

129. Q. What are the three essential qualities which a priest must possess?
130. Q. To what extent do these qualities inhere in Christ?
131. Q. What are the two essential functions of a priest, according to the Scriptures?
132. Q. What sacrifice for sin did Christ offer up, acting in His capacity of High Priest?
133. Q. Why was His Sacrifice a Perfect Sin-offering?
134. Q. What other work does Christ do for His people, in His capacity as their High Priest?
135. Q. Since Christ exercises the function of High Priest, who, then, are His subordinate priests under the New Covenant?
136. Q. What is our privilege as priests unto God?

Lesson Forty-Nine

THE KINGLY OFFICE OF CHRIST

Scripture Reading: Isa. 9:6-7; Eph. 2:15-23; 1 Cor. 15:20-28.

Scriptures to Memorize: "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. 2:9-11). "Our Lord Jesus Christ . . . who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:14-15). "For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death" (1 Cor. 15:25-26).

137. Q. What, according to scripture, is the order of Christ's priesthood?

A. The Scriptures teach that Christ's Priesthood is after the order of Melchizedek.

(1) Psa. 110:4—"Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek." Cf. Heb. 5:10, 6:20, 7:17, etc. Heb. 7:1-3, "For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually." (2) For the story of Abraham and Melchizedek, see Gen. 14:18-20.

138. Q. In what sense is the Priesthood of Christ after the order of Melchizedek?

A. In the twofold sense that it is (1) an eternal Priesthood, and (2) a royal Priesthood.

(1) Heb. 7:15, 16—"after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment" (as the Levitical priesthood was), "but after the power of an endless life." Heb. 6:20—"having become a high priest for ever after the order of Melchizedek." The Priesthood of Christ is eternal, because Christ Himself is eternal. (2) Again, Melchizedek was both "King of Salem" and "Priest of God Most High." So Christ, the antitype of Melchizedek, is both King and Priest of His people. He exercises the functions of both offices; His Priesthood is, therefore, a royal Priesthood.

139. Q. In what Old Testament scriptures is the kingly office and work of Christ foretold?

A. In numerous Old Testament scriptures, as, for example, Psa. 110:1, 2:6, 45:6; Isa. 9:6-7, etc.

140. Q. What do we mean by the Kingship of Christ?

- A. By the Kingship of Christ, we mean His Sovereignty as the Divine-Human Redeemer.**

Not His sovereignty as the eternal Word, but His sovereignty as The Anointed One of God.

- 141. Q. Did Christ exercise His sovereignty while He was in the flesh?**

- A. He manifested it quite frequently, both in the natural and in the spiritual realms.**

(1) He had but to speak and the natural world obeyed Him. E. g., the stilling of the tempest, the multiplying of a few loaves and fishes into sufficient food for a multitude, the cursing of the fig tree, the healing of the bodies of men, etc. Matt. 8:27—"What manner of man is this, that even the winds and the sea obey him?" (2) He also, while in the flesh, frequently exercised His right to forgive sins. Matt. 9:6—"But that ye may know that the Son of man hath authority on earth to forgive sins," etc. To the penitent thief on the cross, He said: "Today shalt thou be with me in Paradise" (Luke 23:43). Cf. Matt. 9:2, Luke 7:48, etc.

- 142. Q. By what special miracle did God prove the sovereignty of Christ to the world?**

- A. He proved it by raising Him up from the dead.**

Rom. 1:3, 4—"Concerning his Son . . . 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."

- 143. Q. When did Christ begin to exercise fully the powers and prerogatives of His kingly office?**

- A. He did so when He entered upon His state of exaltation.**

(1) While He was in the flesh—i. e., in His state of humiliation—He was, so to speak, "the uncrowned King." It was not until after His resurrection and ascension that

He was vested with the scepter of the Kingdom and crowned King of kings and Lord of lords. (2) Eph. 1:19-22, "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," etc. Acts 2:32, 33—"This Jesus did God raise up . . . being therefore by the right hand of God exalted," etc. Rom. 14:9—"For to this end Christ died and lived again, that he might be Lord of both the dead and the living."

144. Q. Why is it impossible for sinners to be saved today in the same manner that the penitent thief on the cross was saved?

A. For the simple reason that, since the death of Christ, sinners are to receive pardon according to the provisions and terms of His Last Will and Testament.

Christ was here in person when He spoke pardon to the penitent thief. While He was in the flesh, He had the authority, and frequently exercised it, to forgive sins as He saw fit. While a man still lives, he has the right to dispense his possessions as he chooses; but after his death his property must be distributed according to the provisions of his will or testament. So, while Jesus was on earth in person, acting as the representative of the Godhead in executing the scheme of redemption, as God in the flesh He had the authority to forgive sins by a spoken word. But when He became obedient unto death and then returned to the Father in glory, He made provisions for the blessings and benefits of Divine grace to be dispensed according to the

terms of His Last Will and Testament. See Mark 16:16, Acts 2:38, Rom. 10:9-10, etc.

145. Q. What is the essential nature of Christ's Kingdom?

A. It is essentially spiritual in its nature.

(1) It is not geographical, political, economic, etc. Nor is it essentially social. John 18:36—"My kingdom is not of this world." Rom. 14:17—"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." (2) It is essentially spiritual. It is the kingdom of the truth (John 18:37); and its location is in the human heart. Luke 17:20, 21—"the kingdom of God cometh not with observation . . . the kingdom of God is within you."

146. Q. What is Christ's Kingdom, in its temporal aspect?

A. In its temporal aspect it is the Kingdom of Grace.

147. Q. What is Christ's Kingdom, in its eternal aspect?

A. In its eternal aspect, it is the Kingdom of Glory. 2 Pet. 1:11—"the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." 2 Tim. 4:18—"the Lord will . . . save me unto his heavenly kingdom."

148. Q. What are the essential characteristics of Christ's rule?

A. Christ's rule is (1) spiritual, and (2) absolute.

(1) His Kingship is spiritual, in the sense that it is in the human heart. (2) His Kingship is absolute, in the sense that His will is the law from which there is no appeal. His Kingdom is an absolute monarchy. Matt. 28:18—"All authority hath been given unto me in heaven and on earth." "All" here means, not part, but all.

149. Q. In what respect is the Kingdom broader in scope than the Church?

- A. In the respect that it takes in the innocent and irresponsible who, in the very nature of the case cannot belong to the Church.**

E. g., infants, who cannot belong to the Church because of their inability to believe and obey, can and do belong to the Kingdom, by virtue of the fact that when Christ died on the Cross, He atoned for the innocent and irresponsible, **unconditionally**. Luke 18:16—"Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God."

- 150. Q. What office does Christ hold in relation to the Church, in consequence of His Kingship.**

- A. He is the Head of the Church, which is His body.**

Eph. 1:22-23, 4:15; Eph. 5:23; Col. 1:18, etc.

- 151. Q. Does the Church have any other Head than Christ?**

- A. The true Church has only one Head—Christ Himself.**

Christ the Head, and the Church the Body, together make up the total Mystic Personality, in and through whom human redemption is effected. The Body with two Heads would be as great a monstrosity as the Head with some two hundred bodies (denominations?). The Church has no need of any other Head than Christ Himself. Obviously, therefore, the self-styled "Visible Head of the Church" who occupies "St. Peter's Chair" is a creation of human authority pure and simple. The Papacy is a man-originated institution without any Scripture warrant whatever. (Cf. 2 Thess. 2:1-4, 1 Tim. 4:1-5, etc.). Eph. 4:4-6, "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all," etc.

- 152. Q. How long shall Christ continue in His capacity of Acting Sovereign?**

- A. The Scriptures teach that He shall reign until every enemy of God and man, including death itself, shall have been conquered.

1 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."

153. Q. What will 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.

1 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 all authority and power . . . And when all things have been subjected under 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."

REVIEW EXAMINATION OVER LESSON FORTY-NINE

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153. Q. What will Christ ultimately do with His Sovereignty?

Lesson Fifty

THE END OF OUR AGE

Scripture Reading: Acts 1:1-10; Matt. 24:3-14; Heb. 9:23-28.

Scriptures to Memorize: "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1:11). "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). "He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus" (Rev. 22:20).

154. Q. What do we mean by "the end of our age"?
- A. By "the end of our age," we mean the end of the present or Christian Dispensation.