

Sabbath School Lesson #11 – What More Could I Have Done? – 8-14 March 2025

Christ said to Pilate: “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. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews” (John 18:37-38). If Pilate had remained with Jesus, he might have found out the answer to his question. It would have been well for him if he had. Many are today asking this same question, and like Pilate, are running away from the answer. The reason why people fail to know the truth is not that it is so difficult, but because they are in too great a hurry to wait for an answer. Pilate did not stay for the answer. We should not run away from the answer, for it is given by Christ in His prayer to the Father: “Sanctify them through Thy truth; Thy word is truth” (John 17:17). And few chapters before He said, “I am the way, the truth, and the life” (John 14:6). Whoever would know the truth must come to Jesus and must remain there. He is the truth, the whole truth, and nothing but the truth. All truth is to be found in Him, and aside from Him no truth can be found. He is “the true light which lighteth every man that cometh into the world” (John 1:9); but men must cherish the light, and walk in it, or it will be of no use to them. This is shown by the case of the Jews, who, like Pilate, had the Truth before them but did not recognise it. “Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself from them” (John 12:34-36). But Jesus will not depart from those who do not reject Him. To those who accept Him as the truth, He says, “I am with you alway, even unto the end of the world” (Matthew 28:20). To those who accept the truth, Christ ministers physically in heaven, and ministers spiritually in them. “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Romans 8:34). Christ alone, not another, is the intercessor. “While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, ‘Lo, I am with you alway, even unto the end of the world.’ Matthew 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church” {DA 166.2}. “The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency” – Ellen White {9LtMs, Lt 66, 1894, par. 18}. So, all who wish may know Him as the very present truth, to shed light on every difficult question.

Sunday: Christ the Victor – Read John 18:37. What was the question for the people and us to settle? When Jesus was before Pilate, on trial for His life, there was a great question before the people for their decision. They thought that they were deciding whether Jesus should live. But that was a mistake. With that they had nothing to do. Jesus had come down from heaven for the sole purpose of giving His life for man, as a voluntary offering (see John 10:17-18). The people, as well as Pilate, were on trial. When Pilate brought Jesus out to them, and said, “Behold your King,” they cried out, “Away with Him, away with Him, crucify Him,” and when Pilate said to them, “Shall I crucify your King?” they answered, “We have no king but Cesar” (John 19:14-15). It was not for them to decide the fate either of Christ or Cesar; but in deciding which of the two they would accept as their king; they decided whose fortunes they would share. Every man, has this same question to decide. As Cesar was ruler over the whole world, so he stands for the world. When Christ declared that He was a King, He added, “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). The acceptance of Christ as King, therefore, consists in acknowledging and excepting the truth. The question then is between truth, and error. Truth is of God; for Christ is of God, and Christ is the truth. He is the Son of God, and “the Son abideth ever” (John 8:35). The world is directly opposed to God. “If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes,

and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John 2:15-17).

Monday: The Just and the Justifier – Read Romans 3:23-26; Thus we read: "For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus" (Romans 3:23-26). Christ is set forth to declare God's righteousness for the remission of sins, in order that He might be just and at the same time the justifier of him who believes in Jesus. God justifies sinners, for they are the only ones who need justification. And the justice of declaring a sinner to be righteous lies in the fact that he is actually made righteous. Whatever God declares to be so, is so. And then he is made righteous by the life of God given him in Christ. The sin is against God, and if He is willing to forgive it, He has the right to do so. No unbeliever would deny the right of a man to overlook a trespass against him. But God does not simply overlook the trespass; the life of Christ is given as a forfeit. Thus, He upholds the majesty of the law, and is just in declaring that man righteous who was before a sinner. Sin is remitted sent away from the sinner, because sin and righteousness cannot exist together, and Christ puts His own righteous life into the believer. So, God is merciful in His justice, and just in His mercy.

Tuesday: The Song of My Beloved – How does the cross reveal what God has done for us in Christ? The death of Christ reconciles us to God. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John 2:2). His death has secured pardon and life for all. Nothing can keep them from salvation except their own perverse will. Men must take themselves out of the hand of God, in order to be lost. Much more, then, those who accept the sacrifice, are justified. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by His life" (Romans 5:8-9). "And whom He justified, them He also glorified" (Romans 8:30). Have we not read in the prayer of Christ, not only for those who were with Him in the garden, but also for all them that should believe on Him through their word and therefore for us, "The glory which Thou gavest me, I have given them" (John 17:22)? Peter said that he was a partaker of the glory that shall be revealed (1 Peter 5:1). God has left nothing undone. Everything that Christ has we have if we accept Him. All that remains is that glory should be revealed. "The earnest expectation of the creature waiteth for the manifestation of the sons of God" (Romans 8:19). When God asks concerning His people, "What could have been done more to My vineyard, that I have not done in it?" (Isaiah 5:4) who shall presume to say that there is something that He has overlooked? You, for whose sake God spared not His only begotten Son, but gave Him freely, if not saved, will you tell why you are not saved?

Wednesday: Christ's Parable of the Vineyard – Read Matthew 21:33-39. Although this is a parable, it is not an imaginary story; it was all simply gathered from what for ages had been written in the Scriptures, mainly in Psalm 80:8-16 and Isaiah 5:1-7. How long has God waited for fruit from you His vineyard and waited in vain? Would you not have been cut down long ago had not Jesus said as He does, "Lord let it alone this year also till I shall dig about it, – and if it bear fruit, well; and if not, then after that thou shalt cut it down" (Luke 13:8)?

Thursday: The Vindication of God's Name – Christ calls on us to be true witnesses so that in the judgment of the world God may be vindicated. This is what Paul refers to: "That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged" (Romans 3:4). When God judges He Himself is judged. God has been slandered by Satan. The final judgment of the world will be the announcement of the verdict in His case, when every knee shall bow, and every tongue shall confess to God, "just and true are Thy ways, Thou King of Saints" (Revelation 15:3). God leaves His case in the hands of men; those who testify for Him, and change not, will triumph when His character is vindicated before all the worlds; and they who doubt God, when the overwhelming weight of evidence wrings the confession from them, "just and true are Thy ways," they will be punished as false witnesses.