

Sabbath School Lesson #12 – Share Him – 13-19 June 2026

Christ speaks through the prophet Isaiah, saying, “The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned” (Isaiah 50:4). To show who it is that is speaking, so we will have no difficulty on that question, read the sixth verse: “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and speaking.” Who is speaking? – It is Christ. If we are to Share Him, Christ would have us know what the source of His strength was – it was this: “I will put My trust in Him” (Hebrews 2:13), He said. “He trusted in the LORD that He would deliver Him” (Psalms 22:8). Christ said: “Thou didst make Me trust when I was upon My mother’s breasts” (Psalm 22:9). Again: “For the Lord God will help Me; therefore shall I not be confounded” (Isaiah 50:7). “I can of Mine own self do nothing” (John 5:30). No man can be any more helpless than that. But He trusted in God and was not put to shame. For what did He trust the Lord? – For everything; for wisdom and strength for every emergency; for He is “the wisdom of God and the power of God” (1 Corinthians 1:24). “As He is, so are we in this world” (1 John 4:17). The only trouble with us is that we are not as willing as He to confess that we are nothing – “without strength” (Psalm 88:4). Although as the only begotten Son who was in glory with the Father before the world was, even “from the days of eternity” (Micah 5:2), He possessed all power in Himself as Creator, He “emptied Himself” (Philippians 2:7), so that He was on this earth nothing except what He allowed the Father to put in Him. It pleased the Father that in Him should all fulness dwell (Colossians 1:19), because He put His trust in Him. And you hath He quickened with Christ, giving us the same Spirit in equal measure with the gift of Christ (Ephesians 4:7) that being strengthened with might by His Spirit in the inner man, Christ might dwell in the heart by faith, so that we also “might be filled with all the fullness of God” (Ephesians 3:16-19). This is the comfort of the Gospel; and thus, Paul says, “unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Ephesians 3:20-21).

Sunday: Out of the Overflow – Read Acts 1:8 and Acts 4:13; what was witnessing like for the early church and how were the disciples empowered to witness? The theological schools at the time of the first Advent of Christ had become so corrupt with heathen views that Christ did not select his twelve disciples from that class. These disciples went on to form the early church. In the early church, the witnessing was led by laymen. The rulers were astonished at the power and knowledge of the humble fishermen preachers, as they had been with Jesus. We are told that when the rulers “saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.” The encouragement is that people in the most humble and despised walks of life may, by devoted study of the Word from a sincere desire that will astonish even the worldly-wise (Deut. 4:5-6; Proverbs 2:1-9). In the church of Christ, there are no ranks – no class distinctions. The church, following in the steps of the schoolmen of heathen times, have made two classes, – clergy and laity, – that is the special, elect class, who have the keys of knowledge, and the people, who are to take what the clergy are pleased to dole out to them. The Scriptures teach us that all in the early church, were laymen, that is, they were ordinary people, whose only distinction from others was that which Christ performed in them. As the days of old, in the early church, He who appointed fishermen, unschooled in the theological schools of that time, will raise up men to finish the work – men who will take the Bible as it reads and present the plain truth to the world. As with Jesus Himself, so with those whom He chose to accompany Him, and to send forth to preach, – they were men in humble station, not having studied in the theological schools. Their learning was derived from Scriptures. Christ’s disciples are taught by Christ Himself.

Monday: Unforced but With Power – Read 2 Peter 3:18; in what ways are you growing in grace and knowledge? How is this evident in your interactions with those around you? The Christian life is a race, and the watchword is, Progress. A race in which there is no advance is simply not a race. If a professed Christian does not “grow in grace and in the knowledge of

our Lord and Saviour Jesus Christ," he is not living the Christian life. The Christian life is also a school, in which Christ is the Teacher. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me" (Matthew 11:28-29). Christ says of Himself, "The Lord hath given Me the tongue of them that are taught, ... He wakeneth morning by morning, He wakeneth Mine ear to hear as they that are taught" (Isaiah 50:4). The disciple is not greater than his Lord. "The path of the just as the shining light, that shineth more and more on to the perfect day" (Proverbs 4:18). It was in harmony with this that Paul prayed "that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Colossians 1:10).

Tuesday: Tips for Sharing Jesus – Read 1 Peter 3:8-15; what is the Word of God telling us in these verses? What will result in our reading the word? Peter's exhortation is, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15). It is a great mistake for people to suppose that the text means to be able to repeat a creed, or to quote Scripture texts to substantiate dogmas. A formula of doctrine is not a hope. Hope is living; it is a real thing, "Christ in you" is the only "hope of glory" (Colossians 1:27). Therefore to be able to give to every man a reason of the hope that is in us, is to be able to make plain to him the Divine presence. This is further evident from the fact that the ability to give a reason for the hope in us comes from having God sanctified, and enthroned, in the heart. To share Jesus, we must have Jesus in us. Christ says: "The words which I speak unto you, they are spirit and they are life." What spirit are they? In 1 Peter 1:10-11, speaking of the prophets, says that it was the Spirit of Christ that was in them. The power of the Spirit that dwells in the word is Christ Himself, for Christ is the divine Word.

Wednesday: A Wandering Child – Read Hosea 4:17 and Hosea 7; what do these texts tell us about the sins of Ephraim? In blessing Manasseh and Ephraim, Jacob said, "The Angel which redeemed me from all evil, bless the lads" (Genesis 48:16). The blessing of the Lord was prized by Manasseh and his descendants. When King Asa broke down the idols and renewed the worship of the Lord, they came to him "in abundance" from Manasseh, "when they saw that the Lord his God was with him" (2 Chronicles 15:8-9). When Hezekiah held his great Passover feast, representatives from Manasseh humbled their hearts and came and partook of the Passover (2 Chronicles 30:1, 10-11, 18). They also joined in the work of breaking down the images in their own territory (2 Chronicles 31:1). The work of reform in the days of Josiah was also carried to the land of Manasseh (2 Chronicles 34:1-6). But Ephraim forfeited the Lord's blessings due to idolatry, and it is said of him: "Ephraim is joined to idols: let him alone" (Hosea 4:17). In Revelation 7, the name of Manasseh is immortalised, while that of Ephraim sinks into oblivion. In all this experience are lessons for every child of God. When God says, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Revelation 3:11), it is well that we heed the admonition. The pathway of time is strewn with the wrecks of character, – men who were faithful of the Israel of God (Romans 2:28-29), but who got joined to worship of idols, until, like Ephraim, they have lost their hold on heavenly things, and are no longer numbered with the Israel of God. May you "Hold that fast which thou hast, that no man take thy crown" (Revelation 3:11).

Thursday: Bring Them Back – Read Zachariah 10; what is the main message here? What does Ephesians 3:17-19 encourage us to do? Zachariah talks of being gathered, and it is in Christ that all the saints are gathered. Turning to Paul, we are encouraged to put on Jesus. But can we know how to put on Jesus? Yes, He tells us in Galatians 3:27, "As many of you as have been baptized into Christ have put on Christ." But how can we get into Christ and Christ in us? We read again in Ephesians 3:17, "That Christ may dwell in your hearts by faith." How can we get faith? "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Then if we hear God's word and receive it "not as the word of men, but as it is in truth, the word of God," it will effectually work in us that believe, because it brings Jesus with His Holy Spirit of power into our hearts. Thus, "though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:3-4). Let us daily feast upon His words of life.