

## Sabbath School Lesson #5 – Jesus as *the* Master Teacher – 24-30 Oct 2020

**C**hrist is the Greater Light. We are to look to Christ, and from Him receive our light. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:6). “Let us,” the apostle Paul says, “run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith” (Hebrews 12:1-2). In the beginning, darkness was over the whole earth; the Lord sent His word into the midst of the darkness, and thus caused the light to shine forth from it. Our hearts are full of darkness of sin, but Christ lightens our darkness, that we may be a light to others who sit in darkness.

**Sunday: Revealing the Father** – All the 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.

Christ 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 Bible 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.

**Monday: Revealing the Father (Continued)** – Christ came not in His own name, but in the Father’s name, – “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;” “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). 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.

**Tuesday: Reading the Master Teacher’s Mind** – Although Christ was in the form of God, He “thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men” (Philippians 2:6-7). Christ by His Son-ship was equal with God, sharing His Father’s glory (John 17:5). Before Him all the hosts of angels He had created (Colossians 1:16) bowed in adoration. But when Christ looked upon men who were “dead in trespasses and sins,” treasuring up for themselves wrath against the day of wrath, and revelation of the righteous judgment of God, all this glory seemed to fade away. He did not count it as a thing at all to be desired, so long as men were perishing before His eyes without help. And so He divested Himself of all His glory, and submitted to degradation and death, in order that He might win a still greater joy. And yes, even the joy of heaven could be increased, and that by removing the Joy of heaven to earth, that earth’s misery might be turned to joy. Who can estimate the depth of love that could count the immeasurable bliss of heaven as nothing compared with the joy of bringing, through reproach, ignominy and death, fallen men to share it with Him? And this is the goodness of God toward men. Ought it not to lead them to repentance? Yea, verily; and such will be its effect upon everyone who will but steadfastly look at it. Oh that men would indeed look to “Jesus the author and finisher of *our* faith,” not once nor twice, but continually!

**Wednesday: The Master Teacher and Reconciliation** – God has given us the same teaching 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 teaching that He gave to Christ, but also 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 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 worshiping 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).

**Thursday: The Master Teacher’s First Pupils** – “The first pupils of Jesus were chosen from the ranks of the common people. They were humble, unlettered men, these fishers of Galilee; men unschooled in the learning and customs of the rabbis, but trained by the stern discipline of toil and hardship. They were men of native ability and of teachable spirit; men who could be instructed and molded for the Saviour’s word. In the common walks of life there is many a toiler patiently treading the round of his daily tasks, unconscious of latent powers that, roused to action, would place him among the world’s great leaders. Such were the men who were called by the Saviour to be His collaborators. And they had the advantage of three years’ training by the greatest educator this world has ever known” {Ed 85.2}.