

SS Lesson #12 – The Hour of Glory: The Cross and Resurrection – 14-20 Dec 2024

Christ said, in answer to the question asked of Him by Pilate, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice” (John 18:37). He “did no sin, neither was guile found in His mouth” (1 Peter 2:22). Therefore, those in whom He dwells (Galatians 4:6) will not only tell the truth, but they will love the truth. They will love the truth so much that they will never seek to parry its force, nor to evade any portion of the truth of God’s word.

Sunday: What is Truth? – In John 18:38, Pilate asked, what is truth? Unfortunately, like too many others, he did not wait to receive an answer. But we may hear the answer in Christ’s prayer for His disciples: “Sanctify them through Thy truth; Thy Word is truth” (John 17:17). But Christ Himself is the Word, and He is “the way, the truth, and the life” (John 14:6). He is made unto us “wisdom, and righteousness, and sanctification and redemption” (1 Corinthians 1:30). So being sanctified through the truth is being sanctified through Christ, as He again says of His disciples: “I sanctify Myself, that they also might be truly sanctified” (John 17:19). Christ is the Word; He is the truth; and He sanctifies all who believe Him. The Bible is also the Word of God, because the Spirit of Christ was in the men who wrote it (1 Peter 1:10-11), testifying through them, and because the Scriptures testify of Christ (John 5:39). It is the truth, and it sanctifies, because Christ is in the Word, and believers find Him there. When Moses by the Spirit said that the Word is not far off, that we should need some one to go to heaven and bring it down, or to the deep and bring it up, that we might do it (Deuteronomy 30:11-14), he meant Christ, as we learn from Paul (Romans 10:6-7). Truth does not consist in anything that can be formulated by man, but in “all the fulness of God” (Colossians 1:19; 2:9) in Christ. It is not our ideas of truth that will save us, but the truth as it is in Jesus. Not our thoughts but God’s thoughts are the truth. We have no business to think anything different from what God’s Word says. It is to direct our thoughts. Since Christ cannot be divided, we cannot be sanctified by accepting some things that are true and rejecting others. He who is satisfied with anything less than the whole truth, will at last find himself with no truth at all. Only those in the truth, in Christ, will stand in the time of trouble.

Monday: Behold the Man! – What is the significance of what Pilate said, “behold the man” (John 19:5)? Christ came in the flesh. “The Word was made flesh, and dwelt among us” (John 1:14). What flesh? “There is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes” (1 Corinthians 15:39). He was not made beast, bird, or fish, but He was made man. Said Pilate, “Behold the man!” “There is one God, and one Mediator between God and men, the Man Christ Jesus” (1 Timothy 2:5). So, Christ is come in the flesh of man, of mankind. Whoever will confess Christ, must confess that He is come in his own flesh. I must acknowledge that He is come in my flesh. If the fulness has not been manifested in us, it is only because we have not believed that Christ is “the man”. It is only the man Christ who can overcome sin. The resurrection was the proof of the fact that He was successful in His fight with sin. “Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it” (Acts 2:24). Why was it not possible for the pains of death to hold Jesus Christ? – because “the sting of death is sin” (1 Corinthians 15:56), and “in Him is no sin” (1 John 3:5). Christ is come in our flesh with all the power over sin that is demonstrated in the resurrection. His victory is ours. When we truly confess Christ is come in our flesh, with “power over all flesh” (John 17:2), even the power of the resurrection, it is as impossible for sin to have dominion over us as it was for the grave to hold Him. His whole life is reproduced in us. When sin comes, we rest upon this truth that the risen Christ is in our flesh, so that it is “not I, but Christ” (Galatians 2:20) that it is seeking to overcome. But that it cannot do, for Christ has demonstrated His power over sin in the flesh. Can any man live a sinless life? No, only the man Christ can. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” Without Christ, I can do nothing (John 15:5). The wages of sin is death (Romans 6:23), and so I must die, and let Christ live. The first Adam failed, and the second Adam comes in, and in Him God’s power is fully revealed. There is only one man and that is the Lord Jesus Christ: for there is only one seed. By the obedience of one many are made righteous (Romans 5:19). We become men,

perfect men, only as we are in Him. "As many of you as were baptized into Christ, have put on Christ." "Ye are all one in Christ Jesus" (Galatians 3:27, 28). Christ is the man, the perfect man. So, it is in the knowledge of the Son of God that we come "unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:13). He is "the man." "Behold the man:" the one man, the only righteous man, Christ. We see in all the saints of God His face, His character, His righteousness, and His goodness, and we must sink out of sight.

Tuesday: " 'It Is Finished' " – When Jesus said, "It is finished," what does that mean for each of us? What was finished, and how does that apply to our lives? It was not possible, says Peter, that having been crucified Christ should be held in the grave (Acts 2:24). There was, and we thank God for the revelation of that truth, a risk of everything on Christ's part in coming to this earth in the likeness of sinful flesh. We are told, "Remember that Christ risked all; "tempted like as we are," he staked even his own eternal existence upon the issue of the conflict" {GCB December 1, 1895, par. 23}; "Had there been the least taint of sin in Christ, Satan would have bruised His head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope" {ST June 9, 1898, par. 14}. But when Christ was crucified, all doubt was for ever settled. The power of the cross settled everything. "It is finished," He said, and then the complete victory was gained, and the devil was for ever vanquished. His resurrection was assured, for it was not possible for the enemy to hold Him in the tomb, since he had not been able to lead Him to sin. So, when we see Christ crucified, we see Christ the Victor, and when I am willing to say, "I am crucified with Christ," I see myself a conqueror, and the victor.

Wednesday: The Empty Tomb – What is the significance of the empty tomb for us? If the tomb had holden Him, we are told: "Christ and the church would have been without hope" {ST June 9, 1898, par. 14}. But "it was not possible that He should be holden of it" (Acts 2:24). The sting of death is sin, yet Christ had no sin; so, He left the tomb. If I were to die, with Christ living in me (Galatians 2:20), the Father's voice would raise me up in that special resurrection (Daniel 12:2; Revelation 16:17), my tomb would then become empty, for it is impossible for Christ in me to "be holden of it." The empty tomb is hope if Christ lives in you, for "Blessed are the dead which die in the Lord from henceforth" (Revelation 14:13).

Thursday: Jesus and Mary – How did Jesus declare the Father to Mary? "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). Jesus said to Mary, "I ascend unto My Father, and your Father; and to My God, and your God" (John 20:17). John 1:1 refers to Christ as God, but it does not refer to Him as the Most High God. Jesus is God, but He has a God. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" (Ephesians 1:17). Jesus Himself says, "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon 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). Jesus is God, but not the Most High God, whom He is the Son of. "And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not" (Mark 5:7). Jesus is not "the God and Father of our Lord Jesus Christ" (Ephesians 1:3). Jesus Christ has a God, the Father does not. Jesus Christ worships the Father. "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John 4:22). The Father never worships His Son. The Father is Greater than Jesus Christ, "for my Father is greater than I" (John 14:28). Jesus Christ is not greater than the Father. Jesus Christ has a head over Him, the Father does not. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Corinthians 11:3). Again, Jesus is God – the Father says to the Son, "Thy throne, O God, is for ever" (Hebrews 1:8), and not only does the Father call Jesus God, but He also goes on to refer to Himself as the God of Christ Jesus, saying: "God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (verse 9). It is thus, Jesus declared to Mary that the Father was also the God of Jesus. The Father is called the God of Christ, Christ is never called the God of the Father!