

Sabbath School Lesson #9 – Jesus, the Master Teacher – 23-29 May 2015

Christ was the perfect Teacher. When the people heard Jesus teach, “they were astonished at His doctrine: for His word was with power” (Luke 4:32). He taught in the most comprehensible and simple way that even “the common people heard Him gladly” (Mark 12:37). On the important subject, He said, “This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent” (John 17:3). But all this teaching of Jesus was of His Father; for He said: “The word which you hear is not Mine but the Father’s who sent Me” (John 14:24). The authority by which Christ taught was of His Father. He said, “I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak” (John 12:49). In His teachings, the object was to declare His Father’s name, His Character; Christians are to do the same.

The Old Testament reveals that Jesus came to declare His Father’s name. He came to this earth and became a mediator through whom the Father speaks. “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him” (Deuteronomy 18:18). Christ states His teaching objective in Psalms: “I will declare thy name unto my brethren” (Psalm 22:22).

The New Testament is explicit that Jesus taught of His Father. “My doctrine is not mine, but His that sent me” (John 7:16). His objective in Psalm is quoted: “I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee” (Hebrews 2:12).

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him” (John 1:18). This is the same thing that is told in Psalm, “I will declare Thy name.” By declaring the name of God, Christ declares God Himself. And He does because He is “the brightness of His glory, and the express image of His person” (Hebrews 1:3). Therefore it is that God said of Him, “My Name is in Him” (Exodus 23:21).

Before He was born into this world, Jesus received the name “Emmanuel,” which means “God with us” (Matthew 1:23). Christ’s presence is God with us. So that when Philip said to Him, “Lord show us the Father, and it suffices us,” Jesus could say, “Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believe Me, that I am in the Father, and the Father in Me” (John 14:5-11). Note, contrary to the three-in-one doctrinal error, the “Godhead” (Acts 17:29; Romans 1:20; Colossians 2:9) refers to Father alone, hence Paul interchanges Father and Godhead: “For it pleased the Father that in Him should all fullness dwell;” “For in Him dwelleth all the fullness of the Godhead bodily” (Colossians 1:19; 2:9); it only establishes the full divinity of Christ, that the Father’s divine attributes dwells in Christ.

The Bible declare that Christ came, not in His own name, but in the Father’s name, – for “God was in Christ, reconciling the world unto Himself” (2 Corinthians 5:19), – His teachings and works – His very life (John 5:26) – were the Father’s, and not His own. “When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as the Father hath taught Me, I speak these things” (John 8:28). “The words that I speak unto you I speak not of Myself; but the Father that dwells in Me, He doeth the works” (John 14:10). He lived by the Father (John 6:57), His life was but God’s life in Him in its fullness, so that it could be said that God purchased the church “with His own blood” (Acts 20:28).

God sent His Son, Christ sends us to declare His Father. Jesus said, “Now I am no more in the world, but these are in the world;” He also said, “They are not of the world, even as I am not of the world” (John 17:11, 14). He who recorded these words said, “As He is, so are we in this world” (1 John 4:17). And Christ said in the same prayer just referred to, “As Thou hast sent Me into the world, even so have I also sent them into the world” (John 17:18).

Note the similarity of John 1:18 and 1 John 4:12-13. First, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” Second, “No man hath seen God at any time. If we love one another, God dwells in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.” No one hath seen God at any time, but Christ came into the world to reveal Him. But now for “a little while” (John 16:16) Christ is invisible, and therefore

the world must learn God's character through Christ's followers. As they abide in love, they also are "in the bosom of the Father," so that they also can declare the Father as Christ did.

Christ was filled with all the fullness of God, but it was as "the Son of man." It was "God with us," that is, God with man. The same thing is for us, for the Apostle Paul by direction of the Spirit, prayed for us, "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passes knowledge, that ye might ye filled with all the fullness of God" (Ephesians 3:16-19). Although Christ was here to represent God to men, He was also here as the representative Man, to show what men should be, and what by God's grace they may be; it is a blessing to follow His example.

God has given us the same teaching or doctrine or word to speak that He gave to Christ. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath put in us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Corinthians 5:19-20). The exhortation is, "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). Not only has God given us the same word to teach that He gave to Christ, but He has given us the same work. Christ testified of this, saying, "Verily, verily, I say unto you, He that believeth on Me, the works that I do he shall do also; and greater works than these shall he do; because I go unto My Father" (John 14:12).

Christ was, and is, the brightness of God's glory, and the express image of His person (Hebrews 1:3). Christ says, "The glory which You gave Me I have given them" (John 17:22). Christ is crowned with glory, in order that He might bring "many sons unto glory" (Hebrews 2:10). In Christ, the old is crucified, man has "put on the new man, which is renewed in knowledge after the image of Him that created him" (Colossians 3:10). In Christ we are to be the express image or the impress of the Father's person. In 2 Corinthians 3:17-18, we have the image and glory united, thus: "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Christ had His Father's name, true Christians will have the "Father's name written in their foreheads" (Revelation 14:1). And this is true not merely of the hundred forty four thousand, but of all; for the promise is without limitation: "Him who overcomes I will make a pillar in the temple of My God, and he shall go no more out; and I will write on him the name of My God and the name of the city of My God; which is New Jerusalem, which cometh down out of heaven from My God; and I will write upon him My new name" (Revelation 3:12). This is not something that is done merely at the end, but takes place now, for here and now must we overcome. It is now that "the body of Christ" (1 Corinthians 12:27) is "fitly framed together" growing "unto an holy temple in the Lord" (Ephesians 2:21-22), and "the Jerusalem which is above is" even now "our mother" (Galatians 4:26), so that even now we have her name.

Christ said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). Many receive the co-age/eternal son who comes in his own name, role-playing as the Son. Christ declared, my Father "is greater than all;" "for my Father is greater than I" (John 10:29, 14:28). "The Father was greater than the Son in that He was first. The Son was equal with the Father in that He had received all things from the Father" (James White, RH 4 January 1881 Par 2). Many declare a father, not the Father in the highest sense, but role-playing Father. Jesus came out of His Father (John 8:42; 13:3; 16:27-30), the Father existed before Him; many receive a son who is co-age/eternal with father. Must the benevolence of He "whose name alone is JEHOVAH" (Psalm 83:18) in exalting His Son to full equality with Himself, giving Him JEHOVAH's life (John 5:26), JEHOVAH's throne (Revelation 3:21), JEHOVAH's authority (Matthew 28:18), JEHOVAH's name (Exodus 23:20-21; Philippians 2:9; Hebrews 1:4) be used as a means of detracting from JEHOVAH in declaring that Jesus is too exalted to be JEHOVAH's real Son?

Every Adventist Christian who truly declare the Father's name and have it in his forehead will have repented from worshipping the three-in-one, and will worship "the God and Father of our Lord Jesus Christ" (1 Peter 1:3; Ephesians 1:3; Romans 15:6; 2 Corinthians 1:3; 11:31), and to him only Christ says: "I will write upon him the name of my God" (Revelation 3:12).