

Lesson 2 for
October 12,
2024

SIGNS OF DIVINITY

In discussing this subject, we have found some who believe that the power of the Holy Spirit man can overcome sin in his life, yet they will not accept that Christ took our fallen nature. Why should this present such a great difficulty for if there is enough power to keep us from sin- why is it so difficult to believe that Jesus came down to our level by taking the fallen nature and yet never sinning. The Holy Spirit that will keep us from sinning after the sealing and latter rain Kept Jesus from committing one sin. (**The Waymarks of Adventism, page 30.**)

A SINLESS LIFE

1. What testimony is borne concerning Christ's Life on earth? "Who did no sin, neither was guile found in His mouth." **1 Peter 2:22.**
2. What is true of all other members of the human family? "For all have sinned, .and come short of the glory of God." **Rom. 3:23.**
3. With what question did Christ challenge His enemies? "Which of you convinceth Me of sin?" **John 8:46.**
4. To what extent was Christ tempted? "[He] was in all points tempted like as we are, yet without sin." **Heb. 4: 15**
5. In His humanity, of what nature did Christ partake? "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." **Heb. 2: 14.**

- 6. How fully did Christ share our common humanity? "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Verse 17.

NOTE.— In His humanity Christ partook of our sinful, fallen nature. If not, then He was not "made like unto His brethren," was not "in all points tempted like as we are," did not overcome as we have to overcome, and is not, therefore, the complete and perfect Saviour man needs and must have to be saved. ***The idea that Christ was born of an immaculate or sinless mother, inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world, and from the very place where help is needed.***

On His human side, Christ inherited just what every child of Adam inherits,— a sinful nature.

On the divine side, from His very conception He was begotten and born of the Spirit. And all this was done to place mankind on vantage-ground, and to demonstrate that in the same way every one who is "born of the Spirit" may gain like victories over sin in his own sinful flesh. Thus each one is to overcome as Christ overcame. Rev. 3:21. Without this birth there can be no victory over temptation, and no salvation from sin. John 3: 3-7. **(Bible Readings for the Home Circle, 1915 Edition).**

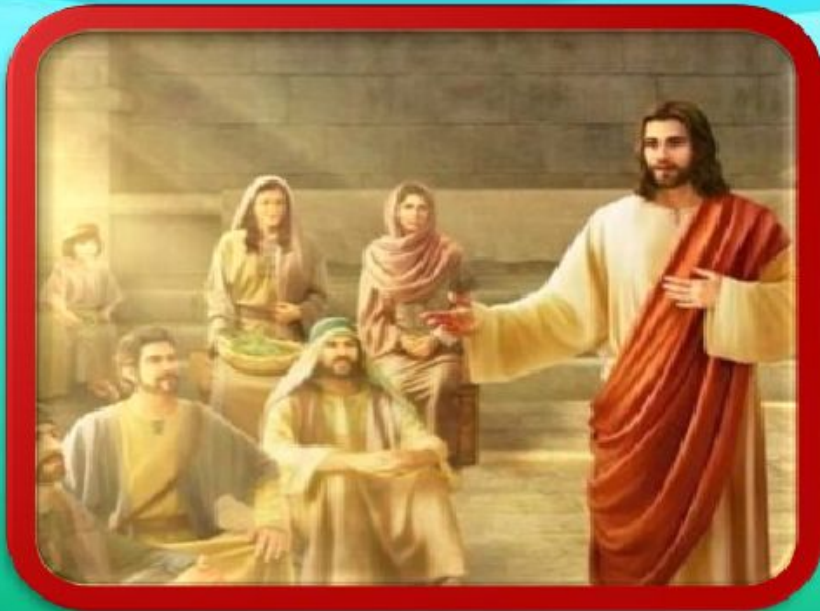
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This week, we shall consider three miracles that stand as definite proof of Christ's divinity. These miracles certainly provide added evidence that Jesus was more than a mere man. Consider, by way of example, His **transfiguration on the mountain**, where His inner circle of three disciples witnessed His dazzling, divine glory. Suddenly, He was "transfigured before them. His face shone like the sun, and His clothes became as white as the light" (Matt. 17:2, NKJV). Moreover, this miracle was plainly attested to by the resurrected Moses and translated Elijah.

From the beginning of his Gospel, John wants to make one thing clear: Jesus is God (John 1:1).

It does not limit itself to narrating the evidence or signs of that divinity (such as the resurrection of Lazarus), but rather complements them with the words of Jesus himself (such as the sermon that followed the feeding of the five thousand), or with the words of his followers (as in the case of the man born blind).

Who is Jesus? What did He say about Himself?



“I am the bread of life”:

- The prophet who was to come. John 6:1-15.
- The bread that came down from Heaven. John 6:16-36.



“I am the light of the world”:

- An enlightened life. John 9:1-16.
- Choosing darkness. John 9:17-34.



“I am the resurrection and the life”:

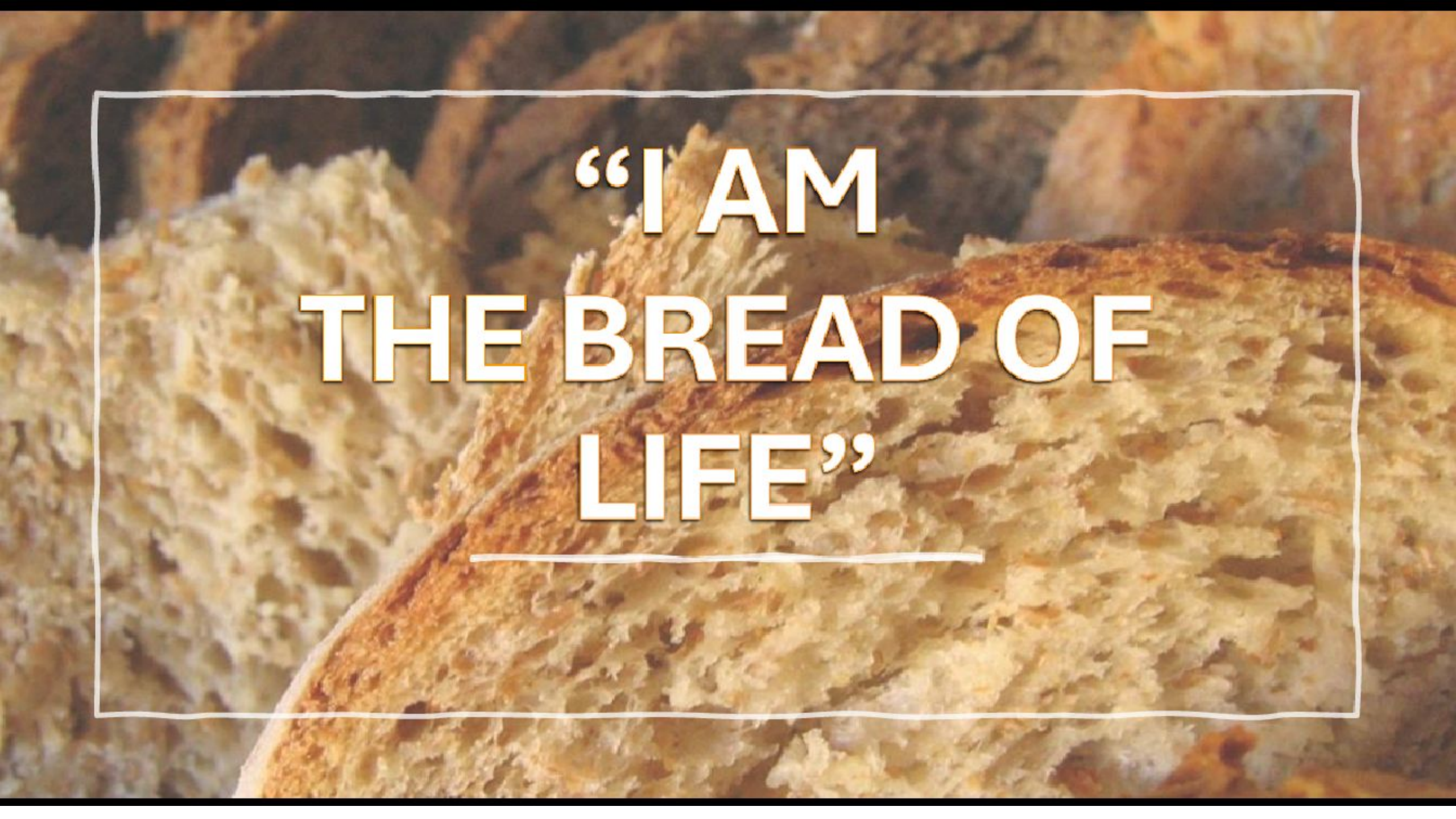
- The resurrection of Lazarus. John 11:1-44.



“Jesus said to her, ‘I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?’ ”

John 11:25, 26, NKJV

Christ became one with humanity that humanity might become one in spirit and life with Him. By virtue of this union in obedience to the Word of God, His life becomes their life. He says to the penitent, “I am the resurrection, and the life” ([John 11:25](#)). Death is looked upon by Christ as sleep—silence, darkness, sleep. He speaks of it as if it were of little moment. “Whosoever liveth and believeth in me,” He says, “shall never die” ([verse 26](#))... “He shall never see death” ([John 8:51](#)). And to the believing one, death is but a small matter. With him to die is but to sleep. “Them also which sleep in Jesus will God bring with him” ([1 Thessalonians 4:14](#)). **(1 Selected Messages 301-303).**



**“I AM
THE BREAD OF
LIFE”**

Sunday: The Feeding of the Five Thousand—John 6, the bread of life

In John 6:4, 5, the apostle goes out of his way to state that the timing of the feeding of the 5,000 was near the Passover. The Passover was a commemoration of the deliverance of Israel from Egypt. The Passover lamb took the place of the death of the firstborn. **This sacrifice symbolized the death of Jesus in our behalf.** On the cross, the punishment that we deserved because of our sins fell on Jesus instead. Christ, our Passover, was indeed slain for us (*1 Cor. 5:7*).

“He bore the guilt of transgression, and the hiding of His Father’s face, until His heart was broken and His life crushed out. **All this sacrifice was made that sinners might be redeemed.**”—**Ellen G. White, *The Great Controversy*, p. 540**

What parallels can be found here between Jesus and Moses? That is, what did Jesus do here that should have reminded the people of the deliverance that their ancestors had received through the ministry of Moses? (John 6:1–14).

John. 6.1 Jesus went north to Capernaum, then crossed over the northern tip of the Lake of Galilee (also called the Sea of Tiberias). **John. 6.2** Soon crowds were following Him everywhere because of the miracles He did to heal the sick. **John. 6.3** After days of healing and teaching, Jesus and His disciples looked for a secluded place to get away from the crowd. They went up into the hills and made themselves comfortable. **John. 6.4** Jesus had not gone to the last Passover because of the Pharisees. This year's Passover was only several months away. **John. 6.5** When people found out where Jesus was, they came to see Him, and soon a very large crowd had gathered. Jesus turned to Philip and said, "These people have come a long way and will soon be hungry. Where can we get some food to feed them?"

John. 6.6 Jesus asked Philip this question to test his faith. He already knew how He was going to feed the people. **John. 6.7** Philip said, “I don’t think that two hundred days’ wages could buy enough bread to feed all these people, even if we gave only a little to each person.” **John. 6.8** Then Peter’s brother Andrew, overhearing the conversation, said, **John. 6.9** “There’s a boy here who has five little loaves of bread and two small fish, but how can that feed all these people?” **John. 6.10** Jesus said, “Go tell the people to sit down and get comfortable.” There were about five thousand men in the crowd, many of them with families. **John. 6.11** Then Jesus asked for the boy’s five loaves and two fish, offered a prayer of thanksgiving to His heavenly Father and started passing out bread and fish

to His disciples to give to the people. They passed out the food as fast as they could. **John. 6.12** There was so much food that everyone had plenty to eat. When the meal was finished, Jesus said to His disciples, “Pick up the food that’s left over so none of it is wasted.” **John. 6.13** After picking up the leftover bread and fish, the disciples had twelve baskets full of food which the people couldn’t eat. **John. 6.14** Because of this miracle, the men in the crowd said, “There’s no doubt that this Man is the Prophet we’ve been waiting for.” Then they agreed to force Jesus to be their king in place of Herod.

What Jesus did there that should have reminded the people of the deliverance that their ancestors had received through the ministry of Moses was that without the assistance of the existing political and religious powers that be, like Moses He:

(1) Used the resources that existed.

(2) Represented a deliverer.

(3) Provided a way to meet their most pressing needs, which in turn was representative of their healing, deliverance from enslavement, and the potential for them to experience salvation through a “Higher Power.”

THE PROPHET WHO WAS TO COME

"After the people saw the sign Jesus performed, they began to say, "Surely this is the Prophet who is to come into the world" (John 6:14)



Elisha multiplied the barley loaves, but no one thought he was "the prophet who was to come" (2 Kings 4:42-44). Why did the crowd associate Jesus with the prophet (Messiah) announced by Moses after multiplying the loaves?

Moses

He brought Israel out of Egypt at Passover (Ex. 12:12-14, 29-32)

He went up to Sinai (Ex. 34:2)

The Israelites were put to the test (Dt. 8:2-3)

He fed them with manna, "bread of angels" (Ps. 78:25 NIV)

He ordered to gather the manna (Ex. 16:15-16)

He led the 12 tribes of Israel (Ex. 24:4)

He announced the arrival of "the prophet" (Dt. 18:15)

Jesus

The Passover was near (Jn. 6:4)

He went up the mountain (Jn. 6:3)

He tested Philip (Jn. 6:5-6)

He multiplied the loaves (Jn. 6:11)

He ordered to collect the leftovers (Jn. 6:12)

12 baskets were collected (Jn. 6:13)

They recognized him as "the prophet" (Jn. 6:14)

MONDAY: “SURELY, HE IS THE PROPHET”

Most of the people in Judea, including the disciples, were looking for an earthly messiah, someone who would save them from the oppressive Roman Empire. Two things have always been needed for an army to achieve victory over its enemies: the troops have to be fed, and the wounded and dying must be cared for.

THE BREAD THAT CAME DOWN FROM HEAVEN

"For the bread of God is the bread that comes down from heaven and gives life to the world" (John 6:33)

The crowd saw Jesus as the perfect leader to free them from Rome: he would feed the troops and heal their wounds. But Jesus refused to be crowned king (Jn. 6:14-15).

When He met the crowd again the next day, Jesus spoke to them clearly (Jn. 6:22-26). He did not want to meet only their physical needs. He had come to give them eternal life: "I am the bread of life" (Jn. 6:35).

With this expression, and others like it, Jesus identified himself with God, the "I AM" who spoke face to face with Moses (Ex. 3:13-14).



**John 6:35
I AM the bread of life**



**John 8:12
I AM the light of the world**



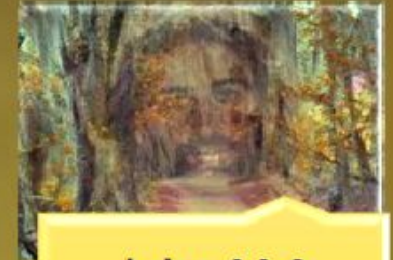
**John 10:7, 9
I AM the door**



**John 10:11, 14
I AM the good shepherd**



**John 11:25
I AM the resurrection**



**John 14:6
I AM the way**



**John 15:1, 5
I AM the true vine**

How did the people respond to His miracle, and how did Jesus use this to try to teach them who He was?

John 6:14, 15, 26–36.

John. 6.14 Because of this miracle, the men in the crowd said, “There’s no doubt that this Man is the Prophet we’ve been waiting for.” Then they agreed to force Jesus to be their king in place of Herod. Jesus Walks on Water John. 6.15 He knew what they were planning, so He dismissed the people and told them to go home. He spoke to them with such authority that everyone

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John. 6.26 Jesus said, “Why were you so eager to find me? You seem more interested in being fed than in what yesterday’s miracle told you about the kingdom of God.

John. 6.27 Don't spend your lives working only for food that spoils, but work for food that lasts and gives eternal life. Only the Son of God can give you this food because the Father has put His seal of approval on Him." John. 6.28 They asked, "What should we do to have a part in God's kingdom?" John. 6.29 Jesus said, "The first thing to do is to believe in the One whom God has sent." John. 6.30 They said, "What sign can you give us so that we can know that you are the One God has sent? We need to see a miracle so we can believe you. John. 6.31 Our forefathers were given a sign in the wilderness. As the Scriptures say, 'He provided them bread from heaven so they wouldn't go hungry.'"

John. 6.32 Jesus said, “You need to remember that it wasn’t Moses who gave your forefathers food from heaven, but my Father, who also gave them spiritual manna. John. 6.33 Now God’s manna has come down from heaven and is made visible in the One whom the Father has sent.” John. 6.34 They said, “Lord, if you are the One who has this life-giving manna, give it to us and we’ll eat it.” John. 6.35 Jesus said, “I am God’s bread from heaven that gives life. Those who come to me will not go spiritually hungry, and those who believe in me will not be spiritually thirsty. John. 6.36 Yesterday you saw me provide for your physical needs, but you still don’t believe who I am or let me provide for your spiritual needs.

The people responded to His miracle by acknowledging that He was the prophet they've been waiting for and agreeing to force Jesus to be their king in place of Herod.

How Jesus used that to try to teach them who He was is seen in verse 26 through 36:

(1) He used it to remind them that the miracle was to inform them about the kingdom of God. (vs.26)

(2) He used it to encourage them to believe that He was the One God sent. (vs. 29)

(3) He was the Manna sent from God. (vs. 33)

(4) If they would 'eat' of Him, He would give life to their souls. (vs. 35)

(5) They would never hunger or thirst spiritually. (vs. 36)

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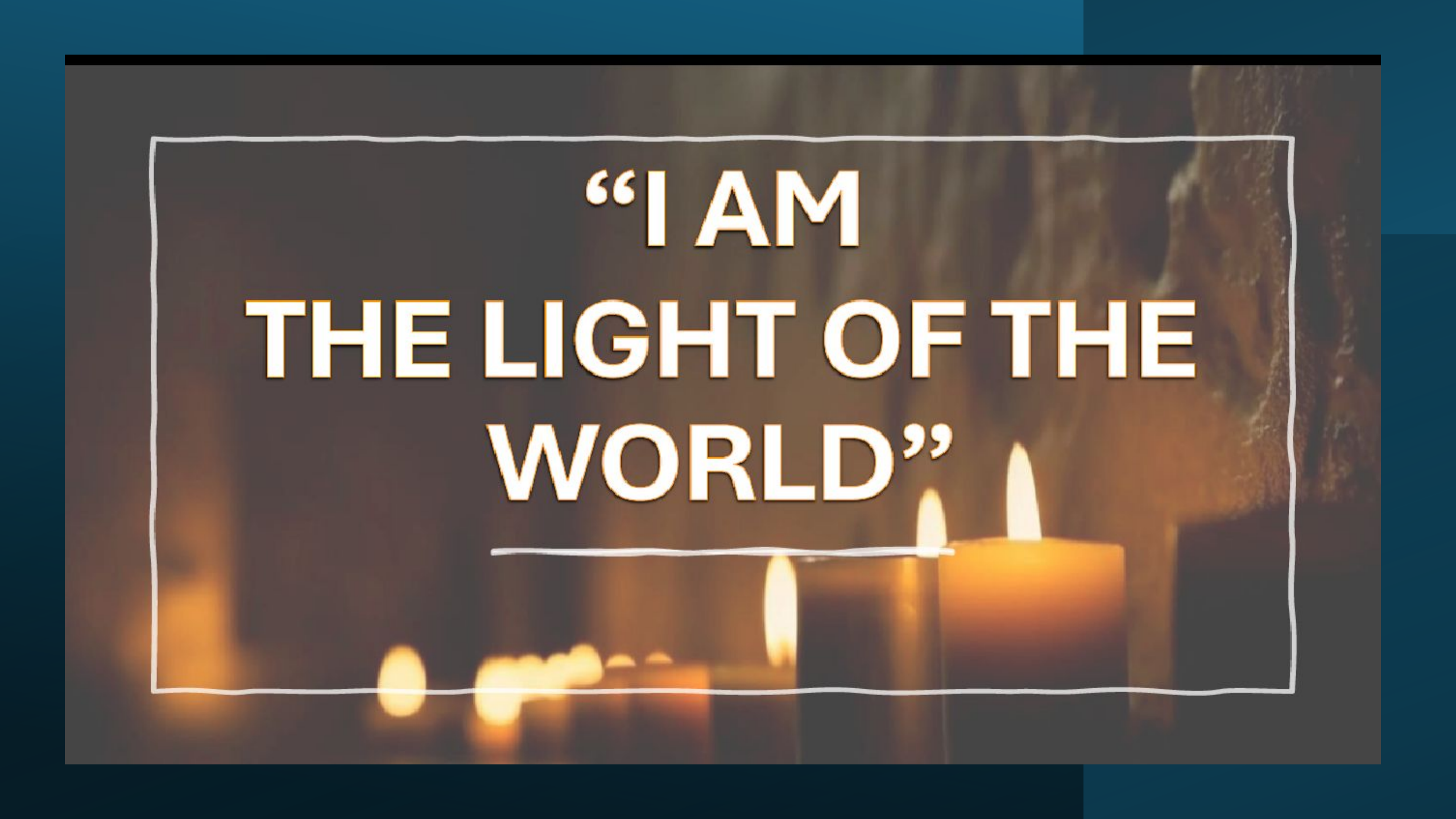
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**John 15:1, 5
I AM the true vine**

A row of lit candles in a dark setting, with the quote "I AM THE LIGHT OF THE WORLD" overlaid in white text. The candles are lit, and their flames are visible. The background is dark, and the candles are arranged in a line, receding into the distance. The text is centered and has a slight glow.

**“I AM
THE LIGHT OF THE
WORLD”**

TUESDAY: THE HEALING OF THE BLIND MAN (PART 1)

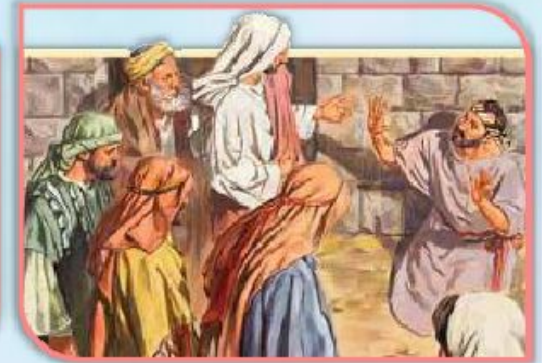
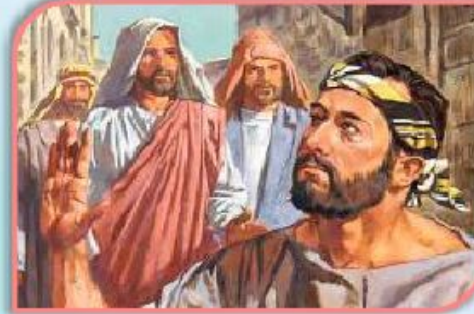
There are a few instances in the Old Testament that convey the idea that sin is somehow connected with sickness—that the reason for sickness is because either that person or some member of his family had sinned. Examples of this might be the command about worshipping idols. Exodus 20:5 suggests that the children of the third and fourth generations would suffer for their parents' idolatry. Then again, we recall the story in 2 Kings 5 of the greedy servant Gehazi, who acquired Naaman's leprosy, and passed it on to his descendants.

The disciples thought that the cause of this man's blindness was because of his sins or sins of his parents. Jesus corrected their false beliefs by informing them that the blindness was not caused by either of the two, but that the blindness would provide God an opportunity to demonstrate His love and power

AN ILLUMINATED LIFE

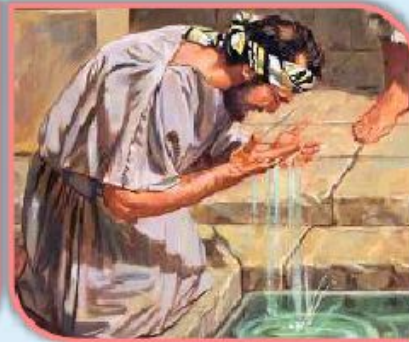
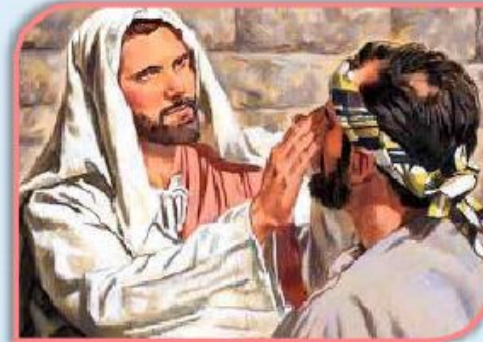
"Neither this man nor his parents sinned," said Jesus, "but this happened so that the works of God might be displayed in him. " (John 9:3)

Do we get sick because we have sinned? Do our children get sick because of our sins? These were the questions on the disciples' minds when Jesus called their attention to a person who had been born blind (John 9:1-2).



The relationship between sin and illness was made clear, for example, in the healing of the paralytic at Bethesda (John 5:14). However, this illness – like many others that affect us – was of a different origin, related to the sin that surrounds us, but without any relation to any personal or parental sin.

With an act that recalled the creation of man, Jesus illuminated the life of this blind man by giving him sight (Jn. 9:6-7; Gn. 2:7). After the miracle, John tells us of its consequences (Jn . 9:8-16).



The former blind man believes in Jesus as the One Sent (Siloam), and the Pharisees reject him because he heals on the Sabbath. But... "How can a sinful man perform these signs?" (Jn . 9:16).

CHOOSING DARKNESS

"We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from." (John 9:29)



Before performing the miracle, Jesus had declared: "While I am in the world, I am the light of the world" (Jn. 9:5).

Blind

He is becoming increasingly spiritually better (Jn. 9:17, 38)

He knows that Jesus is a holy man (Jn. 9:30-31)

He knows that Jesus came to give him light (Jn. 9:25)

Affirms his faith in Jesus (Jn. 9:32-33)

Pharisees

They are spiritually confused (Jn. 9:16)

They believe that Jesus is a sinner (Jn. 9:24)

They do not know where or why Jesus comes (Jn. 9:29)

They refuse to believe and expel the "sinner" (Jn. 9:34)

Jesus is the light that enlightens every person and guides them to salvation (Jn. 1:4, 9; 3:21). But unfortunately, there are those who prefer to live in darkness and reject salvation (Jn. 1:11; 3:19-20).

This was the case with the Pharisees. They had before them the evidence of someone who, having been born blind, now saw (Jn. 9:25, 30, 32). But, despite all the evidence, they persisted in rejecting the light.



***What questions did
the leaders ask, and
how did the blind
man respond?***

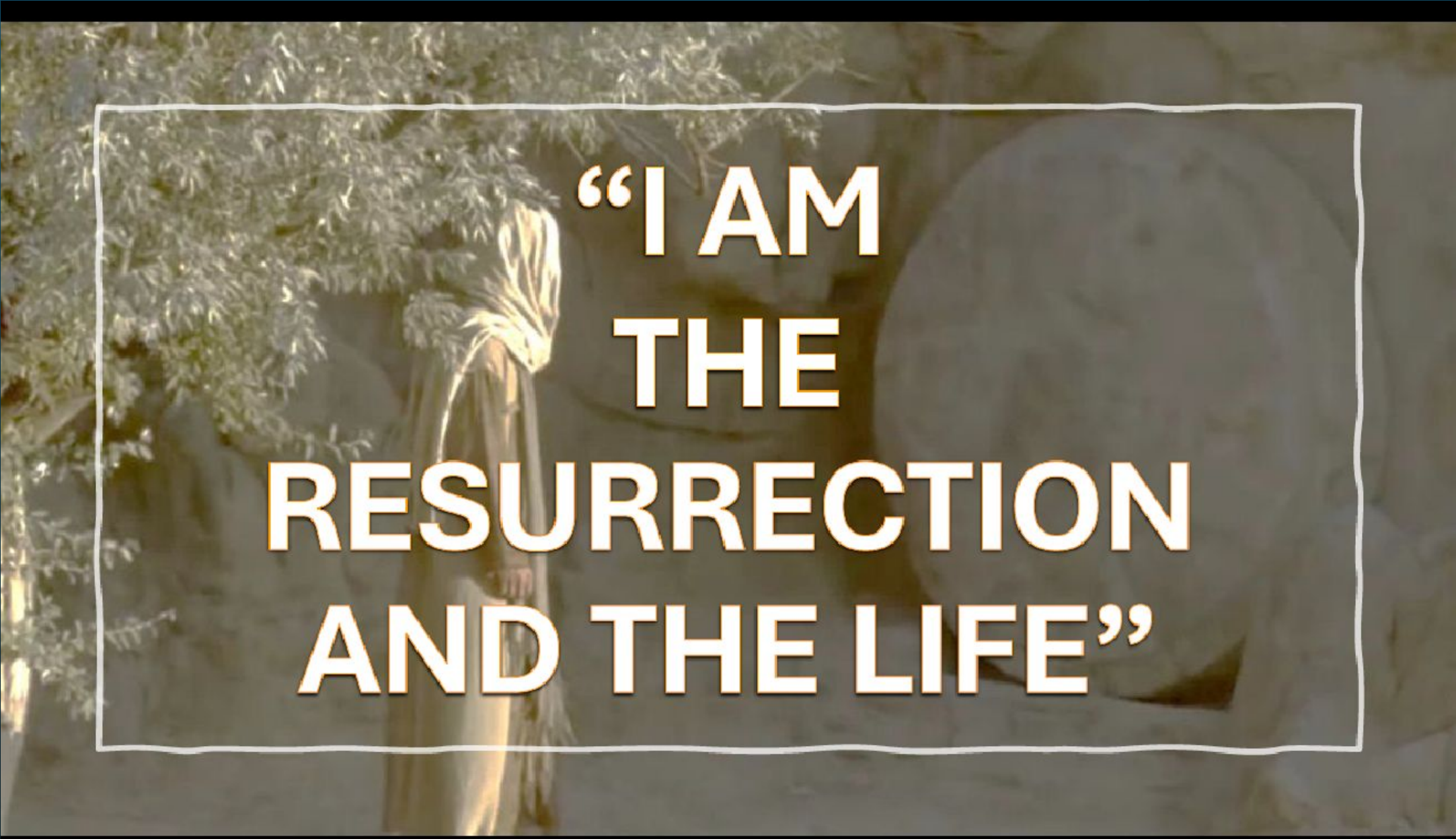
The questions that the leaders asked of the man and his parents, and his responses were:

“What else can you tell us about the man who healed you. His answer: “I believe He's a prophet”.

(Of the man's parents) “Is this your son”? “Was he born blind and if so, what happened to him that he can suddenly see”?

(Of the man) “Tell us again, what happened, and give God the glory, not the Man who healed you, because we know that He's a sinner. His response: “Whether this Man is a sinner or not I cannot say. But one thing I know once I was blind and now, I can see.” (Of the man)

(Of the man) “Tell us once more what did happen to make you see? What did He do to you? How did He open your eyes?” His response: “I’ve already told you, and you weren’t listening. Do you want to become His disciples? Is that why you want to hear it again”?

A religious scene, likely the Easter story, showing a figure in a white shroud standing next to a large, smooth, grey stone rolled away from the entrance of a tomb. The scene is set outdoors with green foliage in the background. The text is overlaid on the image in a white, hand-drawn rectangular frame.

**“I AM
THE
RESURRECTION
AND THE LIFE”**

Among the most steadfast of Christ's disciples was Lazarus of Bethany. From their first meeting his faith in Christ had been strong; his love for Him was deep, and he was greatly beloved by the Saviour. **It was for Lazarus that the greatest of Christ's miracles was performed.** The Saviour blessed all who sought His help; He loves all the human family, but to some He is bound by peculiarly tender associations. His heart was knit by a strong bond of affection to the family at Bethany, and for one of them His most wonderful work was wrought. **Why was raising Lazarus from the dead, Christ's greatest miracle?**

The one **outstanding miracle of Jesus that proved He is our Life-Giver, the Creator of life from the beginning of time, was the raising of Lazarus** after he'd been dead several days. Jesus was close to the family of three siblings, Martha, Mary, and Lazarus. **Grief would be painful for the sisters, but He knew they had the faith to weather any storm.** He also loved them so much that He couldn't resist the **opportunity to use their tragedy to glorify God.**

After the stone was gone, Jesus spoke the words, **“Lazarus, come forth!”**, and **immediately he came out of the tomb**, bound from head to foot in graveclothes, from which Jesus said to unwrap and free him **(John 11:43, 44)**.

Jesus miraculously demonstrated that He is the resurrection and the life, as He claimed. But **the proud, religious council continued their accusations, thinking they could stop His ministry by killing the Giver of Life.**

“The workers will meet with many who will harden their hearts against the conviction of God’s Spirit; but they will meet also with many who are hungering for the bread of life, and who, receiving the message, will go forth to sow the seeds of truth..”

EGW (Testimonies for the Church, volume 7, page 202)