13:32—"Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." Here He frankly states that the exact time of His second advent is known only to the Heavenly Father.

It should be understood of course that His lack of omniscience with regard to this one matter did not involve error. His teaching may have been incomplete in this one respect but it was never *false*. He never stated an untruth, nor was He ever accused of false teaching. He was always prepared to answer His opponents on any subject and to do so with finality that brooked no further controversy. It is obvious from the vastness and comprehensiveness of His teaching that whatever limitations of knowledge He may have suffered during His incarnate life were self-imposed. (3) *He also subordinated Himself emotionally, i.e., subjected Himself to mental anguish and spiritual depression, such as that which He experienced in Gethsemane and also on the Cross.* Matt. 26:38,39—"Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me," etc. Luke 22:44—"And being in agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground." Similarly, on the Cross, He cried out: "My God, my God, why hast thou forsaken me?" It should be noted that these petitions bespeak only *utter loneliness and anguish of spirit*. However this mental anguish was not sin in any sense of the term. Sin is disobedience to God, and in no instance did He manifest any disposition to do other than what the Father desired of Him. Even in the awful anguish of that midnight hour in Gethsemane, the burden of His prayer was: "nevertheless, not as I will, but as thou wilt" (Matt. 26:39). (4) Such expressions as His question addressed to the crowd, "Who touched my garments?" (Mark 5:30); or, His question addressed to Martha with respect to the body of Lazarus, "Where have ye laid him?" (John 11:34); or the statement of Mark, in Mark 11:13, "And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon; and when

he came to it, he found nothing but leaves; for it was not the season of figs"—these present no difficulties. Jesus frequently addressed questions to His hearers that were calculated to make His miracles stand out in bold relief. We must remember, too, that the Gospel historians were writing for our benefit, and that it was necessary for them (under the guidance of the Spirit) to clothe their accounts in words and phrases adapted to our finite understanding. Their quaint way of saying things, and their ability to compress so much meaning in just a few words, make their writings perennially refreshing. (5) Finally, these self-imposed limitations were all essential to His mission and work in the world. It was absolutely necessary that He identify Himself with our human nature, in order that He might properly qualify Himself for His work of intercession upon which He was to enter following His resurrection from the dead and exaltation to the right hand of the Father. Thus He became a participant in our fleshly nature, in order that He might enable us to become, through the efficacy of His Atonement, partakers of the divine nature. (2 Pet. 1:4).

65. Q. What were the essential characteristics of the human nature of Jesus Christ?

A. The essential characteristics of the human nature of Jesus Christ may be summarized as follows:

(1) *He possessed the essential elements of human nature, viz., a physical body and a rational spirit.* Matt. 26:26—"this is my body." Matt. 26:28—"this is my blood." Luke 24:39—"a spirit hath not flesh and bones, as ye behold me having." Matt. 26:38—"my soul is exceeding sorrowful." John 11:33—"he groaned in the spirit." Luke 23:46—"Father, into thy hands I commend my spirit." Cf. Heb. 2:14, I John 1:1, 4:2, etc. (2) *He exercised the active powers and was moved by the instinctive principles and emotions of our human nature.* For example: *weariness* (John 4:6—"Jesus therefore, being wearied with his journey, sat thus by the well"); *hunger* (Matt. 4:2—"he

afterward hungered"); *thirst* (John 19:28—"I thirst"); *sleep* (Matt. 8:24—"the boat was covered with the waves, but he was asleep"); *anger* (Mark 3:5—"when he had looked round about on them with anger, being grieved at the hardening of their heart"); *anxiety* (Heb. 5:7—"who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death"); *fear* (Heb. 5:7—"and having been heard for his godly fear"); *groaning* (John 12:27—"now is my soul troubled"; cf. John 11:33—"he groaned in the spirit"); *weeping* (John 11:35—"Jesus wept"); *prayer* (Matt. 14:23—"he went up into the mountain apart to pray"); *love* (Mark 10:21—"Jesus looking upon him loved him"); *compassion* (Matt. 9:36—"when he saw the multitudes, he was moved with compassion for them"), etc. (3) *He was subject to the ordinary laws of human growth and development, both in body and spirit.* Luke 2:40—"And the child grew, and waxed strong, filled with wisdom," etc. Luke 2:46—"they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions," etc. This incident occurred when He was twelve years old. Luke 2:52—"And Jesus advanced in wisdom and stature, and in favor with God and men." Heb. 5:8—"though he was a Son, yet learned obedience by the things which he suffered." Heb. 2:18—"For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 4:15—"one that hath been in all points tempted like as we are, yet without sin." Heb. 2:10—"For it became him . . . to make the author of their salvation perfect through sufferings." (4) *He suffered and died.* Luke 22:44—"And being in agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground." John 19:30—"He bowed his head, and gave up his spirit." John 19:34—"one of the soldiers with a spear pierced his side, and straightway there came out blood and water." This incident is held by Stroud, in his *Physical*

Cause of Our Lord's Death, to be proof that Jesus died of a broken heart. (5) *Yet He was absolutely free from inherited corruption and from actual sin.* "This is shown by His never offering sacrifice, never praying for forgiveness, teaching that all but He needed the new birth, challenging all to convict him of a single sin" (Strong, *Systematic Theology*, p. 676). Cf. John 3:7, 5:30; Luke 1:35; John 8:46, 14:30, etc. He prayed, "Father, forgive them" (Luke 23:34), but never, "Father, forgive *me*." His anger was no passionate or vindictive or selfish anger, but always the indignation of righteousness against cruelty and hypocrisy. Rom. 8:3—"God, sending his own Son in the *likeness* of sinful flesh," *i.e.*, in flesh, but without the inherited corruption which in other men clings to the mind of the flesh. Heb. 7:26—"holy, guileless, undefiled, separated from sinners," *i.e.*, by the fact of His divine begetting. 2 Cor. 5:21—"Him who knew no sin," etc. Heb. 4:15—"in all points tempted like as we are, yet without sin." Heb. 9:14—"Christ, who through the eternal Spirit offered himself *without blemish* unto God." I Pet. 1:19—"precious blood, as of a lamb without blemish and without spot, even the blood of Christ." I Pet. 2:22—"who did no sin, neither was guile found in his mouth." I John 3:5, 7—"in him is no sin . . . he is righteous," etc., etc. In short, "Christ took human nature in such a way that his nature, without sin, bore the consequences of sin."

66. Q. Is it to be presumed that the temptations which Christ suffered while He was in the flesh, were in any manner lessened by His inherent purity?

A. No. On the contrary, it is our conviction that if anything His temptations must have been rendered more poignant by virtue of His purity.

It would seem to me that, instead of acceding to the notion sometimes expressed that His sufferings were merely *semblances* of trial and temptation by virtue of His Deity, it is far more reasonable to suppose that His sufferings and temptations were the rather *enhanced* by the supreme

excellence of His physical constitution and by the moral purity of His inner nature. "Let us beware of contradicting the express teaching of the Scriptures," writes Farrar, "by a supposition that He was not liable to real temptation. Nay, He was liable to temptation all the sorer, because it came like agony to a nature infinitely strong, yet infinitely pure. In proportion as any one has striven all his life to be, like his great Ensample, holy, harmless, undefiled, separated from sinners, in that proportion will he realize the intensity of the struggle, the anguish of the antipathy, which pervade a finely-touched spirit when, either by suggestions from within or from without, it has been dragged into even apparent proximity to the possibilities of evil" (*Life of Christ*, pp. 98-99). "Our hard impure flesh," writes Martin Luther, "can hardly comprehend the agonizing sensitiveness of a sinless nature brought into contact with hostile wickedness and hateful antagonism."

67. Q. What, then, is the true doctrine of the Person of Christ?

A. The true doctrine of the Person of Christ is, that He is the God-Man, the Divine-human Redeemer, God With Us.

(1) *That is, that He was as truly God as He was truly man.* "The Scriptures represent Jesus Christ as a single undivided personality in whom these two natures (*i.e.*, the divine and the human) are vitally and inseparably united, so that He is properly, not God and man, but the God-man" (Strong, *ibid.*, p. 684). (2) Dr. James M. Gray: "There are four points to be kept in mind: (a) Christ was truly God; (b) He was truly man; (c) The Godhead and the manhood were united in one Person; (d) the Godhead and the manhood, the deity and the humanity, were distinct and separate, so that there was no mixture or commingling of the two natures in the one person—the divine did not permeate the human, and the human was not swallowed up or absorbed in the divine. . . . The result of the incarnating act, in other words, gives us a person who

is neither divine nor human considered separately, but God-man" (*My Faith In Jesus Christ*, pp. 24-26). (3) Our personal conviction is that the truth with regard to the Person of Christ cannot be adequately stated in human language. Therefore we say with Paul: "Without controversy great is the mystery of godliness." And with this confession of faith we shall be content.

68. Q. By what designation especially, is the true nature of the Person of Christ indicated, in the Scriptures?

A. The true nature of the Person of Christ is indicated by the name, IMMANUEL.

(1) His *human* nature is indicated by such designations as Son of Man, The Second Man, The Last Adam, The Head of the New Creation, etc. (2) His *divine* nature is indicated by such designations as The Word, The Word of Life, The Living One, The First and The Last, The Son of God, The Son of the Most High, The Only Begotten from the Father, etc. (3) His *Divine-human* nature is indicated by the name, Immanuel, which is, being interpreted, God With Us. See Isa. 7:14, Matt. 1:23.

REVIEW EXAMINATION OVER LESSON ONE-HUNDRED TWO

64. What were the limitations which The Word imposed upon Himself when He became flesh?
65. What were the essential characteristics of the human nature of Jesus Christ?
66. Is it to be presumed that the temptations which Christ suffered while He was in the flesh, were in any manner lessened by His inherent purity?
67. What, then, is the true doctrine of the Person of Christ?
68. By what designation especially, is the true nature of the Person of Christ indicated, in the Scriptures?

Lesson One-Hundred Three

JESUS THE FIRST AND THE LAST

Scripture Reading: Rev. 1:8-18, 22:10-17.

Scriptures to Memorize: "I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty" (Rev. 1:8). "I am the first and the last, and the Living one" (Rev. 1:17-18). "I am the Alpha and the Omega, the first and the last, the beginning and the end" (Rev. 22:13).

69. Q. What is the Bible primarily?

A. The Bible is, primarily, the inspired record of the wonderful works wrought by God the Father throughout the ages, to attest and establish the divine Sonship and Messiahship of the Person whom we know historically as Jesus of Nazareth.

Or, to put it in another form, the Bible is the faithful record of The Divine Demonstration, throughout the ages, of the Deity and Messiahship of Jesus.

70. Q. What was the first great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?

A. It was the work of Preparation and Prefiguration.

Review the types, symbols and prophecies of the Old Testament Scriptures all of which were fulfilled in the life and work of Jesus of Nazareth. God the Father spent more than four thousand years preparing the world for the reception of Christ and Christianity, and at the same time building up a system of type and prophecy designed to identify the true Messiah at His appearing. See Eph. 3:1-12, I Pet. 1:10-12, etc.

71. Q. What was the second great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?

A. It was that of Incarnation.

When the fulness of the time was come, God the Father begat His Son in the womb of the Virgin, by the over-

shadowing of the Holy Spirit. Thus the miracle of Incarnation was wrought, and thus The Word became flesh and dwelt among us in the Person of Jesus of Nazareth. See Gal. 4:4, Psa. 2:7, Isa. 7-14, Micah 5:2, Matt. 1:18-25, Luke 1:26-38, John 1:1-18, John 3:16, I Tim. 3:16, I John 1:1-4, etc.

72. Q. What was the third great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?

A. It was that of Anointing.

Matt. 3:13-17. When Jesus attained the age of thirty, He presented Himself to John for baptism in the Jordan, thus indicating the time was at hand for Him to enter upon His divine mission and work in the world. So, as soon as the baptism was performed, and He had come up out of the water, God the Father introduced Him to the world as His beloved Son, and anointed Him with the Holy Spirit, in this manner officially and formally setting Him apart unto the work which He came into the world to accomplish. John 8:18—"The Father that sent me beareth witness of me." Acts 10:38—"even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power," etc. Acts 4:26—"the rulers were gathered together, against the Lord, and against his Anointed."

73. Q. What was the fourth great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?

A. It was that of Demonstration.

Throughout the ministry of Jesus, which extended over some three years, God the Father attested His identity and mission by many mighty works and wonders and signs. Acts 2:22—"Jesus of Nazareth, a man approved of God among you by mighty works and wonders and signs which God did by him in the midst of you," etc. These miracles were all for the purpose of proving to the world that He is the Christ, the Son of the living God. See Acts 10:38-39, John 20:30-31, etc.

74. Q. What was the fifth great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?

A. It was that of Transfiguration.

Matt. 17:1-8. There on Mount Hermon, in the presence of Moses, representing the Law; and of Elijah, representing the Prophets; and of Peter, James and John, representing the Apostles; Jesus "was transfigured before them," *i.e.*, presented in His garments of celestial glory, as He would appear today if it were possible for us to look upon Him in His present heavenly state. 2 Pet. 1:16-18, "For we did not follow cunningly devised fables, when we made known unto you the power and presence of our Lord Jesus Christ, but *we were eyewitnesses of his majesty*. For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount."

75. Q. What was the sixth great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?

A. It was that of Resurrection.

This Jesus having been delivered up to death by crucifixion, "by the determinate counsel and foreknowledge of God" (Acts 1:23), it was the same God and Father of all, who quickened His mortal body and raised it from the dead, having decreed from eternity that His Holy One should not experience the disintegration and corruption of the flesh. See Acts 2:24-32; cf. *Psa.* 16:8-10. Acts 2:24—"whom God raised up," etc. Acts 2:32—"This Jesus did God raise up, whereof we all are witnesses." Cf. Acts 3:15, 10:40; I Cor. 15:4,20, etc. Rom. 1:3,4—"concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord." The Resur-

rection was the crowning miracle of The Great Demonstration.

76. Q. What was the seventh great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?

A. It was that of Exaltation.

His Exaltation included His Ascension, Glorification, and Coronation. God not only raised Him from the dead, but He also (1) received Him back into the heavenly places, (2) clothed Him with glory and honor and immortality, (3) gave Him a seat on the Throne at His own right hand, (4) vested Him with the sceptre of the Kingdom of Heaven, and (5) constituted Him the Sovereign of all created things. John 7:39—"For the Spirit was not yet given; because Jesus was not yet glorified." John 17:5—"And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Acts 2:33-36, "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. . . . Let all the House of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." Col. 3:1—"seek the things that are above, where Christ is seated on the right hand of God." Eph. 1:19-23, "according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (For a prophetic description of the Coronation of Christ, see Psa. 24:7-10). Heb. 2:9—"But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death

crowned with glory and honor," etc. I Tim. 1:17—"Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen."

77. Q. What exalted office does the Person whom we know as Jesus now hold, by virtue of His Resurrection and Exaltation?

A. He holds the exalted office of Acting Sovereign of the universe.

I Pet. 3:21,22—"through the resurrection of Jesus Christ, who is on the right hand of God, having gone into heaven: angels and authorities and powers being made subject unto him." Rev. 1:5—"Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth." Rev. 1:17,18—"I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." Matt. 28:18—"all authority."

78. Q. What title does our Savior bear by virtue of His exalted office as Acting Sovereign of the Universe?

A. He bears the title: THE KING OF KINGS, AND LORD OF LORDS.

I Tim. 6:14-16, "Our Lord Jesus Christ . . . who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal. Amen." Cf. Rev. 19:11-16.

79. Q. How long shall our Savior continue in His capacity of Acting Sovereign of the Universe?

A. The Scriptures declare that He shall reign "till he hath put all his enemies under his feet."

I Cor. 15:25-26, "For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." Phil. 2:9-11, "Wherefore also God highly exalted him, and gave unto him the name that is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should

confess that Jesus Christ is Lord, to the glory of God the Father." Cf. Psa. 110:1—"Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

80. Q. In what capacity will our Lord Jesus Christ be manifested at the end of the present Dispensation?

A. The Scriptures teach that He will be manifested at the end of our age, as the Judge of the living and of the dead.

He is coming again: (1) to complete the redemption of His people, (2) to complete the conquest of evil in all its forms, (3) to judge the living and the dead, (4) to consummate God's eternal purpose and plan, and (5) to lead many sons into glory and thus usher in the next dispensation of the "new heavens and new earth wherein dwelleth righteousness" (2 Pet. 3:13). Acts 10:42—"It is he who is ordained of God to be the Judge of the living and the dead." Matt. 24:30—"Then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming on the clouds of heaven with power and great glory." 2 Thess. 1:7,8—"at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus Christ." 2 Tim. 4:1—"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom," etc. Matt. 25:31-46, "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats," etc.

81. Q. What will the Lord Jesus Christ ultimately do with His Sovereignty?

A. The Scriptures teach that He will ultimately transfer His Sovereignty back to the Father, that God may be all in all.

I Cor. 15:24,28—"Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and authority and power. . . . And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all."

82. Q. By what names does our Lord Jesus Christ reveal Himself to us, in reference particularly to His eternal offices and works?

A. By the names: The First and The Last, and The Living One.

Rev. 1:8—"I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty." Rev. 22:13—"I am the Alpha and the Omega, the first and the last, the beginning and the end." Rev. 1:17-18—"I am the first and the last, and the Living one." **JESUS, THE FIRST AND THE LAST, AND THE LIVING ONE:** to Him be honor and glory for ever and ever!

REVIEW EXAMINATION OVER LESSON ONE-HUNDRED THREE

69. What is the Bible primarily?
70. What was the first great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?
71. What was the second great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?
72. What was the third great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?
73. What was the fourth great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?
74. What was the fifth great work wrought by God the

- Father to attest the divine Sonship and Messiahship of Jesus?
75. What was the sixth great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?
 76. What was the seventh great work wrought by God the Father to attest the divine Sonship and Messiahship of Jesus?
 77. What exalted office does the Person whom we know as Jesus now hold, by virtue of His Resurrection and Exaltation?
 78. What title does our Savior bear by virtue of His exalted office as Acting Sovereign of the universe?
 79. How long shall our Savior continue in His capacity of Acting Sovereign of the Universe?
 80. In what capacity will our Lord Jesus Christ be manifested at the end of the present Dispensation?
 81. What will the Lord Jesus Christ ultimately do with His Sovereignty?
 82. By what names does our Lord Jesus Christ reveal Himself to us, in reference particularly to His eternal offices and works?

Lesson One-Hundred Four

THE CHRISTIAN CONFESSION OF FAITH

Scripture Reading: Matt. 16:13-20.

Scriptures to Memorize: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10). "Thou art the Christ, the Son of the living God" (Matt. 16:16).

-
- 83. Q. In what creedal formula are the truths respecting**

the Person and Work of Jesus, embodied and expressed?

A. They are embodied and expressed in the Christian Confession of Faith.

84. Q. What is the Christian Confession of Faith?

A. The Christian Confession of Faith is: that Jesus is the Christ, the Son of the living God.

Matt. 16:16—"Thou art the Christ, the Son of the living God." John 20:30,31—"these are written, that ye may believe that Jesus is the Christ, the Son of God." Rom. 10:9—"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

85. Q. What means it to confess that Jesus is the Christ?

A. To confess that Jesus is the Christ, is to accept and confess Him as The Anointed One of God.

(1) *It is to confess Him as our Prophet, i.e., as the Revealer of God to Man.* (2) *It is to confess Him as our great High Priest, who offered Himself as the all-sufficient Atonement for sin, and who now intercedes for His people at the right hand of God the Father.* (3) *It is to confess Him as our King, as the Absolute Monarch of the Kingdom of Heaven, as The Head of the Church which is His Body, and as the Sovereign of all created things.* (4) *It is, in short, to accept and confess Him as Master (i.e., Teacher), Savior, and Lord.*

86. Q. What means it to confess that Jesus is the Son of the living God?

A. To confess Jesus as the Son of the living God, is to accept and confess Him as the God-Man, the Divine-Human Redeemer, the Only Begotten from the Father, etc.

(1) Son of *God*, not gods. This word lays the ax at the root of all polytheism. "It empties the Pantheon and establishes the unity of God, which is the foundation of monotheism" (Z. T. Sweeney). (2) Son of the *living* God. This lays the ax at the root of all forms of pantheism, which would represent God as a mere principle permeat-

ing the universe, or identify Him with nature, etc. Our God is not a dead God; not a mere abstraction, idea or principle; not the totality of things; not an image of wood or stone; but the *living* and true God. (3) *The Son* of the living God. Note the definite article here. Not *a son* of God, in the sense that all men are sons of God, having been created in His image; but *The Son* of God, *i.e.*, by divine begetting and birth, etc. Hence *the only begotten Son*, the only begotten from the Father, etc. This lays the ax at the root of Unitarianism and all forms of unbelief which treat Jesus as a mere man, teacher, philosopher, etc. No one who believes that Jesus was merely and *entirely* man, can honestly make this good confession of faith.

87. Q. What is the import, practically speaking, of this Christian Confession of Faith?

A. To make this Christian Confession of Faith, is to accept Jesus as one's personal Master, Savior and King.

"To intelligently confess Jesus as the Christ is to accept Him as Prophet, to teach; as Priest, to atone and intercede; and as King, to rule. Jesus sustains all of these relations to His people, and through these relations He supplies their every need" (J. B. Briney). "To believe that Jesus is the Christ, the Son of God, is to believe that He is divine, that He possesses all authority, that He is the head of His church, that He is the great High Priest, that He is the Savior of the world" (W. H. Book). "The good confession is very simple. It means: 'I accept Jesus Christ as the Son of the living God and my supreme Lord, and I promise to do my best to be like Him.' Any one can understand that; and whoever believes that and lives true to it is a Christian" (F. D. Kershner).

88. Q. What are the outstanding characteristics of the Christian Confession of Faith?

A. It is: (1) heaven-born and heaven-sent, (2) scrip-

tural, (3) comprehensive, (4) simple, (5) all-sufficient, and (6) profoundly vital.

(1) *It is heaven-born and heaven-sent.* Matt. 16:17—"flesh and blood hath not revealed it unto thee, but my Father who is in heaven." (2) *It is scriptural.* That is, it is found in the New Testament writings. This cannot be said of any other creed or Confession in Christendom, not even of the so-called "Apostles' Creed." (3) *It is comprehensive,* in that it includes within its scope every fundamental truth with respect to the person, offices, and work of Christ. It embodies in one brief, concise affirmation all the facts in reference to the Incarnation, Atonement, Resurrection, and Exaltation of God's Anointed. Unlike the creeds and confessions which have been written by men, it is so comprehensive that it never needs to be revised. It is perfectly adaptable to one's ever-increasing knowledge of divine truth. (4) *It is, at the same time, exceedingly simple.* Even the most uneducated person can understand that it means, in its practical import, the acceptance of Jesus as one's Master, Savior, and King. These are matters that a child can understand. (5) *It is all-sufficient.* It is the only statement of faith that was required in apostolic times as a prerequisite of baptism and church membership. It is the only one that should be required today. Other creeds are of necessity of human origin, and consequently unscriptural and divisive. (6) Finally, *it is profoundly vital.* It pertains essentially to a Person—and to a *living* Person, if you please! "The living Creed of the living Church of the living God, is the ever-living Christ." Cf. Rev. 1:17,18—"I am . . . the Living one . . . I am alive for evermore."

89. Q. What does Jesus say about our making this Confession of Faith?

A. He says that we must confess Him before men, if we would expect Him to confess us before the Father who is in heaven.

Matt. 10:32,33—"Every one therefore who shall confess

me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." Similarly, Paul writes: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9-10).

90. Q. In view, then, of the array of evidence presented in this series of lessons with respect to the Person and Work of Jesus, what should we do?

A. We should make the Christian Confession of Faith without delay, if we have not already done so, and live true to it the rest of our lives.

Rev. 3:5—"He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father and before his angels." One who does not make this confession here in faith will make it some day in eternal remorse and despair (Phil. 2:9-11, Rev. 6:16-17).

REVIEW EXAMINATION OVER LESSON ONE-HUNDRED FOUR

83. In what creedal formula are the truths respecting the Person and Work of Jesus, embodied and expressed?
84. What is the Christian Confession of Faith?
85. What means it to confess that Jesus is the Christ?
86. What means it to confess that Jesus is the Son of the living God?
87. What is the import, practically speaking, of this Christian Confession of Faith?
88. What are the outstanding characteristics of the Christian Confession of Faith?
89. What does Jesus say about our making this Confession of Faith?

90. In view, then, of the array of evidence presented in this series of lessons with respect to the Person and Work of Jesus, what should we do?

