

## Pine Knoll Sabbath School Study Notes

### Fourth Quarter 2020: *Education*

### Lesson 5 “Jesus as the Master Teacher”

#### Read for this week’s study

Hebrews 1:1–4; 2 Corinthians 4:1–6; John 1:14, 18; 14:1–14; Philippians 2:1–11;  
2 Corinthians 5:16–21.

#### Memory Text

“For it is the God who commanded light to shine out of darkness, who has shone 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, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Revealing the Father
- III. Revealing the Father (Cont.)
- IV. Reading the Master Teacher’s Mind
- V. The Master Teacher and Reconciliation
- VI. The Master Teacher’s First Pupils
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. At the time of Jesus’ birth, humanity was in a desperate condition. The revelation of God in Jesus Christ would ultimately transform the whole world in significant ways: education, health care, science, the arts, and the value of human life. An honest look at history would lead most people to conclude that Jesus was the greatest teacher who ever lived. The New Testament tells us why this is so, and that is the content of this week’s lesson. (Sabbath Afternoon)
2. Read Hebrews 1:1-4. What are the most important points the apostle makes about Jesus at the beginning of the Epistle? Compared that text with 2 Corinthians 4:1-6. In the latter text, who is Jesus, and what do we learn from Him? What is our role in imitating the teaching ministry of Jesus (see Ephesians 5:1)? (Sunday’s Lesson)
3. John 1:1-18 offers similar insights into Jesus as the passages mentioned in the previous day’s lesson. According to John, what is the result of Christ’s becoming a

human being? What was the purpose of His coming? What qualifications does He possess in order to accomplish that purpose? Read John 14: 6-11. What was the setting for the statement, “If you have seen me you have seen the Father”? (Monday’s Lesson)

4. Read Philippians 2:1-4 and 4:2-3. What concern was on Paul’s mind as he writes his letter to the Philippians? Read Philippians 2:5-11. On what basis does Paul hold up Jesus as an example of how to build unity in the church? What would it mean to humble ourselves if we are placed in positions of authority within the church? (Tuesday’s Lesson)
5. Read 2 Corinthians 5:16-21. How does reconciliation lie at the heart of Christ’s incarnation and His role as the Master Teacher? Based on what we have learned so far in this lesson, when a marriage needs reconciliation, which partner should take the lead in humbling themselves? (Wednesday’s Lesson)
6. Read Luke 2:8-20. What did Jesus’ first “pupils” learn about Him on that night when the angels sang? Read Matthew 2:1-18. How did the Wise Men and Herod respond to the news of the birth of Jesus respectively? How do pride and position often interfere with learning? Based on all we have learned about the character of God in this lesson, how would you describe the gospel? (Thursday’s Lesson)
7. Christian parents and teachers have a high standard—to reflect the character of God as revealed in the incarnation of Jesus. What should we do when we fall short of this high standard? (Friday’s Lesson)
8. To summarize the whole lesson: What does the birth, life, and death of Jesus teach us about the character of God? (Friday’s Lesson)

### Thoughts from Graham Maxwell

If Jesus had not revealed the Father to us, and even to the angels, we would not have known what relationship he wants us to have with him. We would not have known whether he could be trusted. That he wants to be obeyed without fear. So Hebrews is really going to discuss this. Because of the revelation of Jesus Christ, we can approach God with confidence. And 1 John 4 says that we can even approach the judgment and the God of the judgment without fear. So, if Jesus had not come, we would not know how to do that. There’s no way to come to the Father but through what Jesus has done. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Acts, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/59MMPOGIA66> (Part 1) <http://pkp.cc/60MMPOGIA66> (Part 2)

Lou: Well now, Graham, what if the Father, God the Father, were to walk in here. Would you feel any different?

Graham: That would be a beautiful test case. If I should be more afraid of the Father than the Son, then I'm not living up to what I've been saying tonight. I'd be saying to myself, "If you've seen me, you've seen the Father," "God is just as loving as his Son."

I hope when that day comes, that my conviction will be right to the core, that there is no need to be more afraid of the Father than of the Son. I love to picture arriving in the hereafter and meeting the Lord first, the Son.

And he is saying, "Would you like to meet the Father?"

Would you say, "Well, if you go with me, I'd be willing to go"?

And he would say, "You can go by yourself."

No, I think that Jesus would say, "Are you still a little scared?"

"Well I'm embarrassed to say so but, yes."

"Then I'll go with you." And then we go in with the Son to see the Father and lo, we find the Father's face is just as kind as that of the Son.

See, some folk have died a friend of the Son but still a little afraid of the Father. But they're safe to save. They're willing to listen. I think there will be many happy surprises in the hereafter, when people discover that the Father is just as gentle as the Son. So we will have a lot of happy surprises to watch and listen to. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #9, "There Is No Need to Be Afraid of God" recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/9MMCAG>*

Could I ask you, do you, do we, really accept Jesus' picture of the Father? Do we really accept the testimony of Jesus about his Father? Let's be really specific. Take John 16:26, a statement about his Father that Jesus said has no symbols in it. It is not figures of speech. It is not parables. He said, "The time has come for me to tell you plainly and clearly about my Father." You know the words that followed. "There is no need for me to pray the Father for you. For the Father himself loves you." Do you accept that? Do you so accept it that it's an integral part of your whole theology and understanding of the plan of salvation? Or are you still unable to accept what Jesus described as a plain clear statement of the truth about his Father? There is no need for the Son to plead with the Father in our behalf, because the Father loves us just as much as the Son.

Let's recall other things that he said. The Spirit brings these back to our remembrance. John 12, John 14: "If you see me, you've seen the Father." "If you know me, you know the Father." All right. Do we believe that the Father is just as gracious as the Son? Is that an integral part of our Christian theology? Did anyone need to reconcile Christ Jesus to us as sinners? Did anything need to be done to assuage and appease the wrath of gentle Jesus and win him to our side? Then, if we believe his testimony about the Father, nothing had to be done to reconcile the Father to us either. He loves us just as much as the Son. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #18, "God Waits for His Children to Grow Up" recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/18MMCAG>*

Obviously Jesus did not die to win his Father. And how clear Paul is on this. Look quickly at the remaining verses. Second Corinthians 5:19: "God was in Christ reconciling the world to himself." (RSV)

Nowhere ever does the Bible suggest that God had to be reconciled to us. Never once! But God paid the price to reconcile us to himself! Nor did Jesus die to pay some mere legal penalty. He died to reveal the truth about God and the falsity of Satan's charges. And even the angels had to learn this. Look at Colossians 1:20, ". . . and through him to reconcile to himself all things, whether on earth or in heaven, making peace [not war, but], making peace by the blood of his cross." (RSV)

As Jesus said in the next verse, John 12:32: "When I am lifted up from the earth I will draw everyone to me." (GNB) Not all men, everyone in the whole family of the universe. You see, viewed in the larger setting of the Great Controversy, the way in which Jesus suffered and died is the greatest revelation of the truth about God and his government that the universe will ever see or ever need. Correctly understood, the message of the cross is final defeat for the adversary. No wonder Satan has worked so hard to obscure and misrepresent and even pervert the meaning of the cross.

But to some of us, the cross is great good news. Yes it is true that sinners will die, but we have no need to be afraid of God; and he died to prove it. And this message has great power to win to repentance and to trust. Paul was so proud of this good news. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8, "The Most Costly and Convincing Evidence" recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/8MMCAG>*

## Further Study with Ellen White

Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind. He was in all things made like unto His brethren. He became flesh even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men; yet He was the blameless Son of God. He was a stranger and sojourner on the earth—in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin. Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {MH 422.2}

Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men. {5BC 1131.1}

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}

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}

Christ came to reveal to a fallen race the love of God. He, the Light of the world, veiled the dazzling splendor of the brightness of His divinity, and came to live on this earth as a man among men, that they might, without being consumed, become acquainted with their Creator.

[T]he precious faith inspired of God imparts strength and nobility of character. As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier, the desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought is transformed by intercourse with God through the study of His word. Truth is so large, so far-reaching, so deep, so broad, that self is lost sight of. The heart is softened and subdued into humility, kindness, and love. {8T 322.4}

Revelation is not the creation or invention of something new, but the manifestation of that which, until revealed, was unknown to human beings. The great and eternal truths contained in the gospel are revealed through diligent searching and humbling of ourselves before God. We have a divine Teacher who leads the mind of the humble searcher for truth; and by the Holy Spirit's guidance, the truths of the Word are revealed to him. And there can be no more certain

and efficient knowledge of the truth than to be thus guided into all truth. Through the impartation of the Holy Spirit, we are to understand God's Word. . . . {LHU 181.2}

The Lord opens the understanding of the true seeker. The Holy Spirit enables the human mind to grasp the facts of revelation, and divine light communicates with the soul. This is the opening of the eyes to behold the genuine treasure, and the mind lays hold upon the glories of a better world. {LHU 181.3}

When truth becomes an abiding principle in the life, the soul is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This new birth is the result of receiving Christ as the Word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to co-operate with God. {AA 520.1}

For our sake Jesus emptied Himself of His glory; He clothed His divinity with humanity that He might touch humanity, that His personal presence might be among us, that we might know that He was acquainted with all our trials, and sympathized with our grief, that every son and daughter of Adam might understand that Jesus is the friend of sinners (ST April 18, 1892). {7BC 927.1}

Christ alone was able to represent the Deity. . . . God Himself must be revealed to humanity. In order to do this, our Saviour clothed His divinity with humanity. He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the human body which God had prepared for Him. {TMK 25.3}

Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men. {TMK 25.4}

Had God the Father come to our world and dwelt among us, humbling Himself, veiling His glory, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed. . . . In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father. {TMK 338.4}

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

Man's need for a divine teacher was known in heaven. The pity and sympathy of God were aroused in behalf of human beings, fallen and bound to Satan's chariot car; and when the fullness of time was come, He sent forth His Son. The One appointed in the councils of heaven

came to this earth as man's instructor. The rich benevolence of God gave Him to our world, and to meet the necessities of human nature He took humanity upon Himself. To the astonishment of the heavenly host the eternal Word came to this world as a helpless babe. Fully prepared, He left the royal courts and mysteriously allied Himself with fallen human beings. "The Word was made flesh, and dwelt among us." John 1:14. {CT 259.2}

At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. Ever since Adam's sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; but now that Jesus had come "in the likeness of sinful flesh" (Romans 8:3), the Father Himself spoke. He had before communicated with humanity *through* Christ; now He communicated with humanity *in* Christ. Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored. {DA 116.2}

Jesus assumed humanity that He might meet humanity. He brings men under the transforming power of truth by meeting them where they are. He gains access to the heart by securing sympathy and confidence, making all feel that His identification with their nature and interest is complete. The truth came from His lips beautiful in its simplicity, yet clothed with dignity and power. What a teacher was our Lord Jesus Christ! How tenderly did He treat every honest inquirer after truth, that He might gain admission to his sympathies and find a home in his heart. {TM 190.1}

God permits every human being to exercise his individuality. He desires no one to submerge his mind in the mind of a fellow mortal. Those who desire to be transformed in mind and character are not to look to men, but to the divine Example. God gives the invitation, "Let this mind be in you, which was also in Christ Jesus." By conversion and transformation men are to receive the mind of Christ. Every one is to stand before God with an individual faith, an individual experience, knowing for himself that Christ is formed within, the hope of glory. . . . {TMK 134.3}

By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. {DA 391.1}

A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst

not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.” John 3:8. Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. {SC 57.2}

The rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed; but Jesus taught that to God the work of destruction is a strange work. That in which all heaven delights is the restoration of God’s own image in the souls whom He has made. {COL 190.1}

Jesus says, “My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” The peace spoken of by the great Teacher is larger and fuller than we have imagined. Christ is ready to do large things for us, to restore our natures by making us partakers of His divine nature. He waits to link our hearts with His heart of infinite love, in order that we may be fully reconciled to God; but it is our privilege to understand that God loves us as He loves His Son. When we believe in Christ as our personal Saviour, the peace of Christ is ours. {LHU 332.2}