

## Sabbath School Lesson #8 – Fulfilling Old Testament Prophecies – 16-22 Nov 2024

**C**hrist says, “Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me.” This language addressed to the disciples must of course refer to the Old Testament, for the New was not then written. The Old Testament testifies of Christ, and is therefore one of His two witnesses. But what is the other? Christ says, “But I have greater witness than that of John, for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me” (John 5:36). “And the Father Himself, which hath sent Me, hath borne witness of Me” (verse 37). Here then we have the two witnesses. First, the Father hath borne witness of Christ; but, as you see by verse 39 quoted above, He has done this in the Scriptures of the Old Testament. Second, the works of Christ are a witness. But these works are the burden of the testimony of the New Testament; therefore Christ says, “This gospel of the kingdom shall be preached in all the world for a witness unto all nations” (Matthew 24:14).

**Sunday: Signs, Works, and Wonders** – John tells us, “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:30-31). Yet, even with all the signs, works, and wonders, the religious leaders did not believe that Jesus was “the Son of God.” Notice the Lesson writer says, ‘Jesus used the signs to show His close working relationship with the Father. The two were one.’ The Lesson writer is subtly invoking the oneness that denies the literal Sonship of Christ. Our church teaches that, “Christ was the Son of God before He was born of a woman. ... We are dealing with a metaphorical use of the word son. The Son is not the natural, literal Son of the Father” (Adventist World, November 2015). On the unity of Father and Son, Ellen White says, “From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character” {YI December 16, 1897, par. 5}. The Father and Son were not identical – “little short of being identical” – not co-equal in all aspects. “Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out” {RH June 1, 1905, par. 14}. “The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality” {20LtMs, Ms 116, 1905, par. 19}. Like Nathanael, trust not to the theologians for guidance: “If Nathanael had trusted to the rabbis for guidance, he would never have found Jesus. It was by seeing and judging for himself that he became a disciple. So in the case of many today whom prejudice withholds from good. How different would be the result if they would “come and see” {DA 140.5}; “While they trust to the guidance of human authority, none will come to a saving knowledge of the truth. Like Nathanael, we need to study God’s word for ourselves, and pray for the enlightenment of the Holy Spirit. He who saw Nathanael under the fig tree will see us in the secret place of prayer” {DA 141.1}.

**Monday: The Authoritative Role of Scripture** – Read the following texts: John 5:39, 40, 46, 47. What do they teach us about Jesus’ attitude toward the authority of Scripture? What are the forces today that either subtly or openly work to undermine our faith in the authority of the Bible? “God does not conceal His truth from men. By their own course of action they make it obscure to themselves. Christ gave the Jewish people abundant evidence that He was the Messiah; but His teaching called for a decided change in their lives. They saw that if they received Christ, they must give up their cherished maxims and traditions, their selfish, ungodly practices. It required a sacrifice to receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They professed to believe the Old Testament Scriptures, yet they refused to accept the testimony contained therein concerning Christ’s life and character. They were afraid of being convinced lest they should be converted and be compelled to give up their preconceived opinions. The treasure of the gospel, the Way, the Truth, and the Life, was among them, but they rejected the greatest gift that Heaven could bestow ... Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will

never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's word" {COL 105.1; COL 112.3}.

**Tuesday: Old Testament Prophecies of Jesus: Part 1** – How did the Old Testament point to Christ as the Messiah that Jews ought to have known? The promised Messiah, who was foreshadowed by all the Jewish sacrifices, was the hope of that nation in all its history. So closely is the Messiah connected with the Jewish nation, that we cannot think of one without thinking of the other. Moses prophesied of Christ, when he said to the Jews: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, liken to me; unto Him ye shall harken" (Deuteronomy 18:15). And so generally was this prophecy understood as referring to the Messiah, that when the Jews wanted to know if John the Baptist was the Messiah, they simply asked, "Art thou that prophet?" (John 1:21). "Through Moses, God's purpose to send His Son as the Redeemer of the fallen race, was kept before Israel. On one occasion, shortly before his death, Moses declared, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Plainly had Moses been instructed for Israel concerning the work of the Messiah to come. "I will raise them up a Prophet from among their brethren, like unto thee," was the word of Jehovah to His servant; "and will put My words in His mouth; and He shall speak unto them all that I shall command Him." Deuteronomy 18:15, 18" {PK 684.3}.

**Wednesday: Old Testament Prophecies of Jesus: Part 2** – The Old Testament is dotted with prophecies concerning the first advent of Christ. To them Jesus appealed to prove His Divine mission, and by them the apostles convinced the people that Jesus is the Christ. After Philip had obeyed the Master's call, "Follow Me," he found Nathanael, and said unto him, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph" (John 1:45). Jesus Himself said to the unbelieving Jews: "For if ye had believed Moses, ye would have believed Me; for he wrote of Me" (John 5:46). Paul said to Agrippa: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles" (Acts 26:22-23). And Peter said of Christ: "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). Since, on the authority of the Scriptures, there was so general an expectation of the Messiah, why was it that when Christ came "He came unto His own, and His own received Him not" (John 1:11)? The only answer that can be given is that they did not believe their own Scriptures.

**Thursday: From Beneath** – Do you have a spirit from beneath or from above? When Saul consulted a woman with a familiar spirit, the answer came out of the ground (see 1 Samuel 28:7-13). Evil comes from beneath; all that is good comes from above. "Every good gift and every perfect gift is from above" (James 1:17). Christ said to the wicked Jews: "Ye are from beneath; I am from above; ye are of this world; I am not of this world" (John 8:23). "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all" (John 3:31). The evil spirit speaks from the earth; Christ speaks from heaven (Hebrews 12:25). "Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work" (John 4:34). Christ was certain that He was sent from God – a few examples: "I seek not Mine own will, but the will of the Father which hath sent Me" (John 5:30); "My doctrine is not Mine, but His that sent Me" (John 7:16); "I know Him: for I am from Him; and He hath sent Me" (John 7:29); and "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak" (John 12:49). Christ was certain of two points: He was sent from God, and He had a definite work to do for God. When praying to His Father, the Saviour said, "As Thou hast sent Me into the world even so have I also sent them into the world" (John 17:18). Later, in speaking directly to His disciples, He said, "As My Father hath sent Me, even so send I you" (John 20:21). Christ was certain that He was sent of God into the world for a definite work; we must be certain that we are sent of Christ into the world for a definite work.