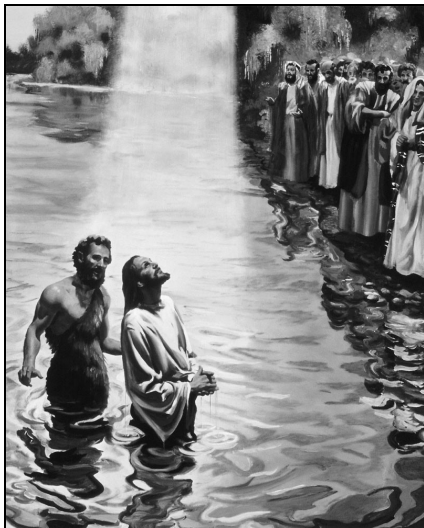
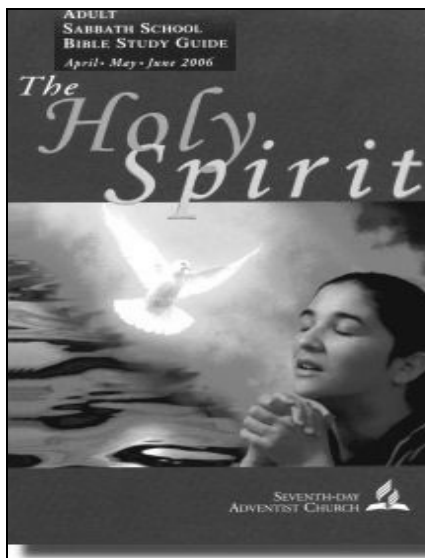


Sabbath School Bible Study Guide, Alternative Commentary



Lesson 9



Sabbath Afternoon

Memory Text John 16:13 *“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”*

This text has been quoted a number of times throughout the quarter. We examined John 16:13, 14 in lesson 1. Vs.14 is also mentioned this week in Monday, Wednesday, and Thursday’s lesson, so we will reprint our commentary from lesson 1 with some additional points.

In John 16:12 Jesus begins by saying *“I have yet many thing to say unto you, but ye cannot bear them now”*

There were many things Jesus wanted to teach His disciples, but it was not yet time. Then He says: *“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.”* John 16: 13, 14

Q – How would Christ be glorified through the Spirit?

A – John 17:10 *“And all mine are thine, and thine are mine; and I am glorified in them.”*

Christ is glorified in His disciples when His life becomes theirs. Gal 2:20

Q – How did Christ live His righteous life?

A – John 8:29 *“And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.”*

Matt.26:39 *“nevertheless not as I will, but as thou wilt.”*

Christ glorified His Father in living His whole life in submission to His Father’s will. John 17:4

So Christ is glorified, when through His Spirit, His life is lived out in His disciples.

Remember we saw in John 20:21, 22 Jesus sent His disciples in the same manner His Father sent Him, then He breathed on them and said “*receive ye the Holy Ghost*”

In DA p 805 we read:

“Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished.

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.” {DA 805}

Notice “it (the Spirit) imbues the receiver with the attributes of Christ.” It “is the impartation of the life of Christ.” Those who possess the inward working of the Spirit are those in whom the Christ life is manifested.

This is why Jesus says “*He shall glorify me, for he shall take of mine (My life) and show it unto you.*” John 16:14

And the Father also is glorified

John 16:15 “*All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*”

The life Christ lives out in us is the life He lived by faith in His Father.

Notice Christ prayer John 17:21 – 23 “*That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory*”

which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

In DA p21 we read: “All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all.”

This is what Jesus meant in John 16:13. Christ would be coming back in the Spirit to teach and guide His disciples many things that they could not then understand Vs 12. He would impart to them “all things he received from God” for He always “took to give”. “So in the heavenly courts,... through the beloved Son, the Father’s life flows out to all.”

We know this was the case in His earthly life, but here the prophet states “So in the heavenly courts” Christ took to give.

Notice the parallels between John 16:13 and other statements of Jesus.

of himself; but whatsoever
he shall hear, [that]
shall he speak: ...”

of himself; but whatsoever
he shall hear, [that]
shall he speak: ...”

of himself; but whatsoever
he shall hear, [that]
shall he speak: ...”

of himself; but whatsoever
he shall hear, [that]
shall he speak: ...”

John 16:13
“...**and he will show you
things to come.**”
(Remember John 16:12,
“I have yet many things to
show unto you”)

John 12:49, 50

For 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...even as the Father said
unto me, so I speak.

John 5:19

“...The Son can do nothing of
himself, but what he seeth the
Father do: for what things soever
he doeth these also doeth the son”

John 14:10

“...the words that I speak unto
you I speak not of myself; but
the Father that dwelleth in me,
he doeth the works.”

John 14:24

“...and the word which ye hear is
not mine, but the Father's which
sent me.”

John 8:28 “...but as my Father
hath taught me, I speak these
things.”

Revelation 1:1

“The Revelation of Jesus Christ,
which God gave unto him, to
show unto his servants **things**
which must shortly **come to pass**;
...”

Remember in John 16:12 Jesus said “*I have yet many things to say unto you but you cannot bare them now*” then later He says “*the Spirit will show you things to come*”

Let us read Revelation 1:1 “*The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.*”

In the heavenly courts, “*the revelation of Jesus Christ which God gave unto him*” this is what Jesus was saying when He said “*he shall not speak of himself, but whatsoever he shall hear (from God the Father) that shall he speak*”

And Revelation 1:1 declares Jesus will “*shew unto his servants things which must shortly come to pass*”

Remember John 16:13 says “*the Spirit will show you things to come.*”

Q – How did Jesus show His disciples things which must shortly come to pass?

A – Revelation 2:7, 11, 17, 29; 3:6, 13, 22 “*He that hath an ear, let him hear what the Spirit saith unto the churches;*”

Everyone knows it is Jesus speaking to the seven churches, yet He ends every letter the same way, “*what the Spirit saith*”

In 2 Pet. 1:21 we read: “*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*”

And who is the Holy Ghost that inspired the prophets of old?

“*Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*” 1 Pet. 1:11

“Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ.”
{6MR 335.2}

And it is the same “Spirit of Christ” that is seeking to guide us today.

Sunday The Spirit a Guide

The lesson begins with quoting John 14:26

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

Before examining Vs 26 let us look at the context in the preceding verses.

In John 14 Christ is with the eleven in the upper chamber. Supper is finished and Judas has left to do his sorry work.

Christ knows this is His last opportunity to be with His disciple before the cross. Although Gethsemane and His arrest lay ahead, His thoughts are for His disciples.

The Lord seeks to give them hope and reassurance for the severe trials that were soon to beat upon them.

In Vs 1 Christ appeals to His disciples “Let not your heart be troubled: ye believe in God, believe also in me.”

Jesus tells them He is going to His Father to prepare a place for them.
Vs 2, 3

In the following verses, Jesus seeks to assure them of His oneness with God. “Christ was seeking to lead them from their low condition of faith to the experience they might receive if they truly realized what He was,--God in human flesh. He desired them to see that their faith must lead up to God,…” {DA 664.2}

In Vs 12 The Lord again affirms “He that believeth on me” would do mighty works, “because I go unto my Father”

In Vs 13 Jesus promises “*And whatsoever ye shall ask in my name, that will I do...*”

Again in Vs 14 “*If ye shall ask any thing in my name, I will do it*”

Compare Mark 16:20, Acts 4:10. Jesus was true to His promise. It was not some third co-equal person called the holy spirit that worked the miracles amongst the disciples, but the Lord Himself through His Spirit.

Now notice Jesus has twice told His disciples He was leaving them and going to the Father. Vs 2, 3, 12

Now in Vs 18 Jesus promises “*I will not leave you orphans*” (Margin) It is interesting to note in John 13:33 which is the same scene in the upper room, just after Judas goes out (Vs 30) and Jesus is left with His eleven disciples, that He addresses them with the endearing title “*little children*”. Thus when He says “*I will not leave you orphans*” it can only mean that He, Jesus would be coming back to comfort them.

An orphan is a child bereaved of his parents or parent. If Jesus Himself was not coming back to His disciples, but some other comforter, as people want to teach from Vs 16 “*another comforter*”, then Christ could not be true to His word, and His children would be bereaved, fostered under another carer, someone totally unknown to them.

This is why in Vs 17 regarding the comforter, Jesus tells them “*ye know him; for he dwelleth with you*”

In Vs 18 Jesus concludes by saying “*I will come to you*”

Vs 19 “*Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.*”

After His ascension, the world (unbelievers) would not see Jesus again, but through the eye of faith the disciples could rejoice knowing their Lord was by their side.

Vs 20 *“At that day ye shall know that I am in my Father, and ye in me, and I in you.”*

The day here referred to is the day of Pentecost when “the promised Comforter (John 14:16) descended and the power from on high was given and the souls of the believers thrilled with the conscious presence of their ascended Lord” {GC 350.1}

Vs 21 *“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”*

“What saith our Saviour? "I will not leave you comfortless: I will come to you." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." When trials overshadow the soul, remember the words of Christ, remember that He is an unseen presence in the person of the Holy Spirit...”
Letter 124, 1897

Vs 22 *“Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?”*

This is an important verse, because it shows the disciples clearly understood Jesus was coming back to them. But they did not understand how the Lord would manifest Himself to them, and not unto the world.

Vs 23 *“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”*

The Father and son through the Spirit (Rom 8:9) would abide with those who would “*keep my words*” compare with John 15:7 “*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*”

Notice the context in these verses.

“I will not leave you comfortless”

“I will come to you”

“I in you”

“Manifest myself to him”

“We will come and make our abode with him”

In John 14:25 Jesus says “*These things have I spoken unto you, being yet present with you.*”

Q – What was the most important point Jesus was seeking to impress upon His disciples while He was yet present with them, or in other words before He left them?

A – That even though He would be going to His Father (Vs 2, 3, 12, 28)

HE WOULD STILL BE WITH THEM!

How tragic it is today, the enemy has so blinded God’s people that Adventists use this very chapter John 14 to teach that while Jesus ministers in the sanctuary, “another” (third person of a trinity) has come to take His place on earth!

Many have indeed been left orphans, fostered under the deceptions of the enemy of all truth.

Some are so deceived they even teach our Lord is no longer omnipresent, and it is impossible for Him to be personally with us! Thus contradicting the very words of Christ Himself. See Matt. 28:20, Joh. 14:18, Matt. 18:20, Heb. 13:5

And inspiration records “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." Matt. 28:20.” {DA 166.2}

This is what Jesus wanted His disciples (and us) to believe, while “*being yet present*” with them Vs 25

Now we can examine Vs 26 in its true context

John 14:26 “*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*”

We have established the Comforter is the Spirit of Jesus, His very life and presence in union with His Father (Vs 23)

In DA we read “By the Spirit, He (Christ) would manifest Himself to them” p. 670

So when we read in Vs 26 the Father would send the comforter, we can interpret it the Father would send the Spirit of His Son. This is exactly what Gal 4:6 says “*God hath sent forth the Spirit of his Son into your hearts*”

Note the text says “*whom the Father will send in my name*”. This means on the authority of what His name represents, on what Jesus accomplished. Our Lord’s authority is His perfect life and sacrifice, on this authority He was able to solicit from the Father the highest of all gifts.

Notice John 14:12 “*He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;*”

Q – Why would the disciples do even greater works(greater in extent) than Jesus? The rest of the verse give the answer.

A – “...*because I go unto my Father*”

“The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people.” {DA 671.2}

Jesus would go to the Father, to intercede for His people and receive the gift of the Holy Spirit to empower His church.

On the day of Pentecost this was fulfilled. And in Peter’s address to the Jews he declared, his power of speech and knowledge of language was the result of Christ’s intercession at the right hand of God.

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” Acts 2:33

Just as Jesus had promised.

Notice how Peter declared Christ was at “*the right hand of God exalted*”. The apostles used this term often, it symbolizes Christ’s authority over all things. The apostles remembered Christ’s words “*If ye shall ask any thing in my name, I will do it.*” John 14:14

And we saw His authority is not only as the Son of God, but on what He accomplished as the Son of man, through His humiliation and sacrifice.

In DA p. 667 we read ““In My name,” Christ bade His disciples pray. In Christ's name His followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight.” {DA 667.5}

And Paul declares Phill 2: 8 - 10 *“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;”*

The Son of God is even more exalted in heaven now than before His incarnation, because *“he humbled himself, and became obedient unto death, even the death of the cross.”*

This is why John 14:26 says the Father would send the Spirit in Christ’s name, and why Jesus taught His disciples to ask the Father in His name.

And who is it that would work in, and for them, in answer to their prayers?

“whatsoever ye shall ask in my name, that will I do” John 14:13

“If ye shall ask any thing in my name, I will do it” John 14:14

Yes friends it was Jesus who would work through them, and He is seeking to work through us *“He (Christ) will work for, and through, those who follow Him”* {MH 226.3}

May *“we adore God for His wondrous love in giving us Jesus the Comforter. . . .”* {SD 124.4}

Monday Flesh and Spirit

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Romans 8:4

The question is asked, what do you believe Paul is saying?

The text says to walk after the Spirit, is to fulfill the righteousness of the law. This is why verse 1 says there is “*no condemnation to them which are in Christ Jesus*”

They, who are in Christ Jesus “*walk not after the flesh*”. They do not follow their carnal desires, but walk “*after the Spirit.*”

Through Christ and His word, they allow the Spirit to guide and empower them to live a righteous life. “*That the righteousness of the law might be fulfilled in us*”

To walk in the Spirit, means to have victory over sin, it means to be made free from the law of sin and death.

It means “*to walk in the newness of life*” and to know “*the power of his resurrection.*” If we are to know the power of His resurrection, we must first die with Him.

As Paul testifies “*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me...*”

To walk in the Spirit is to die to sin, and allow Christ to live out His life in you.

To walk in the Spirit is to walk with Christ.

And “Walking with Christ means to believe that, though unseen, Christ is walking with you.” {21MR 136.5}

Do you believe that Jesus, though unseen, is walking with you?

Tuesday

Tuesday's lesson warns against deceptions, false doctrines, and the false spirits that inspire and teach them.

In John 4:1 we were told "*Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*"

What will the false prophets teach?

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world." Vs 3

Most people take this text to mean, the antichrist will deny Jesus Christ took our nature in the incarnation, but the nature of Adam before sin. But this is speculative and destroys the context. In fact the whole chapter and chapter five is centred around the love of God in giving His only begotten Son.

Also the false teaching John is pointing out is much more subtle, and deceptive than the obvious error of a Saviour who did not come "*in the likeness of sinful flesh,*" and yet is somehow supposed to be our example.

John is simply saying, the antichrist will deny Jesus Christ (the Son of God) came in humanity.

Note: Jesus Christ and Son of God are synonymous you cannot reject one and accept the other see, Matthew 16:16, John 6:69, John 11:27, Matthew 26:63 etc.

What doctrine denies the Son of God came in the flesh?

“Jesus became the Son of God at his human birth” – *Understanding the Trinity* – Page 34

It is the Trinity, that denies the Son of God came in the flesh, because the Trinity denies He is truly a Son.

The Trinity teaches “God the Son” a co-equal, co-eternal person or divine being came in the flesh. And Scripture tells us this is the Spirit of Antichrist.

The Trinity also denies the Father, He too is part of a three in one Godhead and not really a Father.

This is also condemned by Scripture as a teaching of Antichrist.

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Whosoever denieth the Son, the same hath not the Father: [(but) he that acknowledgeth the Son hath the Father also]. 1 John 2:22,23

Wednesday

Much of Wednesday's lesson was covered in Sabbath afternoon particularly John 16:13, 14.

The lesson states "being the Spirit of Truth, He will especially bear witness to Jesus, who is the truth."

In Acts 9:17 Paul is "*filled with the Holy Ghost, after being strengthened* vs 19 "straightway he preached Christ in the synagogues, that he is the Son of God." Vs 20

In 1 John 4:13 we read "*Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*"

And what do we testify when we receive "*of his Spirit?*"

Vs 14 – "*And we have seen and do testify that the Father sent the Son [to be] the Saviour of the world.*"

At the bottom of Wednesday's lesson, there is an excellent statement.

"How crucial for all who profess the name of Jesus to live daily in an attitude of faith, thanksgiving, and surrender to His Spirit."

AMEN

Thursday

Thursday's lesson gives an example of the Spirit's guidance, through the story of Simeon.

Scripture declares of Simeon *“And, behold, there was a man in Jerusalem, whose name [was] Simeon; and the same man [was] just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.”*

Simeon had honoured God in His life, and now God had honoured him. The ageing Simeon was permitted to hold the Messiah in his arm. One who had waited patiently *“for the consolation of Israel,”* now prophesied of the babe in his arms. *“For mine eyes have seen thy salvation...A light to lighten the Gentiles, and the glory of thy people Israel”* Luke 2:30, 32

The lesson makes a valid point regarding the spiritual discernment of Simeon compared to the officiating priest.

“the officiating priest did not recognize Jesus as the promised Messiah, apparently unlike Simeon, he was not susceptible to the promptings of spirit. But Simeon recognized Him because God showed him who was “the Lord's Christ”.... only Simeon's intimate acquaintance and communion with God through the Spirit enabled him to interpret the factual prophetic pieces of information and recognize Jesus the promised one of God”

This is an important point, it was Simeon's “ intimate acquaintance and communion with God” that gave him the spiritual discernment needed to recognise the Son of God.

Scripture and the Spirit of Prophecy warns God's people that in the last days many will be deceived for not having the spiritual eyesalve needed to discern the truth from error. Particularly Satan's greatest deception when he impersonates Christ. At this time many will be deceived. But the humble true worshipper's of God, like Simeon, those who know their God and commune with Him, will have the

Spiritual discernment to recognise the true Son of God and reject the counterfeit.

Notice how inspiration records the difference between Simeon and the priests and rulers, and how it compares to our day.

“These humble worshipers had not studied the prophecies in vain. But those who held positions as rulers and priests in Israel, though they too had before them the precious utterances of prophecy, were not walking in the way of the Lord, and their eyes were not open to behold the Light of life.

So it is still. Events upon which the attention of all heaven is centered are undiscerned, their very occurrence is unnoticed, by religious leaders, and worshipers in the house of God.” {DA 55, 56}

It is the same today, those who disobey God, regardless of their position. Those who continually and stubbornly reject His truth, their eyes will not be open to discern “*the light of life.*”

Jesus promised "If anyone is willing to do His will, he will know of the teaching..." John 7:17 (NASB)

The SOP passage quoted in Friday’s lesson is good counsel.

“Even the work of the Holy Spirit upon the heart is to be tested by the Word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures.”--General Conference Daily Bulletin, April 13, 1891. {1SM 43.2}

It seems ironic that this quarterly study is used to prove the Holy Spirit is a third co-equal, co-eternal member of a trinity. A doctrine that does not have one solitary text for its support. And yet the compilers want to quote inspired statements that point us to the Scripture for the basis of our faith,

“For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matthew 12:37

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