

Sabbath School Lesson #8 – Seeing the Invisible – 13-19 August 2022

Christ would have always seen Him now who is invisible. It is said of Moses, “By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible” (Hebrews 11:27). This was not a privilege peculiar to Moses. Every other man may do the same thing. How? Because the “invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made” (Romans 1:20). There has not been a time since the world was created when all men did not have the knowledge of God within their grasp. The words of the SDA Hymnal number 88 by Isaac Watts, “I sing the Mighty Power of God”, parts of second and third stanza, are fitting here: “Lord, how Thy wonders are displayed, Where’er I turn my eye! If I survey the ground I tread, Or gaze upon the sky. There’s not a plant or flower below, But makes Thy glories known.”

Sunday: Our Father’s Extravagance – What is your answer to the question that Paul asks you: “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Romans 8:32). How shall He not? That is, how can He avoid giving us all things? In giving Christ for and to us, God could not do otherwise than give us all things, “for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist” (Colossians 1:16-17). “Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s” (1 Corinthians 3:21-23). This, then, answers the question, “Who can be against us?” Everything is for us. “All things are for your sakes” (2 Corinthians 4:15). We are privileged. “Thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Corinthians 15:57). “This is the victory that hath overcome the world, even our faith” (1 John 5:4). Thus, we know that all things work together for good to them that love God (Romans 8:28). No matter how dark and forbidding things may seem, if we are in Christ, they are for us, and not against us.

Monday: In the Name of Jesus – Why do many pray in the name of Jesus and yet do not receive it? He surely said, “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it” (John 14:13-14). That they have asked for things and have not received them is certain. And yet they have closed their petitions with the words, “in the name of Jesus.” What is the trouble? The answer will be found in a consideration of what it is to ask in the name of Jesus. The mistake is many suppose that Jesus meant to put Himself at the service of every man’s selfish desires; that He meant that whatever they fancy would be given to them if in their asking they would simply use His name. But that this is a mistake, we learn from the words by the apostle James: “Ye lust, and have not, ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (James 4:2-3). Selfishness is sin, and the root of all sin; and Christ is not the minister of sin. His promise does not mean that He will serve as the panderer of the lusts of all who may take His name upon their lips. The name of a person stands for all that He is worth. The name of Jesus represents the Lord. Asking anything in the name of Jesus means to ask for anything that is in Christ. Now we read that God hath “blessed us with all spiritual blessings” in Christ (Ephesians 1:3). It is His Divine power that hath given to us “all things that pertain to life and godliness” (2 Peter 1:3). “No good thing will He withhold from them that walk uprightly” (Psalm 84:11). Now we do not want anything except that which is good, but we are not able to tell what that is; so we must ask with a heart subject to the will of God. We must be assured that His way is perfect, and that He will supply our needs. “And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him” (1 John 5:14-15). He who asks for anything according to the will of God, is certain to have that request granted.

This does not limit the range of our request, for God is “able to do exceeding abundantly above all that we can ask or think” (Ephesians 3:20). And His love that prompts Him to do is

equal to His power. There are very many things that God has told us expressly to ask for. These we may name when we come to Him. But after we have asked for all that our sense of need prompts us to ask, we can still ask Him to give us as much more as He sees that we need, and it will be supplied. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Romans 8:26-27). To use the name of the Lord in a petition that is not according to His will, is to take the name of the Lord in vain: "And the Lord will not hold him guiltless, that taketh His name in vain" (Exodus 20:7). Is it any better to use the name of the Lord in a meaningless prayer, than to use it lightly in any other matter? This is a matter for serious thought. If we do not know the will of the Lord in any given case, we have simply to ask that He will give us that which is best, – simply to ask that His will may be done. To ask that the will of the Lord may be done does not imply that there is any danger that He would not do His own will if we did not ask Him; but if it is a true prayer it means that we are perfectly content that His will should be done. It means that having prayed thus, we shall be content with the issue, accepting it as the will of the Lord. If we ask for things that are according to His will, and then do not believe that we receive them, that is taking the name of the Lord in vain. For if we do not believe, we do not receive. And if we do not receive the things for which we ask, we ask in vain; and if we ask in vain, using the name of the Lord, it is evident that we have taken His name in vain. We have taken His name upon our lips simply because it is customary, without any definite object in so doing. The name of Jesus is above every other name. It is a strong tower. It is the Father's name, for in Him are all the Father's purposes accomplished. And this is the name of the Lord, as proclaimed by Himself, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exodus 34:6-7). This name contains all that any person can require, and it is a name that will never be dishonoured by failure. And "seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:14-16).

Tuesday: The Power of the Resurrection – How is the resurrection of Christ the sum of our salvation? "The Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deuteronomy 30:11-14). Therefore, He says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9). To be saved, all that you must do is to confess the truth, that He is nigh thee, even in thy mouth and in thy heart, and believe that He is there risen from the dead. "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?" (Ephesians 4:9). The risen Saviour is the crucified Saviour. As Christ risen is in the heart of the sinner, therefore, Christ crucified is there. If it were not so, there would be no hope for any. A man may believe that Jesus was crucified and may die in his sins; but he who believes that Christ is crucified and risen in him, has salvation.

Wednesday: To Carry All Our Worry – What does it really mean, "Casting all your care upon Him; for He careth for you" (1 Peter 5:7)? "Casting all your care upon Him," means just that, to put it upon Him, and to leave it there with the assurance that He will see to it. "Roll thy way upon the Lord; trust also in Him; and He shall bring it to pass" (Psalm 37:5). When we go to a post-office, we deliver our parcel into the hands of a postmaster, and then go our way in confident that it will be delivered, surely, we ought to trust the Lord more than a man.

Thursday: Still Faithful When God Cannot Be Seen – Do you think you are too small for God to pay attention to? "Who hath despised the day of small things?" (Zechariah 4:10), not the Lord! Read Isaiah 41:14-15; 60:22; 40:27-29. "I am poor and needy; yet the Lord thinketh upon me; Thou art my help and might deliverer" (Psalm 40:17). Nothing is too small for the Lord to pay attention to it. Truly, if God did not care for small things He would neglect the principal part of the world, because there are far more small things than are large ones.