

Pine Knoll Sabbath School Study Notes
Third Quarter 2014: *The Teachings of Jesus*
Lesson 2 “The Son”

Read for this week’s study

Matthew 24:30; Daniel 7:13, 14; Matthew 11:27; Luke 5:17–26; John 8:58; Matthew 20:28.

Memory Text

“ ‘For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many’ ” (Mark 10:45, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Son of Man
- III. The Son of God
- IV. Christ’s Divine Nature: Part 1
- V. Christ’s Divine Nature: Part 2
- VI. Christ’s Mission
- VII. Further Study

Questions and Notes for Consideration

Moderator: Jon Paulien

1. The title “son of man” was a colloquial way of saying “human” in the Hebrew context. Why was His humanity so important to Christ? What does the humanity of Jesus tell us about God? (Sunday’s lesson)
2. Compare Matthew 24:30, 25:31 and 26:64 with Daniel 7:13-14. What aspects of Daniel 7:13-14 does Jesus bring into His use of “son of man” in the course of His ministry? (Sunday’s lesson)
3. Why do you think Jesus avoided terms like “son of God” and “Messiah” in the course of His ministry? Was it only to postpone His death, as the lesson suggests, or was there a deeper, additional motive? (Monday’s lesson)
4. Read John 5:19, 30 and 14:28. In light of His divinity (Tuesday and Wednesday’s lessons), how are we to understand statements such as “the Father is greater than I?” Why and in what way is Jesus’ functional role inferior to that of the Father? (Monday’s lesson)
5. Read Luke 5:17-26. In what very powerful ways did Jesus here reveal His divinity without openly saying it? (Tuesday’s lesson)

6. Why does the deity of Christ matter to our understanding of the gospel? How did Jesus express His deity in John 8:58? (Wednesday's lesson)
7. In Thursday's lesson the author opens with a summary of Satan's accusations against God and how Jesus came to represent the Father's character and correct false concepts about God. The author then states, "However, we need more than knowledge to be saved." Do you agree with this statement or not? Please be prepared to explain your answer.
8. Why did Jesus have to die? The lesson states, "It was because he voluntarily took our place and bore the punishment of our sin." Is this an adequate way to answer the question or would you suggest different or better wording? (Thursday's lesson)
9. Read James 2:19. What is the problem with the kind of "faith" described in this verse? Why is it not enough for salvation? (Friday's lesson)
10. Is there a uniquely Seventh-day Adventist view of who Jesus is that the world needs to hear?

Thoughts from Graham Maxwell

"The Lord is not answering my question. We're asking about the Father. And He says, 'Have I been with you so long and yet you don't know Me?' That doesn't seem like an answer, does it?" So maybe Philip, in between, repeated his question. "We want to know about the Father, not You." And Jesus said, "He who has seen me has seen the Father; how can you say, 'Show us the Father'? Do you not believe that I am in union and harmony with the Father and the Father is in union and harmony with me?"

Now that was an invitation! Because what Jesus is saying is, "Philip, I know you accept Me, and you worship Me as the Son of God. And when you say you want to know about the Father, you're saying, 'Could the Father really be like You?' And you're suggesting that the God of the Old Testament is this Father, the One who thundered on Sinai, and sent those she-bears, and killed Uzzah, and killed Lot's wife, and drowned all but eight, and killed 185,000 Assyrians, and the first-born of Egypt, and burned Sodom and Gomorrah, and opened up the ground and swallowed Korah, Dathan, and Abiram, and burned Nadab and Abihu, and said that Sabbath-breakers were to be stoned, and illegitimate children were to be banished from the camp for ten generations, and gluttonous sons were to be stoned, and that Achan and his family were to be stoned. This is the God who thundered on Sinai and terrified everybody so. What you want to know is, could that God of the Old Testament; could He really be like Me?"

For didn't they assume the Father was that one? And He says, "Don't you believe that I'm in perfect union with My Father, and the Father with Me? The words that I say to you I do not speak on my own authority; the Father agrees with me one hundred percent.

And besides, don't blame my Father for those Old Testament problems. I'm the One who led Israel through the wilderness, anyway." 1 Corinthians 10:4. Paul knew that. So the command to stone Achan was His. And here He has a few more hours to live, and the disciples could have said, "Please, we know You have many other things on Your mind, but it's suddenly dawned on us, this is the last chance we're going to have to ask our questions." And they knew their Old Testaments well. They could have gone through that list I just gave, one by one, and asked, "Explain! Explain!" And here we would have the Bible a little thicker than it is, with Jesus' explanation of every one of those Old Testament problems. They could have even asked, "How about giving wine to the weary?" What did You really mean there? Yes, that makes sense. What do You mean, "take the tithe and buy strong drink with it and rejoice before the Lord?" What did You mean there? They could have asked about every one of those. They asked about not a single one of them. As a matter of fact, as you go over two more chapters, since they weren't asking Him anything, He volunteered something of very great consequence, in John 16. Let's start with verse 23. John 16:23. He had just a few more minutes with them. "In that day you will ask nothing of me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full." But then He adds, "I've said this to you in figures." What do you have for figures? Maybe parables? Proverbs? Metaphors? Figures of speech? Things like that? "The hour is coming when I shall no longer speak to you in figures." The Bible is full of them, isn't it? Symbols? "But I will tell you plainly of the Father." Now, isn't that what they said they wanted? That's what Philip said he wanted. "Tell us of the Father." He said, "The time has come for Me to tell you plainly of the Father."

All right, are we now going to have some words, some plain words about the Father, from the Son Himself? Would these words not have supreme authority in the whole Bible? If the Son were to say, "I now will tell you something plainly about My Father."

"In that day you will ask in my name;" that makes sense. If the Son had not come, we wouldn't even want to approach the Father. We wouldn't know how to approach the Father. The Son has made it possible for us, desirable for us, to approach the Father. "In that day you will ask in my name, and I do **not** say to you that I shall pray the Father for you;" Does yours read that way? Or does yours read, "I will pray the Father for you?" Does it say, "I do **not** say to you that I shall pray the Father for you?" Then isn't all lost? I thought that He would go back to heaven, having now become more experienced in the difficulties of being good, and obeying God's commandments; so having been tempted in all points as we are, and yet without sin, as Hebrews 2 and 4 tell us, He can now be a more merciful and faithful high priest, and He intercedes with the Father. Don't we want Him to pray the Father for us? I mean, the Father can't understand, can He? I mean, there are a lot of things the Father doesn't know! We talk

about His omniscience, but if He needs a Son to remind Him constantly of His death; “My blood! My blood!” Is the Father forgetful?

And if He’s more experienced than the Father because He knows what it’s like to be tempted, and the Father has said, “One of us has to go down and find out if we’re asking those people to do too much.” And the Son came back up and said, “I think so. It was very, very hard to be good.” So as our names come up in the judgment, and our cases look very black, and the Father says, “Jones, out! Out!” And the Son says, “Wait a minute! Be more sympathetic, Father. Be more understanding. That’s why I became a human, so I could learn what it’s like. Jones really tried.”

And the Father says, “Well, it doesn’t seem he was very successful. But if You recommend him. Are You interceding for him?” “Yes I am.” “Well, it doesn’t make sense to Me, but I will stick with My agreement. I change not. I will let Jones in.” Can you imagine, several of us admitted into Heaven over the Father’s protest? But He just doesn’t understand.

Well, we’re destroying the whole structure of our happiness and security for eternity, if this is true. Jesus said, “I will not intercede with the Father for you.” Why? He gives the reason. “For the Father Himself loves you, just as much as I do.” That is, there’s no need. And Goodspeed, in 1923, way back then, has a very venturesome rendering, which doesn’t go beyond the Greek. “There is no need for me to intercede with the Father for you, for the Father loves you Himself.” Stunning! {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – John*, recorded April, 1982 Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/57MMPOGIA66> (Part 1) <http://pkp.cc/58MMPOGIA66> (Part 2)

We’re not afraid of Jesus. But to realize the One who was with us is no less than God! And that’s what the Sabbath reminds us of, that gentle Jesus, who was afraid of Him? He is the Almighty Creator. And then if we could just come to the place where we would truly accept what we call the “testimony of Jesus.” The ultimate testimony of Jesus is, “Do you want to know what My Father is like? If you’ve seen Me, you’ve seen the Father.” We find it hard to believe that. So I think we need to read it over and over and come to the place where we really are convinced. You want to know what God is like? Look at Christ, for Christ is God. And as we think of it, number one, it seems incredible; and number two, the enemy is opposed to our knowing this, so he will throw up every roadblock he can to keep us from believing this incredible truth. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, session 10, “The Reminder Of The Evidence” recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/10MMCAG>

Now, when Jesus says something that strongly, and plainly, might that qualify as the “Testimony of Jesus?” That’s His testimony about the Father. Do you accept the testimony of Jesus? When we say that we accept Jesus Christ as our personal Savior, that means to accept as true what Jesus came to reveal and to say. Do you accept what He said about this? “There is no need for Me to intercede with the Father for you, for the Father Himself loves you.” Does that scare you? If Jesus is not interceding, is not all lost? Why? Because the Father doesn’t love us as much as the Son? That’s what’s implied. But Jesus said the Father does love you as much as I do, and that’s why there is no need.

Then why did He give us all the pictures of intercession? Who asked for intercession at the foot of Sinai? Did Jesus offer it, or did they beg for it? God came to reveal Himself to His children. And He’d already explained how He loves to speak to people face to face, as He speaks to friends. He did it to Moses. And He came to speak to the people, but they were terrified, and they said to Moses, “Don’t let God speak to us, lest we die.” Remember? “You speak to God. Let Him speak to you. You be the mediator, and the go-between, and the intercessor, and then you speak to us; but don’t let God speak to us lest we die.” {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – John, recorded April, 1982 Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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Recommended further study: The complete article (interview) [Why Did Jesus Have to Die \(PDF\)](#)

Faith, Righteousness and Salvation “The Meaning Of Faith, The Only Requirement For Salvation” is available at:

<http://pkp.cc/1MMFRS> (Part 1) <http://pkp.cc/2MMFRS> (Part 2)

Further Study with Ellen White

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ. {MH 419.1}

Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father. In his prayer just before his crucifixion, he declared, “I have manifested thy name.” “I have glorified thee on the earth; I have finished the work which thou gavest me to do.” When

the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men. {ST, January 20, 1890 par. 9}

In describing His earthly mission, Jesus said, The Lord “hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” Luke 4:18. This was His work. He went about doing good and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man’s nature, that He might reach man’s wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love. {SC 11.2}

Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save. {SC 12.1}

Such is the character of Christ as revealed in His life. This is the character of God. It is from the Father’s heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God “manifest in the flesh.” 1 Timothy 3:16. {SC 12.2}

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan’s purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. {DA 25.3}

As His representatives among men, God does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took humanity that He might reach humanity. A divine-human Saviour was needed to bring salvation to the world. And

to men and women has been committed the sacred trust of making known “the unsearchable riches of Christ.” Ephesians 3:8. {AA 134.2}

Christ had not exchanged His divinity for humanity; but He had clothed His divinity in humanity (RH Oct. 29, 1895). {5BC 1128.3}

Christ was the greatest teacher the world has ever known. He came to this earth to shed abroad the bright beams of truth, that men might gain a fitness for heaven. “For this cause came I into the world,” He declared, “that I should bear witness unto the truth.” John 18:37. He came to reveal the character of the Father, that men might be led to worship Him in spirit and in truth. {CT 259.1}

In Christ’s parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ’s teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar. {COL 17.1}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God’s thought made audible. In His prayer for His disciples He says, “I have declared unto them Thy name, “—” merciful and gracious, long-suffering, and abundant in goodness and truth, “—”that the love wherewith Thou hast loved Me may be in them, and I in them.” But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which “seeketh not her own” has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. {DA 19.2}

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. He is the link that unites God with humanity. . . .To all who believe on Him, He gives power to become the sons of God. Thus the heart becomes the temple of the living God. {1SM 228.4}

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their

Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ. {MH 419.1}

“I and My Father are one,” Christ declared. “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” John 10:30; Matthew 11:27. {MH 419.2}

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ. {MH 419.3}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God. {MH 419.4}

Jesus desired to awaken inquiry. He sought to arouse the careless, and impress truth upon the heart. {COL 20.3}

Christ longed to fill the world with a peace and joy that would be a similitude of that found in the heavenly world. [Matthew 5:1-12 quoted.] . . . {5BC 1084.2}

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world. {Ed 76.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

Recommended Reading: “God Made Manifest in Christ” – *Signs of the Times*, January 20, 1890
<https://egwwritings.org/>