

Notes:

1. Amalgamated verses have main verse(s) first [eg: Luke, Mark, Matthew].
2. Dates, Miracle Numbers, Parable Numbers and Harmony Numbers are shown.
3. Supportive Spirit of Prophecy is also given.

PRIOR TO THE BIRTH OF JESUS [11 September 3BC] UNTIL HIS BAPTISM [End of 27AD]

001 - The beginning – God the Father - “God the Word” and His only begotten Son. Prologue to the Gospel of John. The Pre-Incarnate Christ. The Son of God became a human being John 1:1-18

John 1:1 ¶ **In the beginning was the Word, and the Word was with {the} God, and the Word was God.**

{the} occurs in the the Greek Textus Receptus (otherwise known as the Received Text) of the New Testament. This is the koine Greek (or common Greek) from which the King James Version of the bible was translated. At John 1:1 there are two occurrences of the Greek noun the·os' [god]. The first occurrence refers to Almighty God, with whom the Word was [“and the Word [lo'gos] was with God [a form of the·os'”]. This first the·os' is preceded by the word ton [the], a form of the Greek definite article that points to a distinct identity, in this case Almighty God [“and the Word was with [the] God”].}

John 1:2 **The same was in {the} beginning with God.**

{Literally in Greek, John 1:2 says: ‘He was in beginning with God.’ Notice that in Greek there is no definite article before the word ‘beginning’. It makes sense to include the definite article ‘the’ in our English translation for the sake of clarity and English idiom. Thus, ‘He was in the beginning with God.’}

John 1:3 **All things were made by him; and without him was not any thing made that was made.**

John 1:4 **IN HIM was life; and the life was the light of men.**

John 1:5 **And the light shineth in darkness; and the darkness comprehended it not.**

John 1:6 ¶ **There was a man sent from God, whose name [was] John.**

John 1:7 **The same came for a witness, to bear witness of the Light, that all [men] through him might believe.**

John 1:8 **He was not that Light, but [was sent] to bear witness of that Light.**

John 1:9 **[That] was the true Light, which lighteth every man that cometh into the world.**

John 1:10 **He was in the world, and the world was made by him, and the world knew him not.**

John 1:11 **He came unto his own, and his own received him not.**

John 1:12 **But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:**

{A literal translation of the end of John 1:12 in Greek reads: ‘...to those who believe into [the] his name.’ It makes our English translation sound awkward or non-sensible to include the definite article ‘the’ before the words ‘his name’, even though it appears in Greek.}

John 1:13 **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

John 1:14 **And THE WORD WAS MADE FLESH, AND DWELT AMONG US, (and we beheld his glory, the glory as of THE ONLY BEGOTTEN OF THE FATHER,) full of grace and truth.** {The word begotten means derived from something which is already in existence.}

John 1:15 ¶ **John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.**

John 1:16 **And of his fulness have all we received, and grace for grace.**

John 1:17 **For the law was given by Moses, [but] grace and truth came by Jesus Christ.**

John 1:18 **No man hath seen God at any time; THE ONLY BEGOTTEN SON, which is in the BOSOM OF THE FATHER, he hath declared [him].**

{The word begotten means derived from something which is already in existence. So Jesus came from the bosom of His Father. Father existed first, then formed His only begotten Son – just like in mankind. This disproves the co-existent, co-eternal trinity doctrine where Jesus and the Holy Spirit are said to have always existed as gods.} {BOSOM – singular context – no plural God.}

None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity. {1892, 1893 Steps to Christ, Page 14.2}

Jesus was the Majesty of heaven, the beloved Commander of the angels, whose delight was to do his pleasure. He was one with God, in the bosom of the Father; yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from his throne. He left his crown and royal sceptre, and clothed his divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon his throne. In Him we have a complete offering, an infinite sacrifice, a mighty Saviour, who is able to save unto the uttermost all that come unto God by Him. In love He comes to reveal the Father, to reconcile man to God, to make him a new creature, renewed after the image of Him who created him. {The Bible Echo, March 15, 1893 paragraph 2}

When in the fulness of time the Son of the infinite God came forth from the bosom of the Father to this world, He came in the garb of humanity, clothing His divinity with humanity. The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at the same time living a sinless life, that men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin. He was tried as man is tried, tempted as man is tempted. The life that He lived in this world, men can live, through His power and under His instruction. {The Signs of the Times, May 17, 1905 paragraph 5}

002 - The Genealogy of Jesus Christ The Human Ancestry of Jesus [Yeshua] from Abraham Matthew 1:1-17

Matthew 1:1 ¶ The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matthew 1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Matthew 1:3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

Matthew 1:4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

Matthew 1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

Matthew 1:6 And Jesse begat David the king; and David the king begat Solomon of her [that had been the wife] of Urias;

Matthew 1:7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

Matthew 1:8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

Matthew 1:9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

Matthew 1:10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

Matthew 1:11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

Matthew 1:12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

Matthew 1:13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

Matthew 1:14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

Matthew 1:15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

Matthew 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Old & New Parallel: Jacob had a son named Joseph, Genesis 49:2. Jacob had a son named Joseph, Matthew 1:16

Matthew 1:17 So all the generations from Abraham to David [are] fourteen generations; and from David until the carrying away into Babylon [are] fourteen generations; and from the carrying away into Babylon unto Christ [are] fourteen generations.

003 - The Genealogy of Jesus Christ The Human Descendancy of Jesus back to Adam, which was [the son] of God. Luke 3:23-38

Luke 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was [the son] of Heli,

Luke 3:24 Which was [the son] of Matthat, which was [the son] of Levi, which was [the son] of Melchi, which was [the son] of Janna, which was [the son] of Joseph,

Luke 3:25 Which was [the son] of Mattathias, which was [the son] of Amos, which was [the son] of Naum, which was [the son] of Esli, which was [the son] of Nagge,

Luke 3:26 Which was [the son] of Maath, which was [the son] of Mattathias, which was [the son] of Semei, which was [the son] of Joseph, which was [the son] of Juda,

Luke 3:27 Which was [the son] of Joanna, which was [the son] of Rhesa, which was [the son] of Zorobabel, which was [the son] of Salathiel, which was [the son] of Neri,

Luke 3:28 Which was [the son] of Melchi, which was [the son] of Addi, which was [the son] of Cosam, which was [the son] of Elmodam, which was [the son] of Er,

Luke 3:29 Which was [the son] of Jose, which was [the son] of Eliezer, which was [the son] of Jorim, which was [the son] of Matthat, which was [the son] of Levi,

Luke 3:30 Which was [the son] of Simeon, which was [the son] of Juda, which was [the son] of Joseph, which was [the son] of Jonan, which was [the son] of Eliakim,

Luke 3:31 Which was [the son] of Melea, which was [the son] of Menan, which was [the son] of Mattatha, which was [the son] of Nathan, which was [the son] of David,

Luke 3:32 Which was [the son] of Jesse, which was [the son] of Obed, which was [the son] of Booz, which was [the son] of Salmon, which was [the son] of Naasson,

Luke 3:33 Which was [the son] of Aminadab, which was [the son] of Aram, which was [the son] of Esrom, which was [the son] of Phares, which was [the son] of Juda,

Luke 3:34 Which was [the son] of Jacob, which was [the son] of Isaac, which was [the son] of Abraham, which was [the son] of Thara, which was [the son] of Nachor,

Luke 3:35 Which was [the son] of Saruch, which was [the son] of Ragau, which was [the son] of Phalec, which was [the son] of Heber, which was [the son] of Sala,

Luke 3:36 Which was [the son] of Cainan, which was [the son] of Arphaxad, which was [the son] of Sem, which was [the son] of Noe, which was [the son] of Lamech,

Luke 3:37 Which was [the son] of Mathusala, which was [the son] of Enoch, which was [the son] of Jared, which was [the son] of Maleleel, which was [the son] of Cainan,

Luke 3:38 Which was [the son] of Enos, which was [the son] of Seth, which was [the son] of Adam, which was [the son] of God.

004 - Prologues to Mark's and Luke's Gospel: Luke's Introduction and purpose in writing Luke 1:1-4

Mark 1:1 ¶ The beginning of the gospel of Jesus Christ, the Son of God;

Luke 1:1 ¶ Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Luke 1:2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

Luke 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

Luke 1:4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

005 - The Announcement to Zacharias. The Angel Gabriel's Promise of the Birth of John the Baptist to Zachariah Luke 1:5-17. [Late Spring 4BC]

Luke 1:5 ¶ There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife [was] of the daughters of Aaron, and her name [was] Elisabeth. {Herog, also known as Herod the Great, reigned 36BC until his death in January 1AD}

Luke 1:6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Among the number who were waiting and watching for Christ's appearance, were Zacharias and Elisabeth. We read of them, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Zacharias was engaged in the temple service. The inspired Record declares that he possessed inward piety, and that his outward life was in perfect accord with his inner life. He was upright in his dealings with his fellow men, and conscientious in the discharge of his religious duties. While moral depravity existed all around him, among the Pharisees, the Levitical priesthood, the publicans and sinners, Zacharias stood, as a lofty cedar of Lebanon, unshaken in carrying out the right. {Manuscript 27-1898}

From among the faithful in Israel, who had long waited for the coming of the Messiah, the forerunner of Christ arose. The aged priest Zacharias and his wife Elisabeth were "both righteous before God;" and in their quiet and holy lives the light of faith shone out like a star amid the darkness of those evil days. To this godly pair was given the promise of a son, who should "go before the face of the Lord to prepare His ways." {1898 The Desire of Ages, Page 97.1}

Zacharias dwelt in "the hill country of Judea," but he had gone up to Jerusalem to minister for one week in the temple, a service required twice a year from the priests of each course. "And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord." {1898 The Desire of Ages, Page 97.2}

Luke 1:7 And they had no child, because that Elisabeth was barren, and they both were [now] well stricken in years.

Luke 1:8 And it came to pass, that while he executed the priest's office before God in the order of his course,

Luke 1:9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

Luke 1:10 And the whole multitude of the people were praying without at the time of incense.

Luke 1:11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. {The angel was Gabriel – Luke 1:19}

Luke 1:12 And when Zacharias saw [him], he was troubled, and fear fell upon him.

Luke 1:13 **But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.**

Luke 1:14 **And thou shalt have joy and gladness; and many shall rejoice at his birth.**

Luke 1:15 **For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.** [Leviticus 10:9; Numbers 6:3; Ezekiel 44:21]

Luke 1:16 **And many of the children of Israel shall he turn to the Lord their God.**

Luke 1:17 **And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.**

But the answer had come. God had not forgotten the prayer of His servants. He had written it in His record book, to be answered in His own good time. Looking at outward appearances, Zacharias and Elisabeth had buried their hopes, but the Lord had not forgotten. He knew of the long years of disappointment, and when His own name could best be glorified, their son was born. How tender, how kind, how full of love and compassion, is the great heart of infinite love. God gave Zacharias as a son no ordinary person, but one who should hold a high place in His work, and from whom the light from heaven should shine in clear, distinct rays. {Manuscript 27-1898}

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." In the announcement to Zacharias before the birth of John, the angel had declared, "He shall be great in the sight of the Lord." Luke 1:15. In the estimation of Heaven, what is it that constitutes greatness? Not that which the world accounts greatness; not wealth, or rank, or noble descent, or intellectual gifts, in themselves considered. If intellectual greatness, apart from any higher consideration, is worthy of honor, then our homage is due to Satan, whose intellectual power no man has ever equaled. But when perverted to self-serving, the greater the gift, the greater curse it becomes. It is moral worth that God values. Love and purity are the attributes He prizes most. John was great in the sight of the Lord, when, before the messengers from the Sanhedrin, before the people, and before his own disciples, he refrained from seeking honor for himself, but pointed all to Jesus as the Promised One. His unselfish joy in the ministry of Christ presents the highest type of nobility ever revealed in man. {1882 DA 219.2}

006 - The Announcement to Zacharias. Zachariah and Elisabeth are old and he is struck dumb through disbelief that they will have a son [until the naming and circumcision of John on the eighth day of birth] Luke 1:18-25

Luke 1:18 **And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.**

Zacharias well knew how to Abraham in his old age a child was given because he believed Him faithful who had promised. But for a moment the aged priest turns his thought to the weakness of humanity. He forgets that what God has promised, He is able to perform. What a contrast between this unbelief and the sweet, childlike faith of Mary, the maiden of Nazareth, whose answer to the angel's wonderful announcement was, "Behold the handmaid of the Lord; be it unto me according to thy word"! Luke 1:38. {1898 The Desire of Ages, Page 98.2}

Luke 1:19 **And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.**

Luke 1:20 **And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.**

Luke 1:21 **And the people waited for Zacharias, and marvelled that he tarried so long in the temple.**

Luke 1:22 **And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.**

Luke 1:23 **And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.**

Zacharias had expressed doubt of the angel's words. He was not to speak again until they were fulfilled. "Behold," said the angel, "thou shalt be dumb, . . . until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." It was the duty of the priest in this service to pray for the pardon of public and national sins, and for the coming of the Messiah; but when Zacharias attempted to do this, he could not utter a word. {1898 The Desire of Ages, Page 99.2}

Coming forth to bless the people, "he beckoned unto them, and remained speechless." They had waited long, and had begun to fear, lest he had been cut down by the judgment of God. But as he came forth from the holy place, his face was shining with the glory of God, "and they perceived that he had seen a vision in the temple." Zacharias communicated to them what he had seen and heard; and "as soon as the days of his ministration were accomplished, he departed to his own house." {1898 The Desire of Ages, Page 99.3}

Luke 1:24 **And after those days his wife Elisabeth conceived, and hid herself five months, saying, {July 4BC- November 4BC}**

Luke 1:25 **Thus hath the Lord dealt with me in the days wherein he looked on [me], to take away my reproach among men.**

007 - The Annunciation – The Angel Gabriel's Promise of the Birth of Jesus to Mary Luke 1:26-38. {December 4BC}

Luke 1:26 **And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, {December 4BC}**

Luke 1:27 **To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name [was] Mary.**

Luke 1:28 **And the angel came in unto her, and said, Hail, [thou that art] highly favoured, the Lord [is] with thee: blessed [art] thou among women.**

Luke 1:29 **And when she saw [him], she was troubled at his saying, and cast in her mind what manner of salutation this should be.**

Luke 1:30 **And the angel said unto her, Fear not, Mary: for thou hast found favour with GOD.**

Luke 1:31 **And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.**

Luke 1:32 **He shall be great, and shall be called the Son of the Highest: and the Lord GOD shall give unto him the THRONE of his father David:**

Luke 1:33 **And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.**

Luke 1:34 **Then said Mary unto the angel, How shall this be, seeing I know not a man?**

Luke 1:35 **And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the POWER of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called THE SON OF GOD.**

*{In antiquity, when Jesus was conceived, there were three to four days on either side of December 23rd considered as the **Winter Solstice** because, as the sun approached its lowest point in the sky, the observed daily movements of the sun were so incrementally small that they could not be noticed without modern scientific instruments. With modern technology, we now know that the Winter Solstice for 4BC occurred on 23 December at 01:07 hours; some cite the time on this day as 05:51 hours.*

*Either way, the Winter Solstice marks the darkest day of the year in the Northern Hemisphere; this being the shortest amount of time between sunrise and sunset {due to the Earth's relation to the Sun and the angle of the Earth's tilt}. So, precisely at this **re-birth of a new year**, Mary is visited by **The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee**. Naturally, this act would occur while Mary was sleeping.}*

{The "POWER of the HIGHEST" is GOD the Father; the Spirit of Christ (the Comforter) had not yet been given. The FATHER of JESUS was GOD.} {From the trinity perspective where you have a "God the Holy Spirit", the Son of God would be fathered by "God the Holy Ghost" and by God the Father. Therefore, Christ would have a least two fathers [don't forget "God the Son"] - the LGBTQIAP+ community would have got it right!} {Lesbian refers to a woman who loves other women. Gay refers to a person, often a man, who loves members or their own gender. Bisexual, or Bi, refers to a person who loves both or all genders. Transgender, or Trans, refers to a person who identifies as a different gender than what her/his birth certificate says. Queer refers to anyone who loves people of their own gender, either a gay person or a bisexual person. Intersex refers to anyone born with any of several variations in sex characteristics. Asexual/Aromantic, or Ace/Aro, refers to a person who does not experience sexual/romantic attraction. Pansexual refers to a person who loves any person for their personality, regardless of their gender. The "+" is for anything else "Abnormal" that is still to transpire. Praise God that there remains a Normal category.} [Update: LGBTQQAAP+ = L - lesbian: G - gay: B - bisexual: Q - queer: Q - questioning: I - intersex: A - allies: A - asexual: P - pansexual: +: everything else that they concoct.] {Also note that with Jesus Christ being the Holy Spirit, impregnating the virgin Mary, then He [Jesus] becomes the Biological Father of Himself!}

Luke 1:36 **And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.**

Luke 1:37 **For with God nothing shall be impossible.**

Luke 1:38 **And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.**

008 - Mary Visits cousin Elizabeth and her baby leaps in her womb - Song of Elizabeth to Mary Luke 1:39-45

Luke 1:39 **And Mary arose in those days, and went into the hill country with haste, into a city of Juda; {December 4BC}**

Luke 1:40 **And entered into the house of Zacharias, and saluted Elisabeth.**

Luke 1:41 **And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:**

Luke 1:42 **And she spake out with a loud voice, and said, Blessed [art] thou among women, and blessed [is] the fruit of thy womb.**

Luke 1:43 **And whence [is] this to me, that the mother of my Lord should come to me?**

Luke 1:44 **For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.**

Luke 1:45 **And blessed [is] she that believed: for there shall be a performance of those things which were told her from the Lord.**

009 - Mary's Song of Praise to God her Saviour Luke 1:46-55

Luke 1:46 **And Mary said, My soul doth magnify the Lord,**

Luke 1:47 **And my spirit hath rejoiced in God my Saviour.**

Luke 1:48 **For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.**

Luke 1:49 **For he that is mighty hath done to me great things; and holy [is] his name.**

Luke 1:50 **And his mercy [is] on them that fear him from generation to generation.**

Luke 1:51 **He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.**

Luke 1:52 **He hath put down the mighty from [their] seats, and exalted them of low degree.**

Luke 1:53 **He hath filled the hungry with good things; and the rich he hath sent empty away.**

Luke 1:54 **He hath holpen his servant Israel, in remembrance of [his] mercy;**

Luke 1:55 **As he spake to our fathers, to Abraham, and to his seed for ever.**

010 - Mary stays with Elizabeth for about three months before returning home Luke 1:56. {December 4BC-February 3BC}

Luke 1:56 **And Mary abode with her about three months, and returned to her own house.** {December 4BC-February 3BC}

011 - The Birth of John the Baptist Luke 1:57-58. {March 3BC}

Luke 1:57 **Now Elisabeth's full time came that she should be delivered; and she brought forth a son.** {John was the son of their {Zacharias and Elizabeth} old age, he was a child of miracle, ... {The Signs of the Times, April 16, 1896 paragraph 2} {March 3BC}

Luke 1:58 **And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.**

In every stage of this earth's history God has had His agencies to carry forward His work, which must be done in His appointed way. John the Baptist had a special work, for which he was born and to which he was appointed—the work of preparing the way of the Lord. {Manuscript 112-1901}

012 - The Naming and Circumcision of John on the eighth day of the birth of John the Baptist Luke 1:59-80

Luke 1:59 **And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.** {eighth day – by the Old Testament and Jewish “Inclusive Reckoning” method of counting – what is now 7 days / 1 week after the birth. Likewise, a Jubilee is of 49 complete years.}

Luke 1:60 **And his mother answered and said, Not [so]; but he shall be called John.**

Luke 1:61 **And they said unto her, There is none of thy kindred that is called by this name.**

Luke 1:62 **And they made signs to his father, how he would have him called.**

Luke 1:63 **And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.**

013 - The return of Zachariah's speech – He is filled with the Holy Spirit and Prophecy Luke 1:64-67

Luke 1:64 **And his mouth was opened immediately, and his tongue [loosed], and he spake, and praised God.**

Luke 1:65 **And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.**

Luke 1:66 **And all they that heard [them] laid [them] up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.**

Soon after the birth of the promised child, the father's tongue was loosed, "and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be!" All this tended to call attention to the Messiah's coming, for which John was to prepare the way. {1898 The Desire of Ages, Page 99.4}

Luke 1:67 **And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,**

014 - Song of Zachariah at the naming of John the Baptist Luke 1:68-79

Luke 1:68 **Blessed [be] the Lord God of Israel; for he hath visited and redeemed his people,**

Luke 1:69 **And hath raised up an horn of salvation for us in the house of his servant David;**

Luke 1:70 **As he spake by the mouth of his holy prophets, which have been since the world began:**

Luke 1:71 **That we should be saved from our enemies, and from the hand of all that hate us;**

Luke 1:72 **To perform the mercy [promised] to our fathers, and to remember his holy covenant;**

Luke 1:73 **The oath which he swore to our father Abraham,**

Luke 1:74 **That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,**

Luke 1:75 **In holiness and righteousness before him, all the days of our life.**

Luke 1:76 **And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;**

Luke 1:77 **To give knowledge of salvation unto his people by the remission of their sins,**

Luke 1:78 **Through the tender mercy of our God; whereby the dayspring from on high hath visited us,**

Luke 1:79 **To give light to them that sit in darkness and [in] the shadow of death, to guide our feet into the way of peace.**

015 - The childhood years of John the Baptist Luke 1:80. {12 years: March 3BC – March 10AD}

Luke 1:80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel. {An angel from heaven came to instruct Zacharias and Elizabeth as to how they should train and educate their child, so as to work in harmony with God in preparing a messenger to announce the coming of Christ. ... {The Signs of the Times, April 16, 1896 paragraph 2}

In the time of John the Baptist, greed for riches, and the love of luxury and display had become widespread. Sensuous pleasures, feasting and drinking, were causing physical disease and degeneracy, benumbing the spiritual perceptions, and lessening the sensibility to sin. John was to stand as a reformer. By his abstemious life and plain dress he was to rebuke the excesses of his time. Hence the directions given to the parents of John,--a lesson of temperance by an angel from the throne of heaven. {1898 The Desire of Ages, Page 100.4}

In the natural order of things, the son of Zacharias would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God. {1898 The Desire of Ages, Page 101.3}

It was a lonely region where he found his home, in the midst of barren hills, wild ravines, and rocky caves. But it was his choice to forgo the enjoyments and luxuries of life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of Providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From childhood his mission had been kept before him, and he had accepted the holy trust. To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness. {1898 The Desire of Ages, Page 101.4}

Although in the wilderness, he was not exempt from temptation. So far as possible, he closed every avenue by which Satan could enter, yet he was still assailed by the tempter. But his spiritual perceptions were clear; he had developed strength and decision of character, and through the aid of the Holy Spirit he was able to detect Satan's approaches, and to resist his power. {1898 The Desire of Ages, Page 102.3}

John found in the wilderness his school and his sanctuary. Like Moses amid the mountains of Midian, he was shut in by God's presence, and surrounded by the evidences of His power. It was not his lot to dwell, as did Israel's great leader, amid the solemn majesty of the mountain solitudes; but before him were the heights of Moab, beyond Jordan, speaking of Him who had set fast the mountains, and girded them with strength. The gloomy and terrible aspect of nature in his wilderness home vividly pictured the condition of Israel. The fruitful vineyard of the Lord had become a desolate waste. But above the desert the heavens bent bright and beautiful. The clouds that gathered, dark with tempest, were arched by the rainbow of promise. So above Israel's degradation shone the promised glory of the Messiah's reign. The clouds of wrath were spanned by the rainbow of His covenant-mercy. {1898 The Desire of Ages, Page 102.4}

016 - The Angelic Announcement in a Dream to Joseph for him to Marry Mary Matthew 1:18-23. {December 4BC-September 3BC}

Matthew 1:18 ¶ **Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. {Galatians 4:4-5}**

Matthew 1:19 **Then Joseph her husband, being a just [man], and not willing to make her a public example, was minded to put her away privily.**

Matthew 1:20 **But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.**

Matthew 1:21 **And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. {Acts 13:23}**

Matthew 1:22 **Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,**

Matthew 1:23 **Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, GOD WITH US. {Isaiah 7:14}**

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. {Matthew 1:23}

017 - Joseph Marries Mary Matthew 1:24-25

Matthew 1:24 **Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:**

Matthew 1:25 **And knew her not till she had brought forth her firstborn son: and he called his name JESUS.**

018 - The Taxation Decree from Caesar Augustus and the Birth of Jesus Christ in Bethlehem Luke 2:1-7. {January-August 3BC} {11 September 3BC}

Luke 2:1 ¶ **And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.** {January-August 3BC}

Luke 2:2 **([And] this taxing was first made when Cyrenius was governor of Syria.)**

Luke 2:3 **And all went to be taxed, every one into his own city.**

Luke 2:4 **And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)**

In the little town of Nazareth, nestled among the hills of Galilee, was the home of Joseph and Mary, who were afterward known as the earthly parents of Jesus. {1896, 1900 The Story of Jesus, Page 13.1}

Now Joseph was of the lineage, or family, of David; and so, when a decree was sent out for the people to be taxed, he had to go to Bethlehem, the city of David, to have his name enrolled. This was a toilsome journey, as people traveled in those times. Mary, who went with her husband, was very weary as she climbed the hill on which Bethlehem stands. {1896, 1900 The Story of Jesus, Page 13.2}

How she longed for a comfortable place in which to rest! But the inns were already full. The rich and proud were well cared for, while these humble travelers had to find rest in a rude building where cattle were sheltered. {1896, 1900 The Story of Jesus, Page 13.3}

Joseph and Mary possessed little of earth's riches, but they had the love of God, and this made them rich in contentment and peace. They were children of the heavenly King, who was about to give them a wonderful honor. {1896, 1900 The Story of Jesus, Page 13.4}

Angels had been watching them while they were on their journey, and when night came on, and they went to rest, they were not left alone. Angels were still with them. {1896, 1900 The Story of Jesus, Page 13.5}

There, in that lowly shed, Jesus the Saviour was born and laid in a manger. In that rude cradle lay the Son of the Highest--He whose presence had filled the courts of Heaven with glory. {1896, 1900 The Story of Jesus, Page 15.1}

Before He came to the earth, Jesus was the Commander of the angel hosts. The brightest and most exalted of the sons of the morning heralded His glory at the creation. They veiled their faces before Him as He sat upon His throne. They cast their crowns at His feet, and sang His triumphs as they beheld His greatness. {1896, 1900 The Story of Jesus, Page 15.2}

Yet this glorious Being loved the poor sinner, and took upon Him the form of a servant, that He might suffer and die for us. {1896, 1900 The Story of Jesus, Page 15.3}

Jesus might have remained at the Father's side, wearing the kingly crown and the royal robe; but for our sake He chose to exchange the riches of Heaven for the poverty of earth. {1896, 1900 The Story of Jesus, Page 15.4}

He chose to leave His station of high command, to leave the angels who loved Him. The adoration of the heavenly throng He chose to exchange for mockery and abuse by wicked men. From love to us, He accepted a life of hardship and a death of shame. {1896, 1900 The Story of Jesus, Page 15.5}

All this Christ did to show how much God loves us. He lived on earth to show how we may honor God by obedience to His will. He did this so that by following His example we may at last dwell with Him in His heavenly home. {1896, 1900 The Story of Jesus, Page 15.6}

Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. The decree of imperial Rome for the enrollment of the peoples of her vast dominion has extended to the dwellers among the hills of Galilee. As in old time Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Caesar Augustus is made the agent for the fulfillment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be born in David's city. Out of Bethlehem, said the prophet, "shall He come forth . . . that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. But in the city of their royal line, Joseph and Mary are unrecognized and unhonored. Weary and homeless, they traverse the entire length of the narrow street, from the gate of the city to the eastern extremity of the town, vainly seeking a resting place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer of the world is born. {1898 The Desire of Ages, Page 44.2}

Luke 2:5 **To be taxed with Mary his espoused wife, being great with child.**

Luke 2:6 **And so it was, that, while they were there, the days were accomplished that she should be delivered.**

Luke 2:7 **And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.** {11 September 3BC}

Christ appeared upon the scene as a babe, as a child, having no extra advantages in the world. He came of poor parentage, he had no privileges that the poor have not known, He experienced the difficulties that the poor and lowly experience from babyhood to childhood, from youth to manhood. There is a mystery surrounding the birth of Christ that can not and need not be explained. . . . {The Signs of the Times, July 30, 1896 paragraph 2} {Nearly two thousand years ago {1898}, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." Hebrews 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,--the invisible glory in the visible human form. {1898 The Desire of Ages, Page 23.1}

019 - The Announcement to the Shepherds. An Angel Informs the Shepherds of the birth of Jesus that birth day Luke 2:8-12. {11 September 3BC}

God wanted the people to know about the coming of Christ to the earth. The priests should have taught the people to look for the Saviour; but they themselves did not know of His coming. {1896, 1900 The Story of Jesus, Page 21.1}

The priests and rulers among the Jews were not ready to welcome Jesus. They knew that the Saviour was soon to come, but they expected Him to be a mighty king who would make them rich and great. They were too proud to think of the Messiah as being a helpless child. {1896, 1900 The Story of Jesus, Page 15.7}

So when Christ was born, God did not reveal it to them. He sent the glad news to some shepherds who kept their flocks on the hills around Bethlehem. {1896, 1900 The Story of Jesus, Page 16.1}

These were good men, and as they watched their sheep by night, they talked together about the promised Saviour, and prayed so earnestly for His coming that God sent bright messengers from His own throne of light to teach them. {1896, 1900 The Story of Jesus, Page 16.2}

The plan of redemption was formed to bring unity and peace to men. The world was at war with the law of Jehovah; sinners were at enmity with their Maker; Jesus came to make overtures of peace. At the appointed time angels were commissioned to announce his birth, and give expression to their joy in the salvation of the one lost sheep, the fallen world. To the watching shepherds the message came, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." {The Review and Herald, January 16, 1900 paragraph 1}

All heaven was interested in the great event of Christ's advent to earth. Heavenly messengers came to make known the birth of the long-promised, long-expected Saviour to the humble shepherds who were watching their flocks by night on the plains of Bethlehem. The first manifestation that attracted the notice of the shepherds at the birth of the Saviour, was a radiant light in the starry heavens, which filled them with wonder and admiration. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." {The Review and Herald, December 17, 1889 paragraph 1}

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." {1882 DA 47.3}

At the birth of Christ, Satan saw the plains of Bethlehem illuminated with the brilliant glory of a multitude of heavenly angels. He heard their song, "Glory to God in the highest, and on earth peace, good will to men." The prince of darkness saw the amazed shepherds filled with fear as they beheld the illuminated plains. They trembled before the exhibitions of bewildering glory which seemed to entrance their senses. The rebel chief himself trembled at the proclamation of the angel to the shepherds, "Fear not; for, behold, I bring to you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." He had met with so good success in devising a plan to ruin men that he had become bold and powerful. He had controlled the minds and bodies of men from Adam down to the first appearing of Christ. But now Satan was troubled and alarmed for his kingdom and his life. {The Review and Herald, March 3, 1874 paragraph 15}

The birth of Jesus was unhallowed by the great men of earth. He was the Majesty of heaven; yet this royal subject had no attendants. His birth was unhonored by the very men he came to our world to save. But his advent was celebrated by the heavenly host. Angels of God, in the appearance of a star, conducted the wise men on their mission in search of Jesus. They came with gifts and costly offerings of frankincense and myrrh, to pay their oblation to the infant king foretold in prophecy. They followed the brilliant messengers with assurance and great joy. The angels passed by the school of the prophets, the palaces of kings, and appeared to the humble shepherds, guarding their flocks by night, upon Bethlehem's plains. One angel first appeared, clothed with the panoply of heaven; and so surprised and so terrified were the shepherds that they could only gaze upon the wondrous glory of the heavenly visitant with unutterable amazement. The angel of the Lord came to them, and said, "Fear not, for, behold, I bring you tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger." No sooner had their eyes become accustomed to the glorious presence of the one angel, than, lo! the whole plain was lighted up with the wondrous glory of the multitude of angels that peopled the plains of Bethlehem. The angel quieted the fears of the shepherds before opening their eyes to behold the multitude of the heavenly host, all praising God, and saying, "Glory to God in the highest; and on earth, peace, good will to men." {The Review and Herald, December 9, 1884 paragraph 13}

Luke 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Luke 2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

Luke 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Luke 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. {11 September 3BC}

Luke 2:12 And this [shall be] a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

020 - Many Angels join the Angel and return to heaven praising God. The Shepherds decide to go to Bethlehem

Luke 2:13-15

Luke 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

At the birth of Jesus, Satan knew that One had come with a divine commission to dispute his dominion. He trembled at the angel's message attesting the authority of the newborn King. Satan well knew the position that Christ had held in heaven as the Beloved of the Father. . . {1898 The Desire of Ages, Page 115.2}

Luke 2:14 Glory to God in the highest, and on earth peace, good will toward men.

The wise men had {also} seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light [of the angels at Bethlehem] faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. . . . {1898 The Desire of Ages, Page 60.1} {The Truth about Angels 162.1}

Luke 2:15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

As the angels disappeared, the light faded away, and the shadows of night once more fell on the hills of Bethlehem. But the brightest picture ever beheld by human eyes remained in the memory of the shepherds. "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger." {1882 DA 48.2}

021 - The Shepherds journey in haste to Bethlehem and find Mary, Jesus and Baby Jesus. The First Advent of Christ Luke 2:16. {Middle-End of September 3BC}

Luke 2:16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. {Middle-End of September 3BC}

The shepherds are filled with joy, and, as the bright glory disappears, and the angels return to Heaven, they are all aglow with the glad tidings, and hasten in search of the Saviour. They find the infant Redeemer, as the celestial messengers had testified, wrapped in swaddling clothes, and lying in the narrow confines of a manger. {The Review and Herald, December 17, 1872 paragraph 23}

The King of glory stooped low to take humanity; and angels, who had witnessed his splendor in the heavenly courts, as he was worshiped by all the heavenly hosts, were disappointed to find their divine Commander in a position of so great humiliation. {The Review and Herald, December 24, 1872 paragraph 1}

The Jews had separated themselves so far from God by their wicked works, that angels could not communicate to them the tidings of the advent of the infant Redeemer. God chooses the wise men of the East to do his will. {The Review and Herald, December 24, 1872 paragraph 2}

022 - The Shepherds publicise to all their messages from the Angel and their Bethlehem findings of Baby Jesus. They give glory and praise to God. Luke 2:17-20

The events which had but just transpired, have made indelible impressions upon their minds and hearts, and they are filled with amazement, love, and gratitude, for the great condescension of God to man in sending his Son into the world. The shepherds spread the joyful tidings everywhere, of the wondrous glory they had seen, and the celestial praises they had heard from the lips of the heavenly host. {The Review and Herald, December 17, 1872 paragraph 24}

Luke 2:17 **And when they had seen [it], they made known abroad the saying which was told them concerning this child.**

Luke 2:18 **And all they that heard [it] wondered at those things which were told them by the shepherds.**

Luke 2:19 **But Mary kept all these things, and pondered [them] in her heart.**

Luke 2:20 **And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.**

023 - The Circumcision. Mary and Joseph bring 7 day old Jesus to the Temple for Circumcision and then, 33 days later, for the Presentation and Sacrificial Offering Luke 2:21-24. {18 September 3BC; 21 October 3BC}

Luke 2:21 **And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. {1 week = 7 days = 8 days by inclusive reckoning} {18 September 3BC}**

Luke 2:22 **And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present [him] to the Lord; {21 October 3BC}**

About forty days after the birth of Christ, Joseph and Mary took Him to Jerusalem, to present Him to the Lord, and to offer sacrifice. This was according to the Jewish law, and as man's substitute Christ must conform to the law in every particular. He had already been subjected to the rite of circumcision, as a pledge of His obedience to the law. {1898 The Desire of Ages, Page 50.1}

Leviticus 12:1 ¶ And the LORD spake unto Moses, saying,

Leviticus 12:2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

Leviticus 12:3 And in the eighth day the flesh of his foreskin shall be circumcised.

Leviticus 12:4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

Leviticus 12:5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

Leviticus 12:6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

Leviticus 12:7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This [is] the law for her that hath born a male or a female.

Leviticus 12:8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean. {Leviticus 5:7; Luke 2:24}

Luke 2:23 **(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;){Exodus 13:2}**

Exodus 13:2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, [both] of man and of beast: it [is] mine. {Luke 2:23}

Luke 2:24 **And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. {Leviticus 5:7, 12:8}**

Leviticus 5:7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. {Leviticus 12:8; Luke 2:24}

Joseph and Mary were Jews, and followed the customs of their nation. When Jesus was six weeks old, they brought Him to the Lord in the temple at Jerusalem. {1896, 1900 The Story of Jesus, Page 17.1}

This was according to the law which God had given to Israel, and Jesus was to be obedient in all things. So God's own Son, the Prince of Heaven, by His example teaches that we should obey. {1896, 1900 The Story of Jesus, Page 17.2}

Only the first-born son of each family was thus presented at the temple. This ceremony was to keep in memory an event that had taken place long before. {1896, 1900 The Story of Jesus, Page 17.3}

When the children of Israel were slaves in Egypt, the Lord sent Moses to set them free. He bade Moses go to Pharaoh, king of Egypt, and say: {1896, 1900 The Story of Jesus, Page 17.4}

"Thus saith the Lord, Israel is My son, even My firstborn: and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." Exodus 4:22, 23. {1896, 1900 The Story of Jesus, Page 17.5}

Moses carried this message to the king. But Pharaoh's answer was, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Exodus 5:2. {1896, 1900 The Story of Jesus, Page 17.6}

Then the Lord sent fearful plagues upon the Egyptians. The last of these plagues was the slaying of the first-born son of every family, from that of the king to the lowliest in the land. {1896, 1900 The Story of Jesus, Page 18.1}

The Lord told Moses that every family of the Israelites must kill a lamb, and put some of the blood upon the door-posts of their dwellings. {1896, 1900 The Story of Jesus, Page 18.2}

This was a sign, that the angel of death might pass over all the houses of the Israelites, and destroy none but the proud and cruel Egyptians. {1896, 1900 The Story of Jesus, Page 18.3}

This blood of the "Passover" represented to the Jews the blood of Christ. For in due time, God would give His dear Son to be slain as the lamb had been slain; so that all who should believe in Him might be saved from everlasting death. Christ is called our Passover. (1 Corinthians 5:7.) By His blood, through faith, we are redeemed. (Ephesians 1:7.) {1896, 1900 The Story of Jesus, Page 18.4}

So as each family in Israel brought the eldest son to the temple, they were to remember how the children had been saved from the plague, and how all might be saved from sin and eternal death. The child presented at the temple was taken in the arms of the priest, and held up before the altar. {1896, 1900 The Story of Jesus, Page 18.5}

Thus it was solemnly dedicated to God. Then after it was given back to the mother, its name was written in the roll, or book, that contained the names of the first-born of Israel. So all who are saved by Christ's blood will have their names written in the book of life. {1896, 1900 The Story of Jesus, Page 18.6}

As an offering for the mother, the law required a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin offering. But the law provided that if the parents were too poor to bring a lamb, a pair of turtledoves or two young pigeons, one for a burnt offering, the other for a sin offering, might be accepted. {1898 The Desire of Ages, Page 50.2}

Joseph and Mary brought Jesus to the priest as the law required. Every day fathers and mothers were coming with their children, and in Joseph and Mary the priest saw nothing different from many others. They were simply working people. {1896, 1900 The Story of Jesus, Page 19.1}

In the child Jesus he saw only a helpless infant. Little did the priest think that he was then holding in his arms the Saviour of the world, the High Priest of the heavenly temple. But he might have known; for if he had been obedient to God's Word, the Lord would have taught him these things. {1896, 1900 The Story of Jesus, Page 19.2}

024 - The Presentation at the Temple. The just and devout man Simeon who would not see death until he had seen the Lord's Christ Luke 2:25-27

At this very time there were in the temple two of God's true servants, Simeon and Anna. Both had grown old in His service, and He showed them things that could not be made known to the proud and selfish priests. {1896, 1900 The Story of Jesus, Page 19.3}

God had preserved the lives of Simeon and Anna, and they had the joyful privilege of testifying that Jesus was the promised Messiah. {1896, 1900 The Story of Jesus, Page 21.3}

Luke 2:25 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.

Luke 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Luke 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, {21 October 3BC}

025 - The song of Simeon, his presentation of Jesus and his Praises to God. Also his blessings to Mary his mother Luke 2:28-35. {21 October 3BC}

To Simeon had been given the promise that he should not die until he had seen the Saviour. As soon as he saw Jesus in the temple, he knew that this was the promised One. {1896, 1900 The Story of Jesus, Page 19.4}

Upon the face of Jesus there was a soft, heavenly light; and Simeon, taking the child in his arms, praised God, and said: {1896, 1900 The Story of Jesus, Page 19.5}

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." Luke 2:29-32. {1896, 1900 The Story of Jesus, Page 19.6}

Luke 2:28 Then took he him up in his arms, and blessed God, and said,

Luke 2:29 Lord, now lettest thou thy servant depart in peace, according to thy word:

As Simeon enters the temple, he sees a family presenting their first-born son before the priest. Their appearance bespeaks poverty; but Simeon understands the warnings of the Spirit, and he is deeply impressed that the infant being presented to the Lord is the Consolation of Israel, the One he has longed to see. To the astonished priest, Simeon appears like a man enraptured. The child has been returned to Mary, and he takes it in his arms and presents it to God, while a joy that he has never before felt enters his soul. As he lifts the infant Saviour toward heaven, he says, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." {1898 The Desire of Ages, Page 55.2} The Babe of Bethlehem, though the King of glory, was not entrusted to wealthy parents. His was a lowly lot. When presented in the temple, his parents could not offer anything but the offering of the poor,—a pair of turtle doves or young pigeons. This offering was made in behalf of the child Jesus; yet when Simeon took Him in his arms, the Holy Spirit fell upon him, and he knew the Lord's Anointed, and he blessed God, and said, "Lord, now lettest Thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." {The Bible Echo, December 15, 1892 paragraph 4}

Luke 2:30 **For mine eyes have seen thy salvation,**

Luke 2:31 **Which thou hast prepared before the face of all people;**

Luke 2:32 **A light to lighten the Gentiles, and the glory of thy people Israel.**

Luke 2:33 **And Joseph and his mother marvelled at those things which were spoken of him.**

Luke 2:34 **And Simeon blessed them, and said unto Mary his mother, Behold, this [child] is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;**

Luke 2:35 **(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.**

Mary, the mother of Jesus, pondered the far-reaching prophecy of Simeon. As she looked upon the child in her arms, and recalled what the shepherds of Bethlehem had said, she was full of grateful joy and bright hope. {1896, 1900 The Story of Jesus, Page 20.2}

Simeon's words called to her mind the prophecy of Isaiah. She knew that of Jesus were spoken these wonderful words: {1896, 1900 The Story of Jesus, Page 20.3}

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." {1896, 1900 The Story of Jesus, Page 20.4}

"For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isaiah 9:2, 6. {1896, 1900 The Story of Jesus, Page 20.5}

026 - Anna, a prophetess of about 84 years, gives thanks to God and speaks of Him in the Redemption of Jerusalem Luke 2:36-38, {21 October 3BC}

Luke 2:36 **And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;**

Luke 2:37 **And she [was] a widow of about fourscore and four years, which departed not from the temple, but served [God] with fastings and prayers night and day.**

Luke 2:38 **And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.**

Anna also, a prophetess, came in and confirmed Simeon's testimony concerning Christ. As Simeon spoke, her face lighted up with the glory of God, and she poured out her heartfelt thanks that she had been permitted to behold Christ the Lord. {1898 The Desire of Ages, Page 55.4}

So it is that God chooses humble people to be His witnesses. Often those whom the world calls great are passed by. Many are like the Jewish priests and rulers. {1896, 1900 The Story of Jesus, Page 19.8}

Many are eager to serve and honor themselves, but think little about serving and honoring God. Therefore He cannot choose them to tell others of His love and mercy. {1896, 1900 The Story of Jesus, Page 20.1}

027 - The Visit of the Magi. Wise Men [Magi] from the East [Babylon] who saw the star travel to Jerusalem to see the Infant "King of the Jews". Matthew 2:1-2. {About April 1BC}

Matthew 2:1 ¶ **Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,** God looks upon the heart, and He knew that these men could be trusted. They were in a better condition to receive light from Heaven than were the Jewish priests, who were so full of selfishness and pride. {1896, 1900 The Story of Jesus, Page 21.6}

These wise men were philosophers. They had studied the handiwork of God in nature, and had learned to love Him there. They had studied the stars, and knew their movements. {1896, 1900 The Story of Jesus, Page 23.1}

They loved to watch the heavenly bodies in their nightly march. If a new star should be seen, they would welcome its appearance as a great event. {1896, 1900 The Story of Jesus, Page 23.2}

On that night when the angels came to the shepherds of Bethlehem, the wise men had noticed a strange light in the sky. It was the glory which surrounded the angel host. {1896, 1900 The Story of Jesus, Page 23.3}

When this light faded away, they had seen in the heavens what looked like a new star. At once they thought of the prophecy which says, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Numbers 24:17. Was this star a sign that the Messiah had come? They determined to follow it, and see where it would lead them. It led them into Judea. But when they came near to Jerusalem, the star grew so dim that they could not follow it. {1896, 1900 The Story of Jesus, Page 23.4}

The priests and elders of Jerusalem were not as ignorant concerning the birth of Christ as they pretended. The report of the angels' visit to the shepherds had been brought to Jerusalem, but the rabbis had treated it as unworthy of their notice. They themselves might have found Jesus, and might have been ready to lead the magi to His birthplace; but instead of this, the wise men came to call their attention to the birth of the Messiah. "Where is He that is born King of the Jews?" they said; "for we have seen His star in the East, and are come to worship Him." {1882 DA 62.3}

The wise men from the East ... belonged to a large and influential class that included men of noble birth, and comprised much of the wealth and learning of their nation. ... {1898 The Desire of Ages, Page 59.2} {While the magi were studying the heavens, a luminous star, entirely new to them, made its appearance. As they stood gazing at it, they were impressed that it was the herald of some great event. They decided to investigate the matter, hoping that they would be rewarded by a knowledge of the promised Messiah. The Lord encouraged them to go forward; and as the pillar of cloud moved before the children of Israel through the wilderness, so the star guided the wise men as they journeyed toward Jerusalem. When they drew near Jerusalem, it no longer went before them, but was enshrouded in darkness. {1898 The Desire of Ages, Page 59.3} {It was not alone upon the hills of Judea, not among the lowly shepherds only, that angels found the watchers for Messiah's coming. In the land of the heathen also were those that looked for him; they were wise men, rich and noble, the philosophers of the East. Students of nature, the magi had seen God in his handiwork. From the Hebrew Scriptures they had learned of the Star to arise out of Jacob, and with eager desire they waited His coming, ... They were seekers for light, and light from the throne of God illumined the path for their feet. While the priests and rabbis of Jerusalem, the appointed guardians and expounders of the truth, were shrouded in darkness, the Heaven-sent star guided these Gentile strangers to the birthplace of the new-born King. {The Great Controversy 88 314.3 1888}

Matthew 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

God Reached Magi Through a Star – You will see that in every place God works after the manner that He can best reach the people. When He came to reveal Christ to the Magi, He did not come to them as He did to the shepherds on the plains of Bethlehem. The wise men were reading the works of God in the heavens. "The heavens declare the glory of God," and God comes to them to educate them in the very manner that He could best reach them. He has a star, a wonderful star, to appear to them. Angels of God hover in the heavens in the shape of a star, and they see the star; and as they begin to understand that something strange is taking place, they begin to move, and the star moves before them.-- Ms 1, 1890.

Angels of God, in the appearance of a star, conducted the wise men on their mission in search of Jesus. They came with gifts and costly offerings of frankincense and myrrh, to pay their oblation to the infant King foretold in prophecy. They followed the brilliant messengers with assurance and great joy. RH Dec. 9, 1884. {1996 The Truth about Angels, Page 162.2}

028 - King Herod is troubled by all the reports and summons his chief priests and scribes who inform him of Scripture fulfilment Matthew 2:3-6

Matthew 2:3 When Herod the king had heard [these things], he was troubled, and all Jerusalem with him.

The arrival of the magi was quickly noised throughout Jerusalem. Their strange errand created an excitement among the people, which penetrated to the palace of King Herod. The wily Edomite was aroused at the intimation of a possible rival. Countless murders had stained his pathway to the throne. Being of alien blood, he was hated by the people over whom he ruled. His only security was the favor of Rome. But this new Prince had a higher claim. He was born to the kingdom. {1898 The Desire of Ages, Page 61.2}

Through the wise men, God had called the attention of the Jewish nation to the birth of His Son. Their inquiries in Jerusalem, the popular interest excited, and even the jealousy of Herod, which compelled the attention of the priests and rabbis, directed minds to the prophecies concerning the Messiah, and to the great event that had just taken place. {1898 The Desire of Ages, Page 64.3}

Matthew 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

Matthew 2:5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, {John 7:42}

Matthew 2:6 And thou Bethlehem, [in] the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. [Micah 5:2, John 7:42]

Micah 5:2 But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] FROM of old, FROM everlasting. [Matthew 2:5-6, John 7:42] { Note: FROM of old but it does NOT say THROUGHOUT everlasting. SoP speaks many times of a time period for THROUGHOUT eternity.}

John 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? [Micah 5:2, Matthew 2:5-6]

029 - King Herod asks the wise men when the star occurred and sends them to Bethlehem to report back regarding the young child Matthew 2:7-8

Matthew 2:7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

Matthew 2:8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found [him], bring me word again, that I may come and worship him also.

Herod did not like to hear of a king who might some day take his throne. So he took the wise men by themselves, and asked when they first saw the star. Then he sent them to Bethlehem, saying: "Go and search diligently for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also." {1896, 1900 The Story of Jesus, Page 23.7}

030 - The wise men depart to Bethlehem and the star re-appears to joyfully guide them Matthew 2:9-10

Matthew 2:9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

Matthew 2:10 When they saw the star, they rejoiced with exceeding great joy.

The wise men departed alone from Jerusalem. The shadows of night were falling as they left the gates, but to their great joy they again saw the star, and were directed to Bethlehem. . . . At Bethlehem they found no royal guard stationed to protect the newborn King. None of the world's honored men were in attendance. Jesus was cradled in a manger. His parents, uneducated peasants, were His only guardians. Could this be He of whom it was written, that He should "raise up the tribes of Jacob," and "restore the preserved of Israel;" that He should be "a light to the Gentiles," and for "salvation unto the end of the earth"? Isaiah 49:6. {1898 The Desire of Ages, Page 63.1}

031 - The wise men find the young child Jesus with Mary, they worship Him and present their gifts of gold, frankincense and myrrh Matthew 2:11. {April-June 1BC}

Matthew 2:11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

The most precious things they had, the wise men brought to the Saviour. In this they set an example for us. Many give presents to their earthly friends, but have none for the heavenly Friend who has given them every blessing. We should not do this. To Christ we should bring the best of all we have--of our time, money, and our love. {1896, 1900 The Story of Jesus, Page 24.3}

We may give to Him by giving to comfort the poor, and to teach people about the Saviour. So we can help to save those for whom He died. Such gifts Jesus blesses. {1896, 1900 The Story of Jesus, Page 24.4}

The Lord moved upon the wise men to go in search of Jesus, and he directed their course by a star. This star, leaving them when near Jerusalem, led them to make inquiries in Judah; for they thought it was not possible for the chief priests and scribes to be ignorant of this great event. The coming of the wise men made the whole nation acquainted with the object of their journey, and directed their attention to the important events which were transpiring. God well knew that the advent of his Son to earth would stir the powers of darkness. Satan did not want that light should come into the world. The eye of God was upon his Son every moment. ... The Lord provided a way for Joseph to preserve his own life, and the life of Jesus, and that of the mother, by their fleeing into Egypt. He provided for the necessities of their journey, and for their sojourn in Egypt, by moving upon the wise men of the East to go in search of the infant Saviour, and to bear him valuable offerings as a token of honor. The Lord is acquainted with the hearts of all men. He directed the course of Joseph into Egypt, that he might there find an asylum from the wrath of a tyrannical king, and the life of the infant Saviour be preserved. The earthly parents of Jesus were poor. The gifts brought to them by the wise men sustained them while in the land of strangers. {2SP 26.1 1877}

032 - God warns the wise men by dream not to return to Herod, so they return home by another way Matthew 2:12

Herod had not been honest in saying that he wanted to go and worship Jesus. He feared that the Saviour would grow up to be a king, and take his kingdom from him. {1896, 1900 The Story of Jesus, Page 25.1}

He wanted to find the child, that he might have Him put to death. {1896, 1900 The Story of Jesus, Page 25.2}

The wise men prepared to return and tell Herod. But the angel of the Lord appeared to them in a dream, and sent them home another way. {1896, 1900 The Story of Jesus, Page 25.3}

Matthew 2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The wise men had not penetrated Herod's design toward Jesus. When the object of their journey was accomplished, they prepared to return to Jerusalem, intending to acquaint him with their success. But in a dream they received a divine message to hold no further communication with him. Avoiding Jerusalem, they set out for their own country by another route. {1898 The Desire of Ages, Page 64.1}

033 - The Flight to Egypt. An Angel warns Joseph in a Dream to Immediately Flee into Egypt and stay there until further notice. Flight into Egypt by Joseph and Mary's family with Jesus Matthew 2:13-15. {May-July 1BC}

Matthew 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

Old & New Parallel: Joseph, a child of Israel, dreamed of Egypt, Genesis 37:5-8. Joseph, a child of Israel, dreamed of Egypt, Matthew 2:13

Matthew 2:14 **When he arose, he took the young child and his mother by night, and departed into Egypt:**

In like manner Joseph received warning to flee into Egypt with Mary and the child. And the angel said, "Be thou there until I bring thee word: for Herod will seek the young child to destroy Him." Joseph obeyed without delay, setting out on the journey by night for greater security. {1898 The Desire of Ages, Page 64.2}

The wise men had given costly presents to Jesus, and in this way God provided for the expenses of the journey and their stay in Egypt, until they should return to their own land. {1896, 1900 The Story of Jesus, Page 25.6}

Matthew 2:15 **And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.** {Hosea 11:1}

Hosea 11:1 ¶ When Israel [was] a child, then I loved him, and called my son out of Egypt. {Matthew 2:15}

Old & New Parallel: "When Israel was a child, then I loved Him, and called My Son out of Egypt." Hosea 11:1, Matthew 2:13-15.

034 - Herod has Children killed. Annoyed Herod decrees that all children from two years old and under be slain

Matthew 2:16-18. {July – August 1BC}

Herod was very angry when he found that the wise men had gone home another way. He knew what God by His prophet had said about Christ's coming. {1896, 1900 The Story of Jesus, Page 27.1}

Matthew 2:16 ¶ **Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.** {July – August 1BC}

The dragon that sought to destroy Christ at his birth is said to be Satan [Revelation 12:9]; he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and his people during the first centuries of the Christian era, was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome. {The Great Controversy 88 438.2 1888}

Soldiers were at once sent to Bethlehem, with orders to put to death all the children of two years and under. The quiet homes of the city of David witnessed those scenes of horror that, six hundred years before, had been opened to the prophet. "In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." {1898 The Desire of Ages, Page 65.4}

This act of cruelty was one of the last that darkened the reign of Herod. Soon after the slaughter of the innocents, he was himself compelled to yield to that doom which none can turn aside. He died a fearful death. {1898 The Desire of Ages, Page 66.1}

Old & New Parallel: While the children of Israel were in Egypt all of the male children were killed, Exodus 1:22. While the Child Israel was in Egypt all of the male children were killed, Matthew 2:16

Matthew 2:17 **Then was fulfilled that which was spoken by Jeremy the prophet, saying,**

Matthew 2:18 **In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping [for] her children, and would not be comforted, because they are not.** {Jeremiah 31:15}

Jeremiah 31:15 ¶ Thus saith the LORD; A voice was heard in Ramah, lamentation, [and] bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they [were] not. {Matthew 2:19}

035 - Herod has died. An Angel tells Joseph in a Dream to go into the land of Israel Matthew 2:19-20. {late January 1AD}

Matthew 2:19 ¶ **But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,** {late January 1AD}

{December 29, 1BC: Total Eclipse of the Moon (started at dusk). Associated with Herod's Death. Herod died around January 18, 1AD. [Josephus cites in Antiquities 17.6.4 that there was a lunar eclipse shortly before Herod died.]}

{The historian, Josephus, describes the death of Herod at great length. When Herod's health began to fail him rapidly, he was moved to his winter capital in Jericho. From there he was carried by stretcher to the hot springs on the shores of the Dead Sea. The springs did no good; Herod returned home. Racked by hopelessness, Herod attempted suicide. Rumors of the attempt caused loud wailing throughout the palace. Herod's son, imprisoned by his paranoid father, mistook the cries to mean his father was dead. Immediately, he tried to bribe his jailers, who reported the bribery attempt to Herod. The sick king ordered his son executed on the spot. Now Herod plunged deeper into depression. He was only days away from his own death- and he knew it. What pained him most was the knowledge that his death would be met with joy in Judea.}

"So Herod, having survived the slaughter of his son [Antipater] five days, died, having reigned thirty-four years, since he had caused Antigonus to be slain, and obtained his kingdom; but thirty-seven years since he had been made king by the Romans." [War of the Jews, 1:33:8 (665); cf. Antiquities of the Jews 17:8:1 (191)]

Matthew 2:20 **Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.**

Joseph was given a second dream about Egypt – Genesis 37:9-10. Joseph, father of the Child Israel, was given a second dream in Egypt – Matthew 2:19-20

036 - The Return to Nazareth. Joseph takes his family back into Israel, but not Judea for fear. They dwell in a city called Nazareth, in Galilee, following a dream from God Luke 2:39 Matthew 2:21-23

Luke 2:39 **And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.** {Although born in Bethlehem, according to Matthew and Luke, Jesus was a Galilean from Nazareth, a village near Sepphoris, one of the two major cities of Galilee (Tiberias was the other).}

Matthew 2:21 **And he arose, and took the young child and his mother, and came into the land of Israel.**

Joseph had hoped to make his home in Bethlehem, where Jesus was born; but on coming near to Judea, he learned that a son of Herod was reigning in place of his father. {1896, 1900 The Story of Jesus, Page 27.5}

This made Joseph afraid to go there, and he did not know what to do; so God sent an angel to instruct him. Following the directions of the angel, Joseph returned to his old home in Nazareth. {1896, 1900 The Story of Jesus, Page 27.6}

Old & New Parallel: The children of Israel came out of Egypt, Exodus 12:30-32. The Child Israel came out of Egypt, Matthew 2:20-21

Matthew 2:22 **But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:**

Herod Archelaus was the ethnarch of Samaria, Judea, and Idumea, including the cities Caesarea and Jaffa, for nine years. He was the son of Herod the Great and Malthace the Samaritan, brother of Herod Antipas, and half-brother of Herod II. {Joseph, who was still in Egypt, was now bidden by an angel of God to return to the land of Israel. Regarding Jesus as the heir of David's throne, Joseph desired to make his home in Bethlehem; but learning that Archelaus reigned in Judea in his father's stead, he feared that the father's designs against Christ might be carried out by the son. Of all the sons of Herod, Archelaus most resembled him in character. Already his succession to the government had been marked by a tumult in Jerusalem, and the slaughter of thousands of Jews by the Roman guards. {1898 The Desire of Ages, Page 66.2}

Matthew 2:23 **And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.** {About Summer 1AD}

Again Joseph was directed to a place of safety. He returned to Nazareth, his former home, and here for nearly thirty years Jesus dwelt, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Galilee was under the control of a son of Herod, but it had a much larger admixture of foreign inhabitants than Judea. Thus there was less interest in matters relating especially to the Jews, and the claims of Jesus would be less likely to excite the jealousy of those in power. {1898 The Desire of Ages, Page 66.3}

{Nazarene - Matthew is obviously not quoting a prophecy directly, as there is no Old Testament passage with the wording he uses. Three major options exist for interpreting this verse:

1. *Matthew may be associating the word Nazarene with the Hebrew word netser ("branch or sprout"). The "Branch" was a common term for the Messiah, such as in Isaiah 11:1: "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit." Hebrew was written with only consonants, and netser would have appeared as NZR—the same main consonants as Nazareth. In fact, in Aramaic, the common language of Jesus' day, the word for "Nazareth" and the Hebrew word for "branch" sounded very much alike. Matthew's point could be that Jesus was "sprouting up" from an obscure village in Galilee; Jesus was the Branch predicted by the prophets, and the name of the town He grew up in happens to sound just like the prophets' word for "branch."*

2. *Matthew may be citing a prophecy not found in the Old Testament but in another source. If so, Matthew referred to a prophecy known to his original audience yet unknown to us today. However, this is unlikely and an argument from silence.*

3. *Matthew may well be using the word Nazarene in reference to a person who is "despised and rejected." In the first century, Nazareth was a small town about 55 miles north of Jerusalem, and it had a negative reputation among the Jews. Galilee was generally looked down upon by Judeans, and Nazareth of Galilee was especially despised (see John 1:46). If this was Matthew's emphasis, the prophecies Matthew had in mind could include these two passages concerning the Messiah:*

*Psalm 22:6 **But I [am] a worm, and no man; a reproach of men, and despised of the people.** [Isaiah 53:2-3; Daniel 9:26; Zechariah 13:7; Matthew 17:11; Mark 9:12]*

*Psalm 22:7 **All they that see me laugh me to scorn: they shoot out the lip, they shake the head, [saying],** It's true that Nazarenes were "scorned by everyone," and so one could see this messianic prophecy as an allusion to Jesus' home town of Nazareth.*

*Isaiah 53:3 **He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not.** [Psalm 22:6; Daniel 9:26; Zechariah 13:7; Matthew 17:11; Mark 9:12]*

Again, in Jesus' day, Nazarenes were "despised and rejected," and so Isaiah's prophecy could be viewed as an indirect reference to Jesus' background as the son of a carpenter from Nazareth.}

037 - The Childhood of Jesus at Nazareth. Jesus grows up in Spirit, Wisdom and with the Grace of God Luke 2:40. {About Summer 1AD-Middle of September 10AD}

Luke 2:40 **And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.** {About Summer 1AD-Middle of September 10AD, Jesus 12 years old}

The childhood and youth of Jesus were spent in a little mountain village. There was no place on earth that would not have been honored by His presence. The palaces of kings would have been privileged in receiving Him as a guest. But He passed by the homes of wealth, the courts of royalty, and the renowned seats of learning, to make His home in obscure and despised Nazareth. {1898 The Desire of Ages, Page 68.1}

Jesus wants the poor to know that He understands their trials. He has borne all that they have to bear. He can sympathize with them and help them. {1896, 1900 The Story of Jesus, Page 29.3}

The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor. {1898 The Desire of Ages, Page 70.1}

His mind was bright and active. He was of quick understanding, and showed a thoughtfulness and wisdom beyond His years. Yet His ways were simple and childlike, and He grew in mind and body as other children grow. {1896, 1900 The Story of Jesus, Page 29.5}

But Jesus was not in all things like other children. He always showed a sweet, unselfish spirit. His willing hands were always ready to serve others. He was patient and truthful. {1896, 1900 The Story of Jesus, Page 29.6}

Firm as a rock in standing for the right, He never failed to be gentle and courteous toward all. In His home, and wherever He might be, He was like a cheerful sunbeam. {1896, 1900 The Story of Jesus, Page 30.1}

He was thoughtful and kind toward the aged and the poor, and He showed kindness even to the dumb animals. He would care tenderly for a little wounded bird, and every living thing was happier when He was near. {1896, 1900 The Story of Jesus, Page 30.2}

In the days of Christ the Jews gave much care to the education of their children. Their schools were connected with the synagogues, or places of worship, and the teachers were called rabbis, men who were supposed to be very learned. {1896, 1900 The Story of Jesus, Page 30.3}

Jesus did not go to these schools, for they taught many things that were not true. Instead of God's Word, the sayings of men were studied, and often these were contrary to that which God had taught through His prophets. {1896, 1900 The Story of Jesus, Page 30.4}

God Himself by His Holy Spirit instructed Mary how to bring up His Son. Mary taught Jesus from the Holy Scriptures, and He learned to read and study them for Himself. {1896, 1900 The Story of Jesus, Page 30.5}

Jesus also loved to study the wonderful things which God had made, in the earth and in the sky. In this book of nature He saw the trees and plants and animals, and the sun and the stars. {1896, 1900 The Story of Jesus, Page 30.6}

Day by day He watched them, and tried to learn lessons from them, and to understand the reason of things. {1896, 1900 The Story of Jesus, Page 30.7}

Holy angels were with Him, and helped Him to learn from these things about God. Thus, as He grew in height and strength, He grew also in knowledge and wisdom. {1896, 1900 The Story of Jesus, Page 30.8}

The life of Jesus was a life in harmony with God. While He was a child, He thought and spoke as a child; but no trace of sin marred the image of God within Him. Yet He was not exempt from temptation. The inhabitants of Nazareth were proverbial for their wickedness. The low estimate in which they were generally held is shown by Nathanael's question, "Can there any good thing come out of Nazareth?" John 1:46. Jesus was placed where His character would be tested. It was necessary for Him to be constantly on guard in order to preserve His purity. He was subject to all the conflicts which we have to meet, that He might be an example to us in childhood, youth, and manhood. {1898 The Desire of Ages, Page 71.1}

Christ was the only sinless one who ever dwelt on earth; yet for nearly thirty years He lived among the wicked inhabitants of Nazareth. This fact is a rebuke to those who think themselves dependent upon place, fortune, or prosperity, in order to live a blameless life. Temptation, poverty, adversity, is the very discipline needed to develop purity and firmness. {1898 The Desire of Ages, Page 72.2}

Every child may gain knowledge as Jesus did. We should spend our time in learning only that which is true. Falsehood and fables will do us no good. {1896, 1900 The Story of Jesus, Page 30.9}

Only the truth is of any value, and this we may learn from God's Word and from His works. As we study these things the angels will help us to understand. {1896, 1900 The Story of Jesus, Page 31.1}

We shall see the wisdom and goodness of our heavenly Father. Our minds will be strengthened, our hearts will be made pure, and we shall be more like Christ. {1896, 1900 The Story of Jesus, Page 31.2}

038 - The First Passover Visit of Jesus. The yearly Passover trip to Jerusalem and the missing 12 year old Luke 2:41-45. [Early April 11AD]

Every year Joseph and Mary went up to Jerusalem, to the feast of the Passover. When Jesus was twelve years old, they took Him with them. {1896, 1900 The Story of Jesus, Page 31.3}

This was a pleasant journey. The people traveled on foot, or rode on oxen or asses, and it took several days to go. The distance from Nazareth to Jerusalem is about seventy miles. From all parts of the land, and even from other countries, the people went to this feast, and those from the same place usually traveled together, in a large company. {1896, 1900 The Story of Jesus, Page 31.4}

The feast was held near the close of March or the beginning of April. This was springtime in Palestine, and the whole land was bright with flowers, and glad with the song of birds. {1896, 1900 The Story of Jesus, Page 31.5}

As they traveled, parents told their children of the wonderful things that God had done for Israel in ages past. And often they sang together some of the beautiful psalms of David. {1896, 1900 The Story of Jesus, Page 31.6}

Luke 2:41 Now his parents went to Jerusalem every year at the feast of the passover.

Among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, and also a son of God. He was given special opportunities for religious instruction, and was expected to participate in the sacred feasts and observances. It was in accordance with this custom that Jesus in His boyhood made the Passover visit to Jerusalem. Like all devout Israelites, Joseph and Mary went up every year to attend the Passover; and when Jesus had reached the required age, they took Him with them. {1898 The Desire of Ages, Page 75.1} {There were three annual feasts, the Passover, the Pentecost, and the Feast of Tabernacles, at which all the men of Israel were commanded to appear before the Lord at Jerusalem. Of these feasts the Passover was the most largely attended. . . . {1898 The Desire of Ages, Page 75.2} {The observance of the Passover began with the birth of the Hebrew nation. On the last night of their bondage in Egypt, . . . {1898 The Desire of Ages, Page 76.1} {The Passover was followed by the seven days' feast of unleavened bread. On the second day of the feast, the first fruits of the year's harvest, a sheaf of barley, was presented before the Lord. All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour. {1898 The Desire of Ages, Page 77.1}

Luke 2:42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. [Early April 11AD]

In the days of Christ the people had grown cold and formal in their service to God. They thought more of their own pleasure than of His goodness to them. {1896, 1900 The Story of Jesus, Page 31.7}

But it was not so with Jesus. He loved to think about God. As He came to the temple, He watched the priests in their work. He bowed with the worshipers as they knelt to pray, and His voice joined in the songs of praise. {1896, 1900 The Story of Jesus, Page 31.8}

Every morning and evening a lamb was offered upon the altar. This was to represent the death of the Saviour. As the child Jesus looked upon the innocent victim, the Holy Spirit taught Him its meaning. He knew that He Himself, as the Lamb of God, must die for the sins of men. {1896, 1900 The Story of Jesus, Page 32.1}

With such thoughts in His mind, Jesus wanted to be alone. So He did not stay with His parents in the temple, and when they started for home He was not with them. {1896, 1900 The Story of Jesus, Page 32.2}

Luke 2:43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not [of it].

When Joseph and Mary left Jerusalem on their journey toward home, they did not notice that Jesus stayed behind. They thought that He was with some of their friends in the company. {1896, 1900 The Story of Jesus, Page 32.9}

But on stopping to camp for the night, they missed His helpful hand. They looked for Him throughout the company, but in vain. {1896, 1900 The Story of Jesus, Page 33.1}

Joseph and Mary were in great fear. They remembered how Herod had tried to kill Jesus in His infancy, and they were afraid that some evil had now befallen Him. {1896, 1900 The Story of Jesus, Page 33.2}

Luke 2:44 But they, supposing him to have been in the company, went a day's journey; and they sought him among [their] kinsfolk and acquaintance.

Luke 2:45 And when they found him not, they turned back again to Jerusalem, seeking him.

With sorrowful hearts they hastened back to Jerusalem; but it was not till the third day that they found Him. {1896, 1900 The Story of Jesus, Page 33.3}

039 - Youth and Young Manhood of Jesus. Jesus is found in the Temple discussing with the religious teachers and returns home with them Luke 2:46-52

In a room connected with the temple there was a school taught by the rabbis, and to this place after a while the child Jesus came. He sat with the other youth at the feet of the great teachers, and listened to their words. {1896, 1900 The Story of Jesus, Page 32.3}

The Jews had many wrong ideas about the Messiah. Jesus knew this, but He did not contradict the learned men. As one who wished to be taught, He asked questions about what the prophets had written. {1896, 1900 The Story of Jesus, Page 32.4}

The fifty-third chapter of Isaiah speaks of the Saviour's death, and Jesus read this chapter, and asked its meaning. {1896, 1900 The Story of Jesus, Page 32.5}

The rabbis could give no answer. They began to question Jesus, and they were astonished at His knowledge of the Scriptures. {1896, 1900 The Story of Jesus, Page 32.6}

They saw that He understood the Bible far better than they did. They saw that their teaching was wrong, but they were not willing to believe anything different. {1896, 1900 The Story of Jesus, Page 32.7}

Yet Jesus was so modest and gentle that they were not angry with Him. They wanted to keep Him as a student, and teach Him to explain the Bible as they did. {1896, 1900 The Story of Jesus, Page 32.8}

Luke 2:46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Luke 2:47 And all that heard him were astonished at his understanding and answers.

At that day an apartment connected with the temple was devoted to a sacred school, after the manner of the schools of the prophets. Here leading rabbis with their pupils assembled, and hither the child Jesus came. Seating Himself at the feet of these grave, learned men, He listened to their instruction. As one seeking for wisdom, He questioned these teachers in regard to the prophecies, and to events then taking place that pointed to the advent of the Messiah. {1898 The Desire of Ages, Page 78.4}

Luke 2:48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

Luke 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about MY FATHER'S business? {Jesus confirms God as His Father in a singular context – no plural God.}

As He spoke these words, Jesus pointed upward. On His face was a light at which they wondered. Jesus knew that He was the Son of God, and He had been doing the work for which His Father had sent Him into the world. {1896, 1900 The Story of Jesus, Page 33.7}

Mary never forgot these words. In the years that followed, she better understood their wonderful meaning. {1896, 1900 The Story of Jesus, Page 33.8}

Joseph and Mary loved Jesus, yet they had been careless in losing Him. They had forgotten the very work which God had given them to do. By one day's neglect they lost Jesus. {1896, 1900 The Story of Jesus, Page 33.9}

In the same way today many lose the Saviour from their company. When we do not love to think about Him, or pray to Him; when we speak idle, unkind, or evil words, we separate ourselves from Christ. Without Him, we are lonely and sad. {1896, 1900 The Story of Jesus, Page 33.10}

But if we really desire His company, He will always be with us. With all who seek His presence, the Saviour loves to stay. He will brighten the poorest home, and gladden the lowliest heart. {1896, 1900 The Story of Jesus, Page 34.1}

Luke 2:50 And they understood not the saying which he spake unto them.

Luke 2:51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

Luke 2:52 And Jesus increased in wisdom and stature, and in favour with God and man.

From its earliest years the Jewish child was surrounded with the requirements of the rabbis. Rigid rules were prescribed for every act, down to the smallest details of life. Under the synagogue teachers the youth were instructed in the countless regulations which as orthodox Israelites they were expected to observe. But Jesus did not interest Himself in these matters. From childhood He acted independently of the rabbinical laws. The Scriptures of the Old Testament were His constant study, and the words, "Thus saith the Lord," were ever upon His lips. {1898 The Desire of Ages, Page 84.1}

At a very early age, Jesus had begun to act for Himself in the formation of His character, and not even respect and love for His parents could turn Him from obedience to God's word. "It is written" was His reason for every act that varied from the family customs. But the influence of the rabbis made His life a bitter one. Even in His youth He had to learn the hard lesson of silence and patient endurance. {1898 The Desire of Ages, Page 86.1}

His brothers, as the sons of Joseph were called, sided with the rabbis. They insisted that the traditions must be heeded, as if they were the requirements of God. They even regarded the precepts of men more highly than the word of God, and they were greatly annoyed at the clear penetration of Jesus in distinguishing between the false and the true. His strict obedience to the law of God they condemned as stubbornness. They were surprised at the knowledge and wisdom He showed in answering the rabbis. They knew that He had not received instruction from the wise men, yet they could not but see that He was an instructor to them. They recognized that His education was of a higher type than their own. But they did not discern that He had access to the tree of life, a source of knowledge of which they were ignorant. {1898 The Desire of Ages, Page 86.2}

Though He knew that He was the Son of God, Jesus went home to Nazareth with Joseph and Mary. Until thirty years of age He was "subject unto them." Luke 2:51. {1896, 1900 The Story of Jesus, Page 34.2}

He who had been the Commander of Heaven was on earth a loving and obedient son. The great things brought to His mind by the service of the temple were hidden in His heart. He waited until God's time to begin His appointed work. {1896, 1900 The Story of Jesus, Page 34.3}

Jesus lived in the home of a peasant, a poor man. Faithfully and cheerfully He did His part in helping to support the family. As soon as He was old enough, He learned a trade, and worked in the carpenter's shop with Joseph. {1896, 1900 The Story of Jesus, Page 34.4}

In the coarse dress of a common laborer He passed through the streets of the little town, going to and from His work. He did not use His divine power to make His life easier for Himself. {1896, 1900 The Story of Jesus, Page 34.5}

As Jesus worked in childhood and youth, He grew strong in body and mind. He tried to use all His powers in such a way as to keep them in health, that He might do the best work in every line. {1896, 1900 The Story of Jesus, Page 34.6}

Whatever He did was done well. He wanted to be perfect, even in the handling of tools. By His example He taught that we ought to be industrious, that we should do our work carefully and well, and that such work is honorable. All should find something to do that will be helpful to themselves and to others. {1896, 1900 The Story of Jesus, Page 34.7}

God gave us work as a blessing, and He is pleased with children who cheerfully take their part in the duties of the household, sharing the burdens of father and mother. Such children will go out from the home to be a blessing to others. {1896, 1900 The Story of Jesus, Page 35.1}

The youth who try to please God in all that they do, who do right because it is right, will be useful in the world. By being faithful in a humble place they are fitting themselves for a higher position. {1896, 1900 The Story of Jesus, Page 35.2}

The Jewish teachers made many rules for the people, and required them to do many things that God had not commanded. Even the children had to learn and obey these rules. But Jesus did not try to learn what the rabbis taught. He was careful not to speak disrespectfully of these teachers, but He studied the Scriptures, and obeyed the laws of God. {1896, 1900 The Story of Jesus, Page 37.1}

Often He was reprovved for not obeying what others did. Then He showed from the Bible what was the right way. {1896, 1900 The Story of Jesus, Page 37.2}

Jesus was always trying to make others happy. Because He was so kind and gentle, the rabbis hoped to make Him do as they did. But they could not. When urged to obey their rules He asked what the Bible taught. Whatever that said, He would do. {1896, 1900 The Story of Jesus, Page 37.3}

This made the rabbis angry. They knew that their rules were contrary to the Bible, and yet they were displeased with Jesus for refusing to obey them. {1896, 1900 The Story of Jesus, Page 37.4}

They complained of Him to His parents. Joseph and Mary thought the rabbis good men, and Jesus suffered blame, which was hard to bear. {1896, 1900 The Story of Jesus, Page 37.5}

The brothers of Jesus took sides with the rabbis. The words of these teachers, they said, should be heeded as the word of God. They reprovved Jesus for setting Himself above the leaders of the people. {1896, 1900 The Story of Jesus, Page 38.1}

The rabbis thought themselves better than other men, and they would not associate with the common people. The poor and ignorant they despised. Even the sick and suffering they left without hope or comfort. {1896, 1900 The Story of Jesus, Page 38.2}

Jesus showed a loving interest in all men. Every suffering one whom He met, He tried to help. He had little money to give, but He often denied Himself of food in order to help others. {1896, 1900 The Story of Jesus, Page 38.3}

When His brothers spoke harshly to poor, wretched beings, Jesus would go to these very ones and speak words of kindness and encouragement. {1896, 1900 The Story of Jesus, Page 38.4}

To those who were hungry and thirsty, He would bring a cup of cold water, and often would give them the food intended for His own meal. {1896, 1900 The Story of Jesus, Page 38.5}

All this displeased His brothers. They threatened and tried to terrify Him, but He kept right on, doing as God had said. {1896, 1900 The Story of Jesus, Page 38.6}

Many were the trials and temptations that Jesus had to meet. Satan was always watching to overcome Him. {1896, 1900 The Story of Jesus, Page 38.7}

If Jesus could have been led to do one wrong act, or to speak one impatient word, He could not have been our Saviour, and the whole world would have been lost. Satan knew this, and it was for this reason that he tried so hard to lead Jesus into sin. {1896, 1900 The Story of Jesus, Page 38.8}

The Saviour was always guarded by heavenly angels, yet His life was one long struggle against the powers of darkness. Not one of us will ever have to meet such fierce temptations as He did. {1896, 1900 The Story of Jesus, Page 38.9}

But to every temptation He had one answer: "It is written." The wrongdoing of His brothers He did not often rebuke, but He told them what God had said. {1896, 1900 The Story of Jesus, Page 39.1}

Nazareth was a wicked town, and the children and youth tried to have Jesus follow their evil ways. He was bright and cheerful, and they liked His company. {1896, 1900 The Story of Jesus, Page 39.2}

But His godly principles roused their anger. Often for refusing to join in some forbidden act, He was called a coward. Often He was sneered at, as being altogether too particular about little things. To all this His answer was: "It is written." "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28. To love evil is to love death, for "the wages of sin is death." Romans 6:23. {1896, 1900 The Story of Jesus, Page 39.3}

Jesus did not contend for His rights. When roughly used, He bore it patiently. Because He was so willing and uncomplaining, His work was often made needlessly hard. Yet He was not discouraged for He knew that God smiled upon Him. {1896, 1900 The Story of Jesus, Page 39.4}

His happiest hours were found when alone with nature and with God. When His work was done, He loved to go into the fields, to meditate in the green valleys, to pray to God on the mountainside, or amid the trees of the forest. {1896, 1900 The Story of Jesus, Page 39.5}

He listened to the lark caroling forth music to its Creator, and His voice joined the song of joyful praise and thanksgiving. {1896, 1900 The Story of Jesus, Page 39.6}

With the voice of singing He welcomed the morning light. The break of day often found Him in some quiet place, thinking about God, studying the Bible, or in prayer. {1896, 1900 The Story of Jesus, Page 39.7}

From these peaceful hours He would return to His home to take up His duties again, and to give an example of patient toil. Wherever He was, His presence seemed to bring the angels near. The influence of His pure, holy life was felt by all classes of people. {1896, 1900 The Story of Jesus, Page 40.1}

Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust taxgatherers, the reckless prodigals, the unrighteous Samaritans, the heathen soldiers, and the rough peasants. {1896, 1900 The Story of Jesus, Page 40.2}

He spoke a word of sympathy here, and a word there, as He saw men weary, yet compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God. {1896, 1900 The Story of Jesus, Page 40.3}

He taught them to look upon themselves as having precious talents, which if rightly used would gain for them eternal riches. By His own example He taught that every moment of time is of value, and should be put to some good use. {1896, 1900 The Story of Jesus, Page 40.4}

He passed by no human being as worthless, but tried to encourage the roughest and most unpromising. He told them that God loved them as His children, and that they might become like Him in character. {1896, 1900 The Story of Jesus, Page 40.5}

So in a quiet way Jesus from His very childhood worked for others. This work none of the learned teachers, nor even His own brothers, could make Him give up. With an earnest purpose He carried out the design of His life, for He was to be the light of the world. {1896, 1900 The Story of Jesus, Page 40.6}

EARLY MINISTRY OF JESUS [Autumn 27AD – Early Spring 28AD]

040 - The Ministry of John the Baptist. The Life and Work of John the Baptist Luke 3:1-6 Mark 1:2-6 Matthew 3:1-4 John 1:28. [Start date unknown – End of 28AD when John was imprisoned]

Luke 3:1 ¶ **Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,** [In 12AD, Tiberius was made the co-Emperor; year 15 being 27AD]

When the time for Christ's public ministry had come, His first act was to go to the river Jordan, and be baptized by John the Baptist. {1896, 1900 The Story of Jesus, Page 41.1}

John had been sent to prepare the way for the Saviour. He had preached in the wilderness, saying: {1896, 1900 The Story of Jesus, Page 41.2}

"The kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. {1896, 1900 The Story of Jesus, Page 41.3}

Multitudes flocked to hear him. Many were convicted of their sins, and were baptized by him in the Jordan. {1896, 1900 The Story of Jesus, Page 41.4}

God had made known to John that some day the Messiah would come to him and ask to be baptized. He had also promised that a sign should be given him, so that he might know who it was. {1896, 1900 The Story of Jesus, Page 41.5}

When the ministry of John began, the nation was in a state of excitement and discontent verging on revolution. At the removal of Archelaus, Judea had been brought directly under the control of Rome. The tyranny and extortion of the Roman governors, and their determined efforts to introduce the heathen symbols and customs, kindled revolt, which had been quenched in the blood of thousands of the bravest of Israel. All this intensified the national hatred against Rome, and increased the longing to be freed from her power. {1898 The Desire of Ages, Page 104.2}

Amid discord and strife, a voice was heard from the wilderness, a voice startling and stern, yet full of hope: "Repent ye; for the kingdom of heaven is at hand." With a new, strange power it moved the people. Prophets had foretold the coming of Christ as an event far in the future; but here was an announcement that it was at hand. John's singular appearance carried the minds of his hearers back to the ancient seers. In his manner and dress he resembled the prophet Elijah. With the spirit and power of Elijah he denounced the national corruption, and rebuked the prevailing sins. His words were plain, pointed, and convincing. Many believed him to be one of the prophets risen from the dead. The whole nation was stirred. Multitudes flocked to the wilderness. {1898 The Desire of Ages, Page 104.3}

Luke 3:2 **Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.**

Mark 1:2 **As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.** [Malachi 3:1; Matthew 11:10; Luke 7:27]

Malachi 3:1 ¶ Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [Matthew 11:10; Mark 1:2; Luke 7:27]

Matthew 11:10 For this is [he], of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. [Malachi 3:1, Mark 1:2, Luke 7:27]

Luke 7:27 This is [he], of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. [Malachi 3:1, Matthew 11:10, Mark 1:2]

Matthew 3:1 ¶ Mark 1:4 Luke 3:3 **In those days came John the Baptist, preaching in the wilderness of Judaea, [and into all the country about Jordan,] the baptism of repentance for the remission of sins.** [Isaiah 40:3-6]

John proclaimed the coming of the Messiah, and called the people to repentance. As a symbol of cleansing from sin, he baptized them in the waters of the Jordan. Thus by a significant object lesson he declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah's kingdom. {1898 The Desire of Ages, Page 104.4}

Matthew 3:2 **And saying, Repent ye: for the kingdom of heaven is at hand.** [Matthew 4:17, 10:7; Luke 9:2 60, 10:9-11, 16:16; Acts 28:31]

Matthew 3:4 Mark 1:6 **And the same John had his raiment [clothing] of camel's hair, and a leathern girdle [of a skin] about his loins; and his meat was locusts and wild honey.** {2 Kings 1:8; Malachi 4:5; Matthew 3:4 – Elijah – John the Baptist comparison}

Parallels between Elijah and John the Baptist:

1. Both were anointed with the same spirit and power. See 2 Kings 1:9; Luke 1:17.
2. Both were familiar with deserts and solitude. See 1 Kings 17:3,19:4; Luke 1:80.
3. They wore the same kind of garment, and lived simply. See 2 Kings 1:8; Matthew 3:4.
4. Both were fearless and bold to rebuke kings. See 1 Kings 18:17 -18, 2 Kings 1:3-17; Matthew 14:3-4.
5. They were sought to be killed by kings. See 2 Kings 1:9-16; Matthew 14:3-4.
6. Both were pruned to discouragement. See 1 Kings 19:4; Matthew 11:1-6.
7. They were preachers of righteousness. See 1 Kings 18:20-24; Matthew 21:32.
8. Both incurred enmity of a queen. See 1 Kings 19:1-7; Matthew 14:3-12.
9. Both were fruitful in their ministry. See 1 Kings 18:17-41; Matthew 3:5-6.
10. Both had a great influence over Israel. See 1 Kings 18:25-41; Mark 11:32.
11. They were subjects of prophecy. See Malachi 4:5-6, Isaiah 40:3; Malachi 3:1.
12. They have been or will be a fore-runner of the Messiah:
 - a. John before 1st advent. See Malachi 3:1.
 - b. Elijah before the 2nd advent. See Malachi 4:5-6.
13. Both had a lapse of faith but quickly recovered. See 1 Kings 19:1-8; Romans 11:1-4; Matthew 11:1-6.
14. Both were Prophets. See 1 Kings 18:22; Matthew 11:9.

However, one difference is while Elijah performed many miraculous acts, John performed none (John 10:41).

Note: All the above does not make Elijah to be John the Baptist. Elijah was Elijah while John the Baptist was John the Baptist. In Luke 1:17, John the Baptist cites: "**And he shall go before him in the spirit and power of Elias**" not he will come as Elijah. In heaven, Elijah will still be recognised as Elijah and John the Baptist as John the Baptist. See Malachi 4:5-6; Matthew 11:9-15; 17:1-13; Luke 1:5-17; Hebrews 9:27.

Mark 1:5 Matthew 3:5-6 **And there went out unto him all the land of Judaea, and they of Jerusalem, and all the region round about Jordan, and were all baptized of him in the river of Jordan, confessing their sins.**

John 1:28 **These things were done in Bethabara beyond Jordan, where John was baptizing.**

John the Baptist was now preaching and baptizing at Bethabara, beyond Jordan. It was not far from this spot that God had stayed the river in its flow until Israel had passed over. A little distance from here the stronghold of Jericho had been overthrown by the armies of heaven. The memory of these events was at this time revived, and gave a thrilling interest to the Baptist's message. Would not He who had wrought so wonderfully in ages past again manifest His power for Israel's deliverance? Such was the thought stirring the hearts of the people who daily thronged the banks of the Jordan. {1898 The Desire of Ages, Page 132.1}

Matthew 3:3 Mark 1:3 Luke 3:4 **For this is he that was spoken of [and written in the book of the words of Esaias] by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.** [Isaiah 40:3-4]

Isaiah 40:3 ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. [Luke 3:4]

Isaiah 40:4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: [Luke 3:5]

Luke 3:5 **Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways [shall be] made smooth;**

Anciently, when a king journeyed through the less frequented parts of his dominion, a company of men was sent ahead of the royal chariot to level the steep places and to fill up the hollows, that the king might travel in safety and without hindrance. This custom is employed by the prophet to illustrate the work of the gospel. "Every valley shall be exalted, and every mountain and hill shall be made low." When the Spirit of God, with its marvelous awakening power, touches the soul, it abases human pride. Worldly pleasure and position and power are seen to be worthless. "Imaginations, and every high thing that exalteth itself against the knowledge of God" are cast down; every thought is brought into captivity "to the obedience of Christ." 2 Corinthians 10:5. Then humility and self-sacrificing love, so little valued among men, are exalted as alone of worth. This is the work of the gospel, of which John's message was a part. {1898 The Desire of Ages, Page 135.1}

Luke 3:6 **And all flesh shall see the salvation of God.**

041 - John the Baptist rebukes the Pharisees and Sadducees Matthew 3:7-10 Luke 3:7-9

The Sanhedrin could not well defer an investigation of John's work. There were some who recalled the revelation made to Zacharias in the temple, and the father's prophecy, that had pointed to his child as the Messiah's herald. In the tumults and changes of thirty years, these things had in a great measure been lost sight of. They were now called to mind by the excitement concerning the ministry of John. {1898 The Desire of Ages, Page 133.2}

Matthew 3:7 ¶ Luke 3:7 **But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto [them,] the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?**

Matthew 3:8 Luke 3:8 **Bring forth therefore fruits meet for [worthy of] repentance:**

Matthew 3:9 Luke 3:8 **And think not to say within yourselves, We have Abraham to [our] father: for I say unto you, that God is able of these stones to raise up children unto Abraham.**

Matthew 3:10 Luke 3:9 **And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.**

042 - All the people ask John the Baptist what they should do Luke 3:10-18

Luke 3:10 **And the people asked him, saying, What shall we do then?**

Luke 3:11 **He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.**

Luke 3:12 **Then came also publicans to be baptized, and said unto him, Master, what shall we do?**

Luke 3:13 **And he said unto them, Exact no more than that which is appointed you.**

Luke 3:14 **And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse [any] falsely; and be content with your wages.**

Luke 3:15 **And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;**

Luke 3:16 **John answered, saying unto [them] all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:**

Luke 3:17 **Whose fan [is] in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.**

Luke 3:18 **And many other things in his exhortation preached he unto the people.**

043 - John the Baptist is questioned by the Priests and Levites / Pharisees from Jerusalem to explain himself

John 1:19-22 24

John 1:19 ¶ **And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?**

John 1:20 **And he confessed, and denied not; but confessed, I am not the Christ.**

From the wilderness, Christ returned to the Jordan, where John the Baptist was preaching. At that time men sent by the rulers at Jerusalem were questioning John as to his authority for teaching and baptizing the people. {1896, 1900 The Story of Jesus, Page 49.1}

They asked if he was the Messiah, or Elijah, or "that prophet," meaning Moses. To all this he answered, "I am not." Then they asked: "Who art thou? that we may give an answer to them that sent us. {1896, 1900 The Story of Jesus, Page 49.2}

John 1:21 **And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.**

John 1:22 **Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?**

John 1:24 **And they which were sent were of the Pharisees.**

044 - John the Baptist replies to the Priests and Levites / Pharisees and prepares the way for Jesus John 1:23 25-27 Matthew 3:11-12 Mark 1:7-8

John 1:23 **He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.**

In old times when a king had to travel from one part of his country to another, men were sent ahead of his chariot to prepare the roads. {1896, 1900 The Story of Jesus, Page 49.4}

They had to cut down trees, gather out the stones, and fill up the hollows, so that the way would be clear for the king. {1896, 1900 The Story of Jesus, Page 49.5}

So when Jesus, the heavenly King, was coming, John the Baptist was sent to prepare the way by telling the people, and calling on them to repent of their sins. {1896, 1900 The Story of Jesus, Page 49.6}

As John answered the messengers from Jerusalem, he saw Jesus standing on the riverbank. His face lighted up, and stretching out his hands, he said: {1896, 1900 The Story of Jesus, Page 50.1}

"There standeth One among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." John 1:26, 27. {1896, 1900 The Story of Jesus, Page 50.2}

The people were greatly moved. The Messiah was among them! They looked about eagerly to find the One of whom John had spoken. But Jesus had mingled with the multitude, and was lost to sight. {1896, 1900 The Story of Jesus, Page 50.3}

John 1:25 **And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?**

Matthew 3:11 Mark 1:7-8 John 1:26-27 **I indeed baptize you with water unto repentance: but he that [standeth one among you, whom ye know not] cometh after me is mightier than I, [the latchet of whose] whose shoes I am not worthy to bear [stoop down and unloose]: HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, and [with] fire:** {Fire – symbolizes the transforming energy of the Holy Spirit's actions. In the form of tongues "as of fire", the Holy Spirit rested on the disciples on the morning of Pentecost. Also note who does the baptizing – JESUS does with HIS Holy Spirit – He does NOT call upon a 3 person god.} {Acts 1:5}

Matthew 3:12 **Whose fan [is] in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.**

045 - The Baptism of Jesus by John the Baptist Mark 1:9 Luke 3:21 Matthew 3:13-15, [End of 27AD] [?Yeshua's Baptism Likely Happened on the 1st of Elul = 22 September 27AD?]

Mark 1:9 Luke 3:21 **Now when all the people were baptized, it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And praying, the heaven was opened,**

Jesus and John the Baptist were cousins, and closely related by the circumstances of their birth; yet they had had no direct acquaintance with each other. The life of Jesus had been spent at Nazareth in Galilee; that of John, in the wilderness of Judea. Amid widely different surroundings they had lived in seclusion, and had had no communication with each other. Providence had ordered this. No occasion was to be given for the charge that they had conspired together to support each other's claims. {1898 The Desire of Ages, Page 109.2}

Matthew 3:13 ¶ **Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.**

Matthew 3:14 **But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?**

Matthew 3:15 **And Jesus answering said unto him, Suffer [it to be so] now: for thus it becometh us to fulfil all righteousness. Then he suffered him.**

So John led the Saviour down into the waters of the beautiful Jordan, and there he baptized Him in the sight of all the people. {1896, 1900 The Story of Jesus, Page 42.2}

Jesus was not baptized to show repentance for His own sins; for He had never sinned. He did it to set an example for us. {1896, 1900 The Story of Jesus, Page 42.3}

Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us. {1898 The Desire of Ages, Page 111.2}

046 - The Spirit of God descends like a Dove and the Voice from Heaven approves of the Baptism of Jesus Matthew 3:16-17 Mark 1:10-11 Luke 3:22

When He came up out of the water, He kneeled on the riverbank, and prayed. Then the heavens were opened, beams of glory streamed forth, "and He saw the Spirit of God descending like a dove, and lighting upon Him." Matthew 3:16. {1896, 1900 The Story of Jesus, Page 42.4}

Matthew 3:16 Mark 1:10 Luke 3:22 **And Jesus, when he was baptized, went up straightway out of the water: and, lo, [he saw] the heavens were opened unto him, and he saw the [Holy] Spirit of God descending [in a bodily shape] like a dove, and lighting upon him:** {Isaiah 11:2}

Old & New Parallel: The children of Israel were baptized in water, Exodus 14:21-22, 1 Corinthians 10:1-2. The Child Israel was baptized in water, Matthew 3:16

Matthew 3:17 Mark 1:11 Luke 3:22 **And lo [there came] a VOICE from heaven, saying, This is my beloved Son, in whom I am well pleased.** {Note: Here we see all the heavenly trio in action: God the Father [via His voice], His Only Beloved Son [in person for baptism] and the presence of His Holy Spirit. [The Talmud compares the Spirit of God to a dove that hovers over the face of the waters.] This heavenly trio is NOT in the trinity format.} {With the trinity doctrine we have a Jesus formed from two fathers – if you say that the 3 gods are one then you must also say that Jesus formed himself!} {The voice of God confirms Jesus as His Son in a singular context – no plural God.} {Matthew 3:17; Matthew 17:5; 2 Peter 1:17}

Upon coming up out of the water, Jesus bowed in prayer on the river bank. A new and important era was opening before Him. He was now, upon a wider stage, entering on the conflict of His life. Though He was the Prince of Peace, His coming must be as the unsheathing of a sword. The kingdom He had come to establish was the opposite of that which the Jews desired. He who was the foundation of the ritual and economy of Israel would be looked upon as its enemy and destroyer. He who had proclaimed the law upon Sinai would be condemned as a transgressor. He who had come to break the power of Satan would be denounced as Beelzebub. No one upon earth had understood Him, and during His ministry He must still walk alone. Throughout His life His mother and His brothers did not comprehend His mission. Even His disciples did not understand Him. He had dwelt in eternal light, as one with God, but His life on earth must be spent in solitude. {1898 The Desire of Ages, Page 111.3}

047 - John the Baptist's Declaration of Jesus. John identifies the "Lamb of God" and proclaims Jesus as the Messiah, "the Son of God" John 1:29-34

The next day John again saw Jesus, and, pointing to Him, cried: "Behold the Lamb of God, which taketh away the sin of the world!" {1896, 1900 The Story of Jesus, Page 50.4}

Then John told of the sign that had been seen at Christ's baptism. "I saw, and bare record," he added, "that this is the Son of God." John 1:29, 34. {1896, 1900 The Story of Jesus, Page 50.5}

With awe and wonder the hearers looked upon Jesus. They questioned with themselves, Is this the Christ? {1896, 1900 The Story of Jesus, Page 50.6}

They saw that Jesus bore no tokens of worldly wealth or greatness. His clothing was plain and simple, such as poor people wore. But in His pale, worn face was something that moved their hearts. {1896, 1900 The Story of Jesus, Page 50.7}

In that face they read dignity and power; and every glance of the eye, every feature of the countenance, spoke of divine compassion and unutterable love. {1896, 1900 The Story of Jesus, Page 50.8}

But the messengers from Jerusalem were not drawn to the Saviour. John had not said that which they desired to hear. They expected the Messiah to come as a great conqueror. They saw that this was not the mission of Jesus, and in disappointment they turned from Him. {1896, 1900 The Story of Jesus, Page 50.9}

John 1:29 ¶ **The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.**

John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world's Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, "Behold the Lamb of God, which taketh away the sin of the world." {1898 The Desire of Ages, Page 112.4}

John 1:30 **This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.**

John 1:31 **And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.**

John 1:32 **And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.**

John 1:33 **And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.**

John 1:34 **And I saw, and bare record that this is the Son of God.**

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. {1898 The Desire of Ages, Page 116.2}

Satan saw that he must either conquer or be conquered. The issues of the conflict involved too much to be entrusted to his confederate angels. He must personally conduct the warfare. All the energies of apostasy were rallied against the Son of God. Christ was made the mark of every weapon of hell. {1898 The Desire of Ages, Page 116.3}

048 - The Temptation of Christ. The Temptation of Food by Satan when Jesus was in the wilderness Luke 4:1-4 Matthew 4:1-4 Mark 1:12-13

After His baptism, Christ was led by the Spirit into the wilderness, to be tempted of the devil. {1896, 1900 The Story of Jesus, Page 43.1}

In going into the wilderness, Christ was led by the Spirit of God. He did not invite temptation. He wanted to be alone, that he might contemplate His mission and work. {1896, 1900 The Story of Jesus, Page 43.2}

By prayer and fasting He was to brace Himself for the bloodstained path He must travel. But Satan knew where the Saviour had gone; so he went there to tempt Him. {1896, 1900 The Story of Jesus, Page 43.3}

Satan knew that the Saviour had gone into the wilderness, and he thought this the best time to approach Him. {1898 The Desire of Ages, Page 114.2}

As Christ left the Jordan, His face was lighted with the glory of God. But after He entered the wilderness, this glory disappeared. {1896, 1900 The Story of Jesus, Page 43.4}

The sins of the world were upon Him, and His face showed such sorrow and anguish as man had never felt. He was suffering for sinners. {1896, 1900 The Story of Jesus, Page 43.5}

Adam and Eve in Eden had disobeyed God by eating of the forbidden fruit. Their disobedience had brought sin and sorrow and death into the world. {1896, 1900 The Story of Jesus, Page 43.6}

Christ came to give an example of obedience. In the wilderness, after fasting forty days, He would not, even to obtain food, depart from the will of His Father. {1896, 1900 The Story of Jesus, Page 43.7}

One of the temptations that overcame our first parents was the temptation to indulge appetite. By this long fast Christ was to show that appetite can be brought under control. {1896, 1900 The Story of Jesus, Page 45.1}

Satan tempts men to indulgence, because this weakens the body and beclouds the mind. Then he knows that he can the more easily deceive and destroy them. {1896, 1900 The Story of Jesus, Page 45.2}

But Christ's example teaches that every wrong desire must be overcome. Our appetites are not to rule us; we must rule them. {1896, 1900 The Story of Jesus, Page 45.3}

Luke 4:1 ¶ Matthew 4:1 ¶ Mark 1:12 **And Jesus being full of the Holy Ghost [Spirit] returned from Jordan, and [immediately] was led by the Spirit into the wilderness, [to be tempted of the devil.]**

Old & New Parallel: The children of Israel went into the wilderness after baptism for 40..., Exodus 15:22, Acts 7:36. The Child Israel went into the wilderness after baptism for 40..., Matthew 4:1-2

Mark 1:13 **And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.** [Matthew 4:11]

Matthew 4:2 Luke 4:2 **And in those days he did eat nothing: And when he had fasted forty days and forty nights, he was afterward an hungered.** [Exodus 34:28; Deuteronomy 9:9; Deuteronomy 9:18; 1 Kings 19:8; Matthew 4:2; Luke 4:2]

Parallels between Moses and Jesus:

1. Moses, a Jew by birth, was born when Egyptians [gentiles] ruled the people of Israel {Exodus 1:8-10}.
 - > Jesus, a Jew by birth, was born when Romans [gentiles] ruled the people of Israel {Luke 2:1-5}.
2. An evil ruler, Pharaoh, decreed that all male Hebrew babies should be killed by casting them into the river {Exodus 1:22}.
 - > An evil ruler, Herod, decreed that all male Hebrew babies should be put to death {{Matthew 2:16}.
3. Moses was hidden in Egypt 3 months to keep him alive {Exodus 2:2}.
 - > Jesus was also hidden in Egypt to keep him alive {Matthew 2:13}.
4. Moses' mother put him in the river in a basket {Exodus 2:3}.
 - > Jesus's mother put Him in a MANGER feeding trough {Luke 2:7}.
- [The word "manger" comes from the Latin word mundicare which means "to eat." A manger or crib is a wooden or stone feeding trough or food box that holds hay for larger farm animals like cattle, horses, and donkeys]
5. "Moses" means drawn out of water {Exodus 2:10}. Drawing out of water is a picture of salvation {Isaiah 12:3}. [Moses was Israel's vehicle of salvation].
 - > Jesus's name is Hebrew for "salvation" {Matthew 1:21}.
6. The favor of God was upon Moses, even as an infant. Pharaoh's daughter took him out of the river and he became a prince in Egypt {Exodus 2:5}.
 - > The favor of God was upon Jesus. Wise men worshipped Him and presented gifts to Him {{Matthew 2:11}.
7. Moses was brought up by a man who was not his natural father {Exodus 2:9-10}.
 - > Jesus was brought up by his stepfather, Joseph {Luke 2:33}.
8. Moses, when grown, saw the burdens of his brethren and had compassion on them {Exodus 2:11}.
 - > Jesus saw His people as sheep without a shepherd and had compassion on them {Mark 6:34}.
9. Moses, at a well, was kind to the daughters of the priest of Midian and watered their flock [not the usual custom] {Exodus 2:17}.
 - > Jesus, at a well, was kind to a Samaritan woman and offered her water [not the usual custom] {John:9-11}.
10. Moses was in exile in a foreign land until the king of Egypt died {Exodus 2:23}.
 - > Jesus was in exile in a foreign land until King Herod died {Matthew 2:19-20}.
11. Moses was a shepherd of God's people {Psalm 77:20}.
 - > Jesus called Himself the "good shepherd" who came to lay down His life for the sheep {John 10:11-16}.
12. Moses began his ministry in a supernatural way. A bush burned with fire, but was not consumed, and God spoke from the midst of the bush {Exodus 3:2-4}.
 - > Jesus began his ministry in a supernatural way. A dove descended on Him and a voice from Heaven said, "This is My beloved Son, in whom I am well pleased" {Matthew 3:16-17}.
13. God sent Moses to deliver His people because He knew their sorrows {Exodus 3:7}.
 - > God sent Jesus to deliver His people because He knew their enslaved, broken-hearted state {Luke 4:18}.
14. Moses "came down" to deliver His people {Exodus 3:8} and to "bring them up to the Promised Land."
 - > Jesus came down from Heaven to deliver His people and to bring them up to heaven one day {Philippians 2:7-8}.
15. Moses was very humble, saying "Who am I?" {Exodus 3:11}. He was called "very meek" {Numbers 12:3}.
 - > Jesus was "meek and lowly" calling all to find rest for their souls in Him {Matthew 11:28-30}.
16. Moses performed many public miracles following God's direction {Exodus 4:4-9}.
 - > Jesus performed many public miracles following God's direction {John 5:19-20}.
17. The reason behind Moses' liberation of the Hebrews was for them to serve God {Ex.9:1}.

- > The reason behind Jesus's liberation of mankind is for us to serve God {Heb. 9:14;12:28}.
- 18. Moses delivered the children of Israel from Egyptian bondage through blood {Exodus 12:13, 23}. Lambs without blemish were slain. Their blood protected Hebrew homes from death.
- > Jesus delivered all mankind from the bondage of sin through blood His blood, shed on the cross as The Lamb of God who takes away the sin of the world. {John 1:29; Hebrews 9:11-15}.
- 19. Moses instructed Israel to remember the Lord's deliverance {Exodus 12:25-27} via a covenant meal {Passover}.
- > Jesus instructed His disciples {talmidim} to remember His deliverance from sin via a covenant meal {Passover, the "Lord's Supper"} {Luke 22:14-20}.
- 20. Moses gave the Israelites sweet, "living water" to drink {Exodus 16:25}.
- > Jesus promised living water to all who believe in Him {John 7:38}.
- 21. God revealed His healing power through Moses {Exodus 15:26}.
- > God revealed His healing power through Jesus {Matthew 4:23}.
- 22. Moses gave God's people bread from heaven to eat {manna} {Exodus 16:15}.
- > Jesus said that He was the true bread from heaven that gives life to the world {John6:33}.
- 23. The whole congregation of Israel murmured against Moses {Exodus 15:24}.
- > The Jews murmured at Jesus {John 6:41}.
- 24. Moses told the people to gather manna every morning – daily bread {Exodus 16:20-21}.
- > Jesus taught His disciples to feed their souls with spiritual bread daily {Matthew 6:11}.
- 25. People were ready to stone Moses {Exodus 17:4}
- > People were ready to stone Jesus{John 10:31}.
- 26. Moses received God's Law on a mountain and told the people what God expected of them {Exodus 9:3}.
- > Jesus set the Law back in its proper place on a mountain {Matthew 5:1}. {The Sermon on the Mount.}
- 27. God came to Moses in a thick cloud {Exodus 19:9; 24:16}.
- > God came to Jesus on the {Matthew of Transfiguration in a thick cloud {Mark 9:7}.
- 28. Moses sprinkled the blood of the first covenant on the people {Exodus 24:8}.
- > Jesus sanctified the people with his own blood, the blood of the New Covenant {Hebrews13:12}.
- 29. God gave Moses commandments to teach His people {Exodus 24:12}.
- > God gave Jesus commandments to teach His people {John 13:34}.
- 30. Moses interceded with God for Israel when He was angry with His people {Exodus 32:11-14}.
- > Jesus interceded with God on behalf of sinful man; He "made intercession for the transgressors" {Isaiah 53:12} and became the final sacrifice for sin {Matthew 20:28; Hebrews 7:25}.
- 31. God spoke with Moses face to face {Exodus 33:11; Numbers 12:8}.
- > Jesus had an intimate "face to face" relationship with God, His Father {John 14:31}.
- 32. Moses fasted for 40 days and 40 nights when he received the Law {Exodus 34:28}.
- > Jesus fasted for 40 days and 40 nights when He was tempted in the wilderness {Matthew 4:1-2}.
- 33. Moses' face shone with the glory of God {Exodus 34:29}.
- > Jesus's face shone with the glory of God {Matthew 17:1-2}.
- 34. God told Moses how He wanted to be worshipped – the Tabernacle [mishkan] {Exodus 40}.
- > God told Jesus how He wanted to be worshipped – "spirit and in truth" {John 4:23-24}.
- 35. Moses, a prophet, was a mouthpiece for God. He spoke the words God gave him {Exodus 19:7-8}.
- > Jesus, as a prophet spoke the words that God gave Him {John 8:28-29}.
- 36. Moses commanded the children of Israel to keep their lamps burning continually {Leviticus 24:2}.
- > Jesus commanded His children to put their light on a lampstand and let it shine before men {Matthew 5:15-16}.
- 37. Moses fed the children of Israel [a multitude] in a supernatural way {Exodus 16:15}.
- > Jesus fed a multitude [5,000] with five loaves and two fishes {Matthew 14:19-21}.
- 38. Moses was faithful in God's house {Numbers 12:7}.
- > Jesus, the High Priest of our profession, was faithful to He who appointed Him {Hebrews 3:16}.
- 39. Moses beseeched God to pardon the iniquity of His people {Numbers 14:19}.
- > Jesus, on the cross, beseeched God to forgive the iniquity of those who were crucifying Him {Luke 23:34}.
- 40. God listened to Moses {Numbers 14:20}.
- > God listened to Jesus {John 11:41-42}.

41. Moses said that the "little ones" in the wilderness would enter the Promised Land {Numbers 14:31}.
 > Jesus said that the Kingdom of God belonged to the "little ones" {Mark 10:14}.
42. Moses told the Israelites to remember and do all the commandments of the Lord {Numbers 15: 38-39}.
 > Jesus told His disciples to keep His commandments if they would abide in His love {John 15:10}.
43. Moses told the Israelites that God would show that He had sent Moses by doing signs and wonders {Numbers 16:28}.
 > Jesus told His disciples that the works He did were to prove that the Father was in Him and He was in the Father {John 14:10-11}.
44. Moses made a fiery serpent on a pole and the Israelites were healed when they looked upon it {Numbers 21:9}.
 > Jesus was lifted up on a pole. All who looked upon Him by faith {as He took their sin} were healed {John 3:14-15}.
45. Moses chose 12 men, 1 of each tribe and sent them out {to scout} to bring fruit {Deuteronomy 1:23}.
 > Jesus chose 12 men and sent them out to bear fruit {Matthew 10:1}.
46. Moses said that in the mouth of 2 or 3 witnesses a truth would be established {Deuteronomy 19:15}.
 > Jesus said that where 2 or 3 were gathered in His name, He would be in their midst {Matthew 18:20}.
47. Moses' relatives criticized and challenged him {Numbers 12:1-2}.
 > Jesus's relatives criticized and challenged him {John 7:5; {Matthew 13:57}.
48. Moses was Israel's judge, the final authority in decision-making {Exodus 18:21-22}.
 > Jesus will return to earth as a judge. All must appear before the "judgment seat of Messiah" {2 Corinthians 5:10}. Jesus will judge all at His appearing {2 Timothy 4:1}.
49. Moses reappeared after his death {on the {Matthew of Transfiguration} {Matthew 17:3}.
 > Jesus reappeared after His resurrection from the dead {seen by many for next 40 days} {Acts 1:3}.
50. Moses as deliverer was initially rejected by His people, and took a gentile bride... Zipporah. {Exodus 2:11-14;16-21}.
 > Jesus as deliverer was initially rejected by His people, and took a gentile bride {2 Corinthians 11:2}.

From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the powers of darkness. {1898 The Desire of Ages, Page 117.4}

When Satan first appeared to Christ, he looked like an angel of light. He claimed to be a messenger from Heaven. {1896, 1900 The Story of Jesus, Page 45.4}

He told Jesus that it was not the will of His Father that He should endure this suffering; He was to show only a willingness to suffer. {1896, 1900 The Story of Jesus, Page 45.5}

When Jesus was struggling against the keenest pangs of hunger, Satan said to Him: {1896, 1900 The Story of Jesus, Page 45.6}

"If Thou be the Son of God, command that these stones be made bread." {1896, 1900 The Story of Jesus, Page 45.7}

But since the Saviour had come to live as our example, He must endure suffering as we have to endure it; He must not work a miracle for His own good. His miracles were all to be for the good of others. To the demand of Satan He answered: {1896, 1900 The Story of Jesus, Page 45.8}

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." {1896, 1900 The Story of Jesus, Page 45.9}

Thus He showed that it is far less important to provide ourselves with food than that we should obey the word of God. Those who obey God's word have the promise of all things needed for the present life, and they have also the promise of future life. {1896, 1900 The Story of Jesus, Page 45.10}

Matthew 4:3 Luke 4:3 And when the tempter, [the devil,] came to him, he said, If thou be the SON OF GOD, command that these stones be made bread.

Matthew 4:4 Luke 4:4 But he [Jesus] answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. [Deuteronomy 8:3]

Deuteronomy 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every [word] that proceedeth out of the mouth of the LORD doth man live. [Matthew 4:4; Luke 4:4]

When Satan and the Son of God first met in conflict, Christ was the commander of the heavenly hosts; and Satan, the leader of revolt in heaven, was cast out. Now their condition is apparently reversed, and Satan makes the most of his supposed advantage. One of the most powerful of the angels, he says, has been banished from heaven. The appearance of Jesus indicates that He is that fallen angel, forsaken by God, and deserted by man. A divine being would be able to sustain his claim by working a miracle; "if Thou be the Son of God, command this stone that it be made bread." Such an act of creative power, urges the tempter, would be conclusive evidence of divinity. It would bring the controversy to an end. {1898 The Desire of Ages, Page 119.2}

When Christ said to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: "The Lord thy God led thee these forty years in the wilderness. . . . And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deuteronomy 8:2, 3. In the wilderness, when all means of sustenance failed, God sent His people manna from heaven; and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God and walked in His ways He would not forsake them. The Saviour now practiced the lesson He had taught to Israel. By the word of God succor had been given to the Hebrew host, and by the same word it would be given to Jesus. He awaited God's time to bring relief. He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God. {1898 The Desire of Ages, Page 121.1}

The uncontrolled indulgence and consequent disease and degradation that existed at Christ's first advent will again exist, with intensity of evil, before His second coming. Christ declares that the condition of the world will be as in the days before the Flood, and as in Sodom and Gomorrah. Every imagination of the thoughts of the heart will be evil continually. Upon the very verge of that fearful time we are now living, and to us should come home the lesson of the Saviour's fast. Only by the inexpressible anguish which Christ endured can we estimate the evil of unrestrained indulgence. His example declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God. {1898 The Desire of Ages, Page 122.2}

049 - The Temptation of Christ. The Temptation of Destruction by Satan when Jesus was in the wilderness

Matthew 4:5-7 Luke 4:9-12

Satan had failed to overcome Christ in the first great temptation; he next carried Him to a pinnacle of the temple at Jerusalem, and said: {1896, 1900 The Story of Jesus, Page 46.1}

"If thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." {1896, 1900 The Story of Jesus, Page 46.2}

Satan here followed Christ's example in quoting Scripture. But this promise is not for those who willfully venture into danger. God had not told Jesus to throw Himself down from the temple. Jesus would not do it to please Satan. He said: "It is written again, Thou shalt not tempt the Lord thy God." {1896, 1900 The Story of Jesus, Page 46.3}

We should trust in the care of our heavenly Father; but we must not go where He does not send us. We must not do what He has forbidden. {1896, 1900 The Story of Jesus, Page 46.4}

Because God is merciful, and ready to forgive, there are those who say that it is safe to disobey Him. But this is presumption. God will forgive all who seek pardon and turn away from sin. But those who choose to disobey Him He can not bless. {1896, 1900 The Story of Jesus, Page 46.5}

Matthew 4:5 Luke 4:9 **Then the devil taketh him up into the holy city [to Jerusalem], and setteth him on a pinnacle of the temple,**

Matthew 4:6 Luke 4:10-11 **And saith unto him, If thou be the SON OF GOD, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in [their] hands they shall bear thee up, lest at any time thou dash thy foot against a stone.** [Psalm 91:11-12]

Psalm 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.

Psalm 91:12 They shall bear thee up in [their] hands, lest thou dash thy foot against a stone. [Matthew 4:6; Luke 4:10-11]

The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail of meeting the divine standard is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ. {1898 The Desire of Ages, Page 125.2}

When Satan quoted the promise, "He shall give His angels charge over Thee," he omitted the words, "to keep Thee in all Thy ways;" that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting perfect trust in His Father, He would not place Himself, unbidden, in a position that would necessitate the interposition of His Father to save Him from death. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission. {1898 The Desire of Ages, Page 125.3}

Matthew 4:7 Luke 4:12 **Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.** {Deuteronomy 6:16; 1 Corinthians 10:9}

Jesus was victor in the second temptation, and now Satan manifests himself in his true character. But he does not appear as a hideous monster, with cloven feet and bat's wings. He is a mighty angel, though fallen. He avows himself the leader of rebellion and the god of this world. {1898 The Desire of Ages, Page 129.1}

050 - The Temptation of Christ. The Temptation of Possessions by Satan when Jesus was in the wilderness Luke 4:5-8 Matthew 4:8-10

Luke 4:5 Matthew 4:8 **And the devil, taking him up into an [exceeding] high mountain, showed unto him all the kingdoms of the world in a moment of time.**

Luke 4:6 Matthew 4:8-9 **And the devil said unto him, All this power [these things] will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.**

Luke 4:7 Matthew 4:9 **If thou therefore wilt worship me, all shall be thine.**

Satan now appeared what he really was--the prince of the powers of darkness. He took Jesus to the top of a high mountain, and showed Him all the kingdoms of the world. {1896, 1900 The Story of Jesus, Page 46.6}

The sunlight lay on splendid cities, marble palaces, fruitful fields, and vineyards. Satan said: {1896, 1900 The Story of Jesus, Page 46.7}

"All these things will I give Thee, if Thou wilt fall down and worship me." {1896, 1900 The Story of Jesus, Page 46.8}

For a moment Christ looked upon the scene. Then He turned away. Satan had presented the world to Him in the most attractive light; but the Saviour looked beneath the outward beauty. {1896, 1900 The Story of Jesus, Page 47.1}

He saw the world in its wretchedness and sin, apart from God. All this misery was the result of man's turning away from God to worship Satan. {1896, 1900 The Story of Jesus, Page 47.2}

Placing Jesus upon a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in panoramic view before Him. The sunlight lay on templed cities, marble palaces, fertile fields, and fruit-laden vineyards. The traces of evil were hidden. The eyes of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine." {1898 The Desire of Ages, Page 129.2}

Luke 4:8 Matthew 4:10 **And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE.** [Deuteronomy 6:13] {The LORD THY GOD is God the Father – and no-one else. HIM is singular.} {So plain and simple – God the Father worship; nothing mysterious.}

Deuteronomy 6:13 THOU SHALT FEAR THE LORD THY GOD, AND SERVE HIM, and shalt swear by his name.
[Matthew 4:10; Luke 4:8]

Christ was filled with longing to redeem that which was lost. He longed to restore the world to more than its Eden beauty. He wanted to place men on vantage ground with God. {1896, 1900 The Story of Jesus, Page 47.3}

For sinful man He was withstanding temptation. He was to be an overcomer, that they might overcome, that they might be equal with the angels, and be worthy to be acknowledged as sons of God. {1896, 1900 The Story of Jesus, Page 47.4}

To Satan's demand for worship, Christ answered: {1896, 1900 The Story of Jesus, Page 47.5}

"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:3-10. {1896, 1900 The Story of Jesus, Page 47.6}

The love of the world, the lust for power, and the pride of life--everything that draws man away from the worship of God--was embraced in this great temptation of Christ. {1896, 1900 The Story of Jesus, Page 47.7}

Satan offered Christ the world and its riches if He would pay homage to the principles of evil. So Satan presents to us the advantages to be gained by wrongdoing. {1896, 1900 The Story of Jesus, Page 47.8}

He whispers to us, "In order to succeed in this world, you must serve me. Do not be too particular about truth and honesty. Obey my counsel, and I will give you riches, honor, and happiness." {1896, 1900 The Story of Jesus, Page 47.9}

In obeying this counsel we are worshipping Satan instead of God. It will bring us only misery and ruin. {1896, 1900 The Story of Jesus, Page 47.10}

Christ has shown us what we should do when tempted. {1896, 1900 The Story of Jesus, Page 48.1}

051 - Satan, the loser, departs from Jesus after He was in the Wilderness for 40 days Matthew 4:11 Luke 4:13
{Note that 40 in Gematria means Trials – Probation – Testing / Severe Test – Days of Jesus' Temptation – Time of Proving – Closing in Victory / Judgement – A Very Long Time – Tribulation}

When He said to Satan, "Get thee hence," the tempter could not resist the command. He was compelled to go. {1896, 1900 The Story of Jesus, Page 48.2}

Writhing with baffled hate and rage, the rebel chief left the presence of the world's Redeemer. {1896, 1900 The Story of Jesus, Page 48.3}

The contest was ended for the time. Christ's victory was as complete as had been the failure of Adam. {1896, 1900 The Story of Jesus, Page 48.4}

So we may resist temptation, and overcome Satan. The Lord says to us, "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." James 4:7, 8. {1896, 1900 The Story of Jesus, Page 48.5}

Matthew 4:11 **Then the devil leaveth him, and, behold, angels came and ministered unto him.** [Mark 1:13]

Luke 4:13 **And when the devil had ended all the temptation, he departed from him for a season.**

After the foe had departed, Jesus fell exhausted to the earth, with the pallor of death upon His face. The angels of heaven had watched the conflict, beholding their loved Commander as He passed through inexpressible suffering to make a way of escape for us. He had endured the test, greater than we shall ever be called to endure. The angels now ministered to the Son of God as He lay like one dying. He was strengthened with food, comforted with the message of His Father's love and the assurance that all heaven triumphed in His victory. Warming to life again, His great heart goes out in sympathy for man, and He goes forth to complete the work He has begun; to rest not until the foe is vanquished, and our fallen race redeemed. {1898 The Desire of Ages, Page 131.1}

Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Revelation 5:12. {1898 The Desire of Ages, Page 131.2}

052 - The First Two Disciples follow Jesus John 1:35-39

The next day John again saw Jesus, and again he cried, "Behold the Lamb of God!" John 1:36. Two of John's disciples were standing near, and they followed Jesus. They listened to His teaching, and became His disciples. One of the two was Andrew, the other John. {1896, 1900 The Story of Jesus, Page 51.1}

John 1:35 ¶ **Again the next day after John [the Baptist] stood, and two of his disciples;**

John 1:36 **And looking upon Jesus as he walked, he saith, Behold the Lamb of God!**

John 1:37 **And the two disciples heard him speak, and they followed Jesus.**

John 1:38 **Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?**

John 1:39 **He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.** {Roman time keeping: the tenth hour would be 4 o'clock.}

053 - The Two Disciples are identified as John and Andrew. Andrew brings his brother Simon to Jesus who changes his name to Peter John 1:40-42

John 1:40 **One of the two which heard John [the Baptist] [speak], and followed him, was Andrew, Simon Peter's brother.**

John 1:41 **He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.**

John 1:42 **And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.** [Peter is the Greek word for 'rock,' which in Aramaic was Cephas]

054 - Jesus finds Philip, and Philip finds Nathanael John 1:43-51

Andrew soon brought to Jesus his own brother, Simon, whom Christ named Peter. The next day, on the way to Galilee, Christ called another disciple, Philip. As soon as Philip found the Saviour, he brought his friend Nathaniel. {1896, 1900 The Story of Jesus, Page 51.2}

In this way Christ's great work on earth was begun. One by one He called His disciples, and one brought his brother, another his friend. This is what every follower of Christ is to do. As soon as he himself knows Jesus, he is to tell others what a precious Friend he has found. This is a work that all can do, whether they are young or old. {1896, 1900 The Story of Jesus, Page 51.3}

John 1:43 ¶ **The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.**

John 1:44 **Now Philip was of Bethsaida, the city of Andrew and Peter.**

John 1:45 **Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.**

John 1:46 **And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.**

John 1:47 **Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!**

John 1:48 **Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

John 1:49 **Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.**

John 1:50 **Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.**

John 1:51 **And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. John directed two of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael. These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour. They leave all the work for the minister. He may be well qualified for his calling, but he cannot do that which God has left for the members of the church. {1898 The Desire of Ages, Page 141.2}

Old & New Parallel: Jacob dreamed of a ladder reaching heaven where the Angels ascended and descended, Genesis 28:12. Jesus was the Ladder reaching heaven with Angels ascending and descending, John 1:51.

055 - The Marriage at Cana of Galilee. The Wedding Feast in Cana runs out of wine John 2:1-4

At Cana in Galilee, Christ, with his disciples, attended a marriage feast. For the happiness of this household gathering, His wonderful power was put forth. {1896, 1900 The Story of Jesus, Page 51.4}

It was the custom in that country to use wine on such occasions. Before the feast was ended, the supply of wine had failed. The lack of wine at a feast would be thought to show a want of hospitality, and this was regarded as a great disgrace. {1896, 1900 The Story of Jesus, Page 51.5}

Christ was told of what had happened, and He bade the servants fill six large stone jars with water. Then He said, "Draw out now, and bear unto the governor of the feast." John 2:8. {1896, 1900 The Story of Jesus, Page 51.6}

Instead of water, there came forth wine. This wine was much better than that which had been served before, and there was enough for all. {1896, 1900 The Story of Jesus, 51.7}

John 2:1 ¶ **And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:**

John 2:2 **And both Jesus was called, and his disciples, to the marriage.**

From the Jordan, Jesus had returned to Galilee. There was to be a marriage at Cana, a little town not far from Nazareth; the parties were relatives of Joseph and Mary; and Jesus, knowing of this family gathering, went to Cana, and with His disciples was invited to the feast. {1898 The Desire of Ages, Page 144.2}

Again He met His mother, from whom He had for some time been separated. Mary had heard of the manifestation at the Jordan, at His baptism. The tidings had been carried to Nazareth, and had brought to her mind afresh the scenes that for so many years had been hidden in her heart. In common with all Israel, Mary was deeply stirred by the mission of John the Baptist. Well she remembered the prophecy given at his birth. Now his connection with Jesus kindled her hopes anew. But tidings had reached her also of the mysterious departure of Jesus to the wilderness, and she was oppressed with troubled forebodings. {1898 The Desire of Ages, Page 144.3}

At the marriage feast she meets Him, the same tender, dutiful son. Yet He is not the same. His countenance is changed. It bears the traces of His conflict in the wilderness, and a new expression of dignity and power gives evidence of His heavenly mission. With Him is a group of young men, whose eyes follow Him with reverence, and who call Him Master. These companions recount to Mary what they have seen and heard at the baptism and elsewhere. They conclude by declaring, "We have found Him, of whom Moses in the law, and the prophets, did write." John 1:45. {1898 The Desire of Ages, Page 145.2}

John 2:3 **And when they wanted wine, the mother of Jesus saith unto him, They have no wine.**

John 2:4 **Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.**

It was the custom of the times for marriage festivities to continue several days. On this occasion, before the feast ended it was found that the supply of wine had failed. This discovery caused much perplexity and regret. It was unusual to dispense with wine on festive occasions, and its absence would seem to indicate a want of hospitality. As a relative of the parties, Mary had assisted in the arrangements for the feast, and she now spoke to Jesus, saying, "They have no wine." These words were a suggestion that He might supply their need. But Jesus answered, "Woman, what have I to do with thee? Mine hour is not yet come." {1898 The Desire of Ages, Page 145.4}

This answer, abrupt as it seems to us, expressed no coldness or discourtesy. The Saviour's form of address to His mother was in accordance with Oriental custom. It was used toward persons to whom it was desired to show respect. Every act of Christ's earthly life was in harmony with the precept He Himself had given, "Honor thy father and thy mother." Exodus 20:12. On the cross, in His last act of tenderness toward His mother, Jesus again addressed her in the same way, as He committed her to the care of His best-loved disciple. Both at the marriage feast and upon the cross, the love expressed in tone and look and manner interpreted His words. {1898 The Desire of Ages, Page 146.1}

056 - Mary instructs the Servants to obey Jesus John 2:5

John 2:5 **His mother saith unto the servants, Whatsoever he saith unto you, do [it].**

In nowise disconcerted by the words of Jesus, Mary said to those serving at table, "Whatsoever He saith unto you, do it." Thus she did what she could to prepare the way for the work of Christ. {1898 The Desire of Ages, Page 148.1}

057 - Miracle No 1: Jesus turns water into wine at the wedding in Cana. Jesus performs His first miracle – Turns water into Wine. The Sojourn at Capernaum John 2:6-12

Jesus did not begin His ministry by some great work before the Sanhedrin at Jerusalem. At a household gathering in a little Galilean village His power was put forth to add to the joy of a wedding feast. Thus He showed His sympathy with men, and His desire to minister to their happiness. In the wilderness of temptation He Himself had drunk the cup of woe. He came forth to give to men the cup of blessing, by His benediction to hallow the relations of human life. {1898 The Desire of Ages, Page 144.1}

John 2:6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

John 2:7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

John 2:8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare [it].

John 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

Instead of water, there came forth wine. This wine was much better than that which had been served before, and there was enough for all. {1896, 1900 The Story of Jesus, Page 51.7}

John 2:10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: [but] thou hast kept the good wine until now.

The gift of Christ to the marriage feast was a symbol. The water represented baptism into His death; the wine, the shedding of His blood for the sins of the world. The water to fill the jars was brought by human hands, but the word of Christ alone could impart to it life-giving virtue. So with the rites which point to the Saviour's death. It is only by the power of Christ, working through faith, that they have efficacy to nourish the soul. {1898 The Desire of Ages, Page 148.4}

The word of Christ supplied ample provision for the feast. So abundant is the provision of His grace to blot out the iniquities of men, and to renew and sustain the soul. {1898 The Desire of Ages, Page 149.1}

At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At the last supper He gave it again, in the institution of that sacred rite by which His death was to be shown forth "till He come." 1 Corinthians 11:26. And the sorrow of the disciples at parting from their Lord was comforted with the promise of reunion, as He said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matthew 26:29. {1898 The Desire of Ages, Page 149.2}

The wine which Christ provided for the feast, and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine "in the cluster," and says, "Destroy it not; for a blessing is in it." Isaiah 65:8. {1898 The Desire of Ages, Page 149.3}

The wine which Jesus made was not fermented liquor. Such wine is a cause of drunkenness and many great evils, and God had forbidden its use. He says, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." "It biteth like a serpent, and stingeth like an adder." Proverbs 20:1; 23:32. {1896, 1900 The Story of Jesus, Page 53.3}

The wine used at the feast was the pure, sweet juice of the grape. It was like that which the prophet Isaiah calls "the new wine ... in the cluster;" and he says, "A blessing is in it." Isaiah 65:8. {1896, 1900 The Story of Jesus, Page 53.4}

In both the Old and the New Testament, the marriage relation is employed to represent the tender and sacred union that exists between Christ and His people. To the mind of Jesus the gladness of the wedding festivities pointed forward to the rejoicing of that day when He shall bring home His bride to the Father's house, and the redeemed with the Redeemer shall sit down to the marriage supper of the Lamb. He says, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "Thou shalt no more be termed Forsaken; . . . but thou shalt be called My Delight; . . . for the Lord delighteth in thee." "He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Isaiah 62:5, 4, margin; Zephaniah 3:17. When the vision of heavenly things was granted to John the apostle, he wrote: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." "Blessed are they which are called unto the marriage supper of the Lamb." Revelation 19:6, 7, 9. {1898 The Desire of Ages, Page 151.1}

John 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After working the miracle, Jesus quietly went away. Not till He had gone, did the guests know of the work He had done. {1896, 1900 The Story of Jesus, Page 53.1}

By going to the marriage feast, Christ showed that it is right to meet together in this pleasant way. He liked to see people happy. Often He visited them in their homes, and tried to have them forget their cares and their troubles, and think of God's goodness and His love. Wherever He might be, Christ was always trying to do this. Wherever a heart was open to receive the divine message, He unfolded the truths of the way of salvation. {1896, 1900 The Story of Jesus, Page 53.5}

John 2:12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

MINISTRY IN JUDEA [First Passover - Second Passover] [End of April 28AD – Middle of April 29AD]

First Passover of Jesus [End of April 28AD] [14th day of Nisan (Passover) 28 April 28AD]

058 - First Cleansing the Temple. Jesus goes to Jerusalem for His First Passover and scourges those selling in the Temple John 2:13-17. [End of April 28AD]

John 2:13 ¶ **And the Jews' passover was at hand, and Jesus went up to Jerusalem,**

So every year, the same night on which they left Egypt, all the Israelites kept the feast of the Passover at Jerusalem. And this feast each family had a roasted lamb, with bread and bitter herbs, as their forefathers had in Egypt. And they told their children the story of God's goodness in freeing His people from slavery. {1896, 1900 93.7}

In this journey, Jesus joined one of the large companies that were making their way to the capital. He had not yet publicly announced His mission, and He mingled unnoticed with the throng. Upon these occasions, the coming of the Messiah, to which such prominence had been given by the ministry of John, was often the theme of conversation. The hope of national greatness was dwelt upon with kindling enthusiasm. Jesus knew that this hope was to be disappointed, for it was founded on a misinterpretation of the Scriptures. With deep earnestness He explained the prophecies, and tried to arouse the people to a closer study of God's word. {1898 The Desire of Ages, Page 154.2}

The Jewish leaders had instructed the people that at Jerusalem they were to be taught to worship God. Here during the Passover week large numbers assembled, coming from all parts of Palestine, and even from distant lands. The temple courts were filled with a promiscuous throng. Many were unable to bring with them the sacrifices that were to be offered up as typifying the one great Sacrifice. For the convenience of these, animals were bought and sold in the outer court of the temple. Here all classes of people assembled to purchase their offerings. Here all foreign money was exchanged for the coin of the sanctuary. {1898 The Desire of Ages, Page 154.3}

Every Jew was required to pay yearly a half shekel as "a ransom for his soul;" and the money thus collected was used for the support of the temple. Exodus 30:12-16. Besides this, large sums were brought as freewill offerings, to be deposited in the temple treasury. And it was required that all foreign coin should be changed for a coin called the temple shekel, which was accepted for the service of the sanctuary. The money changing gave opportunity for fraud and extortion, and it had grown into a disgraceful traffic, which was a source of revenue to the priests. {1898 The Desire of Ages, Page 155.1}

The dealers demanded exorbitant prices for the animals sold, and they shared their profits with the priests and rulers, who thus enriched themselves at the expense of the people. The worshipers had been taught to believe that if they did not offer sacrifice, the blessing of God would not rest on their children or their lands. Thus a high price for the animals could be secured; for after coming so far, the people would not return to their homes without performing the act of devotion for which they had come. {1898 The Desire of Ages, Page 155.2}

A great number of sacrifices were offered at the time of the Passover, and the sales at the temple were very large. The consequent confusion indicated a noisy cattle market rather than the sacred temple of God. There could be heard sharp bargaining, the lowing of cattle, the bleating of sheep, the cooing of doves, mingled with the chinking of coin and angry disputation. So great was the confusion that the worshipers were disturbed, and the words addressed to the Most High were drowned in the uproar that invaded the temple. The Jews were exceedingly proud of their piety. They rejoiced over their temple, and regarded a word spoken in its disfavor as blasphemy; they were very rigorous in the performance of ceremonies connected with it; but the love of money had overruled their scruples. They were scarcely aware how far they had wandered from the original purpose of the service instituted by God Himself. {1898 The Desire of Ages, Page 155.3}

When the Lord descended upon Mount Sinai, the place was consecrated by His presence. Moses was commanded to put bounds around the mount and sanctify it, and the word of the Lord was heard in warning: "Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live." Exodus 19:12, 13. Thus was taught the lesson that wherever God manifests His presence, the place is holy. The precincts of God's temple should have been regarded as sacred. But in the strife for gain, all this was lost sight of. {1898 The Desire of Ages, Page 155.4}

John 2:14 **And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:**

As Jesus came into the temple, He took in the whole scene. He saw the unfair transactions. He saw the distress of the poor, who thought that without shedding of blood there would be no forgiveness for their sins. He saw the outer court of His temple converted into a place of unholy traffic. The sacred enclosure had become one vast exchange. {1898 The Desire of Ages, Page 157.2}

Christ saw that something must be done. Numerous ceremonies were enjoined upon the people without the proper instruction as to their import. The worshipers offered their sacrifices without understanding that they were typical of the only perfect Sacrifice. And among them, unrecognized and unhonored, stood the One symbolized by all their service. He had given directions in regard to the offerings. He understood their symbolical value, and He saw that they were now perverted and misunderstood. Spiritual worship was fast disappearing. No link bound the priests and rulers to their God. Christ's work was to establish an altogether different worship. {1898 The Desire of Ages, Page 157.3}

With searching glance, Christ takes in the scene before Him as He stands upon the steps of the temple court. With prophetic eye He looks into futurity, and sees not only years, but centuries and ages. He sees how priests and rulers will turn the needy from their right, and forbid that the gospel shall be preached to the poor. He sees how the love of God will be concealed from sinners, and men will make merchandise of His grace. As He beholds the scene, indignation, authority, and power are expressed in His countenance. The attention of the people is attracted to Him. The eyes of those engaged in their unholy traffic are riveted upon His face. They cannot withdraw their gaze. They feel that this Man reads their inmost thoughts, and discovers their hidden motives. Some attempt to conceal their faces, as if their evil deeds were written upon their countenances, to be scanned by those searching eyes. {1898 The Desire of Ages, Page 157.4}

The confusion is hushed. The sound of traffic and bargaining has ceased. The silence becomes painful. A sense of awe overpowers the assembly. It is as if they were arraigned before the tribunal of God to answer for their deeds. Looking upon Christ, they behold divinity flash through the garb of humanity. The Majesty of heaven stands as the Judge will stand at the last day,—not now encircled with the glory that will then attend Him, but with the same power to read the soul. His eye sweeps over the multitude, taking in every individual. His form seems to rise above them in commanding dignity, and a divine light illuminates His countenance. He speaks, and His clear, ringing voice—the same that upon Mount Sinai proclaimed the law that priests and rulers are transgressing—is heard echoing through the arches of the temple: "Take these things hence; make not My Father's house an house of merchandise." {1898 The Desire of Ages, Page 158.1 898}

Slowly descending the steps, and raising the scourge of cords gathered up on entering the enclosure, He bids the bargaining company depart from the precincts of the temple. With a zeal and severity He has never before manifested, He overthrows the tables of the money-changers. The coin falls, ringing sharply upon the marble pavement. None presume to question His authority. None dare stop to gather up their ill-gotten gain. Jesus does not smite them with the whip of cords, but in His hand that simple scourge seems terrible as a flaming sword. Officers of the temple, speculating priests, brokers and cattle traders, with their sheep and oxen, rush from the place, with the one thought of escaping from the condemnation of His presence. {1898 The Desire of Ages, Page 158.2}

John 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

John 2:16 And said unto them that sold doves, Take these things hence; make not MY FATHER'S house an house of merchandise. {Jesus confirms God as His Father in a singular context – no plural God.}

John 2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. [Psalm 69:9]

Psalm 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. [John 2:17; Romans 15:3]

A panic sweeps over the multitude, who feel the overshadowing of His divinity. Cries of terror escape from hundreds of blanched lips. Even the disciples tremble. They are awestruck by the words and manner of Jesus, so unlike His usual demeanor. They remember that it is written of Him, "The zeal of Thine house hath eaten Me up." Psalm 69:9. Soon the tumultuous throng with their merchandise are far removed from the temple of the Lord. The courts are free from unholy traffic, and a deep silence and solemnity settles upon the scene of confusion. The presence of the Lord, that of old sanctified the mount, has now made sacred the temple reared in His honor. {1898 The Desire of Ages, Page 158.3}

In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver." Malachi 3:1-3. {1898 The Desire of Ages, Page 161.1}

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17. No man can of himself cast out the evil throng that have taken possession of the heart. Only Christ can cleanse the soul temple. But He will not force an entrance. He comes not into the heart as to the temple of old; but He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." Revelation 3:20. He will come, not for one day merely; for He says, "I will dwell in them, and walk in them; . . . and they shall be My people." "He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." 2 Corinthians 6:16; Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and "an habitation of God through the Spirit." Ephesians 2:21, 22.} {1898 The Desire of Ages, Page 161.2}

Overpowered with terror, the priests and rulers had fled from the temple court, and from the searching glance that read their hearts. In their flight they met others on their way to the temple, and bade them turn back, telling them what they had seen and heard. Christ looked upon the fleeing men with yearning pity for their fear, and their ignorance of what constituted true worship. In this scene He saw symbolized the dispersion of the whole Jewish nation for their wickedness and impenitence. {1898 The Desire of Ages, Page 162.1}

And why did the priests flee from the temple? Why did they not stand their ground? He who commanded them to go was a carpenter's son, a poor Galilean, without earthly rank or power. Why did they not resist Him? Why did they leave the gain so ill acquired, and flee at the command of One whose outward appearance was so humble? {1898 The Desire of Ages, Page 162.2}

Christ spoke with the authority of a king, and in His appearance, and in the tones of His voice, there was that which they had no power to resist. At the word of command they realized, as they had never realized before, their true position as hypocrites and robbers. When divinity flashed through humanity, not only did they see indignation on Christ's countenance; they realized the import of His words. They felt as if before the throne of the eternal Judge, with their sentence passed on them for time and for eternity. For a time they were convinced that Christ was a prophet; and many believed Him to be the Messiah. The Holy Spirit flashed into their minds the utterances of the prophets concerning Christ. Would they yield to this conviction? {1898 The Desire of Ages, Page 162.3}

Repent they would not. They knew that Christ's sympathy for the poor had been aroused. They knew that they had been guilty of extortion in their dealings with the people. Because Christ discerned their thoughts they hated Him. His public rebuke was humiliating to their pride, and they were jealous of His growing influence with the people. They determined to challenge Him as to the power by which He had driven them forth, and who gave Him this power. {1898 The Desire of Ages, Page 162.4}

Slowly and thoughtfully, but with hate in their hearts, they returned to the temple. But what a change had taken place during their absence! When they fled, the poor remained behind; and these were now looking to Jesus, whose countenance expressed His love and sympathy. With tears in His eyes, He said to the trembling ones around Him: Fear not; I will deliver thee, and thou shalt glorify Me. For this cause came I into the world. {1898 The Desire of Ages, Page 162.5}

The people pressed into Christ's presence with urgent, pitiful appeals: Master, bless me. His ear heard every cry. With pity exceeding that of a tender mother He bent over the suffering little ones. All received attention. Everyone was healed of whatever disease he had. The dumb opened their lips in praise; the blind beheld the face of their Restorer. The hearts of the sufferers were made glad. DA 163.1}

059 - The Jews ask for a sign and Jesus tells them that His destroyed [bodily] Temple will be raised up in 3 days John 2:18-22

John 2:18 ¶ **Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?**

John 2:19 **Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.**

John 2:20 **Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?**

{20BC – 27AD. The Temple abuse had happened in just over a year of finishing the constructional re-building the Temple. The Temple was the centre-piece of Herodian Jerusalem. The Temple project started by King Herod the Great in 20BC was one that brought marvel to everyone who saw it. Even the disciples of Jesus made passing comments about the beauty and magnificence of the grandeur of the Temple (Matthew 24:1 ¶ Mark 13:1 ¶ And [as he] Jesus went out [of], and departed from the temple: and [one of] his disciples came to [him] for to show him the buildings of the temple [and] [saith unto him, Master, see what manner of stones and what buildings [are here]]). Josephus, the Jewish historian, even mentions that the "finishing touches" of the Temple were just barely completed just prior to the Temple's destruction by the Romans in 70AD; this occurred in 64AD, just 6 years before its destruction.}

Jesus had shown them a sign. In flashing light into their hearts, and in doing before them the works which the Messiah was to do, He had given convincing evidence of His character. Now when they asked for a sign, He answered them by a parable, showing that He read their malice, and saw to what lengths it would lead them. "Destroy this temple," He said, "and in three days I will raise it up." {1898 The Desire of Ages, Page 164.2}

In these words His meaning was twofold. He referred not only to the destruction of the Jewish temple and worship, but to His own death,—the destruction of the temple of His body. This the Jews were already plotting. As the priests and rulers returned to the temple, they had proposed to kill Jesus, and thus rid themselves of the troubler. Yet when He set before them their purpose, they did not understand Him. They took His words as applying only to the temple at Jerusalem, and with indignation exclaimed, "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" Now they felt that Jesus had justified their unbelief, and they were confirmed in their rejection of Him. {1898 The Desire of Ages, Page 164.3}

John 2:21 **But he spake of the temple of his body.**

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17. No man can of himself cast out the evil throng that have taken possession of the heart. Only Christ can cleanse the soul temple. But He will not force an entrance. He comes not into the heart as to the temple of old; but He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." Revelation 3:20. He will come, not for one day merely; for He says, "I will dwell in them, and walk in them; . . . and they shall be My people." "He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." 2 Corinthians 6:16; Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and "an habitation of God through the Spirit." Ephesians 2:21, 22. {1898 The Desire of Ages, Page 161.2}

John 2:22 **When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.**

060 - Jesus is non-committal at the Passover as He Knew the Mind of Men John 2:23-25

John 2:23 ¶ **Now when he was in Jerusalem at the passover, in the feast [day], many believed in his name, when they saw the miracles which he did.**

John 2:24 **But Jesus did not commit himself unto them, because he knew all [men],**

John 2:25 **And needed not that any should testify of man: for he knew what was in man.**

061 - Discussion with Nicodemus. Nicodemus Comes to Christ. Nicodemus visits Jesus at night and confirms that Jesus is a teacher come from God John 3:1-2

John 3:1 ¶ **There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:**

Nicodemus held a high position of trust in the Jewish nation. He was highly educated, and possessed talents of no ordinary character, and he was an honored member of the national council. With others, he had been stirred by the teaching of Jesus. Though rich, learned, and honored, he had been strangely attracted by the humble Nazarene. The lessons that had fallen from the Saviour's lips had greatly impressed him, and he desired to learn more of these wonderful truths. {1898 The Desire of Ages, Page 167.1}

He greatly desired an interview with Jesus, but shrank from seeking Him openly. It would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with a teacher as yet so little known. And should his visit come to the knowledge of the Sanhedrin, it would draw upon him their scorn and denunciation. He resolved upon a secret interview, excusing this on the ground that if he were to go openly, others might follow his example. Learning by special inquiry the Saviour's place of retirement in the Mount of Olives, he waited until the city was hushed in slumber, and then sought Him. {1898 The Desire of Ages, Page 168.2}

Nicodemus had heard the preaching of John the Baptist concerning repentance and baptism, and pointing the people to One who should baptize with the Holy Spirit. He himself had felt that there was a lack of spirituality among the Jews, that, to a great degree, they were controlled by bigotry and worldly ambition. He had hoped for a better state of things at the Messiah's coming. Yet the heart-searching message of the Baptist had failed to work in him conviction of sin. He was a strict Pharisee, and prided himself on his good works. He was widely esteemed for his benevolence and his liberality in sustaining the temple service, and he felt secure of the favor of God. He was startled at the thought of a kingdom too pure for him to see in his present state. {1898 The Desire of Ages, Page 171.2}

John 3:2 **The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.**

062 - Parable No. 1: Blowing Wind like God's Spirit (John 3:8). Jesus Talks with Nicodemus about Salvation John 3:3-15

John 3:3 **Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he CANNOT see the kingdom of God.**

John 3:4 **Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?**

John 3:5 **Jesus answered, Verily, verily, I say unto thee, Except a man be BORN OF WATER AND [OF] THE SPIRIT, he CANNOT enter into the kingdom of God.**

John 3:6 **That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

John 3:7 **Marvel not that I said unto thee, Ye must be born again.**

John 3:8 **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 every one that is born of the Spirit.**

The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process. {1898 The Desire of Ages, Page 172.3}

While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God. {1898 The Desire of Ages, Page 173.1}

John 3:9 **Nicodemus answered and said unto him, How can these things be?**

John 3:10 **Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?**

John 3:11 **Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.**

John 3:12 **If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you [of] heavenly things?**

John 3:13 **And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven. {3rd person usage}**

John 3:14 **¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**

John 3:15 **That whosoever believeth in him should not perish, but have eternal life.**

But Jesus was acquainted with the soil into which He cast the seed. The words spoken at night to one listener in the lonely mountain were not lost. For a time Nicodemus did not publicly acknowledge Christ, but he watched His life, and pondered His teachings. In the Sanhedrin council he repeatedly thwarted the schemes of the priests to destroy Him. When at last Jesus was lifted up on the cross, Nicodemus remembered the teaching upon Olivet: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." The light from that secret interview illumined the cross upon Calvary, and Nicodemus saw in Jesus the world's Redeemer. {1898 The Desire of Ages, Page 176.2}

After the Lord's ascension, when the disciples were scattered by persecution, Nicodemus came boldly to the front. He employed his wealth in sustaining the infant church that the Jews had expected to be blotted out at the death of Christ. In the time of peril he who had been so cautious and questioning was firm as a rock, encouraging the faith of the disciples, and furnishing means to carry forward the work of the gospel. He was scorned and persecuted by those who had paid him reverence in other days. He became poor in this world's goods; yet he faltered not in the faith which had its beginning in that night conference with Jesus. {1898 The Desire of Ages, Page 177.1}

Nicodemus related to John the story of that interview, and by his pen it was recorded for the instruction of millions. The truths there taught are as important today as they were on that solemn night in the shadowy mountain, when the Jewish ruler came to learn the way of life from the lowly Teacher of Galilee. {1898 The Desire of Ages, Page 177.2}

063 - Jesus Confirms God's Love for Sinful Mankind in sending His Only Begotten Son that he might be saved

John 3:16-17

John 3:16 **¶ For GOD so loved the world, that he GAVE his ONLY BEGOTTEN SON, that whosoever believeth in him should not perish, but have everlasting life. {The word begotten means derived from something which is already in existence. Note: God did not send His Son to be begotten. God sent His Only Begotten Son. God already had an Only begotten Son; and in His Love to restore fallen man, this is what God gave. How did He give? The Eternal Father, the unchangeable one, gave his only begotten Son, TORE FROM HIS BOSOM Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. {Review & Herald, July 9, 1895 paragraph 13} The condition for having everlasting life is to believe that GOD has given His ONLY BEGOTTEN SON and to believe in him. This is as the baptisms mentioned within Acts.}**

The rainbow of promise encircling the throne on high is an everlasting testimony that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. It testifies to the universe that God will never forsake His people in their struggle with evil. It is an assurance to us of strength and protection as long as the throne itself shall endure. {1898 The Desire of Ages, Page 493.2}

John 3:17 **For God sent not his Son into the world to condemn the world; but that the world through him might be saved. {3rd person usage. So salvation is through Jesus; not through a god the holy spirit.}**

064 - Jesus Confirms that Sinful Man is Condemned because they love to doeth evil and stay in darkness John 3:19-21

John 3:18 **¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of THE ONLY BEGOTTEN SON OF GOD. {3rd person usage. The word begotten means derived from something which is already in existence.}**

John 3:19 **And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.**

John 3:20 **For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.**

John 3:21 **But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**

065 - Departure to Judea. Ministry in Judea. John's disciples ask John about purification and the baptism by Jesus and His disciples. Co-Ministry with John the Baptist John 3:22-26. [Middle of Summer 28AD]

John 3:22 **¶ After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.**

John 3:23 **¶ And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.**

John 3:24 **For John was not yet cast into prison.**

For a time the Baptist's influence over the nation had been greater than that of its rulers, priests, or princes. If he had announced himself as the Messiah, and raised a revolt against Rome, priests and people would have flocked to his standard. Every consideration that appeals to the ambition of the world's conquerors Satan had stood ready to urge upon John the Baptist. But with the evidence before him of his power, he had steadfastly refused the splendid bribe. The attention which was fixed upon him he had directed to Another. {1898 The Desire of Ages, Page 178.1}

Now he saw the tide of popularity turning away from himself to the Saviour. Day by day the crowds about him lessened. When Jesus came from Jerusalem to the region about Jordan, the people flocked to hear Him. The number of His disciples increased daily. Many came for baptism, and while Christ Himself did not baptize, He sanctioned the administration of the ordinance by His disciples. Thus He set His seal upon the mission of His forerunner. But the disciples of John looked with jealousy upon the growing popularity of Jesus. They stood ready to criticize His work, and it was not long before they found occasion. A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. Soon they were in dispute with Christ's disciples in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all. {1898 The Desire of Ages, Page 178.2}

The disciples of John came to him with their grievances, saying, "Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to Him." Through these words, Satan brought temptation upon John. Though John's mission seemed about to close, it was still possible for him to hinder the work of Christ. If he had sympathized with himself, and expressed grief or disappointment at being superseded, he would have sown the seeds of dissension, would have encouraged envy and jealousy, and would seriously have impeded the progress of the gospel. {1898 The Desire of Ages, Page 179.1}

John 3:25 ¶ Then there arose a question between [some] of John's disciples and the Jews about purifying.

John 3:26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all [men] come to him.

The disciples of John had declared that all men were coming to Christ; but with clearer insight, John said, "No man receiveth His witness;" so few were ready to accept Him as the Saviour from sin. But "he that hath received His witness hath set his seal to this, that God is true." John 3:33, R. V. "He that believeth on the Son hath everlasting life." No need of disputation as to whether Christ's baptism or John's purified from sin. It is the grace of Christ that gives life to the soul. Apart from Christ, baptism, like any other service, is a worthless form. "He that believeth not the Son shall not see life." {1898 The Desire of Ages, Page 181.2}

066 - John the Baptist's reply to his disciples that Jesus must increase, but he decrease John 3:27-34

John 3:27 John answered and said, A man can receive nothing, except it be given him from heaven.

John 3:28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

John 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

John 3:30 He must increase, but I [must] decrease.

John 3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

John 3:32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

John 3:33 He that hath received his testimony hath set to his seal that God is true.

John 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure [unto him].

067 - John the Baptist confirms that God has given all things to His Son, Jesus, and everlasting life is also by believing in Him. John 3:35-36

John 3:35 The Father loveth the Son, and hath given all things into his hand.

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

068 - Jesus leaves Judaea for Galilee via Sychar in Samaria and rests at Jacob's well John 4:1-6. [End of Autumn 28AD]

John 4:1 ¶ When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

John 4:2 (Though Jesus himself baptized not, but his disciples,)

John 4:3 He left Judaea, and departed again into Galilee.

John 4:4 And he must needs go through Samaria.

John 4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

John 4:6 Now Jacob's well was there. Jesus therefore, being wearied with [his] journey, sat thus on the well: [and] it was about the sixth hour. {Roman time keeping: Noon.}

On the way to Galilee Jesus passed through Samaria. It was noon when He reached the beautiful Vale of Shechem. At the opening of this valley was Jacob's well. Wearied with His journey, He sat down here to rest while His disciples went to buy food. {1898 The Desire of Ages, Page 183.1}

The Jews and the Samaritans were bitter enemies, and as far as possible avoided all dealing with each other. To trade with the Samaritans in case of necessity was indeed counted lawful by the rabbis; but all social intercourse with them was condemned. A Jew would not borrow from a Samaritan, nor receive a kindness, not even a morsel of bread or a cup of water. The disciples, in buying food, were acting in harmony with the custom of their nation. But beyond this they did not go. To ask a favor of the Samaritans, or in any way seek to benefit them, did not enter into the thought of even Christ's disciples. {1898 The Desire of Ages, Page 183.2}

When Jesus sat down to rest at Jacob's well, He had come from Judea, where His ministry had produced little fruit. He had been rejected by the priests and rabbis, and even the people who professed to be His disciples had failed of perceiving His divine character. He was faint and weary; yet He did not neglect the opportunity of speaking to one woman, though she was a stranger, an alien from Israel, and living in open sin. {1898 The Desire of Ages, Page 194.3}

As Jesus sat by the well side, He was faint from hunger and thirst. The journey since morning had been long, and now the sun of noontide beat upon Him. His thirst was increased by the thought of the cool, refreshing water so near, yet inaccessible to Him; for He had no rope nor water jar, and the well was deep. The lot of humanity was His, and He waited for someone to come to draw. {1898 The Desire of Ages, Page 183.3}

069 - The Samaritan Woman. Jesus meets the Samaritan Woman and desires the Living Water John 4:7-15. [End of Autumn 28AD]

John 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

John 4:8 (For his disciples were gone away unto the city to buy meat.)

John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

John 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

John 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

John 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13, 14. By the living water is meant the Holy Spirit. As a thirsty traveler needs water to drink, so do we need God's Spirit in our hearts. He who drinks of this water shall never thirst. {1896, 1900 The Story of Jesus, Page 55.1}

The Holy Spirit brings God's love into our hearts. It satisfies our longings, so that the riches and honors and pleasures of this world do not attract us. And it fills us with such joy that we want others to have it too. It will be in us like a spring of water, that flows out in blessing to all around. {1896, 1900 The Story of Jesus, Page 55.2}

And every one in whom God's Spirit dwells, will live forever with Christ in His kingdom. Received into the heart by faith, it is the beginning of the life eternal. {1896, 1900 The Story of Jesus, Page 55.3}

This precious blessing Christ told the woman He would give her if she asked for it. So He will give it to us. {1896, 1900 The Story of Jesus, Page 55.4}

John 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

070 - The Samaritan Woman says she has no husband; Jesus agrees but says she has had five former husbands John 4:16-18

John 4:16 Jesus saith unto her, Go, call thy husband, and come hither.

John 4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

John 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

071 - The Samaritan Woman is told that Worship to the Father will soon not occur, even in Jerusalem John 4:19-22

John 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

John 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

When the temple at Jerusalem was rebuilt in the days of Ezra, the Samaritans wished to join the Jews in its erection. This privilege was refused them, and a bitter animosity sprang up between the two peoples. The Samaritans built a rival temple on Mount Gerizim. Here they worshiped in accordance with the Mosaic ritual, though they did not wholly renounce idolatry. But disasters attended them, their temple was destroyed by their enemies, and they seemed to be under a curse; yet they still clung to their traditions and their forms of worship. They would not acknowledge the temple at Jerusalem as the house of God, nor admit that the religion of the Jews was superior to their own. {1898 The Desire of Ages, Page 188.3}

John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when YE SHALL neither in this mountain, nor yet at Jerusalem, WORSHIP THE FATHER.

072 - Jesus confirms that now True Worshipers shall Worship the Father in Spirit and in Truth John 4:22-24

John 4:22 Ye worship ye know not what: we know what we worship: for SALVATION IS OF THE JEWS [they worship only ONE God].

John 4:23 But the hour cometh, and now is, when the TRUE worshippers shall WORSHIP THE FATHER IN SPIRIT AND IN TRUTH: FOR THE FATHER SEEKETH SUCH TO WORSHIP HIM [singular].

John 4:24 God [is] a SPIRIT: and they that WORSHIP HIM [singular] **must worship [him] in spirit and in truth.** {Note: So why does there need to be another god the [Holy] Spirit? There already is one – the Holy Spirit OF God.}

073 - Jesus confirms that the awaited Messiah, Christ, has come and that it is He John 4:25-26

John 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

John 4:26 Jesus saith unto her, I that speak unto thee am [he].

This woman had broken God's commandments, and Christ showed her that He knew the sins of her life. But He showed, too, that He was her friend, that He loved and pitied her, and that if she was willing to forsake her sins, God would receive her as His child. {1896, 1900 The Story of Jesus, Page 55.5}

How glad she was to know this! In her joy she hurried away to the town near by, and called the people to come and see Jesus. {1896, 1900 The Story of Jesus, Page 55.6}

074 - The Disciples Return from the City and marvel that Jesus, a Jew, was talking to a Samaritan Woman John 4:27

John 4:27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

075 - The Samaritan Woman returns to the City to bring Men to see Christ John 4:28-30

John 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,

John 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

John 4:30 Then they went out of the city, and came unto him.

As soon as she had found the Saviour the Samaritan woman brought others to Him. She proved herself a more effective missionary than His own disciples. The disciples saw nothing in Samaria to indicate that it was an encouraging field. Their thoughts were fixed upon a great work to be done in the future. They did not see that right around them was a harvest to be gathered. But through the woman whom they despised, a whole cityful were brought to hear the Saviour. She carried the light at once to her countrymen. {1898 The Desire of Ages, Page 195.1}

This woman represents the working of a practical faith in Christ. Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life. {1898 The Desire of Ages, Page 195.2}

076 - Jesus declines to eat the Disciples' food as His food is to do the Will of God John 4:31-34

John 4:31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

John 4:32 But he said unto them, I have meat to eat that ye know not of.

John 4:33 Therefore said the disciples one to another, Hath any man brought him [ought] to eat?

John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

077 - Parable No. 2: Fields Ripe for Harvest (John 4:35-38). Jesus tells about the Spiritual Harvest. Jesus confirms that the Harvest is ready for life eternal. One soweth, and another reapeth, both rejoice John 4:35-38

As Jesus still sat at the well side, He looked over the fields of grain that were spread out before Him, their tender green touched by the golden sunlight. Pointing His disciples to the scene, He employed it as a symbol: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." And as He spoke, He looked on the groups that were coming to the well. It was four months to the time for harvesting the grain, but here was a harvest ready for the reaper. {1898 The Desire of Ages, Page 191.4}

John 4:35 Say not ye, There are yet four months, and [then] cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

John 4:36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

John 4:37 And herein is that saying true, One soweth, and another reapeth.

John 4:38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

078 - Jesus stays for 2 days with the Samaritans. Many believe that Jesus is the Christ, the Saviour of the world

John 4:39-42

So they came to the well, and asked Him to stay with them. He remained two days, and taught them, and many listened to His words. They repented of their sins, and believed on Him as their Saviour. {1896, 1900 The Story of Jesus, Page 55.7}

John 4:39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

In the words spoken to the woman at the well, good seed had been sown, and how quickly the harvest was received. The Samaritans came and heard Jesus, and believed on Him. Crowding about Him at the well, they plied Him with questions, and eagerly received His explanations of many things that had been obscure to them. As they listened, their perplexity began to clear away. They were like a people in great darkness tracing up a sudden ray of light till they had found the day. But they were not satisfied with this short conference. They were anxious to hear more, and to have their friends also listen to this wonderful teacher. They invited Him to their city, and begged Him to remain with them. For two days He tarried in Samaria, and many more believed on Him. {1898 The Desire of Ages, Page 192.2}

John 4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

John 4:41 And many more believed because of his own word;

John 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard [him] ourselves, and know that this is indeed the Christ, the Saviour of the world.

079 - As a prophet hath no honour in his own country [Judaea], Jesus comes to Galilee and is well received John 4:43-45

John 4:43 ¶ Now after two days he departed thence, and went into Galilee.

The stay of Jesus in Samaria was designed to be a blessing to His disciples, who were still under the influence of Jewish bigotry. They felt that loyalty to their own nation required them to cherish enmity toward the Samaritans. They wondered at the conduct of Jesus. They could not refuse to follow His example, and during the two days in Samaria, fidelity to Him kept their prejudices under control; yet in heart they were unreconciled. They were slow to learn that their contempt and hatred must give place to pity and sympathy. But after the Lord's ascension, His lessons came back to them with a new meaning. After the outpouring of the Holy Spirit, they recalled the Saviour's look, His words, the respect and tenderness of His bearing toward these despised strangers. When Peter went to preach in Samaria, he brought the same spirit into his own work. When John was called to Ephesus and Smyrna, he remembered the experience at Shechem, and was filled with gratitude to the divine Teacher, who, foreseeing the difficulties they must meet, had given them help in His own example. {1898 The Desire of Ages, Page 193.4}

John 4:44 For Jesus himself testified, that a prophet hath no honour in his own country.

John 4:45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

The Galileans who returned from the Passover brought back the report of the wonderful works of Jesus. The judgment passed upon His acts by the dignitaries at Jerusalem opened His way in Galilee. Many of the people lamented the abuse of the temple and the greed and arrogance of the priests. They hoped that this Man, who had put the rulers to flight, might be the looked-for Deliverer. Now tidings had come that seemed to confirm their brightest anticipations. It was reported that the prophet had declared Himself to be the Messiah. {1898 The Desire of Ages, Page 196.1}

But the people of Nazareth did not believe on Him. For this reason, Jesus did not visit Nazareth on His way to Cana. The Saviour declared to His disciples that a prophet has no honor in his own country. Men estimate character by that which they themselves are capable of appreciating. The narrow and worldly-minded judged of Christ by His humble birth, His lowly garb, and daily toil. They could not appreciate the purity of that spirit upon which was no stain of sin. {1898 The Desire of Ages, Page 196.2}

080 - The Nobleman's Son. A Nobleman at Capernaum requests that Jesus visit to heal his sick [dying] son John 4:46-49. [Early Winter 28AD]

The news of Christ's return to Cana soon spread throughout Galilee, bringing hope to the suffering and distressed. In Capernaum the tidings attracted the attention of a Jewish nobleman who was an officer in the king's service. A son of the officer was suffering from what seemed to be an incurable disease. Physicians had given him up to die; but when the father heard of Jesus, he determined to seek help from Him. The child was very low, and, it was feared, might not live till his return; yet the nobleman felt that he must present the case in person. He hoped that a father's prayers might awaken the sympathy of the Great Physician. {1898 The Desire of Ages, Page 196.3}

John 4:46 **So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.**

John 4:47 **When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.**

John 4:48 **Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.**

John 4:49 **The nobleman saith unto him, Sir, come down ere my child die.**

081 - Miracle No. 2: Jesus heals the official's son at Capernaum in Galilee. Jesus confirms that his son liveth. The Nobleman believes and then his whole house John 4:50-54

John 4:50 **Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.**

John 4:51 **And as he was now going down, his servants met him, and told [him], saying, Thy son liveth.**

John 4:52 **Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.** {Roman time keeping: 1 pm.}

John 4:53 **So the father knew that [it was] at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.**

At the same hour the watchers beside the dying child in the home at Capernaum beheld a sudden and mysterious change. The shadow of death was lifted from the sufferer's face. The flush of fever gave place to the soft glow of returning health. The dim eyes brightened with intelligence, and strength returned to the feeble, emaciated frame. No signs of his malady lingered about the child. His burning flesh had become soft and moist, and he sank into a quiet sleep. The fever had left him in the very heat of the day. The family were amazed, and great was the rejoicing. {1898 The Desire of Ages, Page 199.1}

Cana was not so far from Capernaum but that the officer might have reached his home on the evening after his interview with Jesus; but he did not hasten on the homeward journey. It was not until the next morning that he reached Capernaum. What a homecoming was that! When he went to find Jesus, his heart was heavy with sorrow. The sunshine seemed cruel to him, the songs of the birds a mockery. How different his feelings now! All nature wears a new aspect. He sees with new eyes. As he journeys in the quiet of the early morning, all nature seems to be praising God with him. While he is still some distance from his own dwelling, servants come out to meet him, anxious to relieve the suspense they are sure he must feel. He shows no surprise at the news they bring, but with a depth of interest they cannot know he asks at what hour the child began to mend. They answer, "Yesterday at the seventh hour the fever left him." At the very moment when the father's faith grasped the assurance, "Thy son liveth," divine love touched the dying child. {1898 The Desire of Ages, Page 199.2}

The father hurries on to greet his son. He clasps him to his heart as one restored from the dead, and thanks God again and again for this wonderful restoration. {1898 The Desire of Ages, Page 200.1}

The nobleman longed to know more of Christ. As he afterward heard His teaching, he and all his household became disciples. Their affliction was sanctified to the conversion of the entire family. Tidings of the miracle spread; and in Capernaum, where so many of His mighty works were performed, the way was prepared for Christ's personal ministry. {1898 The Desire of Ages, Page 200.2}

John 4:54 **This [is] again the second miracle [that] Jesus did, when he was come out of Judaea into Galilee.**

082 - John the Baptist reproves Herod for his marriage and evils. John is Imprisoned Mark 6:17-20 Matthew 14:3-5 Luke 3:19-20. [End of 28AD]

John the Baptist had been first in heralding Christ's kingdom, and he was first also in suffering. From the free air of the wilderness and the vast throngs that had hung upon his words, he was now shut in by the walls of a dungeon cell. He had become a prisoner in the fortress of Herod Antipas. In the territory east of Jordan, which was under the dominion of Antipas, much of John's ministry had been spent. Herod himself had listened to the preaching of the Baptist. The dissolute king had trembled under the call to repentance. "Herod feared John, knowing that he was a just man and a holy; . . . and when he heard him, he did many things, and heard him gladly." John dealt with him faithfully, denouncing his iniquitous alliance with Herodias, his brother's wife. For a time Herod feebly sought to break the chain of lust that bound him; but Herodias fastened him the more firmly in her toils, and found revenge upon the Baptist by inducing Herod to cast him into prison. {1898 The Desire of Ages, Page 214.1}

Mark 6:18 Matthew 14:4 **For John had said unto Herod, It is not lawful for thee to have thy brother's wife.**

Mark 6:19 **Therefore Herodias had a quarrel against him, and would have killed him; but she could not:**

Mark 6:20 **For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.**

Luke 3:19-20 **But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison. [Matthew 14:3; Mark 6:17]**

Mark 6:17 Matthew 14:3 ¶ **For Herod himself had sent forth and laid hold upon John, and bound [put] him in prison for Herodias' sake, his brother Philip's wife: for he had married her. [Luke 3:19-20]**

Matthew 14:5 **And when he would have put him to death, he feared the multitude, because they counted him as a prophet.**

Second Passover of Jesus [Middle of April 29AD] [14th day of Nisan (Passover) 18 April 29AD]

083 - The Invalid at Bethesda. Jesus at Bethesda. The Paralytic [lame man] at Pool of Bethesda John 5:1-5

John 5:1 ¶ **After this there was a feast of the Jews; and Jesus went up to Jerusalem.**

John 5:2 **Now there is at Jerusalem by the sheep [market] a pool, which is called in the Hebrew tongue Bethesda, having five porches.**

At certain seasons the waters of this pool were agitated, and it was commonly believed that this was the result of supernatural power, and that whoever first after the troubling of the pool stepped into the waters, would be healed of whatever disease he had. Hundreds of sufferers visited the place; but so great was the crowd when the water was troubled that they rushed forward, trampling underfoot men, women, and children, weaker than themselves. Many could not get near the pool. Many who had succeeded in reaching it died upon its brink. Shelters had been erected about the place, that the sick might be protected from the heat by day and the chilliness of the night. There were some who spent the night in these porches, creeping to the edge of the pool day after day, in the vain hope of relief. {1898 The Desire of Ages, Page 201.2}

John 5:3 **In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.**

John 5:4 **For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.**

Jesus was again at Jerusalem. Walking alone, in apparent meditation and prayer, He came to the pool. He saw the wretched sufferers watching for that which they supposed to be their only chance of cure. He longed to exercise His healing power, and make every sufferer whole. But it was the Sabbath day. Multitudes were going to the temple for worship, and He knew that such an act of healing would so excite the prejudice of the Jews as to cut short His work. {1898 The Desire of Ages, Page 201.3}

John 5:5 **And a certain man was there, which had an infirmity thirty and eight years.**

084 - Miracle No. 3: Jesus heals an Invalid at Bethesda. Jesus heals the Paralytic by saying "Rise, take up thy bed, and walk" John 5:6-9. [Early Spring 29AD]

John 5:6 **When Jesus saw him lie, and knew that he had been now a long time [in that case], he saith unto him, Wilt thou be made whole?**

John 5:7 **The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.**

John 5:8 **Jesus saith unto him, Rise, take up thy bed, and walk.**

John 5:9 **And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.**

Jesus does not ask this sufferer to exercise faith in Him. He simply says, "Rise, take up thy bed, and walk." But the man's faith takes hold upon that word. Every nerve and muscle thrills with new life, and healthful action comes to his crippled limbs. Without question he sets his will to obey the command of Christ, and all his muscles respond to his will. Springing to his feet, he finds himself an active man. {1898 The Desire of Ages, Page 202.3}

Jesus had given him no assurance of divine help. The man might have stopped to doubt, and lost his one chance of healing. But he believed Christ's word, and in acting upon it he received strength. {1898 The Desire of Ages, Page 203.1}

The restored paralytic stooped to take up his bed, which was only a rug and a blanket, and as he straightened himself again with a sense of delight, he looked around for his Deliverer; but Jesus was lost in the crowd. The man feared that he would not know Him if he should see Him again. As he hurried on his way with firm, free step, praising God and rejoicing in his new-found strength, he met several of the Pharisees, and immediately told them of his cure. He was surprised at the coldness with which they listened to his story. {1898 The Desire of Ages, Page 203.3}

At Jerusalem, where the Saviour now was, many of the learned rabbis lived. Here their false ideas about the Sabbath were taught to the people. Great numbers came to worship at the temple, and thus the rabbis' teaching was spread far and wide. Christ wished to correct these errors. This was why He healed the man on the Sabbath day, and told him to carry his bed. He knew that this act would attract the attention of the rabbis, and thus would give Him an opportunity to instruct them. So it proved. The Pharisees brought Christ before the Sanhedrin, the chief council of the Jews, to answer the charge of Sabbathbreaking. {1896, 1900 The Story of Jesus, Page 73.2}

085 - The Jews challenge the Paralytic who was Carrying his Bed on the Sabbath day and his reply John 5:10-13

John 5:10 ¶ **The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry [thy] bed.**

The Jews had so perverted the law that they made it a yoke of bondage. Their meaningless requirements had become a byword among other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It was not to them a delight, the holy of the Lord, and honorable. The scribes and Pharisees had made its observance an intolerable burden. A Jew was not allowed to kindle a fire nor even to light a candle on the Sabbath. As a consequence the people were dependent upon the Gentiles for many services which their rules forbade them to do for themselves. They did not reflect that if these acts were sinful, those who employed others to perform them were as guilty as if they had done the work themselves. They thought that salvation was restricted to the Jews, and that the condition of all others, being already hopeless, could be made no worse. But God has given no commandments which cannot be obeyed by all. His laws sanction no unreasonable or selfish restrictions. {1898 The Desire of Ages, Page 204.1}

John 5:11 **He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.**

John 5:12 **Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?**

John 5:13 **And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in [that] place.**

086 - Jesus finds the Paralytic in the Temple and tells him to sin no more. The man tells the Jews that Jesus had made him whole John 5:14-15

In the temple Jesus met the man who had been healed. He had come to bring a sin offering and also a thank offering for the great mercy he had received. Finding him among the worshipers, Jesus made Himself known, with the warning words, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." {1898 The Desire of Ages, Page 204.2}

John 5:14 **Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.**

John 5:15 **The man departed, and told the Jews that it was Jesus, which had made him whole.**

The healed man was overjoyed at meeting his Deliverer. Ignorant of the enmity toward Jesus, he told the Pharisees who had questioned him, that this was He who had performed the cure. "Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." {1898 The Desire of Ages, Page 204.3}

Jesus was brought before the Sanhedrin to answer the charge of Sabbathbreaking. Had the Jews at this time been an independent nation, such a charge would have served their purpose for putting Him to death. This their subjection to the Romans prevented. The Jews had not the power to inflict capital punishment, and the accusations brought against Christ would have no weight in a Roman court. There were other objects, however, which they hoped to secure. Notwithstanding their efforts to counteract His work, Christ was gaining, even in Jerusalem, an influence over the people greater than their own. Multitudes who were not interested in the harangues of the rabbis were attracted by His teaching. They could understand His words, and their hearts were warmed and comforted. He spoke of God, not as an avenging judge, but as a tender father, and He revealed the image of God as mirrored in Himself. His words were like balm to the wounded spirit. Both by His words and by His works of mercy He was breaking the oppressive power of the old traditions and man-made commandments, and presenting the love of God in its exhaustless fullness. {1898 The Desire of Ages, Page 204.4}

087 - Parable No. 3: Like Father like Son (John 5:19-20). The Rejection of the Sanhedrin. Jesus claims to be God's Son. Jesus and the persecuting Jews who want to slay Him John 5:16-23

John 5:16 **And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.**

Jesus stated to them that the work of relieving the afflicted was in harmony with the Sabbath law. It was in harmony with the work of God's angels, who are ever descending and ascending between heaven and earth to minister to suffering humanity. Jesus declared, "My Father worketh hitherto, and I work." All days are God's, in which to carry out His plans for the human race. If the Jews' interpretation of the law was correct, then Jehovah was at fault, whose work has quickened and upheld every living thing since first He laid the foundations of the earth; then He who pronounced His work good, and instituted the Sabbath to commemorate its completion, must put a period to His labor, and stop the never-ending routine of the universe. {1898 The Desire of Ages, Page 206.3}

Should God forbid the sun to perform its office upon the Sabbath, cut off its genial rays from warming the earth and nourishing vegetation? Must the system of worlds stand still through that holy day? Should He command the brooks to stay from watering the fields and forests, and bid the waves of the sea still their ceaseless ebbing and flowing? Must the wheat and corn stop growing, and the ripening cluster defer its purple bloom? Must the trees and flowers put forth no bud nor blossom on the Sabbath? {1898 The Desire of Ages, Page 206.4}

In such a case, men would miss the fruits of the earth, and the blessings that make life desirable. Nature must continue her unvarying course. God could not for a moment stay His hand, or man would faint and die. And man also has a work to perform on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffering on the Sabbath. God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day. {1898 The Desire of Ages, Page 207.1}

The demands upon God are even greater upon the Sabbath than upon other days. His people then leave their usual employment, and spend the time in meditation and worship. They ask more favors of Him on the Sabbath than upon other days. They demand His special attention. They crave His choicest blessings. God does not wait for the Sabbath to pass before He grants these requests. Heaven's work never ceases, and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds. The work of Christ in healing the sick was in perfect accord with the law. It honored the Sabbath. {1898 The Desire of Ages, Page 207.2}

Jesus claimed equal rights with God in doing a work equally sacred, and of the same character with that which engaged the Father in heaven. But the Pharisees were still more incensed. He had not only broken the law, according to their understanding, but in calling God "His own Father" had declared Himself equal with God. John 5:18, R. V. {1898 The Desire of Ages, Page 207.3}

John 5:17 ¶ **But Jesus answered them, MY FATHER worketh hitherto, and I work.** {Jesus confirms God as His Father in a singular context – no plural God.}

The Saviour declared that His action was in harmony with the Sabbath law. It was in harmony with the will and the work of God. "My Father worketh hitherto," He said, "and I work." John 5:17. {1896, 1900 The Story of Jesus, Page 73.3}

God works continually in sustaining every living thing. Was His work to cease upon the Sabbath day? Should God forbid the sun to fulfill its office on the Sabbath? Should He cut off its rays from warming the earth and nourishing vegetation? {1896, 1900 The Story of Jesus, Page 73.4}

Should the brooks stay from watering the fields, and the waves of the sea still their ebbing and flowing? Must the wheat and maize stop growing, and the trees and flowers put forth no bud or blossom on the Sabbath? {1896, 1900 The Story of Jesus, Page 73.5}

Then man would miss the fruits of the earth, and the blessings that sustain his life. Nature must continue her work, or man would die. And man also has a work to do on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. God does not desire His creatures to suffer an hour's pain that may be relieved on the Sabbath or any other day. {1896, 1900 The Story of Jesus, Page 74.1}

Heaven's work never ceases, and we should never rest from doing good. Our own work the law forbids us to do on the rest day of the Lord. The toil for a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day. But the Sabbath is not to be spent in useless inactivity. As God ceased from His labor of creating, and rested upon the Sabbath, so we are to rest. He bids us lay aside our daily occupations, and devote those sacred hours to healthful rest, to worship, and to holy deeds. {1896, 1900 The Story of Jesus, Page 74.2}

John 5:18 **Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.**

John 5:19 **Then answered Jesus and said unto them, Verily, verily, I say unto you, 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 likewise.** {As Christ can do nothing of Himself then He cannot be co-equal in power – trinity belief}

John 5:20 **For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.**

John 5:21 **For as the Father raiseth up the dead, and quickeneth [them]; even so the Son quickeneth whom he will.**

John 5:22 **For the Father judgeth no man, but hath committed all judgment unto the Son:** {The Holy Spirit of God is NOT a judge.}

John 5:23 **That all [men] should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.** {The Holy Spirit of God is NOT honoured.}

088 - Jesus confirms that the Spiritually Dead shall now hear the Voice of the Son of God John 5:24-25

John 5:24 **Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**

John 5:25 **Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.**

089 - God the Living Father has given Life to His Son. Also Authority to Execute Judgment John 5:26-27

John 5:26 **For as the FATHER hath life in himself; so hath he GIVEN to the SON to have life in himself;** {So the Father – already existing – gives [at some later point in time] life to His Son = human beings being the similar equivalent. This disproves the trinity doctrine which says that Jesus is co-eternal, co-existent with the Father. This verse is, with jn8:42, very important to study.}

John 5:27 **And hath given him authority to execute judgment also, because he is the Son of man.**

090 - All those that have Died will hear the Son of God and in the Judgment all will have a Resurrection according to the Will of God John 5:28-30

John 5:28 **Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,**
John 5:29 **And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**
John 5:30 **I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.**

091 - Jesus upholds John the Baptist's witness as true; now God has now sent Him as a Greater Witness John 5:31-36

John 5:31 **If I bear witness of myself, my witness is not true.**
John 5:32 ¶ **There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.**
John 5:33 **Ye sent unto John, and he bare witness unto the truth.**
John 5:34 **But I receive not testimony from man: but these things I say, that ye might be saved.**
John 5:35 **He was a burning and a shining light: and ye were willing for a season to rejoice in his light.**
John 5:36 ¶ **But I have greater witness than [that] of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.**

092 - Rejection by the Sanhedrin. Close of the Judean Ministry John 5:37-47

John 5:37 **And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.**
John 5:38 **And ye have not his word abiding in you: for whom he hath sent, him ye believe not.**
John 5:39 ¶ **Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.**
John 5:40 **And ye will not come to me, that ye might have life.**
John 5:41 **I receive not honour from men.**
John 5:42 **But I know you, that ye have not the love of God in you.**
John 5:43 **I am come in MY FATHER'S name, and ye receive me not: if another shall come in his own name, him ye will receive.** {Jesus confirms God as His Father in a singular context – no plural God.}
John 5:44 **How can ye believe, which receive honour one of another, and seek not the honour that [cometh] from God only?**
John 5:45 **Do not think that I will accuse you to the Father: there is [one] that accuseth you, [even] Moses, in whom ye trust.**
John 5:46 **For had ye believed Moses, ye would have believed me: for he wrote of me.**
John 5:47 **But if ye believe not his writings, how shall ye believe my words?**

In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel. To Christ "give all the prophets witness." Acts 10:43. From the promise given to Adam, down through the patriarchal line and the legal economy, heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt. {1898 The Desire of Ages, Page 211.5}

Close of the Judean Ministry and Opening of the Galilean Ministry [Middle of April 29AD]

MINISTRY IN GALILEE [Second Passover – Third Passover] [Middle of April 29AD – Early April 30AD] [14th day of Nisan (Passover) 7 April 30AD]

093 - The Reaction of Jesus: In John's absence, Jesus departs into Galilee to Preach the Gospel and Repentance to the Gentiles in the power of the Spirit. "The Kingdom of God Is at Hand" Matthew 4:12 Mark 1:14-15 Luke 4:14-15

Matthew 4:12 ¶ Mark 1:14 **Now when Jesus had heard that John was cast into prison, he departed into Galilee; [preaching the gospel of the kingdom of God].**
Luke 4:14 ¶ **And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.**
Mark 1:15 **And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**
Luke 4:15 **And he taught in their synagogues, being glorified of all.**

094 - First Rejection at Nazareth Luke 4:16-30. [April / May 29AD]

During His ministry, Jesus twice visited His old home at Nazareth. At the first visit He went to the synagogue on the Sabbath day. {1896, 1900 The Story of Jesus, Page 56.1}

Here He read from Isaiah's prophecy about the work of the Messiah--how He was to preach good tidings to the poor, to comfort the sorrowing, to give sight to the blind, and to heal those that were bruised. {1896, 1900 The Story of Jesus, Page 56.2}

Then He told the people that all this was fulfilled that day. This was the work that He Himself was doing. {1896, 1900 The Story of Jesus, Page 56.3}

At these words the hearers were filled with joy. They believed that Jesus was the promised Saviour. Their hearts were moved upon by the Holy Spirit, and they responded with fervent amens and praises to the Lord. {1896, 1900 The Story of Jesus, Page 56.4}

Then they remembered how Jesus had lived among them as a carpenter. Often they had seen Him working in the shop with Joseph. Though in His whole life there had been only deeds of love and mercy, they would not believe that He was the Messiah. {1896, 1900 The Story of Jesus, Page 56.5}

By such thoughts as these they opened the way for Satan to control their minds. Then they were filled with wrath against the Saviour. They cried out against Him, and determined to take His life. {1896, 1900 The Story of Jesus, Page 56.6}

They hurried Him away, meaning to throw Him over the steep side of a hill. But holy angels were near to protect Him. He passed safely through the crowd, and was not to be found. {1896, 1900 The Story of Jesus, Page 56.7}

Luke 4:16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Luke 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Luke 4:18 The Spirit of the Lord [is] upon me, because he 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, [Isaiah 61:1] {Note: With the "Spirit of the Lord" as the Holy Spirit then, if a trinitarian person, we would have a literal god literally "piggy-backing" Jesus Christ.}

Isaiah 61:1 ¶ The spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; [Luke 4:18]

Luke 4:19 To preach the acceptable year of the Lord. [Isaiah 61:1-2]

Isaiah 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; [Luke 4:19]

When Jesus in the synagogue read from the prophecy, He stopped short of the final specification concerning the Messiah's work. Having read the words, "To proclaim the acceptable year of the Lord," He omitted the phrase, "and the day of vengeance of our God." Isaiah 61:2. This was just as much truth as was the first of the prophecy, and by His silence Jesus did not deny the truth. But this last expression was that upon which His hearers delighted to dwell, and which they were desirous of fulfilling. They denounced judgments against the heathen, not discerning that their own guilt was even greater than that of others. They themselves were in deepest need of the mercy they were so ready to deny to the heathen. That day in the synagogue, when Jesus stood among them, was their opportunity to accept the call of Heaven. He who "delighteth in mercy" (Micah 7:18) would fain have saved them from the ruin which their sins were inviting. {1898 The Desire of Ages, Page 240.4}

Luke 4:20 And he closed the book, and he gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luke 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Luke 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Luke 4:23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Luke 4:24 And he said, Verily, I say unto you, No prophet is accepted in his own country.

Luke 4:25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

Luke 4:26 But unto none of them was Elias sent, save unto Sarepta, [a city] of Sidon, unto a woman [that was] a widow.

Luke 4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

Luke 4:28 And all they in the synagogue, when they heard these things, were filled with wrath,

Luke 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Luke 4:30 But he passing through the midst of them went his way,

095 - Removal to Capernaum Matthew 4:13-17. [June 29AD]

Matthew 4:13 **And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:**

Matthew 4:14 **That it might be fulfilled which was spoken by Esaias the prophet, saying,**

Matthew 4:15 **The land of Zabulon, and the land of Nephthalim, [by] the way of the sea, beyond Jordan, Galilee of the Gentiles; [Isaiah 9:1]**

Matthew 4:16 **The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. [Isaiah 9:2]**

Isaiah 9:1 ¶ Nevertheless the dimness [shall] not [be] such as [was] in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict [her by] the way of the sea, beyond Jordan, in Galilee of the nations. [Matthew 4:15]

Isaiah 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. [Matthew 4:16]

Matthew 4:17 ¶ **From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. [Matthew 3:2, 10:7; Luke 9:2 60, 10:9-11, 16:16; Acts 28:31]**

096 - The Call by the Sea. Jesus, standing by the lake of Gennesaret, is pressed by the people to hear the Word of God, enters Simon's ship and teaches the people from the shallow water Luke 5:1-3. [June / July 29AD]

Day was breaking over the Sea of Galilee. The disciples, weary with a night of fruitless toil, were still in their fishing boats on the lake. Jesus had come to spend a quiet hour by the waterside. In the early morning He hoped for a little season of rest from the multitude that followed Him day after day. But soon the people began to gather about Him. Their numbers rapidly increased, so that He was pressed upon all sides. Meanwhile the disciples had come to land. In order to escape the pressure of the multitude, Jesus stepped into Peter's boat, and bade him pull out a little from the shore. Here Jesus could be better seen and heard by all, and from the boat He taught the multitude on the beach. {1898 The Desire of Ages, Page 244.1}

Luke 5:1 ¶ **And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,**

Luke 5:2 **And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing [their] nets.**

Luke 5:3 **And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.**

097 - Miracle No. 4: First miraculous catch of fish on the Lake of Gennesaret. Afterwards Jesus, says to Simon to launch out to the deep and let down the nets for a draught. Having toiled all the night without a catch, Simon obeys, and a great multitude of fish beckons for their partners in the other ship to help Luke 5:4-7

Luke 5:4 **Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.**

Luke 5:5 **And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.**

Luke 5:6 **And when they had this done, they enclosed a great multitude of fishes: and their net brake.**

Luke 5:7 **And they beckoned unto [their] partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.**

Night was the only favorable time for fishing with nets in the clear waters of the lake. After toiling all night without success, it seemed hopeless to cast the net by day; but Jesus had given the command, and love for their Master moved the disciples to obey. Simon and his brother together let down the net. As they attempted to draw it in, so great was the quantity of fish enclosed that it began to break. They were obliged to summon James and John to their aid. When the catch was secured, both the boats were so heavily laden that they were in danger of sinking. {1898 The Desire of Ages, Page 246.1}

But Peter was unmindful now of boats or lading. This miracle, above any other he had ever witnessed, was to him a manifestation of divine power. In Jesus he saw One who held all nature under His control. The presence of divinity revealed his own unholiness. Love for his Master, shame for his own unbelief, gratitude for the condescension of Christ, above all, the sense of his uncleanness in the presence of infinite purity, overwhelmed him. While his companions were securing the contents of the net, Peter fell at the Saviour's feet, exclaiming, "Depart from me; for I am a sinful man, O Lord." {1898 The Desire of Ages, Page 246.2}

098 - Simon Peter falls down at Jesus' knees realising his sinfulness. All are astonished at The Miraculous Draught of Fish. Jesus confirms to Simon that he will now catch Men Luke 5:8-11

Luke 5:8 **When Simon Peter saw [it], he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.**

Luke 5:9 **For he was astonished, and all that were with him, at the draught of the fishes which they had taken:**

Luke 5:10 **And so [was] also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.**

Luke 5:11 **And when they had brought their ships to land, they forsook all, and followed him.**

099 - The Call by the Sea of Galilee: 4 fishermen follow Jesus and become Fishers of Men: Peter, Andrew, James, John Mark 1:16-20 Matthew 4:18-22. [July 29AD]

Mark 1:16 Matthew 4:18 ¶ **Now as he [Jesus,] walked by the sea of Galilee, he saw [two brethren,] Simon and Andrew his brother casting a net into the sea: for they were fishers.**

Mark 1:17 Matthew 4:19 **And Jesus said unto them, [Follow me,] Come ye after me, and I will make you to become fishers of men.**

Mark 1:18 Matthew 4:20 **And straightway they forsook [their] their nets, and followed him.**

Mark 1:19 Matthew 4:21 **And when he had gone a little farther thence, he saw [other two brethren,] James the [son] of Zebedee, and John his brother, [in a ship with Zebedee their father,] who also were in the ship mending their nets.**

Mark 1:20 Matthew 4:21-22 **And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.**

Jesus chose unlearned fishermen because they had not been schooled in the traditions and erroneous customs of their time. They were men of native ability, and they were humble and teachable,--men whom He could educate for His work. In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties. It was such men that Jesus called to be His colaborers; and He gave them the advantage of association with Himself. Never had the world's great men such a teacher. When the disciples came forth from the Saviour's training, they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus. {1898 The Desire of Ages, Page 250.1}

God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciple that the Christian becomes like Him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God. {1898 The Desire of Ages, Page 251.1}

100 - Jesus teaches with Power and great Authority at Capernaum Mark 1:21-22 Luke 4:31-32

At Capernaum Jesus dwelt in the intervals of His journeys to and fro, and it came to be known as "His own city." It was on the shores of the Sea of Galilee, and near the borders of the beautiful plain of Gennesaret, if not actually upon it. {1898 The Desire of Ages, Page 252.1}

The deep depression of the lake gives to the plain that skirts its shores the genial climate of the south. Here in the days of Christ flourished the palm tree and the olive, here were orchards and vineyards, green fields, and brightly blooming flowers in rich luxuriance, all watered by living streams bursting from the cliffs. The shores of the lake, and the hills that at a little distance encircle it, were dotted with towns and villages. The lake was covered with fishing boats. Everywhere was the stir of busy, active life. {1898 The Desire of Ages, Page 252.2}

Capernaum itself was well adapted to be the center of the Saviour's work. Being on the highway from Damascus to Jerusalem and Egypt, and to the Mediterranean Sea, it was a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest in their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and great as well as the poor and lowly, and His lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and His mission would be brought before the world. {1898 The Desire of Ages, Page 252.3}

Mark 1:21 Luke 4:31 **And they went [down] into Capernaum, a city of Galilee; and straightway on the sabbath day he entered into the synagogue, and taught [them].**

Mark 1:22 Luke 4:32 **And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes [: for his word was with power].**

101 - Miracle No. 5: Jesus drives out an evil spirit from a man in Capernaum. The Demoniac in the Synagogue is healed Mark 1:23-28 Luke 4:33-37. [July 29AD]

Mark 1:23 Luke 4:33 ¶ **And there was in their synagogue a man with an unclean [devil] spirit; and he cried out [with a loud voice],**

Mark 1:24 Luke 4:34 **Saying, Let [us] alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.**

Mark 1:25 Luke 4:35 **And Jesus rebuked him, saying, Hold thy peace, and come out of him.**

Mark 1:26 Luke 4:35 **And when the unclean [devil] spirit had torn [thrown] him, and cried with a loud voice, he came out of him [, and hurt him not].**

Mark 1:27 Luke 4:36 **And they were all amazed, insomuch that they questioned [spake] among themselves, saying, What thing [a word] is this? what new doctrine [is] this? for with authority [and power] commandeth he even the unclean spirits, [and they come out] and they do obey him.**

Mark 1:28 Luke 4:37 **And immediately his fame spread abroad [went out into every place of the country] throughout all the region round about Galilee.**

102 - Miracle No. 6: Jesus heals Peter's mother-in-law sick with fever. Jesus leaves the synagogue and heals Peter's mother-in-law Mark 1:29-31 Luke 4:38-39 Matthew 8:14-15. [July 29AD]

While the congregation in the synagogue were still spellbound with awe, Jesus withdrew to the home of Peter for a little rest. But here also a shadow had fallen. The mother of Peter's wife lay sick, stricken with a "great fever." Jesus rebuked the disease, and the sufferer arose, and ministered to the wants of the Master and His disciples. {1898 The Desire of Ages, Page 259.1}

Mark 1:29 Luke 4:38 ¶ **And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.**

Matthew 8:14 ¶ Luke 4:38 ¶ Mark 1:30 **And when Jesus was come into Peter's house, he saw his [Simon's] wife's mother laid, and [was taken] sick of a [great] fever [; and they besought [anon they tell] him for her].**

Mark 1:31 Luke 4:39 Matthew 8:15 **And he came [And he stood over her,] and took [touched] her by the hand, and lifted her up [, and rebuked the fever]; and immediately the fever left her [: and [immediately] she arose], and she ministered unto them.**

103 - Miracle No. 7: Jesus heals many sick and oppressed at evening. Jesus heals many others at Even Matthew 8:16 Luke 4:40 Mark 1:32-34

Tidings of the work of Christ spread rapidly throughout Capernaum. For fear of the rabbis, the people dared not come for healing upon the Sabbath; but no sooner had the sun disappeared below the horizon than there was a great commotion. From the homes, the shops, the market places, the inhabitants of the city pressed toward the humble dwelling that sheltered Jesus. The sick were brought upon couches, they came leaning upon staffs, or, supported by friends, they tottered feebly into the Saviour's presence. {1898 The Desire of Ages, Page 259.2}

Hour after hour they came and went; for none could know whether tomorrow would find the Healer still among them. Never before had Capernaum witnessed a day like this. The air was filled with the voice of triumph and shouts of deliverance. The Saviour was joyful in the joy He had awakened. As He witnessed the sufferings of those who had come to Him, His heart was stirred with sympathy, and He rejoiced in His power to restore them to health and happiness. {1898 The Desire of Ages, Page 259.3}

Matthew 8:16 ¶ Luke 4:40 ¶ Mark 1:32 **When the even was come, when the sun did set, all they that had any sick with divers diseases, and them that were possessed with devils, they brought unto him; and he laid his hands on every one of them: and he cast out the spirits with [his] word, and healed them.**

Mark 1:33 **And all the city was gathered together at the door.**

Mark 1:34 **And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.**

104 - The cast out devils know that Jesus is Christ, the Son of God Luke 4:41 Matthew 8:17

Luke 4:41 **And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking [them] suffered them not to speak: for they knew that he was Christ.**

Matthew 8:17 **That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare [our] sicknesses. [Isaiah 53:4]**

Isaiah 53:4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. [Matthew 8:17]

Not until the last sufferer had been relieved did Jesus cease His work. It was far into the night when the multitude departed, and silence settled down upon the home of Simon. The long, exciting day was past, and Jesus sought rest. But while the city was still wrapped in slumber, the Saviour, "rising up a great while before day, . . . went out, and departed into a solitary place, and there prayed." {1898 The Desire of Ages, Page 259.4}

Thus were spent the days in the earthly life of Jesus. He often dismissed His disciples to visit their homes and rest; but He gently resisted their efforts to draw Him away from His labors. All day He toiled, teaching the ignorant, healing the sick, giving sight to the blind, feeding the multitude; and at the eventide or in the early morning, He went away to the sanctuary of the mountains for communion with His Father. Often He passed the entire night in prayer and meditation, returning at daybreak to His work among the people. {1898 The Desire of Ages, Page 259.5}

The First Galilean Preaching Tour [Middle of April 29AD – End of Summer 29AD]

105 - Jesus Preaches throughout Galilee: Simon offers also to Preach. Mark's account Mark 1:35-39

Early in the morning, Peter and his companions came to Jesus, saying that already the people of Capernaum were seeking Him. The disciples had been bitterly disappointed at the reception which Christ had met hitherto. The authorities at Jerusalem were seeking to murder Him; even His own townsmen had tried to take His life; but at Capernaum He was welcomed with joyful enthusiasm, and the hopes of the disciples kindled anew. It might be that among the liberty-loving Galileans were to be found the supporters of the new kingdom. But with surprise they heard Christ's words, "I must preach the kingdom of God to other cities also: for therefore am I sent." {1898 The Desire of Ages, Page 260.1}

In the excitement which then pervaded Capernaum, there was danger that the object of His mission would be lost sight of. Jesus was not satisfied to attract attention to Himself merely as a wonder worker or a healer of physical diseases. He was seeking to draw men to Him as their Saviour. While the people were eager to believe that He had come as a king, to establish an earthly reign, He desired to turn their minds away from the earthly to the spiritual. Mere worldly success would interfere with His work. {1898 The Desire of Ages, Page 260.2}

Mark 1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Mark 1:36 And Simon and they that were with him followed after him.

Mark 1:37 And when they had found him, they said unto him, All [men] seek for thee.

Mark 1:38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

Mark 1:39 And he preached in their synagogues throughout all Galilee, and cast out devils.

106 - Jesus Preaches throughout Galilee: Luke's account Luke 4:42-44

Luke 4:42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

Luke 4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

Luke 4:44 And he preached in the synagogues of Galilee.

107 - Jesus Preaches throughout Galilee: Matthew's account Matthew 4:23-25

Matthew 4:23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. [Galilee is divided into two parts: Upper and Lower. Upper Galilee has higher peaks separated by narrow gorges and defiles. The upper Galilee has no cities in it. It's rural, it's remote. It's located in the highest hills of the land of Israel. Lower Galilee (chief city: Nazareth) is a region of lower hills.]

Matthew 4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

Matthew 4:25 And there followed him great multitudes of people from Galilee, and [from] Decapolis, and [from] Jerusalem, and [from] Judaea, and [from] beyond Jordan.

108 - Miracle No. 8: Jesus cleanses a Man with Leprosy. The Leper Healed. The Cleansing of the First Leper Matthew 8:1-4 Luke 5:12-14 Mark 1:40-44

Of all diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. Among the Jews it was regarded as a judgment on account of sin, and hence was called "the stroke," "the finger of God." Deep-rooted, ineradicable, deadly, it was looked upon as a symbol of sin. By the ritual law, the leper was pronounced unclean. Like one already dead, he was shut out from the habitations of men. Whatever he touched was unclean. The air was polluted by his breath. One who was suspected of having the disease must present himself to the priests, who were to examine and decide his case. If pronounced a leper, he was isolated from his family, cut off from the congregation of Israel, and was doomed to associate with those only who were similarly afflicted. The law was inflexible in its requirement. Even kings and rulers were not exempt. A monarch who was attacked by this terrible disease must yield up the scepter, and flee from society. {1898 The Desire of Ages, Page 262.1}

Away from his friends and his kindred, the leper must bear the curse of his malady. He was obliged to publish his own calamity, to rend his garments, and sound the alarm, warning all to flee from his contaminating presence. The cry, "Unclean! unclean!" coming in mournful tones from the lonely exile, was a signal heard with fear and abhorrence. {1898 The Desire of Ages, Page 262.2}

Matthew 8:1 ¶ When he was come down from the mountain, great multitudes followed him.

Luke 5:12 ¶ Matthew 8:2 Mark 1:40 And it came to pass, when he was in a certain city, behold [there came] a man full of leprosy: who seeing Jesus fell on [his] face, and besought [worshipped] him, saying, Lord, if thou wilt, thou canst make me clean.

He is a loathsome spectacle. The disease has made frightful inroads, and his decaying body is horrible to look upon. At sight of him the people fall back in terror. They crowd upon one another in their eagerness to escape from contact with him. Some try to prevent him from approaching Jesus, but in vain. He neither sees nor hears them. Their expressions of loathing are lost upon him. He sees only the Son of God. He hears only the voice that speaks life to the dying. Pressing to Jesus, he casts himself at His feet with the cry, "Lord, if Thou wilt, Thou canst make me clean." {1898 The Desire of Ages, Page 263.2}

Mark 1:41-42 Matthew 8:3 Luke 5:13 **And Jesus, moved with compassion, put forth [his] hand, and touched him, and saith unto him, I will; be thou clean. And immediately his leprosy [departed from him] [and he] was cleansed.**

Matthew 8:4 Mark 1:43-44 Luke 5:14 **And [he] Jesus saith unto him and straitly charged him: See thou tell no man; but go thy way, show thyself to the priest, and offer [for thy cleansing] the gift that [according as] Moses commanded, for a testimony unto them[, and forthwith sent him away].**

The words of Scripture show with what urgency Christ enjoined upon the man the necessity of silence and prompt action. "He straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Had the priests known the facts concerning the healing of the leper, their hatred of Christ might have led them to render a dishonest sentence. Jesus desired the man to present himself at the temple before any rumors concerning the miracle had reached them. Thus an impartial decision could be secured, and the restored leper would be permitted to unite once more with his family and friends. {1898 The Desire of Ages, Page 264.2}

There were other objects which Christ had in view in enjoining silence on the man. The Saviour knew that His enemies were ever seeking to limit His work, and to turn the people from Him. He knew that if the healing of the leper were noised abroad, other sufferers from this terrible disease would crowd about Him, and the cry would be raised that the people would be contaminated by contact with them. Many of the lepers would not so use the gift of health as to make it a blessing to themselves or to others. And by drawing the lepers about Him, He would give occasion for the charge that He was breaking down the restrictions of the ritual law. Thus His work in preaching the gospel would be hindered. {1898 The Desire of Ages, Page 264.3}

The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was "full of leprosy." Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isaiah 1:5, 6. But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, "Lord, if Thou wilt, Thou canst make me clean," shall hear the answer, "I will; be thou made clean." Matthew 8:2, 3, R. V. {1898 The Desire of Ages, Page 266.1}

109 - The First Leper disobeys Jesus who can no more openly enter the city being confined to desert places Mark 1:45 Luke 5:15-16

Mark 1:45 **But he went out, and began to publish [it] much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.**

Luke 5:15 **But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.**

Luke 5:16 ¶ **And he withdrew himself into the wilderness, and prayed.**

110 - Jesus returns to His own city and enters Capernaum Matthew 9:1 Mark 2:1 Luke 5:17

Matthew 9:1 ¶ **And he entered into a ship, and passed over, and came into his own city.**

Mark 2:1 ¶ **And again he entered into Capernaum after [some] days; and it was noised that he was in the house.**

Luke 5:17 **And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was [present] to heal them.**

111 - Many were gathered together while Jesus preaching the Word Mark 2:2

Mark 2:2 **And straightway many were gathered together, insomuch that there was no room to receive [them], no, not so much as about the door: and he preached the word unto them.**

112 - The Paralytic Man who was lowered through the roof. A man sick of the palsy, lying on a bed, borne by four, tries to get to Jesus Luke 5:18 Mark 2:3. [End of Summer 29AD]

In the healing of the paralytic at Capernaum, Christ again taught the same truth. It was to manifest His power to forgive sins that the miracle was performed. And the healing of the paralytic also illustrates other precious truths. It is full of hope and encouragement, and from its connection with the caviling Pharisees it has a lesson of warning as well. {1898 The Desire of Ages, Page 267.1}

Like the leper, this paralytic had lost all hope of recovery. His disease was the result of a life of sin, and his sufferings were embittered by remorse. He had long before appealed to the Pharisees and doctors, hoping for relief from mental suffering and physical pain. But they coldly pronounced him incurable, and abandoned him to the wrath of God. The Pharisees regarded affliction as an evidence of divine displeasure, and they held themselves aloof from the sick and the needy. Yet often these very ones who exalted themselves as holy were more guilty than the sufferers they condemned. {1898 The Desire of Ages, Page 267.2}

The palsied man was entirely helpless, and, seeing no prospect of aid from any quarter, he had sunk into despair. Then he heard of the wonderful works of Jesus. He was told that others as sinful and helpless as he had been healed; even lepers had been cleansed. And the friends who reported these things encouraged him to believe that he too might be cured if he could be carried to Jesus. But his hope fell when he remembered how the disease had been brought upon him. He feared that the pure Physician would not tolerate him in His presence. {1898 The Desire of Ages, Page 267.3} Yet it was not physical restoration he desired so much as relief from the burden of sin. If he could see Jesus, and receive the assurance of forgiveness and peace with Heaven, he would be content to live or die, according to God's will. The cry of the dying man was, Oh that I might come into His presence! There was no time to lose; already his wasted flesh was showing signs of decay. He besought his friends to carry him on his bed to Jesus, and this they gladly undertook to do. But so dense was the crowd that had assembled in and about the house where the Saviour was, that it was impossible for the sick man and his friends to reach Him, or even to come within hearing of His voice. {1898 The Desire of Ages, Page 267.4}

Luke 5:18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought [means] to bring him in, and to lay [him] before him.

Mark 2:3 And they come unto him, bringing one sick of the palsy, which was borne of four.

113 - Tiling is removed and the roof uncovered and he is lowered to Jesus Luke 5:19 Mark 2:4

Jesus was teaching in the house of Peter. According to their custom, His disciples sat close about Him, and "there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem." These had come as spies, seeking an accusation against Jesus. Outside of these officials thronged the promiscuous multitude, the eager, the reverent, the curious, and the unbelieving. Different nationalities and all grades of society were represented. "And the power of the Lord was present to heal." The Spirit of life brooded over the assembly, but Pharisees and doctors did not discern its presence. They felt no sense of need, and the healing was not for them. "He hath filled the hungry with good things; and the rich He hath sent empty away." Luke 1:53. {1898 The Desire of Ages, Page 267.5}

Again and again the bearers of the paralytic tried to push their way through the crowd, but in vain. The sick man looked about him in unutterable anguish. When the longed-for help was so near, how could he relinquish hope? At his suggestion his friends bore him to the top of the house and, breaking up the roof, let him down at the feet of Jesus. The discourse was interrupted. The Saviour looked upon the mournful countenance, and saw the pleading eyes fixed upon Him. He understood the case; He had drawn to Himself that perplexed and doubting spirit. While the paralytic was yet at home, the Saviour had brought conviction to his conscience. When he repented of his sins, and believed in the power of Jesus to make him whole, the life-giving mercies of the Saviour had first blessed his longing heart. Jesus had watched the first glimmer of faith grow into a belief that He was the sinner's only helper, and had seen it grow stronger with every effort to come into His presence. {1898 The Desire of Ages, Page 268.1}

Luke 5:19 Mark 2:4 And when they could not find by what [way] they might bring him in because of the multitude [the press], they went upon the housetop, [they uncovered the roof where he was: and when they had broken [it] up, they let] him down through the tiling with [his] couch [bed] [wherein the sick of the palsy lay] into the midst before Jesus.

114 - Miracle No. 9: Jesus heals the Paralytic who was let down from the roof. Jesus, seeing their faith, forgives the sins of the man Matthew 9:2 Luke 5:20 Mark 2:5

Matthew 9:2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

Luke 5:20 Mark 2:5 And when he [Jesus] saw their faith, he said unto him, [the sick of the palsy,] Man [Son], thy sins are forgiven thee.

The paralytic found in Christ healing for both the soul and the body. The spiritual healing was followed by physical restoration. This lesson should not be overlooked. There are today thousands suffering from physical disease, who, like the paralytic, are longing for the message, "Thy sins are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can give, would impart vigor to the mind, and health to the body. {1898 The Desire of Ages, Page 270.1}

115 - Jesus, perceiving their thoughts, asks why evil is in their hearts Mark 2:6 8 Luke 5:22 Matthew 9:4

Mark 2:6 But there were certain of the scribes sitting there, and reasoning in their hearts,

Luke 5:22 Mark 2:8 Matthew 9:4 **But [immediately] when Jesus perceived [knowing] their thoughts [in his spirit], he answering said unto them, What [Why] reason ye [these things] in your hearts? Wherefore think ye evil in your hearts?**

116 - Certain of the scribes reasoned that Jesus, in forgiving sins, was speaking blasphemy Matthew 9:3 Mark 2:7 Luke 5:21

Matthew 9:3 Mark 2:7a **And, behold, certain of the scribes said within themselves, [Why doth] This [man] [thus speak blasphemies?]**

Luke 5:21 Mark 2:7b **And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?**

117 - Jesus replies and confirms that the Son of man does have power on earth to forgive sins Mark 2:9-11 Luke 5:23-24 Matthew 9:5-6

Mark 2:9 Luke 5:23 Matthew 9:5 **Whether is it easier to say to the sick of the palsy, [Thy] sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?**

Luke 5:24 Mark 2:10-11 Matthew 9:6 **But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch [bed], and go into thine house.**

118 - The man takes up his bed and departs to his house glorifying God Luke 5:25 Matthew 9:7 Mark 2:12a

Luke 5:25 Matthew 9:7 Mark 2:12a **And immediately he rose up before them, and took up [the bed,] that whereon he lay [, and went forth before them all], and departed to his own house, glorifying God.**

Physical disease, however malignant and deep-seated, was healed by the power of Christ; but the disease of the soul took a firmer hold upon those who closed their eyes against the light. Leprosy and palsy were not so terrible as bigotry and unbelief. {1898 The Desire of Ages, Page 271.1}

In the home of the healed paralytic there was great rejoicing when he returned to his family, carrying with ease the couch upon which he had been slowly borne from their presence but a short time before. They gathered round with tears of joy, scarcely daring to believe their eyes. He stood before them in the full vigor of manhood. Those arms that they had seen lifeless were quick to obey his will. The flesh that had been shrunken and leaden-hued was now fresh and ruddy. He walked with a firm, free step. Joy and hope were written in every lineament of his countenance; and an expression of purity and peace had taken the place of the marks of sin and suffering. Glad thanksgiving went up from that home, and God was glorified through His Son, who had restored hope to the hopeless, and strength to the stricken one. This man and his family were ready to lay down their lives for Jesus. No doubt dimmed their faith, no unbelief marred their fealty to Him who had brought light into their darkened home. {1898 The Desire of Ages, Page 271.2}

119 - The onlooking multitude are amazed and also glorify God Matthew 9:8 Luke 5:26 Mark 2:12b

Matthew 9:8 Luke 5:26 Mark 2:12b **But when the multitude saw [it], they marvelled, they were all amazed, and glorified God, which had given such power unto men, and were filled with fear, saying[, We never saw it on this fashion], We have seen strange things to day.**

The effect produced upon the people by the healing of the paralytic was as if heaven had opened, and revealed the glories of the better world. As the man who had been cured passed through the multitude, blessing God at every step, and bearing his burden as if it were a feather's weight, the people fell back to give him room, and with awe-stricken faces gazed upon him, whispering softly among themselves, "We have seen strange things today." {1898 The Desire of Ages, Page 270.3}

120 - The Call of Levi (Matthew) Mark 2:13-14 Matthew 9:9 Luke 5:27-28

Mark 2:13 **And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.**

Matthew 9:9 ¶ Mark 2:14 Luke 5:27-28 ¶ **And [after these things] Jesus passed forth [by] from thence, he saw a man, named [Levi] Matthew, [the [son] of Alphaeus] sitting at the receipt of custom: and he saith unto him, Follow me. And [he left all,] he arose [rose up], and followed him.**

Of the Roman officials in Palestine, none were more hated than the publicans. The fact that the taxes were imposed by a foreign power was a continual irritation to the Jews, being a reminder that their independence had departed. And the taxgatherers were not merely the instruments of Roman oppression; they were extortioners on their own account, enriching themselves at the expense of the people. A Jew who accepted this office at the hands of the Romans was looked upon as betraying the honor of his nation. He was despised as an apostate, and was classed with the vilest of society. {1898 The Desire of Ages, Page 272.1}

To this class belonged Levi-Matthew, who, after the four disciples at Gennesaret, was the next to be called to Christ's service. The Pharisees had judged Matthew according to his employment, but Jesus saw in this man a heart open for the reception of truth. Matthew had listened to the Saviour's teaching. As the convicting Spirit of God revealed his sinfulness, he longed to seek help from Christ; but he was accustomed to the exclusiveness of the rabbis, and had no thought that this Great Teacher would notice him. {1898 The Desire of Ages, Page 272.2}

Sitting at his toll booth one day, the publican saw Jesus approaching. Great was his astonishment to hear the words addressed to himself, "Follow Me." {1898 The Desire of Ages, Page 273.1}

Matthew "left all, rose up, and followed Him." There was no hesitation, no questioning, no thought of the lucrative business to be exchanged for poverty and hardship. It was enough for him that he was to be with Jesus, that he might listen to His words, and unite with Him in His work. {1898 The Desire of Ages, Page 273.2}

So it was with the disciples previously called. When Jesus bade Peter and his companions follow Him, immediately they left their boats and nets. Some of these disciples had friends dependent on them for support; but when they received the Saviour's invitation, they did not hesitate, and inquire, How shall I live, and sustain my family? They were obedient to the call; and when afterward Jesus asked them, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" they could answer, "Nothing." Luke 22:35. {1898 The Desire of Ages, Page 273.3}

To Matthew in his wealth, and to Andrew and Peter in their poverty, the same test was brought; the same consecration was made by each. At the moment of success, when the nets were filled with fish, and the impulses of the old life were strongest, Jesus asked the disciples at the sea to leave all for the work of the gospel. So every soul is tested as to whether the desire for temporal good or for fellowship with Christ is strongest. {1898 The Desire of Ages, Page 273.4}

Principle is always exacting. No man can succeed in the service of God unless his whole heart is in the work and he counts all things but loss for the excellency of the knowledge of Christ. No man who makes any reserve can be the disciple of Christ, much less can he be His colaborer. When men appreciate the great salvation, the self-sacrifice seen in Christ's life will be seen in theirs. Wherever He leads the way, they will rejoice to follow. {1898 The Desire of Ages, Page 273.5}

The calling of Matthew to be one of Christ's disciples excited great indignation. For a religious teacher to choose a publican as one of his immediate attendants was an offense against the religious, social, and national customs. By appealing to the prejudices of the people the Pharisees hoped to turn the current of popular feeling against Jesus. {1898 The Desire of Ages, Page 273.6}

121 - Matthew's Feast Mark 2:15-16 Matthew 9:10-11 Luke 5:29-30, 15:1-2. [End of Summer 29AD]

Mark 2:15 Matthew 9:10 ¶ Luke 5:29, 15:1 **[And Levi made him a great feast in his own house:] And it came to pass, that, as Jesus sat at meat in his house, [behold,] [there was a great company of publicans and of others.] [Then drew near unto him] many [all the] publicans and sinners came and [also] sat down [together] with him [Jesus] and his disciples [for to hear him]: for there were many, and they followed him.**

Mark 2:16 Matthew 9:11 Luke 5:30, 15:2 **And when the scribes and Pharisees saw him eat with publicans and sinners, they [murmured, saying, This man receiveth sinners, and eateth with them] [and] said unto [murmured against] his disciples, How [Why] is it that [ye] he [your Master] eateth and drinketh with publicans and sinners?**

122 - Parable No. 4: Our need of a Physician to reach God's Kingdom (Matthew 9:12-13, Mark 2:17, Luke 5:31-32).

Mark 2:17 Matthew 9:12-13 Luke 5:31-32

Mark 2:17 Matthew 9:12-13 Luke 5:31-32 **[But] When Jesus heard [it], he [answering] saith unto them, They that are whole have no need of the physician, but they that are sick: [But go ye and learn what [that] meaneth, I will have mercy, and not sacrifice: for] [I came not] to call the righteous, but sinners to repentance.**

123 - Religious Leaders ask Jesus about Fasting Mark 2:18 Matthew 9:14 Luke 5:33

Mark 2:18 Matthew 9:14 ¶ Luke 5:33 ¶ **And the disciples of John and of the Pharisees used to fast [often, and make prayers]: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples [eat and drink] [and] fast not?**

124 - Parable No. 5: Bridegroom and Fasting (Matthew 9:14-17, Mark 2:18-20, Luke 5:33-35). **Disciples Defended via a Parable. Jesus replies with a bridegroom question** Mark 2:19-20 Matthew 9:15 Luke 5:34-35

The disciples of John were at this time in great sorrow. It was before their visit to Jesus with John's message. Their beloved teacher was in prison, and they passed their days in mourning. And Jesus was making no effort to release John, and even appeared to cast discredit on his teaching. If John had been sent by God, why did Jesus and His disciples pursue a course so widely different? {1898 The Desire of Ages, Page 276.3}

The disciples of John had not a clear understanding of Christ's work; they thought there might be some foundation for the charges of the Pharisees. They observed many of the rules prescribed by the rabbis, and even hoped to be justified by the works of the law. Fasting was practiced by the Jews as an act of merit, and the most rigid among them fasted two days in every week. The Pharisees and John's disciples were fasting when the latter came to Jesus with the inquiry, "Why do we and the Pharisees fast oft, but Thy disciples fast not?" {1898 The Desire of Ages, Page 276.4}

Very tenderly Jesus answered them. He did not try to correct their erroneous conception of fasting, but only to set them right in regard to His own mission. And He did this by employing the same figure that the Baptist himself had used in his testimony to Jesus. John had said, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." John 3:29. The disciples of John could not fail to recall these words of their teacher, as, taking up the illustration, Jesus said, "Can ye make the children of the bridechamber fast, while the bridegroom is with them?" {1898 The Desire of Ages, Page 276.5}

Mark 2:19 Matthew 9:15a Luke 5:34 **And Jesus said unto them, Can the children of the bridechamber fast [mourn], while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.**

Mark 2:20 Matthew 9:15b Luke 5:35 **But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.**

The true fast is no mere formal service. The Scripture describes the fast that God has chosen,--"to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke;" to "draw out thy soul to the hungry, and satisfy the afflicted soul." Isaiah 58:6, 10. Here is set forth the very spirit and character of the work of Christ. His whole life was a sacrifice of Himself for the saving of the world. Whether fasting in the wilderness of temptation or eating with the publicans at Matthew's feast, He was giving His life for the redemption of the lost. Not in idle mourning, in mere bodily humiliation and multitudinous sacrifices, is the true spirit of devotion manifested, but it is shown in the surrender of self in willing service to God and man. {1898 The Desire of Ages, Page 278.2}

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Psalm 51:17. Man must be emptied of self before he can be, in the fullest sense, a believer in Jesus. When self is renounced, then the Lord can make man a new creature. New bottles can contain the new wine. The love of Christ will animate the believer with new life. In him who looks unto the Author and Finisher of our faith the character of Christ will be manifest. {1898 The Desire of Ages, Page 280.4}

125 - Parable No. 6: No good to put New Patch on Old Clothing (Matthew 9:16, Mark 2:21, Luke 5:36). **Jesus then replies with a Parable about new and old garments** Luke 5:36 Mark 2:21 Matthew 9:16

Luke 5:36 ¶ Mark 2:21 Matthew 9:16 **And he spake also a parable unto them; No man putteth [seweth] a piece of a new garment upon an old [garment]; if otherwise, [for that which is put in to fill it up taketh from the garment,] then both the new maketh a rent, and the piece that was [taken] out of the new agreeth not with the old, [and the rent is made worse].**

126 - Parable No. 7: New Wine into New Wineskins (Matthew 9:17, Mark 2:22, Luke 5:37-38). **Jesus finally replies with a statement about new and old wine bottle preservation** Luke 5:37-39 Matthew 9:17 Mark 2:22

Luke 5:37 Matthew 9:17a Mark 2:22a **And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish [will be marred].**

Luke 5:38 Matthew 9:17b Mark 2:22b **But new wine must be put into new bottles; and both are preserved.**

Luke 5:39 **No man also having drunk old [wine] straightway desireth new: for he saith, The old is better.**

127 - The Hungry Disciples Pluck Grain on the Sabbath Matthew 12:1 Luke 6:1 Mark 2:23. [Summer / Autumn 29AD]

Upon one Sabbath day, as the Saviour and His disciples returned from the place of worship, they passed through a field of ripening grain. Jesus had continued His work to a late hour, and while passing through the fields, the disciples began to gather the heads of grain, and to eat the kernels after rubbing them in their hands. On any other day this act would have excited no comment, for one passing through a field of grain, an orchard, or a vineyard, was at liberty to gather what he desired to eat. See Deuteronomy 23:24, 25. But to do this on the Sabbath was held to be an act of desecration. Not only was the gathering of the grain a kind of reaping, but the rubbing of it in the hands was a kind of threshing. Thus, in the opinion of the rabbis, there was a double offense. {1898 The Desire of Ages, Page 284.1}

The spies at once complained to Jesus, saying, "Behold, Thy disciples do that which is not lawful to do upon the Sabbath day." {1898 The Desire of Ages, Page 284.2}

Matthew 12:1 ¶ Luke 6:1 ¶ Mark 2:23 **[And it came to pass on the second sabbath after the first,] that time Jesus went through the corn fields on the sabbath day; and his disciples were an hungred, and began, [as they went,] to pluck the ears of corn, and [did eat, rubbing [them] in [their] hands.]**

128 - The Pharisees see and claim that is not lawful to do such upon the Sabbath Matthew 12:2 Mark 2:24 Luke 6:2

The Saviour kept the Sabbath, and taught His disciples to keep it. He knew how it should be kept, for He Himself had made it holy. {1896, 1900 The Story of Jesus, Page 67.1}

The Bible says, "Remember the Sabbath day, to keep it holy." "The seventh day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8, 10, 11; 31:16, 17. Christ had worked with His Father in creating the earth, and He had made the Sabbath. The Bible says that "all things were made by Him." John 1:3. {1896, 1900 The Story of Jesus, Page 67.2}

When we look on the sun and the stars, the trees and the beautiful flowers, we should remember that Christ made them all. And He made the Sabbath to help us keep in mind His love and power. {1896, 1900 The Story of Jesus, Page 67.3}

The Jewish teachers had made many rules about the way to keep the Sabbath, and they wanted every one to obey their rules. So they watched the Saviour, to see what He would do. {1896, 1900 The Story of Jesus, Page 67.4}

One Sabbath, as Christ and His disciples were going home from the synagogue, they passed through a field of grain. It was late, and the disciples were hungry. So they broke off some of the heads of grain, rubbed them in their hands, and ate the kernels. {1896, 1900 The Story of Jesus, Page 69.1}

On any other day, one passing through a field or an orchard was allowed to gather what he wanted to eat. But it was not so on the Sabbath. Christ's enemies saw what the disciples were doing, and they said to the Saviour: {1896, 1900 The Story of Jesus, Page 69.2}

Matthew 12:2 Mark 2:24 Luke 6:2 **But when [certain of] the Pharisees saw [it], they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.**

129 - Jesus answers reminding them what David did when Hungry Luke 6:3 Mark 2:25 Matthew 12:3

When accused of Sabbathbreaking at Bethesda, Jesus defended Himself by affirming His Sonship to God, and declaring that He worked in harmony with the Father. Now that the disciples are attacked, He cites His accusers to examples from the Old Testament, acts performed on the Sabbath by those who were in the service of God. {1898 The Desire of Ages, Page 284.3}

Luke 6:3 Mark 2:25 Matthew 12:3 **And Jesus answering them said, Have ye not read so much as this, what David did, when [he] himself was an hungered, and they which were with him;**

But Christ defended His followers. He reminded His accusers of David, who, when in need, had eaten of the sacred bread of the tabernacle, and had given it to his hungry followers. {1896, 1900 The Story of Jesus, Page 69.4}

If it was right for David when hungry to eat this sacred bread, then was it not right for the disciples when hungry to pluck the grain on the sacred hours of the Sabbath? {1896, 1900 The Story of Jesus, Page 69.5}

130 - David ate the Priest's Showbread Mark 2:26 Luke 6:4 Matthew 12:4

Mark 2:26 Luke 6:4 Matthew 12:4 **How he went into the house of God in the days of Abiathar the high priest, and did [take and] eat the showbread, which is not lawful [for him] to eat [neither for them which were with him,] but [only] for the priests, and gave also to them which were with him?**

If it was right for David to satisfy his hunger by eating of the bread that had been set apart to a holy use, then it was right for the disciples to supply their need by plucking the grain upon the sacred hours of the Sabbath. Again, the priests in the temple performed greater labor on the Sabbath than upon other days. The same labor in secular business would be sinful; but the work of the priests was in the service of God. They were performing those rites that pointed to the redeeming power of Christ, and their labor was in harmony with the object of the Sabbath. But now Christ Himself had come. The disciples, in doing the work of Christ, were engaged in God's service, and that which was necessary for the accomplishment of this work it was right to do on the Sabbath day. {1898 The Desire of Ages, Page 285.2}

Christ would teach His disciples and His enemies that the service of God is first of all. The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. Jesus then crowned His argument by declaring Himself the "Lord of the Sabbath,"-- One above all question and above all law. This infinite Judge acquits the disciples of blame, appealing to the very statutes they are accused of violating. {1898 The Desire of Ages, Page 285.3}

131 - Jesus rebukes the Pharisees by saying that if they understood then they would not condemn the guiltless Matthew 12:5-7

Matthew 12:5 **Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?**

Matthew 12:6 **But I say unto you, That in this place is [one] greater than the temple.**

Matthew 12:7 **But if ye had known what [this] meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.**

132 - Jesus confirms that the Sabbath was made for man Mark 2:27

Mark 2:27 **And he said unto them, The sabbath was made for man, and not man for the sabbath:**

The Sabbath was hallowed at the creation. As ordained for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Peace brooded over the world; for earth was in harmony with heaven. "God saw everything that He had made, and, behold, it was very good;" and He rested in the joy of His completed work. Genesis 1:31. {1898 The Desire of Ages, Page 281.1}

Because He had rested upon the Sabbath, "God blessed the seventh day, and sanctified it,"--set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of creation, and thus a sign of God's power and His love. The Scripture says, "He hath made His wonderful works to be remembered." "The things that are made," declare "the invisible things of Him since the creation of the world," "even His everlasting power and divinity." Genesis 2:3; Psalm 111:4; Romans 1:20, R. V. {1898 The Desire of Ages, Page 281.2}

All things were created by the Son of God. "In the beginning was the Word, and the Word was with God. . . . All things were made by Him; and without Him was not anything made that was made." John 1:1-3. And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ. {1898 The Desire of Ages, Page 281.3}

The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day. And as we behold His power in nature we find comfort, for the word that created all things is that which speaks life to the soul. He "who commanded the light to shine out of darkness, hath shined 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. {1898 The Desire of Ages, Page 281.4}

The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept. When some profaned it, the Lord reproveth them, saying, "How long refuse ye to keep My commandments and My laws?" Exodus 16:28. {1898 The Desire of Ages, Page 283.1}

The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before Me, saith the Lord." Matthew 5:18; Isaiah 66:23. {1898 The Desire of Ages, Page 283.2}

No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, "Remember the Sabbath day, to keep it holy," the Lord said also to them, "Ye shall be holy men unto Me." Exodus 20:8; 22:31. Only thus could the Sabbath distinguish Israel as the worshipers of God. {1898 The Desire of Ages, Page 283.3}

"The Sabbath was made for man, and not man for the Sabbath," Jesus said. The institutions that God has established are for the benefit of mankind. "All things are for your sakes." "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 2 Corinthians 4:15; 1 Corinthians 3:22, 23. The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. "The Lord commanded us," said Moses, "to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive." Deuteronomy 6:24. And through the psalmist the message was given to Israel, "Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise." Psalm 100:2-4. And of all who keep "the Sabbath from polluting it," the Lord declares, "Even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:6, 7. {1898 The Desire of Ages, Page 288.1}

133 - Jesus confirms that the Son of man is Lord also of the Sabbath Luke 6:5 Matthew 12:8 Mark 2:28

Luke 6:5 Matthew 12:8 Mark 2:28 **And he said unto them, That the Son of man is Lord also of the sabbath.**

"Wherefore the Son of man is Lord also of the Sabbath." These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For "all things were made by Him; and without Him was not anything made that was made." John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them,"--make them holy. Ezekiel 20:12. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God. {1898 The Desire of Ages, Page 288.2}

And the Lord says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; . . . then shalt thou delight thyself in the Lord." Isaiah 58:13, 14. To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. {1898 The Desire of Ages, Page 289.1}

134 - Jesus enters their synagogue on a Sabbath and sees a Man whose right* Hand was Withered. The Pharisees watch to accuse Him Matthew 12:9-10 Luke 6:6-7 Mark 3:1-2. [Summer / Autumn 29AD] {*Review and Herald, August 10, 1897 paragraph 1}

Matthew 12:9 Luke 6:6a Mark 3:1 ¶ **And when he was departed thence, [it came to pass also on another sabbath, that] he [entered again into] went into their synagogue [and taught]:**

Matthew 12:10 Luke 6:6b ¶ **And, behold, there was a man which had [his] hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.**

Luke 6:7 Mark 3:2 **And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.**

135 - Jesus prepares to heal the Man with the Withered Hand Luke 6:8 Mark 3:3

Luke 6:8 Mark 3:3 **But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.**

136 - Jesus asks the Pharisees what man among them would not rescue their sheep on the Sabbath? Matthew 12:11-12a

Matthew 12:11 **And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift [it] out?** [Luke 14:5]

Matthew 12:12a **How much then is a man better than a sheep?**

137 - Jesus asks the Pharisees what is lawful on the Sabbath days – to do Good or Evil? Luke 6:9 Mark 3:4 Matthew 12:12b

Luke 6:9 Mark 3:4 Matthew 12:12b **Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy [it]?**

138 - Miracle No. 10: Jesus heals the Man's Withered Hand on the Sabbath. Jesus senses the Pharisees hardness of their hearts and then heals the man's stretched out hand Mark 3:5 Luke 6:10 Matthew 12:13

Mark 3:5 Luke 6:10 Matthew 12:13 **And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched [it] out: and his hand was restored whole as the other.**

In the healing of the withered hand, Jesus condemned the custom of the Jews, and left the fourth commandment standing as God had given it. "It is lawful to do well on the Sabbath days," He declared. By sweeping away the senseless restrictions of the Jews, Christ honored the Sabbath, while those who complained of Him were dishonoring God's holy day. {1898 The Desire of Ages, Page 287.2}

139 - The Pharisees are filled with madness and hold counsel with the Herodians as to how to destroy Jesus Luke 6:11 Mark 3:6 Matthew 12:14

The Saviour showed how unreasonable they were, by asking them a question. "And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?" {1896, 1900 The Story of Jesus, Page 70.4}

This they could not answer. So He said, "How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matthew 12:11, 12. {1896, 1900 The Story of Jesus, Page 70.5}

"It is lawful;" that is, it is according to law. Christ never reprov'd the Jews for keeping the law of God, or for honoring the Sabbath. On the contrary, He ever upheld the law in all its completeness. {1896, 1900 The Story of Jesus, Page 70.6}

Isaiah prophesied of Christ, "He will magnify the law, and make it honorable." Isaiah 42:21. To magnify is to make larger, to raise to a higher position. {1896, 1900 The Story of Jesus, Page 70.7}

Christ magnified the law by showing in every part its wonderful meaning. He showed that it is to be obeyed, not only in the actions, which are seen by men, but in the thoughts, which are known only to God. {1896, 1900 The Story of Jesus, Page 70.8}

He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17. {1896, 1900 The Story of Jesus, Page 70.9}

To fulfill means to keep, or perform. (James 2:8.) So when He came to be baptized by John the Baptist, He said, "Thus it becometh us to fulfil all righteousness." Matthew 3:15. To fulfill the law is to obey it perfectly. {1896, 1900 The Story of Jesus, Page 71.1}

God's law can never be changed; for Christ said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:18. {1896, 1900 The Story of Jesus, Page 71.2}

When He asked the question, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" Christ showed that He could read the hearts of the wicked Pharisees who accused Him. {1896, 1900 The Story of Jesus, Page 71.3}

While He was trying to save life by healing the sick, they were trying to destroy life by putting Him to death. Was it better to slay upon the Sabbath, as they were planning to do, than to cure the suffering ones, as He had done? {1896, 1900 The Story of Jesus, Page 71.4}

Was it better to have murder in the heart on God's holy day than to have love toward all men--love which is shown in kindness and deeds of mercy? {1896, 1900 The Story of Jesus, Page 71.5}

Many times the Jews charged Christ with breaking the Sabbath. Often they tried to kill Him because He did not keep it according to their traditions. But this made no difference with Him. He kept the Sabbath as God wanted it to be kept. {1896, 1900 The Story of Jesus, Page 71.6}

Luke 6:11 **And they were filled with madness; and communed one with another what they might do to Jesus.**

Mark 3:6 Matthew 12:14 ¶ **And [Then] the Pharisees went forth [went out], and straightway took [held a] counsel with the Herodians against him, how they might destroy him.**

140 - Jesus' Popularity. Large crowds follow Jesus. Jesus Heals Multitudes by the Sea of Galilee Mark 3:7-12
Matthew 12:15-21

Mark 3:7 **But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,**

Mark 3:8 **And from Jerusalem, and from Idumaea, and [from] beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.**

Matthew 12:15 **But when Jesus knew [it], he withdrew himself from thence: and great multitudes followed him, and he healed them all; [it = the Pharisees counsel with the Herodians as to how to destroy Jesus]**

Matthew 12:16 **And charged them that they should not make him known:**

Matthew 12:17 **That it might be fulfilled which was spoken by Esaias the prophet, saying,**

Matthew 12:18 **Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. [Isaiah 42:1]**

Isaiah 42:1 ¶ Behold my servant, whom I uphold; mine elect, [in whom] my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. [Matthew 12:18]

Mark 3:9 **And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.**

Mark 3:10 **For he had healed many; insomuch that they pressed upon him for to touch him, as many as had**

plagues
Mark 3:11 **And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.**

Mark 3:12 **And he straitly charged them that they should not make him known.**

Matthew 12:19 **He shall not strive, nor cry; neither shall any man hear his voice in the streets.**

Matthew 12:20 **A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. [Isaiah 42:3-4]**

Matthew 12:21 **And in his name shall the Gentiles trust.**

141 - Jesus goes to the Mountain to pray all night before choosing His 12 Disciples Luke 6:12 Mark 3:13. [Summer / Autumn 29AD]

Luke 6:12 **And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.**

Mark 3:13 **And he goeth up into a mountain, and calleth [unto him] whom he would: and they came unto him.**

The Saviour knew the character of the men whom He had chosen; all their weaknesses and errors were open before Him; He knew the perils through which they must pass, the responsibility that would rest upon them; and His heart yearned over these chosen ones. Alone upon a mountain near the Sea of Galilee He spent the entire night in prayer for them, while they were sleeping at the foot of the mountain. With the first light of dawn He summoned them to meet Him; for He had something of importance to communicate to them. {1898 The Desire of Ages, Page 291.4}

142 - The Choosing, Appointment and the Ordination of the 12 Disciples / Apostles Luke 6:13-16 Matthew 10:1-4
Mark 3:14-19

It was beneath the sheltering trees of the mountainside, but a little distance from the Sea of Galilee, that the twelve were called to the apostolate, and the Sermon on the Mount was given. The fields and hills were the favorite resorts of Jesus, and much of His teaching was given under the open sky, rather than in the temple or the synagogues. No synagogue could have received the throngs that followed Him; but not for this reason only did He choose to teach in the fields and groves. Jesus loved the scenes of nature. To Him each quiet retreat was a sacred temple. {1898 The Desire of Ages, Page 290.2}

It was under the trees of Eden that the first dwellers on earth had chosen their sanctuary. There Christ had communed with the father of mankind. When banished from Paradise, our first parents still worshiped in the fields and groves, and there Christ met them with the gospel of His grace. It was Christ who spoke with Abraham under the oaks at Mamre; with Isaac as he went out to pray in the fields at the eventide; with Jacob on the hillside at Bethel; with Moses among the mountains of Midian; and with the boy David as he watched his flocks. It was at Christ's direction that for fifteen centuries the Hebrew people had left their homes for one week every year, and had dwelt in booths formed from the green branches "of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Leviticus 23:40. {1898 The Desire of Ages, Page 290.3}

The first step was now to be taken in the organization of the church that after Christ's departure was to be His representative on earth. No costly sanctuary was at their command, but the Saviour led His disciples to the retreat He loved, and in their minds the sacred experiences of that day were forever linked with the beauty of mountain and vale and sea. {1898 The Desire of Ages, Page 291.2}

These disciples had been for some time associated with Jesus in active labor. John and James, Andrew and Peter, with Philip, Nathanael, and Matthew, had been more closely connected with Him than the others, and had witnessed more of His miracles. Peter, James, and John stood in still nearer relationship to Him. They were almost constantly with Him, witnessing His miracles, and hearing His words. John pressed into still closer intimacy with Jesus, so that he is distinguished as the one whom Jesus loved. The Saviour loved them all, but John's was the most receptive spirit. He was younger than the others, and with more of the child's confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Saviour's deepest spiritual teaching was communicated to His people. {1898 The Desire of Ages, Page 292.1}

At the head of one of the groups into which the apostles are divided stands the name of Philip. He was the first disciple to whom Jesus addressed the distinct command, "Follow Me." Philip was of Bethsaida, the city of Andrew and Peter. He had listened to the teaching of John the Baptist, and had heard his announcement of Christ as the Lamb of God. Philip was a sincere seeker for truth, but he was slow of heart to believe. Although he had joined himself to Christ, yet his announcement of Him to Nathanael shows that he was not fully convinced of the divinity of Jesus. Though Christ had been proclaimed by the voice from heaven as the Son of God, to Philip He was "Jesus of Nazareth, the son of Joseph." John 1:45. Again, when the five thousand were fed, Philip's lack of faith was shown. It was to test him that Jesus questioned, "Whence shall we buy bread, that these may eat?" Philip's answer was on the side of unbelief: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." John 6:5, 7. Jesus was grieved. Although Philip had seen His works and felt His power, yet he had not faith. When the Greeks inquired of Philip concerning Jesus, he did not seize upon the opportunity of introducing them to the Saviour, but he went to tell Andrew. Again, in those last hours before the crucifixion, the words of Philip were such as to discourage faith. When Thomas said to Jesus, "Lord, we know not whither Thou goest; and how can we know the way?" the Saviour answered, "I am the Way, the Truth, and the Life. . . . If ye had known Me, ye should have known My Father also." From Philip came the response of unbelief: "Lord, show us the Father, and it sufficeth us." John 14:5-8. So slow of heart, so weak in faith, was that disciple who for three years had been with Jesus. {1898 The Desire of Ages, Page 292.2}

In happy contrast to Philip's unbelief was the childlike trust of Nathanael. He was a man of intensely earnest nature, one whose faith took hold upon unseen realities. Yet Philip was a student in the school of Christ, and the divine Teacher bore patiently with his unbelief and dullness. When the Holy Spirit was poured out upon the disciples, Philip became a teacher after the divine order. He knew whereof he spoke, and he taught with an assurance that carried conviction to the hearers. {1898 The Desire of Ages, Page 293.1}

While Jesus was preparing the disciples for their ordination, one who had not been summoned urged his presence among them. It was Judas Iscariot, a man who professed to be a follower of Christ. He now came forward, soliciting a place in this inner circle of disciples. With great earnestness and apparent sincerity he declared, "Master, I will follow Thee whithersoever Thou goest." Jesus neither repulsed nor welcomed him, but uttered only the mournful words: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matthew 8:19, 20. Judas believed Jesus to be the Messiah; and by joining the apostles, he hoped to secure a high position in the new kingdom. This hope Jesus designed to cut off by the statement of His poverty. {1898 The Desire of Ages, Page 293.2}

The disciples were anxious that Judas should become one of their number. He was of commanding appearance, a man of keen discernment and executive ability, and they commended him to Jesus as one who would greatly assist Him in His work. They were surprised that Jesus received him so coolly. {1898 The Desire of Ages, Page 294.1}

All the disciples had serious faults when Jesus called them to His service. Even John, who came into closest association with the meek and lowly One, was not himself naturally meek and yielding. He and his brother were called "the sons of thunder." While they were with Jesus, any slight shown to Him aroused their indignation and combativeness. Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. He was proud, and ambitious to be first in the kingdom of God. But day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. He opened his heart to the divine influence, and became not only a hearer but a doer of the Saviour's words. Self was hid in Christ. He learned to wear the yoke of Christ and to bear His burden. {1898 The Desire of Ages, Page 295.5}

The apostles differed widely in habits and disposition. There were the publican, Levi-Matthew, and the fiery zealot Simon, the uncompromising hater of the authority of Rome; the generous, impulsive Peter, and the mean-spirited Judas; Thomas, truehearted, yet timid and fearful, Philip, slow of heart, and inclined to doubt, and the ambitious, outspoken sons of Zebedee, with their brethren. These were brought together, with their different faults, all with inherited and cultivated tendencies to evil; but in and through Christ they were to dwell in the family of God, learning to become one in faith, in doctrine, in spirit. They would have their tests, their grievances, their differences of opinion; but while Christ was abiding in the heart, there could be no dissension. His love would lead to love for one another; the lessons of the Master would lead to the harmonizing of all differences, bringing the disciples into unity, till they would be of one mind and one judgment. Christ is the great center, and they would approach one another just in proportion as they approached the center. {1898 The Desire of Ages, Page 296.2}

Luke 6:13 ¶ **And when it was day, he called [unto him] his disciples: and of them he chose twelve, whom also he named apostles;**

Matthew 10:1 ¶ **And when he had called unto [him] his twelve disciples, he gave them power [against] unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.**

When Jesus had ended His instruction to the disciples, He gathered the little band close about Him, and kneeling in the midst of them, and laying His hands upon their heads, He offered a prayer dedicating them to His sacred work. Thus the Lord's disciples were ordained to the gospel ministry. {1898 The Desire of Ages, Page 296.3}

As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon Himself humanity, that He might reach humanity. Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God, and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power, Christ dwells in the heart by faith; and through co-operation with the divine, the power of man becomes efficient for good. {1898 The Desire of Ages, Page 296.4}

Mark 3:14 **And he ordained twelve, that they should be with him, and that he might send them forth to preach,**

Mark 3:15 **And to have power to heal sicknesses, and to cast out devils:**

Luke 6:14 Mark 3:16-18 Matthew 10:2 3b **[Now the names of the twelve apostles are these;] [The first,] Simon, (whom he also [sur]named Peter,) and Andrew his brother, [James [the son] of Zebedee, and John his brother [and he surnamed them Boanerges, which is, The sons of thunder]], Philip and Bartholomew,**

Luke 6:15 Matthew 10:3a 4 **[Thomas, and Matthew the publican], James the [son] of Alphaeus, and Simon the Canaanite, called Zelotes,**

Luke 6:16 Mark 3:19a Matthew 10:4 **And Judas also called [Lebbaeus, whose surname was Thaddaeus] who was [the brother] of James [the [son] of Alphaeus], and Judas Iscariot, which also was the traitor.**

Mark 3:19b **And which also betrayed him: and they went into an house.**

143 - Jesus preaches the "Sermon on the Mount"; also known as the Beatitudes. The 10 Blessings and the 3 Woes
Matthew 5:1-12 Luke 6:17-26 36. [Summer 29AD - Autumn 29AD]

Among the Jews, religion had come to be little more than a round of ceremonies. As they had departed from the true worship of God, and lost the spiritual power of His word, they had tried to supply the lack by adding ceremonies and traditions of their own. {1896, 1900 The Story of Jesus, Page 59.1}

Only the blood of Christ can cleanse from sin. Only His power can keep men from sinning. But the Jews depended upon their own works and ceremonies of their religion to earn for them salvation. Because of their zeal for these ceremonies they thought themselves righteous, and worthy of a place in God's kingdom. {1896, 1900 The Story of Jesus, Page 59.2}

But their hopes were fixed on worldly greatness. They longed for riches and power, and these they expected as the reward for their pretended piety. {1896, 1900 The Story of Jesus, Page 59.3}

They looked for the Messiah to set up His kingdom on this earth, and to rule as a mighty prince among men. Every worldly blessing they hoped to receive at His coming. {1896, 1900 The Story of Jesus, Page 59.4}

Jesus knew that their hopes were to be disappointed. He had come to teach them of something far better than they had sought. {1896, 1900 The Story of Jesus, Page 59.5}

He had come to restore the true worship of God. He was to bring in a pure heart religion, that would manifest itself in a pure life and a holy character. {1896, 1900 The Story of Jesus, Page 60.1}

In the beautiful Sermon on the Mount He explained what God thinks most precious, and what would give real happiness. {1896, 1900 The Story of Jesus, Page 60.2}

The Saviour's disciples had been influenced by the teachings of the rabbis; and for these disciples, first of all, Christ's lessons were spoken. That which He taught them is for us also. We need to learn the same things. {1896, 1900 The Story of Jesus, Page 60.3}

Christ seldom gathered His disciples alone to receive His words. He did not choose for His audience those only who knew the way of life. It was His work to reach the multitudes who were in ignorance and error. He gave His lessons of truth where they could reach the darkened understanding. He Himself was the Truth, standing with girded loins and hands ever outstretched to bless, and in words of warning, entreaty, and encouragement, seeking to uplift all who would come unto Him. {1898 The Desire of Ages, Page 298.1}

The Sermon on the Mount, though given especially to the disciples, was spoken in the hearing of the multitude. After the ordination of the apostles, Jesus went with them to the seaside. Here in the early morning the people had begun to assemble. Besides the usual crowds from the Galilean towns, there were people from Judea, and even from Jerusalem itself; from Perea, from Decapolis, from Idumea, away to the south of Judea; and from Tyre and Sidon, the Phoenician cities on the shore of the Mediterranean. "When they had heard what great things He did," they "came to hear Him, and to be healed of their diseases: . . . there went virtue out of Him, and healed them all." Mark 3:8; Luke 6:17-19. {1898 The Desire of Ages, Page 298.2}

The narrow beach did not afford even standing room within reach of His voice for all who desired to hear Him, and Jesus led the way back to the mountainside. Reaching a level space that offered a pleasant gathering place for the vast assembly, He seated Himself on the grass, and the disciples and the multitude followed His example. {1898 The Desire of Ages, Page 298.3}

The disciples' place was always next to Jesus. The people constantly pressed upon Him, yet the disciples understood that they were not to be crowded away from His presence. They sat close beside Him, that they might not lose a word of His instruction. They were attentive listeners, eager to understand the truths they were to make known to all lands and all ages. {1898 The Desire of Ages, Page 299.1}

Matthew 5:1 ¶ **And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:**

Luke 6:17 ¶ **And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;**

Luke 6:18 **And they that were vexed with unclean spirits: and they were healed.**

Luke 6:19 **And the whole multitude sought to touch him: for there went virtue out of him, and healed [them] all.** [Matthew 14:36; Mark 6:56]

Luke 6:20a ¶ **And he lifted up his eyes on his disciples,**

Christ's first words to the people on the mount were words of blessing. Happy are they, He said, who recognize their spiritual poverty, and feel their need of redemption. The gospel is to be preached to the poor. Not to the spiritually proud, those who claim to be rich and in need of nothing, is it revealed, but to those who are humble and contrite. One fountain only has been opened for sin, a fountain for the poor in spirit. {1898 The Desire of Ages, Page 299.4}

Matthew 5:2 **And he opened his mouth, and taught them, saying,**

Matthew 5:3 Luke 6:20b ¶ **Blessed [are] the poor in spirit: for theirs is the kingdom of heaven.**

"Blessed are the poor in spirit," Christ said. Matthew 5:3. The poor in spirit are those who know their own sinfulness and need. They know that of themselves they can do no good thing. They desire help from God, and to them His blessing is given. {1896, 1900 The Story of Jesus, Page 60.4}

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15. {1896, 1900 The Story of Jesus, Page 60.5}

Matthew 5:4 Luke 6:21b **Blessed [are] they that mourn: for they shall be comforted.**

"Blessed are they that mourn." Matthew 5:4. This does not mean those who complain and murmur, and who go about with a sour, downcast look. It means those who are truly sorry for their sins, and who ask God for pardon. {1896, 1900 The Story of Jesus, Page 60.6}

God's word for the sorrowing is, "I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners." "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." Isaiah 57:18; Jeremiah 31:13. {1898 The Desire of Ages, Page 301.2}

Luke 6:21b **Blessed [are ye] that weep now: for ye shall laugh.**

Matthew 5:5 **Blessed [are] the meek: for they shall inherit the earth.** [Psalm 37:11]

"Blessed are the meek." Matthew 5:5. Christ says, "Learn of Me; for I am meek and lowly in heart." Matthew 11:29. When He was wrongfully treated, He returned good for evil. In this He has given us an example, that we should do as He has done. {1896, 1900 The Story of Jesus, Page 60.8}

Matthew 5:6 Luke 6:21a **Blessed [are] they which do hunger [now] and thirst after righteousness: for they shall be filled.**

"Blessed are they which do hunger and thirst after righteousness." Righteousness is right-doing. It is obedience to the law of God; for in that law the principles of righteousness are set forth. The Bible says, "All Thy commandments are righteousness." Psalm 119:172. {1896, 1900 The Story of Jesus, Page 61.1}

That law Christ, by His example, taught men to obey. The righteousness of the law is seen in His life. We hunger and thirst after righteousness when we want to have all our thoughts, our words, and our actions, like Christ's. {1896, 1900 The Story of Jesus, Page 61.2}

And we may be like Christ if we really desire to be. We may have our lives like His life, our actions in harmony with the law of God. The Holy Spirit will bring God's love into our hearts, so that we shall delight to do His will. {1896, 1900 The Story of Jesus, Page 61.3}

God is more willing to give us **HIS SPIRIT** than parents are to give good things to their children. His promise is, "Ask, and it shall be given you." Luke 11:9; Matthew 7:7. All that hunger and thirst after righteousness "shall be filled." {1896, 1900 The Story of Jesus, Page 61.4}

Matthew 5:7 **Blessed [are] the merciful: for they shall obtain mercy.** [2 Samuel 22:26; Psalm 18:25]

"Blessed are the merciful." Matthew 5:7. To be merciful is to treat others better than they deserve. So God has treated us. He delights to show mercy. He is kind to the unthankful and to the evil. {1896, 1900 The Story of Jesus, Page 61.5}

So He teaches us to treat one another. He says, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:32. {1896, 1900 The Story of Jesus, Page 61.6}

Luke 6:36 **Be ye therefore merciful, as your Father also is merciful.**

Matthew 5:8 **Blessed [are] the pure in heart: for they shall see God.**

"Blessed are the pure in heart." Matthew 5:8. God cares more for what we really are than for what we say we are. He does not care how beautiful we may look, but He wants our hearts pure. Then all our words and actions will be right. {1896, 1900 The Story of Jesus, Page 61.7}

King David prayed, "Create in me a clean heart, O God." "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Psalm 51:10; 19:14. This should be our prayer. {1896, 1900 The Story of Jesus, Page 62.1}

Matthew 5:9 **Blessed [are] the peacemakers: for they shall be called the children of God.** [Romans 12:18; Hebrews 12:14]

"Blessed are the peacemakers." Matthew 5:9. He who has the meek and lowly spirit of Christ will be a peacemaker. Such a spirit provokes no quarrel, gives back no angry answer. It makes the home happy, and brings a sweet peace that blesses all around. {1896, 1900 The Story of Jesus, Page 62.2}

After explaining what constitutes true happiness, and how it may be obtained, Jesus more definitely pointed out the duty of His disciples, as teachers chosen of God to lead others into the path of righteousness and eternal life. He knew that they would often suffer from disappointment and discouragement, that they would meet with decided opposition, that they would be insulted, and their testimony rejected. Well He knew that in the fulfillment of their mission, the humble men who listened so attentively to His words were to bear calumny, torture, imprisonment, and death, and He continued: {1898 The Desire of Ages, Page 305.2}

Matthew 5:10 **Blessed [are] they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.** [James 1:12]

"Blessed are they which are persecuted for righteousness' sake." Matthew 5:10. Christ knew that for His sake many of His disciples would be put in prison, and many would be killed. But He told them not to mourn because of this. {1896, 1900 The Story of Jesus, Page 62.3}

Nothing can harm those who love and follow Christ. He will be with them in every place. They may be put to death, but He will give them a life that will never end, and a crown of glory that fadeth not away. {1896, 1900 The Story of Jesus, Page 62.4}

And from them others will learn about the dear Saviour. Christ said to His disciples: {1896, 1900 The Story of Jesus, Page 62.5}

"Ye are the light of the world." Matthew 5:14. Jesus was soon going away from the world to His heavenly home. But the disciples were to teach the people of His love. They were to be as lights among men. {1896, 1900 The Story of Jesus, Page 62.6}

The lamp in the lighthouse, shining out in the darkness, guides the ship safely to the harbor; thus Christ's followers are to shine in this dark world, to guide men to Christ and the heavenly home. {1896, 1900 The Story of Jesus, Page 62.7}

This is what all the followers of Christ are to do. He calls them to work with Him in saving others. {1896, 1900 The Story of Jesus, Page 63.1}

Matthew 5:11 Luke 6:22 **Blessed are ye, when [men] shall [hate] revile you, and [when they shall] persecute [you] [separate you [from their company]], and shall say all manner of evil against you falsely [shall reproach [you]], and cast out your name as evil], for my [the Son of man's] sake.** [1 Peter 2:23, 4:14]

Matthew 5:12 **Rejoice, and be exceeding glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you.** [Luke 6:23; Colossians 1:24]

The world loves sin, and hates righteousness, and this was the cause of its hostility to Jesus. All who refuse His infinite love will find Christianity a disturbing element. The light of Christ sweeps away the darkness that covers their sins, and the need of reform is made manifest. While those who yield to the influence of the Holy Spirit begin war with themselves, those who cling to sin war against the truth and its representatives. {1898 The Desire of Ages, Page 306.1}

Luke 6:23 **Rejoice ye in that day, and leap for joy: for, behold, your reward [is] great in heaven: for in the like manner did their fathers unto the prophets.** [Matthew 5:12; Colossians 1:24]

Luke 6:24 **But woe unto you that are rich! for ye have received your consolation.**

Luke 6:25 **Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.**

Luke 6:26 **Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.**

144 - Parable No. 8: Jesus teaches about Salt & Light. Be like a City set on a Hill (Matthew 5:14).

Parable No. 9: Salt that is Good and Salt that Loses Value and Taste (Matthew 5:13, Mark 9:50, Luke 14:34-35).

You are the salt of the earth and the light of the world, so let your light shine before men and glorify God Matthew 5:13-14 Luke 14:34-35

Matthew 5:13 ¶ -14 Luke 14:34-35 ¶ **Salt [is] good: Ye are the salt of the earth [world. A city that is set on an hill cannot be hid]: but if the salt have lost his savour, wherewith shall it be salted [seasoned]? it is thenceforth good for nothing. [It is neither fit for the land, nor yet for the dunghill;] but to be cast out, and to be trodden under foot of men. [He that hath ears to hear, let him hear.]** [Mark 9:49-50] [Proverbs 4:18; 1 Thessalonians 5:5]

Hearts that respond to the influence of the Holy Spirit are the channels through which God's blessing flows. Were those who serve God removed from the earth, and **HIS SPIRIT** withdrawn from among men, this world would be left to desolation and destruction, the fruit of Satan's dominion. Though the wicked know it not, they owe even the blessings of this life to the presence, in the world, of God's people whom they despise and oppress. But if Christians are such in name only, they are like the salt that has lost its savor. They have no influence for good in the world. Through their misrepresentation of God they are worse than unbelievers. {1898 The Desire of Ages, Page 306.4}

145 - Parable No. 10: Let your Light Shine (Matthew 5:15-16, Mark 4:21-25, Luke 8:16-18). **“Let your light so shine before men, that they may see your good works, and glorify” God** Matthew 5:15-16

Matthew 5:15 **Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.** [Mark 4:21; Luke 8:16, 11:33]

Matthew 5:16 **Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**

True character is not shaped from without, and put on; it radiates from within. If we wish to direct others in the path of righteousness, the principles of righteousness must be enshrined in our own hearts. Our profession of faith may proclaim the theory of religion, but it is our practical piety that holds forth the word of truth. The consistent life, the holy conversation, the unswerving integrity, the active, benevolent spirit, the godly example,—these are the mediums through which light is conveyed to the world. {1898 The Desire of Ages, Page 307.1}

146 - Jesus teaches about the Law. The unchangeable Law of God and our “righteousness”. “Think not that I am come to destroy the law, or the prophets” Matthew 5:17-20 Luke 16:17

Matthew 5:17 ¶ **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.** [Isaiah 42:21; Romans 3:31, 8:4, 10:4; Galatians 4:4-5]

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Here Jesus refutes the charge of the Pharisees. His mission to the world is to vindicate the sacred claims of that law which they charge Him with breaking. If the law of God could have been changed or abrogated, then Christ need not have suffered the consequences of our transgression. He came to explain the relation of the law to man, and to illustrate its precepts by His own life of obedience. {1898 The Desire of Ages, Page 307.4}

Luke 16:17 **And it is easier for heaven and earth to pass, than one tittle of the law to fail.** [Isaiah 42:21; Romans 3:31, 8:4, 10:4; Galatians 4:4-5] [Psalm 119:89-90; Isaiah 40:8; Matthew 5:18, 24:34-35; Mark 13:30-31; Luke 16:17; 1 Peter 1:25]

"Till heaven and earth pass," said Jesus, "one jot or one tittle shall in nowise pass from the law, till all be fulfilled." The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that His law is changeless and eternal. Though they may pass away, the divine precepts shall endure. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. The system of types that pointed to Jesus as the Lamb of God was to be abolished at His death; but the precepts of the Decalogue are as immutable as the throne of God. {1898 The Desire of Ages, Page 308.3}

Matthew 5:18 **For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.** [Psalm 119:89-90; Isaiah 40:8; Matthew 24:34-35; Mark 13:30; Luke 16:17; 1 Peter 1:25]

Matthew 5:19 **Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.**

Matthew 5:20 **For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.** [Romans 10:2-3]

The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. It does not bring forth the fruits of righteousness. A jealous regard for what is termed theological truth often accompanies a hatred of genuine truth as made manifest in life. The darkest chapters of history are burdened with the record of crimes committed by bigoted religionists. The Pharisees claimed to be children of Abraham, and boasted of their possession of the oracles of God; yet these advantages did not preserve them from selfishness, malignity, greed for gain, and the basest hypocrisy. They thought themselves the greatest religionists of the world, but their so-called orthodoxy led them to crucify the Lord of glory. {1898 The Desire of Ages, Page 309.2}

The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world. {1898 The Desire of Ages, Page 309.3}

147 - Jesus teaches about Anger. Brotherly Anger without cause Endangers your Judgment. On Murder and Wrath Matthew 5:21-26

Jesus takes up the commandments separately, and explains the depth and breadth of their requirement. Instead of removing one jot of their force, He shows how far-reaching their principles are, and exposes the fatal mistake of the Jews in their outward show of obedience. He declares that by the evil thought or the lustful look the law of God is transgressed. One who becomes a party to the least injustice is breaking the law and degrading his own moral nature. Murder first exists in the mind. He who gives hatred a place in his heart is setting his feet in the path of the murderer, and his offerings are abhorrent to God. {1898 The Desire of Ages, Page 310.2}

The Jews cultivated a spirit of retaliation. In their hatred of the Romans they gave utterance to hard denunciations, and pleased the wicked one by manifesting his attributes. Thus they were training themselves to do the terrible deeds to which he led them on. In the religious life of the Pharisees there was nothing to recommend piety to the Gentiles. Jesus bade them not to deceive themselves with the thought that they could in heart rise up against their oppressors, and cherish the longing to avenge their wrongs. {1898 The Desire of Ages, Page 310.3}

It is true there is an indignation that is justifiable, even in the followers of Christ. When they see that God is dishonored, and His service brought into disrepute, when they see the innocent oppressed, a righteous indignation stirs the soul. Such anger, born of sensitive morals, is not a sin. But those who at any supposed provocation feel at liberty to indulge anger or resentment are opening the heart to Satan. Bitterness and animosity must be banished from the soul if we would be in harmony with heaven. {1898 The Desire of Ages, Page 310.4}

Matthew 5:21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: [Exodus 20:13; Deuteronomy 5:17; Romans 13:9]

Matthew 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Matthew 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Matthew 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. [Matthew 18:15-17]

Matthew 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

[Proverbs 25:8]

Matthew 5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. [Matthew 18:34; Luke 12:59]

148 - Jesus teaches about Lust and Divorce. Heart desired Adultery Endangers your Judgment Matthew 5:27-32 Luke 16:18

Matthew 5:27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery: [Exodus 20:14; Deuteronomy 5:18; Proverbs 6:32; Matthew 5:27; Mark 10:19; Luke 18:20; Romans 13:9; James 2:11]

Matthew 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. [Proverbs 6:25; Job 31:1; James 1:14-15; 1 John 2:16]

Matthew 5:29 And if thy right eye offend thee, pluck it out, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell. [Matthew 18:9; Mark 9:47]

Matthew 5:30 And if thy right hand offend thee, cut it off, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell. [Mark 9:43]

Matthew 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: [Deuteronomy 24:1-4; Jeremiah 3:1]

Matthew 5:32 Luke 16:18 But I say unto you, That whosoever shall put away his wife[, and marrieth another, committeth adultery], saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry [marrieth] her that is divorced [put away from [her] husband] committeth adultery.

149 - On Oaths. Jesus teaches about Vows. Swear not at all. Let your Communication be, Yea, yea; Nay, nay Matthew 5:33-37

Matthew 5:33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: [Exodus 20:7; Leviticus 19:12; Numbers 30:2; Deuteronomy 23:21 23; Psalm 76:11; Ecclesiastes 5:4-6]

Matthew 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's THRONE: [James 5:12]

Matthew 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. [Psalm 99:5]

Matthew 5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Matthew 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. [2 Corinthians 1:17; James 5:12]

150 - On Retaliation. Jesus teaches about Retaliation. Resist not evil, go the Second Mile, and Give willingly Matthew 5:38-42 Luke 6:29-30 34 35b

Matthew 5:38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: [Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21]

Matthew 5:39 **But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.** [Proverbs 20:22; 1 Thessalonians 5:15; 1 Peter 3:9]

Matthew 5:40 Luke 6:29b **And if any man will sue thee at the law, and take away thy coat [cloak], let him have [thy] cloak [coat] also.**

Matthew 5:41 **And whosoever shall compel thee to go a mile, go with him twain.**

Matthew 5:42 Luke 6:30 **Give to him [every man] that asketh thee, and from him that would borrow of thee turn not thou away [; and of him that taketh away thy goods ask [them] not again].** [Psalm 37:21; Psalm 112:5-9]

Luke 6:35b **But lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and [to] the evil.**

Luke 6:34 **And if ye lend [to them] of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.**

151 - On Love of Ones Enemies. "Love your enemies" and "Be ye therefore perfect, even as your Father which is in heaven is perfect" Matthew 5:43-48 Luke 6:27-28 32-33 35a

Matthew 5:43 ¶ **Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.** [Leviticus 19:18; Matthew 19:19, 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14]

Matthew 5:44 Luke 6:35a Luke 6:27 ¶ Luke 6:28 **But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;** [Romans 12:14]

Matthew 5:45 **That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.**

Matthew 5:46 Luke 6:32 **For if ye love them which love you, what reward [thank] have ye? [for sinners also love those that love them] do not even the publicans the same?**

Luke 6:33 **And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.**

Matthew 5:47 **And if ye salute your brethren only, what do ye more [than others]? do not even the publicans so?**

Matthew 5:48 **Be ye therefore perfect, even as your Father which is in heaven is perfect.** [Leviticus 19:2; 1 Peter 1:15-16; 1 John 3:3]

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. {1898 The Desire of Ages, Page 311.2}

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God. {1898 The Desire of Ages, Page 311.3}

The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. Jesus 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 man; yet He was the blameless Son of God. He was God in the flesh. His character is to be ours. The Lord says of those who believe in Him, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people." 2 Corinthians 6:16. {1898 The Desire of Ages, Page 311.4}

Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made "in the likeness of sinful flesh" (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our "Father which is in heaven is perfect." {1898 The Desire of Ages, Page 311.5}

152 - On Almsgiving. Ensure that your Acts of kindness are done Secretly / discretely, and God will reward Matthew 6:1-4

Matthew 6:1 ¶ **Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.** [John 12:43]

Matthew 6:2 **Therefore when thou doest [thine] alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.**

Matthew 6:3 **But when thou doest alms, let not thy left hand know what thy right hand doeth:**

Matthew 6:4 **That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.**

153 - On Prayer. Pray in Secret, Concisely and without Vain Repetition, for God already knows what you need
Matthew 6:5-8

Matthew 6:5 ¶ And when thou prayest, thou shalt not be as the hypocrites [are]: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

Matthew 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. [2 Kings 4:33]

Matthew 6:7 But when ye pray, use not vain repetitions, as the heathen [do]: for they think that they shall be heard for their much speaking. [Ecclesiastes 5:2-3]

Matthew 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. [Psalm 103:13; Matthew 6:32; Luke 12:30]

154 - Prayer example: The Lord's Prayer Matthew 6:9-13

Matthew 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be THY name.

Matthew 6:10 THY kingdom come. THY will be done in earth, as [it is] in heaven.

Matthew 6:11 Give us this day our daily bread.

Matthew 6:12 And forgive us our debts, as we forgive our debtors. [Ephesians 4:32]

Matthew 6:13 And lead us not into temptation, but deliver us from evil: For THINE is the kingdom, and the power, and the glory, for ever. Amen.

155 - Forgive Men their Trespases, and God will forgive you Matthew 6:14-15

Matthew 6:14 For if ye forgive men their trespases, your heavenly Father will also forgive you: [Ephesians 4:32]

Matthew 6:15 But if ye forgive not men their trespases, neither will your Father forgive your trespases.

156 - On Fasting. Fast secretly without revealing to men, God shall reward thee openly Matthew 6:16-18

Matthew 6:16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

Matthew 6:17 But thou, when thou fastest, anoint thine head, and wash thy face;

Matthew 6:18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

157 - On Treasures. Reject earthly treasures for heavenly ones. "For where your treasure is, there will your heart be also". The Sound Eye Matthew 6:19-23

Matthew 6:19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: [Hebrews 13:5]

Matthew 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: [Matthew 19:21]

Matthew 6:21 For where your treasure is, there will your heart be also. [Joshua 24:15; 1 John 2:15-16]

Matthew 6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Matthew 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great [is] that darkness!

158 - Serve one master: God and not mammon Matthew 6:24 Luke 16:13

Matthew 6:24 ¶ Luke 16:13 ¶ No man [servant] can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

159 - Jesus tells the covetous Pharisees that "The law and the prophets [were] until John: since that time the kingdom of God is preached" Luke 16:14-16

Luke 16:14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

Luke 16:15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Luke 16:16 The law and the prophets [were] until John: since that time the kingdom of God is preached, and every man presseth into it. [Matthew 3:2, 4:17, 10:7; Luke 9:2 60, 10:9-11, 16:16; Acts 28:31]

160 - Parable No. 11: On Anxiety. Jesus teaches about Worry. Birds of the Air are Fed by God (Matthew 6:25-26). Trust that God will provide all your needs Matthew 6:25-27

Matthew 6:25 **Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?** [Psalm 55:22; Philippians 4:6; 1 Peter 5:7]

Matthew 6:26 **Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?** [Job 38:41; Psalm 145:15-16; Psalm 147:9]
All who have chosen God's service are to rest in His care. Christ pointed to the birds flying in the heavens, to the flowers of the field, and bade His hearers consider these objects of God's creation. "Are not ye of much more value than they?" He said. Matthew 6:26, R. V. The measure of divine attention bestowed on any object is proportionate to its rank in the scale of being. The little brown sparrow is watched over by Providence. The flowers of the field, the grass that carpets the earth, share the notice and care of our heavenly Father. The great Master Artist has taken thought for the lilies, making them so beautiful that they outshine the glory of Solomon. How much more does He care for man, who is the image and glory of God. He longs to see His children reveal a character after His similitude. As the sunbeam imparts to the flowers their varied and delicate tints, so does God impart to the soul the beauty of His own character. {1898 The Desire of Ages, Page 313.2}

Matthew 6:27 **Which of you by taking thought can add one cubit unto his stature?** [Luke 12:25-26]

161 - Parable No. 12: Consider the Lilies and amazing Flowers that God has Created (Matthew 6:28-30). Trust that God will provide all your needs Matthew 6:28-32

Matthew 6:28 **And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:** [Philippians 4:6]

Matthew 6:29 **And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.**

Matthew 6:30 **Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, [shall he] not much more [clothe] you, O ye of little faith?** [Luke 12:28]

Matthew 6:31 **Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?** [Psalm 55:22]

Matthew 6:32 **(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.** [Psalm 103:13; Matthew 6:8; Luke 12:30]

162 - "Seek ye first the kingdom of God, and his righteousness". Today and not "the morrow" Matthew 6:33-34

Matthew 6:33 **But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.** [Psalm 34:9-10; Luke 12:31]

Matthew 6:34 **Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day [is] the evil thereof.**

163 - On Judging. Judge not others lest they judge you. Jesus teaches about Criticizing Others. First cast out the beam in your eye for clarity Luke 6:37-38 41-42 Matthew 7:1-5

Luke 6:37 Matthew 7:1 ¶ **Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:**

Luke 6:38 **Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.**

Matthew 7:2 **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.** [Obadiah 1:15]

Matthew 7:3 Luke 6:41 **And why beholdest thou the mote that is in thy brother's eye, but considerest [perceivest] not the beam that is in thine own eye?**

Matthew 7:4 Luke 6:42a **Or how wilt thou say to thy brother, [Brother,] Let me pull out the mote out of thine eye; and, behold, a beam [is] in thine own eye?**

Matthew 7:5 Luke 6:42b **Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast [pull] out the mote out of thy brother's eye.**

164 - Parable No. 13: Jesus gives a very short Parable: Can the Blind Lead the Blind? [First reference] Luke 6:39

Luke 6:39 **And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?** [Matthew 15:14]

165 - On Profaning the Holy. Giving your prized goods to heathens who have no spirituality is unprofitable Matthew 7:6

Matthew 7:6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

166 - Parable No. 14: Gods Answering of Prayer. Ask, Seek, Receive. Your heavenly Father gives good things to them that ask [First reference] Matthew 7:7-11

Matthew 7:7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Matthew 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Matthew 7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone? [Luke 11:11-13]

Matthew 7:10 Or if he ask a fish, will he give him a serpent?

Matthew 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? [James 1:17]

167 - The Golden Rule. Do to men as you would want them to do to you Matthew 7:12 Luke 6:31

Matthew 7:12 Luke 6:31 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

168 - The Two Ways. Few find the Narrow Way which leads to Eternal Life Matthew 7:13-14

Matthew 7:13 ¶ Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat: [Luke 13:24-25]

Matthew 7:14 Because strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it. [Matthew 22:14]

169 - False prophets, which come to you in sheep's clothing are ravening wolves Matthew 7:15

Matthew 7:15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. [Matthew 24:11]

170 - Parable No. 15: Know them By their Fruits (Matthew 7:16, 23, Luke 6:39-45). **Good tree: good fruit. Corrupt tree: evil fruit. Likewise Man: Good and evil** Matthew 7:16-20, 12:33-35 Luke 6:43-45

Matthew 7:16 Luke 6:44 Ye shall know them [every tree] by their [own] fruits. Do men gather grapes of thorns, or figs of thistles? [For of thorns men do not gather figs, nor of a bramble bush gather they grapes.] [Matthew 7:16, 12:33]

Matthew 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Matthew 7:18 Luke 6:43 A good tree cannot bring forth evil fruit, neither [can] a corrupt tree bring forth good fruit.

Matthew 7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. [Hebrews 6:8]

Matthew 12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by [his] fruit. [Matthew 7:16 Luke 6:43-44]

Matthew 7:20 Wherefore by their fruits ye shall know them.

Matthew 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. [Luke 6:45]

Luke 6:45 Matthew 12:35 A good man out of the good treasure of his heart bringeth forth [good things] that which is good; and an evil man out of the evil treasure of his heart bringeth forth [evil things] that which is evil: for of the abundance of the heart his mouth speaketh. [Matthew 12:34]

171 - Saying Lord, Lord. Jesus says Do the will of MY FATHER to enter into the kingdom of heaven Matthew 7:21

Matthew 7:21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of MY FATHER which is in heaven. {Jesus confirms God as His Father in a singular context – no plural God.} [Romans 2:13; James 1:22]

172 - Many will claim wonderful works but Jesus will say "I never knew you: depart from me, ye that work iniquity" Matthew 7:22-23

Matthew 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? [Luke 13:25-26]

Matthew 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. [Matthew 25:12, Luke 13:27]

173 - Parable No. 16: Build House on Rock not Sand (Matthew 7:24-27, Luke 6:45-49). The wise man, which built his house upon a rock. The foolish man, which built his house upon the sand Luke 6:46-49 Matthew 7:24-27

Luke 6:46 ¶ **And why call ye me, Lord, Lord, and do not the things which I say?**

Luke 6:47 Matthew 7:24a ¶ **[Therefore] Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:**

Luke 6:48 Matthew 7:24b 25 ¶ **He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the [rain descended, and the] flood[s] arose [came, and the winds blew], the stream beat vehemently upon that house, [and it fell not] and could not shake it: for it was founded upon a rock.**

Matthew 7:26 Luke 6:49a **And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: [he is like a man that without a foundation built an house upon the earth];**

Matthew 7:27 Luke 6:49b **And the rain descended, and the floods came, and the winds blew, and [against which the stream did] beat [vehemently] upon that house; and [immediately] it fell: and great was the fall [ruin] of it [that house].**

174 - The people were astonished at His doctrine: For He taught them as One having authority Matthew 7:28-29

Matthew 7:28 **And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:**

Matthew 7:29 **For he taught them as [one] having authority, and not as the scribes.**

Old & New Parallel: The Law of God was proclaimed by Jesus to Israel from a mountain, Exodus 19:16 - 20:18. The Law of God was proclaimed by Jesus to Israel from a mountain, Matthew 5:1 - 7:29

175 - Miracle No. 11: Jesus heals a centurion's paralyzed servant in Capernaum. Jesus at Capernaum. Jesus heals the servant of a Capernaum Roman Centurion who demonstrates faith Luke 7:1-10 Matthew 8:5-13. [Autumn 29AD]

Luke 7:1 ¶ **Matthew 8:5a ¶ Now when he [Jesus] had ended all his sayings in the audience of the people, he entered into Capernaum.**

Luke 7:2 **And a certain centurion's servant, who was dear unto him, was sick, and ready to die.**

The centurion's servant had been stricken with palsy, and lay at the point of death. Among the Romans the servants were slaves, bought and sold in the market places, and treated with abuse and cruelty; but the centurion was tenderly attached to his servant, and greatly desired his recovery. He believed that Jesus could heal him. He had not seen the Saviour, but the reports he heard had inspired him with faith. Notwithstanding the formalism of the Jews, this Roman was convinced that their religion was superior to his own. Already he had broken through the barriers of national prejudice and hatred that separated the conquerors from the conquered people. He had manifested respect for the service of God, and had shown kindness to the Jews as His worshipers. In the teaching of Christ, as it had been reported to him, he found that which met the need of the soul. All that was spiritual within him responded to the Saviour's words. But he felt unworthy to come into the presence of Jesus, and he appealed to the Jewish elders to make request for the healing of his servant. They were acquainted with the Great Teacher, and would, he thought, know how to approach Him so as to win His favor. {1898 The Desire of Ages, Page 315.2}

Of Christ's relation to His people, there is a beautiful illustration in the laws given to Israel. When through poverty a Hebrew had been forced to part with his patrimony, and to sell himself as a bondservant, the duty of redeeming him and his inheritance fell to the one who was nearest of kin. See Leviticus 25:25, 47-49; Ruth 2:20. So the work of redeeming us and our inheritance, lost through sin, fell upon Him who is "near of kin" unto us. It was to redeem us that He became our kinsman. Closer than father, mother, brother, friend, or lover is the Lord our Saviour. "Fear not," He says, "for I have redeemed thee, I have called thee by thy name; thou art Mine." "Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life." Isaiah 43:1, 4. {1898 The Desire of Ages, Page 327.3}

Luke 7:3 Matthew 8:5b ¶ **And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.**

The Jewish elders who recommended the centurion to Christ had shown how far they were from possessing the spirit of the gospel. They did not recognize that our great need is our only claim on God's mercy. In their self-righteousness they commended the centurion because of the favor he had shown to "our nation." But the centurion said of himself, "I am not worthy." His heart had been touched by the grace of Christ. He saw his own unworthiness; yet he feared not to ask help. He trusted not to his own goodness; his argument was his great need. His faith took hold upon Christ in His true character. He did not believe in Him merely as a worker of miracles, but as the friend and Saviour of mankind. {1898 The Desire of Ages, Page 316.4}

The Jews had been instructed from childhood concerning the work of the Messiah. The inspired utterances of patriarchs and prophets and the symbolic teaching of the sacrificial service had been theirs. But they had disregarded the light; and now they saw in Jesus nothing to be desired. But the centurion, born in heathenism, educated in the idolatry of imperial Rome, trained as a soldier, seemingly cut off from spiritual life by his education and surroundings, and still further shut out by the bigotry of the Jews, and by the contempt of his own countrymen for the people of Israel,—this man perceived the truth to which the children of Abraham were blinded. He did not wait to see whether the Jews themselves would receive the One who claimed to be their Messiah. As the "light, which lighteth every man that cometh into the world" (John 1:9) had shone upon him, he had, though afar off, discerned the glory of the Son of God. {1898 The Desire of Ages, Page 317.2}

Luke 7:4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

Luke 7:5 For he loveth our nation, and he hath built us a synagogue.

Matthew 8:6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

Matthew 8:7 And Jesus saith unto him, I will come and heal him.

Luke 7:6 Matthew 8:8a Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter [come] under my roof:

Luke 7:7 Matthew 8:8b Wherefore neither thought I myself worthy to come unto thee: but say in a word, [speak the word only,] and my servant shall be healed.

Matthew 8:9 Luke 7:8 For I am a man under authority, having soldiers under me: and I say to this [man], Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth [it].

Matthew 8:10 When Jesus heard [it], he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Luke 7:9 Matthew 8:10 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

Matthew 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Matthew 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Matthew 8:13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, [so] be it done unto thee. And his servant was healed in the selfsame hour.

Luke 7:10 And they that were sent, returning to the house, found the servant whole that had been sick.

176 - Miracle No. 12: Jesus Heals the 2 Blind Men Matthew 9:27-31. [Autumn 29AD]

Matthew 9:27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, [Thou] son of David, have mercy on us.

Matthew 9:28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Matthew 9:29 Then touched he their eyes, saying, According to your faith be it unto you.

Matthew 9:30 And their eyes were opened; and Jesus straitly charged them, saying, See [that] no man know [it].

Matthew 9:31 But they, when they were departed, spread abroad his fame in all that country.

177 - Miracle No. 13: Jesus heals a man who was unable to speak. Jesus Heals the Dumb / Mute / Demoniac Matthew 9:32-34. [Autumn 29AD]

Matthew 9:32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

Matthew 9:33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

Matthew 9:34 But the Pharisees said, He casteth out devils through the prince of the devils.

The Second Galilean Tour [Late Autumn 29AD – Winter 29AD]

178 - The Second Galilean Tour. The Ministering Women accompany Jesus and the Disciples Matthew 9:35 Luke 8:1-3

Matthew 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Luke 8:1 ¶ And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve [were] with him,

Luke 8:2 **And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,**

Luke 8:3 **And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.**

179 - Miracle No. 14: Jesus raises a widow's son from the dead in Nain. Jesus Raises a Widow's Son From the Dead at Nain. The rumours of Jesus being "a great prophet" get to John the Baptist by his disciples Luke 7:11-18. [Autumn / Winter 29AD]

The Saviour raised the dead to life. One of these was the widow's son at Nain. The people were carrying him to the grave, when they met Jesus. He took the young man by the hand, lifted him up, and gave him alive to his mother. Then the company went back to their homes with shouts of rejoicing and praise to God. {1896, 1900 The Story of Jesus, Page 79.4}

Luke 7:11 ¶ **And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.** [Nain - Located 8 miles southeast of Nazareth, Nai'n (called also 'Nein', 'Nin', or 'Naim'), is a small Arab village in the lower Galilee.]

More than twenty miles from Capernaum, on a tableland overlooking the wide, beautiful plain of Esdraelon, lay the village of Nain, and thither Jesus next bent His steps. Many of His disciples and others were with Him, and all along the way the people came, longing for His words of love and pity, bringing their sick for His healing, and ever with the hope that He who wielded such wondrous power would make Himself known as the King of Israel. A multitude thronged His steps, and it was a glad, expectant company that followed Him up the rocky path toward the gate of the mountain village. {1898 The Desire of Ages, Page 318.1}

As they draw near, a funeral train is seen coming from the gates. With slow, sad steps it is proceeding to the place of burial. On an open bier carried in front is the body of the dead, and about it are the mourners, filling the air with their wailing cries. All the people of the town seem to have gathered to show their respect for the dead and their sympathy with the bereaved. {1898 The Desire of Ages, Page 318.2}

It was a sight to awaken sympathy. The deceased was the only son of his mother, and she a widow. The lonely mourner was following to the grave her sole earthly support and comfort. "When the Lord saw her, He had compassion on her." As she moved on blindly, weeping, noting not His presence, He came close beside her, and gently said, "Weep not." Jesus was about to change her grief to joy, yet He could not forbear this expression of tender sympathy. {1898 The Desire of Ages, Page 318.3}

Luke 7:12 **Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.**

Luke 7:13 **And when the Lord saw her, he had compassion on her, and said unto her, Weep not.**

Luke 7:14 **And he came and touched the bier: and they that bare [him] stood still. And he said, Young man, I say unto thee, Arise.**

"He came and touched the bier;" to Him even contact with death could impart no defilement. The bearers stood still, and the lamentations of the mourners ceased. The two companies gathered about the bier, hoping against hope. One was present who had banished disease and vanquished demons; was death also subject to His power? {1898 The Desire of Ages, Page 318.4}

In clear, authoritative voice the words are spoken, "Young man, I say unto thee, Arise." That voice pierces the ears of the dead. The young man opens his eyes. Jesus takes him by the hand, and lifts him up. His gaze falls upon her who has been weeping beside him, and mother and son unite in a long, clinging, joyous embrace. The multitude look on in silence, as if spellbound. "There came a fear on all." Hushed and reverent they stood for a little time, as if in the very presence of God. Then they "glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people." The funeral train returned to Nain as a triumphal procession. "And this rumor of Him went forth throughout all Judea, and throughout all the region round about." {1898 The Desire of Ages, Page 318.5}

He who stood beside the sorrowing mother at the gate of Nain, watches with every mourning one beside the bier. He is touched with sympathy for our grief. His heart, that loved and pitied, is a heart of unchangeable tenderness. His word, that called the dead to life, is no less efficacious now than when spoken to the young man of Nain. He says, "All power is given unto Me in heaven and in earth." Matthew 28:18. That power is not diminished by the lapse of years, nor exhausted by the ceaseless activity of His overflowing grace. To all who believe on Him He is still a living Saviour. {1898 The Desire of Ages, Page 319.1}

Luke 7:15 **And he that was dead sat up, and began to speak. And he delivered him to his mother.**

Jesus changed the mother's grief to joy when He gave back her son; yet the youth was but called forth to this earthly life, to endure its sorrows, its toils, and its perils, and to pass again under the power of death. But Jesus comforts our sorrow for the dead with a message of infinite hope: "I am He that liveth, and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death." "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; and deliver them who through fear of death were all their lifetime subject to bondage." Revelation 1:18; Hebrews 2:14, 15. {1898 The Desire of Ages, Page 320.1}

Satan cannot hold the dead in his grasp when the Son of God bids them live. He cannot hold in spiritual death one soul who in faith receives Christ's word of power. God is saying to all who are dead in sin, "Awake thou that sleepest, and arise from the dead." Ephesians 5:14. That word is eternal life. As the word of God which bade the first man live, still gives us life; as Christ's word, "Young man, I say unto thee, Arise," gave life to the youth of Nain, so that word, "Arise from the dead," is life to the soul that receives it. God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Colossians 1:13. It is all offered us in His word. If we receive the word, we have the deliverance. {1898 The Desire of Ages, Page 320.2}

And "if the **SPIRIT OF HIM** that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by **HIS SPIRIT** that dwelleth in you." "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Romans 8:11; 1 Thessalonians 4:16, 17. This is the word of comfort wherewith He bids us comfort one another. {1898 The Desire of Ages, Page 320.3}

Luke 7:16 **And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.**

Luke 7:17 **And this rumour of him went forth throughout all Judaea, and throughout all the region round about.**

Luke 7:18 **And the disciples of John showed him of all these things.**

180 - Miracle No. 15: Jesus heals a blind, mute demoniac. A crowded multitude see a Blind and Dumb Demoniac healed with amazement Mark 3:20 Matthew 12:22-23 Luke 11:14

Mark 3:20 **And the multitude cometh together again, so that they could not so much as eat bread.**

Matthew 12:22 ¶ **Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.**

Luke 11:14 ¶ **And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.**

Matthew 12:23 **And all the people were amazed, and said, Is not this the son of David?**

181 - Pharisees say Jesus is under Satan's power. Some of the Jerusalem scribes claim that Jesus works through Beelzebub the chief of the devils, but "How can Satan cast out Satan?" Luke 11:15 Matthew 12:24 Mark 3:21-23

Luke 11:15 Matthew 12:24 **But some of them [the Pharisees] said, [This [fellow]] He casteth out devils through Beelzebub the chief [prince] of the devils.**

Mark 3:21 **And when his friends heard [of it], they went out to lay hold on him: for they said, He is beside himself.**

Mark 3:22 **And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.**

Mark 3:23 **And he called them [unto him], and said unto them in parables, How can Satan cast out Satan?**

182 - Parable No. 17: Divided Kingdom and House cannot Stand (Matthew 12:25-29, Mark 3:23-27, Luke 11:14-26). A kingdom, house or Satan divided against itself, cannot stand Luke 11:16-20 Matthew 12:25-28 Mark 3:24-26

Luke 11:16 **And others, tempting [him], sought of him a sign from heaven.**

Matthew 12:25 Luke 11:17 **And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall [falleth] not stand:**

Luke 11:18 Matthew 12:26 **If Satan also be divided against himself [Satan cast out Satan], how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.**

Luke 11:19 Matthew 12:27 **And if I by Beelzebub cast out devils, by whom do your sons [children] cast [them] out? therefore shall they be your judges.**

Luke 11:20 Matthew 12:28 **But if I [cast out devils] with the finger [by the Spirit] of God cast out devils, no doubt [then] the kingdom of God is come upon you.**

Mark 3:24 **And if a kingdom be divided against itself, that kingdom cannot stand.**

Mark 3:25 **And if a house be divided against itself, that house cannot stand.**

Mark 3:26 **And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.**

183 - An armed strong man protects until he is overcome by a stronger man Luke 11:21-22 Matthew 12:29 Mark 3:27

Luke 11:21 **When a strong man armed keepeth his palace, his goods are in peace: [Matthew 12:29; Mark 3:27]**

Luke 11:22 **But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.**

Matthew 12:29 Mark 3:27 **Or else how can one enter into a strong man's house, and spoil his goods (the saints), except he first bind the strong man? and then he will spoil his house (the grave).** [Luke 11:21-22]

184 - Parable No. 18: The Return of the Evil Spirit. 7 Unclean Spirits. Demons can Influence Some People who allow them (Matthew 12:43-45). He that is not with me is against me: and wicked things get much worse Luke 11:23-26 Matthew 12:30 43-45

Luke 11:23 Matthew 12:30 **He that is not with me is against me: and he that gathereth not with me scattereth [abroad].**

Luke 11:24 Matthew 12:43-44a **When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.**

Luke 11:25 Matthew 12:44b **And when he cometh, he findeth [it] [empty,] swept and garnished.**

Matthew 12:45 Luke 11:26 **Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last [state] of that man is worse than the first. Even so shall it be also unto this wicked generation.**

185 - The Unpardonable Sin. The Sin against the Holy Spirit. All sins shall be forgiven but blasphemy against the Holy Ghost has no forgiveness Matthew 12:31-32 Mark 3:28-30

Matthew 12:31 ¶ Mark 3:28-29 **Wherefore [Verily] I say unto you, All manner of sin and blasphemy shall be forgiven unto [the sons of] men: but the blasphemy [against] the [Holy] Ghost shall not be forgiven unto men.** [Matthew 12:31-32; Luke 12:10; Hebrews 6:4-6, 10:26-29] Luke 12:10]

Mark 3:30 **Because they said, He hath an unclean spirit.**

Matthew 12:32 **And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the [world] to come.** {To make the Holy Ghost into a co-equal god when Scripture says otherwise is blasphemy.} [Mark 3:29; Luke 12:10; Hebrews 6:4-6, 10:26-29]

It was just before this that Jesus had a second time performed the miracle of healing a man possessed, blind and dumb, and the Pharisees had reiterated the charge, "He casteth out devils through the prince of the devils." Matthew 9:34. Christ told them {the Pharisees} plainly that in attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing. Those who had spoken against Jesus Himself, not discerning His divine character, might receive forgiveness; for through the Holy Spirit they might be brought to see their error and repent. Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare It to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul. {1898 The Desire of Ages, Page 321.3}

In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error. We offer insult to the Prince of life, and put Him to shame before the synagogue of Satan and before the heavenly universe when we refuse to listen to His delegated messengers, and instead listen to the agents of Satan, who would draw the soul away from Christ. So long as one does this, he can find no hope or pardon, and he will finally lose all desire to be reconciled to God. {1898 The Desire of Ages, Page 324.3}

186 - All have to give an account of idle words on the Day of Judgement: Justified or Condemned by thy words Matthew 12:36-37

Matthew 12:36 **But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.** [Ecclesiastes 12:14; Revelation 20:12]

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

187 - True Blessedness. Jesus confirms that the Word of God is more important than Mary Luke 11:27-28

Luke 11:27 ¶ **And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed [is] the womb that bare thee, and the paps which thou hast sucked.**

Luke 11:28 **But he said, Yea rather, blessed [are] they that hear the word of God, and keep it.**

188 - The Sign of Jonah: 3 days and 3 nights: The Sign of the Son of man Matthew 12:38-40 Luke 11:29-30

Matthew 12:38 ¶ **Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.**

Luke 11:29 ¶ Matthew 12:39 **And when the people were gathered thick together, he [answered and] began to say [unto them], This is an evil [and adulterous] generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.** [Matthew 16:4]

Luke 11:30 **For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.**

Matthew 12:40 **For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.** [Jonah 1:17]

189 - The Queen of the South [Queen of Sheba] and the men of Nineveh rise up in the Judgment. Jesus being greater than Solomn and Jonah Luke 11:31-32 Matthew 12:41-42

Luke 11:31 Matthew 12:42 **The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon [is] here.**

Matthew 12:41 Luke 11:32 **The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here.**

190 - Visit of Jesus' Mother and Brothers Matthew 12:46-50 Mark 3:31-35 Luke 8:19-21

The sons of Joseph were far from being in sympathy with Jesus in His work. The reports that reached them in regard to His life and labors filled them with astonishment and dismay. They heard that He devoted entire nights to prayer, that through the day He was thronged by great companies of people, and did not give Himself time so much as to eat. His friends felt that He was wearing Himself out by His incessant labor; they were unable to account for His attitude toward the Pharisees, and there were some who feared that His reason was becoming unsettled. {1898 The Desire of Ages, Page 321.1}

His brothers heard of this, and also of the charge brought by the Pharisees that He cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They knew what a tumult His words and works created, and were not only alarmed at His bold statements, but indignant at His denunciation of the scribes and Pharisees. They decided that He must be persuaded or constrained to cease this manner of labor, and they induced Mary to unite with them, thinking that through His love for her they might prevail upon Him to be more prudent. {1898 The Desire of Ages, Page 321.2}

Matthew 12:46 ¶ Mark 3:31 ¶ Luke 8:19 ¶ **While he yet talked to the people, there came then [his] mother and his brethren, and could not come at him for the press, and, standing without [and] desiring to speak with him, sent unto him, calling him.**

Mark 3:32 Luke 8:20 Matthew 12:47 **And the multitude sat about him, and it was told him [by certain] which said, Behold, thy mother and thy brethren stand without, desiring to see [and] speak with thee.**

Matthew 12:48 Mark 3:33 **But he answered and said unto him that told him, Who is my mother? and who are my brethren?**

Mark 3:34 Matthew 12:49 **And he looked round about on them which sat about him, and he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!**

Matthew 12:50 Mark 3:35 Luke 8:21 **For whosoever shall do the will of [GOD] MY FATHER which is in heaven, [and] hear the word of God, and do it, the same is my brother, and sister, and mother.** {Jesus confirms God as His Father in a singular context – no plural God.}

191 - Sermon by the Sea. Jesus, by the seaside, enters a ship because of the multitude, to teach many Parables Luke 8:4 Mark 4:1-2 Matthew 13:1-3a

By the Sea of Galilee a company had gathered to see and hear Jesus--an eager, expectant throng. The sick were there, lying on their mats, waiting to present their cases before Him. It was Christ's God-given right to heal the woes of a sinful race, and He now rebuked disease, and diffused around Him life and health and peace. {1900 Christ's Object Lessons, Page 33.2}

As the crowd continued to increase, the people pressed close about Christ until there was no room to receive them. Then, speaking a word to the men in their fishing boats, He stepped into the boat that was waiting to take Him across the lake, and bidding His disciples push off a little from the land, He spoke to the multitude upon the shore. {1900 Christ's Object Lessons, Page 34.1}

Matthew 13:1 ¶ **The same day went Jesus out of the house, and sat by the sea side.**

Luke 8:4 ¶ **And when much people were gathered together, and were come to him out of every city, he spake by a parable:**

Mark 4:1 ¶ Matthew 13:2 **And he began again to teach by the sea side: and there was gathered [together] unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land [shore].**

Mark 4:2 Matthew 13:3a **And he taught [spake] them many things by parables, and said unto them in his doctrine,**

192 - Parable No. 19: The Sower of Seed, for Kingdom of God on Earth (Matthew 13:1-23, Mark 4:1-20, Luke 8:4-15). The Parable of the Sower, the Seed, and the Soils. A Sower sows his seed. Some falls by the way side for fowls to eat Luke 8:5 Mark 4:3-4 Matthew 13:3b-4

By the parable of the sower, Christ illustrates the things of the kingdom of heaven, and the work of the great Husbandman for His people. Like a sower in the field, He came to scatter the heavenly grain of truth. And His parable teaching itself was the seed with which the most precious truths of His grace were sown. Because of its simplicity the parable of the sower has not been valued as it should be. From the natural seed cast into the soil, Christ desires to lead our minds to the gospel seed, the sowing of which results in bringing man back to his loyalty to God. He who gave the parable of the tiny seed is the Sovereign of heaven, and the same laws that govern earthly seed sowing govern the sowing of the seeds of truth. {1900 Christ's Object Lessons, Page 33.1}

Beside the sea lay the beautiful plain of Gennesaret, beyond rose the hills, and upon hillside and plain both sowers and reapers were busy, the one casting seed and the other harvesting the early grain. Looking upon the scene, Christ said-- {1900 Christ's Object Lessons, Page 34.2}

Luke 8:5 Mark 4:3-4 Matthew 13:3b-4 Hearken; Behold, there went out a sower to sow his seed: and [it came to pass,] as he sowed, some [[seeds]] fell by the way side; and it was trodden down, and the fowls of the air [came and] devoured it [them up].

"The sower went forth to sow" (R.V.). In the East the state of affairs was so unsettled, and there was so great danger from violence that the people dwelt chiefly in walled towns, and the husbandmen went forth daily to their labor outside the walls. So Christ, the heavenly Sower, went forth to sow. He left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe. He went forth, a suffering, tempted man; went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost. {1900 Christ's Object Lessons, Page 36.1}

His servants in like manner must go forth to sow. When called to become a sower of the seed of truth, Abraham was bidden, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Genesis 12:1. "And he went out, not knowing whither he went." Hebrews 11:8. So to the apostle Paul, praying in the temple at Jerusalem, came the message from God, "Depart; for I will send thee far hence unto the Gentiles." Acts 22:21. So those who are called to unite with Christ must leave all, in order to follow Him. Old associations must be broken up, plans of life relinquished, earthly hopes surrendered. In toil and tears, in solitude, and through sacrifice, must the seed be sown. {1900 Christ's Object Lessons, Page 36.2}

193 - Some seed falls on rock / stony ground, is sun scorched and withers away Luke 8:6 Mark 4:5-6 Matthew 13:5-6

Luke 8:6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

Mark 4:5 Matthew 13:5 And some fell on stony ground [places], where it had not much earth; and immediately [forthwith] it [they] sprang up, because it [they] had no depth [deepness] of earth:

Mark 4:6 Matthew 13:6 But when the sun was up, it was [they were] scorched; and because it [they] had no root, it [they] withered away.

194 - Some seed falls among thorns, grows but is choked with no fruit yield Mark 4:7 Matthew 13:7 Luke 8:7

Mark 4:7 Matthew 13:7 Luke 8:7 And some fell among thorns, and the thorns grew [sprung] up [with it], and choked it [them], and it yielded no fruit.

195 - Some seed falls on good ground, did yield, 30, 60, 100 fold Mark 4:8 Matthew 13:8 Luke 8:8a

Mark 4:8 Matthew 13:8 Luke 8:8a And other fell on good ground, and did yield [brought forth] fruit that sprang up and increased; and brought forth, some thirty[fold], and some sixty[fold], and some an hundred[fold]. [Genesis 26:12]

196 - "He that [Who] hath ears to hear, let him hear" Mark 4:9 Matthew 13:9 Luke 8:8b

Mark 4:9 Matthew 13:9 Luke 8:8b And he said unto them, He that [Who] hath ears to hear, let him hear. [Matthew 11:15; Mark 4:23; Revelation 2:11, 3:13 21, 13:8-9]

197 - Parable No. 20: "Why speakest thou unto them in parables?" "Because it is given unto you to know the mysteries of the kingdom of heaven [God]" Matthew 13:10-17 Mark 4:11-12 Luke 8:10

Matthew 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

Matthew 13:11 Mark 4:11 Luke 8:10a He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven [God], but to them [that are without,] it is not given [, all [these] things are done in parables].

Matthew 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. [Matthew 25:29; Mark 4:24-25; Luke 8:18]

Matthew 13:13 Luke 8:10b Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Matthew 13:14 **And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:** [Isaiah 6:9, Isaiah 29:10, Romans 11:8]

Isaiah 6:9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. [Isaiah 29:10, Matthew 13:14, Romans 11:8]

Isaiah 29:10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. [Isaiah 6:9, Matthew 13:14, Romans 11:8]

Matthew 13:15 **For this people's heart is waxed gross, and [their] ears are dull of hearing, and their eyes they have closed; lest at any time they should see with [their] eyes and hear with [their] ears, and should understand with [their] heart, and should be converted, and I should heal them.**

Mark 4:12 **That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and [their] sins should be forgiven them.**

Matthew 13:16 **But blessed [are] your eyes, for they see: and your ears, for they hear.** [Luke 10:23-24]

Matthew 13:17 **For verily I say unto you, That many prophets and righteous [men] have desired to see [those things] which ye see, and have not seen [them]; and to hear [those things] which ye hear, and have not heard [them].** [John 8:56; Hebrews 11:13]

198 - His disciples ask for the Interpretation of the Parable of the Sower? Luke 8:9 Matthew 13:18 Mark 4:10 13

Mark 4:10 **And when he was alone, they that were about him with the twelve asked of him the parable.**

Luke 8:9 **And his disciples asked him, saying, What might this parable be?**

Matthew 13:18 ¶ **Hear ye therefore the parable of the sower.**

Mark 4:13 **And he said unto them, Know ye not this parable? and how then will ye know all parables?**

199 - The Interpretation of the Parable of the Sower, the Seed, and the Soils. The seed is the Word of God sown by the Sower Luke 8:11-12 Mark 4:14-15 Matthew 13:19

Luke 8:11 **Now the parable is this: The seed is the word of God.**

Mark 4:14 ¶ **The sower soweth the word.**

"The sower soweth the word." Christ came to sow the world with truth. Ever since the fall of man, Satan has been sowing the seeds of error. It was by a lie that he first gained control over men, and thus he still works to overthrow God's kingdom in the earth and to bring men under his power. A sower from a higher world, Christ came to sow the seeds of truth. He who had stood in the councils of God, who had dwelt in the innermost sanctuary of the Eternal, could bring to men the pure principles of truth. Ever since the fall of man, Christ had been the Revealer of truth to the world. By Him the incorruptible seed, "the word of God, which liveth and abideth forever," is communicated to men. 1 Peter 1:23. In that first promise spoken to our fallen race in Eden, Christ was sowing the gospel seed. But it is to His personal ministry among men and to the work which He thus established that the parable of the sower especially applies. {1900 Christ's Object Lessons, Page 37.1}

The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. Christ says, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5:24. In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God. {1900 Christ's Object Lessons, Page 38.1}

The teachers of Israel were not sowing the seed of the word of God. Christ's work as a teacher of truth was in marked contrast to that of the rabbis of His time. They dwelt upon traditions, upon human theories and speculations. Often that which man had taught and written about the word, they put in place of the word itself. Their teaching had no power to quicken the soul. The subject of Christ's teaching and preaching was the word of God. He met questioners with a plain, "It is written." "What saith the Scriptures?" "How readest thou?" At every opportunity, when an interest was awakened by either friend or foe, He sowed the seed of the word. He who is the Way, the Truth, and the Life, Himself the living Word, points to the Scriptures, saying, "They are they which testify of Me." And "beginning at Moses and all the prophets," He opened to His disciples "in all the Scriptures the things concerning Himself." John 5:39; Luke 24:27. {1900 Christ's Object Lessons, Page 38.3}

Christ's servants are to do the same work. In our day, as of old, the vital truths of God's word are set aside for human theories and speculations. Many professed ministers of the gospel do not accept the whole Bible as the inspired word. One wise man rejects one portion; another questions another part. They set up their judgment as superior to the word; and the Scripture which they do teach rests upon their own authority. Its divine authenticity is destroyed. Thus the seeds of infidelity are sown broadcast; for the people become confused and know not what to believe. There are many beliefs that the mind has no right to entertain. In the days of Christ the rabbis put a forced, mystical construction upon many portions of Scripture. Because the plain teaching of God's word condemned their practices, they tried to destroy its force. The same thing is done today. The word of God is made to appear mysterious and obscure in order to excuse transgression of His law. Christ rebuked these practices in His day. He taught that the word of God was to be understood by all. He pointed to the Scriptures as of unquestionable authority, and we should do the same. The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith. {1900 Christ's Object Lessons, Page 39.1}

The Bible has been robbed of its power, and the results are seen in a lowering of the tone of spiritual life. In the sermons from many pulpits of today there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers can not say, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32. There are many who are crying out for the living God, longing for the divine presence. Philosophical theories or literary essays, however brilliant, cannot satisfy the heart. The assertions and inventions of men are of no value. Let the word of God speak to the people. Let those who have heard only traditions and human theories and maxims hear the voice of Him whose word can renew the soul unto everlasting life. {1900 Christ's Object Lessons, Page 40.1}

200 - Satan comes to take the "seed by the way side" "lest they should believe and be saved" Matthew 13:19

Mark 4:14-15 Luke 8:11-12

The seed sown by the wayside represents the word of God as it falls upon the heart of an inattentive hearer. Like the hard-beaten path, trodden down by the feet of men and beasts, is the heart that becomes a highway for the world's traffic, its pleasures and sins. Absorbed in selfish aims and sinful indulgences, the soul is "hardened through the deceitfulness of sin." Hebrews 3:13. The spiritual faculties are paralyzed. Men hear the word, but understand it not. They do not discern that it applies to themselves. They do not realize their need or their danger. They do not perceive the love of Christ, and they pass by the message of His grace as something that does not concern them. {1900 Christ's Object Lessons, Page 44.2}

As the birds are ready to catch up the seed from the wayside, so Satan is ready to catch away the seeds of divine truth from the soul. He fears that the word of God may awaken the careless, and take effect upon the hardened heart. Satan and his angels are in the assemblies where the gospel is preached. While angels of heaven endeavor to impress hearts with the word of God, the enemy is on the alert to make the word of no effect. With an earnestness equaled only by his malice, he tries to thwart the work of the Spirit of God. While Christ is drawing the soul by His love, Satan tries to turn away the attention of the one who is moved to seek the Saviour. He engages the mind with worldly schemes. He excites criticism, or insinuates doubt and unbelief. The speaker's choice of language or his manner may not please the hearers, and they dwell upon these defects. Thus the truth they need, and which God has graciously sent them, makes no lasting impression. {1900 Christ's Object Lessons, Page 44.3}

Matthew 13:19 **When any one heareth the word of the kingdom, and understandeth [it] not, then cometh the wicked [one], and catcheth away that which was sown in his heart. This is he which received seed by the way side.** [Luke 8:11]

Mark 4:15 Luke 8:12 **And these are they by the way side, where the word is sown; but when they have heard, [then cometh the devil,] Satan cometh immediately, and taketh away the word that was sown in their hearts [out of their hearts, lest they should believe and be saved].**

201 - The stony ground seed are those that receive with joy the Word but depart when persecution arises Matthew

13:20-21 Mark 4:16-17 Luke 8:13

The seed sown upon stony ground finds little depth of soil. The plant springs up quickly, but the root cannot penetrate the rock to find nutriment to sustain its growth, and it soon perishes. Many who make a profession of religion are stony-ground hearers. Like the rock underlying the layer of earth, the selfishness of the natural heart underlies the soil of their good desires and aspirations. The love of self is not subdued. They have not seen the exceeding sinfulness of sin, and the heart has not been humbled under a sense of its guilt. This class may be easily convinced, and appear to be bright converts, but they have only a superficial religion. {1900 Christ's Object Lessons, Page 46.3}

The roots of the plant strike down deep into the soil, and hidden from sight nourish the life of the plant. So with the Christian; it is by the invisible union of the soul with Christ, through faith, that the spiritual life is nourished. But the stony-ground hearers depend upon self instead of Christ. They trust in their good works and good impulses, and are strong in their own righteousness. They are not strong in the Lord, and in the power of His might. Such a one "hath not root in himself"; for he is not connected with Christ. {1900 Christ's Object Lessons, Page 47.1}

The hot summer sun, that strengthens and ripens the hardy grain, destroys that which has no depth of root. So he who "hath not root in himself," "dureth for a while"; but "when tribulation or persecution ariseth because of the word, by and by he is offended." Many receive the gospel as a way of escape from suffering, rather than as a deliverance from sin. They rejoice for a season, for they think that religion will free them from difficulty and trial. While life moves smoothly with them, they may appear to be consistent Christians. But they faint beneath the fiery test of temptation. They cannot bear reproach for Christ's sake. When the word of God points out some cherished sin, or requires self-denial or sacrifice, they are offended. It would cost them too much effort to make a radical change in their life. They look at the present inconvenience and trial, and forget the eternal realities. Like the disciples who left Jesus, they are ready to say, "This is an hard saying; who can hear it?" John 6:60. {1900 Christ's Object Lessons, Page 47.2}

There are very many who claim to serve God, but who have no experimental knowledge of Him. Their desire to do His will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that He will give them power to overcome their sins. They have not a personal relation with a living Saviour, and their characters reveal defects both hereditary and cultivated. {1900 Christ's Object Lessons, Page 48.1}

Matthew 13:20 Mark 4:16 Luke 8:13 **But he that received the seed into stony places [ground], the same is he that heareth the word, and anon [=soon; shortly] with joy receiveth it [immediately receive it with gladness];**

Matthew 13:21 Mark 4:17 Luke 8:13 **Yet hath he not [no] root in himself [themselves], but [so] [en]dureth [believe] for a while [time]: for [afterward,] when TRIBULATION [affliction] or persecution ariseth because of the word [for the word's sake], by and by [immediately] he is [they are] offended.**

202 - The seed among the thorns are those that hear and go forth with the Word but are choked by worldly lusts and become unfruitful Matthew 13:22 Luke 8:14 Mark 4:18-19

Matthew 13:22 Luke 8:14 Mark 4:18-19 **He also that received seed among the thorns is he that heareth the word, [when they have heard, go forth,] and the care[s and riches and pleasures of [this] life,] of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, [and bring no fruit to perfection].**

The gospel seed often falls among thorns and noxious weeds; and if there is not a moral transformation in the human heart, if old habits and practices and the former life of sin are not left behind, if the attributes of Satan are not expelled from the soul, the wheat crop will be choked. The thorns will come to be the crop, and will kill out the wheat. {1900 Christ's Object Lessons, Page 50.3}

Grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. The thorns of sin will grow in any soil; they need no cultivation; but grace must be carefully cultivated. The briars and thorns are always ready to spring up, and the work of purification must advance continually. If the heart is not kept under the control of God, if the Holy Spirit does not work unceasingly to refine and ennoble the character, the old habits will reveal themselves in the life. Men may profess to believe the gospel; but unless they are sanctified by the gospel their profession is of no avail. If they do not gain the victory over sin, then sin is gaining the victory over them. The thorns that have been cut off but not uprooted grow apace, until the soul is overspread with them. {1900 Christ's Object Lessons, Page 50.4}

Christ specified the things that are dangerous to the soul. As recorded by Mark He mentions the cares of this world, the deceitfulness of riches, and the lusts of other things. Luke specifies the cares, riches, and pleasures of this life. These are what choke the word, the growing spiritual seed. The soul ceases to draw nourishment from Christ, and spirituality dies out of the heart. {1900 Christ's Object Lessons, Page 51.1}

"The cares of this world." No class is free from the temptation to worldly care. To the poor, toil and deprivation and the fear of want bring perplexities and burdens. To the rich come fear of loss and a multitude of anxious cares. Many of Christ's followers forget the lesson He has bidden us learn from the flowers of the field. They do not trust to His constant care. Christ cannot carry their burden, because they do not cast it upon Him. Therefore the cares of life, which should drive them to the Saviour for help and comfort, separate them from Him. {1900 Christ's Object Lessons, Page 51.2}

As disciples of Christ we shall not mingle with the world from a mere love of pleasure, to unite with them in folly. Such associations can result only in harm. We should never give sanction to sin by our words or our deeds, our silence or our presence. Wherever we go, we are to carry Jesus with us, and to reveal to others the preciousness of our Saviour. But those who try to preserve their religion by hiding it within stone walls lose precious opportunities of doing good. Through the social relations, Christianity comes in contact with the world. Everyone who has received the divine illumination is to brighten the pathway of those who know not the Light of life. {1898 The Desire of Ages, Page 152.3}

Cares, riches, pleasures, all are used by Satan in playing the game of life for the human soul. The warning is given, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16. He who reads the hearts of men as an open book says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life." Luke 21:34. And the apostle Paul by the Holy Spirit writes, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Timothy 6:9, 10. {1900 Christ's Object Lessons, Page 55.2}

203 - The seed on good ground are those that hear, understand and keep the Word; which also beareth fruit, and with patience, are fruitful, some 100, some 60, some 30 fold Matthew 13:23 Mark 4:20 Luke 8:15

Throughout the parable of the sower, Christ represents the different results of the sowing as depending upon the soil. In every case the sower and the seed are the same. Thus He teaches that if the word of God fails of accomplishing its work in our hearts and lives, the reason is to be found in ourselves. But the result is not beyond our control. True, we cannot change ourselves; but the power of choice is ours, and it rests with us to determine what we will become. The wayside, the stony-ground, the thorny-ground hearers need not remain such. The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure. It is by resisting the Spirit that men become inattentive to or neglectful of God's word. They are themselves responsible for the hardness of heart that prevents the good seed from taking root, and for the evil growths that check its development. {1900 Christ's Object Lessons, Page 56.1}

The garden of the heart must be cultivated. The soil must be broken up by deep repentance for sin. Poisonous, Satanic plants must be uprooted. The soil once overgrown by thorns can be reclaimed only by diligent labor. So the evil tendencies of the natural heart can be overcome only by earnest effort in the name and strength of Jesus. The Lord bids us by His prophet, "Break up your fallow ground, and sow not among thorns." "Sow to yourselves in righteousness; reap in mercy." Jeremiah 4:3; Hosea 10:12. This work He desires to accomplish for us, and He asks us to co-operate with Him. {1900 Christ's Object Lessons, Page 56.2}

The sowers of the seed have a work to do in preparing hearts to receive the gospel. In the ministry of the word there is too much sermonizing, and too little of real heart-to-heart work. There is need of personal labor for the souls of the lost. In Christlike sympathy we should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root. {1900 Christ's Object Lessons, Page 57.1}

So the sowers have something to do that the seed may not be choked with thorns or perish because of shallowness of soil. At the very outset of the Christian life every believer should be taught its foundation principles. He should be taught that he is not merely to be saved by Christ's sacrifice, but that he is to make the life of Christ his life and the character of Christ his character. Let all be taught that they are to bear burdens and to deny natural inclination. Let them learn the blessedness of working for Christ, following Him in self-denial, and enduring hardness as good soldiers. Let them learn to trust His love and to cast on Him their cares. Let them taste the joy of winning souls for Him. In their love and interest for the lost, they will lose sight of self. The pleasures of the world will lose their power to attract and its burdens to dishearten. The plowshare of truth will do its work. It will break up the fallow ground. It will not merely cut off the tops of the thorns, but will take them out by the roots. {1900 Christ's Object Lessons, Page 57.2}

The sower is not always to meet with disappointment. Of the seed that fell into good ground the Saviour said, This "is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." "That on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." {1900 Christ's Object Lessons, Page 58.1}

The "honest and good heart" of which the parable speaks, is not a heart without sin; for the gospel is to be preached to the lost. Christ said, "I came not to call the righteous, but sinners to repentance." Mark 2:17. He has an honest heart who yields to the conviction of the Holy Spirit. He confesses his guilt, and feels his need of the mercy and love of God. He has a sincere desire to know the truth, that he may obey it. The good heart is a believing heart, one that has faith in the word of God. Without faith it is impossible to receive the word. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. {1900 Christ's Object Lessons, Page 58.2}

This "is he that heareth the word, and understandeth it." The Pharisees of Christ's day closed their eyes lest they should see, and their ears lest they should hear; therefore the truth could not reach their hearts. They were to suffer retribution for their willful ignorance and self-imposed blindness. But Christ taught His disciples that they were to open their minds to instruction, and be ready to believe. He pronounced a blessing upon them because they saw and heard with eyes and ears that believed. {1900 Christ's Object Lessons, Page 59.1}

The good-ground hearer receives the word "not as the word of men, but as it is in truth, the word of God." 1 Thessalonians 2:13. Only he who receives the Scriptures as the voice of God speaking to himself is a true learner. He trembles at the word; for to him it is a living reality. He opens his understanding and his heart to receive it. Such hearers were Cornelius and his friends, who said to the apostle Peter, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." Acts 10:33. {1900 Christ's Object Lessons, Page 59.2}

A knowledge of the truth depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith. To those who in humility of heart seek for divine guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of the truth. {1900 Christ's Object Lessons, Page 59.3}

The good-ground hearers, having heard the word, keep it. Satan with all his agencies of evil is not able to catch it away. {1900 Christ's Object Lessons, Page 59.4}

Merely to hear or to read the word is not enough. He who desires to be profited by the Scriptures must meditate upon the truth that has been presented to him. By earnest attention and prayerful thought he must learn the meaning of the words of truth, and drink deep of the spirit of the holy oracles. {1900 Christ's Object Lessons, Page 59.5}

Matthew 13:23 Mark 4:20 Luke 8:15 **But he that received seed into the good ground is he, [which in an honest and good heart,] that heareth the word, and, having heard the word, keep [it], and understandeth [receive] [it]; which also beareth fruit, and bringeth [bring] forth [fruit with patience], some an hundredfold, some sixty, some thirty[fold].**

204 - Parable No. 21: The Parable of the Lighted Candle Mark 4:21-25 Luke 8:16-18

Mark 4:21 ¶ **And he said unto them, Is a candle brought to be put under a bushel [a covering], or under a bed? and not to be set on a candlestick?**

Luke 8:16 ¶ Mark 4:21 ¶ **And he said unto them, No man, when he hath lighted a candle, covereth it with a vessel [bushel [a covering]], or putteth [it] under a bed; but setteth [it] on a candlestick, that they which enter in may see the light.**

Luke 8:17 Mark 4:22 **For nothing is secret [hid], that shall not be made manifest; neither [any thing] hid [kept secret], that shall not be known and come abroad.** [Matthew 10:26]

Mark 4:23 **If any man have ears to hear, let him hear.** [Matthew 11:15; 13:9; Luke 8:8; ; Revelation 2:11, 3:13 21, 13:8-9]

Luke 8:18 Mark 4:24a 25 **[And he said unto them,] Take heed therefore how [what] ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.** [Matthew 13:12, 25:29]

Mark 4:24b **With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.**

205 - Parable No. 22: Mystery of the Seed Growing for the Patient Husbandman (Mark 4:26-29). The Parable of the Growing Seed. The kingdom of God is like a seed, first sown, then germinates, grows, fruits and is harvested
Mark 4:26-29

The work of the sower is a work of faith. The mystery of the germination and growth of the seed he cannot understand. But he has confidence in the agencies by which God causes vegetation to flourish. In casting his seed into the ground, he is apparently throwing away the precious grain that might furnish bread for his family. But he is only giving up a present good for a larger return. He casts the seed away, expecting to gather it manyfold in an abundant harvest. So Christ's servants are to labor, expecting a harvest from the seed they sow. {1900 Christ's Object Lessons, Page 64.1}

Mark 4:26 ¶ **And he said, So is the kingdom of God, as if a man should cast seed into the ground;**

Mark 4:27 **And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.** The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement.

Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges. {1900 Christ's Object Lessons, Page 65.2}

Mark 4:28 **For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.**

The wheat develops "first the blade, then the ear, after that the full corn in the ear." The object of the husbandman in the sowing of the seed and the culture of the growing plant is the production of grain. He desires bread for the hungry, and seed for future harvests. So the divine Husbandman looks for a harvest as the reward of His labor and sacrifice. Christ is seeking to reproduce Himself in the hearts of men; and He does this through those who believe in Him. The object of the Christian life is fruit bearing--the reproduction of Christ's character in the believer, that it may be reproduced in others. {1900 Christ's Object Lessons, Page 67.1}

Mark 4:29 **But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.**

206 - Parable No. 23: Mustard Seed like Kingdom of God to come (Matthew 13:31-32, Mark 4:30-34, Luke 13:18-19). The Parable of the Mustard Seed. The kingdom of God is like a grain of mustard seed, less than all the seeds when sown, then becomes greater than all herbs, so that the fowls of the air may lodge under its great branches Mark 4:30-32 Matthew 13:31-32 Luke 13:18-19

The germ in the seed grows by the unfolding of the life-principle which God has implanted. Its development depends upon no human power. So it is with the kingdom of Christ. It is a new creation. Its principles of development are the opposite of those that rule the kingdoms of this world. Earthly governments prevail by physical force; they maintain their dominion by war; but the founder of the new kingdom is the Prince of Peace. The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is "the Lamb of God, which taketh away the sin of the world." John 1:29. In His plan of government there is no employment of brute force to compel the conscience. The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world. To promote righteousness they resorted to external measures. They devised methods and plans. But Christ implants a principle. By implanting truth and righteousness, He counterworks error and sin. {1900 Christ's Object Lessons, Page 77.1}

As Jesus spoke this parable, the mustard plant could be seen far and near, lifting itself above the grass and grain, and waving its branches lightly in the air. Birds flitted from twig to twig, and sang amid the leafy foliage. Yet the seed from which sprang this giant plant was among the least of all seeds. At first it sent up a tender shoot, but it was of strong vitality, and grew and flourished until it reached its present great size. So the kingdom of Christ in its beginning seemed humble and insignificant. Compared with earthly kingdoms it appeared to be the least of all. By the rulers of this world Christ's claim to be a king was ridiculed. Yet in the mighty truths committed to His followers the kingdom of the gospel possessed a divine life. And how rapid was its growth, how widespread its influence! When Christ spoke this parable, there were only a few Galilean peasants to represent the new kingdom. Their poverty, the fewness of their numbers, were urged over and over again as a reason why men should not connect themselves with these simple-minded fishermen who followed Jesus. But the mustard seed was to grow and spread forth its branches throughout the world. When the earthly kingdoms whose glory then filled the hearts of men should perish, the kingdom of Christ would remain, a mighty and far-reaching power. {1900 Christ's Object Lessons, Page 77.2}

So the work of grace in the heart is small in its beginning. A word is spoken, a ray of light is shed into the soul, an influence is exerted that is the beginning of the new life; and who can measure its results? {1900 Christ's Object Lessons, Page 78.1}

And in this last generation the parable of the mustard seed is to reach a signal and triumphant fulfillment. The little seed will become a tree. The last message of warning and mercy is to go to "every nation and kindred and tongue" (Revelation 14:6-14), "to take out of them a people for His name" (Acts 15:14; Revelation 18:1). And the earth shall be lightened with His glory. {1900 Christ's Object Lessons, Page 79.3}

Mark 4:30 ¶ Matthew 13:31a ¶ Luke 13:18 ¶ **Another parable put he forth unto them, and [Then] he said, Whereunto shall we liken [Unto what is] the kingdom of God? or with what comparison shall we compare it? [and whereunto shall I resemble it?]**

Mark 4:31 Matthew 13:31b-32 ¶ Luke 13:19a **[It is] like a grain of mustard seed, [which a man took, and cast into his garden;] which, when it is sown in the earth, is less than all the seeds that be in the earth:**

Mark 4:32 Matthew 13:32b Luke 13:19b **But when it is sown, [and] it groweth up [grew], and becometh greater than all herbs [, and waxed a great tree], and shooteth out great branches; so that the fowls of the air may lodge under the shadow [lodged in the branches] of it.**

207 - Parable No. 24: The Parable of the Tares of the Field. The kingdom of God is like a man who sowed good wheat seed in his field, but while men slept, his enemy came and sowed tares. "Let both grow together until the harvest" Matthew 13:24-30

Matthew 13:24 ¶ **Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:**

"The field," Christ said, "is the world." But we must understand this as signifying the church of Christ in the world. The parable is a description of that which pertains to the kingdom of God, His work of salvation of men; and this work is accomplished through the church. True, the Holy Spirit has gone out into all the world; everywhere it is moving upon the hearts of men; but it is in the church that we are to grow and ripen for the garner of God. {1900 Christ's Object Lessons, Page 70.2}

"He that sowed the good seed is the Son of man. . . . The good seed are the children of the kingdom; but the tares are the children of the wicked one." The good seed represents those who are born of the word of God, the truth. The tares represent a class who are the fruit or embodiment of error, of false principles. "The enemy that sowed them is the devil." Neither God nor His angels ever sowed a seed that would produce a tare. The tares are always sown by Satan, the enemy of God and man. {1900 Christ's Object Lessons, Page 70.3}

In the East, men sometimes took revenge upon an enemy by strewing his newly sown fields with the seeds of some noxious weed that, while growing, closely resembled wheat. Springing up with the wheat, it injured the crop and brought trouble and loss to the owner of the field. So it is from enmity to Christ that Satan scatters his evil seed among the good grain of the kingdom. The fruit of his sowing he attributes to the Son of God. By bringing into the church those who bear Christ's name while they deny His character, the wicked one causes that God shall be dishonored, the work of salvation misrepresented, and souls imperiled. {1900 Christ's Object Lessons, Page 71.1}

Christ's servants are grieved as they see true and false believers mingled in the church. They long to do something to cleanse the church. Like the servants of the householder, they are ready to uproot the tares. But Christ says to them, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." {1900 Christ's Object Lessons, Page 71.2}

Matthew 13:25 **But while men slept, his enemy came and sowed tares among the wheat, and went his way.**

Matthew 13:26 **But when the blade was sprung up, and brought forth fruit, then appeared the tares also.**

Matthew 13:27 **So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?**

Matthew 13:28 **He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?**

Matthew 13:29 **But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.**

Matthew 13:30 **Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.**

The teaching of this parable is illustrated in God's own dealing with men and angels. Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy Satan. Had He done so, the holy angels would not have perceived the justice and love of God. A doubt of God's goodness would have been as evil seed that would yield the bitter fruit of sin and woe. Therefore the author of evil was spared, fully to develop his character. Through long ages God has borne the anguish of beholding the work of evil, He has given the infinite Gift of Calvary, rather than leave any to be deceived by the misrepresentations of the wicked one; for the tares could not be plucked up without danger of uprooting the precious grain. And shall we not be as forbearing toward our fellow men as the Lord of heaven and earth is toward Satan? {1900 Christ's Object Lessons, Page 72.2}

From the work of seed sowing and the growth of the plant from the seed, precious lessons may be taught in the family and the school. Let the children and youth learn to recognize in natural things the working of divine agencies, and they will be enabled to grasp by faith unseen benefits. As they come to understand the wonderful work of God in supplying the wants of His great family, and how we are to co-operate with Him, they will have more faith in God, and will realize more of His power in their own daily life. {1900 Christ's Object Lessons, Page 80.1}

God created the seed, as He created the earth, by His word. By His word He gave it power to grow and multiply. He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. . . : And God saw that it was good." Genesis 1:11, 12. It is that word which still causes the seed to grow. Every seed that sends up its green blade to the sunlight declares the wonder-working power of that word uttered by Him who "spake, and it was"; who "commanded, and it stood fast." Psalm 33:9. {1900 Christ's Object Lessons, Page 80.2}

Every seed sown produces a harvest of its kind. So it is in human life. We all need to sow the seeds of compassion, sympathy, and love; for we shall reap what we sow. Every characteristic of selfishness, self-love, self-esteem, every act of self-indulgence, will bring forth a like harvest. He who lives for self is sowing to the flesh, and of the flesh he will reap corruption. {1900 Christ's Object Lessons, Page 84.3}

208 - Parable No. 25: Yeast Leaven like God's coming Kingdom (Matthew 13:33, Luke 13:20-21). The Parable of the Leaven. The kingdom of God is like "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Matthew 13:33 Luke 13:20-21

Matthew 13:33 ¶ Luke 13:20-21 **Another parable spake he [again] unto them; [Whereunto shall I liken the kingdom of God?] The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. [Galatians 5:9]**

Among the Jews leaven was sometimes used as an emblem of sin. At the time of the Passover the people were directed to remove all the leaven from their houses as they were to put away sin from their hearts. Christ warned His disciples, "Beware ye of the leaven of the Pharisees, which is hypocrisy." Luke 12:1. And the apostle Paul speaks of the "leaven of malice and wickedness." 1 Corinthians 5:8. But in the Saviour's parable, leaven is used to represent the kingdom of heaven. It illustrates the quickening, assimilating power of the grace of God. {1900 Christ's Object Lessons, Page 95.3}

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart. {1900 Christ's Object Lessons, Page 97.1}

A profession of faith and the possession of truth in the soul are two different things. The mere knowledge of truth is not enough. We may possess this, but the tenor of our thoughts may not be changed. The heart must be converted and sanctified. {1900 Christ's Object Lessons, Page 97.2}

The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up--the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God. {1900 Christ's Object Lessons, Page 98.3}

209 - Jesus, having spoken to the multitude only by, and with many Parables, later expounds to His disciples when alone Matthew 13:34-35 Mark 4:33-34

Mark 4:33 **And with many such parables spake he the word unto them, as they were able to hear [it].**

Matthew 13:34 Mark 4:34 **All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: [and when they were alone, he expounded all things to his disciples.]**

Matthew 13:35 **That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. [Psalm 78:2]**

Psalm 78:2 I will open my mouth in a parable: I will utter dark sayings of old: [Matthew 13:35]

210 - Multitude are sent away and Jesus declares to His disciples the Parable of the Tares of the Field Matthew 13:36-43

Matthew 13:36 **Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. [Matthew 15:15-16; Mark 7:17]**

Matthew 13:37 **He answered and said unto them, He that soweth the good seed is the Son of man;**

Matthew 13:38 **The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one];**

Matthew 13:39 **The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. [Matthew 13:49]**

Matthew 13:40 **As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.**

Matthew 13:41 **The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;**

Matthew 13:42 **And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. [Matthew 13:50]**

Matthew 13:43 **Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. [Daniel 12:3; Matthew 11:15]**

211 - Parable No. 26: Mystery of the Hidden Treasure (Matthew 13:44). The Parable of the Hidden Treasure. The kingdom of God is like "treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" Matthew 13:44

In ancient times it was customary for men to hide their treasures in the earth. Thefts and robberies were frequent. And whenever there was a change in the ruling power, those who had large possessions were liable to be put under heavy tribute. Moreover the country was in constant danger of invasion by marauding armies. As a consequence, the rich endeavored to preserve their wealth by concealing it, and the earth was looked upon as a safe hiding place. But often the place of concealment was forgotten; death might claim the owner, imprisonment or exile might separate him from his treasure, and the wealth he had taken such pains to preserve was left for the fortunate finder. In Christ's day it was not uncommon to discover in neglected land old coins and ornaments of gold and silver. {1900 Christ's Object Lessons, Page 103.2}

A man hires land to cultivate, and as the oxen plow the soil, buried treasure is unearthed. As the man discovers this treasure, he sees that a fortune is within his reach. Restoring the gold to its hiding place, he returns to his home and sells all that he has, in order to purchase the field containing the treasure. His family and his neighbors think that he is acting like a madman. Looking on the field, they see no value in the neglected soil. But the man knows what he is doing; and when he has a title to the field, he searches every part of it to find the treasure that he has secured. {1900 Christ's Object Lessons, Page 103.3}

This parable illustrates the value of the heavenly treasure, and the effort that should be made to secure it. The finder of the treasure in the field was ready to part with all that he had, ready to put forth untiring labor, in order to secure the hidden riches. So the finder of heavenly treasure will count no labor too great and no sacrifice too dear, in order to gain the treasures of truth. {1900 Christ's Object Lessons, Page 104.1}

In the parable the field containing the treasure represents the Holy Scriptures. And the gospel is the treasure. The earth itself is not so interlaced with golden veins and filled with precious things as is the word of God. {1900 Christ's Object Lessons, Page 104.2}

This is the treasure that is found in the Scriptures. The Bible is God's great lesson book, His great educator. The foundation of all true science is contained in the Bible. Every branch of knowledge may be found by searching the word of God. And above all else it contains the science of all sciences, the science of salvation. The Bible is the mine of the unsearchable riches of Christ. {1900 Christ's Object Lessons, Page 107.2}

The true higher education is gained by studying and obeying the word of God. But when God's word is laid aside for books that do not lead to God and the kingdom of heaven, the education acquired is a perversion of the name. {1900 Christ's Object Lessons, Page 107.3}

The word of God is to be our study. We are to educate our children in the truths found therein. It is an inexhaustible treasure; but men fail to find this treasure because they do not search until it is within their possession. Very many are content with a supposition in regard to the truth. They are content with a surface work, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. {1900 Christ's Object Lessons, Page 109.1}

No one can search the Scriptures in the spirit of Christ without being rewarded. When man is willing to be instructed as a little child, when he submits wholly to God, he will find the truth in His word. If men would be obedient, they would understand the plan of God's government. The heavenly world would open its chambers of grace and glory for exploration. Human beings would be altogether different from what they now are, for by exploring the mines of truth men would be ennobled. The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be as they are now, vague in our minds. They would be not only better understood, but altogether more highly appreciated. {1900 Christ's Object Lessons, Page 114.1}

Matthew 13:44 ¶ **Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.**

212 - Parable No. 27: Pearl of Great Price Revealed (Matthew 13:45-46). The Parable of the Pearl of Great Price. The kingdom of God is like "a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it" Matthew 13:45-46

The blessings of redeeming love our Savior compared to a precious pearl. He illustrated His lesson by the parable of the merchantman seeking goodly pearls "who, when he had found one pearl of great price, went and sold all that he had, and bought it." Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light. The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw. In Christ are "hid all the treasures of wisdom and knowledge." Colossians 2:3. He is "made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Corinthians 1:30. All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss. {1900 Christ's Object Lessons, Page 115.1}

In the parable the pearl is not represented as a gift. The merchantman bought it at the price of all that he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, but only to those who give themselves, soul, body, and spirit, to Him without reserve. We are to give ourselves to Christ, to live a life of willing obedience to all His requirements. All that we are, all the talents and capabilities we possess, are the Lord's, to be consecrated to His service. When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us. We obtain the pearl of great price. {1900 Christ's Object Lessons, Page 116.2}

Salvation is a free gift, and yet it is to be bought and sold. In the market of which divine mercy has the management, the precious pearl is represented as being bought without money and without price. In this market all may obtain the goods of heaven. The treasury of the jewels of truth is open to all. "Behold, I have set before thee an open door," the Lord declares, "and no man can shut it." No sword guards the way through this door. Voices from within and at the door say, Come. The Saviour's voice earnestly and lovingly invites us: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." Revelation 3:8, 18. {1900 Christ's Object Lessons, Page 116.3}

The gospel of Christ is a blessing that all may possess. The poorest are as well able as the richest to purchase salvation; for no amount of worldly wealth can secure it. It is obtained by willing obedience, by giving ourselves to Christ as His own purchased possession. Education, even of the highest class, cannot of itself bring a man nearer to God. The Pharisees were favored with every temporal and every spiritual advantage, and they said with boastful pride, We are "rich, and increased with goods, and have need of nothing"; yet they were "wretched, and miserable, and poor, and blind, and naked." Revelation 3:17. Christ offered them the pearl of great price; but they disdained to accept it, and He said to them, "The publicans and the harlots go into the kingdom of God before you." Matthew 21:31. {1900 Christ's Object Lessons, Page 117.1}

The parable of the merchantman seeking goodly pearls has a double significance: it applies not only to men as seeking the kingdom of heaven, but to Christ as seeking His lost inheritance. Christ, the heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption. Hearts that have been the battleground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen. God looked upon humanity, not as vile and worthless; He looked upon it in Christ, saw it as it might become through redeeming love. He collected all the riches of the universe, and laid them down in order to buy the pearl. And Jesus, having found it, resets it in His own diadem. "For they shall be as the stones of a crown, lifted up as an ensign upon His land." Zechariah 9:16. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." Malachi 3:17. {1900 Christ's Object Lessons, Page 118.2}

Matthew 13:45 ¶ **Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:**

Matthew 13:46 **Who, when he had found one pearl of great price, went and sold all that he had, and bought it.**

213 - Parable No. 28: Net cast into the Sea, gathering people to God's coming Kingdom on Earth (Matthew 13:47-50). The Parable of the Dragnet. The kingdom of God is like a net, cast into the sea, and gathered of every kind: when full, goods gathered into vessels, but cast the bad away Matthew 13:47-50

The casting of the net is the preaching of the gospel. This gathers both good and evil into the church. When the mission of the gospel is completed, the judgment will accomplish the work of separation. Christ saw how the existence of false brethren in the church would cause the way of truth to be evil spoken of. The world would revile the gospel because of the inconsistent lives of false professors. Even Christians would be caused to stumble as they saw that many who bore Christ's name were not controlled by **HIS SPIRIT**. Because these sinners were in the church, men would be in danger of thinking that God excused their sins. Therefore Christ lifts the veil from the future and bids all to behold that it is character, not position, which decides man's destiny. {1900 Christ's Object Lessons, Page 122.2}

Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation. {1900 Christ's Object Lessons, Page 123.1}

Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed. {1900 Christ's Object Lessons, Page 123.2}

God does not desire the destruction of any. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. Throughout the period of probationary time **HIS SPIRIT** is entreating men to accept the gift of life. It is only those who reject His pleading that will be left to perish. God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction. {1900 Christ's Object Lessons, Page 123.3}

Matthew 13:47 ¶ **Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:**

Matthew 13:48 **Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.**

Matthew 13:49 **So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, [Matthew 13:39]**

Matthew 13:50 **And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. [Matthew 13:42]**

214 - Parable No. 29: Scribe like a Householder with Old and New Treasure (Matthew 13:51-52). Jesus asks "Have ye understood all these things?" Matthew 13:51-52

The treasure gained by the householder he does not hoard. He brings it forth to communicate to others. And by use the treasure increases. The householder has precious things both new and old. So Christ teaches that the truth committed to His disciples is to be communicated to the world. And as the knowledge of truth is imparted, it will increase. {1900 Christ's Object Lessons, Page 124.2}

The word of God includes the Scriptures of the Old Testament as well as of the New. One is not complete without the other. Christ declared that the truths of the Old Testament are as valuable as those of the New. Christ was as much man's Redeemer in the beginning of the world as He is today. Before He clothed His divinity with humanity and came to our world, the gospel message was given by Adam, Seth, Enoch, Methuselah, and Noah. Abraham in Canaan and Lot in Sodom bore the message, and from generation to generation faithful messengers proclaimed the Coming One. The rites of the Jewish economy were instituted by Christ Himself. He was the foundation of their system of sacrificial offerings, the great antitype of all their religious service. The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. All the typical offerings were fulfilled in Him. {1900 Christ's Object Lessons, Page 126.2}

Christ in His teaching presented old truths of which He Himself was the originator, truths which He had spoken through patriarchs and prophets; but He now shed upon them a new light. How different appeared their meaning! A flood of light and spirituality was brought in by His explanation. And He promised that the Holy Spirit should enlighten the disciples, that the word of God should be ever unfolding to them. They would be able to present its truths in new beauty. {1900 Christ's Object Lessons, Page 127.2}

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form. {1900 Christ's Object Lessons, Page 127.4}

The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker. {1900 Christ's Object Lessons, Page 128.3}

Truth in Christ and through Christ is measureless. The student of Scripture looks, as it were, into a fountain that deepens and broadens as he gazes into its depths. Not in this life shall we comprehend the mystery of God's love in giving His Son to be the propitiation for our sins. The work of our Redeemer on this earth is and ever will be a subject that will put to the stretch our highest imagination. Man may tax every mental power in the endeavor to fathom this mystery, but his mind will become faint and weary. The most diligent searcher will see before him a boundless, shoreless sea. {1900 Christ's Object Lessons, Page 128.4}

Our life is to be bound up with the life of Christ; we are to draw constantly from Him, partaking of Him, the living Bread that came down from heaven, drawing from a fountain ever fresh, ever giving forth its abundant treasures. If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there is seen in his life a simplicity, a humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus and learned of Him. {1900 Christ's Object Lessons, Page 129.3}

The faithful householder represents what every teacher of the children and youth should be. If he makes the word of God his treasure, he will continually bring forth new beauty and new truth. When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of others. The Spirit fills the mind and heart with sweet hope and courage and Bible imagery, and all this will be communicated to the youth under his instruction. {1900 Christ's Object Lessons, Page 131.1}

God's holy, educating Spirit is in His word. A light, a new and precious light, shines forth from every page. Truth is there revealed, and words and sentences are made bright and appropriate for the occasion, as the voice of God speaking to the soul. {1900 Christ's Object Lessons, Page 132.2}

The words of truth will grow in importance, and assume a breadth and fullness of meaning of which we have never dreamed. The beauty and riches of the word have a transforming influence on mind and character. The light of heavenly love will fall upon the heart as an inspiration. {1900 Christ's Object Lessons, Page 132.4}

As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament scriptures is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study. But Christ through His servant John has here declared what shall be in the last days, and He says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1:3. {1900 Christ's Object Lessons, Page 133.2}

In eternity we shall learn that which, had we received the enlightenment it was possible to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths which Christ longed to open to His disciples, but which they did not have faith to grasp. Forever and forever new views of the perfection and glory of Christ will appear. Through endless ages will the faithful Householder bring forth from His treasure things new and old. {1900 Christ's Object Lessons, Page 134.1}

Matthew 13:51 **Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.**

Matthew 13:52 **Then said he unto them, Therefore every scribe [which is] instructed unto the kingdom of heaven is like unto a man [that is] an householder, which bringeth forth out of his treasure [things] new and old.**

215 - "When Jesus had finished these Parables, he departed" Matthew 13:53

Matthew 13:53 ¶ **And it came to pass, [that] when Jesus had finished these parables, he departed thence.**

216 - The Privations of Discipleship. Requirements for following Jesus. "I will follow thee whithersoever thou goest" "but the Son of man hath not where to lay [his] head" Luke 9:57-62 Matthew 8:18-22

Matthew 8:18 ¶ **Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.**

Luke 9:57 ¶ Matthew 8:19 **And it came to pass, that, as they went in the way, a certain [man] [scribe] said unto him, Lord [Master], I will follow thee whithersoever thou goest.**

Luke 9:58 Matthew 8:20 **And Jesus said unto him, Foxes have holes, and birds of the air [have] nests; but the Son of man hath not where to lay [his] head.**

Luke 9:59 Matthew 8:21 **And he [Jesus] said unto another, Follow me. But he [another of his disciples] said, Lord, suffer me first to go and bury my father.**

Luke 9:60 Matthew 8:22 **[But] Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. [Matthew 3:2, 4:17, 10:7; Luke 9:2 60, 10:9-11, 16:16; Acts 28:31]**

Luke 9:61 **And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.**

Luke 9:62 **And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.**

217 - Miracle No. 16: Jesus calms a storm on the sea. Christ Stills the Tempest. Jesus calms the Storm on the Lake Mark 4:35-41 Luke 8:22-25 Matthew 8:23-27

It had been an eventful day in the life of Jesus. Beside the Sea of Galilee He had spoken His first parables, by familiar illustrations again explaining to the people the nature of His kingdom and the manner in which it was to be established. He had likened His own work to that of the sower; the development of His kingdom to the growth of the mustard seed and the effect of leaven in the measure of meal. The great final separation of the righteous and the wicked He had pictured in the parables of the wheat and tares and the fishing net. The exceeding preciousness of the truths He taught had been illustrated by the hidden treasure and the pearl of great price, while in the parable of the householder He taught His disciples how they were to labor as His representatives. {1898 The Desire of Ages, Page 333.1}

All day He had been teaching and healing; and as evening came on the crowds still pressed upon Him. Day after day He had ministered to them, scarcely pausing for food or rest. The malicious criticism and misrepresentation with which the Pharisees constantly pursued Him made His labors much more severe and harassing; and now the close of the day found Him so utterly wearied that He determined to seek retirement in some solitary place across the lake. {1898 The Desire of Ages, Page 333.2}

The eastern shore of Gennesaret was not uninhabited, for there were towns here and there beside the lake; yet it was a desolate region when compared with the western side. It contained a population more heathen than Jewish, and had little communication with Galilee. Thus it offered Jesus the seclusion He sought, and He now bade His disciples accompany Him thither. {1898 The Desire of Ages, Page 333.3}

After He had dismissed the multitude, they took Him, even "as He was," into the boat, and hastily set off. But they were not to depart alone. There were other fishing boats lying near the shore, and these were quickly crowded with people who followed Jesus, eager still to see and hear Him. {1898 The Desire of Ages, Page 334.1}

The Saviour was at last relieved from the pressure of the multitude, and, overcome with weariness and hunger, He lay down in the stern of the boat, and soon fell asleep. The evening had been calm and pleasant, and quiet rested upon the lake; but suddenly darkness overspread the sky, the wind swept wildly down the mountain gorges along the eastern shore, and a fierce tempest burst upon the lake. {1898 The Desire of Ages, Page 334.2}

Mark 4:35 Luke 8:22 ¶ Matthew 8:23 ¶ **[Now it came to pass on a certain day,] the same day, when the even was come, [that he went into a ship with his disciples], he saith unto them, Let us pass [go] over unto the other side [of the lake]. [And when he was entered into a ship, his disciples followed him.] [And they launched forth].**

Mark 4:36 **And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.**

Matthew 8:24a Mark 4:37 Luke 8:23 **And, behold, there arose [came down] a great tempest [storm of wind] [on the lake] in the sea, [and the waves beat into the ship,] insomuch that the ship was covered [now full] with the waves [[with water], and were in jeopardy].**

The sun had set, and the blackness of night settled down upon the stormy sea. The waves, lashed into fury by the howling winds, dashed fiercely over the disciples' boat, and threatened to engulf it. Those hardy fishermen had spent their lives upon the lake, and had guided their craft safely through many a storm; but now their strength and skill availed nothing. They were helpless in the grasp of the tempest, and hope failed them as they saw that their boat was filling. {1898 The Desire of Ages, Page 334.3}

Absorbed in their efforts to save themselves, they had forgotten that Jesus was on board. Now, seeing their labor vain and only death before them, they remembered at whose command they had set out to cross the sea. In Jesus was their only hope. In their helplessness and despair they cried, "Master, Master!" But the dense darkness hid Him from their sight. Their voices were drowned by the roaring of the tempest, and there was no reply. Doubt and fear assailed them. Had Jesus forsaken them? Was He who had conquered disease and demons, and even death, powerless to help His disciples now? Was He unmindful of them in their distress? {1898 The Desire of Ages, Page 334.4}

Luke 8:24 Mark 4:38 Matthew 8:24b-25 **[And he was in the hinder part of the ship, asleep on a pillow:] And they [his disciples] came to him, and awoke him, saying, Master, master, [Lord, save us] [carest thou not that] we perish? Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.**

Mark 4:39 Matthew 8:26b **And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.** [Psalms 65:7, 89:9, 107:28-30]

Luke 8:25a Mark 4:40 Matthew 8:26a **And he said unto them, [Why are ye so fearful? [O ye of little faith?] how is it that ye have no faith?] Where is your faith? [Matthew 14:31]**

Mark 4:41 Luke 8:25b Matthew 8:27 **And they [being afraid] feared exceedingly, and wondered [marvelled], and saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.**

When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of Mine own self do nothing." John 5:30. He trusted in the Father's might. It was in faith--faith in God's love and care--that Jesus rested, and the power of that word which stilled the storm was the power of God. {1898 The Desire of Ages, Page 336.1}

As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour. If the disciples had trusted in Him, they would have been kept in peace. Their fear in the time of danger revealed their unbelief. In their efforts to save themselves, they forgot Jesus; and it was only when, in despair of self-dependence, they turned to Him that He could give them help. {1898 The Desire of Ages, Page 336.2}

There is another spiritual lesson in this miracle of the stilling of the tempest. Every man's experience testifies to the truth of the words of Scripture, "The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God, to the wicked." Isaiah 57:20, 21. Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven." Psalm 107:29, 30. "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Romans 5:1; Isaiah 32:17. {1898 The Desire of Ages, Page 336.4}

218 - Men from the Tombs. Jesus meets the Demoniacs upon entry into the land of the Gadarenes / Gergesenes [in Gadara / Gergesa] Luke 8:26-27 Mark 5:1-6 Matthew 8:28a. [Autumn / Winter 29AD]

In the early morning the Saviour and His companions came to shore, and the light of the rising sun touched sea and land as with the benediction of peace. But no sooner had they stepped upon the beach than their eyes were greeted by a sight more terrible than the fury of the tempest. From some hiding place among the tombs, two madmen rushed upon them as if to tear them in pieces. Hanging about these men were parts of chains which they had broken in escaping from confinement. Their flesh was torn and bleeding where they had cut themselves with sharp stones. Their eyes glared out from their long and matted hair, the very likeness of humanity seemed to have been blotted out by the demons that possessed them, and they looked more like wild beasts than like men. {1898 The Desire of Ages, Page 337.1}

The disciples and their companions fled in terror; but presently they noticed that Jesus was not with them, and they turned to look for Him. He was standing where they had left Him. He who had stilled the tempest, who had before met Satan and conquered him, did not flee before these demons. When the men, gnashing their teeth, and foaming at the mouth, approached Him, Jesus raised that hand which had beckoned the waves to rest, and the men could come no nearer. They stood raging but helpless before Him. {1898 The Desire of Ages, Page 337.2}

Mark 5:1 ¶ Luke 8:26 ¶ Matthew 8:28a ¶ **And they came over unto the other side of the sea, [and they arrived at the country of the Gadarenes [Gergesenes], which is over against Galilee.]**

Luke 8:27 Mark 5:2-3a **And when [he was come out of the ship,] he went forth to land, [immediately] there met him out of the city a certain man, which had devils [unclean spirit] long time, and ware no clothes, neither abode in [any] house, but [who had [his] dwelling among] in the tombs.** [Spirit of Prophecy Book 4, page 332 and The Desire of Ages pages 337-341 confirm that there were **TWO** demoniacs as per Matthew 8:28]

Mark 5:3b **And no man could bind him, no, not with chains:**

Mark 5:4 **Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any [man] tame him.**

Mark 5:5 **And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.**

Mark 5:6 **But when he saw Jesus afar off, he ran and worshipped him,**

219 - Jesus meets TWO DemoniacS who know that Jesus is the Son of the most high God Matthew 8:28b-29
Mark 5:7-8 Luke 8:28-29

Matthew 8:28b ¶ **And when he was come to the other side into the country of the Gergesenes, there met him TWO possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.**

Matthew 8:29 Mark 5:7 Luke 8:28 **And, behold, they [plural as this refers to the spirits] cried out, [When he [singular as this refers to the man] saw Jesus, he cried out, and fell down before him, and with a loud voice,] saying, What have we [I] to do with thee, Jesus, thou SON OF [the MOST HIGH] GOD? [I adjure [beseech] thee by God, that thou torment me not.] art thou come hither to torment us before the time?** [Spirit of Prophecy Book 4, page 332 and The Desire of Ages pages 337-341 confirm that there were **TWO** demoniacs as per Matthew 8:28] [**MOST HIGH GOD = Jehovah El Elyon Genesis 14:22; etc.**] [Mark 1:24]

Luke 8:29 **(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)**

Mark 5:8 **For he said unto him, Come out of the man, [thou] unclean spirit.**

220 - Jesus is told that the name of the devils, which is Legion, for they are many Mark 5:9 Luke 8:30

Mark 5:9 Luke 8:30 **And he asked him, What [is] thy name? And he answered, saying, My name [is] Legion: because many devils were entered into him.**

221 - They request not to be cast out but to enter a herd of mountainous swine Luke 8:31-32 Mark 5:10-12
Matthew 8:30-31

Luke 8:31 Mark 5:10 **And they besought him that he would not command them to go out into the deep [nor] [send them away out of the country].**

Mark 5:11 Matthew 8:30 Luke 8:32a **Now there was there nigh unto the mountains, [a good way off from them,] a great herd of swine feeding [on the mountain].**

Matthew 8:31 Mark 5:12 Luke 8:32b **So the devils besought him, saying, If thou cast us out, suffer [Send] us to go away into the herd of swine. [And he suffered them.]**

222 - Miracle No. 17: Jesus casts demons into a herd of pigs. Jesus agrees, the unclean spirits relocate, and the herd of about 2,000 run down a steep place into the sea and perish in the waters Luke 8:33 Mark 5:13 Matthew 8:32

Mark 5:13 Luke 8:33 Matthew 8:32 **And forthwith Jesus gave them leave. [And he said unto them, Go.] And the unclean spirits went out [of the man], and entered into the swine: and the herd ran violently down a steep place into the sea [lake], (they were about two thousand;) and were choked in the sea [perished in the waters].**

Meanwhile a marvelous change had come over the demoniacs. Light had shone into their minds. Their eyes beamed with intelligence. The countenances, so long deformed into the image of Satan, became suddenly mild, the bloodstained hands were quiet, and with glad voices the men praised God for their deliverance. {1898 The Desire of Ages, Page 338.2}

223 - Those that kept and fed the swine flee to tell the people in the city Mark 5:14a 15 Matthew 8:33 Luke 8:34

From the cliff the keepers of the swine had seen all that had occurred, and they hurried away to publish the news to their employers and to all the people. In fear and amazement the whole population flocked to meet Jesus. The two demoniacs had been the terror of the country. No one had been safe to pass the place where they were; for they would rush upon every traveler with the fury of demons. Now these men were clothed and in their right mind, sitting at the feet of Jesus, listening to His words, and glorifying the name of Him who had made them whole. But the people who beheld this wonderful scene did not rejoice. The loss of the swine seemed to them of greater moment than the deliverance of these captives of Satan. {1898 The Desire of Ages, Page 338.3}

Mark 5:14a Matthew 8:33 Luke 8:34 **And they that [kept] [and] fed the swine fled, [and went their ways] and told [it] [every thing] in the city, and in the country [, and what was befallen to the possessed of the devils].**

Mark 5:15 **And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.**

224 - The people in the city come to Jesus and the healed demoniac and request that Jesus depart from them

Luke 8:35-37 Mark 5:14b 16-17 Matthew 8:34

Luke 8:35 Mark 5:14b Matthew 8:34 **[And, behold, the whole city came out to meet Jesus:] [and] to see what [it] was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.**

Luke 8:36 Mark 5:16 **They also which saw [it] told them by what means he that was possessed of the devils was healed [and [also] concerning the swine].**

The people of Gergesa had before them the living evidence of Christ's power and mercy. They saw the men who had been restored to reason; but they were so fearful of endangering their earthly interests that He who had vanquished the prince of darkness before their eyes was treated as an intruder, and the Gift of heaven was turned from their doors. We have not the opportunity of turning from the person of Christ as had the Gergesenes; but still there are many who refuse to obey His word, because obedience would involve the sacrifice of some worldly interest. Lest His presence shall cause them pecuniary loss, many reject His grace, and drive **HIS SPIRIT** from them. {1898 The Desire of Ages, Page 339.2}

Luke 8:37 ¶ Matthew 8:34 Mark 5:17 **Then the whole multitude of the country of the Gadarenes round about besought him to depart from them [depart out of their coasts]; for they were taken with great fear: and he went up into the ship, and returned back again.**

225 - Jesus returns to the ship. The healed man asks to come, but he is told to return to his Decapolis home and to show and publish the great things that God has done to him Mark 5:18-20 Luke 8:38-39

Mark 5:18-19a Luke 8:38 **And when he was come into the ship, he that had been possessed with the devil prayed [besought] him that he might be with him. [Howbeit Jesus suffered him not,] [and] [sent him away, saying,]**

Luke 8:39 Mark 5:19b **[Go home to thy friends, and] Return to thine own house, and show [tell them] how great things God [the Lord] hath done unto [for] thee [and hath had compassion on thee]. And he went his way, and published throughout the whole city how great things Jesus had done unto him.**

Mark 5:20 **And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all [men] did marvel.**

But far different was the feeling of the restored demoniacs. They desired the company of their deliverer. In His presence they felt secure from the demons that had tormented their lives and wasted their manhood. As Jesus was about to enter the boat, they kept close to His side, knelt at His feet, and begged Him to keep them near Him, where they might ever listen to His words. But Jesus bade them go home and tell what great things the Lord had done for them. {1898 The Desire of Ages, Page 339.3}

Here was a work for them to do,--to go to a heathen home, and tell of the blessing they had received from Jesus. It was hard for them to be separated from the Saviour. Great difficulties were sure to beset them in association with their heathen countrymen. And their long isolation from society seemed to have disqualified them for the work He had indicated. But as soon as Jesus pointed out their duty they were ready to obey. Not only did they tell their own households and neighbors about Jesus, but they went throughout Decapolis, everywhere declaring His power to save, and describing how He had freed them from the demons. In doing this work they could receive a greater blessing than if, merely for benefit to themselves, they had remained in His presence. It is in working to spread the good news of salvation that we are brought near to the Saviour. {1898 The Desire of Ages, Page 339.4}

The two restored demoniacs were the first missionaries whom Christ sent to preach the gospel in the region of Decapolis. For a few moments only these men had been privileged to hear the teachings of Christ. Not one sermon from His lips had ever fallen upon their ears. They could not instruct the people as the disciples who had been daily with Christ were able to do. But they bore in their own persons the evidence that Jesus was the Messiah. They could tell what they knew; what they themselves had seen, and heard, and felt of the power of Christ. This is what everyone can do whose heart has been touched by the grace of God. John, the beloved disciple, wrote: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." 1 John 1:1-3. As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing. {1898 The Desire of Ages, Page 340.1}

226 - Jesus Returns by ship to the other side and is gladly received by the waiting people Luke 8:40 Mark 5:21

Luke 8:40 Mark 5:21 **And it came to pass, that, when Jesus was passed over [returned] again by ship unto the other side, much people gathered unto him, [and] the people [gladly] received him: for they were all waiting for him and he was nigh unto the sea.**

Returning from Gergesa to the western shore, Jesus found a multitude gathered to receive Him, and they greeted Him with joy. He remained by the seaside for a time, teaching and healing, and then repaired to the house of Levi-Matthew to meet the publicans at the feast. Here Jairus, the ruler of the synagogue, found Him. {1898 The Desire of Ages, Page 342.1}

227 - Jairus' Daughter. Jairus, A Synagogue Ruler comes requesting that Jesus come to his house and heal his dying Daughter Matthew 9:18 Luke 8:41-42a Mark 5:22-23. [Winter 29AD]

This elder of the Jews came to Jesus in great distress, and cast himself at His feet, exclaiming, "My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live." {1898 The Desire of Ages, Page 342.2}

Jesus set out at once with the ruler for his home. Though the disciples had seen so many of His works of mercy, they were surprised at His compliance with the entreaty of the haughty rabbi; yet they accompanied their Master, and the people followed, eager and expectant. {1898 The Desire of Ages, Page 342.3}

The ruler's house was not far distant, but Jesus and His companions advanced slowly, for the crowd pressed Him on every side. The anxious father was impatient of delay; but Jesus, pitying the people, stopped now and then to relieve some suffering one, or to comfort a troubled heart. {1898 The Desire of Ages, Page 342.4}

Matthew 9:18 ¶ Luke 8:41-42a ¶ Mark 5:22-23 **While he spake these things unto them, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell down at Jesus' feet, and worshipped him, and besought him [greatly] that he would come into his house, saying, My [little] daughter [lieth at the point of death] [and] is even now dead: but [I pray thee,] come and lay thy hand[s] upon her, [that she may be healed;] and she shall live. For he had one only daughter, about twelve years of age, and she lay a dying.**

228 - Jesus and the Disciples follow him along with many people Matthew 9:19 Mark 5:24 Luke 8:42b

Matthew 9:19 Mark 5:24 Luke 8:42b **And Jesus arose, and [Jesus] went with [followed] him, [and [so did] his disciples]. But as he went, much people followed him, and thronged him.**

229 - The Diseased [Haemorrhage] Woman, with an issue of blood twelve years, seeks to touch the garment of Jesus to be made whole Mark 5:25-29 Luke 8:43-44 Matthew 9:20-21

On the way to the ruler's house, Jesus had met, in the crowd, a poor woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But her hopes revived when she heard of the cures that Christ performed. She felt assured that if she could only go to Him she would be healed. In weakness and suffering she came to the seaside where He was teaching, and tried to press through the crowd, but in vain. Again she followed Him from the house of Levi-Matthew, but was still unable to reach Him. She had begun to despair, when, in making His way through the multitude, He came near where she was. {1898 The Desire of Ages, Page 343.4}

Mark 5:25-27 Luke 8:43 ¶ Matthew 9:20 ¶ **And a certain woman, which was diseased with an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, [all her living upon physicians, neither could be healed of any,] and was nothing bettered, but rather grew worse, when she had heard of Jesus, came [in the press] behind [him], and touched the hem of his garment.**

Matthew 9:21 Mark 5:28 **For she said within herself, If I may but touch his garment [clothes], I shall be whole.**

Mark 5:29 Luke 8:44 **And straightway the fountain of her blood was dried up [stanchd]; and she felt in [her] body that she was healed of that plague.**

230 - Jesus asks Who touched me? All deny and the Disciples response Luke 8:45 Mark 5:31

Luke 8:45 Mark 5:31 **And Jesus said, Who touched me? When all denied, Peter and the disciples that were with him said, Master, Thou seest the multitude thronging thee and press [thee], and sayest thou, Who touched me?**

231 - Jesus knows that virtue had gone out of him, looks round and sees the woman Mark 5:30 32 Luke 8:46

The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power. {1898 The Desire of Ages, Page 347.1}

Mark 5:30-32 Luke 8:46 **And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Somebody hath touched me: Who touched my clothes? And he looked round about to see her that had done this thing.**

232 - The Woman declares why she had touched him and how she was immediately healed. Luke 8:47 Mark 5:33 Matthew 9:22a

Luke 8:47 Mark 5:33 Matthew 9:22a **And when the woman saw that she was not hid, knowing what was done in her, she came fearing and trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and told him all the truth, and how she was healed immediately.**

233 - Miracle No. 18: Jesus heals a woman in the crowd with an issue of blood. Jesus confirms that the Faith of the Woman "hath made thee whole" Luke 8:48 Mark 5:34 Matthew 9:22b

Luke 8:48 Mark 5:34 Matthew 9:22b **And Jesus said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace, and be whole of thy plague [as] thy faith hath made thee whole. And the woman was made whole from that hour.**

234 - One from the house of the synagogue come to confirm to Jairus that his Daughter has Died. Jesus tells Jairus to "believe, and she shall be made whole" Luke 8:49-50 Mark 5:35-36

Luke 8:49 ¶ Mark 5:35 **While he yet spake, there cometh one from the ruler of the synagogue's [house], saying to him, Thy daughter is dead; why troublest thou the Master any further?**

Mark 5:36 Luke 8:50 **As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Fear not: Be not afraid, only believe, and she shall be made whole.**

235 - Jesus at house, much noise and weeping, he says the maid is not dead but sleeping. They laugh him to scorn and Jesus enters room only with Peter, James, John and the parents Matthew 9:23-25a Mark 5:37-40 Luke 8:51-54a

Jairus pressed closer to the Saviour, and together they hurried to the ruler's home. Already the hired mourners and flute players were there, filling the air with their clamor. The presence of the crowd, and the tumult jarred upon the spirit of Jesus. He tried to silence them, saying, "Why make ye this ado, and weep? the damsel is not dead, but sleepeth." They were indignant at the words of the Stranger. They had seen the child in the embrace of death, and they laughed Him to scorn. Requiring them all to leave the house, Jesus took with Him the father and mother of the maiden, and the three disciples, Peter, James, and John, and together they entered the chamber of death. {1898 The Desire of Ages, Page 343.1}

Matthew 9:23-25a Mark 5:37-40 Luke 8:51-54a **And when Jesus came into the ruler of the synagogue's house, and saw the minstrels and the people making a noise [tumult], that all wept and [be]wailed greatly. And when he was come in, he saith unto them, Give place: Weep not; Why make ye this ado, and weep? For the maid is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But when he had put them all out, he suffered no man to go in, save Peter, and James, and John the brother of James, and the father and the mother of the maiden, and entereth in where the damsel was lying.**

236 - Miracle No. 19: Jesus Raises the Daughter of Jairus Back to Life Mark 5:41-43 Luke 8:54b-56 Matthew 9:25b-26

Mark 5:41-42 Luke 8:54b-56 Matthew 9:25b-26 **And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel [Maid], I say unto thee, arise, and the maid [damsel] arose straightway, and walked; for she was [of the age] of twelve years: And he charged them straitly that [they should tell] no man should know it [what was done]; and he commanded that something should be given her to eat. And they [her parents] were astonished with a great astonishment.**

Instantly a tremor passed through the unconscious form. The pulses of life beat again. The lips unclosed with a smile. The eyes opened widely as if from sleep, and the maiden gazed with wonder on the group beside her. She arose, and her parents clasped her in their arms, and wept for joy. {1898 The Desire of Ages, Page 343.3}

Matthew 9:26 **And the fame hereof went abroad into all that land.**

237 - The Inquiry by John the Baptist's Disciples and Answer by Jesus Matthew 11:2-6 Luke 7:19-23

It was a wonderful work done by our Lord during His ministry on earth. Of this work He spoke in the answer He sent to John the Baptist. John was in prison, and had become despondent; he was even troubled by doubts as to whether Jesus was really the Messiah. So he sent some of his followers to ask the Saviour: {1896, 1900 The Story of Jesus, Page 79.7}

"Art Thou He that should come, or do we look for another?" {1896, 1900 The Story of Jesus, Page 80.1}

When the messengers came to Jesus, there were about Him many sick, whom He was healing. All day the messengers waited, while He worked with tireless activity to help the suffering ones. At last He said: {1896, 1900 The Story of Jesus, Page 80.2}

"Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matthew 11:3-5. {1896, 1900 The Story of Jesus, Page 80.3}

Matthew 11:2 **Now when John had heard in the prison the works of Christ, he sent two of his disciples,**

Luke 7:19 ¶ **And John calling [unto him] two of his disciples sent [them] to Jesus, saying, Art thou he that should come? or look we for another?**

Luke 7:20 Matthew 11:3 **When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?**

Luke 7:21 **And in that same hour he cured many of [their] infirmities and plagues, and of evil spirits; and unto many [that were] blind he gave sight.**

Luke 7:22 Matthew 11:4-5 **Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind receive their sight [and] see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them.**

Luke 7:23 Matthew 11:6 **And blessed is [he], whosoever shall not be offended in me.**

238 - Jesus starts His Eulogy of John the Baptist. "What went ye out for to see?" Luke 7:24-27 Matthew 11:7-10

Luke 7:24 ¶ Matthew 11:7 ¶ **And when the messengers of John were departed, Jesus began to say unto the multitudes [people] concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?**

Luke 7:25 Matthew 11:8 **But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled [wear soft [clothing]], and live delicately, are in kings' courts [houses].**

Luke 7:26 Matthew 11:9 **But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.**

Matthew 11:10 Luke 7:27 **For this is [he], of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. [Malachi 3:1; Mark 1:2]**

Malachi 3:1 ¶ Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [Matthew 11:10; Mark 1:2; Luke 7:27]

Mark 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. [Malachi 3:1; Matthew 11:10; Luke 7:27]

239 - Jesus confirms that John the Baptist was a great prophet but the least in the kingdom of God will be greater

Luke 7:28 Matthew 11:11-15

Luke 7:28 Matthew 11:11 **For [Verily] I say unto you, Among those that are born of women there is not [hath not risen] a greater prophet than John the Baptist: but [notwithstanding] he that is least in the kingdom of God is greater than he.**

Matthew 11:12 **And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.**

Matthew 11:13 **For all the prophets and the law prophesied until John.**

Matthew 11:14 **And if ye will receive [it], this is Elias, which was for to come. [Malachi 4:5]**

Matthew 11:15 **He that hath ears to hear, let him hear. [Matthew 13:9 43; Mark 4:23; Luke 8:8; Revelation 3:13]**

240 - John the Baptist baptized many but the Pharisees and lawyers rejected the counsel of God Luke 7:29-30

Luke 7:29 **And all the people that heard [him], and the publicans, justified God, being baptized with the baptism of John.**

Luke 7:30 **But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.**

241 - Parable No. 30: The men of this generation are like unto children sitting in the marketplace (Matthew 11:16-19, Luke 7:31-35). The Pharisees and lawyers "are like unto children sitting in the marketplace" Luke 7:31-32 Matthew 11:16-17

Luke 7:31 ¶ Matthew 11:16a ¶ **And the Lord said, [But] Whereunto then shall I liken the men of this generation? and to what are they like?**

Luke 7:32 Matthew 11:16b-17 ¶ **They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept [lamented].**

242 - Parable No. 31: John the Baptist compared to Jesus. Wisdom's children (Matthew 11:18-19). Jesus compares the Pharisees and lawyers remarks for John the Baptist and the Son of man Luke 7:33-35 Matthew 11:18-19

Luke 7:33 Matthew 11:18 **For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.**

Matthew 11:19 Luke 7:34-35 **The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.**

243 - Jesus comments upon the cities where John the Baptist preached and their future Matthew 11:20-24

Matthew 11:20 ¶ **Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:**

Matthew 11:21 **Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.** [Luke 10:13]

Matthew 11:22 **But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.** [Luke 10:13-15]

Matthew 11:23 **And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.** [Luke 10:13-15]

Matthew 11:24 **But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.** [Luke 10:15]

244 - Jesus Praises His Father Matthew 11:25-27

Matthew 11:25 ¶ **At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.** [Psalm 8:2; Isaiah 29:14; Luke 10:21; 1 Corinthians 1:19] {Jesus confirms God as His Father in a singular context – no plural God.}

Matthew 11:26 **Even so, Father: for so it seemed good in THY sight.** {Jesus confirms God as His Father in a singular context – no plural God.} [Luke 10:21]

Matthew 11:27 **All things are delivered unto me of my Father: and 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].** {Father and Son knoweth but no Holy Spirit is mentioned – although followers of Jesus are mentioned and will know. Under the trinity doctrine, this just does not make sense – surely a “god the holy spirit” should know and would be cited before any mention is made of believers?} [Matthew 28:18; Luke 10:21]

245 - The free Invitation of Jesus: "Come unto Me". Come all those “heavy laden, and I will give you rest” “For my yoke [is] easy, and my burden is light” Matthew 11:28-30

Matthew 11:28 ¶ **Come unto me, all [ye] that labour and are heavy laden, and I will give you rest.** [Isaiah 55:1-3]

Matthew 11:29 **Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.**

"Take My yoke upon you," Jesus says. The yoke is an instrument of service. Cattle are yoked for labor, and the yoke is essential that they may labor effectually. By this illustration Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be co-workers with Him. {1898 The Desire of Ages, Page 329.2}

The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will, which is high, and noble, and elevating. He desires that we shall patiently and wisely take up the duties of service. The yoke of service Christ Himself has borne in humanity. He said, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38. Love for God, zeal for His glory, and love for fallen humanity, brought Jesus to earth to suffer and to die. This was the controlling power of His life. This principle He bids us adopt. {1898 The Desire of Ages, Page 329.3}

"Learn of Me," says Jesus; "for I am meek and lowly in heart: and ye shall find rest." We are to enter the school of Christ, to learn from Him meekness and lowliness. Redemption is that process by which the soul is trained for heaven. This training means a knowledge of Christ. It means emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God. {1898 The Desire of Ages, Page 330.2}

Matthew 11:30 **For my yoke [is] easy, and my burden is light.**

The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burden light. He who walks in the way of God's commandments is walking in company with Christ, and in His love the heart is at rest. When Moses prayed, "Show me now Thy way, that I may know Thee," the Lord answered him, "My presence shall go with thee, and I will give thee rest." And through the prophets the message was given, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Exodus 33:13, 14; Jeremiah 6:16. And He says, "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:18. {1898 The Desire of Ages, Page 331.1}

The Third Galilean Tour [Winter 29AD – Middle of Spring 30AD]

246 - The Mission of the Twelve Matthew 9:36-38 Luke 9:1-6 Mark 6:7-13

The apostles were members of the family of Jesus, and they had accompanied Him as He traveled on foot through Galilee. They had shared with Him the toils and hardships that overtook them. They had listened to His discourses, they had walked and talked with the Son of God, and from His daily instruction they had learned how to work for the elevation of humanity. As Jesus ministered to the vast multitudes that gathered about Him, His disciples were in attendance, eager to do His bidding and to lighten His labor. They assisted in arranging the people, bringing the afflicted ones to the Saviour, and promoting the comfort of all. They watched for interested hearers, explained the Scriptures to them, and in various ways worked for their spiritual benefit. They taught what they had learned of Jesus, and were every day obtaining a rich experience. But they needed also an experience in laboring alone. They were still in need of much instruction, great patience and tenderness. Now, while He was personally with them, to point out their errors, and counsel and correct them, the Saviour sent them forth as His representatives. {1898 The Desire of Ages, Page 349.1}

While they had been with Him, the disciples had often been perplexed by the teaching of the priests and Pharisees, but they had brought their perplexities to Jesus. He had set before them the truths of Scripture in contrast with tradition. Thus He had strengthened their confidence in God's word, and in a great measure had set them free from their fear of the rabbis and their bondage to tradition. In the training of the disciples the example of the Saviour's life was far more effective than any mere doctrinal instruction. When they were separated from Him, every look and tone and word came back to them. Often when in conflict with the enemies of the gospel, they repeated His words, and as they saw their effect upon the people, they rejoiced greatly. {1898 The Desire of Ages, Page 349.2}

Matthew 9:36 ¶ **But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.** [Numbers 27:17; 1 Kings 22:17; Zechariah 10:2; Mark 6:34]

Luke 9:1 ¶ Mark 6:7 ¶ **Then he called his twelve disciples together, and began to send them forth by two and two, and gave them power and authority over all devils - unclean spirits - and to cure diseases.**

Matthew 9:37 **Then saith he unto his disciples, The harvest truly [is] plenteous, but the labourers [are] few;**

Matthew 9:38 **Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.**

Luke 9:2 **And he sent them to preach the kingdom of God, and to heal the sick.** [Matthew 3:2, 4:17, 10:7; Luke 9:60, 10:9-11, 16:16; Acts 28:31]

The disciples' message was the same as that of John the Baptist and of Christ Himself: "The kingdom of heaven is at hand." They were to enter into no controversy with the people as to whether Jesus of Nazareth was the Messiah; but in His name they were to do the same works of mercy as He had done. He bade them, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." {1898 The Desire of Ages, Page 350.2}

During His ministry Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy but to save. His righteousness went before Him, and the glory of the Lord was His rearward. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy wherever He went. {1898 The Desire of Ages, Page 350.3}

Luke 9:3 Mark 6:8-9 **And he said unto them [commanded them], that they should take nothing for [your] journey, neither staves, save a staff only; nor scrip, neither bread, neither money in [their] purse; neither have two coats apiece: but [be] shod with sandals.**

Mark 6:10 Luke 9:4 **And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.**

Mark 6:11 Luke 9:5 **And whosoever shall not receive you, nor hear you, when ye depart thence, when ye go out of that city, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.** [Matthew 19:14; Luke 10:10-11; Acts 13:51]

Luke 9:6 Mark 6:12 **And they [went out] [and] departed, and went through the towns, and preaching the gospel that men should repent, and healing every where.**

Mark 6:13 **And they cast out many devils, and anointed with oil many that were sick, and healed [them].**

247 - Jesus Sends and Commands Them to go “the lost sheep of the house of Israel” and preach, heal, cleans, raise the dead and cast out devils Matthew 10:5-8

The disciples on their first missionary tour were to go only to "the lost sheep of the house of Israel." If they had now preached the gospel to the Gentiles or the Samaritans, they would have lost their influence with the Jews. By exciting the prejudice of the Pharisees they would have involved themselves in controversy which would have discouraged them at the outset of their labors. Even the apostles were slow to understand that the gospel was to be carried to all nations. Until they themselves could grasp this truth they were not prepared to labor for the Gentiles. If the Jews would receive the gospel, God purposed to make them His messengers to the Gentiles. Therefore they were first to hear the message. {1898 The Desire of Ages, Page 351.1}

On this first tour the disciples were to go only where Jesus had been before them, and had made friends. Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work, or in any way excite opposition and close the door for further labor. They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants. They were not to enter into the synagogues and call the people together for public service; their efforts were to be put forth in house-to-house labor. They were not to waste time in needless salutations, or in going from house to house for entertainment. But in every place they were to accept the hospitality of those who were worthy, those who would welcome them heartily as if entertaining Christ Himself. They were to enter the dwelling with the beautiful salutation, "Peace be to this house." Luke 10:5. That home would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle. {1898 The Desire of Ages, Page 351.3}

Matthew 10:5 **These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into [any] city of the Samaritans enter ye not:**

Matthew 10:6 **But go rather to the lost sheep of the house of Israel.** {Ezekiel 34:6; Psalm 119:176; Isaiah 53:6}

Matthew 10:7 **And as ye go, preach, saying, The kingdom of heaven is at hand.** [Matthew 3:2, 4:17; Luke 9:2 60, 10:9-11, 16:16; Acts 28:31]

Matthew 10:8 **Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.**

248 - Take no money, nor Script, nor Clothing Matthew 10:9-10

Matthew 10:9 **Provide neither gold, nor silver, nor brass in your purses,** [Luke 10:4]

Matthew 10:10 **Nor scrip for [your] journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.** [Luke 10:4]

249 - Inquire and abide at worthy / welcoming houses. Otherwise “shake off the dust of your feet” Matthew 10:11-15

Matthew 10:11 **And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.** [Mark 6:10; Luke 9:4]

Matthew 10:12 **And when ye come into an house, salute it.** [Luke 10:5-6]

Matthew 10:13 **And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.** [Luke 10:6]

Matthew 10:14 **And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.** [Luke 9:5, 10:10-11; Acts 13:51]

These disciples were to be heralds of the truth, to prepare the way for the coming of their Master. The message they had to bear was the word of eternal life, and the destiny of men depended upon their reception or rejection of it. To impress the people with its solemnity, Jesus bade His disciples, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." {1898 The Desire of Ages, Page 352.1}

Matthew 10:15 **Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.**

250 - Sheep in the midst of wolves: be wise as serpents, and harmless as doves Matthew 10:16

Matthew 10:16 ¶ **Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.** [Luke 10:3]

"Behold," said Jesus, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Christ Himself did not suppress one word of truth, but He spoke 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 fearlessly 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, that refused to receive Him, the Way, the Truth, and the Life. They rejected Him, the Saviour, but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. Every soul was precious in His eyes. While He always bore Himself with divine dignity, He bowed with tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save. {1898 The Desire of Ages, Page 353.1}

251 - "Beware of men". You shall be brought before governors and told what to speak Matthew 10:17-20

Continuing His instruction to His disciples, Jesus said, "Beware of men." They were not to put implicit confidence in those who knew not God, and open to them their counsels; for this would give Satan's agents an advantage. Man's inventions often counterwork God's plans. Those who build the temple of the Lord are to build according to the pattern shown in the mount,--the divine similitude. God is dishonored and the gospel is betrayed when His servants depend on the counsel of men who are not under the guidance of the Holy Spirit. Worldly wisdom is foolishness with God. Those who rely upon it will surely err. {1898 The Desire of Ages, Page 354.1}

Matthew 10:17 **But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;** [Mark 13:9]

Matthew 10:18 **And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.**

Matthew 10:19 **But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.** [Exodus 4:12; Luke 12:11]

Matthew 10:20 **For it is not ye that speak, but the Spirit of your Father which speaketh in you.** [2 Samuel 23:2; Luke 12:12, 21:15; Acts 6:10]

The servants of Christ were to prepare no set speech to present when brought to trial. Their preparation was to be made day by day in treasuring up the precious truths of God's word, and through prayer strengthening their faith. When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed. {1898 The Desire of Ages, Page 355.1}

A daily, earnest striving to know God, and Jesus Christ whom He has sent, would bring power and efficiency to the soul. The knowledge obtained by diligent searching of the Scriptures would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ, if they had never tested the power of His grace in trial, they could not expect that the Holy Spirit would bring His words to their remembrance. They were to serve God daily with undivided affection, and then trust Him. {1898 The Desire of Ages, Page 355.2}

252 - Hated of all men for my name's sake Matthew 10:21-22

Matthew 10:21 **And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against [their] parents, and cause them to be put to death.** [Matthew 10:35; Mark 13:12-13; Luke 21:16-17]

Matthew 10:22 **And ye shall be hated of all [men] for my name's sake: but he that endureth to the end shall be saved.** [Matthew 10:35, 24:13; Mark 13:13; Luke 21:17]

So bitter would be the enmity to the gospel that even the tenderest earthly ties would be disregarded. The disciples of Christ would be betrayed to death by the members of their own households. "Ye shall be hated of all men for My name's sake," He added; "but he that shall endure unto the end, the same shall be saved." Mark 13:13. But He bade them not to expose themselves unnecessarily to persecution. He Himself often left one field of labor for another, in order to escape from those who were seeking His life. When He was rejected at Nazareth, and His own townsmen tried to kill Him, He went down to Capernaum, and there the people were astonished at His teaching; "for His word was with power." Luke 4:32. So His servants were not to be discouraged by persecution, but to seek a place where they could still labor for the salvation of souls. {1898 The Desire of Ages, Page 355.3}

253 - When persecuted, flee from city to city Matthew 10:23

Matthew 10:23 **But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.**

254 - Give due respect to those in Authority Matthew 10:24-26 Luke 6:40

Matthew 10:24 Luke 6:40a **The disciple is not above [his] master, nor the servant above his lord.** [John 13:16]

Luke 6:40b **But every one that is perfect shall be as his master.**

Matthew 10:25 **It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more [shall they call] them of his household?**

Matthew 10:26 **Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.** [Mark 4:22; Luke 8:17]

255 - Speak and Preach as the Holy Spirit of Jesus dictates Matthew 10:27

Matthew 10:27 **What I tell you in darkness, [that] speak ye in light: and what ye hear in the ear, [that] preach ye upon the housetops.**

256 - Fear only God, who is able to destroy body and soul Matthew 10:28-31

Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole human race, but He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course that would ruin their souls,—the souls He had purchased with His own blood. He labored that man should be true to himself, true to his higher and eternal interest. The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth. They are to "follow after the things which make for peace" (Romans 14:19); but real peace can never be secured by compromising principle. And no man can be true to principle without exciting opposition. A Christianity that is spiritual will be opposed by the children of disobedience. But Jesus bade His disciples, "Fear not them which kill the body, but are not able to kill the soul." Those who are true to God need not fear the power of men nor the enmity of Satan. In Christ their eternal life is secure. Their only fear should be lest they surrender the truth, and thus betray the trust with which God has honored them. {1898 The Desire of Ages, Page 356.1}

Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. [Luke 12:4-5]

The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do His will. Through channels which we cannot discern He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only-begotten Son to save, that His interest and the interest of all heaven is centered. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." He uplifts the distressed and downtrodden. In all our afflictions He is afflicted. In every temptation and every trial the angel of His presence is near to deliver. {1898 The Desire of Ages, Page 356.3}

Matthew 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. [Luke 12:6-7]

Matthew 10:30 But the very hairs of your head are all numbered. [Luke 12:7]

Matthew 10:31 Fear ye not therefore, ye are of more value than many sparrows. [Luke 12:7]

257 - Confess Jesus before men, and Jesus will confess you before His Father Matthew 10:32-33

Matthew 10:32 Whosoever therefore shall confess me before men, him will I confess also before MY FATHER which is in heaven. {Jesus confirms God as His Father in a singular context – no plural God.} [Luke 12:8-9]

Matthew 10:33 But whosoever shall deny me before men, him will I also deny before MY FATHER which is in heaven. {Jesus confirms God as His Father in a singular context – no plural God.} [Luke 12:9; 2 Timothy 2:12]

258 - The Word and Spirit of Jesus will cut and divide households Matthew 10:34-36

The Saviour bade His disciples not to hope that the world's enmity to the gospel would be overcome, and that after a time its opposition would cease. He said, "I came not to send peace, but a sword." This creating of strife is not the effect of the gospel, but the result of opposition to it. Of all persecution the hardest to bear is variance in the home, the estrangement of dearest earthly friends. But Jesus declares, "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me." {1898 The Desire of Ages, Page 357.3}

Matthew 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. [Luke 12:49]

Matthew 10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. [Micah 7:5-6; Matthew 10:21; Mark 13:12; Luke 21:16]

Matthew 10:36 And a man's foes [shall be] they of his own household. [Psalm 41:9]

259 - Jesus comes First in Our Relationships and Actions Luke 14:25-27 Matthew 10:37-39

Luke 14:25 ¶ And there went great multitudes with him: and he turned, and said unto them,

Luke 14:26 If any [man] come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. [Matthew 10:37]

Matthew 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. [Luke 14:26]

Matthew 10:38 Luke 14:27 And he that taketh not his cross, and followeth [come] after me, is not worthy of me, cannot be my disciple. [Matthew 16:24; Mark 8:34]

Matthew 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. [Mark 8:35-36; Luke 17:33; John 12:25]

260 - He who receives you, receives Me, and will receive Matthew 10:40-11:1

Matthew 10:40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. [Luke 10:16; John 13:20]

Matthew 10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

Matthew 10:42 **And whosoever shall give to drink unto one of these little ones a cup of cold [water] only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.** [Mark 9:41-42]

Matthew 11:1 ¶ **And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.**

261 - The Second Rejection of Jesus at Nazareth: "A prophet is not without honour" Matthew 13:54-58 Mark 6:1-6

The next {second} time He came to Nazareth, the people were no more ready to receive Him. He went away, never to return. {1896, 1900 The Story of Jesus, Page 56.8}

Christ worked for those who wanted His help, and all through the country the people flocked about Him. As He healed and taught them, there was great rejoicing. Heaven seemed to come down to the earth, and they feasted upon the grace of a merciful Saviour. {1896, 1900 The Story of Jesus, Page 57.1}

Matthew 13:54 Mark 6:1 ¶ **And he went out from thence, and when he was come into his own country, and his disciples follow him. He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this [man] this wisdom, and [these] mighty works?**

Mark 6:2 **And when the sabbath day was come, he began to teach in the synagogue: and many hearing [him] were astonished, saying, From whence hath this [man] these things? and what wisdom [is] this which is given unto him, that even such mighty works are wrought by his hands?**

Matthew 13:55 Mark 6:3a **Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?**

Matthew 13:56 Mark 6:3b **And his sisters, are they not all with us? Whence then hath this [man] all these things?**

Matthew 13:57 Mark 6:3c-4 **And they were offended in him. But Jesus said unto them, A prophet is not without honour, save [but] in his own country, and among his own kin, and in his own house.**

Mark 6:5 Matthew 13:58a **And he could there do no mighty work[s], save that he laid his hands upon a few sick folk, and healed [them].**

Mark 6:6 Matthew 13:58b **And he marvelled because of their unbelief. And he went round about the villages, teaching.**

262 - Herod hears about Jesus Matthew 14:1-2 Mark 6:14-16 Luke 9:7-9

Matthew 14:1 ¶ Mark 6:14a Luke 9:7 ¶ **At that time Herod the tetrarch heard of the fame of Jesus, [and] all that was done by him (for his name was spread abroad:) [and] he was perplexed**

Matthew 14:2 Mark 6:14b Luke 9:7 ¶ **And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.**

Mark 6:15 Luke 9:8 **Others said, That it is Elias. And others said, That it is a prophet, or as one of the [old] prophets.**

Mark 6:16 Luke 9:9 **But when Herod heard [thereof], he said, It is John, whom I beheaded: he is risen from the dead: but who is this, of whom I hear such things? And he desired to see him.**

263 - Herod's birthday, supper and the dance of the daughter of Herodias, and his oath gift promise Mark 6:21-23 Matthew 14:6-7. [Winter 29AD – Spring 30AD]

Mark 6:21 **And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief [estates] of Galilee;**

Mark 6:22 **And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give [it] thee.**

Matthew 14:6 **But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.**

Matthew 14:7 **Whereupon he promised with an oath to give her whatsoever she would ask.**

Mark 6:23 **And he sware unto her, Whatsoever thou shalt ask of me, I will give [it] thee, unto the half of my kingdom.**

264 - The daughter of Herodias seeks instruction from her mother and acts Mark 6:24-25 Matthew 14:8

Mark 6:24 **And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.**

Matthew 14:8 **And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.**

Mark 6:25 **And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.**

265 - Herod's sadness give way to his oath gift promise Matthew 14:9 Mark 6:26

Matthew 14:9 Mark 6:26 **And the king was [exceeding] sorry: nevertheless for the oath's sake, and them which sat with him at meat, [he would not reject her,] and he commanded [it] to be given [her].**

266 - The Martyrdom of John the Baptist. Herod sends for an executioner and John's head is handed over ... to Herodias Matthew 14:10-11 Mark 6:27-28

Mark 6:27 Matthew 14:10 **And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him [John] in the prison,**

Matthew 14:10 **And he sent, and beheaded John in the prison.**

Matthew 14:11 Mark 6:28 **And his head was brought in a charger, and given to the damsel: and she brought [it] [and gave it] to her mother.**

Aside from the joy that John found in his mission, his life had been one of sorrow. His voice had been seldom heard except in the wilderness. His was a lonely lot. And he was not permitted to see the result of his own labors. It was not his privilege to be with Christ and witness the manifestation of divine power attending the greater light. It was not for him to see the blind restored to sight, the sick healed, and the dead raised to life. He did not behold the light that shone through every word of Christ, shedding glory upon the promises of prophecy. The least disciple who saw Christ's mighty works and heard His words was in this sense more highly privileged than John the Baptist, and therefore is said to have been greater than he. {1898 The Desire of Ages, Page 220.3}

Jesus did not interpose to deliver His servant. He knew that John would bear the test. Gladly would the Saviour have come to John, to brighten the dungeon gloom with His own presence. But He was not to place Himself in the hands of enemies and imperil His own mission. Gladly would He have delivered His faithful servant. But for the sake of thousands who in after years must pass from prison to death, John was to drink the cup of martyrdom. As the followers of Jesus should languish in lonely cells, or perish by the sword, the rack, or the fagot, apparently forsaken by God and man, what a stay to their hearts would be the thought that John the Baptist, to whose faithfulness Christ Himself had borne witness, had passed through a similar experience! {1898 The Desire of Ages, Page 224.2}

267 - The Disciples take the Corpse and laid it in a Tomb. Then tell Jesus Matthew 14:12 Mark 6:29-30

Matthew 14:12 **And his disciples came, and took up the body, and buried it, and went and told Jesus.**

Mark 6:29 **And when his disciples heard [of it], they came and took up his corpse, and laid it in a tomb.**

With saddened hearts the disciples of John had borne his mutilated body to its burial. Then they "went and told Jesus." These disciples had been envious of Christ when He seemed to be drawing the people away from John. They had sided with the Pharisees in accusing Him when He sat with the publicans at Matthew's feast. They had doubted His divine mission because He did not set the Baptist at liberty. But now that their teacher was dead, and they longed for consolation in their great sorrow, and for guidance as to their future work, they came to Jesus, and united their interest with His. They too needed a season of quiet for communion with the Saviour. {1898 The Desire of Ages, Page 361.1}

On returning from their missionary tour, "the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught. And He said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat." {1898 The Desire of Ages, Page 359.1}

The disciples came to Jesus and told Him all things. Their intimate relationship with Him encouraged them to lay before Him their favorable and unfavorable experiences, their joy at seeing results from their labors, and their sorrow at their failures, their faults, and their weaknesses. They had committed errors in their first work as evangelists, and as they frankly told Christ of their experiences, He saw that they needed much instruction. He saw, too, that they had become weary in their labors, and that they needed to rest. {1898 The Desire of Ages, Page 359.2}

While the disciples had been absent on their missionary tour, Jesus had visited other towns and villages, preaching the gospel of the kingdom. It was about this time that He received tidings of the Baptist's death. This event brought vividly before Him the end to which His own steps were tending. The shadows were gathering thickly about His path. Priests and rabbis were watching to compass His death, spies hung upon His steps, and on every hand plots for His ruin were multiplying. News of the preaching of the apostles throughout Galilee reached Herod, calling his attention to Jesus and His work. "This is John the Baptist," he said; "he is risen from the dead;" and he expressed a desire to see Jesus. Herod was in constant fear lest a revolution might be secretly carried forward, with the object of unseating him from the throne, and breaking the Roman yoke from the Jewish nation. Among the people the spirit of discontent and insurrection was rife. It was evident that Christ's public labors in Galilee could not be long continued. The scenes of His suffering were drawing near, and He longed to be apart for a season from the confusion of the multitude. {1898 The Desire of Ages, Page 360.4}

Mark 6:30 **And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.**

268 - The reaction of Jesus: With John's death, They withdraw to a desert place. A great multitude follow and Jesus teaches them and heals the sick Mark 6:31-34 John 6:1-4 Matthew 14:13-14

But where they then were they could not obtain the needed privacy; "for there were many coming and going, and they had no leisure so much as to eat." The people were thronging after Christ, anxious to be healed, and eager to listen to His words. Many felt drawn to Him; for He seemed to them to be the fountain of all blessings. Many of those who then thronged about Christ to receive the precious boon of health accepted Him as their Saviour. Many others, afraid then to confess Him, because of the Pharisees, were converted at the descent of the Holy Spirit, and, before the angry priests and rulers, acknowledged Him as the Son of God. {1898 The Desire of Ages, Page 359.3}

But now Christ longed for retirement, that He might be with His disciples; for He had much to say to them. In their work they had passed through the test of conflict, and had encountered opposition in various forms. Hitherto they had consulted Christ in everything; but for some time they had been alone, and at times they had been much troubled to know what to do. They had found much encouragement in their work; for Christ did not send them away without **HIS SPIRIT**, and by faith in Him they worked many miracles; but they needed now to feed on the Bread of Life. They needed to go to a place of retirement, where they could hold communion with Jesus and receive instruction for future work. {1898 The Desire of Ages, Page 360.1}

"And He said unto them, Come ye yourselves apart into a desert place, and rest awhile." Christ is full of tenderness and compassion for all in His service. He would show His disciples that God does not require sacrifice, but mercy. They had been putting their whole souls into labor for the people, and this was exhausting their physical and mental strength. It was their duty to rest. {1898 The Desire of Ages, Page 360.2}

Mark 6:31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

John 6:1 ¶ Matthew 14:13a ¶ After these things [When Jesus heard [of it,] Jesus went over the sea of Galilee, which is [the sea] of Tiberias.

Near Bethsaida, at the northern end of the lake, was a lonely region, now beautiful with the fresh green of spring, that offered a welcome retreat to Jesus and His disciples. For this place they set out, going in their boat across the water. Here they would be away from the thoroughfares of travel, and the bustle and agitation of the city. The scenes of nature were in themselves a rest, a change grateful to the senses. Here they could listen to the words of Christ without hearing the angry interruptions, the retorts and accusations of the scribes and Pharisees. Here they could enjoy a short season of precious fellowship in the society of their Lord. {1898 The Desire of Ages, Page 361.2}

The rest which Christ and His disciples took was not self-indulgent rest. The time they spent in retirement was not devoted to pleasure seeking. They talked together regarding the work of God, and the possibility of bringing greater efficiency to the work. The disciples had been with Christ, and could understand Him; to them He need not talk in parables. He corrected their errors, and made plain to them the right way of approaching the people. He opened more fully to them the precious treasures of divine truth. They were vitalized by divine power, and inspired with hope and courage. {1898 The Desire of Ages, Page 361.3}

No other life was ever so crowded with labor and responsibility as was that of Jesus; yet how often He was found in prayer! How constant was His communion with God! Again and again in the history of His earthly life are found records such as these: "Rising up a great while before day, He went out, and departed into a solitary place, and there prayed." "Great multitudes came together to hear, and to be healed by Him of their infirmities. And He withdrew Himself into the wilderness, and prayed." "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God." Mark 1:35; Luke 5:15, 16; 6:12. {1898 The Desire of Ages, Page 362.3}

"Come ye yourselves apart," He bids us. If we would give heed to His word, we should be stronger and more useful. The disciples sought Jesus, and told Him all things; and He encouraged and instructed them. If today we would take time to go to Jesus and tell Him our needs, we should not be disappointed; He would be at our right hand to help us. We need more simplicity, more trust and confidence in our Saviour. He whose name is called "The mighty God, The everlasting Father, The Prince of Peace;" He of whom it is written, "The government shall be upon His shoulder," is the Wonderful Counselor. We are invited to ask wisdom of Him. He "giveth to all men liberally, and upbraideth not." Isaiah 9:6; James 1:5. {1898 The Desire of Ages, Page 363.2}

In all who are under the training of God is to be revealed a life that is not in harmony with the world, its customs, or its practices; and everyone needs to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." Psalm 46:10. Here alone can true rest be found. And this is the effectual preparation for all who labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts. {1898 The Desire of Ages, Page 363.3}

Matthew 14:13b Mark 6:32 he [And they] departed thence by ship [privately] into a desert place apart: and when the people had heard [thereof], they followed him on foot out of the cities.

John 6:2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

John 6:3 And Jesus went up into a mountain, and there he sat with his disciples.

It was by personal contact and association that Jesus trained His disciples. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea, or walking with them by the way, He revealed the mysteries of the kingdom of God. He did not sermonize as men do today. Wherever hearts were open to receive the divine message, He unfolded the truths of the way of salvation. He did not command His disciples to do this or that, but said, "Follow Me." On His journeys through country and cities He took them with Him, that they might see how He taught the people. He linked their interest with His, and they united with Him in the work. {1898 The Desire of Ages, Page 152.1}

Christ had retired to a secluded place with His disciples, but this rare season of peaceful quietude was soon broken. The disciples thought they had retired where they would not be disturbed; but as soon as the multitude missed the divine Teacher, they inquired, "Where is He?" Some among them had noticed the direction in which Christ and His disciples had gone. Many went by land to meet them, while others followed in their boats across the water. The Passover was at hand, and, from far and near, bands of pilgrims on their way to Jerusalem gathered to see Jesus. Additions were made to their number, until there were assembled five thousand men besides women and children. Before Christ reached the shore, a multitude were waiting for Him. But He landed unobserved by them, and spent a little time apart with the disciples. {1898 The Desire of Ages, Page 364.1}

From the hillside He looked upon the moving multitude, and His heart was stirred with sympathy. Interrupted as He was, and robbed of His rest, He was not impatient. He saw a greater necessity demanding His attention as He watched the people coming and still coming. He "was moved with compassion toward them, because they were as sheep not having a shepherd." Leaving His retreat, He found a convenient place where He could minister to them. They received no help from the priests and rulers; but the healing waters of life flowed from Christ as He taught the multitude the way of salvation. {1898 The Desire of Ages, Page 364.2}

Mark 6:33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

Matthew 14:14 Mark 6:34 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things, and he healed their sick. [Numbers 27:17; 1 Kings 22:17; Zechariah 10:2; Matthew 9:36]

John 6:4 And the passover, a feast of the Jews, was nigh.

269 - The Disciples concern for the Multitude that they depart to buy food and the reply of Jesus Luke 9:10-13
Mark 6:35-38 Matthew 14:15-18 John 6:5-9

Luke 9:10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

Luke 9:11 And the people, when they knew [it], followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

John 6:5 ¶ When Jesus then lifted up [his] eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? [Matthew 15:33; Mark 8:4]

John 6:6 And this he said to prove him: for he himself knew what he would do.

At length the day was far spent. The sun was sinking in the west, and yet the people lingered. Jesus had labored all day without food or rest. He was pale from weariness and hunger, and the disciples besought Him to cease from His toil. But He could not withdraw Himself from the multitude that pressed upon Him. {1898 The Desire of Ages, Page 365.2}

Mark 6:35 Matthew 14:15 ¶ Luke 9:12a c And when the day was now far spent [began to wear away] [it was evening], [then came the twelve,] his disciples came unto him, and said [unto him], This is [for we are here in] a desert place, and now the time [is] far passed [now past]:

Mark 6:36 Matthew 14:15 ¶ Luke 9:12b Send them [the multitude] away, that they may go into the [towns and] country round about, and into the villages, and buy [get] themselves bread [victuals]: for they have nothing to eat.

John 6:7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

Mark 6:37 Matthew 14:16 Luke 9:13a c [But] He [Jesus] answered [said] and said unto them, [They need not depart:] Give ye them to eat. And they say unto him, Shall we [except we should] go and buy two hundred pennyworth of bread [meat for all this people], and give them to eat?

John 6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

John 6:9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

Mark 6:38 Matthew 14:17 Luke 9:13b He saith unto them, How many loaves have ye? go and see. And when they knew, they say [unto him], [We have here [no more] but] Five [loaves], and two fishes.

Matthew 14:18 He said, Bring them hither to me.

Third Passover of Jesus [Middle of April 30AD] [14th day of Nisan (Passover) 7 April 30AD]

270 - Miracle No. 20: Jesus feeds 5,000 plus women and children. The Loaves and Fishes. The Feeding the Five Thousand Matthew 14:19-21 Mark 6:39-44 Luke 9:14-17 John 6:10-14. [Spring 30AD]

Matthew 14:19a Mark 6:39-40 Luke 9:14b-15 John 6:10 **[And he [Jesus] said to his disciples, Make them [the men] sit down by fifties in a company.] [Now there was much grass in the place.] And he commanded the multitude to [all] sit down [up]on the [green] grass. [And they did so, and made them all sit down.] And they [So the men] sat down in ranks[, in number about five thousand], by hundreds, and by fifties. [Mark 8:6-7]**

Mark 6:41 Matthew 14:19b Luke 9:16 John 6:11 **And when he [Jesus] had taken [Then he took] the five loaves and the two fishes, [and] he looked up to heaven, and [he] blessed [them], and brake the loaves, [and when he had given thanks,] and [he distributed] gave [them] to [the] his disciples to set before them [to the multitude] [that were set down]; and [likewise of] the two fishes divided he among them all [as much as they would].**

Matthew 14:20 Mark 6:42-43 Luke 9:17 John 6:12-13 **And they did all eat, and were [all] filled: [When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.] [Therefore they gathered [them] together,] and they took [there was taken] up of the fragments[, and of the fishes] that remained [to them] [and filled] twelve baskets full [with the fragments of the five barley loaves, which remained over and above unto them that had eaten].**

Matthew 14:21 Mark 6:44 Luke 9:14a **And they that had eaten [of the loaves] [For they] were about five thousand men, beside women and children.**

John 6:14 **Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.**

He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ's words that they had not once thought of sitting down, and the crowd was so great that there was danger of their trampling on one another. Jesus would give them a chance to rest, and He bade them sit down. There was much grass in the place, and all could rest in comfort. {1898 The Desire of Ages, Page 365.4}

Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life, whose leaves are for the healing of the nations. The simple food passed round by the hands of the disciples contained a whole treasure of lessons. It was humble fare that had been provided; the fishes and barley loaves were the daily food of the fisher folk about the Sea of Galilee. Christ could have spread before the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Christ taught them in this lesson that the natural provisions of God for man had been perverted. And never did people enjoy the luxurious feasts prepared for the gratification of perverted taste as this people enjoyed the rest and the simple food which Christ provided so far from human habitations. {1898 The Desire of Ages, Page 366.1}

If men today were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. There would be fewer imaginary wants, and more opportunities to work in God's ways. But selfishness and the indulgence of unnatural taste have brought sin and misery into the world, from excess on the one hand, and from want on the other. {1898 The Desire of Ages, Page 367.1}

In feeding the five thousand, Jesus lifts the veil from the world of nature, and reveals the power that is constantly exercised for our good. In the production of earth's harvests God is working a miracle every day. Through natural agencies the same work is accomplished that was wrought in the feeding of the multitude. Men prepare the soil and sow the seed, but it is the life from God that causes the seed to germinate. It is God's rain and air and sunshine that cause it to put forth, "first the blade, then the ear, after that the full corn in the ear." Mark 4:28. It is God who is every day feeding millions from earth's harvest fields. Men are called upon to co-operate with God in the care of the grain and the preparation of the loaf, and because of this they lose sight of the divine agency. They do not give God the glory due unto His holy name. The working of His power is ascribed to natural causes or to human instrumentality. Man is glorified in place of God, and His gracious gifts are perverted to selfish uses, and made a curse instead of a blessing. God is seeking to change all this. He desires that our dull senses shall be quickened to discern His merciful kindness and to glorify Him for the working of His power. He desires us to recognize Him in His gifts, that they may be, as He intended, a blessing to us. It was to accomplish this purpose that the miracles of Christ were performed. {1898 The Desire of Ages, Page 367.3}

After the multitude had been fed, there was an abundance of food left. But He who had all the resources of infinite power at His command said, "Gather up the fragments that remain, that nothing be lost." These words meant more than putting the bread into the baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry ones. And there should be the same carefulness in spiritual things. When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region round about. So those who were at the feast were to give to others the bread that comes down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was to fall useless to the ground. {1898 The Desire of Ages, Page 368.1}

The miracle of the loaves teaches a lesson of dependence upon God. When Christ fed the five thousand, the food was not nigh at hand. Apparently He had no means at His command. Here He was, with five thousand men, besides women and children, in the wilderness. He had not invited the large multitude to follow Him; they came without invitation or command; but He knew that after they had listened so long to His instruction, they would feel hungry and faint; for He was one with them in their need of food. They were far from home, and the night was close at hand. Many of them were without means to purchase food. He who for their sake had fasted forty days in the wilderness would not suffer them to return fasting to their homes. The providence of God had placed Jesus where He was; and He depended on His heavenly Father for the means to relieve the necessity. {1898 The Desire of Ages, Page 368.2}

In Christ's act of supplying the temporal necessities of a hungry multitude is wrapped up a deep spiritual lesson for all His workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others. {1898 The Desire of Ages, Page 369.3}

In full reliance upon God, Jesus took the small store of loaves; and although there was but a small portion for His own family of disciples, He did not invite them to eat, but began to distribute to them, bidding them serve the people. The food multiplied in His hands; and the hands of the disciples, reaching out to Christ Himself the Bread of Life, were never empty. The little store was sufficient for all. After the wants of the people had been supplied, the fragments were gathered up, and Christ and His disciples ate together of the precious, Heaven-supplied food. {1898 The Desire of Ages, Page 369.4}

The disciples were the channel of communication between Christ and the people. This should be a great encouragement to His disciples today. Christ is the great center, the source of all strength. His disciples are to receive their supplies from Him. The most intelligent, the most spiritually minded, can bestow only as they receive. Of themselves they can supply nothing for the needs of the soul. We can impart only that which we receive from Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting. {1898 The Desire of Ages, Page 370.1}

271 - Jesus sends the multitude away and goes up into a mountain to pray. The disciples leave in a ship without Him and a tossed around by a great wind Matthew 14:22-24 Mark 6:45-47 48b John 6:15-18

Seated upon the grassy plain, in the twilight of the spring evening, the people ate of the food that Christ had provided. The words they had heard that day had come to them as the voice of God. The works of healing they had witnessed were such as only divine power could perform. But the miracle of the loaves appealed to everyone in that vast multitude. All were sharers in its benefit. In the days of Moses, God had fed Israel with manna in the desert; and who was this that had fed them that day but He whom Moses had foretold? No human power could create from five barley loaves and two small fishes food sufficient to feed thousands of hungry people. And they said one to another, "This is of a truth that Prophet that should come into the world." {1898 The Desire of Ages, Page 377.1}

All day the conviction has strengthened. That crowning act is assurance that the long-looked-for Deliverer is among them. The hopes of the people rise higher and higher. This is He who will make Judea an earthly paradise, a land flowing with milk and honey. He can satisfy every desire. He can break the power of the hated Romans. He can deliver Judah and Jerusalem. He can heal the soldiers who are wounded in battle. He can supply whole armies with food. He can conquer the nations, and give to Israel the long-sought dominion. {1898 The Desire of Ages, Page 377.2}

In their enthusiasm the people are ready at once to crown Him king. They see that He makes no effort to attract attention or secure honor to Himself. In this He is essentially different from the priests and rulers, and they fear that He will never urge His claim to David's throne. Consulting together, they agree to take Him by force, and proclaim Him the king of Israel. The disciples unite with the multitude in declaring the throne of David the rightful inheritance of their Master. It is the modesty of Christ, they say, that causes Him to refuse such honor. Let the people exalt their Deliverer. Let the arrogant priests and rulers be forced to honor Him who comes clothed with the authority of God. {1898 The Desire of Ages, Page 378.1}

They eagerly arrange to carry out their purpose; but Jesus sees what is on foot, and understands, as they cannot, what would be the result of such a movement. Even now the priests and rulers are hunting His life. They accuse Him of drawing the people away from them. Violence and insurrection would follow an effort to place Him on the throne, and the work of the spiritual kingdom would be hindered. Without delay the movement must be checked. Calling His disciples, Jesus bids them take the boat and return at once to Capernaum, leaving Him to dismiss the people. {1898 The Desire of Ages, Page 378.2}

Matthew 14:22 ¶ Mark 6:45 **And straightway Jesus constrained his disciples to get into a [the] ship, and to go before him [un]to the other side before unto Bethsaida, while he sent the multitudes away.**

John 6:15 ¶ **When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.**

Matthew 14:23 Mark 6:46 47c **And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.**

When left alone, Jesus "went up into a mountain apart to pray." For hours He continued pleading with God. Not for Himself but for men were those prayers. He prayed for power to reveal to men the divine character of His mission, that Satan might not blind their understanding and pervert their judgment. The Saviour knew that His days of personal ministry on earth were nearly ended, and that few would receive Him as their Redeemer. In travail and conflict of soul He prayed for His disciples. They were to be grievously tried. Their long-cherished hopes, based on a popular delusion, were to be disappointed in a most painful and humiliating manner. In the place of His exaltation to the throne of David they were to witness His crucifixion. This was to be indeed His true coronation. But they did not discern this, and in consequence strong temptations would come to them, which it would be difficult for them to recognize as temptations. Without the Holy Spirit to enlighten the mind and enlarge the comprehension the faith of the disciples would fail. It was painful to Jesus that their conceptions of His kingdom were, to so great a degree, limited to worldly aggrandizement and honor. For them the burden was heavy upon His heart, and He poured out His supplications with bitter agony and tears. {1898 The Desire of Ages, Page 379.1}

The disciples had not put off immediately from the land, as Jesus directed them. They waited for a time, hoping that He would come to them. But as they saw that darkness was fast gathering, they "entered into a ship, and went over the sea toward Capernaum." They had left Jesus with dissatisfied hearts, more impatient with Him than ever before since acknowledging Him as their Lord. They murmured because they had not been permitted to proclaim Him king. They blamed themselves for yielding so readily to His command. They reasoned that if they had been more persistent they might have accomplished their purpose. {1898 The Desire of Ages, Page 379.2}

John 6:16 Mark 6:47a **And when even was [now] come, his disciples went down unto the sea,**

John 6:17 **And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.**

The disciples had that day witnessed the wonderful works of Christ. It had seemed that heaven had come down to the earth. The memory of that precious, glorious day should have filled them with faith and hope. Had they, out of the abundance of their hearts, been conversing together in regard to these things, they would not have entered into temptation. But their disappointment had absorbed their thoughts. The words of Christ, "Gather up the fragments, . . . that nothing be lost," were unheeded. Those were hours of large blessing to the disciples, but they had forgotten it all. They were in the midst of troubled waters. Their thoughts were stormy and unreasonable, and the Lord gave them something else to afflict their souls and occupy their minds. God often does this when men create burdens and troubles for themselves. The disciples had no need to make trouble. Already danger was fast approaching. {1898 The Desire of Ages, Page 380.2}

Matthew 14:24 Mark 6:47b 48b **But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary [unto them].**

John 6:18 **And the sea arose by reason of a great wind that blew.**

A violent tempest had been stealing upon them, and they were unprepared for it. It was a sudden contrast, for the day had been perfect; and when the gale struck them, they were afraid. They forgot their disaffection, their unbelief, their impatience. Everyone worked to keep the boat from sinking. It was but a short distance by sea from Bethsaida to the point where they expected to meet Jesus, and in ordinary weather the journey required but a few hours; but now they were driven farther and farther from the point they sought. Until the fourth watch of the night they toiled at the oars. Then the weary men gave themselves up for lost. In storm and darkness the sea had taught them their own helplessness, and they longed for the presence of their Master. {1898 The Desire of Ages, Page 380.3}

272 - Miracle No. 21: Jesus walks on Water. Jesus Walks on the Lake Matthew 14:25-27 Mark 6:48a c 49-50 John 6:19-20

Jesus had not forgotten them. The Watcher on the shore saw those fear-stricken men battling with the tempest. Not for a moment did He lose sight of His disciples. With deepest solicitude His eyes followed the storm-tossed boat with its precious burden; for these men were to be the light of the world. As a mother in tender love watches her child, so the compassionate Master watched His disciples. When their hearts were subdued, their unholy ambition quelled, and in humility they prayed for help, it was given them. {1898 The Desire of Ages, Page 381.1}

Matthew 14:25 Mark 6:48a 48c **And in [about] the fourth watch of the night Jesus saw them toiling in rowing [and] went unto them, walking on the sea, and would have passed by them.** [The fourth watch is from 3am to 6am]

John 6:19a **So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship:**

Matthew 14:26 John 6:19b Mark 6:49 50a **And when the disciples saw him walking on the sea, for they all saw him, they supposed it had been a spirit, they were troubled [afraid], saying, It is a spirit; and they cried out for fear.**

Matthew 14:27 Mark 6:50b John 6:20 **But straightway [immediately] Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.**

273 - Walking on the Water. Peter tries to Walk on the Water Matthew 14:28-31

Matthew 14:28 **And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.**

Matthew 14:29 **And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.**

Looking unto Jesus, Peter walks securely; but as in self-satisfaction he glances back toward his companions in the boat, his eyes are turned from the Saviour. The wind is boisterous. The waves roll high, and come directly between him and the Master; and he is afraid. For a moment Christ is hidden from his view, and his faith gives way. He begins to sink. But while the billows talk with death, Peter lifts his eyes from the angry waters, and fixing them upon Jesus, cries, "Lord, save me." Immediately Jesus grasps the outstretched hand, saying, "O thou of little faith, wherefore didst thou doubt?" {1898 The Desire of Ages, Page 381.5}

Matthew 14:30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

Matthew 14:31 And immediately Jesus stretched forth [his] hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? [Matthew 8:26]

Walking side by side, Peter's hand in that of his Master, they stepped into the boat together. But Peter was now subdued and silent. He had no reason to boast over his fellows, for through unbelief and self-exaltation he had very nearly lost his life. When he turned his eyes from Jesus, his footing was lost, and he sank amid the waves. {1898 The Desire of Ages, Page 381.6}

When trouble comes upon us, how often we are like Peter! We look upon the waves, instead of keeping our eyes fixed upon the Saviour. Our footsteps slide, and the proud waters go over our souls. Jesus did not bid Peter come to Him that he should perish; He does not call us to follow Him, and then forsake us. "Fear not," He says; "for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isaiah 43:1-3. {1898 The Desire of Ages, Page 382.1}

274 - The get into the boat, the wind ceases, they worship "Him, saying, Of a truth thou art the Son of God" Mark 6:51-52 Matthew 14:32-33 John 6:21

Mark 6:51 Matthew 14:32 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. [Psalm 107:29-30]

Mark 6:52 For they considered not [the miracle] of the loaves: for their heart was hardened.

Matthew 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

John 6:21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

No sooner had Jesus taken His place in the boat than the wind ceased, "and immediately the ship was at the land whither they went." The night of horror was succeeded by the light of dawn. The disciples, and others who also were on board, bowed at the feet of Jesus with thankful hearts, saying, "Of a truth Thou art the Son of God!" {1898 The Desire of Ages, Page 382.5}

275 - Miracle No. 22: Jesus heals many sick in Gennesaret as they touch his garment. They come to Gennesaret and the people run everywhere to carry the sick on beds and diseased to Jesus. By touching Jesus or his garment they are made whole Mark 6:53-56 Matthew 14:34-36

When Christ forbade the people to declare Him king, He knew that a turning point in His history was reached. Multitudes who desired to exalt Him to the throne today would turn from Him tomorrow. The disappointment of their selfish ambition would turn their love to hatred, and their praise to curses. Yet knowing this, He took no measures to avert the crisis. From the first He had held out to His followers no hope of earthly rewards. To one who came desiring to become His disciple He had said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matthew 8:20. If men could have had the world with Christ, multitudes would have proffered Him their allegiance; but such service He could not accept. Of those now connected with Him there were many who had been attracted by the hope of a worldly kingdom. These must be undeceived. The deep spiritual teaching in the miracle of the loaves had not been comprehended. This was to be made plain. And this new revelation would bring with it a closer test. {1898 The Desire of Ages, Page 383.1}

The miracle of the loaves was reported far and near, and very early next morning the people flocked to Bethsaida to see Jesus. They came in great numbers, by land and sea. Those who had left Him the preceding night returned, expecting to find Him still there; for there had been no boat by which He could pass to the other side. But their search was fruitless, and many repaired to Capernaum, still seeking Him. {1898 The Desire of Ages, Page 383.2}

Meanwhile He had arrived at Gennesaret, after an absence of but one day. As soon as it was known that He had landed, the people "ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was." Mark 6:55. {1898 The Desire of Ages, Page 384.1}

After a time He went to the synagogue, and there those who had come from Bethsaida found Him. They learned from His disciples how He had crossed the sea. The fury of the storm, and the many hours of fruitless rowing against adverse winds, the appearance of Christ walking upon the water, the fears thus aroused, His reassuring words, the adventure of Peter and its result, with the sudden stilling of the tempest and landing of the boat, were all faithfully recounted to the wondering crowd. Not content with this, however, many gathered about Jesus, questioning, "Rabbi, when camest Thou hither?" They hoped to receive from His own lips a further account of the miracle. {1898 The Desire of Ages, Page 384.2}

Jesus did not gratify their curiosity. He sadly said, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." They did not seek Him from any worthy motive; but as they had been fed with the loaves, they hoped still to receive temporal benefit by attaching themselves to Him. The Saviour bade them, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." Seek not merely for material benefit. Let it not be the chief effort to provide for the life that now is, but seek for spiritual food, even that wisdom which will endure unto everlasting life. This the Son of God alone can give; "for Him hath God the Father sealed." {1898 The Desire of Ages, Page 384.3}

Mark 6:53 Matthew 14:34 ¶ **And when they had passed [were gone] over, they came into the land of Gennesaret, and drew to the shore.**

Mark 6:54 **And when they were come out of the ship, straightway they knew him,**

Matthew 14:35 Mark 6:55 **And when the men of that place had knowledge of him, they sent out [ran through] into all that country [whole region] round about, and began to carry about in beds those that were sick, and brought unto him all that were diseased, where they heard he was;**

Mark 6:56 Matthew 14:36 **And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might [only] touch if it were but the border [hem] of his garment: and as many as touched him were made [perfectly] whole. [Luke 6:19]**

276 - Peak of Popularity Passes in Galilee. The people realise that Jesus and His Disciples have gone they go to Capernaum, seeking for Jesus John 6:22-24

John 6:22 ¶ **The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but [that] his disciples were gone away alone;**

John 6:23 **(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)**

John 6:24 **When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.**

277 - Jesus tells them that they seek Him, not for the miracles, but for the meat which perishes. They should labour for the meat which endures unto everlasting life John 6:25-27

John 6:25 **And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?**

John 6:26 **Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.**

John 6:27 **Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. {3rd person usage}**

278 - The ask "What shall we do, that we might work the works of God?" Jesus confirms that they should believe on Him whom God has sent John 6:28-30

John 6:28 **Then said they unto him, What shall we do, that we might work the works of God?**

John 6:29 **Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.**

John 6:30 **They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work?**

279 - Sermon on the Bread of Life. The manna in the desert was bread from heaven, not from Moses, but from His Father in heaven John 6:31-32. [Spring 30AD]

John 6:31 **Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. [Nehemiah 9:15; Psalm 78:24-25]**

Nehemiah 9:15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. [Psalm 78:24-25; John 6:31]

Psalm 78:24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

Psalm 78:25 Man did eat angels' food: he sent them meat to the full. [Nehemiah 9:15; John 6:31]

John 6:32 **Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but MY FATHER giveth you the true bread from heaven. {Jesus confirms God as His Father in a singular context – no plural God.}**

280 - The bread of God gives life unto the world. Jesus says "I am the bread of life" and you believe not John 6:33-37

The Jews honored Moses as the giver of the manna, ascribing praise to the instrument, and losing sight of Him by whom the work had been accomplished. Their fathers had murmured against Moses, and had doubted and denied his divine mission. Now in the same spirit the children rejected the One who bore the message of God to themselves. "Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven." The giver of the manna was standing among them. It was Christ Himself who had led the Hebrews through the wilderness, and had daily fed them with the bread from heaven. That food was a type of the real bread from heaven. The life-giving Spirit, flowing from the infinite fullness of God, is the true manna. Jesus said, "The bread of God is that which cometh down out of heaven, and giveth life unto the world." John 6:33, R. V. {1898 The Desire of Ages, Page 385.5}

Still thinking that it was temporal food to which Jesus referred, some of His hearers exclaimed, "Lord, evermore give us this bread." Jesus then spoke plainly: "I am the bread of life." {1898 The Desire of Ages, Page 386.1}

John 6:33 **For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

John 6:35 **And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

John 6:36 **But I said unto you, That ye also have seen me, and believe not.**

John 6:37 **All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.**

281 - "For I came down from heaven, not to do mine own will, but" my "Father's will" that believers "may have everlasting life" John 6:38-40

John 6:38 **For I came down from heaven, not to do mine own will, but the will of him that sent me.**

John 6:39 **And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.**

John 6:40 **And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

282 - Rejection in Galilee. The Jews murmur referring to his earthly parents and the response of Jesus John 6:41-51

John 6:41 **The Jews then murmured at him, because he said, I am the bread which came down from heaven.**

John 6:42 **And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?**

John 6:43 **Jesus therefore answered and said unto them, Murmur not among yourselves.**

John 6:44 **No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**

John 6:45 **It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. [Isaiah 54:13]**

Isaiah 54:13 And all thy children [shall be] taught of the LORD; and great [shall be] the peace of thy children. [John 6:45]

John 6:46 **Not that any man hath seen the Father, save he which is of God, he hath seen the Father.**

John 6:47 **Verily, verily, I say unto you, He that believeth on me hath everlasting life.**

John 6:48 **I am that bread of life.**

John 6:49 **Your fathers did eat manna in the wilderness, and are dead.**

John 6:50 **This is the bread which cometh down from heaven, that a man may eat thereof, and not die.**

John 6:51 **I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

The Jews were about to celebrate the Passover at Jerusalem, in commemoration of the night of Israel's deliverance, when the destroying angel smote the homes of Egypt. In the paschal lamb God desired them to behold the Lamb of God, and through the symbol receive Him who gave Himself for the life of the world. But the Jews had come to make the symbol all-important, while its significance was unnoticed. They discerned not the Lord's body. The same truth that was symbolized in the paschal service was taught in the words of Christ. But it was still undiscerned. {1898 The Desire of Ages, Page 388.3}

Old & New Parallel: The children of Israel were fed with bread which comes down from Heaven, Exodus 16:14-15. The children of Israel were fed with Bread which came down from Heaven, John 6:48-51

283 - "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" John 6:52-58

John 6:52 **The Jews therefore strove among themselves, saying, How can this man give us [his] flesh to eat?**

John 6:53 **Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

The unbelieving Jews refused to see any except the most literal meaning in the Saviour's words. By the ritual law they were forbidden to taste blood, and they now construed Christ's language into a sacrilegious speech, and disputed over it among themselves. Many even of the disciples said, "This is an hard saying; who can hear it?" {1898 The Desire of Ages, Page 390.1}

John 6:54 **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.**

John 6:55 **For my flesh is meat indeed, and my blood is drink indeed.**

John 6:56 **He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.**

John 6:57 **As the living Father hath sent me, and I LIVE BY THE FATHER: so he that eateth me, even he shall live by me.** {Jesus lives by the Father because He was formed from His Father – torn from His bosom – His place of deepest Love – His heart. {Christ is not here referring to His doctrine, but to HIS PERSON, the divinity of His character. (E. G. White, 1 Selected Messages, page 249 1958).}

John 6:58 **This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.**

284 - His disciples have trouble understanding and Jesus confirms "that no man can come unto me, except it were given unto him of MY FATHER" John 6:59-65

John 6:59 **These things said he in the synagogue, as he taught in Capernaum.**

John 6:60 **Many therefore of his disciples, when they had heard [this], said, This is an hard saying; who can hear it?**

John 6:61 **When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?**

John 6:62 **[What] and if ye shall see the Son of man ascend up where he was before?**

John 6:63 **It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life.** {Christ is not here referring to His doctrine, but to HIS PERSON, the divinity of His character. (E. G. White, 1 Selected Messages, page 249 1958).}

The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power. Like their Master, they were to live "by every word that proceedeth out of the mouth of God." Matthew 4:4. {1898 The Desire of Ages, Page 390.3}

As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know "what saith the Lord." {1898 The Desire of Ages, Page 390.4}

John 6:64 **But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.**

John 6:65 **And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of MY FATHER.** {Jesus confirms God as His Father in a singular context – no plural God.}

By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Saviour and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,--had taken the husk without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus. {1898 The Desire of Ages, Page 392.1}

285 - Many of his disciples leave Jesus who asks His disciples "Will ye also go away?" John 6:66-67

John 6:66 ¶ **From that [time] many of his disciples went back, and walked no more with him.**

As those disaffected disciples turned away from Christ, a different spirit took control of them. They could see nothing attractive in Him whom they had once found so interesting. They sought out His enemies, for they were in harmony with their spirit and work. They misinterpreted His words, falsified His statements, and impugned His motives. They sustained their course by gathering up every item that could be turned against Him; and such indignation was stirred up by these false reports that His life was in danger. {1898 The Desire of Ages, Page 392.4}

The news spread swiftly that by His own confession Jesus of Nazareth was not the Messiah. And thus in Galilee the current of popular feeling was turned against Him, as, the year before, it had been in Judea. Alas for Israel! They rejected their Saviour, because they longed for a conqueror who would give them temporal power. They wanted the meat which perishes, and not that which endures unto everlasting life. {1898 The Desire of Ages, Page 393.1}

With a yearning heart, Jesus saw those who had been His disciples departing from Him, the Life and the Light of men. The consciousness that His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected, filled Him with sorrow that was inexpressible. It was such developments as these that made Him a man of sorrows, and acquainted with grief. {1898 The Desire of Ages, Page 393.2}

John 6:67 **Then said Jesus unto the twelve, Will ye also go away?**

286 - Peter replies "Lord, to whom shall we go? thou hast the words of eternal life" John 6:68-69

John 6:68 **Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.**

John 6:69 **And we believe and are sure that thou art that Christ, the Son of THE LIVING GOD.**

"To whom shall we go?" The teachers of Israel were slaves to formalism. The Pharisees and Sadducees were in constant contention. To leave Jesus was to fall among sticklers for rites and ceremonies, and ambitious men who sought their own glory. The disciples had found more peace and joy since they had accepted Christ than in all their previous lives. How could they go back to those who had scorned and persecuted the Friend of sinners? They had long been looking for the Messiah; now He had come, and they could not turn from His presence to those who were hunting His life, and had persecuted them for becoming His followers. {1898 The Desire of Ages, Page 393.5}

"To whom shall we go?" Not from the teaching of Christ, His lessons of love and mercy, to the darkness of unbelief, the wickedness of the world. While the Saviour was forsaken by many who had witnessed His wonderful works, Peter expressed the faith of the disciples,—"Thou art that Christ." The very thought of losing this anchor of their souls filled them with fear and pain. To be destitute of a Saviour was to be adrift on a dark and stormy sea. {1898 The Desire of Ages, Page 393.6}

287 - Jesus confirms that He has chosen the 12 disciples and knows of Judas Iscariot as "a devil" John 6:70-71

John 6:70 **Jesus answered them, Have not I chosen you twelve, and one of you is a devil?**

John 6:71 **He spake of Judas Iscariot [the son] of Simon: for he it was that should betray him, being one of the twelve.**

288 - Jesus walks in Galilee and not Jewry, because the Jews sought to kill him John 7:1

John 7:1 ¶ **After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.**

289 - Contention About Tradition and Ceremonial Defilement. The Pharisees ask Jesus why His Disciples do not wash their hands before eating Mark 7:1-5 Matthew 15:1-2. [Spring 30AD]

The scribes and Pharisees, expecting to see Jesus at the Passover, had laid a trap for Him. But Jesus, knowing their purpose, had absented Himself from this gathering. "Then came together unto Him the Pharisees, and certain of the scribes." As He did not go to them, they came to Him. For a time it had seemed that the people of Galilee would receive Jesus as the Messiah, and that the power of the hierarchy in that region would be broken. The mission of the twelve, indicating the extension of Christ's work, and bringing the disciples more directly into conflict with the rabbis, had excited anew the jealousy of the leaders at Jerusalem. The spies they sent to Capernaum in the early part of His ministry, who had tried to fix on Him the charge of Sabbathbreaking, had been put to confusion; but the rabbis were bent on carrying out their purpose. Now another deputation was sent to watch His movements, and find some accusation against Him. {1898 The Desire of Ages, Page 395.1}

As before, the ground of complaint was His disregard of the traditional precepts that encumbered the law of God. These were professedly designed to guard the observance of the law, but they were regarded as more sacred than the law itself. When they came in collision with the commandments given from Sinai, preference was given to the rabbinical precepts. {1898 The Desire of Ages, Page 395.2}

Among the observances most strenuously enforced was that of ceremonial purification. A neglect of the forms to be observed before eating was accounted a heinous sin, to be punished both in this world and in the next; and it was regarded as a virtue to destroy the transgressor. {1898 The Desire of Ages, Page 395.3}

The rules in regard to purification were numberless. The period of a lifetime was scarcely sufficient for one to learn them all. The life of those who tried to observe the rabbinical requirements was one long struggle against ceremonial defilement, an endless round of washings and purifications. While the people were occupied with trifling distinctions, and observances which God had not required, their attention was turned away from the great principles of His law. {1898 The Desire of Ages, Page 396.1}

Christ and His disciples did not observe these ceremonial washings, and the spies made this neglect the ground of their accusation. They did not, however, make a direct attack on Christ, but came to Him with criticism of His disciples. In the presence of the multitude they said, "Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." {1898 The Desire of Ages, Page 396.2}

Mark 7:1 ¶ Matthew 15:1 ¶ **Then came together unto him [Jesus] the Pharisees, and certain of the scribes, which came from Jerusalem.**

Mark 7:2 **And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault.**

Mark 7:3 **For the Pharisees, and all the Jews, except they wash [their] hands oft, eat not, holding the tradition of the elders.**

Mark 7:4 **And [when they come] from the market, except they wash, they eat not. And many other things there be, which they have received to hold, [as] the washing of cups, and pots, brazen vessels, and of tables.**

Mark 7:5 Matthew 15:2 **Then the Pharisees and scribes asked him, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread**

290 - The response of Jesus: Jesus refers them to Inner Purity and the Commandments of God Matthew 15:3-9 Mark 7:6-13

Matthew 15:3 Mark 7:9 **But he answered and he said unto them, Full well [Why do] ye reject [transgress] the commandment of God, that ye may keep your own tradition.**

Matthew 15:4 Mark 7:10 **For God commanded [Moses said], saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. [Exodus 20:12, 21:17; Leviticus 20:9; Deuteronomy 5:16]**

Matthew 15:5 Mark 7:11 **But ye say, If a man shall say to his father or mother, [It is] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; [he shall be free].**

Matthew 15:6 Mark 7:12-13 **And honour not [ye suffer him no more to do ought for] his father or his mother, [he shall be free]. Thus have ye made the commandment of God [the word of God] of none effect by [through] your tradition, which ye have delivered: and many such like things do ye.**

Matthew 15:7 Mark 7:6 **[Ye] hypocrites, well did Esaias prophesy of you, saying, as it is written,**

Matthew 15:8 Mark 7:6 **This people draweth nigh unto me with their mouth, and honoureth me with [their] lips; but their heart is far from me. [Isaiah 29:13]**

Isaiah 29:13 ¶ Wherefore the Lord said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: [Matthew 15:8; Mark 7:6]

Matthew 15:9 Mark 7:7 **But [Howbeit] in vain they do worship me, teaching [for] doctrines the commandments of men.**

Mark 7:8 **For laying aside the commandment of God, ye hold the tradition of men, [as] the washing of pots and cups: and many other such like things ye do.**

The deputies from Jerusalem were filled with rage. They could not accuse Christ as a violator of the law given from Sinai, for He spoke as its defender against their traditions. The great precepts of the law, which He had presented, appeared in striking contrast to the petty rules that men had devised. {1898 The Desire of Ages, Page 397.3}

291 - Parable No. 32: Blind Leading the Blind [Second reference] (Matthew 15:14-20, Mark 7:14-23). Jesus tells the multitude that things which come out of the mouth defile the man Mark 7:14-15 Matthew 15:10-11

Mark 7:14 ¶ Matthew 15:10 ¶ **And when he had called all the people [multitude] [unto him], he said unto them, Hearken unto me every one [of you], and understand:**

Mark 7:15 Matthew 15:11 **There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.**

292 - The disciple tell Jesus that the Pharisees were offended and Jesus replies to them Matthew 15:12-14 Mark 7:16

The disciples noted the rage of the spies as their false teaching was exposed. They saw the angry looks, and heard the half-muttered words of dissatisfaction and revenge. Forgetting how often Christ had given evidence that He read the heart as an open book, they told Him of the effect of His words. Hoping that He might conciliate the enraged officials, they said to Jesus, "Knowest Thou that the Pharisees were offended, after they heard this saying?" {1898 The Desire of Ages, Page 398.1}

Matthew 15:12 **Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?**

Matthew 15:13 **But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. [John 15:6]**

Matthew 15:14 **Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. [Luke 6:39]**

Mark 7:16 **If any man have ears to hear, let him hear.**

The substitution of the precepts of men for the commandments of God has not ceased. Even among Christians are found institutions and usages that have no better foundation than the traditions of the fathers. Such institutions, resting upon mere human authority, have supplanted those of divine appointment. Men cling to their traditions, and revere their customs, and cherish hatred against those who seek to show them their error. In this day, when we are bidden to call attention to the commandments of God and the faith of Jesus, we see the same enmity as was manifested in the days of Christ. Of the remnant people of God it is written, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. {1898 The Desire of Ages, Page 398.3}

293 - Peter requests that Jesus declare the parable and the disciples are told Matthew 15:15-20 Mark 7:17-23

Mark 7:17 Matthew 15:15 **And when he was entered into the house from the people, then answered [Peter] his disciples asked him to declare unto us this parable. [Matthew 13:36]**

Mark 7:18 **And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, [it] cannot defile him;**

Matthew 15:16 **And Jesus said, Are ye also yet without understanding?**

Mark 7:19 **Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?**

Matthew 15:17 **Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?**

Matthew 15:18 Mark 7:20 **23 And he said, But those things which proceed out of the man, out of the mouth come forth from the heart; All these evil things come from within, and they defile the man. [Proverbs 15:2 28; James 3:6-10]**

Matthew 15:19 Mark 7:21-22 **For [from within,] out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, false witness: [Proverbs 15:2 28; James 3:6-10]**

Matthew 15:20 **These are [the things] which defile a man: but to eat with unwashen hands defileth not a man.**

Close of the Galilean Ministry [Early April 30AD]. **Third Passover** [Early April 30AD] [14th day of Nisan (Passover) 7 April 30AD]

RETIREMENT FROM PUBLIC MINISTRY [Early April 30AD]

294 - Miracle No. 23: Jesus heals a gentile woman's demon-possessed daughter. Withdrawal to Phoenicia; Healing the Syro-Phoenician (Canaanite) woman's daughter who had a demon Matthew 15:21-28 Mark 7:24-30. [Early Summer 30AD]

After the encounter with the Pharisees, Jesus withdrew from Capernaum, and crossing Galilee, repaired to the hill country on the borders of Phoenicia. Looking westward, He could see, spread out upon the plain below, the ancient cities of Tyre and Sidon, with their heathen temples, their magnificent palaces and marts of trade, and the harbors filled with shipping. Beyond was the blue expanse of the Mediterranean, over which the messengers of the gospel were to bear its glad tidings to the centers of the world's great empire. But the time was not yet. The work before Him now was to prepare His disciples for their mission. In coming to this region He hoped to find the retirement He had failed to secure at Bethsaida. Yet this was not His only purpose in taking this journey. {1898 The Desire of Ages, Page 399.1}

"Behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil." Matthew 15:22, R. V. The people of this district were of the old Canaanite race. They were idolaters, and were despised and hated by the Jews. To this class belonged the woman who now came to Jesus. She was a heathen, and was therefore excluded from the advantages which the Jews daily enjoyed. There were many Jews living among the Phoenicians, and the tidings of Christ's work had penetrated to this region. Some of the people had listened to His words and had witnessed His wonderful works. This woman had heard of the prophet, who, it was reported, healed all manner of diseases. As she heard of His power, hope sprang up in her heart. Inspired by a mother's love, she determined to present her daughter's case to Him. It was her resolute purpose to bring her affliction to Jesus. He must heal her child. She had sought help from the heathen gods, but had obtained no relief. And at times she was tempted to think, What can this Jewish teacher do for me? But the word had come, He heals all manner of diseases, whether those who come to Him for help are rich or poor. She determined not to lose her only hope. {1898 The Desire of Ages, Page 399.2}

Matthew 15:21 ¶ Mark 7:24 ¶ **Then Jesus went thence, and departed into the coasts of Tyre and Sidon, and entered into an house, and would have no man know [it]: but he could not be hid.**

Mark 7:25 Matthew 15:22a **For a [certain] woman, a woman of Canaan came out of the same coasts, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:**

Mark 7:26 Matthew 15:22b **The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter, and cried unto him, saying, Have mercy on me, O Lord, [thou] son of David; my daughter is grievously vexed with a devil.**

Matthew 15:23 **But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.**

But although Jesus did not reply, the woman did not lose faith. As He passed on, as if not hearing her, she followed Him, continuing her supplications. Annoyed by her importunities, the disciples asked Jesus to send her away. They saw that their Master treated her with indifference, and they therefore supposed that the prejudice of the Jews against the Canaanites was pleasing to Him. But it was a pitying Saviour to whom the woman made her plea, and in answer to the request of the disciples, Jesus said, "I am not sent but unto the lost sheep of the house of Israel." Although this answer appeared to be in accordance with the prejudice of the Jews, it was an implied rebuke to the disciples, which they afterward understood as reminding them of what He had often told them,—that He came to the world to save all who would accept Him. {1898 The Desire of Ages, Page 400.3}

Matthew 15:24 **But he answered and said, I am not sent but unto the lost sheep of the house of Israel.** [Ezekiel 34:5-6; Isaiah 53:6; Jeremiah 50:6-7]

Matthew 15:25 **Then came she and worshipped him, saying, Lord, help me.**

Mark 7:27 Matthew 15:26 **But Jesus [he] said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast [it] unto the dogs.**

Matthew 15:27 Mark 7:28 **And she said, Truth [Yes], Lord: yet the dogs under the table eat of the children's crumbs which fall from their masters' table.**

The woman urged her case with increased earnestness, bowing at Christ's feet, and crying, "Lord, help me." Jesus, still apparently rejecting her entreaties, according to the unfeeling prejudice of the Jews, answered, "It is not meet to take the children's bread, and to cast it to dogs." This was virtually asserting that it was not just to lavish the blessings brought to the favored people of God upon strangers and aliens from Israel. This answer would have utterly discouraged a less earnest seeker. But the woman saw that her opportunity had come. Beneath the apparent refusal of Jesus, she saw a compassion that He could not hide. "Truth, Lord," she answered, "yet the dogs eat of the crumbs which fall from their masters' table." While the children of the household eat at the father's table, even the dogs are not left unfed. They have a right to the crumbs that fall from the table abundantly supplied. So while there were many blessings given to Israel, was there not also a blessing for her? She was looked upon as a dog, and had she not then a dog's claim to a crumb from His bounty? {1898 The Desire of Ages, Page 401.1}

Jesus had just departed from His field of labor because the scribes and Pharisees were seeking to take His life. They murmured and complained. They manifested unbelief and bitterness, and refused the salvation so freely offered them. Here Christ meets one of an unfortunate and despised race, that has not been favored with the light of God's word; yet she yields at once to the divine influence of Christ, and has implicit faith in His ability to grant the favor she asks. She begs for the crumbs that fall from the Master's table. If she may have the privilege of a dog, she is willing to be regarded as a dog. She has no national or religious prejudice or pride to influence her course, and she immediately acknowledges Jesus as the Redeemer, and as being able to do all that she asks of Him. {1898 The Desire of Ages, Page 401.2}

The Saviour is satisfied. He has tested her faith in Him. By His dealings with her, He has shown that she who has been regarded as an outcast from Israel is no longer an alien, but a child in God's household. As a child it is her privilege to share in the Father's gifts. Christ now grants her request, and finishes the lesson to the disciples. Turning to her with a look of pity and love, He says, "O woman, great is thy faith: be it unto thee even as thou wilt." From that hour her daughter became whole. The demon troubled her no more. The woman departed, acknowledging her Saviour, and happy in the granting of her prayer. {1898 The Desire of Ages, Page 401.3}

Matthew 15:28 **Then Jesus answered and said unto her, O woman, great [is] thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.**

Mark 7:29 **And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.**

Mark 7:30 **And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.**

When He said, "I am not sent but unto the lost sheep of the house of Israel," He stated the truth, and in His work for the Canaanite woman He was fulfilling His commission. This woman was one of the lost sheep that Israel should have rescued. It was their appointed work, the work which they had neglected, that Christ was doing. {1898 The Desire of Ages, Page 402.3}

This act opened the minds of the disciples more fully to the labor that lay before them among the Gentiles. They saw a wide field of usefulness outside of Judea. They saw souls bearing sorrows unknown to those more highly favored. Among those whom they had been taught to despise were souls longing for help from the mighty Healer, hungering for the light of truth, which had been so abundantly given to the Jews. {1898 The Desire of Ages, Page 402.4}

This was the only miracle that Jesus wrought while on this journey. It was for the performance of this act that He went to the borders of Tyre and Sidon. He wished to relieve the afflicted woman, and at the same time to leave an example in His work of mercy toward one of a despised people for the benefit of His disciples when He should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people. {1898 The Desire of Ages, Page 402.1}

The Saviour's visit to Phoenicia and the miracle there performed had a yet wider purpose. Not alone for the afflicted woman, nor even for His disciples and those who received their labors, was the work accomplished; but also "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31. The same agencies that barred men away from Christ eighteen hundred years ago are at work today. The spirit which built up the partition wall between Jew and Gentile is still active. Pride and prejudice have built strong walls of separation between different classes of men. Christ and His mission have been misrepresented, and multitudes feel that they are virtually shut away from the ministry of the gospel. But let them not feel that they are shut away from Christ. There are no barriers which man or Satan can erect but that faith can penetrate. {1898 The Desire of Ages, Page 403.1}

In faith the woman of Phoenicia flung herself against the barriers that had been piled up between Jew and Gentile. Against discouragement, regardless of appearances that might have led her to doubt, she trusted the Saviour's love. It is thus that Christ desires us to trust in Him. The blessings of salvation are for every soul. Nothing but his own choice can prevent any man from becoming a partaker of the promise in Christ by the gospel. {1898 The Desire of Ages, Page 403.2} Caste is hateful to God. He ignores everything of this character. In His sight the souls of all men are of equal value. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." Without distinction of age, or rank, or nationality, or religious privilege, all are invited to come unto Him and live. "Whosoever believeth on Him shall not be ashamed. For there is no difference." "There is neither Jew nor Greek, there is neither bond nor free." "The rich and poor meet together: the Lord is the Maker of them all." "The same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." Acts 17:26, 27; Galatians 3:28; Proverbs 22:2; Romans 10:11-13. {1898 The Desire of Ages, Page 403.3}

295 - Jesus departs from the coasts of Tyre and Sidon and comes to the sea of Galilee. Great multitudes come to Him and many healed. The multitudes wonder and glorify the God of Israel Mark 7:31 Matthew 15:29-31

When Jesus returned to Decapolis, the people flocked about Him, and for three days, not merely the inhabitants of one town, but thousands from all the surrounding region, heard the message of salvation. Even the power of demons is under the control of our Saviour, and the working of evil is overruled for good. {1898 The Desire of Ages, Page 340.3}

Mark 7:31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

It was in the region of Decapolis that the demoniacs of Gergesa had been healed. Here the people, alarmed at the destruction of the swine, had constrained Jesus to depart from among them. But they had listened to the messengers He left behind, and a desire was aroused to see Him. As He came again into that region, a crowd gathered about Him, and a deaf, stammering man was brought to Him. Jesus did not, according to His custom, restore the man by a word only. Taking him apart from the multitude, He put His fingers in his ears, and touched his tongue; looking up to heaven, He sighed at thought of the ears that would not be open to the truth, the tongues that refused to acknowledge the Redeemer. At the word, "Be opened," the man's speech was restored, and, disregarding the command to tell no man, he published abroad the story of his cure. {1898 The Desire of Ages, Page 404.2}

Jesus went up into a mountain, and there the multitude flocked to Him, bringing their sick and lame, and laying them at His feet. He healed them all; and the people, heathen as they were, glorified the God of Israel. For three days they continued to throng about the Saviour, sleeping at night in the open air, and through the day pressing eagerly to hear the words of Christ, and to see His works. At the end of three days their food was spent. Jesus would not send them away hungry, and He called upon His disciples to give them food. Again the disciples revealed their unbelief. At Bethsaida they had seen how, with Christ's blessing, their little store availed for the feeding of the multitude; yet they did not now bring forward their all, trusting His power to multiply it for the hungry crowds. Moreover, those whom He fed at Bethsaida were Jews; these were Gentiles and heathen. Jewish prejudice was still strong in the hearts of the disciples, and they answered Jesus, "Whence can a man satisfy these men with bread here in the wilderness?" But obedient to His word they brought Him what they had,—seven loaves and two fishes. The multitude were fed, seven large baskets of fragments remaining. Four thousand men, besides women and children, were thus refreshed, and Jesus sent them away with glad and grateful hearts. {1898 The Desire of Ages, Page 404.3}

Matthew 15:29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

Matthew 15:30 And great multitudes came unto him, having with them [those that were] lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

Matthew 15:31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

296 - Miracle No. 24: Jesus heals a deaf and dumb man. Jesus Heals a Deaf Mute Mark 7:32-37. [Middle of Summer 30AD]

Mark 7:32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

Mark 7:33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

Mark 7:34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

Mark 7:35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Mark 7:36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published [it];

Mark 7:37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

297 - Miracle No. 25: Jesus feeds 4,000 plus women and children. Jesus and the Feeding of the Four Thousand Men Matthew 15:32-39 Mark 8:1-10. [Middle of Summer 30AD]

Mark 8:1 ¶ Matthew 15:32b ¶ **In those days the multitude being very great, and having nothing to eat, Jesus called his disciples [unto him], and saith unto them,**

Mark 8:2 Matthew 15:32a ¶ **I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:**

Mark 8:3 Matthew 15:32c ¶ **And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.**

Mark 8:4 Matthew 15:33 **And his disciples answered him, From whence can a man satisfy these [men] with bread here in the wilderness, as to fill so great a multitude?** [John 6:5]

Matthew 15:34 Mark 8:5 **And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.**

Mark 8:6-7 Matthew 15:35-36 **And he commanded the people [multitude] to sit down on the ground: and he took the seven loaves and the fishes, and gave thanks, and brake [them], and gave to his disciples to set before [them]; and they did set [them] before the people [multitude].** [Matthew 14:19; Mark 6:39-40; Luke 9:14-15; John 6:10]

Matthew 15:37 Mark 8:8 **And so they did all eat, and were filled: and they took up of the broken [meat] that was left seven baskets full.**

Mark 8:9 Matthew 15:38-39a **And they that had eaten were about four thousand men, beside women and children: and he sent them away.**

Mark 8:10 ¶ Matthew 15:39 **And he sent away the multitude, and straightway he entered into a ship with his disciples, and came into the coasts of Magdala, into the parts of Dalmanutha.**

Then taking a boat with His disciples, He crossed the lake to Magdala, at the southern end of the plain of Gennesaret. In the border of Tyre and Sidon His spirit had been refreshed by the confiding trust of the Syrophoenician woman. The heathen people of Decapolis had received Him with gladness. Now as He landed once more in Galilee, where His power had been most strikingly manifested, where most of His works of mercy had been performed, and His teaching given, He was met with contemptuous unbelief. {1898 The Desire of Ages, Page 405.1}

298 - Pharisees and Sadducees Increase Attack. The Pharisees and Sadducees Demand for a Sign from Heaven Matthew 16:1-5 Mark 8:11-14. [Middle of Summer 30AD]

A deputation of Pharisees had been joined by representatives from the rich and lordly Sadducees, the party of the priests, the skeptics and aristocracy of the nation. The two sects had been at bitter enmity. The Sadducees courted the favor of the ruling power in order to maintain their own position and authority. The Pharisees, on the other hand, fostered the popular hatred against the Romans, longing for the time when they could throw off the yoke of the conqueror. But Pharisee and Sadducee now united against Christ. Like seeks like; and evil, wherever it exists, leagues with evil for the destruction of the good. {1898 The Desire of Ages, Page 405.2}

Now the Pharisees and Sadducees came to Christ, asking for a sign from heaven. When in the days of Joshua Israel went out to battle with the Canaanites at Bethhoron, the sun had stood still at the leader's command until victory was gained; and many similar wonders had been manifest in their history. Some such sign was demanded of Jesus. But these signs were not what the Jews needed. No mere external evidence could benefit them. What they needed was not intellectual enlightenment, but spiritual renovation. {1898 The Desire of Ages, Page 406.1}

Matthew 16:1 ¶ **The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.**

Mark 8:11 **And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.**

Matthew 16:2 **He answered and said unto them, When it is evening, ye say, [It will be] fair weather: for the sky is red.** [Luke 12:54-56]

Matthew 16:3 **And in the morning, [It will be] foul weather to day: for the sky is red and lowering. O [ye] hypocrites, ye can discern the face of the sky; but can ye not [discern] the signs of the times?** [Luke 12:56]

As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. That service had been instituted by Christ Himself. In every part it was a symbol of Him; and it had been full of vitality and spiritual beauty. But the Jews lost the spiritual life from their ceremonies, and clung to the dead forms. They trusted to the sacrifices and ordinances themselves, instead of resting upon Him to whom they pointed. In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy. {1898 The Desire of Ages, Page 29.2}

The hypocrisy of the Pharisees was the product of self-seeking. The glorification of themselves was the object of their lives. It was this that led them to pervert and misapply the Scriptures, and blinded them to the purpose of Christ's mission. This subtle evil even the disciples of Christ were in danger of cherishing. Those who classed themselves with the followers of Jesus, but who had not left all in order to become His disciples, were influenced in a great degree by the reasoning of the Pharisees. They were often vacillating between faith and unbelief, and they did not discern the treasures of wisdom hidden in Christ. Even the disciples, though outwardly they had left all for Jesus' sake, had not in heart ceased to seek great things for themselves. It was this spirit that prompted the strife as to who should be greatest. It was this that came between them and Christ, making them so little in sympathy with His mission of self-sacrifice, so slow to comprehend the mystery of redemption. As leaven, if left to complete its work, will cause corruption and decay, so does the self-seeking spirit, cherished, work the defilement and ruin of the soul. {1898 The Desire of Ages, Page 409.1}

Every miracle that Christ performed was a sign of His divinity. He was doing the very work that had been foretold of the Messiah; but to the Pharisees these works of mercy were a positive offense. The Jewish leaders looked with heartless indifference on human suffering. In many cases their selfishness and oppression had caused the affliction that Christ relieved. Thus His miracles were to them a reproach. {1898 The Desire of Ages, Page 406.4}

That which led the Jews to reject the Saviour's work was the highest evidence of His divine character. The greatest significance of His miracles is seen in the fact that they were for the blessing of humanity. The highest evidence that He came from God is that His life revealed the character of God. He did the works and spoke the words of God. Such a life is the greatest of all miracles. {1898 The Desire of Ages, Page 406.5}

Those who desired a sign from Jesus had so hardened their hearts in unbelief that they did not discern in His character the likeness of God. They would not see that His mission was in fulfillment of the Scriptures. In the parable of the rich man and Lazarus, Jesus said to the Pharisees, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. No sign that could be given in heaven or earth would benefit them. {1898 The Desire of Ages, Page 407.2}

Jesus "sighed deeply in His spirit," and, turning from the group of cavilers, re-entered the boat with His disciples. In sorrowful silence they again crossed the lake. They did not, however, return to the place they had left, but directed their course toward Bethsaida, near where the five thousand had been fed. Upon reaching the farther side, Jesus said, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." The Jews had been accustomed since the days of Moses to put away leaven from their houses at the Passover season, and they had thus been taught to regard it as a type of sin. Yet the disciples failed to understand Jesus. In their sudden departure from Magdala they had forgotten to take bread, and they had with them only one loaf. To this circumstance they understood Christ to refer, warning them not to buy bread of a Pharisee or a Sadducee. Their lack of faith and spiritual insight had often led them to similar misconception of His words. Now Jesus reproved them for thinking that He who had fed thousands with a few fishes and barley loaves could in that solemn warning have referred merely to temporal food. There was danger that the crafty reasoning of the Pharisees and the Sadducees would leaven His disciples with unbelief, causing them to think lightly of the works of Christ. {1898 The Desire of Ages, Page 407.3}

The disciples were inclined to think that their Master should have granted the demand for a sign in the heavens. They believed that He was fully able to do this, and that such a sign would put His enemies to silence. They did not discern the hypocrisy of these cavilers. {1898 The Desire of Ages, Page 408.1}

Matthew 16:4 Mark 8:12-13 And he sighed deeply in his spirit, and saith, A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it [this generation], but the sign of the prophet Jonas. And he left them, and entering into the ship again departed to the other side. [Matthew 12:39; Luke 11:29]

Matthew 16:5 Mark 8:14 ¶ And [Now] when his disciples were come to the other side, they had forgotten to take bread, neither had they in the ship with them more than one loaf.

299 - Jesus tells His Disciples to "Take heed and beware of the leaven of the Pharisees and of the Sadducees[, and [of] the leaven of Herod]" Matthew 16:6-12 Mark 8:15-21

Matthew 16:6 ¶ Mark 8:15 Then Jesus said unto [he charged] them, [saying,] Take heed and beware of the leaven of the Pharisees and of the Sadducees[, and [of] the leaven of Herod]. [Luke 12:1]

Matthew 16:7 Mark 8:16 And they reasoned among themselves, saying, [It is] because we have taken no bread.

Matthew 16:8 Mark 8:17 [Which] when Jesus perceived [knew [it]], he said unto them, [O ye of little faith,] why reason ye among yourselves, because ye have brought no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? [Matthew 6:30, 8:26; Luke 12:28]

Mark 8:18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Mark 8:19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

Matthew 16:9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Matthew 16:10 Mark 8:20 Neither the seven loaves of the four thousand, and how many baskets full of fragments ye took up? And they said, Seven.

Matthew 16:11 Mark 8:21 And he said unto them, How is it that ye do not understand that I spake [it] not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Matthew 16:12 **Then understood they how that he bade [them] not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.**

300 - Miracle No. 26: Jesus heals a blind man at Bethsaida. Jesus restores sight to a blind man at Bethsaida Mark 8:22-26

Mark 8:22 ¶ **And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.**

Mark 8:23 **And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.**

Mark 8:24 **And he looked up, and said, I see men as trees, walking.**

Mark 8:25 **After that he put [his] hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.**

Mark 8:26 **And he sent him away to his house, saying, Neither go into the town, nor tell [it] to any in the town.**

301 - Withdrawal to Caesarea Philippi, The Great Confession Matthew 16:13-28 Mark 8:27-9:1 Luke 9:18-27

The work of Christ on earth was hastening to a close. Before Him, in vivid outline, lay the scenes whither His feet were tending. Even before He took humanity upon Him, He saw the whole length of the path He must travel in order to save that which was lost. Every pang that rent His heart, every insult that was heaped upon His head, every privation that He was called to endure, was open to His view before He laid aside His crown and royal robe, and stepped down from the throne, to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes. He knew the anguish that would come upon Him. He knew it all, and yet He said, "Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:7, 8. {1898 The Desire of Ages, Page 410.1}

Ever before Him He saw the result of His mission. His earthly life, so full of toil and self-sacrifice, was cheered by the prospect that He would not have all this travail for nought. By giving His life for the life of men, He would win back the world to its loyalty to God. Although the baptism of blood must first be received; although the sins of the world were to weigh upon His innocent soul; although the shadow of an unspeakable woe was upon Him; yet for the joy that was set before Him, He chose to endure the cross, and despised the shame. {1898 The Desire of Ages, Page 410.2}

From the chosen companions of His ministry the scenes that lay before Him were as yet hidden; but the time was near when they must behold His agony. They must see Him whom they had loved and trusted, delivered into the hands of His enemies, and hung upon the cross of Calvary. Soon He must leave them to face the world without the comfort of His visible presence. He knew how bitter hate and unbelief would persecute them, and He desired to prepare them for their trials. {1898 The Desire of Ages, Page 410.3}

Jesus and His disciples had now come into one of the towns about Caesarea Philippi. They were beyond the limits of Galilee, in a region where idolatry prevailed. Here the disciples were withdrawn from the controlling influence of Judaism, and brought into closer contact with the heathen worship. Around them were represented forms of superstition that existed in all parts of the world. Jesus desired that a view of these things might lead them to feel their responsibility to the heathen. During His stay in this region, He endeavored to withdraw from teaching the people, and to devote Himself more fully to His disciples. {1898 The Desire of Ages, Page 411.1}

He was about to tell them of the suffering that awaited Him. But first He went away alone, and prayed that their hearts might be prepared to receive His words. Upon joining them, He did not at once communicate that which He desired to impart. Before doing this, He gave them an opportunity of confessing their faith in Him that they might be strengthened for the coming trial. He asked, "Whom do men say that I the Son of man am?" {1898 The Desire of Ages, Page 411.2}

Matthew 16:13 ¶ Mark 8:27 ¶ Luke 9:18 ¶ **When Jesus came into the coasts of Caesarea Philippi, Jesus went out, and his disciples [were with him], into the towns of Caesarea Philippi. [And it came to pass, as he was alone praying] and by the way he asked his disciples, saying, Whom do men say that I the Son of man am?**

Matthew 16:14 Mark 8:28 Luke 9:19 **And they said [answered], Some [say that thou art] John the Baptist: some [say], Elias; and others, Jeremias, or [that] one of the prophets [is risen again].**

Mark 8:29 Matthew 16:15-16 Luke 9:20 **And he saith unto them, But whom say ye that I am? And [Simon] Peter answereth and saith unto him, Thou art the Christ, the Son of THE LIVING GOD. [John 11:27]**

Matthew 16:17 **And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed [it] unto thee, but MY FATHER which is in heaven.** {Jesus confirms God as His Father in a singular context – no plural God.}

Centuries before the Saviour's advent Moses had pointed to the Rock of Israel's salvation. The psalmist had sung of "the Rock of my strength." Isaiah had written, "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation." Deuteronomy 32:4; Psalm 62:7; Isaiah 28:16. Peter himself, writing by inspiration, applies this prophecy to Jesus. He says, "If ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house." 1 Peter 2:3-5, R. V. {1898 The Desire of Ages, Page 413.1}

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. "Upon this rock," said Jesus, "I will build My church." In the presence of God, and all the heavenly intelligences, in the presence of the unseen army of hell, Christ founded His church upon the living Rock. That Rock is Himself,—His own body, for us broken and bruised. Against the church built upon this foundation, the gates of hell shall not prevail. {1898 The Desire of Ages, Page 413.2}

The Saviour did not commit the work of the gospel to Peter individually. At a later time, repeating the words that were spoken to Peter, He applied them directly to the church. And the same in substance was spoken also to the twelve as representatives of the body of believers. If Jesus had delegated any special authority to one of the disciples above the others, we should not find them so often contending as to who should be the greatest. They would have submitted to the wish of their Master, and honored the one whom He had chosen. {1898 The Desire of Ages, Page 414.1}

Instead of appointing one to be their head, Christ said to the disciples, "Be not ye called Rabbi," "neither be ye called masters: for one is your Master, even Christ." Matthew 23:8, 10. {1898 The Desire of Ages, Page 414.2}

Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Mark 8:31 Luke 9:22 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief priests, and scribes, and be killed [slain], and after three days rise again.

Luke 9:21 Mark 8:30 And he straitly charged them, and commanded [them] to tell no man that thing [of him]; Matthew 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. [Matthew 18:18]

Matthew 16:20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Mark 8:32 Matthew 16:22 And he spake that saying openly. And [then] Peter took him, and began to rebuke him[, saying, Be it far from thee, Lord: this shall not be unto thee].

Mark 8:33 Matthew 16:23 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but the things that be of men.

It was to Peter a bitter lesson, and one which he learned but slowly, that the path of Christ on earth lay through agony and humiliation. The disciple shrank from fellowship with his Lord in suffering. But in the heat of the furnace fire he was to learn its blessing. Long afterward, when his active form was bowed with the burden of years and labors, he wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13. {1898 The Desire of Ages, Page 416.2}

Matthew 16:21 ¶ From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Jesus now explained to His disciples that His own life of self-abnegation was an example of what theirs should be. Calling about Him, with the disciples, the people who had been lingering near, He said, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." The cross was associated with the power of Rome. It was the instrument of the most cruel and humiliating form of death. The lowest criminals were required to bear the cross to the place of execution; and often as it was about to be laid upon their shoulders, they resisted with desperate violence, until they were overpowered, and the instrument of torture was bound upon them. But Jesus bade His followers take up the cross and bear it after Him. To the disciples His words, though dimly comprehended, pointed to their submission to the most bitter humiliation,—submission even unto death for the sake of Christ. No more complete self-surrender could the Saviour's words have pictured. But all this He had accepted for them. Jesus did not count heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure, became poor, that through His poverty we might be rich. We are to follow in the path He trod. {1898 The Desire of Ages, Page 416.3}

Mark 8:34 ¶ Luke 9:23 ¶ Matthew 16:24 ¶ And when he had called the people [unto him] with his disciples also, he [then] said unto them [all] [his disciples], Whosoever [If any [man]] will come after me, let him deny himself, and take up his cross [daily], and follow me. [Matthew 10:38; Luke 14:27]

Luke 9:24 Mark 8:35 Matthew 16:25 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake [and the gospel's], the same shall save [find] it. [Matthew 10:39; Mark 8:36; Luke 17:33; John 12:25; Revelation 12:11]

Mark 8:36-37 Luke 9:25 Matthew 16:26 For what shall it profit [advantage] a man, if he shall gain the whole world, and lose himself, and lose his own soul, or be cast away? [or what shall a man give in exchange for his soul?]

Luke 9:26 Mark 8:38 Matthew 16:27 For whosoever shall be ashamed of me and of my words [in this adulterous and sinful generation;] of him shall the Son of man be ashamed, when he [the Son of man] shall come in his own glory, and [in [the glory of] his] Father's, and of [with] the holy angels. {Again the holy angels are mentioned but not the Holy Spirit,}

Mark 9:1 ¶ Matthew 16:28 Luke 9:27 And he said unto them, [But I tell you of a truth,] Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen [the Son of man coming in] the kingdom of God come with power.

In the region of Caesarea Philippi, Christ was out of the reach of Herod and Caiaphas, the disciples reasoned. He had nothing to fear from the hatred of the Jews or from the power of the Romans. Why not work there, at a distance from the Pharisees? Why need He give Himself up to death? If He was to die, how was it that His kingdom was to be established so firmly that the gates of hell should not prevail against it? To the disciples this was indeed a mystery. {1898 The Desire of Ages, Page 418.1}

They were even now journeying along the shores of the Sea of Galilee toward the city where all their hopes were to be crushed. They dared not remonstrate with Christ, but they talked together in low, sorrowful tones in regard to what the future would be. Even amid their questionings they clung to the thought that some unforeseen circumstance might avert the doom which seemed to await their Lord. Thus they sorrowed and doubted, hoped and feared, for six long, gloomy days. {1898 The Desire of Ages, Page 418.2}

302 - The Transfiguration of Jesus before His disciples Peter, James and John Matthew 17:1-3 Mark 9:2-4 Luke 9:28-32. [Early Autumn 30AD]

Evening is drawing on as Jesus calls to His side three of His disciples, Peter, James, and John, and leads them across the fields, and far up a rugged path, to a lonely mountainside. The Saviour and His disciples have spent the day in traveling and teaching, and the mountain climb adds to their weariness. Christ has lifted burdens from mind and body of many sufferers; He has sent the thrill of life through their enfeebled frames; but He also is compassed with humanity, and with His disciples He is wearied with the ascent. {1898 The Desire of Ages, Page 419.1}

The light of the setting sun still lingers on the mountain top, and gilds with its fading glory the path they are traveling. But soon the light dies out from hill as well as valley, the sun disappears behind the western horizon, and the solitary travelers are wrapped in the darkness of night. The gloom of their surroundings seems in harmony with their sorrowful lives, around which the clouds are gathering and thickening. {1898 The Desire of Ages, Page 419.2}

The disciples do not venture to ask Christ whither He is going, or for what purpose. He has often spent entire nights in the mountains in prayer. He whose hand formed mountain and valley is at home with nature, and enjoys its quietude. The disciples follow where Christ leads the way; yet they wonder why their Master should lead them up this toilsome ascent when they are weary, and when He too is in need of rest. {1898 The Desire of Ages, Page 419.3}

Presently Christ tells them that they are now to go no farther. Stepping a little aside from them, the Man of Sorrows pours out His supplications with strong crying and tears. He prays for strength to endure the test in behalf of humanity. He must Himself gain a fresh hold on Omnipotence, for only thus can He contemplate the future. And He pours out His heart longings for His disciples, that in the hour of the power of darkness their faith may not fail. The dew is heavy upon His bowed form, but He heeds it not. The shadows of night gather thickly about Him, but He regards not their gloom. So the hours pass slowly by. At first the disciples unite their prayers with His in sincere devotion; but after a time they are overcome with weariness, and, even while trying to retain their interest in the scene, they fall asleep. Jesus has told them of His sufferings; He has taken them with Him that they might unite with Him in prayer; even now He is praying for them. The Saviour has seen the gloom of His disciples, and has longed to lighten their grief by an assurance that their faith has not been in vain. Not all, even of the twelve, can receive the revelation He desires to give. Only the three who are to witness His anguish in Gethsemane have been chosen to be with Him on the mount. Now the burden of His prayer is that they may be given a manifestation of the glory He had with the Father before the world was, that His kingdom may be revealed to human eyes, and that His disciples may be strengthened to behold it. He pleads that they may witness a manifestation of His divinity that will comfort them in the hour of His supreme agony with the knowledge that He is of a surety the Son of God and that His shameful death is a part of the plan of redemption. {1898 The Desire of Ages, Page 419.4}

Matthew 17:1 ¶ Luke 9:28 ¶ Mark 9:2a ¶ And it came to pass after six days [Luke – about an eight days after these sayings] Jesus taketh [[with him]] Peter, James, and John his brother, and bringeth [leadeth] them up into a high mountain apart [by themselves] [to pray],

His prayer is heard. While He is bowed in lowliness upon the stony ground, suddenly the heavens open, the golden gates of the city of God are thrown wide, and holy radiance descends upon the mount, enshrouding the Saviour's form. Divinity from within flashes through humanity, and meets the glory coming from above. Arising from His prostrate position, Christ stands in godlike majesty. The soul agony is gone. His countenance now shines "as the sun," and His garments are "white as the light." {1898 The Desire of Ages, Page 421.1}

The disciples, awaking, behold the flood of glory that illuminates the mount. In fear and amazement they gaze upon the radiant form of their Master. As they become able to endure the wondrous light, they see that Jesus is not alone. Beside Him are two heavenly beings, in close converse with Him. They are Moses, who upon Sinai had talked with God; and Elijah, to whom the high privilege was given--granted to but one other of the sons of Adam--never to come under the power of death. {1898 The Desire of Ages, Page 421.2}

Upon Mount Pisgah fifteen centuries before, Moses had stood gazing upon the Land of Promise. But because of his sin at Meribah, it was not for him to enter there. Not for him was the joy of leading the host of Israel into the inheritance of their fathers. His agonized entreaty, "I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon" (Deuteronomy 3:25), was refused. The hope that for forty years had lighted up the darkness of the desert wanderings must be denied. A wilderness grave was the goal of those years of toil and heart-burdening care. But He who is "able to do exceeding abundantly above all that we ask or think" (Ephesians 3:20), had in this measure answered His servant's prayer. Moses passed under the dominion of death, but he was not to remain in the tomb. Christ Himself called him forth to life. Satan the tempter had claimed the body of Moses because of his sin; but Christ the Saviour brought him forth from the grave. Jude 9. {1898 The Desire of Ages, Page 421.3}

Moses upon the mount of transfiguration was a witness to Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be "changed, in a moment, in the twinkling of an eye, at the last trump;" when "this mortal must put on immortality," and "this corruptible must put on incorruption." 1 Corinthians 15:51-53. Jesus was clothed with the light of heaven, as He will appear when He shall come "the second time without sin unto salvation." For He will come "in the glory of His Father with the holy angels." Hebrews 9:28; Mark 8:38. The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,--Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones. {1898 The Desire of Ages, Page 421.4}

Matthew 17:2 Mark 9:2b-3 ¶ Luke 9:29 **And was transfigured before them: [And as he prayed, the fashion of his countenance was altered,] his face did shine as the sun, and his raiment [became shining] [glistening] [and] was white as the light[, exceeding white as snow; so as no fuller on earth can white them].** [Matthew 28:3; Revelation 10:1]

Mark 9:4 Matthew 17:3 Luke 9:30-31 **And there appeared unto them [TWO MEN] Elias with Moses [who appeared in glory]: and they were talking with Jesus[, and spake of his decease which he should accomplish at Jerusalem].** {Note: Not 3 – God and Christ ALWAYS work with ONE or TWO and never sends THREE men. Genesis 19:1, Luke 24:4, John 20:12, Acts 1:10}

Luke 9:32 **But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.**

Through being overcome with sleep, the disciples heard little of what passed between Christ and the heavenly messengers. Failing to watch and pray, they had not received that which God desired to give them,--a knowledge of the sufferings of Christ, and the glory that should follow. They lost the blessing that might have been theirs through sharing His self-sacrifice. Slow of heart to believe were these disciples, little appreciative of the treasure with which Heaven sought to enrich them. {1898 The Desire of Ages, Page 425.1}

Yet they received great light. They were assured that all heaven knew of the sin of the Jewish nation in rejecting Christ. They were given a clearer insight into the work of the Redeemer. They saw with their eyes and heard with their ears things that were beyond the comprehension of man. They were "eyewitnesses of His majesty" (2 Peter 1:16), and they realized that Jesus was indeed the Messiah, to whom patriarchs and prophets had witnessed, and that He was recognized as such by the heavenly universe. {1898 The Desire of Ages, Page 425.2}

303 - The voice from the cloud: "This is my beloved Son, in whom I am well pleased; hear ye him" Matthew 17:5-6
8 Mark 9:7-8 Luke 9:34-36

Matthew 17:5 Mark 9:7 Luke 9:34-35 **While he yet spake, behold, [there came] a bright cloud [and] overshadowed them: and they feared as they entered into the cloud: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.** {The voice of God confirms Jesus as His Son in a singular context – no plural God.} [Matthew 3:17; 2 Peter 1:17]

Matthew 17:6 **And when the disciples heard [it], they fell on their face, and were sore afraid.**

Mark 9:8 Matthew 17:8 Luke 9:36 **And suddenly, [when the voice was past,] when they [had lifted up their eyes] [and] had looked round about, they saw no man any more, save Jesus only with themselves. And they kept [it] close, and told no man in those days any of those things which they had seen.**

304 - Peter request that 3 Tabernacles be built Luke 9:33 Matthew 17:4 7 Mark 9:5-6

Luke 9:33 Matthew 17:4 Mark 9:5 **And it came to pass, as they departed from him, Peter [answered and] said unto Jesus, Master, [Lord,] it is good for us to be here: [if thou wilt,] and let us make [here] three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.** {Note: Jesus rebukes Peter – there is only ONE true tabernacle in heaven – three earthly tabernacles on earth being totally incorrect.}

Mark 9:6 **For he wist not what to say; for they were sore afraid.**

Matthew 17:7 **And Jesus came and touched them, and said, Arise, and be not afraid.**

305 - The Disciples ask Jesus about the coming of Elias. They are told that he has come: John the Baptist. "Likewise shall also the Son of man suffer of them" Matthew 17:10-13 Mark 9:10-13

Matthew 17:10 Mark 9:11 ¶ **And [they] his disciples asked him, saying, Why then say the scribes that Elias must first come?**

Mark 9:12 Matthew 17:11 **And he [Jesus] answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.** [Psalm 22:6; Isaiah 53:2-3; Daniel 12:26; Zechariah 13:7]

Psalm 22:6 But I [am] a worm, and no man; a reproach of men, and despised of the people. [Isaiah 53:2-3; Daniel 9:26; Zechariah 13:7; Matthew 17:11; Mark 9:12]

Isaiah 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him.

Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not. [Psalm 22:6; Daniel 9:26; Zechariah 13:7; Matthew 17:11; Mark 9:12]

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined. [Psalms 22:6; Isaiah 53:2-3; Zechariah 13:7; Matthew 17:11; Mark 9:12]

Zechariah 13:7 ¶ Awake, O sword, against my shepherd, and against the man [that is] my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. [Psalm 22:6, Isaiah 53:2-3, Daniel 9:26; Matthew 17:11, Mark 9:12] [Matthew 26:31; Mark 14:27]

Matthew 17:12 Mark 9:13 **But I say unto you, That Elias is [indeed] come already, and they knew him not, but have done unto him whatsoever they listed [, as it is written of him]. Likewise shall also the Son of man suffer of them.**

Matthew 17:13 **Then the disciples understood that he spake unto them of John the Baptist.**

Mark 9:10 **And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.**

306 - Jesus charges the Disciples to tell no-one about the vision until He is risen from the dead Matthew 17:9 Mark 9:9

Matthew 17:9 Mark 9:9 **And as they came down from the mountain, Jesus charged them, saying, Tell the vision [, what things they had seen,] to no man, until the Son of man be risen again from the dead.**

307 - Jesus sees the Scribes questioning the Disciples and asks Why Luke 9:37 Mark 9:14-16

The entire night had been passed in the mountain; and as the sun arose, Jesus and His disciples descended to the plain. Absorbed in thought, the disciples were awed and silent. Even Peter had not a word to say. Gladly would they have lingered in that holy place which had been touched with the light of heaven, and where the Son of God had manifested His glory; but there was work to be done for the people, who were already searching far and near for Jesus. {1898 The Desire of Ages, Page 426.1}

At the foot of the mountain a large company had gathered, led hither by the disciples who had remained behind, but who knew whither Jesus had resorted. As the Saviour drew near, He charged His three companions to keep silence concerning what they had witnessed, saying, "Tell the vision to no man, until the Son of man be risen again from the dead." The revelation made to the disciples was to be pondered in their own hearts, not to be published abroad. To relate it to the multitudes would excite only ridicule or idle wonder. And even the nine apostles would not understand the scene until after Christ had risen from the dead. How slow of comprehension even the three favored disciples were, is seen in the fact that notwithstanding all that Christ had said of what was before Him, they queried among themselves what the rising from the dead should mean. Yet they asked no explanation from Jesus. His words in regard to the future had filled them with sorrow; they sought no further revelation concerning that which they were fain to believe might never come to pass. {1898 The Desire of Ages, Page 426.2}

As the people on the plain caught sight of Jesus, they ran to meet Him, greeting Him with expressions of reverence and joy. Yet His quick eye discerned that they were in great perplexity. The disciples appeared troubled. A circumstance had just occurred that had caused them bitter disappointment and humiliation. {1898 The Desire of Ages, Page 427.1} While they were waiting at the foot of the mountain, a father had brought to them his son, to be delivered from a dumb spirit that tormented him. Authority over unclean spirits, to cast them out, had been conferred on the disciples when Jesus sent out the twelve to preach through Galilee. As they went forth strong in faith, the evil spirits had obeyed their word. Now in the name of Christ they commanded the torturing spirit to leave his victim; but the demon only mocked them by a fresh display of his power. The disciples, unable to account for their defeat, felt that they were bringing dishonor upon themselves and their Master. And in the crowd there were scribes who made the most of this opportunity to humiliate them. Pressing around the disciples, they plied them with questions, seeking to prove that they and their Master were deceivers. Here, the rabbis triumphantly declared, was an evil spirit that neither the disciples nor Christ Himself could conquer. The people were inclined to side with the scribes, and a feeling of contempt and scorn pervaded the crowd. {1898 The Desire of Ages, Page 427.2}

Luke 9:37 ¶ Mark 9:15 **And it came to pass, that on the next day, when they were come down from the hill, much people met him. And straightway all the people, when they beheld him, were greatly amazed, and running to [him] saluted him.**

Mark 9:14 ¶ **And when he came to [his] disciples, he saw a great multitude about them, and the scribes questioning with them.**

Mark 9:16 **And he asked the scribes, What question ye with them?**

308 - Jesus is told of the Demon Possessed Son Matthew 17:14-17 Mark 9:17-20 Luke 9:38-42a. [Early Autumn 30AD]

Matthew 17:14 ¶ Mark 9:17 Luke 9:38 **And when they were come to the multitude, behold, a [[certain]] man of the company, one of the multitude, kneeling down to him, answered [cried out] and said, Master, I have brought unto thee my son, which hath a dumb spirit, I beseech thee, look upon my son: for he is mine only child.**

Matthew 17:15 **Lord, have mercy on my son: for he is a lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.**

Mark 9:18 Luke 9:39-40 Matthew 17:16 **And[, lo,] wheresoever he taketh him [, and he suddenly crieth out;] he [a spirit] teareth him: and he foameth [again, and bruising him hardly], and gnasheth with his teeth, and pineth away: and I spake to [[besought] thy disciples that they should cast him out; and they could not [cure him].**

Matthew 17:17 Mark 9:19 Luke 9:41 **Then Jesus answered [him] and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.**

Mark 9:20 Luke 9:42a **And they brought him unto him: [And as he was yet a coming,] when he saw him, straightway [the devil threw him down,] the spirit tare him; and he fell on the ground, and wallowed foaming.**

Again the Prince of life and the prince of the powers of darkness had met on the field of battle,--Christ in fulfillment of His mission to "preach deliverance to the captives, . . . to set at liberty them that are bruised" (Luke 4:18), Satan seeking to hold his victim under his control. Angels of light and the hosts of evil angels, unseen, were pressing near to behold the conflict. For a moment, Jesus permitted the evil spirit to display his power, that the beholders might comprehend the deliverance about to be wrought. {1898 The Desire of Ages, Page 428.4}

309 - Jesus asks the father if he believes. "Lord, I believe; help thou mine unbelief" Mark 9:21-24

Mark 9:21 **And he asked his father, How long is it ago since this came unto him? And he said, Of a child.**

Mark 9:22 **And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.**

Mark 9:23 **Jesus said unto him, If thou canst believe, all things [are] possible to him that believeth.**

Mark 9:24 **And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.**

In a brief space of time the favored disciples have beheld the extreme of glory and of humiliation. They have seen humanity as transfigured into the image of God, and as debased into the likeness of Satan. From the mountain where He has talked with the heavenly messengers, and has been proclaimed the Son of God by the voice from the radiant glory, they have seen Jesus descend to meet that most distressing and revolting spectacle, the maniac boy, with distorted countenance, gnashing his teeth in spasms of agony that no human power could relieve. And this mighty Redeemer, who but a few hours before stood glorified before His wondering disciples, stoops to lift the victim of Satan from the earth where he is wallowing, and in health of mind and body restores him to his father and his home. {1898 The Desire of Ages, Page 429.2}

It was an object lesson of redemption,--the Divine One from the Father's glory stooping to save the lost. It represented also the disciples' mission. Not alone upon the mountaintop with Jesus, in hours of spiritual illumination, is the life of Christ's servants to be spent. There is work for them down in the plain. Souls whom Satan has enslaved are waiting for the word of faith and prayer to set them free. {1898 The Desire of Ages, Page 429.3}

To doubt the possibility of your salvation is to doubt the saving power of Him who purchased you at an infinite cost. Let faith take the place of unbelief. Look at the hands that were pierced for you, and rejoice in their power to save. {1896, 1900 The Story of Jesus, Page 77.7}

Remember that God and Christ are interested in you, and that all the host of Heaven are engaged in the work for the salvation of sinners. {1896, 1900 The Story of Jesus, Page 77.8}

While Christ was on earth, He showed by His miracles that He had power to save unto the uttermost. By curing the diseases of the body, He showed that He was able to take away sin from the heart. {1896, 1900 The Story of Jesus, Page 77.9}

310 - Miracle No. 27: Jesus heals a boy with an unclean spirit. Jesus heals the Demon Possessed Son Mark 9:25-27 Luke 9:42b Matthew 17:18. [Early Autumn 30AD]

Mark 9:25-27 Luke 9:42b Matthew 17:18 **When Jesus saw that the people came running together, he [Jesus] rebuked the foul [unclean] spirit [devil], saying unto him, [Thou] dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And [the spirit] cried, and rent him sore, and came [departed] out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And Jesus healed the child, [the child was cured from that very hour,] and delivered him again to his father.**

311 - The multitude are amazed at the mighty power of God Luke 9:43a

Luke 9:43a ¶ **And they were all amazed at the mighty power of God.**

312 - The Disciples ask Jesus why they could not heal the son. "This kind can come forth by nothing [goeth not out], but by prayer and fasting" Mark 9:28-29 Matthew 17:19-21

The nine disciples were yet pondering upon the bitter fact of their own failure; and when Jesus was once more alone with them, they questioned, "Why could not we cast him out?" Jesus answered them, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." Their unbelief, that shut them out from deeper sympathy with Christ, and the carelessness with which they regarded the sacred work committed to them, had caused their failure in the conflict with the powers of darkness. {1898 The Desire of Ages, Page 429.4}

The words of Christ pointing to His death had brought sadness and doubt. And the selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragements and personal grievances. In this state of darkness they had undertaken the conflict with Satan. {1898 The Desire of Ages, Page 431.1}

In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God. Earnest, persevering supplication to God in faith--faith that leads to entire dependence upon God, and unreserved consecration to His work--can alone avail to bring men the Holy Spirit's aid in the battle against principalities and powers, the rulers of the darkness of this world, and wicked spirits in high places. {1898 The Desire of Ages, Page 431.2}

Mark 9:28 Matthew 17:19 **And when he was come into the house, [then came] his disciples asked him [Jesus] privately [apart], Why could not we cast him out?**

Matthew 17:20 **And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.**

Mark 9:29 Matthew 17:21 **And he said unto them, [Howbeit] This kind can come forth by nothing [goeth not out], but by prayer and fasting.**

313 - Miracle No. 28: Miraculous temple tax in a fish's mouth. The Half Shekel Payment of the Temple Tax. Peter told that the first fish caught will contain a coin in its mouth Matthew 17:24-27. [Early Autumn 30AD]

On returning to Capernaum, Jesus did not repair to the well-known resorts where He had taught the people, but with His disciples quietly sought the house that was to be His temporary home. During the remainder of His stay in Galilee it was His object to instruct the disciples rather than to labor for the multitudes. {1898 The Desire of Ages, Page 432.1}

On the journey through Galilee, Christ had again tried to prepare the minds of His disciples for the scenes before Him. He told them that He was to go up to Jerusalem to be put to death and to rise again. And He added the strange and solemn announcement that He was to be betrayed into the hands of His enemies. The disciples did not even now comprehend His words. Although the shadow of a great sorrow fell upon them, a spirit of rivalry found a place in their hearts. They disputed among themselves which should be accounted greatest in the kingdom. This strife they thought to conceal from Jesus, and they did not, as usual, press close to His side, but loitered behind, so that He was in advance of them as they entered Capernaum. Jesus read their thoughts, and He longed to counsel and instruct them. But for this He awaited a quiet hour, when their hearts should be open to receive His words. {1898 The Desire of Ages, Page 432.2}

Soon after they reached the town, the collector of the temple revenue came to Peter with the question, "Doth not your Master pay tribute?" This tribute was not a civil tax, but a religious contribution, which every Jew was required to pay annually for the support of the temple. A refusal to pay the tribute would be regarded as disloyalty to the temple,--in the estimation of the rabbis a most grievous sin. The Saviour's attitude toward the rabbinical laws, and His plain reproofs to the defenders of tradition, afforded a pretext for the charge that He was seeking to overthrow the temple service. Now His enemies saw an opportunity of casting discredit upon Him. In the collector of the tribute they found a ready ally. {1898 The Desire of Ages, Page 432.3}

Peter saw in the collector's question an insinuation touching Christ's loyalty to the temple. Zealous for his Master's honor, he hastily answered, without consulting Him, that Jesus would pay the tribute. {1898 The Desire of Ages, Page 433.1}

But Peter only partially comprehended the purpose of his questioner. There were some classes who were held to be exempt from the payment of the tribute. In the time of Moses, when the Levites were set apart for the service of the sanctuary, they were given no inheritance among the people. The Lord said, "Levi hath no part nor inheritance with his brethren; the Lord is his inheritance." Deuteronomy 10:9. In the days of Christ the priests and Levites were still regarded as especially devoted to the temple, and were not required to make the annual contribution for its support. Prophets also were exempted from this payment. In requiring the tribute from Jesus, the rabbis were setting aside His claim as a prophet or teacher, and were dealing with Him as with any commonplace person. A refusal on His part to pay the tribute would be represented as disloyalty to the temple; while, on the other hand, the payment of it would be taken as justifying their rejection of Him as a prophet. {1898 The Desire of Ages, Page 433.2}

Only a little before, Peter had acknowledged Jesus as the Son of God; but he now missed an opportunity of setting forth the character of his Master. By his answer to the collector, that Jesus would pay the tribute, he had virtually sanctioned the false conception of Him to which the priests and rulers were trying to give currency. {1898 The Desire of Ages, Page 433.3}

Matthew 17:24 ¶ **And when they were come to Capernaum, they that received tribute [money] came to Peter, and said, Doth not your master pay tribute?** [Capernaum was a fishing village established during the time of the Hasmoneans, located on the northern shore of the Sea of Galilee.]

Matthew 17:25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Matthew 17:26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Matthew 17:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

If Jesus had paid the tribute without a protest, He would virtually have acknowledged the justice of the claim, and would thus have denied His divinity. But while He saw good to meet the demand, He denied the claim upon which it was based. In providing for the payment of the tribute He gave evidence of His divine character. It was made manifest that He was one with God, and therefore was not under tribute as a mere subject of the kingdom. {1898 The Desire of Ages, Page 434.1}

"Go thou to the sea," He directed Peter, "and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee." {1898 The Desire of Ages, Page 434.2}

Though He had clothed His divinity with humanity, in this miracle He revealed His glory. It was evident that this was He who through David had declared, "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof." Psalm 50:10-12. {1898 The Desire of Ages, Page 434.3}

While Jesus made it plain that He was under no obligation to pay the tribute, He entered into no controversy with the Jews in regard to the matter; for they would have misinterpreted His words, and turned them against Him. Lest He should give offense by withholding the tribute, He did that which He could not justly be required to do. This lesson would be of great value to His disciples. Marked changes were soon to take place in their relation to the temple service, and Christ taught them not to place themselves needlessly in antagonism to established order. So far as possible, they were to avoid giving occasion for misinterpretation of their faith. While Christians are not to sacrifice one principle of truth, they should avoid controversy whenever it is possible to do so. {1898 The Desire of Ages, Page 434.4}

314 - Secret Journey through Galilee. Jesus Foretells His Passion again. Jesus predicts His Death the second time

Mark 9:30-32 Matthew 17:22-23 Luke 9:43b-45

Mark 9:30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know [it].

Matthew 17:22 ¶ Mark 9:31a And while they abode in Galilee, Jesus [he taught his disciples, and] said unto them, The Son of man shall be betrayed [delivered] into the hands of men:

Matthew 17:23 Mark 9:31b And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Luke 9:43b ¶ But while they wondered every one at all things which Jesus did, he said unto his disciples,

Luke 9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

Mark 9:32 Luke 9:45 But they understood not that saying, [and it was hid from them, that they perceived it not:] and [they] were afraid [feared] to ask him.

315 - Jesus sends His Disciples to the Jews' Feast of Tabernacles John 7:2-9

Three times a year the Jews were required to assemble at Jerusalem for religious purposes. Enshrouded in the pillar of cloud, Israel's invisible Leader had given the directions in regard to these gatherings. During the captivity of the Jews, they could not be observed; but when the people were restored to their own land, the observance of these memorials was once more begun. It was God's design that these anniversaries should call Him to the minds of the people. But with few exceptions, the priests and leaders of the nation had lost sight of this purpose. He who had ordained these national assemblies and understood their significance witnessed their perversion. {1898 The Desire of Ages, Page 447.1}

The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press. {1898 The Desire of Ages, Page 447.2}

The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest. {1898 The Desire of Ages, Page 448.1}

This feast was not only the harvest thanksgiving, but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people. {1898 The Desire of Ages, Page 448.2}

With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. "O give thanks unto the Lord; for He is good: for His mercy endureth forever" (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise. {1898 The Desire of Ages, Page 448.3}

At night the temple and its court blazed with artificial light. The music, the waving of palm branches, the glad hosannas, the great concourse of people, over whom the light streamed from the hanging lamps, the array of the priests, and the majesty of the ceremonies, combined to make a scene that deeply impressed the beholders. But the most impressive ceremony of the feast, one that called forth greatest rejoicing, was one commemorating an event in the wilderness sojourn. {1898 The Desire of Ages, Page 448.4}

At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets, and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile, "Our feet shall stand within thy gates, O Jerusalem." Psalm 122:2. {1898 The Desire of Ages, Page 448.5}

He bore the flagon to the altar, which occupied a central position in the court of the priests. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water represented the fountain that at the command of God had gushed from the rock to quench the thirst of the children of Israel. Then the jubilant strains rang forth, "The Lord Jehovah is my strength and my song;" "therefore with joy shall ye draw water out of the wells of salvation." Isaiah 12:2, 3. {1898 The Desire of Ages, Page 449.1}

As the sons of Joseph made preparation to attend the Feast of Tabernacles, they saw that Christ made no movement signifying His intention of attending. They watched Him with anxiety. Since the healing at Bethesda He had not attended the national gatherings. To avoid useless conflict with the leaders at Jerusalem, He had restricted His labors to Galilee. His apparent neglect of the great religious assemblies, and the enmity manifested toward Him by the priests and rabbis, were a cause of perplexity to the people about Him, and even to His own disciples and His kindred. In His teachings He had dwelt upon the blessings of obedience to the law of God, and yet He Himself seemed to be indifferent to the service which had been divinely established. His mingling with publicans and others of ill repute, His disregard of the rabbinical observances, and the freedom with which He set aside the traditional requirements concerning the Sabbath, all seeming to place Him in antagonism to the religious authorities, excited much questioning. His brothers thought it a mistake for Him to alienate the great and learned men of the nation. They felt that these men must be in the right, and that Jesus was at fault in placing Himself in antagonism to them. But they had witnessed His blameless life, and though they did not rank themselves with His disciples, they had been deeply impressed by His works. His popularity in Galilee was gratifying to their ambition; they still hoped that He would give an evidence of His power which would lead the Pharisees to see that He was what He claimed to be. What if He were the Messiah, the Prince of Israel! They cherished this thought with proud satisfaction. {1898 The Desire of Ages, Page 450.1}

So anxious were they about this that they urged Christ to go to Jerusalem. "Depart hence," they said, "and go into Judea, that Thy disciples also may see the works that Thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If Thou do these things, show Thyself to the world." The "if" expressed doubt and unbelief. They attributed cowardice and weakness to Him. If He knew that He was the Messiah, why this strange reserve and inaction? If He really possessed such power, why not go boldly to Jerusalem, and assert His claims? Why not perform in Jerusalem the wonderful works reported of Him in Galilee? Do not hide in secluded provinces, they said, and perform your mighty works for the benefit of ignorant peasants and fishermen. Present yourself at the capital, win the support of the priests and rulers, and unite the nation in establishing the new kingdom. {1898 The Desire of Ages, Page 450.2}

These brothers of Jesus reasoned from the selfish motive so often found in the hearts of those ambitious for display. This spirit was the ruling spirit of the world. They were offended because, instead of seeking a temporal throne, Christ had declared Himself to be the bread of life. They were greatly disappointed when so many of His disciples forsook Him. They themselves turned from Him to escape the cross of acknowledging what His works revealed--that He was the Sent of God. {1898 The Desire of Ages, Page 451.1}

John 7:2 Now the Jews' feast of tabernacles was at hand.

John 7:3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

John 7:4 For [there is] no man [that] doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

John 7:5 For neither did his brethren believe in him.

John 7:6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

John 7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

John 7:8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.

John 7:9 When he had said these words unto them, he abode [still] in Galilee.

The world for Christ was not a place of ease and self-aggrandizement. He was not watching for an opportunity to seize its power and its glory. It held out no such prize for Him. It was the place into which His Father had sent Him. He had been given for the life of the world, to work out the great plan of redemption. He was accomplishing His work for the fallen race. But He was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in His work had its appointed hour. He must wait patiently. He knew that He was to receive the world's hatred; He knew that His work would result in His death; but to prematurely expose Himself would not be the will of His Father. {1898 The Desire of Ages, Page 451.3}

From Jerusalem the report of Christ's miracles had spread wherever the Jews were dispersed; and although for many months He had been absent from the feasts, the interest in Him had not abated. Many from all parts of the world had come up to the Feast of Tabernacles in the hope of seeing Him. At the beginning of the feast many inquiries were made for Him. The Pharisees and rulers looked for Him to come, hoping for an opportunity to condemn Him. They anxiously inquired, "Where is He?" but no one knew. The thought of Him was uppermost in all minds. Through fear of the priests and rulers, none dared acknowledge Him as the Messiah, but everywhere there was quiet yet earnest discussion concerning Him. Many defended Him as one sent from God, while others denounced Him as a deceiver of the people. {1898 The Desire of Ages, Page 451.4}

316 - Secret Journey to Tabernacles. Jesus then goes in secret to the Jews' Feast of Tabernacles John 7:10-13. Feast of Tabernacles (Sukkot) - Tishri 15-21, 3791 - September 30-October 6, 30AD

John 7:10 ¶ **But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.**

John 7:11 **Then the Jews sought him at the feast, and said, Where is he?**

Meanwhile Jesus had quietly arrived at Jerusalem. He had chosen an unfrequented route by which to go, in order to avoid the travelers who were making their way to the city from all quarters. Had He joined any of the caravans that went up to the feast, public attention would have been attracted to Him on His entrance into the city, and a popular demonstration in His favor would have aroused the authorities against Him. It was to avoid this that He chose to make the journey alone. {1898 The Desire of Ages, Page 452.1}

John 7:12 **And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.**

John 7:13 **Howbeit no man spake openly of him for fear of the Jews.**

In the midst of the feast, when the excitement concerning Him was at its height, He entered the court of the temple in the presence of the multitude. Because of His absence from the feast, it had been urged that He dared not place Himself in the power of the priests and rulers. All were surprised at His presence. Every voice was hushed. All wondered at the dignity and courage of His bearing in the midst of powerful enemies who were thirsting for His life. {1898 The Desire of Ages, Page 452.2}

Standing thus, the center of attraction to that vast throng, Jesus addressed them as no man had ever done. His words showed a knowledge of the laws and institutions of Israel, of the sacrificial service and the teachings of the prophets, far exceeding that of the priests and rabbis. He broke through the barriers of formalism and tradition. The scenes of the future life seemed outspread before Him. As one who beheld the Unseen, He spoke of the earthly and the heavenly, the human and the divine, with positive authority. His words were most clear and convincing; and again, as at Capernaum, the people were astonished at His teaching; "for His word was with power." Luke 4:32. Under a variety of representations He warned His hearers of the calamity that would follow all who rejected the blessings He came to bring them. He had given them every possible proof that He came forth from God, and made every possible effort to bring them to repentance. He would not be rejected and murdered by His own nation if He could save them from the guilt of such a deed. {1898 The Desire of Ages, Page 452.3}

317 - The Disciples argue about who would be Greatest Luke 9:46 Mark 9:33-34 Matthew 18:1

Luke 9:46 ¶ **Then there arose a reasoning among them, which of them should be greatest.**

When Christ and the disciples were alone in the house, while Peter was gone to the sea, Jesus called the others to Him, and asked, "What was it that ye disputed among yourselves by the way?" The presence of Jesus, and His question, put the matter in an entirely different light from that in which it had appeared to them while they were contending by the way. Shame and self-condemnation kept them silent. Jesus had told them that He was to die for their sake, and their selfish ambition was in painful contrast to His unselfish love. {1898 The Desire of Ages, Page 434.5}

Mark 9:33 ¶ **And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?**

Mark 9:34 **But they held their peace: for by the way they had disputed among themselves, who [should be] the greatest.**

When Jesus told them that He was to be put to death and to rise again, He was trying to draw them into conversation in regard to the great test of their faith. Had they been ready to receive what He desired to make known to them, they would have been saved bitter anguish and despair. His words would have brought consolation in the hour of bereavement and disappointment. But although He had spoken so plainly of what awaited Him, His mention of the fact that He was soon to go to Jerusalem again kindled their hope that the kingdom was about to be set up. This had led to questioning as to who should fill the highest offices. On Peter's return from the sea, the disciples told him of the Saviour's question, and at last one ventured to ask Jesus, "Who is the greatest in the kingdom of heaven?" {1898 The Desire of Ages, Page 435.1}

Matthew 18:1 ¶ **At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?**

318 - Parable No. 33: Become as little children to enter the Kingdom of God (Matthew 18:3-6). Jesus takes a Little Child to explain to the Disciples Humility Luke 9:47-48 Matthew 18:2-5 Mark 9:35-37

Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can cooperate with him who is seeking, not to exalt self, but to save souls. He who feels most deeply his need of divine aid will plead for it; and the Holy Spirit will give unto him glimpses of Jesus that will strengthen and uplift the soul. From communion with Christ he will go forth to work for those who are perishing in their sins. He is anointed for his mission; and he succeeds where many of the learned and intellectually wise would fail. {1898 The Desire of Ages, Page 436.3}

But when men exalt themselves, feeling that they are a necessity for the success of God's great plan, the Lord causes them to be set aside. It is made evident that the Lord is not dependent upon them. The work does not stop because of their removal from it, but goes forward with greater power. {1898 The Desire of Ages, Page 436.4}

Again Jesus explained to the disciples that His kingdom is not characterized by earthly dignity and display. At the feet of Jesus all these distinctions are forgotten. The rich and the poor, the learned and the ignorant, meet together, with no thought of caste or worldly preeminence. All meet as blood-bought souls, alike dependent upon One who has redeemed them to God. {1898 The Desire of Ages, Page 437.2}

The sincere, contrite soul is precious in the sight of God. He places His own signet upon men, not by their rank, not by their wealth, not by their intellectual greatness, but by their oneness with Christ. The Lord of glory is satisfied with those who are meek and lowly in heart. "Thou hast also given me," said David, "the shield of Thy salvation: . . . and Thy gentleness"--as an element in the human character--"hath made me great." Psalm 18:35. {1898 The Desire of Ages, Page 437.3}

"Whosoever shall receive one of such children in My name," said Jesus, "receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me." "Thus saith the Lord, The heaven is My throne, and the earth is My footstool: . . . but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isaiah 66:1, 2. {1898 The Desire of Ages, Page 437.4}

Luke 9:47 Matthew 18:2 Mark 9:35a-36a **And he sat down, and called the twelve, and Jesus, perceiving the thought of their heart, [called a little child unto him,] took a child, and set him by him, [in the midst of them,] [and when he had taken him in his arms,]**

Matthew 18:3 Mark 9:35b 36b **And [He] said [unto them], Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. If any man desire to be first, [the same] shall be last of all, and servant of all.**

Matthew 18:4 **Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.** [James 4:10]

Luke 9:48 Matthew 18:5 Mark 9:37 **And said unto them, Whosoever shall receive this child [one of such children] in my name receiveth me: and whosoever shall receive me, [receiveth not me, but] receiveth him that sent me: for he that is least among you all, the same shall be great.**

319 - Parable No. 34: Offensive hands and eyes spiritually speaking (Matthew 18:7-9). Jesus amplifies and cautions against the dangers of despising these little ones. For the Son of man is come to save that which was lost Matthew 18:6-11 Mark 9:42-50 Luke 17:1-2, 14:34-35

Matthew 18:6 Mark 9:42 Luke 17:2 **But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and [that] he were [cast] [and] drowned in the depth of the sea[, than that he should offend one of these little ones].**

Matthew 18:7 ¶ Luke 17:1 ¶ **[Then said he unto the disciples, It is impossible but that offences will come: but] Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by [through] whom the offence cometh!**

Mark 9:43 Matthew 18:8a **And if thy hand offend thee, cut it off: it is better for thee to enter into life [halt or] maimed, than having two hands to go into hell, into the [everlasting] fire that never shall be quenched:** [Matthew 5:30]

Mark 9:44 **Where their worm dieth not, and the fire is not quenched.**

Mark 9:45 Matthew 18:8b **And if thy foot offend thee, cut it off: it is better for thee to enter halt [or maimed] into life, than having two feet to be cast into hell, into the [everlasting] fire that never shall be quenched:**

Mark 9:46 **Where their worm dieth not, and the fire is not quenched.**

Mark 9:47 Matthew 18:9 **And if thine eye offend thee, pluck it out, [and cast [it] from thee]: it is better for thee to enter into the kingdom of God [life] with one eye, than having two eyes to be cast into hell fire: [Matthew 5:29]**

Mark 9:48 **Where their worm dieth not, and the fire is not quenched.**

Mark 9:49 **For every one shall be salted with fire, and every sacrifice shall be salted with salt.**

Mark 9:50 Luke 14:34 ¶ 35 **Salt [is] good: but if the salt have lost his saltness [savour], wherewith will ye season it? [shall it be seasoned?] [It is neither fit for the land, nor yet for the dunghill; [but] men cast it out.] Have salt in yourselves, and have peace one with another. [He that hath ears to hear, let him hear.] [Matthew 5:13]**

Matthew 18:10 **Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of MY FATHER which is in heaven.** {Jesus confirms God as His Father in a singular context – no plural God.}

Matthew 18:11 **For the Son of man is come to save that which was lost.** {An English verse with all monosyllables even though it is missing from many Bible translations.}

In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God. Referring to this practice, Jesus said, "Every sacrifice shall be salted with salt." "Have salt in yourselves, and have peace one with another." All who would present themselves "a living sacrifice, holy, acceptable unto God" (Romans 12:1), must receive the saving salt, the righteousness of our Saviour. Then they become "the salt of the earth," restraining evil among men, as salt preserves from corruption. Matthew 5:13. But if the salt has lost its savor; if there is only a profession of godliness, without the love of Christ, there is no power for good. The life can exert no saving influence upon the world. Your energy and efficiency in the upbuilding of My kingdom, Jesus says, depend upon your receiving of My Spirit. You must be partakers of My grace, in order to be a savor of life unto life. Then there will be no rivalry, no self-seeking, no desire for the highest place. You will have that love which seeks not her own, but another's wealth. {1898 The Desire of Ages, Page 439.2}

320 - Parable No. 35: Lost sheep – watching out for the lost 1 in 100 (Matthew 18:12-14, Luke 15:1-7). Jesus illustrates by an Hundred Sheep where One is Lost Luke 15:1-7 Matthew 18:12-14

Luke 15:1 ¶ **Then drew near unto him all the publicans and sinners for to hear him.**

Luke 15:2 **And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.**

Christ did not at this time remind His hearers of the words of Scripture. He appealed to the witness of their own experience. The wide-spreading tablelands on the east of Jordan afforded abundant pasturage for flocks, and through the gorges and over the wooded hills had wandered many a lost sheep, to be searched for and brought back by the shepherd's care. In the company about Jesus there were shepherds, and also men who had money invested in flocks and herds, and all could appreciate His illustration: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" {1900 Christ's Object Lessons, Page 186.4} These souls whom you despise, said Jesus, are the property of God. By creation and by redemption they are His, and they are of value in His sight. As the shepherd loves his sheep, and cannot rest if even one be missing, so, in an infinitely higher degree, does God love every outcast soul. Men may deny the claim of His love, they may wander from Him, they may choose another master; yet they are God's, and He longs to recover His own. He says, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezekiel 34:12. {1900 Christ's Object Lessons, Page 187.1}

In the parable the shepherd goes out to search for one sheep--the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one. {1900 Christ's Object Lessons, Page 187.2}

The sheep that has strayed from the fold is the most helpless of all creatures. It must be sought for by the shepherd, for it cannot find its way back. So with the soul that has wandered away from God; he is as helpless as the lost sheep, and unless divine love had come to his rescue he could never find his way to God. {1900 Christ's Object Lessons, Page 187.3}

The shepherd who discovers that one of his sheep is missing does not look carelessly upon the flock that is safely housed, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold, and let him in." No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes in search of the straying sheep. The darker and more tempestuous the night and the more perilous the way, the greater is the shepherd's anxiety and the more earnest his search. He makes every effort to find that one lost sheep. {1900 Christ's Object Lessons, Page 187.4}

With what relief he hears in the distance its first faint cry. Following the sound, he climbs the steepest heights, he goes to the very edge of the precipice, at the risk of his own life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold. {1900 Christ's Object Lessons, Page 188.1}

Thank God, He has presented to our imagination no picture of a sorrowful shepherd returning without the sheep. The parable does not speak of failure but of success and joy in the recovery. Here is the divine guarantee that not even one of the straying sheep of God's fold is overlooked, not one is left unsuccored. Every one that will submit to be ransomed, Christ will rescue from the pit of corruption and from the briars of sin. {1900 Christ's Object Lessons, Page 188.2}

It was taught by the Jews that before God's love is extended to the sinner, he must first repent. In their view, repentance is a work by which men earn the favor of Heaven. And it was this thought that led the Pharisees to exclaim in astonishment and anger. "This man receiveth sinners." According to their ideas He should permit none to approach Him but those who had repented. But in the parable of the lost sheep, Christ teaches that salvation does not come through our seeking after God but through God's seeking after us. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way." Romans 3:11, 12. We do not repent in order that God may love us, but He reveals to us His love in order that we may repent. {1900 Christ's Object Lessons, Page 189.1}

When the straying sheep is at last brought home, the shepherd's gratitude finds expression in melodious songs of rejoicing. He calls upon his friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost." So when a wanderer is found by the great Shepherd of the sheep, heaven and earth unite in thanksgiving and rejoicing. {1900 Christ's Object Lessons, Page 189.2}

"Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." You Pharisees, said Christ, regard yourselves as the favorites of heaven. You think yourselves secure in your own righteousness. Know, then, that if you need no repentance, My mission is not to you. These poor souls who feel their poverty and sinfulness, are the very ones whom I have come to rescue. Angels of heaven are interested in these lost ones whom you despise. You complain and sneer when one of these souls joins himself to Me; but know that angels rejoice, and the song of triumph rings through the courts above. {1900 Christ's Object Lessons, Page 189.3}

If the lost sheep is not brought back to the fold, it wanders until it perishes. And many souls go down to ruin for want of a hand stretched out to save. These erring ones may appear hard and reckless; but if they had received the same advantages that others have had, they might have revealed far more nobility of soul, and greater talent for usefulness. Angels pity these wandering ones. Angels weep, while human eyes are dry and hearts are closed to pity. {1900 Christ's Object Lessons, Page 191.3}

Luke 15:3 ¶ **And he spake this parable unto them, saying,**

Luke 15:4 Matthew 18:12 **How think ye? What man of you, having an hundred sheep, if he lose one of them, [and one of them be gone astray,] doth not leave the ninety and nine in the wilderness, [and goeth into the mountains,] and go after that which is lost[, and seeketh that which is gone astray], until he find it?**

Luke 15:5 Matthew 18:13a **And when he hath found [it], [And if so be that he find it,] he layeth [it] on his shoulders, rejoicing.**

Luke 15:6 Matthew 18:13c **And when he cometh home, he calleth together [his] friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost [, he rejoiceth more of that [sheep], than of the ninety and nine which went not astray].**

Luke 15:7 Matthew 18:13b **[Verily] I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.**

Matthew 18:14 **Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.**

321 - Reconciliation. What to do when "thy brother shall trespass against thee" Matthew 18:15-18

Matthew 18:15 ¶ **Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.**

Matthew 18:16 **But if he will not hear [thee, then] take with thee one or two more, that in the mouth of two or three witnesses every word may be established.** [Deuteronomy 19:15; Matthew 5:24, 18:15, 17; John 8:17; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28]

Matthew 18:17 **And if he shall neglect to hear them, tell [it] unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.** [Matthew 5:24, 18:15-16]

Matthew 18:18 **Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.** [Matthew 16:19]

But we are not to bear this great responsibility alone. Wherever His word is obeyed with a sincere heart, there Christ abides. Not only is He present in the assemblies of the church, but wherever disciples, however few, meet in His name, there also He will be. And He says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." {1898 The Desire of Ages, Page 442.2}

Jesus says, "My Father which is in heaven," as reminding His disciples that while by His humanity He is linked with them, a sharer in their trials, and sympathizing with them in their sufferings, by His divinity He is connected with the throne of the Infinite. Wonderful assurance! The heavenly intelligences unite with men in sympathy and labor for the saving of that which was lost. And all the power of heaven is brought to combine with human ability in drawing souls to Christ. {1898 The Desire of Ages, Page 442.3}

322 - "For where two or three are gathered together in my name, there am I in the midst of them" Matthew 18:19-20

Matthew 18:19 **Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of MY FATHER which is in heaven.** {Jesus confirms God as His Father in a singular context – no plural God.}

Matthew 18:20 **For where two or three are gathered together in my name, there am I in the midst of them.**

323 - Forgiveness. Peter is told to forgive "seventy times seven" Matthew 18:21-22

Peter had come to Christ with the question, "How oft shall my brother sin against me, and I forgive him? till seven times?" The rabbis limited the exercise of forgiveness to three offenses. Peter, carrying out, as he supposed, the teaching of Christ, thought to extend it to seven, the number signifying perfection. But Christ taught that we are never to become weary of forgiving. Not "Until seven times," He said, "but, Until seventy times seven." {1900 Christ's Object Lessons, Page 243.1}

Matthew 18:21 ¶ **Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?**

Matthew 18:22 **Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.**

324 - Parable No. 36: The unforgiving Servant. Servant forgiven much did not forgive little (Matthew 18:23-25). The kingdom of heaven likened unto a certain king and his servant who owed him much. His lord "was moved with compassion" "and forgave him the debt" Matthew 18:23-27

Then He showed the true ground upon which forgiveness is to be granted and the danger of cherishing an unforgiving spirit. In a parable He told of a king's dealing with the officers who administered the affairs of his government. Some of these officers were in receipt of vast sums of money belonging to the state. As the king investigated their administration of this trust, there was brought before him one man whose account showed a debt to his lord for the immense sum of ten thousand talents. He had nothing to pay, and according to the custom, the king ordered him to be sold, with all that he had, that payment might be made. But the terrified man fell at his feet and besought him, saying, "Have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. {1900 Christ's Object Lessons, Page 243.2}

This parable presents details which are needed for the filling out of the picture but which have no counterpart in its spiritual significance. The attention should not be diverted to them. Certain great truths are illustrated, and to these our thought should be given. {1900 Christ's Object Lessons, Page 244.2}

Matthew 18:23 ¶ **Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.**

Matthew 18:24 **And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.**

Matthew 18:25 **But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.**

Matthew 18:26 **The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.**

Matthew 18:27 **Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.**

325 - "But the same servant" found a fellow servant who could not pay him "and cast him into prison, till he should pay the debt" Matthew 18:28-30

Matthew 18:28 **But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took [him] by the throat, saying, Pay me that thou owest.**

Matthew 18:29 **And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.**

Matthew 18:30 **And he would not: but went and cast him into prison, till he should pay the debt.**

The pardon granted by this king represents a divine forgiveness of all sin. Christ is represented by the king, who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself, and for this reason Christ came to this world, clothed His divinity with humanity, and gave His life, the just for the unjust. He gave Himself for our sins, and to every soul He freely offers the blood-bought pardon. "With the Lord there is mercy, and with Him is plenteous redemption." Psalm 130:7. {1900 Christ's Object Lessons, Page 244.3}

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In the parable, when the debtor pleaded for delay, with the promise, "Have patience with me, and I will pay thee all," the sentence was revoked. The whole debt was canceled. And he was soon given an opportunity to follow the example of the master who had forgiven him. Going out, he met a fellow servant who owed him a small sum. He had been forgiven ten thousand talents; the debtor owed him a hundred pence. But he who had been so mercifully treated, dealt with his fellow laborer in an altogether different manner. His debtor made an appeal similar to that which he himself had made to the king, but without a similar result. He who had so recently been forgiven was not tenderhearted and pitiful. The mercy shown him he did not exercise in dealing with his fellowservant. He heeded not the request to be patient. The small sum owed to him was all that the ungrateful servant would keep in mind. He demanded all that he thought his due, and carried into effect a sentence similar to that which had been so graciously revoked for him. {1900 Christ's Object Lessons, Page 245.2}

326 - His lord finds out and "said unto him, O thou wicked servant, I forgave thee all that debt" "and delivered him to the tormentors, till he should pay all that was due unto him." "So likewise shall my heavenly Father do also unto you" Matthew 18:31-35

In the parable the lord summoned the unmerciful debtor, and "said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." "So likewise," said Jesus, "shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." He who refuses to forgive is thereby casting away his own hope of pardon. {1900 Christ's Object Lessons, Page 247.1}

But the teaching of this parable should not be misapplied. God's forgiveness toward us lessens in no wise our duty to obey Him. So the spirit of forgiveness toward our fellow men does not lessen the claim of just obligation. In the prayer which Christ taught His disciples He said, "Forgive us our debts, as we forgive our debtors." Matthew 6:12. By this He did not mean that in order to be forgiven our sins we must not require our just dues from our debtors. If they cannot pay, even though this may be the result of unwise management, they are not to be cast into prison, oppressed, or even treated harshly; but the parable does not teach us to encourage indolence. The word of God declares that if a man will not work, neither shall he eat. (2 Thessalonians 3:10.) The Lord does not require the hard-working man to support others in idleness. With many there is a waste of time, a lack of effort, which brings to poverty and want. If these faults are not corrected by those who indulge them, all that might be done in their behalf would be like putting treasure into a bag with holes. Yet there is an unavoidable poverty, and we are to manifest tenderness and compassion toward those who are unfortunate. We should treat others just as we ourselves, in like circumstances, would wish to be treated. {1900 Christ's Object Lessons, Page 247.2}

Our Lord teaches that matters of difficulty between Christians are to be settled within the church. They should not be opened before those who do not fear God. If a Christian is wronged by his brother, let him not appeal to unbelievers in a court of justice. Let him follow out the instruction Christ has given. Instead of trying to avenge himself, let him seek to save his brother. God will guard the interests of those who love and fear Him, and with confidence we may commit our case to Him who judges righteously. {1900 Christ's Object Lessons, Page 248.5}

We are not forgiven because we forgive, but as we forgive. The ground of all forgiveness is found in the unmerited love of God, but by our attitude toward others we show whether we have made that love our own. Wherefore Christ says, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matthew 7:2. {1900 Christ's Object Lessons, Page 251.4}

Matthew 18:31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Matthew 18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Matthew 18:33 Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?

Matthew 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. [Matthew 5:26; Luke 12:59]

Matthew 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. [Matthew 6:14-15]

327 - Jesus tells John not to rebuke anyone doing works in His name Mark 9:38-41 Luke 9:49-50

Mark 9:38 ¶ Luke 9:49 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

Mark 9:39 But Jesus said [unto him], Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

Mark 9:40 Luke 9:50 For he that is not against us is on our part [for us].

Mark 9:41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. [Matthew 10:42]

328 - Jesus Teaching in the Temple at Feast of Tabernacles. "My doctrine is not mine, but his that sent me" John 7:14-18. [Feast of Tabernacles (Sukkot) - Tishri 15-21, 3791 - September 30-October 6, 30AD]

In the midst of the feast, when the excitement concerning Him was at its height, He entered the court of the temple in the presence of the multitude. Because of His absence from the feast, it had been urged that He dared not place Himself in the power of the priests and rulers. All were surprised at His presence. Every voice was hushed. All wondered at the dignity and courage of His bearing in the midst of powerful enemies who were thirsting for His life. {1898 The Desire of Ages, Page 452.2}

Standing thus, the center of attraction to that vast throng, Jesus addressed them as no man had ever done. His words showed a knowledge of the laws and institutions of Israel, of the sacrificial service and the teachings of the prophets, far exceeding that of the priests and rabbis. He broke through the barriers of formalism and tradition. The scenes of the future life seemed outspread before Him. As one who beheld the Unseen, He spoke of the earthly and the heavenly, the human and the divine, with positive authority. His words were most clear and convincing; and again, as at Capernaum, the people were astonished at His teaching; "for His word was with power." Luke 4:32. Under a variety of representations He warned His hearers of the calamity that would follow all who rejected the blessings He came to bring them. He had given them every possible proof that He came forth from God, and made every possible effort to bring them to repentance. He would not be rejected and murdered by His own nation if He could save them from the guilt of such a deed. {1898 The Desire of Ages, Page 452.3}

All wondered at His knowledge of the law and the prophecies; and the question passed from one to another, "How knoweth this Man letters, having never learned?" No one was regarded as qualified to be a religious teacher unless he had studied in the rabbinical schools, and both Jesus and John the Baptist had been represented as ignorant because they had not received this training. Those who heard them were astonished at their knowledge of the Scriptures, "having never learned." Of men they had not, truly; but the God of heaven was their teacher, and from Him they had received the highest kind of wisdom. {1898 The Desire of Ages, Page 453.1}

As Jesus spoke in the temple court, the people were held spellbound. The very men who were the most violent against Him felt themselves powerless to do Him harm. For the time, all other interests were forgotten. {1898 The Desire of Ages, Page 453.2}

Day after day He taught the people, until the last, "that great day of the feast." The morning of this day found the people wearied from the long season of festivity. Suddenly Jesus lifted up His voice, in tones that rang through the courts of the temple: {1898 The Desire of Ages, Page 453.3}

"If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." The condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity, their eyes had been dazzled with light and color, and their ears regaled with the richest music; but there had been nothing in all this round of ceremonies to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which would be in them a well of water, springing up unto everlasting life. {1898 The Desire of Ages, Page 453.4}

The priest had that morning performed the ceremony which commemorated the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams of salvation to flow to all who are athirst. Christ's words were the water of life. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life might flow to the world. In smiting Christ, Satan thought to destroy the Prince of life; but from the smitten rock there flowed living water. As Jesus thus spoke to the people, their hearts thrilled with a strange awe, and many were ready to exclaim, with the woman of Samaria, "Give me this water, that I thirst not." John 4:15. {1898 The Desire of Ages, Page 454.1}

John 7:14 ¶ **Now about the midst of the feast Jesus went up into the temple, and taught.**

John 7:15 **And the Jews marvelled, saying, How knoweth this man letters, having never learned?**

John 7:16 **Jesus answered them, and said, My doctrine is not mine, but his that sent me.**

John 7:17 **If any man will do his will, he shall know of the doctrine, whether it be of God, or [whether] I speak of myself.**

John 7:18 **He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.**

All the while Jesus was at Jerusalem during the feast He was shadowed by spies. Day after day new schemes to silence Him were tried. The priests and rulers were watching to entrap Him. They were planning to stop Him by violence. But this was not all. They wanted to humble this Galilean rabbi before the people. {1898 The Desire of Ages, Page 455.1}

On the first day of His presence at the feast, the rulers had come to Him, demanding by what authority He taught. They wished to divert attention from Him to the question of His right to teach, and thus to their own importance and authority. {1898 The Desire of Ages, Page 455.2}

"My teaching is not Mine," said Jesus, "but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself." John 7:16, 17, R. V. The question of these cavilers Jesus met, not by answering the cavil, but by opening up truth vital to the salvation of the soul. The perception and appreciation of truth, He said, depends less upon the mind than upon the heart. Truth must be received into the soul; it claims the homage of the will. If truth could be submitted to the reason alone, pride would be no hindrance in the way of its reception. But it is to be received through the work of grace in the heart; and its reception depends upon the renunciation of every sin that the Spirit of God reveals. Man's advantages for obtaining a knowledge of the truth, however great these may be, will prove of no benefit to him unless the heart is open to receive the truth, and there is a conscientious surrender of every habit and practice that is opposed to its principles. To those who thus yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation. These will be able to distinguish between him who speaks for God, and him who speaks merely from himself. The Pharisees had not put their will on the side of God's will. They were not seeking to know the truth, but to find some excuse for evading it; Christ showed that this was why they did not understand His teaching. {1898 The Desire of Ages, Page 455.3}

329 - "Did not Moses give you the law, and [yet] none of you keepeth the law? Why go ye about to kill me?" John 7:19-24

He now gave a test by which the true teacher might be distinguished from the deceiver: "He that speaketh from himself seeketh his own glory: but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him." John 7:18, R. V. He that seeketh his own glory is speaking only from himself. The spirit of self-seeking betrays its origin. But Christ was seeking the glory of God. He spoke the words of God. This was the evidence of His authority as a teacher of the truth. {1898 The Desire of Ages, Page 456.1}

Jesus gave the rabbis an evidence of His divinity by showing that He read their hearts. Ever since the healing at Bethesda they had been plotting His death. Thus they were themselves breaking the law which they professed to be defending. "Did not Moses give you the law," He said, "and yet none of you keepeth the law? Why go ye about to kill Me?" {1898 The Desire of Ages, Page 456.2}

John 7:19 Did not Moses give you the law, and [yet] none of you keepeth the law? Why go ye about to kill me?

John 7:20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

John 7:21 Jesus answered and said unto them, I have done one work, and ye all marvel.

John 7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

John 7:23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

John 7:24 Judge not according to the appearance, but judge righteous judgment.

330 - "Is not this he, whom they seek to kill?"; "but when Christ cometh, no man knoweth" John 7:25-27

John 7:25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

John 7:26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

John 7:27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

Many among Christ's hearers who were dwellers at Jerusalem, and who were not ignorant of the plots of the rulers against Him, felt themselves drawn to Him by an irresistible power. The conviction pressed upon them that He was the Son of God. But Satan was ready to suggest doubt; and for this the way was prepared by their own erroneous ideas of the Messiah and His coming. It was generally believed that Christ would be born at Bethlehem, but that after a time He would disappear, and at His second appearance none would know whence He came. There were not a few who held that the Messiah would have no natural relationship to humanity. And because the popular conception of the glory of the Messiah was not met by Jesus of Nazareth, many gave heed to the suggestion, "Howbeit we know this Man whence He is: but when Christ cometh, no man knoweth whence He is." {1898 The Desire of Ages, Page 457.2}

Many who were convinced that Jesus was the Son of God were misled by the false reasoning of the priests and rabbis. These teachers had repeated with great effect the prophecies concerning the Messiah, that He would "reign in Mount Zion, and in Jerusalem, and before His ancients gloriously;" that He would "have dominion also from sea to sea, and from the river unto the ends of the earth." Isaiah 24:23; Psalm 72:8. Then they made contemptuous comparisons between the glory here pictured and the humble appearance of Jesus. The very words of prophecy were so perverted as to sanction error. Had the people in sincerity studied the word for themselves, they would not have been misled. The sixty-first chapter of Isaiah testifies that Christ was to do the very work He did. Chapter fifty-three sets forth His rejection and sufferings in the world, and chapter fifty-nine describes the character of the priests and rabbis. {1898 The Desire of Ages, Page 458.2}

Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. "If any man willeth to do His will, he shall know of the teaching." John 7:17, R. V. {1898 The Desire of Ages, Page 459.1}

331 - "But I know him: for I am FROM him, and he hath sent me" John 7:28-30

John 7:28 **Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.**

John 7:29 **But I know him: for I am FROM him, and he hath sent me.**

John 7:30 **Then they sought to take him: but no man laid hands on him, because his hour was not yet come.**

332 - Many believe on Him. "When Christ cometh, will he do more miracles than these which this [man] hath done?" John 7:31

John 7:31 **And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this [man] hath done?**

333 - The Pharisees send for officers to take Him. "Ye shall seek me, and shall not find [me]: and where I am, [thither] ye cannot come" John 7:32-36

John 7:32 ¶ **The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.**

John 7:33 **Then said Jesus unto them, Yet a little while am I with you, and [then] I go unto him that sent me.**

John 7:34 **Ye shall seek me, and shall not find [me]: and where I am, [thither] ye cannot come.**

John 7:35 **Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?**

John 7:36 **What [manner of] saying is this that he said, Ye shall seek me, and shall not find [me]: and where I am, [thither] ye cannot come?**

334 - "In the last day, that great [day] of the feast" of the Tabernacles. "If any man thirst, let him come unto me, and drink" John 7:37-39

John 7:37 **In the last day, that great [day] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.**

John 7:38 **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

Old & New Parallel: The children of Israel were offered water from a rock, Exodus 17:6. The children of Israel were offered Water from the Rock, John 7:37-38

John 7:39 **(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.)**

Jesus knew the wants of the soul. Pomp, riches, and honor cannot satisfy the heart. "If any man thirst, let him come unto Me." The rich, the poor, the high, the low, are alike welcome. He promises to relieve the burdened mind, to comfort the sorrowing, and to give hope to the despondent. Many of those who heard Jesus were mourners over disappointed hopes, many were nourishing a secret grief, many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst. Amid the glitter of the joyous scene they stood, dissatisfied and sad. That sudden cry, "If any man thirst," startled them from their sorrowful meditation, and as they listened to the words that followed, their minds kindled with a new hope. The Holy Spirit presented the symbol before them until they saw in it the offer of the priceless gift of salvation. {1898 The Desire of Ages, Page 454.2}

The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted ones are offered the refreshing draught of eternal life. Jesus is still crying, "If any man thirst, let him come unto Me, and drink." "Let him that is athirst come. And whosoever will, let him take the water of life freely." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Revelation 22:17; John 4:14. {1898 The Desire of Ages, Page 454.3}

335 - A division among the people. "This is the Christ" "Shall Christ come out of Galilee?" "Christ cometh of the seed of David" John 7:40-44

John 7:40 ¶ **Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.**

John 7:41 **Others said, This is the Christ. But some said, Shall Christ come out of Galilee?**

John 7:42 **Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?** [Micah 5:2, Matthew 2:5-6]

John 7:43 **So there was a division among the people because of him.**

John 7:44 **And some of them would have taken him; but no man laid hands on him.**

336 - "Then came the officers to the chief priests and Pharisees" "The officers answered, Never man spake like this man" "Then answered them the Pharisees, Are ye also deceived?" John 7:45-49

On the last day of the feast, the officers sent out by the priests and rulers to arrest Jesus, returned without Him. They were angrily questioned, "Why have ye not brought Him?" With solemn countenance they answered, "Never man spake like this Man." {1898 The Desire of Ages, Page 459.2}

The priests and rulers, on first coming into the presence of Christ, had felt the same conviction. Their hearts were deeply moved, and the thought was forced upon them, "Never man spake like this Man." But they had stifled the conviction of the Holy Spirit. Now, enraged that even the instruments of the law should be influenced by the hated Galilean, they cried, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed." {1898 The Desire of Ages, Page 459.4}

John 7:45 ¶ **Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?**

John 7:46 **The officers answered, Never man spake like this man.**

John 7:47 **Then answered them the Pharisees, Are ye also deceived?**

John 7:48 **Have any of the rulers or of the Pharisees believed on him?**

John 7:49 **But this people who knoweth not the law are cursed.**

337 - "Nicodemus saith unto them" "Doth our law judge [any] man, before it hear him, and know what he doeth?" John 7:50-52

John 7:50 **Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)**

John 7:51 **Doth our law judge [any] man, before it hear him, and know what he doeth?**

John 7:52 **They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.**

Again the priests and rulers proceeded to lay plans for arresting Jesus. It was urged that if He were longer left at liberty, He would draw the people away from the established leaders, and the only safe course was to silence Him without delay. In the full tide of their discussion, they were suddenly checked. Nicodemus questioned, "Doth our law judge any man, before it hear him, and know what he doeth?" Silence fell on the assembly. The words of Nicodemus came home to their consciences. They could not condemn a man unheard. But it was not for this reason alone that the haughty rulers remained silent, gazing at him who had dared to speak in favor of justice. They were startled and chagrined that one of their own number had been so far impressed by the character of Jesus as to speak a word in His defense. Recovering from their astonishment, they addressed Nicodemus with cutting sarcasm, "Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet." {1898 The Desire of Ages, Page 460.1}

Yet the protest resulted in staying the proceedings of the council. The rulers were unable to carry out their purpose and condemn Jesus without a hearing. Defeated for the time, "every man went unto his own house. Jesus went unto the Mount of Olives." {1898 The Desire of Ages, Page 460.2}

From the excitement and confusion of the city, from the eager crowds and the treacherous rabbis, Jesus turned away to the quiet of the olive groves, where He could be alone with God. But in the early morning He returned to the temple, and as the people gathered about Him, He sat down and taught them. {1898 The Desire of Ages, Page 460.3}

338 - The next morning Jesus comes "again into the temple, and all the people came unto him; and he sat down, and taught them" John 7:53-8:2

John 7:53 **And every man went unto his own house.**

John 8:1 ¶ **Jesus went unto the mount of Olives.**

John 8:2 **And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.**

339 - The Adulteress. The scribes and Pharisees bring an Adulteress. "Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" John 8:3-5

He was soon interrupted. A group of Pharisees and scribes approached Him, dragging with them a terror-stricken woman, whom with hard, eager voices they accused of having violated the seventh commandment. Having pushed her into the presence of Jesus, they said to Him, with a hypocritical show of respect, "Moses in the law commanded us, that such should be stoned: but what sayest Thou?" {1898 The Desire of Ages, Page 460.4}

John 8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

John 8:4 They say unto him, Master, this woman was taken in adultery, in the very act.

John 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

340 - Jesus writes upon the ground and then says "He that is without sin among you, let him first cast a stone at her" and continues to write John 8:6-8

Jesus looked for a moment upon the scene,--the trembling victim in her shame, the hard-faced dignitaries, devoid of even human pity. His spirit of stainless purity shrank from the spectacle. Well He knew for what purpose this case had been brought to Him. He read the heart, and knew the character and life history of everyone in His presence. These would-be guardians of justice had themselves led their victim into sin, that they might lay a snare for Jesus. Giving no sign that He had heard their question, He stooped, and fixing His eyes upon the ground, began to write in the dust. {1898 The Desire of Ages, Page 461.1}

Impatient at His delay and apparent indifference, the accusers drew nearer, urging the matter upon His attention. But as their eyes, following those of Jesus, fell upon the pavement at His feet, their countenances changed. There, traced before them, were the guilty secrets of their own lives. The people, looking on, saw the sudden change of expression, and pressed forward to discover what it was that they were regarding with such astonishment and shame. {1898 The Desire of Ages, Page 461.2}

John 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with [his] finger wrote on the ground, [as though he heard them not].

John 8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

John 8:8 And again he stooped down, and wrote on the ground.

341 - The scribes and Pharisees "convicted by [their own] conscience, went out one by one". Jesus says to the woman "hath no man condemned thee?" and then says "Neither do I condemn thee: go, and sin no more" John 8:9-11

He had not set aside the law given through Moses, nor infringed upon the authority of Rome. The accusers had been defeated. Now, their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of Infinite Purity. They trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes, they stole away, leaving their victim with the pitying Saviour. {1898 The Desire of Ages, Page 461.4}

John 8:9 And they which heard [it], being convicted by [their own] conscience, went out one by one, beginning at the eldest, [even] unto the last: and Jesus was left alone, and the woman standing in the midst.

John 8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

John 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

This was to her the beginning of a new life, a life of purity and peace, devoted to the service of God. In the uplifting of this fallen soul, Jesus performed a greater miracle than in healing the most grievous physical disease; He cured the spiritual malady which is unto death everlasting. This penitent woman became one of His most steadfast followers. With self-sacrificing love and devotion she repaid His forgiving mercy. {1898 The Desire of Ages, Page 462.2}

In His act of pardoning this woman and encouraging her to live a better life, the character of Jesus shines forth in the beauty of perfect righteousness. While He does not palliate sin, nor lessen the sense of guilt, He seeks not to condemn, but to save. The world had for this erring woman only contempt and scorn; but Jesus speaks words of comfort and hope. The Sinless One pities the weakness of the sinner, and reaches to her a helping hand. While the hypocritical Pharisees denounce, Jesus bids her, "Go, and sin no more." {1898 The Desire of Ages, Page 462.3}

342 - Jesus says "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" John 8:12-14

John 8:12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

When He spoke these words, Jesus was in the court of the temple specially connected with the services of the Feast of Tabernacles. In the center of this court rose two lofty standards, supporting lampstands of great size. After the evening sacrifice, all the lamps were kindled, shedding their light over Jerusalem. This ceremony was in commemoration of the pillar of light that guided Israel in the desert, and was also regarded as pointing to the coming of the Messiah. At evening when the lamps were lighted, the court was a scene of great rejoicing. Gray-haired men, the priests of the temple and the rulers of the people, united in the festive dances to the sound of instrumental music and the chants of the Levites. {1898 The Desire of Ages, Page 463.2}

In the illumination of Jerusalem, the people expressed their hope of the Messiah's coming to shed His light upon Israel. But to Jesus the scene had a wider meaning. As the radiant lamps of the temple lighted up all about them, so Christ, the source of spiritual light, illumines the darkness of the world. Yet the symbol was imperfect. That great light which His own hand had set in the heavens was a truer representation of the glory of His mission. {1898 The Desire of Ages, Page 463.3}

It was morning; the sun had just risen above the Mount of Olives, and its rays fell with dazzling brightness on the marble palaces, and lighted up the gold of the temple walls, when Jesus, pointing to it, said, "I am the light of the world." {1898 The Desire of Ages, Page 463.4}

By one who listened to these words, they were long afterward re-echoed in that sublime passage, "In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not." "That was the true light, which lighteth every man that cometh into the world." John 1:4, 5, R. V., 9. And long after Jesus had ascended to heaven, Peter also, writing under the illumination of the divine Spirit, recalled the symbol Christ had used: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19. {1898 The Desire of Ages, Page 464.1}

God is light; and in the words, "I am the light of the world," Christ declared His oneness with God, and His relation to the whole human family. It was He who at the beginning had caused "the light to shine out of darkness." 2 Corinthians 4:6. He is the light of sun and moon and star. He was the spiritual light that in symbol and type and prophecy had shone upon Israel. But not to the Jewish nation alone was the light given. As the sunbeams penetrate to the remotest corners of the earth, so does the light of the Sun of Righteousness shine upon every soul. {1898 The Desire of Ages, Page 464.3}

"That was the true light, which lighteth every man that cometh into the world." The world has had its great teachers, men of giant intellect and wonderful research, men whose utterances have stimulated thought, and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race. But there is One who stands higher than they. "As many as received Him, to them gave He power to become the sons of God." "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:12, 18. We can trace the line of the world's great teachers as far back as human records extend; but the Light was before them. As the moon and the stars of the solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gem of thought, every flash of the intellect, is from the Light of the world. In these days we hear much about "higher education." The true "higher education" is that imparted by Him "in whom are hid all the treasures of wisdom and knowledge." "In Him was life; and the life was the light of men." Colossians 2:3; John 1:4. "He that followeth Me," said Jesus, "shall not walk in darkness, but shall have the light of life." {1898 The Desire of Ages, Page 464.4}

In the words, "I am the light of the world," Jesus declared Himself the Messiah. The aged Simeon, in the temple where Christ was now teaching, had spoken of Him as "a light to lighten the Gentiles, and the glory of Thy people Israel." Luke 2:32. In these words he was applying to Him a prophecy familiar to all Israel. By the prophet Isaiah, the Holy Spirit had declared, "It is too light a thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." Isaiah 49:6, R. V. This prophecy was generally understood as spoken of the Messiah, and when Jesus said, "I am the light of the world," the people could not fail to recognize His claim to be the Promised One. {1898 The Desire of Ages, Page 465.1}

John 8:13 **The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.**

John 8:14 **Jesus answered and said unto them, Though I bear record of myself, [yet] my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.**

343 - Judgement. Jesus says "I am one that bear witness of myself, and the Father that sent me beareth witness of me" John 8:15-20

John 8:15 **Ye judge after the flesh; I judge no man.**

John 8:16 **And yet if I judge, my judgment is true: for I am not alone, but I and the FATHER that sent me.** {But no Holy Spirit.}

John 8:17 **It is also written in your law, that the testimony of two men is true.**

Deuteronomy 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; [but] at the mouth of one witness he shall not be put to death. [Deuteronomy 19:15]

Deuteronomy 19:15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. [Deuteronomy 17:6]

John 8:18 **I am one that bear witness of myself, and the Father that sent me beareth witness of me.**

John 8:19 **Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known MY FATHER also.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 8:20 **These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.**

344 - Jesus tells them “that ye shall die in your sins” because “ye are of this world” “for if ye believe not that I am [he], ye shall die in your sins” John 8:21-24

John 8:21 **Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.**

John 8:22 **Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.**

John 8:23 **And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.**

John 8:24 **I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he], ye shall die in your sins.**

345 - Jesus tells them “When ye have lifted up the SON OF MAN, then shall ye know that I am [he], and [that] I do nothing of myself; but as my FATHER hath taught me, I speak these things” John 8:25-30

John 8:25 **Then said they unto him, Who art thou? And Jesus saith unto them, Even [the same] that I said unto you from the beginning.**

John 8:26 **I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.**

John 8:27 **They understood not that he spake to them of the Father.**

John 8:28 **Then said Jesus unto them, When ye have lifted up the SON OF MAN, then shall ye know that I am [he], and [that] I do nothing of myself; but as my FATHER hath taught me, I speak these things.**

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.**

John 8:30 **As he spake these words, many believed on him.**

346 - Jesus talks to the believing Jews. The Argument About the Descent From Abraham - “We be Abraham’s seed” John 8:31-33

John 8:31 **Then said Jesus to those Jews which believed on him, If ye continue in my word, [then] are ye my disciples indeed;**

John 8:32 **And ye shall know the truth, and the truth shall make you free.**

John 8:33 ¶ **They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?**

347 - Parable No. 37: Servant of sin freed by Repentance and Forgiveness through Jesus (John 8:35). Jesus talks to the believing Jews. “Whosoever committeth sin is the servant of sin” “If ye were Abraham’s children, ye would do the works of Abraham” John 8:34-40

John 8:34 **Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.**

Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin-slavery from the soul. "If the Son therefore shall make you free, ye shall be free indeed." "The law of the Spirit of life in Christ Jesus" sets us "free from the law of sin and death." Romans 8:2. {1898 The Desire of Ages, Page 466.3}

In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God. {1898 The Desire of Ages, Page 466.4}

The only condition upon which the freedom of man is possible is that of becoming one with Christ. "The truth shall make you free;" and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one's self,--to the true glory and dignity of man. The divine law, to which we are brought into subjection, is "the law of liberty." James 2:12. {1898 The Desire of Ages, Page 466.5}

John 8:35 **And the servant abideth not in the house for ever: [but] the Son abideth ever.**

John 8:36 **If the Son therefore shall make you free, ye shall be free indeed.**

John 8:37 **I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.**

John 8:38 **I speak that which I have seen with MY FATHER: and ye do that which ye have seen with your father.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 8:39 **They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.**

John 8:40 **But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.**

The Pharisees had declared themselves the children of Abraham. Jesus told them that this claim could be established only by doing the works of Abraham. The true children of Abraham would live, as he did, a life of obedience to God. They would not try to kill One who was speaking the truth that was given Him from God. In plotting against Christ, the rabbis were not doing the works of Abraham. A mere lineal descent from Abraham was of no value. Without a spiritual connection with him, which would be manifested in possessing the same spirit, and doing the same works, they were not his children. {1898 The Desire of Ages, Page 466.6}

348 - Jesus says "If GOD were your FATHER, ye would love me: for I PROCEEDED FORTH AND CAME FROM GOD" John 8:41-42

John 8:41 **Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have ONE FATHER, [EVEN] GOD.** {Yes, they were ONE God believing Jews – just like Jesus – who was a Jew.}

John 8:42 **Jesus said unto them, If GOD were your FATHER, ye would love me: for I PROCEEDED FORTH AND CAME FROM GOD; neither came I of myself, but he sent me.** {Literally FROM GOD – like John 16:27, 16:30 & 17:8 this is not limited just to God's heavenly location. The Father – already existing – gives [at some later point in time] life to His Son = human beings being the similar equivalent. This disproves the trinity doctrine which says that Jesus is co-eternal, co-existent with the Father. This verse is, with John 5:26, very important to study.}

349 - The conflict continues and focuses upon Abraham. "Before Abraham was, I am" John 8:43-59

John 8:43 **Why do ye not understand my speech? [even] because ye cannot hear my word.** {How true for those trinitarian believers who just switch off [cannot hear] and will not study.}

John 8:44 **Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

John 8:45 **And because I tell [you] the truth, ye believe me not.**

John 8:46 **Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?**

"Which of you convicteth [Revised Version] Me of sin? And if I say the truth, why do ye not believe Me?" Day by day for three years His enemies had been following Christ, trying to find some stain in His character. Satan and all the confederacy of evil had been seeking to overcome Him; but they had found nothing in Him by which to gain an advantage. Even the devils were forced to confess, "Thou art the Holy One of God." Mark 1:24. Jesus lived the law in the sight of heaven, in the sight of unfallen worlds, and in the sight of sinful men. Before angels, men, and demons, He had spoken, unchallenged, words that from any other lips would have been blasphemy: "I do always those things that please Him." {1898 The Desire of Ages, Page 467.4}

The fact that although they could find no sin in Christ the Jews would not receive Him proved that they themselves had no connection with God. They did not recognize His voice in the message of His Son. They thought themselves passing judgment on Christ; but in rejecting Him they were pronouncing sentence upon themselves. "He that is of God," said Jesus, "heareth God's words: ye therefore hear them not, because ye are not of God." {1898 The Desire of Ages, Page 468.1}

John 8:47 **He that is of God heareth God's words: ye therefore hear [them] not, because ye are not of God.**

John 8:48 **Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?**

John 8:49 **Jesus answered, I have not a devil; but I honour MY FATHER, and ye do dishonour me.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 8:50 **And I seek not mine own glory: there is one that seeketh and judgeth.**

John 8:51 **Verily, verily, I say unto you, If a man keep my saying, he shall never see death.**

John 8:52 **Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.**

John 8:53 **Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?**

John 8:54 **Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:**

John 8:55 **Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.**

John 8:56 **Your father Abraham rejoiced to see my day: and he saw [it], and was glad.** [Matthew 13:17; Hebrews 11:13]

Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die was answered. He saw Christ; he saw all that mortal can see, and live. By making an entire surrender, he was able to understand the vision of Christ, which had been given him. He was shown that in giving His only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make. {1898 The Desire of Ages, Page 469.1}

Abraham's experience answered the question: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Micah 6:6, 7. In the words of Abraham, "My son, God will provide Himself a lamb for a burnt offering," (Genesis 22:8), and in God's provision of a sacrifice instead of Isaac, it was declared that no man could make expiation for himself. The pagan system of sacrifice was wholly unacceptable to God. No father was to offer up his son or his daughter for a sin offering. The Son of God alone can bear the guilt of the world. {1898 The Desire of Ages, Page 469.2}

Through his own suffering, Abraham was enabled to behold the Saviour's mission of sacrifice. But Israel would not understand that which was so unwelcome to their proud hearts. Christ's words concerning Abraham conveyed to His hearers no deep significance. The Pharisees saw in them only fresh ground for caviling. They retorted with a sneer, as if they would prove Jesus to be a madman, "Thou art not yet fifty years old, and hast Thou seen Abraham?" {1898 The Desire of Ages, Page 469.3}

John 8:57 **Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?**

John 8:58 **Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM.**

Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. {1898 The Desire of Ages, Page 469.5}

By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was CHRIST who from the bush on Mount Horeb spoke to Moses saying, "I AM That I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Exodus 3:14. This was the pledge of Israel's deliverance. So when He came "in the likeness of men," He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." 1 Timothy 3:16. And to us He says: "I AM the Good Shepherd." "I AM the living Bread." "I AM the Way, the Truth, and the Life." "All power is given unto Me in heaven and in earth." John 10:11; 6:51; 14:6; Matthew 28:18. I AM the assurance of every promise. I AM; be not afraid. "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven. {1898 The Desire of Ages, Page 24.3}

I AM means an eternal presence; the past, present, and future are alike with God. He sees the most remote events of past history and the far distant future with as clear a vision as we do those things which are transpiring daily. We know not what is before us, and if we did, it would not contribute to our eternal welfare. God gives us an opportunity to exercise faith and trust in the great I AM. . . . {1964 That I May Know Him, Page 12.2}

John 8:59 **Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.**

350 - The "Man which was Blind from [his] Birth" "Master, who did sin, this man, or his parents, that he was born blind?" John 9:1-5

"As Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. . . . When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing." {1898 The Desire of Ages, Page 470.3}

It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner. {1898 The Desire of Ages, Page 471.1}

Thus the way was prepared for the Jews to reject Jesus. He who "hath borne our griefs, and carried our sorrows" was looked upon by the Jews as "stricken, smitten of God, and afflicted;" and they hid their faces from Him. Isaiah 53:4, 3. {1898 The Desire of Ages, Page 471.2}

God had given a lesson designed to prevent this. The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy. But Israel did not understand the lesson. The same error for which God had reproved the friends of Job was repeated by the Jews in their rejection of Christ. {1898 The Desire of Ages, Page 471.3}

John 9:1 ¶ **And as [Jesus] passed by, he saw a man which was blind from [his] birth.**

John 9:2 **And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?**

John 9:3 **Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.**

John 9:4 **I must work the works of him that sent me, while it is day: the night cometh, when no man can work.**

John 9:5 **As long as I am in the world, I am the light of the world.**

351 - Miracle No. 29: Jesus heals a man born blind by spitting in his eyes. Jesus heals the Blind Man by anointing his eyes with clay, saying "Go, wash in the pool of Siloam" John 9:6-7

John 9:6 **When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,**

John 9:7 **And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.**

352 - The former Blind Man tell his enquiring neighbours what Jesus had done John 9:8-12

John 9:8 ¶ **The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?**

John 9:9 **Some said, This is he: others [said], He is like him: [but] he said, I am [he].**

John 9:10 **Therefore said they unto him, How were thine eyes opened?**

John 9:11 **He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.**

John 9:12 **Then said they unto him, Where is he? He said, I know not.**

353 - The neighbours take the former Blind Man to the Pharisees who argue about it being done on a Sabbath day John 9:13-16

John 9:13 ¶ **They brought to the Pharisees him that aforetime was blind.**

The Pharisees could not but be astonished at the cure. Yet they were more than ever filled with hatred; for the miracle had been performed on the Sabbath day. {1898 The Desire of Ages, Page 471.5}

John 9:14 **And it was the sabbath day when Jesus made the clay, and opened his eyes.**

John 9:15 **Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.**

John 9:16 **Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.**

354 - The unbelieving Jews question the parents of the former Blind Man John 9:17-23

John 9:17 **They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.**

John 9:18 **But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.**

There was the man himself, declaring that he had been blind, and had had his sight restored; but the Pharisees would rather deny the evidence of their own senses than admit that they were in error. So powerful is prejudice, so distorting is Pharisical righteousness. {1898 The Desire of Ages, Page 472.3}

John 9:19 **And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?**

The Pharisees had one hope left, and that was to intimidate the man's parents. With apparent sincerity they asked, "How then doth he now see?" The parents feared to compromise themselves; for it had been declared that whoever should acknowledge Jesus as the Christ should be "put out of the synagogue;" that is, should be excluded from the synagogue for thirty days. During this time no child could be circumcised nor dead be lamented in the offender's home. The sentence was regarded as a great calamity; and if it failed to produce repentance, a far heavier penalty followed. The great work wrought for their son had brought conviction to the parents, yet they answered, "We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself." Thus they shifted all responsibility from themselves to their son; for they dared not confess Christ. {1898 The Desire of Ages, Page 472.4}

John 9:20 **His parents answered them and said, We know that this is our son, and that he was born blind:**

John 9:21 **But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.**

John 9:22 **These [words] spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.**

John 9:23 **Therefore said his parents, He is of age; ask him.**

355 - The Jews question the former Blind Man again and accuse him of being a sinner John 9:24-33

John 9:24 **Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.**

John 9:25 **He answered and said, Whether he be a sinner [or no], I know not: one thing I know, that, whereas I was blind, now I see.**

John 9:26 **Then said they to him again, What did he to thee? how opened he thine eyes?**

John 9:27 **He answered them, I have told you already, and ye did not hear: wherefore would ye hear [it] again? will ye also be his disciples?**

The Pharisees did not realize that they had to deal with any other than the uneducated man who had been born blind; they knew not Him with whom they were in controversy. Divine light shone into the chambers of the blind man's soul. As these hypocrites tried to make him disbelieve, God helped him to show, by the vigor and pointedness of his replies, that he was not to be ensnared. He answered, "I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be His disciples? Then they reviled him, and said, Thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence He is." {1898 The Desire of Ages, Page 474.1}

John 9:28 **Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.**

John 9:29 **We know that God spake unto Moses: [as for] this [fellow], we know not from whence he is.**

The Lord Jesus knew the ordeal through which the man was passing, and He gave him grace and utterance, so that he became a witness for Christ. He answered the Pharisees in words that were a cutting rebuke to his questioners. They claimed to be the expositors of Scripture, the religious guides of the nation; and yet here was One performing miracles, and they were confessedly ignorant as to the source of His power, and as to His character and claims. "Why herein is a marvelous thing," said the man, "that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this Man were not of God, He could do nothing." {1898 The Desire of Ages, Page 474.2}

John 9:30 **The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and [yet] he hath opened mine eyes.**

John 9:31 **Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.**

John 9:32 **Since the world began was it not heard that any man opened the eyes of one that was born blind.**

John 9:33 **If this man were not of God, he could do nothing.**

356 - The Jews cast out the former Blind Man and Jesus hears and meets him. "Dost thou believe on the Son of God?" - "Lord, I believe" John 9:34-38

The man had met his inquisitors on their own ground. His reasoning was unanswerable. The Pharisees were astonished, and they held their peace,--spellbound before his pointed, determined words. For a few moments there was silence. Then the frowning priests and rabbis gathered about them their robes, as though they feared contamination from contact with him; they shook off the dust from their feet, and hurled denunciations against him,--"Thou wast altogether born in sins, and dost thou teach us?" And they excommunicated him. {1898 The Desire of Ages, Page 474.3}

John 9:34 **They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.**

John 9:35 **Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?**

For the first time the blind man looked upon the face of his Restorer. Before the council he had seen his parents troubled and perplexed; he had looked upon the frowning faces of the rabbis; now his eyes rested upon the loving, peaceful countenance of Jesus. Already, at great cost to himself, he had acknowledged Him as a delegate of divine power; now a higher revelation was granted him. {1898 The Desire of Ages, Page 474.5}

John 9:36 **He answered and said, Who is he, Lord, that I might believe on him?**

John 9:37 **And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.**

John 9:38 **And he said, Lord, I believe. And he worshipped him.**

The manifestation of divine power that had given to the blind man both natural and spiritual sight had left the Pharisees in yet deeper darkness. Some of His hearers, feeling that Christ's words applied to them, inquired, "Are we blind also?" Jesus answered, "If ye were blind, ye should have no sin." If God had made it impossible for you to see the truth, your ignorance would involve no guilt. "But now ye say, We see." You believe yourselves able to see, and reject the means through which alone you could receive sight. To all who realized their need, Christ came with infinite help. But the Pharisees would confess no need; they refused to come to Christ, and hence they were left in blindness,--a blindness for which they were themselves guilty. Jesus said, "Your sin remaineth." {1898 The Desire of Ages, Page 475.3}

357 - "Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind" John 9:39-41

John 9:39 ¶ **And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.**

John 9:40 **And [some] of the Pharisees which were with him heard these words, and said unto him, Are we blind also?**

John 9:41 **Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

358 - Parable No. 38: Good Shepherd doorkeeper and false shepherd hirelings (John 10:1-18). The Parable of the Good Shepherd. The Divine Shepherd. The sheep know the voice and follow John 10:1-6

John 10:1 ¶ **Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.**

John 10:2 **But he that entereth in by the door is the shepherd of the sheep.**

John 10:3 **To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.**

John 10:4 **And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.**

John 10:5 **And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.**

John 10:6 **This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.**

359 - "I am the good shepherd: the good shepherd giveth his life for the sheep" John 10:11-15

John 10:11 **I am the good shepherd: the good shepherd giveth his life for the sheep.**

Again Jesus found access to the minds of His hearers by the pathway of their familiar associations. He had likened the Spirit's influence to the cool, refreshing water. He had represented Himself as the light, the source of life and gladness to nature and to man. Now in a beautiful pastoral picture He represents His relation to those that believe on Him. No picture was more familiar to His hearers than this, and Christ's words linked it forever with Himself. Never could the disciples look on the shepherds tending their flocks without recalling the Saviour's lesson. They would see Christ in each faithful shepherd. They would see themselves in each helpless and dependent flock. {1898 The Desire of Ages, Page 476.2}

This figure the prophet Isaiah had applied to the Messiah's mission, in the comforting words, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! . . . He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom." Isaiah 40:9-11. David had sung, "The Lord is my shepherd; I shall not want." Psalm 23:1. And the Holy Spirit through Ezekiel had declared: "I will set up one Shepherd over them, and He shall feed them." "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." "And I will make with them a covenant of peace." "And they shall no more be a prey to the heathen; . . . but they shall dwell safely, and none shall make them afraid." Ezekiel 34:23, 16, 25, 28. {1898 The Desire of Ages, Page 476.3}

Christ applied these prophecies to Himself, and He showed the contrast between His own character and that of the leaders in Israel. The Pharisees had just driven one from the fold, because he dared to bear witness to the power of Christ. They had cut off a soul whom the True Shepherd was drawing to Himself. In this they had shown themselves ignorant of the work committed to them, and unworthy of their trust as shepherds of the flock. Jesus now set before them the contrast between them and the Good Shepherd, and He pointed to Himself as the real keeper of the Lord's flock. Before doing this, however, He speaks of Himself under another figure. {1898 The Desire of Ages, Page 477.1}

John 10:12 **But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.**

John 10:13 **The hireling fleeth, because he is an hireling, and careth not for the sheep.**

John 10:14 **I am the good shepherd, and know my [sheep], and am known of mine.**

John 10:15 **As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.**

The Saviour spoke of Himself as a shepherd, and of the disciples as His flock. He said: "I am the Good Shepherd, and know My sheep, and am known of Mine." John 10:14. {1896, 1900 The Story of Jesus, Page 75.1}

Christ was soon to leave His disciples, and He said this to give them comfort. When He should be no more with them, they would remember His words. {1896, 1900 The Story of Jesus, Page 75.2}

Whenever they saw a shepherd watching his flock, they would think of the Saviour's love and care for them. {1896, 1900 The Story of Jesus, Page 75.3}

In that land the shepherd stayed with his flock day and night. Over the rocky hills and through the forests he led them by day, to pleasant, grassy fields by the riverside. {1896, 1900 The Story of Jesus, Page 75.4}

Through the night he watched them, guarding them from wild beasts and from robbers, that were often lurking near. {1896, 1900 The Story of Jesus, Page 75.5}

Tenderly He cared for the feeble and sickly ones. The little lambs He took in His arms, and carried in His bosom. {1896, 1900 The Story of Jesus, Page 75.6}

However large the flock, the shepherd knew every sheep. He had a name for each, and called it by its name. {1896, 1900 The Story of Jesus, Page 75.7}

So Christ, the heavenly Shepherd, cares for His flock that is scattered throughout the world. He knows us all by name. He knows the very house in which we live, and the name of each inmate. He cares for each one as if there were not another in the whole world. {1896, 1900 The Story of Jesus, Page 75.8}

The shepherd went before his sheep, and met all the dangers. He encountered the wild beasts and the robbers. Sometimes the shepherd was killed while guarding his flock. {1896, 1900 The Story of Jesus, Page 76.1}

So the Saviour guards His flock of disciples. He has gone before us. He has lived on earth, as we live. He was a child, a youth, a man. He overcame Satan and all his temptations, so that we may overcome. {1896, 1900 The Story of Jesus, Page 76.2}

He died to save us. Though now He is in Heaven, He does not forget us for a moment. He will safely keep every sheep. Not one that follows Him can be taken by the great enemy. {1896, 1900 The Story of Jesus, Page 76.3}

A shepherd might have a hundred sheep, but if one was missing he did not stay with those that were in the fold. He went to search for the lost one. {1896, 1900 The Story of Jesus, Page 76.4}

Out in the dark night, through the storm, over mountains and valleys, he would go. He would not rest till the sheep was found. {1896, 1900 The Story of Jesus, Page 76.5}

Then he took it in his arms, and carried it back to the fold. He did not complain of the long, hard search, but gladly said: {1896, 1900 The Story of Jesus, Page 76.6}

"Rejoice with me; for I have found my sheep which was lost." Luke 15:4-7. {1896, 1900 The Story of Jesus, Page 76.7}

So the care of the Saviour-Shepherd is not for those only who are in the fold. He says, "The Son of man is come to save that which was lost." Matthew 18:11. {1896, 1900 The Story of Jesus, Page 76.8}

"I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7. {1896, 1900 The Story of Jesus, Page 76.9}

We have sinned, and have wandered away from God. Christ says we are like the sheep that has wandered away from the fold. He came to help us live without sin. This He calls bringing us back to the fold. {1896, 1900 The Story of Jesus, Page 77.1}

When we return with the Shepherd, and cease to sin, Christ says to the angels in Heaven: "Rejoice with Me; for I have found My sheep which was lost." {1896, 1900 The Story of Jesus, Page 77.2}

And a joyful anthem rings out from the angelic choir, filling all Heaven with richest melody. {1896, 1900 The Story of Jesus, Page 77.3}

Christ presents to us no picture of a sorrowful shepherd returning without the sheep. Here is a pledge that not even one of the straying sheep of God's fold is overlooked. {1896, 1900 The Story of Jesus, Page 77.4}

Not one is left unhelped. Every one that will submit to be ransomed, the Saviour will rescue from the wilds of sin. {1896, 1900 The Story of Jesus, Page 77.5}

Then let every wanderer from the fold take courage. The Good Shepherd is searching for you. Remember that His work is "to save that which was lost." That means you. {1896, 1900 The Story of Jesus, Page 77.6}

360 - "I am the door of the sheep" - "I am the door: by me if any man enter in, he shall be saved" John 10:7-10

John 10:7 **Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.**

John 10:8 **All that ever came before me are thieves and robbers: but the sheep did not hear them.**

John 10:9 **I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.**

Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. In Jesus, as shown in types, as shadowed in symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld "the Lamb of God, which taketh away the sin of the world" (John 1:29), and through Him they are brought within the fold of His grace. Many have come presenting other objects for the faith of the world; ceremonies and systems have been devised by which men hope to receive justification and peace with God, and thus find entrance to His fold. But the only door is Christ, and all who have interposed something to take the place of Christ, all who have tried to enter the fold in some other way, are thieves and robbers. {1898 The Desire of Ages, Page 477.3}

The Pharisees had not entered by the door. They had climbed into the fold by another way than Christ, and they were not fulfilling the work of the true shepherd. The priests and rulers, the scribes and Pharisees, destroyed the living pastures, and defiled the wellsprings of the water of life. Faithfully do the words of inspiration describe those false shepherds: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; . . . but with force and with cruelty have ye ruled them." Ezekiel 34:4. {1898 The Desire of Ages, Page 478.1}

John 10:10 **The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have [it] more abundantly.**

361 - "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd" John 10:16-18

Of all creatures the sheep is one of the most timid and helpless, and in the East the shepherd's care for his flock is untiring and incessant.

479 Anciently as now there was little security outside of the walled towns. Marauders from the roving border tribes, or beasts of prey from their hiding places in the rocks, lay in wait to plunder the flocks. The shepherd watched his charge, knowing that it was at the peril of his own life. Jacob, who kept the flocks of Laban in the pasture grounds of Haran, describing his own unwearied labor, said, "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." Genesis 31:40. And it was while guarding his father's sheep that the boy David, single-handed, encountered the lion and the bear, and rescued from their teeth the stolen lamb. {1898 The Desire of Ages, Page 478.4}

As the shepherd leads his flock over the rocky hills, through forest and wild ravines, to grassy nooks by the riverside; as he watches them on the mountains through the lonely night, shielding from robbers, caring tenderly for the sickly and feeble, his life comes to be one with theirs. A strong and tender attachment unites him to the objects of his care. However large the flock, the shepherd knows every sheep. Every one has its name, and responds to the name at the shepherd's call. {1898 The Desire of Ages, Page 479.1}

As an earthly shepherd knows his sheep, so does the divine Shepherd know His flock that are scattered throughout the world. "Ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God." Jesus says, "I have called thee by thy name; thou art Mine." "I have graven thee upon the palms of My hands." Ezekiel 34:31; Isaiah 43:1; 49:16. {1898 The Desire of Ages, Page 479.2}

Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep. {1898 The Desire of Ages, Page 479.3}

"He calleth His own sheep by name, and leadeth them out. . . . And the sheep follow Him: for they know His voice." The Eastern shepherd does not drive his sheep. He depends not upon force or fear; but going before, he calls them. They know his voice, and obey the call. So does the Saviour-Shepherd with His sheep. The Scripture says, "Thou leddest Thy people like a flock by the hand of Moses and Aaron." Through the prophet, Jesus declares, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." He compels none to follow Him. "I drew them," He says, "with cords of a man, with bands of love." Psalm 77:20; Jeremiah 31:3; Hosea 11:4. {1898 The Desire of Ages, Page 480.2}

As the shepherd goes before his sheep, himself first encountering the perils of the way, so does Jesus with His people. "When He putteth forth His own sheep, He goeth before them." The way to heaven is consecrated by the Saviour's footprints. The path may be steep and rugged, but Jesus has traveled that way; His feet have pressed down the cruel thorns, to make the pathway easier for us. Every burden that we are called to bear He Himself has borne. {1898 The Desire of Ages, Page 480.4}

However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our "everlasting Father." And He says, "I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father." John 10:14, 15, R. V. What a statement is this!--the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be "the Man that is My fellow" (Zechariah 13:7),--the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth! {1898 The Desire of Ages, Page 483.2}

John 10:16 **And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd.**

John 10:17 **Therefore doth MY FATHER love me, because I lay down my life, that I might take it again.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 10:18 **No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of MY FATHER.** {Jesus confirms God as His Father in a singular context – no plural God.}

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. "Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:4-6. {1898 The Desire of Ages, Page 484.1}

362 - The Jews remain divided John 10:19-21

John 10:19 ¶ **There was a division therefore again among the Jews for these sayings.**

John 10:20 **And many of them said, He hath a devil, and is mad; why hear ye him?**

John 10:21 **Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?**

Final Departure From Galilee [End of Autumn 30AD]

Opening of the Samaritan–Perean Ministry [End of Autumn 30AD – Spring 31AD]

363 - The Last Journey From Galilee. Decision to Go to Jerusalem Luke 9:51 Matthew 19:1-2 Mark 10:1

As the close of His ministry drew near, there was a change in Christ's manner of labor. Heretofore He had sought to shun excitement and publicity. He had refused the homage of the people, and had passed quickly from place to place when the popular enthusiasm in His favor seemed kindling beyond control. Again and again He had commanded that none should declare Him to be the Christ. {1898 The Desire of Ages, Page 485.1}

At the time of the Feast of Tabernacles His journey to Jerusalem was made swiftly and secretly. When urged by His brothers to present Himself publicly as the Messiah, His answer was, "My time is not yet come." John 7:6. He made His way to Jerusalem unobserved, and entered the city unannounced, and unhonored by the multitude. But not so with His last journey. He had left Jerusalem for a season because of the malice of the priests and rabbis. But He now set out to return, traveling in the most public manner, by a circuitous route, and preceded by such an announcement of His coming as He had never made before. He was going forward to the scene of His great sacrifice, and to this the attention of the people must be directed. {1898 The Desire of Ages, Page 485.2}

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. As the eyes of all Israel had been directed to the uplifted serpent, the symbol appointed for their healing, so all eyes must be drawn to Christ, the sacrifice that brought salvation to the lost world. {1898 The Desire of Ages, Page 485.3}

Luke 9:51 ¶ **And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,**

Matthew 19:1 ¶ Mark 10:1a ¶ **And it came to pass, [that] when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan [by the farther side of Jordan];**

Matthew 19:2 Mark 10:1b ¶ **And great multitudes followed him: and the people resort unto him again; and, as he was wont, [And] he taught them again.; and he healed them there.**

364 - The Samaritan Rejection Luke 9:52-53

Luke 9:52 **And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.**

Luke 9:53 **And they did not receive him, because his face was as though he would go to Jerusalem.**

365 - The rebuke of James and John for asking Jesus 'Will He consume the Samaritans by fire?' Luke 9:54-56

Luke 9:54 **And when his disciples James and John saw [this], they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?**

Luke 9:55 **But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.**

Luke 9:56 **For the Son of man is not come to destroy men's lives, but to save [them]. And they went to another village.**

James and John, Christ's messengers, were greatly annoyed at the insult shown to their Lord. They were filled with indignation because He had been so rudely treated by the Samaritans whom He was honoring by His presence. They had recently been with Him on the mount of transfiguration, and had seen Him glorified by God, and honored by Moses and Elijah. This manifest dishonor on the part of the Samaritans, should not, they thought, be passed over without marked punishment. {1898 The Desire of Ages, Page 487.1}

Coming to Christ, they reported to Him the words of the people, telling Him that they had even refused to give Him a night's lodging. They thought that a grievous wrong had been done Him, and seeing Mount Carmel in the distance, where Elijah had slain the false prophets, they said, "Wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" They were surprised to see that Jesus was pained by their words, and still more surprised as His rebuke fell upon their ears, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And He went to another village. {1898 The Desire of Ages, Page 487.2}

It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience. Under a pretense of zeal for righteousness, men who are confederate with evil angels bring suffering upon their fellow men, in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. He can admit no rival in the soul, nor accept of partial service; but He desires only voluntary service, the willing surrender of the heart under the constraint of love. There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas. {1898 The Desire of Ages, Page 487.3}

Every human being, in body, soul, and spirit, is the property of God. Christ died to redeem all. Nothing can be more offensive to God than for men, through religious bigotry, to bring suffering upon those who are the purchase of the Saviour's blood. {1898 The Desire of Ages, Page 488.1}

"And He arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto Him again; and, as He was wont, He taught them again." Mark 10:1. {1898 The Desire of Ages, Page 488.2}

A considerable part of the closing months of Christ's ministry was spent in Perea, the province on "the farther side of Jordan" from Judea. Here the multitude thronged His steps, as in His early ministry in Galilee, and much of His former teaching was repeated. {1898 The Desire of Ages, Page 488.3}

366 - The Appointment and Commissioning of the Seventy. Jesus sends out the Seventy Messengers Luke 10:1-16. [End of Autumn 30AD – Winter 30AD]

As He had sent out the twelve, so He "appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come." Luke 10:1, R. V. These disciples had been for some time with Him, in training for their work. When the twelve were sent out on their first separate mission, other disciples accompanied Jesus in His journey through Galilee. Thus they had the privilege of intimate association with Him, and direct personal instruction. Now this larger number also were to go forth on a separate mission. {1898 The Desire of Ages, Page 488.4}

The directions to the seventy were similar to those that had been given to the twelve; but the command to the twelve, not to enter into any city of the Gentiles or of the Samaritans, was not given to the seventy. Though Christ had just been repulsed by the Samaritans, His love toward them was unchanged. When the seventy went forth in His name, they visited, first of all, the cities of Samaria. {1898 The Desire of Ages, Page 488.5}

The Saviour's own visit to Samaria, and later, the commendation of the good Samaritan, and the grateful joy of that leper, a Samaritan, who alone of the ten returned to give thanks to Christ, were full of significance to the disciples. The lesson sank deep into their hearts. In His commission to them, just before His ascension, Jesus mentioned Samaria with Jerusalem and Judea as the places where they were first to preach the gospel. This commission His teaching had prepared them to fulfill. When in their Master's name they went to Samaria, they found the people ready to receive them. The Samaritans had heard of Christ's words of commendation and His works of mercy for men of their nation. They saw that, notwithstanding their rude treatment of Him, He had only thoughts of love toward them, and their hearts were won. After His ascension they welcomed the Saviour's messengers, and the disciples gathered a precious harvest from among those who had once been their bitterest enemies. "A bruised reed shall He not break, and the dimly burning flax shall He not quench: He shall bring forth judgment unto truth." "And in His name shall the Gentiles trust." Isaiah 42:3, margin; Matthew 12:21. {1898 The Desire of Ages, Page 488.6}

Luke 10:1 ¶ After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Luke 10:2 Therefore said he unto them, The harvest truly [is] great, but the labourers [are] few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Luke 10:3 Go your ways: behold, I send you forth as lambs among wolves. [Matthew 10:16]

Luke 10:4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. [Matthew 10:9-10]

Luke 10:5 And into whatsoever house ye enter, first say, Peace [be] to this house. [Matthew 10:12]

Luke 10:6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. [Matthew 10:12]

Luke 10:7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

Luke 10:8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

Luke 10:9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. [Matthew 3:2, 4:17, 10:7; Luke 9:2 60, 10:11, 16:16; Acts 28:31]

Luke 10:10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, [Matthew 19:14; Luke 9:5, 10:11; Acts 13:51]

Luke 10:11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. [Matthew 19:14; Luke 9:5, 10:10; Acts 13:51] [Matthew 3:2, 4:17, 10:7; Luke 9:2 60, 10:9, 16:16; Acts 28:31]

Luke 10:12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

Luke 10:13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. [Matthew 11:21; Luke 10:14-15]

Luke 10:14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. [Matthew 11:22-3; Luke 10:13 15]

Luke 10:15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. [Matthew 11:24; Luke 10:13-14]

Luke 10:16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. [Matthew 10:40; John 13:20]

To those busy towns about the Sea of Galilee, heaven's richest blessings had been freely offered. Day after day the Prince of life had gone in and out among them. The glory of God, which prophets and kings had longed to see, had shone upon the multitudes that thronged the Saviour's steps. Yet they had refused the heavenly Gift. {1898 The Desire of Ages, Page 489.3}

With a great show of prudence the rabbis had warned the people against receiving the new doctrines taught by this new teacher; for His theories and practices were contrary to the teachings of the fathers. The people gave credence to what the priests and Pharisees taught, in place of seeking to understand the word of God for themselves. They honored the priests and rulers instead of honoring God, and rejected the truth that they might keep their own traditions. Many had been impressed and almost persuaded; but they did not act upon their convictions, and were not reckoned on the side of Christ. Satan presented his temptations, until the light appeared as darkness. Thus many rejected the truth that would have proved the saving of the soul. {1898 The Desire of Ages, Page 489.4}

367 - The Seventy Messengers return with joy - "even the devils are subject unto us through thy name". "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" Luke 10:17-20

Like the apostles, the seventy had received supernatural endowments as a seal of their mission. When their work was completed, they returned with joy, saying, "Lord, even the devils are subject unto us through Thy name." Jesus answered, "I beheld Satan as lightning fall from heaven." {1898 The Desire of Ages, Page 490.1}

The scenes of the past and the future were presented to the mind of Jesus. He beheld Lucifer as he was first cast out from the heavenly places. He looked forward to the scenes of His own agony, when before all the worlds the character of the deceiver should be unveiled. He heard the cry, "It is finished" (John 19:30), announcing that the redemption of the lost race was forever made certain, that heaven was made eternally secure against the accusations, the deceptions, the pretensions, that Satan would instigate. {1898 The Desire of Ages, Page 490.2}

Beyond the cross of Calvary, with its agony and shame, Jesus looked forward to the great final day, when the prince of the power of the air will meet his destruction in the earth so long marred by his rebellion. Jesus beheld the work of evil forever ended, and the peace of God filling heaven and earth. {1898 The Desire of Ages, Page 490.3}

Henceforward Christ's followers were to look upon Satan as a conquered foe. Upon the cross, Jesus was to gain the victory for them; that victory He desired them to accept as their own. "Behold," He said, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." {1898 The Desire of Ages, Page 490.4}

Luke 10:17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Luke 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

Luke 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Luke 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

368 - "Jesus rejoiced in Spirit, and said, I thank thee, O FATHER" Luke 10:21-22

As the seventy listened to the words of Christ, the Holy Spirit was impressing their minds with living realities, and writing truth upon the tablets of the soul. Though multitudes surrounded them, they were as though shut in with God. {1898 The Desire of Ages, Page 494.1}

Luke 10:21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O FATHER, Lord of heaven and earth, that THOU hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in THY sight. {Jesus confirms God as His Father in a singular context – no plural God.}

Luke 10:22 All things are delivered to me of MY FATHER: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and [he] to whom the Son will reveal [him]. {Jesus confirms God as His Father in a singular context – no plural God.}

369 - Jesus privately tells His Disciples "Blessed [are] the eyes which see the things that ye see" Luke 10:23-24

Luke 10:23 ¶ And he turned him unto [his] disciples, and said privately, Blessed [are] the eyes which see the things that ye see: [Matthew 13:16]

Luke 10:24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen [them]; and to hear those things which ye hear, and have not heard [them]. [Matthew 13:16]

Full of instruction were the lessons which Christ taught as He slowly made His way from Galilee toward Jerusalem. Eagerly the people listened to His words. In Perea as in Galilee the people were less under the control of Jewish bigotry than in Judea, and His teaching found a response in their hearts. {1898 The Desire of Ages, Page 495.1}

During these last months of His ministry, many of Christ's parables were spoken. The priests and rabbis pursued Him with ever-increasing bitterness, and His warnings to them He veiled in symbols. They could not mistake His meaning, yet they could find in His words nothing on which to ground an accusation against Him. In the parable of the Pharisee and the publican, the self-sufficient prayer, "God, I thank Thee that I am not as the rest of men," stood out in sharp contrast to the penitent's plea, "Be merciful to me the sinner." Luke 18:11, 13, R. V., margin. Thus Christ rebuked the hypocrisy of the Jews. And under the figures of the barren fig tree and the great supper He foretold the doom about to fall upon the impenitent nation. Those who had scornfully rejected the invitation to the gospel feast heard His warning words: "I say unto you, That none of those men which were bidden shall taste of My supper." Luke 14:24. {1898 The Desire of Ages, Page 495.2}

Very precious was the instruction given to the disciples. The parable of the importunate widow and the friend asking for bread at midnight gave new force to His words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9. And often their wavering faith was strengthened by the memory that Christ had said, "Shall not God do justice for His elect, which cry to Him day and night, and He is long-suffering over them? I say unto you, that He will do them justice speedily." Luke 18:7, 8, R. V., margin. {1898 The Desire of Ages, Page 495.3}

The beautiful parable of the lost sheep Christ repeated. And He carried its lesson still farther, as He told of the lost piece of silver and the prodigal son. The force of these lessons the disciples could not then fully appreciate; but after the outpouring of the Holy Spirit, as they saw the ingathering of the Gentiles and the envious anger of the Jews, they better understood the lesson of the prodigal son, and could enter into the joy of Christ's words, "It was meet that we should make merry, and be glad;" "for this my son was dead, and is alive again; he was lost, and is found." Luke 15:32, 24. And as they went out in their Master's name, facing reproach and poverty and persecution, they often strengthened their hearts by repeating His injunction, spoken on this last journey, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12:32-34. {1898 The Desire of Ages, Page 495.4}

370 - The Lawyer's Question: "Master, what shall I do to inherit eternal life?" Luke 10:25

Such lessons were strange and new to Christ's hearers, and He repeated them many times. At one time a lawyer came to Him with the question: "Master, what shall I do to inherit eternal life?" Jesus said unto him, "What is written in the law? how readest thou? {1896, 1900 The Story of Jesus, Page 63.2}

Luke 10:25 ¶ **And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?**

371 - The Lawyer's Reply concerning the Law: "Thou shalt love the LORD THY GOD with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" Luke 10:26-29

Luke 10:26 **He said unto him, What is written in the law? how readest thou?**

Luke 10:27 **And he answering said, Thou shalt love the LORD THY GOD with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.** [Deuteronomy 4:29, 6:5, 30:2 6 10; Jeremiah 29:13; Matthew 22:37; Mark 12:30;] [Leviticus 19:18; Matthew 5:43, 19:19, 22:39; Mark 12:31; Romans 13:9; Galatians 5:14]

Luke 10:28 **And he said unto him, Thou hast answered right: this do, and thou shalt live.**

The lawyer was not satisfied with the position and works of the Pharisees. He had been studying the Scriptures with a desire to learn their real meaning. He had a vital interest in the matter, and had asked in sincerity, "What shall I do?" In his answer as to the requirements of the law, he passed by all the mass of ceremonial and ritualistic precepts. For these he claimed no value, but presented the two great principles on which hang all the law and the prophets. This answer, being commended by Christ, placed the Saviour on vantage ground with the rabbis. They could not condemn Him for sanctioning that which had been advanced by an expositor of the law. {1898 The Desire of Ages, Page 497.4}

"This do, and thou shalt live," Jesus said. He presented the law as a divine unity, and in this lesson taught that it is not possible to keep one precept, and break another; for the same principle runs through them all. Man's destiny will be determined by his obedience to the whole law. Supreme love to God and impartial love to man are the principles to be wrought out in the life. {1898 The Desire of Ages, Page 498.1}

The lawyer found himself a lawbreaker. He was convicted under Christ's searching words. The righteousness of the law, which he claimed to understand, he had not practiced. He had not manifested love toward his fellow man. Repentance was demanded; but instead of repenting, he tried to justify himself. Rather than acknowledge the truth, he sought to show how difficult of fulfillment the commandment is. Thus he hoped both to parry conviction and to vindicate himself in the eyes of the people. The Saviour's words had shown that his question was needless, since he had been able to answer it himself. Yet he put another question, saying, "Who is my neighbor?" {1898 The Desire of Ages, Page 498.2}

Luke 10:29 **But he, willing to justify himself, said unto Jesus, And who is my neighbour?**

Among the Jews this question caused endless dispute. They had no doubt as to the heathen and the Samaritans; these were strangers and enemies. But where should the distinction be made among the people of their own nation, and among the different classes of society? Whom should the priest, the rabbi, the elder, regard as neighbor? They spent their lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude, they taught, would cause defilement that would require wearisome effort to remove. Were they to regard the "unclean" as neighbors? {1898 The Desire of Ages, Page 498.3}

Again Jesus refused to be drawn into controversy. He did not denounce the bigotry of those who were watching to condemn Him. But by a simple story He held up before His hearers such a picture of the outflowing of heaven-born love as touched all hearts, and drew from the lawyer a confession of the truth. {1898 The Desire of Ages, Page 498.4}

The way to dispel darkness is to admit light. The best way to deal with error is to present truth. It is the revelation of God's love that makes manifest the deformity and sin of the heart centered in self. {1898 The Desire of Ages, Page 498.5}

Sin is the greatest of all evils, and it is ours to pity and help the sinner. But not all can be reached in the same way. There are many who hide their soul hunger. These would be greatly helped by a tender word or a kind remembrance. There are others who are in the greatest need, yet they know it not. They do not realize the terrible destitution of the soul. Multitudes are so sunken in sin that they have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. Many of these can be reached only through acts of disinterested kindness. Their physical wants must first be cared for. They must be fed, cleansed, and decently clothed. As they see the evidence of your unselfish love, it will be easier for them to believe in the love of Christ. {1900 Christ's Object Lessons, Page 387.1}

The priests and rabbis often disputed about this question {of who is my neighbour?}. They did not call the poor and ignorant their neighbors, and would show them no kindness. Christ took no part in their disputes; He answered the question by a story about something that had happened a short time before. {1896, 1900 The Story of Jesus, Page 63.5}

372 - Parable No. 39: The Good Samaritan (Luke 10:25-37). Jesus tells the Lawyer the Parable of the Good Samaritan Luke 10:30-37

In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness. {1898 The Desire of Ages, Page 497.1}

In journeying from Jerusalem to Jericho, the traveler had to pass through a portion of the wilderness of Judea. The road led down a wild, rocky ravine, which was infested by robbers, and was often the scene of violence. It was here that the traveler was attacked, stripped of all that was valuable, wounded and bruised, and left half dead by the wayside. As he lay thus, the priest came that way; but he merely glanced toward the wounded man. Then the Levite appeared. Curious to know what had happened, he stopped and looked at the sufferer. He was convicted of what he ought to do; but it was not an agreeable duty. He wished that he had not come that way, so that he need not have seen the wounded man. He persuaded himself that the case was no concern of his. {1898 The Desire of Ages, Page 499.2}

Luke 10:30 And Jesus answering said, A certain [man] went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded [him], and departed, leaving [him] half dead.

Luke 10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

Luke 10:32 And likewise a Levite, when he was at the place, came and looked [on him], and passed by on the other side.

Both these men were in sacred office, and professed to expound the Scriptures. They were of the class specially chosen to be representatives of God to the people. They were to "have compassion on the ignorant, and on them that are out of the way" (Hebrews 5:2), that they might lead men to understand God's great love toward humanity. The work they were called to do was the same that Jesus had described as His own when He said, "The Spirit of the Lord is upon Me, because He 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. {1898 The Desire of Ages, Page 499.3}

The angels of heaven look upon the distress of God's family upon the earth, and they are prepared to co-operate with men in relieving oppression and suffering. God in His providence had brought the priest and the Levite along the road where the wounded sufferer lay, that they might see his need of mercy and help. All heaven watched to see if the hearts of these men would be touched with pity for human woe. The Saviour was the One who had instructed the Hebrews in the wilderness; from the pillar of cloud and of fire He had taught a very different lesson from that which the people were now receiving from their priests and teachers. The merciful provisions of the law extended even to the lower animals, which cannot express in words their want and suffering. Directions had been given to Moses for the children of Israel to this effect: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." Exodus 23:4, 5. But in the man wounded by robbers, Jesus presented the case of a brother in suffering. How much more should their hearts have been moved with pity for him than for a beast of burden! The message had been given them through Moses that the Lord their God, "a great God, a mighty, and a terrible," "doth execute the judgment of the fatherless and widow, and loveth the stranger." Wherefore He commanded, "Love ye therefore the stranger." "Thou shalt love him as thyself." Deuteronomy 10:17-19; Leviticus 19:34. {1898 The Desire of Ages, Page 500.1}

These men had been chosen to minister in God's temple, and they ought to have been like Him, full of mercy and kindness. But their hearts were cold and unfeeling. {1896, 1900 The Story of Jesus, Page 65.1}

After a time a Samaritan came near. The Samaritans were despised and hated by the Jews. To one of these people a Jew would not give so much as a drink of water or a morsel of bread. But the Samaritan did not stop to think of this. He did not stop even to think of the robbers who might be watching for him. {1896, 1900 The Story of Jesus, Page 65.2}

There lay the stranger, bleeding and ready to die. The Samaritan took off his own cloak, and wrapped it about him. {1896, 1900 The Story of Jesus, Page 65.3}

Luke 10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion [on him],

A certain Samaritan, in his journey, came where the sufferer was, and when he saw him, he had compassion on him. He did not question whether the stranger was a Jew or a Gentile. If a Jew, the Samaritan well knew that, were their condition reversed, the man would spit in his face, and pass him by with contempt. But he did not hesitate on account of this. He did not consider that he himself might be in danger of violence by tarrying in the place. It was enough that there was before him a human being in need and suffering. He took off his own garment with which to cover him. The oil and wine provided for his own journey he used to heal and refresh the wounded man. He lifted him on his own beast, and moved slowly along with even pace, so that the stranger might not be jarred, and made to suffer increased pain. He brought him to an inn, and cared for him through the night, watching him tenderly. In the morning, as the sick man had improved, the Samaritan ventured to go on his way. But before doing this, he placed him in the care of the innkeeper, paid the charges, and left a deposit for his benefit; and not satisfied even with this, he made provision for any further need, saying to the host, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." {1898 The Desire of Ages, Page 503.2}

Luke 10:34 And went to [him], and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

Luke 10:35 And on the morrow when he departed, he took out two pence, and gave [them] to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

He gave him his own wine to drink, and poured oil on his wounds. He put him on his own beast, brought him to an inn, and took care of him all night. {1896, 1900 The Story of Jesus, Page 65.4}

The next morning, before going away, he paid the innkeeper to care for him till he should be strong again. So Jesus told the story. Then turning to the lawyer, He asked: {1896, 1900 The Story of Jesus, Page 65.5}

Luke 10:36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

Luke 10:37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The story ended, Jesus fixed His eyes upon the lawyer, in a glance that seemed to read his soul, and said, "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" Luke 10:36, R. V. {1898 The Desire of Ages, Page 503.3}

The lawyer would not, even now, take the name Samaritan upon his lips, and he made answer, "He that showed mercy on him." Jesus said, "Go, and do thou likewise." {1898 The Desire of Ages, Page 503.4}

Thus the question, "Who is my neighbor?" is forever answered. Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God. {1898 The Desire of Ages, Page 503.5}

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by his deceptions. It places them within reach of the throne of God, the throne encircled by the rainbow of promise. {1900 Christ's Object Lessons, Page 386.2}

In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood. (Galatians 3:28; Ephesians 2:13.) {1900 Christ's Object Lessons, Page 386.3}

Whatever the difference in religious belief, a call from suffering humanity must be heard and answered. Where bitterness of feeling exists because of difference in religion, much good may be done by personal service. Loving ministry will break down prejudice, and win souls to God. {1900 Christ's Object Lessons, Page 386.4}

In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless condition. He left His glory, to come to our rescue. He found us ready to die, and He undertook our case. He healed our wounds. He covered us with His robe of righteousness. He opened to us a refuge of safety, and made complete provision for us at His own charges. He died to redeem us. Pointing to His own example, He says to His followers, "These things I command you, that ye love one another." "As I have loved you, that ye also love one another." John 15:17; 13:34. {1898 The Desire of Ages, Page 503.6}

All this is but a fulfillment of the principle of the law,—the principle that is illustrated in the story of the good Samaritan, and made manifest in the life of Jesus. His character reveals the true significance of the law, and shows what is meant by loving our neighbor as ourselves. And when the children of God manifest mercy, kindness, and love toward all men, they also are witnessing to the character of the statutes of heaven. They are bearing testimony to the fact that "the law of the Lord is perfect, converting the soul." Psalm 19:7. And whoever fails to manifest this love is breaking the law which he professes to revere. For the spirit we manifest toward our brethren declares what is our spirit toward God. The love of God in the heart is the only spring of love toward our neighbor. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Beloved, "if we love one another, God dwelleth in us, and His love is perfected in us." 1 John 4:20, 12. {1898 The Desire of Ages, Page 505.1}

Then Jesus said, "Go, and do thou likewise." Luke 10:35-37. So Jesus taught that every person who needs our help is our neighbor. We are to treat him just as we ourselves would like to be treated. {1896, 1900 The Story of Jesus, Page 65.8}

The priest and the Levite pretended to keep God's commandments, but it was the Samaritan who really kept them. His heart was kind and loving. {1896, 1900 The Story of Jesus, Page 65.9}

In taking care of the wounded stranger, he was showing love to God as well as to man. For it pleases God to have us do good to one another. We show our love for Him by being kind to those about us. {1896, 1900 The Story of Jesus, Page 65.10}

A kind, loving heart is worth more than all the riches in the world. Those who live to do good show that they are children of God. They are the ones who will dwell with Christ in His kingdom. {1896, 1900 The Story of Jesus, Page 66.1}

373 - Jesus visits the Bethany Home of Martha and Mary, her sister Luke 10:38-42. [End of November – Early December 30AD]

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. {1898 The Desire of Ages, Page 524.1}

At the home of Lazarus, Jesus had often found rest. The Saviour had no home of His own; He was dependent on the hospitality of His friends and disciples, and often, when weary, thirsting for human fellowship, He had been glad to escape to this peaceful household, away from the suspicion and jealousy of the angry Pharisees. Here He found a sincere welcome, and pure, holy friendship. Here He could speak with simplicity and perfect freedom, knowing that His words would be understood and treasured. {1898 The Desire of Ages, Page 524.2}

Our Saviour appreciated a quiet home and interested listeners. He longed for human tenderness, courtesy, and affection. Those who received the heavenly instruction He was always ready to impart were greatly blessed. As the multitudes followed Christ through the open fields, He unfolded to them the beauties of the natural world. He sought to open the eyes of their understanding, that they might see how the hand of God upholds the world. In order to call out an appreciation of God's goodness and benevolence, He called the attention of His hearers to the gently falling dew, to the soft showers of rain and the bright sunshine, given alike to good and evil. He desired men to realize more fully the regard that God bestows on the human instrumentalities He has created. But the multitudes were slow of hearing, and in the home at Bethany Christ found rest from the weary conflict of public life. Here He opened to an appreciative audience the volume of Providence. In these private interviews He unfolded to His hearers that which He did not attempt to tell to the mixed multitude. He needed not to speak to His friends in parables. {1898 The Desire of Ages, Page 524.3}

As Christ gave His wonderful lessons, Mary sat at His feet, a reverent and devoted listener. On one occasion, Martha, perplexed with the care of preparing the meal, went to Christ, saying, "Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me." This was the time of Christ's first visit to Bethany. The Saviour and His disciples had just made the toilsome journey on foot from Jericho. Martha was anxious to provide for their comfort, and in her anxiety she forgot the courtesy due to her Guest. Jesus answered her with mild and patient words, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Mary was storing her mind with the precious words falling from the Saviour's lips, words that were more precious to her than earth's most costly jewels. {1898 The Desire of Ages, Page 525.1}

The "one thing" that Martha needed was a calm, devotional spirit, a deeper anxiety for knowledge concerning the future, immortal life, and the graces necessary for spiritual advancement. She needed less anxiety for the things which pass away, and more for those things which endure forever. Jesus would teach His children to seize every opportunity of gaining that knowledge which will make them wise unto salvation. The cause of Christ needs careful, energetic workers. There is a wide field for the Marthas, with their zeal in active religious work. But let them first sit with Mary at the feet of Jesus. Let diligence, promptness, and energy be sanctified by the grace of Christ; then the life will be an unconquerable power for good. {1898 The Desire of Ages, Page 525.2}

Luke 10:38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

Luke 10:39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

Luke 10:40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

Luke 10:41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

Luke 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

374 - At the Feast of Dedication in Jerusalem: Hanukkah (9th month, 25th day) John 10:22-23. [Feast of the Dedication (Chanukah) - Kislev 25-Tebet 2, 3791 - December 9-16, 30AD]

John 10:22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

{Feast of the Dedication (Chanukah) - Kislev 25-Tebet 2, 3791 - December 9-16, 30AD}.

The Feast of the Dedication, today Hanukkah, once also called "Feast of the Maccabees," was a Jewish festival observed for eight days from the 25th of Kislev (usually in December, but occasionally late November, due to the lunisolar calendar). It was instituted in the year 165BC by Judas Maccabeus, his brothers, and the elders of the congregation of Israel in commemoration of the reconsecration of the Jewish Temple in Jerusalem, and especially of the altar of burnt offerings, after they had been desecrated during the persecution under Antiochus Epiphanes (168BC).

Dedication is the act of consecrating an altar, temple, church, or other sacred building.}

John 10:23 **And Jesus walked in the temple in Solomon's porch.**

375 - The Jewish Religious Leaders surround Jesus at the Temple: "If thou be the Christ, tell us plainly" John 10:24-25

John 10:24 **Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.**

John 10:25 **Jesus answered them, I told you, and ye believed not: the works that I do in MY FATHER'S name, they bear witness of me.** {Jesus confirms God as His Father in a singular context – no plural God.}

376 - "My sheep hear my voice, and I know them, and they follow me" John 10:26-28

John 10:26 **But ye believe not, because ye are not of my sheep, as I said unto you.**

John 10:27 **My sheep hear my voice, and I know them, and they follow me:**

John 10:28 **And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.**

377 - Jesus confirms that He is One with God. "MY FATHER, which gave [them] me, is greater than all" "I and [my] FATHER are ONE" John 10:29-30

John 10:29 **MY FATHER, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of MY FATHER'S hand.** {Jesus confirms God as His Father and is greater than Him; so NOT 3 co-equal Gods.} {singular context – no plural God.}

John 10:30 **I and [my] FATHER are ONE.** {Holy Spirit is not included.} {Jesus confirms God as His Father in a singular context – no plural God.}

378 - The Jews take up stones to stone Him "for blasphemy; and because that thou, being a man, makest thyself God" John 10:31-33

John 10:31 **Then the Jews took up stones again to stone him.**

John 10:32 **Jesus answered them, Many good works have I showed you from MY FATHER; for which of those works do ye stone me?** {Jesus confirms God as His Father in a singular context – no plural God.}

John 10:33 **The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.**

379 - The Reply of Jesus John 10:34-38

John 10:34 **Jesus answered them, Is it not written in your law, I said, Ye are gods? [Psalm 82:6]**

Psalm 82:6 I have said, Ye [are] gods; and all of you [are] children of the most High. [John 10:34]

John 10:35 **If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**

John 10:36 **Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?**

John 10:37 **If I do not the works of MY FATHER, believe me not.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 10:38 **But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father [is] in me, and I in him.**

380 - Departure beyond Jordan. Jesus Withdraws across the Jordan. Jesus escapes and goes "beyond Jordan into the place where John at first baptized; and there he abode" John 10:39-42

John 10:39 **Therefore they sought again to take him: but he escaped out of their hand,**

John 10:40 **And went away again beyond Jordan into the place where John at first baptized; and there he abode.**

John 10:41 **And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.**

The witness borne of him after his death, by those who had heard his testimony to Jesus, was, "John did no miracle: but all things that John spake of this Man were true." John 10:41. It was not given to John to call down fire from heaven, or to raise the dead, as Elijah did, nor to wield Moses' rod of power in the name of God. He was sent to herald the Saviour's advent, and to call upon the people to prepare for His coming. So faithfully did he fulfill his mission, that as the people recalled what he had taught them of Jesus, they could say, "All things that John spake of this Man were true." Such witness to Christ every disciple of the Master is called upon to bear. {1898 The Desire of Ages, Page 219.3}

John 10:42 **And many believed on him there.**

381 - Return to Perea. Instruction on Prayer. Jesus teaches His Disciples to Pray. The Lord's Prayer Luke 11:1-4. [End of December 30AD]

Christ's disciples were much impressed by His prayers and by His habit of communion with God. One day after a short absence from their Lord, they found Him absorbed in supplication. Seeming unconscious of their presence, He continued praying aloud. The hearts of the disciples were deeply moved. As He ceased praying, they exclaimed, "Lord, teach us to pray." {1900 Christ's Object Lessons, Page 140.1}

In answer, Christ repeated the Lord's prayer, as He had given it in the sermon on the mount. Then in a parable He illustrated the lesson He desired to teach them. {1900 Christ's Object Lessons, Page 140.2}

Luke 11:1 ¶ **And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.**

Luke 11:2 **And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be THY name. Thy kingdom come. THY will be done, as in heaven, so in earth.**

Luke 11:3 **Give us day by day our daily bread.**

Luke 11:4 **And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.**

382 - Parable No. 40: Friend in need at midnight – ask and it shall be given (Luke 11:5-8). The Parable of the Friend lending 3 Loaves at Midnight Luke 11:5-8

Here Christ represents the petitioner as asking that he may give again. He must obtain the bread, else he cannot supply the necessities of a weary, belated wayfarer. Though his neighbor is unwilling to be troubled, he will not desist his pleading; his friend must be relieved; and at last his importunity is rewarded, his wants are supplied. {1900 Christ's Object Lessons, Page 140.4}

In like manner the disciples were to seek blessings from God. In the feeding of the multitude and in the sermon on the bread from heaven, Christ had opened to them their work as His representatives. They were to give the bread of life to the people. He who had appointed their work, saw how often their faith would be tried. Often they would be thrown into unexpected positions, and would realize their human insufficiency. Souls that were hungering for the bread of life would come to them, and they would feel themselves to be destitute and helpless. They must receive spiritual food, or they would have nothing to impart. But they were not to turn one soul away unfed. Christ directs them to the source of supply. The man whose friend came to him for entertainment, even at the unseasonable hour of midnight, did not turn him away. He had nothing to set before him, but he went to one who had food and pressed his request until the neighbor supplied his need. And would not God, who had sent His servants to feed the hungry, supply their need for His own work? {1900 Christ's Object Lessons, Page 140.5}

But the selfish neighbor in the parable does not represent the character of God. The lesson is drawn, not by comparison, but by contrast. A selfish man will grant an urgent request, in order to rid himself of one who disturbs his rest. But God delights to give. He is full of compassion, and He longs to grant the requests of those who come unto Him in faith. He gives to us that we may minister to others and thus become like Himself. {1900 Christ's Object Lessons, Page 141.1}

Luke 11:5 **And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;**

Luke 11:6 **For a friend of mine in his journey is come to me, and I have nothing to set before him?**

Luke 11:7 **And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.**

Luke 11:8 **I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.**

383 - Parable No. 41: Ask, Seek, Knock on God's door and it will open for you [Second reference] (Luke 11:9-10). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" Luke 11:9-10

Luke 11:9 **And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.**

Luke 11:10 **For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**

God regards us as His children. He has redeemed us out of the careless world and has chosen us to become members of the royal family, sons and daughters of the heavenly King. He invites us to trust in Him with a trust deeper and stronger than that of a child in his earthly father. Parents love their children, but the love of God is larger, broader, deeper, than human love can possibly be. It is immeasurable. Then if earthly parents know how to give good gifts to their children, how much more shall our Father in heaven give the Holy Spirit to those who ask Him? {1900 Christ's Object Lessons, Page 142.1}

Christ's lessons in regard to prayer should be carefully considered. There is a divine science in prayer, and His illustration brings to view principles that all need to understand. He shows what is the true spirit of prayer, He teaches the necessity of perseverance in presenting our requests to God, and assures us of His willingness to hear and answer prayer. {1900 Christ's Object Lessons, Page 142.2}

Our prayers are not to be a selfish asking, merely for our own benefit. We are to ask that we may give. The principle of Christ's life must be the principle of our lives. "For their sakes," He said, speaking of His disciples, "I sanctify Myself, that they also might be sanctified." John 17:19. The same devotion, the same self-sacrifice, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants. Our mission to the world is not to serve or please ourselves; we are to glorify God by co-operating with Him to save sinners. We are to ask blessings from God that we may communicate to others. The capacity for receiving is preserved only by imparting. We cannot continue to receive heavenly treasure without communicating to those around us. {1900 Christ's Object Lessons, Page 142.3}

In the parable the petitioner was again and again repulsed, but he did not relinquish his purpose. So our prayers do not always seem to receive an immediate answer; but Christ teaches that we should not cease to pray. Prayer is not to work any change in God; it is to bring us into harmony with God. When we make request of Him, He may see that it is necessary for us to search our hearts and repent of sin. Therefore He takes us through test and trial, He brings us through humiliation, that we may see what hinders the working of His Holy Spirit through us. {1900 Christ's Object Lessons, Page 143.1}

There is another matter too often neglected by those who seek the Lord in prayer. Have you been honest with God? By the prophet Malachi the Lord declares, "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Malachi 3:7, 8. {1900 Christ's Object Lessons, Page 144.3}

As the Giver of every blessing, God claims a certain portion of all we possess. This is His provision to sustain the preaching of the gospel. And by making this return to God, we are to show our appreciation of His gifts. But if we withhold from Him that which is His own, how can we claim His blessing? If we are unfaithful stewards of earthly things, how can we expect Him to entrust us with the things of heaven? It may be that here is the secret of unanswered prayer. {1900 Christ's Object Lessons, Page 144.4}

But many have not a living faith. This is why they do not see more of the power of God. Their weakness is the result of their unbelief. They have more faith in their own working than in the working of God for them. They take themselves into their own keeping. They plan and devise, but pray little, and have little real trust in God. They think they have faith, but it is only the impulse of the moment. Failing to realize their own need, or God's willingness to give, they do not persevere in keeping their requests before the Lord. {1900 Christ's Object Lessons, Page 145.4}

Our prayers are to be as earnest and persistent as was the petition of the needy friend who asked for the loaves at midnight. The more earnestly and steadfastly we ask, the closer will be our spiritual union with Christ. We shall receive increased blessings because we have increased faith. {1900 Christ's Object Lessons, Page 146.1}

Our part is to pray and believe. Watch unto prayer. Watch, and co-operate with the prayer-hearing God. Bear in mind that "we are labourers together with God." 1 Corinthians 3:9. Speak and act in harmony with your prayers. It will make an infinite difference with you whether trial shall prove your faith to be genuine, or show that your prayers are only a form. {1900 Christ's Object Lessons, Page 146.2}

We must not only pray in Christ's name, but by the inspiration of the Holy Spirit. This explains what is meant when it is said that the Spirit "maketh intercession for us, with groanings which cannot be uttered." Romans 8:26. Such prayer God delights to answer. When with earnestness and intensity we breathe a prayer in the name of Christ, there is in that very intensity a pledge from God that He is about to answer our prayer "exceeding abundantly above all that we ask or think." Ephesians 3:20. {1900 Christ's Object Lessons, Page 147.3}

384 - Parable No. 42: Our loving Father who provides our needs (Luke 11:11-13). "how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?" Luke 11:11-13

Luke 11:11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if [he ask] a fish, will he for a fish give him a serpent? [Matthew 7:9]

Luke 11:12 Or if he shall ask an egg, will he offer him a scorpion?

Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?

385 - The Inner Light. Jesus teaches about the candle light and the light within Luke 11:33-36

Luke 11:33 No man, when he hath lighted a candle, putteth [it] in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. [Matthew 5:15; Mark 4:21; Luke 8:16]

Luke 11:34 **The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when [thine eye] is evil, thy body also [is] full of darkness.**

Luke 11:35 **Take heed therefore that the light which is in thee be not darkness.**

Luke 11:36 **If thy whole body therefore [be] full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.**

386 - Jesus dines with a Pharisee without washing His hands Luke 11:37-40

Luke 11:37 ¶ **And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.**

Luke 11:38 **And when the Pharisee saw [it], he marvelled that he had not first washed before dinner.**

Luke 11:39 **And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.**

Luke 11:40 **[Ye] fools, did not he that made that which is without make that which is within also?**

387 - Jesus tells the Pharisee not to “pass over judgment and the love of God” Luke 11:41-44

Luke 11:41 **But rather give alms of such things as ye have; and, behold, all things are clean unto you.**

Luke 11:42 **But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.**

Other laws had been perverted by the rabbis in like manner. In the directions given through Moses it was forbidden to eat any unclean thing. The use of swine's flesh, and the flesh of certain other animals, was prohibited, as likely to fill the blood with impurities, and to shorten life. But the Pharisees did not leave these restrictions as God had given them. They went to unwarranted extremes. Among other things the people were required to strain all the water used, lest it should contain the smallest insect, which might be classed with the unclean animals. Jesus, contrasting these trivial exactions with the magnitude of their actual sins, said to the Pharisees, "Ye blind guides, which strain at a gnat, and swallow a camel." {1898 The Desire of Ages, Page 617.2}

Luke 11:43 **Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.**

Luke 11:44 **Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over [them] are not aware [of them].**

388 - Jesus tells the Lawyers that they “lade men with burdens grievous” but not themselves Luke 11:45-46

Luke 11:45 ¶ **Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.**

Luke 11:46 **And he said, Woe unto you also, [ye] lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.**

389 - Jesus tells them that their fathers killed the Prophets while they built sepulchres. “That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation” Luke 11:47-52

In the days of Christ a superstitious regard was cherished for the resting places of the dead, and vast sums of money were lavished upon their decoration. In the sight of God this was idolatry. In their undue regard for the dead, men showed that they did not love God supremely, nor their neighbor as themselves. The same idolatry is carried to great lengths today. Many are guilty of neglecting the widow and the fatherless, the sick and the poor, in order to build expensive monuments for the dead. Time, money, and labor are freely spent for this purpose, while duties to the living--duties which Christ has plainly enjoined--are left undone. {1898 The Desire of Ages, Page 618.1}

The Pharisees built the tombs of the prophets, and adorned their sepulchres, and said one to another, If we had lived in the days of our fathers, we would not have united with them in shedding the blood of God's servants. At the same time they were planning to take the life of His Son. This should be a lesson to us. It should open our eyes to the power of Satan to deceive the mind that turns from the light of truth. Many follow in the track of the Pharisees. They revere those who have died for their faith. They wonder at the blindness of the Jews in rejecting Christ. Had we lived in His day, they declare, we would gladly have received His teaching; we would never have been partakers in the guilt of those who rejected the Saviour. But when obedience to God requires self-denial and humiliation, these very persons stifle their convictions, and refuse obedience. Thus they manifest the same spirit as did the Pharisees whom Christ condemned. {1898 The Desire of Ages, Page 618.2}

Luke 11:47 **Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.**

Luke 11:48 **Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.**

Luke 11:49 **Therefore also said the wisdom of God, I will send them prophets and apostles, and [some] of them they shall slay and persecute:**

Luke 11:50 **That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;**

Luke 11:51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Luke 11:52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

390 - "The scribes and the Pharisees began to urge [him] vehemently, and to provoke him" "That they might accuse him" Luke 11:53-54

Luke 11:53 And as he said these things unto them, the scribes and the Pharisees began to urge [him] vehemently, and to provoke him to speak of many things:

Luke 11:54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

391 - A Warning against the Pharisees. "Beware ye of the leaven of the Pharisees, which is hypocrisy" "Whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" Luke 12:1-3

Luke 12:1 ¶ In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. [Matthew 16:6; Mark 8:15]

Luke 12:2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

Luke 12:3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

392 - "Be not afraid of them that kill the body" "Fear him, which after he hath killed hath power to cast into hell" Luke 12:4-5

Luke 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. [Matthew 10:28; Luke 12:5]

Luke 12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. [Matthew 10:28; Luke 12:4]

393 - God is aware of everything; even the "hairs of your head are all numbered" Luke 12:6-7

Luke 12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? [Matthew 10:29; Luke 12:7]

Luke 12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. [Matthew 10:30-31]

394 - "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" Luke 12:8-9

Luke 12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: [Matthew 10:32; Luke 12:9]

Luke 12:9 But he that denieth me before men shall be denied before the angels of God. [Matthew 10:32-33; Luke 12:8; 2 Timothy 2:12]

395 - "Whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven" Luke 12:10

Luke 12:10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. [Matthew 12:31-32; Mark 3:28-29; Hebrews 6:4-6, 10:26-29]]

396 - "When they bring you unto the synagogues, and [unto] magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you" Luke 12:11-12

Luke 12:11 And when they bring you unto the synagogues, and [unto] magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

Luke 12:12 For the Holy Ghost shall teach you in the same hour what ye ought to say. [2 Samuel 23:2; Matthew 10:20; Luke 21:15; Acts 6:10]

397 - Warning against Avarice. An Inheritance dispute. Jesus says "beware of covetousness" Luke 12:13-15

Christ was teaching, and, as usual, others besides His disciples had gathered about Him. He had been speaking to the disciples of the scenes in which they were soon to act a part. They were to publish abroad the truths He had committed to them, and they would be brought in conflict with the rulers of this world. For His sake they would be called into courts, and before magistrates and kings. He had assured them of wisdom which none could gainsay. His own words, that moved the hearts of the multitude, and brought to confusion His wily adversaries, witnessed to the power of that indwelling Spirit which He had promised to His followers. {1900 Christ's Object Lessons, Page 252.1}
But there were many who desired the grace of heaven only to serve their selfish purposes. They recognized the marvelous power of Christ in setting forth the truth in a clear light. They heard the promise to His followers of wisdom to speak before rulers and magistrates. Would He not lend His power for their worldly benefit? {1900 Christ's Object Lessons, Page 252.2}

"And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me." Through Moses, God had given directions concerning the transmission of property. The eldest son received a double portion of the father's estate (Deuteronomy 21:17), while the younger brothers were to share alike. This man thinks that his brother has defrauded him of his inheritance. His own efforts have failed to secure what he regards as his due, but if Christ will interpose the end will surely be gained. He has heard Christ's stirring appeals, and His solemn denunciations of the scribes and Pharisees. If words of such command could be spoken to this brother, he would not dare to refuse the aggrieved man his portion. {1900 Christ's Object Lessons, Page 253.1}

In the midst of the solemn instruction that Christ had given, this man had revealed his selfish disposition. He could appreciate that ability of the Lord which might work for the advancement of his own temporal affairs; but spiritual truths had taken no hold on his mind and heart. The gaining of the inheritance was his absorbing theme. Jesus, the King of glory, who was rich, yet for our sake became poor, was opening to him the treasures of divine love. The Holy Spirit was pleading with him to become an heir of the inheritance that is "incorruptible, and undefiled, and that fadeth not away." 1 Peter 1:4. He had seen evidence of the power of Christ. Now the opportunity was his to speak to the great Teacher, to express the desire uppermost in his heart. But like the man with the muck rake in Bunyan's allegory, his eyes were fixed on the earth. He saw not the crown above his head. Like Simon Magus, he valued the gift of God as a means of worldly gain. {1900 Christ's Object Lessons, Page 253.2}

The Saviour's mission on earth was fast drawing to a close. Only a few months remained for Him to complete what He had come to do, in establishing the kingdom of His grace. Yet human greed would have turned Him from His work to take up the dispute over a piece of land. But Jesus was not to be diverted from His mission. His answer was, "Man, who made Me a judge or a divider over you?" {1900 Christ's Object Lessons, Page 253.3}

Jesus could have told this man just what was right. He knew the right in the case; but the brothers were in a quarrel because both were covetous. Christ virtually said, It is not My work to settle controversies of this kind. He came for another purpose, to preach the gospel, and thus to arouse men to a sense of eternal realities. {1900 Christ's Object Lessons, Page 254.1}

Luke 12:13 ¶ **And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.**

Luke 12:14 **And he said unto him, Man, who made me a judge or a divider over you?**

Luke 12:15 **And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.**

398 - Parable No. 43: Foolish rich man (Luke 12:13-22). The Folly of Riches. Jesus tells the Parable of a certain rich man who thought "I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods"
Luke 12:16-18

By the parable of the foolish rich man, Christ showed the folly of those who make the world their all. This man had received everything from God. The sun had been permitted to shine upon his land; for its rays fall on the just and on the unjust. The showers of heaven descend on the evil and on the good. The Lord had caused vegetation to flourish, and the fields to bring forth abundantly. The rich man was in perplexity as to what he should do with his produce. His barns were full to overflowing, and he had no place to put the surplus of his harvest. He did not think of God, from whom all his mercies had come. He did not realize that God had made him a steward of His goods that he might help the needy. He had a blessed opportunity of being God's almoner, but he thought only of ministering to his own comfort. {1900 Christ's Object Lessons, Page 256.1}

The situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention; there were many places in which to bestow his goods. He could easily have relieved himself of a portion of his abundance, and many homes would have been freed from want, many who were hungry would have been fed, many naked clothed, many hearts made glad, many prayers for bread and clothing answered, and a melody of praise would have ascended to heaven. The Lord had heard the prayers of the needy, and of His goodness He had prepared for the poor. (Psalm 68:10.) Abundant provision for the wants of many had been made in the blessings bestowed upon the rich man. But he closed his heart to the cry of the needy, and said to his servants, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." {1900 Christ's Object Lessons, Page 256.2}

This man's aims were no higher than those of the beasts that perish. He lived as if there were no God, no heaven, no future life; as if everything he possessed were his own, and he owed nothing to God or man. The psalmist described this rich man when he wrote, "The fool hath said in his heart, There is no God." Psalm 14:1. {1900 Christ's Object Lessons, Page 257.1}

This man has lived and planned for self. He sees that the future is abundantly provided for; there is nothing for him now but to treasure and enjoy the fruits of his labors. He regards himself as favored above other men, and takes credit to himself for his wise management. He is honored by his fellow townsmen as a man of good judgment and a prosperous citizen. For "men will praise thee, when thou doest well to thyself." Psalm 49:18. {1900 Christ's Object Lessons, Page 258.1}

Luke 12:16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

Luke 12:17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

Luke 12:18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

399 - "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, [and] be merry" - "But God said unto him, [Thou] fool, this night thy soul shall be required of thee" Luke 12:19-21

Luke 12:19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, [and] be merry.

But "the wisdom of this world is foolishness with God." 1 Corinthians 3:19. While the rich man is looking forward to years of enjoyment, the Lord is making far different plans. The message comes to this unfaithful steward, "Thou fool, this night thy soul shall be required of thee." Here is a demand that money cannot supply. The wealth he has treasured can purchase no reprieve. In one moment that which he has toiled through his whole life to secure becomes worthless to him. "Then whose shall those things be which thou hast provided?" His broad fields and well-filled granaries pass from under his control. "He heapeth up riches, and knoweth not who shall gather them." Psalm 39:6. {1900 Christ's Object Lessons, Page 258.2}

The only thing that would be of value to him now he has not secured. In living for self he has rejected that divine love which would have flowed out in mercy to his fellow men. Thus he has rejected life. For God is love, and love is life. This man has chosen the earthly rather than the spiritual, and with the earthly he must pass away. "Man that is in honour, and understandeth not, is like the beasts that perish." Psalm 49:20. {1900 Christ's Object Lessons, Page 258.3}

"So is he that layeth up treasure for himself, and is not rich toward God." The picture is true for all time. You may plan for merely selfish good, you may gather together treasure, you may build mansions great and high, as did the builders of ancient Babylon; but you cannot build wall so high or gate so strong as to shut out the messengers of doom. Belshazzar the king "feasted in his palace," and "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." But the hand of One invisible wrote upon his walls the words of doom, and the tread of hostile armies was heard at his palace gates. "In that night was Belshazzar the king of the Chaldeans slain," and an alien monarch sat upon the throne. (Daniel 5:30) {1900 Christ's Object Lessons, Page 258.4}

To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. {1900 Christ's Object Lessons, Page 259.1}

Wherefore He says, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." {1900 Christ's Object Lessons, Page 259.2}

Luke 12:20 But God said unto him, [Thou] fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

Luke 12:21 So [is] he that layeth up treasure for himself, and is not rich toward God.

400 - Parable No. 44: Anxieties about Earthly Things. Ravens provided their needs by God, just like us (Luke 12:23-24). "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on" - "For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things" Luke 12:22-30

Luke 12:22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

Luke 12:23 The life is more than meat, and the body [is more] than raiment.

Luke 12:24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

Luke 12:25 And which of you with taking thought can add to his stature one cubit? [Matthew 6:27]

Luke 12:26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

Luke 12:27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

Luke 12:28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more [will he clothe] you, O ye of little faith?

Luke 12:29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

Luke 12:30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

401 - "Rather seek ye the kingdom of God; and all these things shall be added unto you" - "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" Luke 12:31-32

Luke 12:31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you. [Psalm 34:9-10; Matthew 6:33]

Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

402 - "Sell that ye have, and give alms" - "For where your treasure is, there will your heart be also" Luke 12:33-34

Luke 12:33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Luke 12:34 For where your treasure is, there will your heart be also.

403 - Parable No. 45: Thief in the Night – always be prepared (Luke 12:35-40). Awaiting the Master's Return. "Blessed [are] those servants, whom the lord when he cometh shall find watching" - "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" Luke 12:35-40

Luke 12:35 Let your loins be girded about, and [your] lights burning;

Luke 12:36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Luke 12:37 Blessed [are] those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

Luke 12:38 And if he shall come in the second watch, or come in the third watch, and find [them] so, blessed are those servants.

Luke 12:39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Luke 12:40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

404 - Parable No. 46: The Faithful Steward (Luke 12:42-48). Peter asks if the Parable is applicable to them or all. Jesus replies "Blessed [is] that servant, whom his lord when he cometh shall find so doing" Luke 12:41-44

Luke 12:41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

Luke 12:42 And the Lord said, Who then is that faithful and wise steward, whom [his] lord shall make ruler over his household, to give [them their] portion of meat in due season?

Luke 12:43 Blessed [is] that servant, whom his lord when he cometh shall find so doing.

Luke 12:44 Of a truth I say unto you, that he will make him ruler over all that he hath.

405 - "If that servant say in his heart, My lord delayeth his coming" - "The lord of that servant will come in a day when he looketh not for [him]" Luke 12:45-48

Luke 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

Luke 12:46 The lord of that servant will come in a day when he looketh not for [him], and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Luke 12:47 And that servant, which knew his lord's will, and prepared not [himself], neither did according to his will, shall be beaten with many [stripes].

Luke 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few [stripes]. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

406 - "I am come to send FIRE on the earth" – And division – within the Family Luke 12:49-53

Luke 12:49 ¶ I am come to send FIRE on the earth; and what will I, if it be already kindled? [Matthew 10:34]

Luke 12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Luke 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

Luke 12:52 For from henceforth there shall be five in one house divided, three against two, and two against three.

Luke 12:53 **The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.**

407 - A cloud in the west brings a shower; a wind from the south brings heat. "[Ye] hypocrites" – "why even of yourselves judge ye not what is right?" Luke 12:54-57

Luke 12:54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

Luke 12:55 And when [ye see] the south wind blow, ye say, There will be heat; and it cometh to pass.

Luke 12:56 [Ye] hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

Luke 12:57 Yea, and why even of yourselves judge ye not what is right?

408 - "When thou goest with thine adversary to the magistrate" – "give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison" Luke 12:58-59

Luke 12:58 ¶ When thou goest with thine adversary to the magistrate, [as thou art] in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

Luke 12:59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite. [Matthew 5:26, 18:34]

409 - Divine Justice and Mercy. "Nay: but, except ye repent, ye shall all likewise perish" Luke 13:1-5

Luke 13:1 ¶ There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

Luke 13:2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

Luke 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Luke 13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

Luke 13:5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

410 - Parable No. 47: Fruitless Fig Tree needing feeding with wholesome fertiliser (Luke 13:6-9). The Parable of the fruitless Fig Tree in the Vineyard. Let the dresser dig round it and dung it for a year to bear fruit; if not, then cut it down Luke 13:6-9

Luke 13:6 ¶ He spake also this parable; A certain [man] had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Luke 13:7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

Luke 13:8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung [it]:

Luke 13:9 And if it bear fruit, [well]: and if not, [then] after that thou shalt cut it down.

Christ's hearers could not misunderstand the application of His words. David had sung of Israel as the vine brought out of Egypt. Isaiah had written, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." Isaiah 5:7. The generation to whom the Saviour had come were represented by the fig tree in the Lord's vineyard--within the circle of His special care and blessing. {1900 Christ's Object Lessons, Page 214.2}

God's purpose toward His people, and the glorious possibilities before them, had been set forth in the beautiful words, "That they might be called trees of righteousness, the planting of the Lord, that He might be glorified," Isaiah 61:3. The dying Jacob, under the Spirit of inspiration, had said of his best-loved son, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." And he said, "The God of thy Father" "shall help thee," the Almighty "shall bless thee with blessings of heaven above, blessings of the deep that lieth under." Genesis 49:22, 25. So God had planted Israel as a goodly vine by the wells of life. He had made His vineyard "in a very fruitful hill." He had "fenced it, and gathered out the stones thereof, and planted it with the choicest vine." Isaiah 5:1, 2. {1900 Christ's Object Lessons, Page 214.3}

"And He looked that it should bring forth grapes, and it brought forth wild grapes." Isaiah 5:2. The people of Christ's day made a greater show of piety than did the Jews of earlier ages, but they were even more destitute of the sweet graces of the Spirit of God. The precious fruits of character that made the life of Joseph so fragrant and beautiful, were not manifest in the Jewish nation. {1900 Christ's Object Lessons, Page 215.1}

God in His Son had been seeking fruit, and had found none. Israel was a cumberer of the ground. Its very existence was a curse; for it filled the place in the vineyard that a fruitful tree might fill. It robbed the world of the blessings that God designed to give. The Israelites had misrepresented God among the nations. They were not merely useless, but a decided hindrance. To a great degree their religion was misleading, and wrought ruin instead of salvation. {1900 Christ's Object Lessons, Page 215.2}

In the parable the dresser of the vineyard does not question the sentence that the tree, if it remained fruitless, should be cut down; but he knows and shares the owner's interest in that barren tree. Nothing could give him greater joy than to see its growth and fruitfulness. He responds to the desire of the owner, saying, "Let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well." {1900 Christ's Object Lessons, Page 215.3}

The gardener does not refuse to minister to so unpromising a plant. He stands ready to give it still greater care. He will make its surroundings most favorable, and will lavish upon it every attention. {1900 Christ's Object Lessons, Page 215.4}

The owner and the dresser of the vineyard are one in their interest in the fig tree. So the Father and the Son were one in their love for the chosen people. Christ was saying to His hearers that increased opportunities would be given them. Every means that the love of God could devise would be put in operation that they might become trees of righteousness, bringing forth fruit for the blessing of the world. {1900 Christ's Object Lessons, Page 216.1}

Jesus did not in the parable tell the result of the gardener's work. At that point His story was cut short. Its conclusion rested with the generation that heard His words. To them the solemn warning was given. "If not, then after that thou shalt cut it down." Upon them it depended whether the irrevocable words should be spoken. The day of wrath was near. In the calamities that had already befallen Israel, the owner of the vineyard was mercifully forewarning them of the destruction of the unfruitful tree. {1900 Christ's Object Lessons, Page 216.2}

The warning sounds down along the line to us in this generation. Are you, O careless heart, a fruitless tree in the Lord's vineyard? Shall the words of doom ere long be spoken of you? How long have you received His gifts? How long has He watched and waited for a return of love? Planted in His vineyard, under the watchful care of the gardener, what privileges are yours! How often has the tender gospel message thrilled your heart! You have taken the name of Christ, you are outwardly a member of the church which is His body, and yet you are conscious of no living connection with the great heart of love. The tide of His life does not flow through you. The sweet graces of His character, "the fruits of the Spirit," are not seen in your life. {1900 Christ's Object Lessons, Page 216.3}

The barren tree receives the rain and the sunshine and the gardener's care. It draws nourishment from the soil. But its unproductive boughs only darken the ground, so that fruit-bearing plants cannot flourish in its shadow. So God's gifts, lavished on you, convey no blessing to the world. You are robbing others of privileges that, but for you, might be theirs. {1900 Christ's Object Lessons, Page 217.1}

411 - Miracle No. 30: The Crippled Woman. Jesus heals the Woman Who Had Been Crippled for 18 Years on a Sabbath Luke 13:10-17

Luke 13:10 **And he was teaching in one of the synagogues on the sabbath.**

Luke 13:11 ¶ **And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up [herself].**

Luke 13:12 **And when Jesus saw her, he called [her to him], and said unto her, Woman, thou art loosed from thine infirmity.**

Luke 13:13 **And he laid [his] hands on her: and immediately she was made straight, and glorified God.**

Luke 13:14 **And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.**

Luke 13:15 **The Lord then answered him, and said, [Thou] hypocrite, doth not each one of you on the sabbath loose his ox or [his] ass from the stall, and lead [him] away to watering?**

Luke 13:16 **And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?**

Luke 13:17 **And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.**

412 - Parable No. 48: The strait (narrow difficult) gate to find (Luke 13:22-28). Growth of the Kingdom of Heaven. "Strive to enter in at the strait gate" "I know you not whence ye are; depart from me, all ye workers of iniquity" Luke 13:22-28

Luke 13:22 **And he went through the cities and villages, teaching, and journeying toward Jerusalem.**

Luke 13:23 **Then said one unto him, Lord, are there few that be saved? And he said unto them,**

Luke 13:24 ¶ **Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. [Matthew 7:13]**

Luke 13:25 **When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:** [Matthew 7:22]

Luke 13:26 **Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.** [Matthew 7:22]

Luke 13:27 **But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.** [Matthew 7:23, 25:12]

Luke 13:28 **There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you [yourselves] thrust out.**

413 - "There are last which shall be first, and there are first which shall be last" "in the kingdom of God" Luke 13:29-30

Luke 13:29 **And they shall come from the east, and [from] the west, and from the north, and [from] the south, and shall sit down in the kingdom of God.**

Luke 13:30 **And, behold, there are last which shall be first, and there are first which shall be last.**

414 - "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third [day] I shall be perfected" "Behold, your house is left unto you desolate" Luke 13:31-35

Luke 13:31 ¶ **The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.**

Luke 13:32 **And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third [day] I shall be perfected.**

Luke 13:33 **Nevertheless I must walk to day, and to morrow, and the [day] following: for it cannot be that a prophet perish out of Jerusalem.**

Luke 13:34 **O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen [doth gather] her brood under [her] wings, and ye would not!**

Luke 13:35 **Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until [the time] come when ye shall say, Blessed [is] he that cometh in the name of the Lord.**

415 - Miracle No. 31: Jesus heals a man with dropsy on the sabbath. "Is it lawful to heal on the sabbath day?" "And they held their peace" Luke 14:1-6

Luke 14:1 ¶ **And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.**

Luke 14:2 **And, behold, there was a certain man before him which had the dropsy.**

Luke 14:3 **And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?**

Luke 14:4 **And they held their peace. And he took [him], and healed him, and let him go;**

Luke 14:5 **And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? [Matthew 12:11]**

Luke 14:6 **And they could not answer him again to these things.**

416 - Parable No. 49: Humility in taking the lowest seat not grabbing the best seat (Luke 14:7-14). The Parable of the Wedding and the Highest and Lowest Rooms Luke 14:7-11

Luke 14:7 ¶ **And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,**

Luke 14:8 **When thou art bidden of any [man] to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;**

Luke 14:9 **And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.**

Luke 14:10 **But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.**

Luke 14:11 **For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

417 - Parable No. 50: The Parable of the Feast for "the Poor, the Maimed, the Lame, the Blind" Luke 14:12-14

The Saviour was a guest at the feast of a Pharisee. He accepted invitations from the rich as well as the poor, and according to His custom He linked the scene before Him with His lessons of truth. Among the Jews the sacred feast was connected with all their seasons of national and religious rejoicing. It was to them a type of the blessings of eternal life. The great feast at which they were to sit down with Abraham, Isaac, and Jacob, while the Gentiles stood without, and looked on with longing eyes, was a theme on which they delighted to dwell. The lesson of warning and instruction which Christ desired to give, He now illustrated by the parable of a great supper. The blessings of God, both for the present and for the future life, the Jews thought to shut up to themselves. They denied God's mercy to the Gentiles. By the parable Christ showed that they were themselves at that very time rejecting the invitation of mercy, the call to God's kingdom. He showed that the invitation which they had slighted was to be sent to those whom they despised, those from whom they had drawn away their garments as if they were lepers to be shunned. {1900 Christ's Object Lessons, Page 219.1}

In choosing the guests for his feast, the Pharisee had consulted his own selfish interest. Christ said to him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." {1900 Christ's Object Lessons, Page 220.1}

Christ was here repeating the instruction He had given to Israel through Moses. At their sacred feasts the Lord had directed that "the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat, and be satisfied." Deuteronomy 14:29. These gatherings were to be as object lessons to Israel. Being thus taught the joy of true hospitality, the people were throughout the year to care for the bereaved and the poor. And these feasts had a wider lesson. The spiritual blessings given to Israel were not for themselves alone. God had given the bread of life to them, that they might break it to the world. {1900 Christ's Object Lessons, Page 220.2}

None of the excuses were founded on a real necessity. The man who "must needs go and see" his piece of ground, had already purchased it. His haste to go and see it was due to the fact that his interest was absorbed in his purchase. The oxen, too, had been bought. The proving of them was only to satisfy the interest of the buyer. The third excuse had no more semblance of reason. The fact that the intended guest had married a wife need not have prevented his presence at the feast. His wife also would have been made welcome. But he had his own plans for enjoyment, and these seemed to him more desirable than the feast he had promised to attend. He had learned to find pleasure in other society than that of the host. He did not ask to be excused, made not even a pretense of courtesy in his refusal. The "I cannot" was only a veil for the truth--"I do not care to come." {1900 Christ's Object Lessons, Page 222.1}

All the excuses betray a preoccupied mind. To these intended guests other interests had become all-absorbing. The invitation they had pledged themselves to accept was put aside, and the generous friend was insulted by their indifference. {1900 Christ's Object Lessons, Page 222.2}

By the great supper, Christ represents the blessings offered through the gospel. The provision is nothing less than Christ Himself. He is the bread that comes down from heaven; and from Him the streams of salvation flow. The Lord's messengers had proclaimed to the Jews the advent of the Saviour; they had pointed to Christ as "the Lamb of God, which taketh away the sin of the world." John 1:29. In the feast He had provided, God offered to them the greatest gift that Heaven can bestow--a gift that is beyond computation. The love of God had furnished the costly banquet, and had provided inexhaustible resources. "If any man eat of this bread," Christ said, "he shall live for ever." John 6:51. {1900 Christ's Object Lessons, Page 222.3}

But in order to accept the invitation to the gospel feast, they must make their worldly interests subordinate to the one purpose of receiving Christ and His righteousness. God gave all for man, and He asks him to place His service above every earthly and selfish consideration. He cannot accept a divided heart. The heart that is absorbed in earthly affections cannot be given up to God. {1900 Christ's Object Lessons, Page 223.1}

The lesson is for all time. We are to follow the Lamb of God whithersoever He goeth. His guidance is to be chosen, His companionship valued above the companionship of earthly friends. Christ says, "He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me." Matthew 10:37. {1900 Christ's Object Lessons, Page 223.2}

Around the family board, when breaking their daily bread, many in Christ's day repeated the words, "Blessed is he that shall eat bread in the kingdom of God." But Christ showed how difficult it was to find guests for the table provided at infinite cost. Those who listened to His words knew that they had slighted the invitation of mercy. To them worldly possessions, riches, and pleasures were all-absorbing. With one consent they had made excuse. {1900 Christ's Object Lessons, Page 223.3}

So it is now. The excuses urged for refusing the invitation to the feast cover the whole ground of excuses for refusing the gospel invitation. Men declare that they cannot imperil their worldly prospects by giving attention to the claims of the gospel. They count their temporal interests as of more value than the things of eternity. The very blessings they have received from God become a barrier to separate their souls from their Creator and Redeemer. They will not be interrupted in their worldly pursuits, and they say to the messenger of mercy, "Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:25. Others urge the difficulties that would arise in their social relations should they obey the call of God. They say they cannot afford to be out of harmony with their relatives and acquaintances. Thus they prove themselves to be the very actors described in the parable. The Master of the feast regards their flimsy excuses as showing contempt for His invitation. {1900 Christ's Object Lessons, Page 224.1}

The man who said, "I have married a wife, and therefore I cannot come," represents a large class. Many there are who allow their wives or their husbands to prevent them from heeding the call of God. The husband says, "I cannot obey my convictions of duty while my wife is opposed to it. Her influence would make it exceedingly hard for me to do so." The wife hears the gracious call, "Come; for all things are now ready," and she says, "'I pray thee have me excused.' My husband refuses the invitation of mercy. He says that his business stands in the way. I must go with my husband, and therefore I cannot come." The children's hearts are impressed. They desire to come. But they love their father and mother, and since these do not heed the gospel call, the children think that they cannot be expected to come. They too say, "Have me excused." {1900 Christ's Object Lessons, Page 224.2}

All these refuse the Saviour's call because they fear division in the family circle. They suppose that in refusing to obey God they are insuring the peace and prosperity of the home; but this is a delusion. Those who sow selfishness will reap selfishness. In rejecting the love of Christ they reject that which alone can impart purity and steadfastness to human love. They will not only lose heaven, but will fail of the true enjoyment of that for which heaven was sacrificed. {1900 Christ's Object Lessons, Page 225.1}

In the parable, the giver of the feast learned how his invitation had been treated, and "being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." {1900 Christ's Object Lessons, Page 225.2}

The host turned from those who despised his bounty, and invited a class who were not full, who were not in possession of houses and lands. He invited those who were poor and hungry, and who would appreciate the bounties provided. "The publicans and the harlots," Christ said, "go into the kingdom of God before you." Matthew 21:31. However wretched may be the specimens of humanity that men spurn and turn aside from, they are not too low, too wretched, for the notice and love of God. Christ longs to have care-worn, weary, oppressed human beings come to Him. He longs to give them the light and joy and peace that are to be found nowhere else. The veriest sinners are the objects of His deep, earnest pity and love. He sends His Holy Spirit to yearn over them with tenderness, seeking to draw them to Himself. {1900 Christ's Object Lessons, Page 225.3}

How oft shall my brother sin against me

In obedience to this command, Paul and Barnabas declared to the Jews, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set Thee to be a light of the Gentiles, that Thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." Acts 13:46-48. {1900 Christ's Object Lessons, Page 226.2}

The Bible declares that in the last days men will be absorbed in worldly pursuits, in pleasure and money-getting. They will be blind to eternal realities. Christ says, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39. {1900 Christ's Object Lessons, Page 228.1}

So it is today. Men are rushing on in the chase for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. In Noah's day the warning of the flood was sent to startle men in their wickedness and call them to repentance. So the message of Christ's soon coming is designed to arouse men from their absorption in worldly things. It is intended to awaken them to a sense of eternal realities, that they may give heed to the invitation to the Lord's table. {1900 Christ's Object Lessons, Page 228.2}

The gospel invitation is to be given to all the world--"to every nation, and kindred, and tongue, and people." Revelation 14:6. The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of men, rich and poor, high and low. "Go out into the highways and hedges," Christ says, "and compel them to come in, that My house may be filled." {1900 Christ's Object Lessons, Page 228.3}

The world is perishing for want of the gospel. There is a famine for the word of God. There are few who preach the word unmixed with human tradition. Though men have the Bible in their hands, they do not receive the blessing that God has placed in it for them. The Lord calls upon His servants to carry His message to the people. The word of everlasting life must be given to those who are perishing in their sins. {1900 Christ's Object Lessons, Page 228.4}

In the command to go into the highways and hedges, Christ sets forth the work of all whom He calls to minister in His name. The whole world is the field for Christ's ministers. The whole human family is comprised in their congregation. The Lord desires that His word of grace shall be brought home to every soul. {1900 Christ's Object Lessons, Page 229.1}

The command given in the parable, to "compel them to come in," has often been misinterpreted. It has been regarded as teaching that we should force men to receive the gospel. But it denotes rather the urgency of the invitation, and the effectiveness of the inducements presented. The gospel never employs force in bringing men to Christ. Its message is "Ho, every one that thirsteth, come ye to the waters." Isaiah 55:1. "The Spirit and the bride say, Come. . . . And whosoever will, let him take the water of life freely." Revelation 22:17. The power of God's love and grace constrains us to come. {1900 Christ's Object Lessons, Page 235.1}

Luke 14:12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor [thy] rich neighbours; lest they also bid thee again, and a recompense be made thee.

Luke 14:13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

Luke 14:14 **And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.**

418 - Parable No. 51: The Great Banquet (Luke 14:16-24). The Parable of the lord who made a Supper and the Excuses of his Servants. "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind" Luke 14:15-24

Luke 14:15 ¶ **And when one of them that sat at meat with him heard these things, he said unto him, Blessed [is] he that shall eat bread in the kingdom of God.**

Luke 14:16 **Then said he unto him, A certain man made a great supper, and bade many:**

Luke 14:17 **And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.**

Luke 14:18 **And they all with one [consent] began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.**

Luke 14:19 **And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.**

Luke 14:20 **And another said, I have married a wife, and therefore I cannot come.**

Luke 14:21 **So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.**

Luke 14:22 **And the servant said, Lord, it is done as thou hast commanded, and yet there is room.**

Luke 14:23 **And the lord said unto the servant, Go out into the highways and hedges, and compel [them] to come in, that my house may be filled.**

Luke 14:24 **For I say unto you, That none of those men which were bidden shall taste of my supper.**

419 - Parable No. 52: Counting the cost of how we build (Luke 14:28-33). The Parable of the Tower being built without first Counting the Cost Luke 14:28-30

Luke 14:28 **For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have [sufficient] to finish [it]?**

Luke 14:29 **Lest haply, after he hath laid the foundation, and is not able to finish [it], all that behold [it] begin to mock him,**

Luke 14:30 **Saying, This man began to build, and was not able to finish.**

420 - Parable No. 53: The Parable of the King before making War Luke 14:31-33. The Parable of the King before making War Luke 14:31-33

Luke 14:31 **Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Luke 14:31**

Luke 14:32 **Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.**

Luke 14:33 **So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.**

421 - Parable No. 54: Lost Coin of 10 symbolic of one sinner who repents (Luke 15:8-10). The Parable of the Woman having 10 pieces of Silver where 1 is Lost Luke 15:8-10

After giving the parable of the lost sheep Christ spoke another, saying, "What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" {1900 Christ's Object Lessons, Page 192.3}

In the East the houses of the poor usually consisted of but one room, often windowless and dark. The room was rarely swept, and a piece of money falling on the floor would be speedily covered by the dust and rubbish. In order that it might be found, even in the daytime, a candle must be lighted, and the house must be swept diligently. {1900 Christ's Object Lessons, Page 192.4}

The wife's marriage portion usually consisted of pieces of money, which she carefully preserved as her most cherished possession, to be transmitted to her own daughters. The loss of one of these pieces would be regarded as a serious calamity, and its recovery would cause great rejoicing, in which the neighboring women would readily share. {1900 Christ's Object Lessons, Page 193.1}

"When she hath found it," Christ said, "she calleth her friends and her neighbors together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." {1900 Christ's Object Lessons, Page 193.2}

This parable, like the preceding, sets forth the loss of something which with proper search may be recovered, and that with great joy. But the two parables represent different classes. The lost sheep knows that it is lost. It has left the shepherd and the flock, and it cannot recover itself. It represents those who realize that they are separated from God and who are in a cloud of perplexity, in humiliation, and sorely tempted. The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God are the objects of His pitying love. They are to be sought for that they may be brought back to God.

The sheep wandered away from the fold; it was lost in the wilderness or upon the mountains. The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search. {1900 Christ's Object Lessons, Page 194.1}

This parable has a lesson to families. In the household there is often great carelessness concerning the souls of its members. Among their number may be one who is estranged from God; but how little anxiety is felt lest in the family relationship there be lost one of God's entrusted gifts. {1900 Christ's Object Lessons, Page 194.2}

The coin, though lying among dust and rubbish, is a piece of silver still. Its owner seeks it because it is of value. So every soul, however degraded by sin, is in God's sight accounted precious. As the coin bears the image and superscription of the reigning power, so man at his creation bore the image and superscription of God; and though now marred and dim through the influence of sin, the traces of this inscription remain upon every soul. God desires to recover that soul and to retrace upon it His own image in righteousness and holiness. {1900 Christ's Object Lessons, Page 194.3}

The woman in the parable searches diligently for her lost coin. She lights the candle and sweeps the house. She removes everything that might obstruct her search. Though only one piece is lost, she will not cease her efforts until that piece is found. So in the family if one member is lost to God every means should be used for his recovery. On the part of all the others let there be diligent, careful self-examination. Let the life-practice be investigated. See if there is not some mistake, some error in management, by which that soul is confirmed in impenitence. {1900 Christ's Object Lessons, Page 194.4}

If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to Him for our management of His property. {1900 Christ's Object Lessons, Page 195.1}

This is true home missionary work, and it is as helpful to those who do it as to those for whom it is done. By our faithful interest for the home circle we are fitting ourselves to work for the members of the Lord's family, with whom, if loyal to Christ, we shall live through eternal ages. For our brethren and sisters in Christ we are to show the same interest that as members of one family we have for one another. {1900 Christ's Object Lessons, Page 196.1}

The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, "My God, My God, why hast Thou forsaken Me?" Mark 15:34. Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul. {1900 Christ's Object Lessons, Page 196.4}

In this work all the angels of heaven are ready to co-operate. All the resources of heaven are at the command of those who are seeking to save the lost. Angels will help you to reach the most careless and the most hardened. And when one is brought back to God, all heaven is made glad; seraphs and cherubs touch their golden harps, and sing praises to God and the Lamb for their mercy and loving-kindness to the children of men. {1900 Christ's Object Lessons, Page 197.2}

Luke 15:8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find [it]?

Luke 15:9 And when she hath found [it], she calleth [her] friends and [her] neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Luke 15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

422 - Parable No. 55: The Prodigal Rebellious Son and our loving God our Father (Luke 15:11-32). The Parable of the Younger Son who wanted his Portion of Goods Luke 15:11-24

The parables of the lost sheep, the lost coin, and the prodigal son, bring out in distinct lines God's pitying love for those who are straying from Him. Although they have turned away from God, He does not leave them in their misery. He is full of kindness and tender pity toward all who are exposed to the temptations of the artful foe. {1900 Christ's Object Lessons, Page 198.1}

In the parable of the prodigal son is presented the Lord's dealing with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will. {1900 Christ's Object Lessons, Page 198.2}

Luke 15:11 ¶ And he said, A certain man had two sons:

Luke 15:12 And the younger of them said to [his] father, Father, give me the portion of goods that falleth [to me]. And he divided unto them [his] living.

Luke 15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

Luke 15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

A great famine arises, he begins to be in want, and he joins himself to a citizen of the country, who sends him into the field to feed swine. To a Jew this was the most menial and degrading of employments. The youth who has boasted of his liberty, now finds himself a slave. He is in the worst of bondage--"holden with the cords of his sins." (Proverbs 5:22.) The glitter and tinsel that enticed him have disappeared, and he feels the burden of his chain. Sitting upon the ground in that desolate and famine-stricken land, with no companions but the swine, he is fain to fill himself with the husks on which the beasts are fed. Of the gay companions who flocked about him in his prosperous days and ate and drank at his expense, there is not one left to befriend him. Where now is his riotous joy? Stilling his conscience, benumbing his sensibilities, he thought himself happy; but now, with money spent, with hunger unsatisfied, with pride humbled, with his moral nature dwarfed, with his will weak and untrustworthy, with his finer feelings seemingly dead, he is the most wretched of mortals. {1900 Christ's Object Lessons, Page 200.1}

What a picture here of the sinner's state! Although surrounded with the blessings of His love, there is nothing that the sinner, bent on self-indulgence and sinful pleasure, desires so much as separation from God. Like the ungrateful son, he claims the good things of God as his by right. He takes them as a matter of course, and makes no return of gratitude, renders no service of love. As Cain went out from the presence of the Lord to seek his home; as the prodigal wandered into the "far country," so do sinners seek happiness in forgetfulness of God. (Romans 1:28.) {1900 Christ's Object Lessons, Page 200.2}

Whatever the appearance may be, every life centered in self is squandered. Whoever attempts to live apart from God is wasting his substance. He is squandering the precious years, squandering the powers of mind and heart and soul, and working to make himself bankrupt for eternity. The man who separates from God that he may serve himself, is the slave of mammon. The mind that God created for the companionship of angels has become degraded to the service of that which is earthly and bestial. This is the end to which self-serving tends. {1900 Christ's Object Lessons, Page 200.3}

Luke 15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed

swine.
Luke 15:16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

Luke 15:17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

The love of God still yearns over the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house. The prodigal son in his wretchedness "came to himself." The deceptive power that Satan had exercised over him was broken. He saw that his suffering was the result of his own folly, and he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father." Miserable as he was, the prodigal found hope in the conviction of his father's love. It was that love which was drawing him toward home. So it is the assurance of God's love that constrains the sinner to return to God. "The goodness of God leadeth thee to repentance." Romans 2:4. A golden chain, the mercy and compassion of divine love, is passed around every imperiled soul. The Lord declares, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jeremiah 31:3. {1900 Christ's Object Lessons, Page 202.1}

The son determines to confess his guilt. He will go to his father, saying, "I have sinned against heaven, and before thee, and am no more worthy to be called thy son." But he adds, showing how stunted is his conception of his father's love, "Make me as one of thy hired servants." {1900 Christ's Object Lessons, Page 202.2}

Luke 15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

Luke 15:19 And am no more worthy to be called thy son: make me as one of thy hired servants.

Luke 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Luke 15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Luke 15:22 But the father said to his servants, Bring forth the best robe, and put [it] on him; and put a ring on his hand, and shoes on [his] feet:

Luke 15:23 And bring hither the fatted calf, and kill [it]; and let us eat, and be merry:

Luke 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

In his restless youth the prodigal looked upon his father as stern and severe. How different his conception of him now! So those who are deceived by Satan look upon God as hard and exacting. They regard Him as watching to denounce and condemn, as unwilling to receive the sinner so long as there is a legal excuse for not helping him. His law they regard as a restriction upon men's happiness, a burdensome yoke from which they are glad to escape. But he whose eyes have been opened by the love of Christ will behold God as full of compassion. He does not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will exclaim with the Psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Psalm 103:13. {1900 Christ's Object Lessons, Page 204.2}

In the parable there is no taunting, no casting up to the prodigal of his evil course. The son feels that the past is forgiven and forgotten, blotted out forever. And so God says to the sinner, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins," Isaiah 44:22. "I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:34. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:7. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Jeremiah 50:20. {1900 Christ's Object Lessons, Page 204.3}

What assurance here, of God's willingness to receive the repenting sinner! Have you, reader, chosen your own way? Have you wandered far from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? And now, your substance spent, your life-plans thwarted, and your hopes dead, do you sit alone and desolate? Now that voice which has long been speaking to your heart but to which you would not listen comes to you distinct and clear, "Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction." Micah 2:10. Return to your Father's house. He invites you, saying, "Return unto Me; for I have redeemed thee." Isaiah 44:22. {1900 Christ's Object Lessons, Page 205.1}

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better; until you are good enough to come to God. If you wait until then, you will never come. When Satan points to your filthy garments, repeat the promise of Jesus, "Him that cometh to Me I will in no wise cast out." John 6:37. Tell the enemy that the blood of Jesus Christ cleanses from all sin. Make the prayer of David your own, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Psalm 51:7. {1900 Christ's Object Lessons, Page 205.2}

Arise and go to your Father. He will meet you a great way off. If you take even one step toward Him in repentance, He will hasten to enfold you in His arms of infinite love. His ear is open to the cry of the contrite soul. The very first reaching out of the heart after God is known to Him. Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is cherished, however feeble, but the Spirit of God goes forth to meet it. Even before the prayer is uttered or the yearning of the heart made known, grace from Christ goes forth to meet the grace that is working upon the human soul. {1900 Christ's Object Lessons, Page 206.1}

Your heavenly Father will take from you the garments defiled by sin. In the beautiful parabolic prophecy of Zechariah, the high priest Joshua, standing clothed in filthy garments before the angel of the Lord, represents the sinner. And the word is spoken by the Lord, "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. . . . So they set a fair miter upon his head, and clothed him with garments." Zechariah 3:4, 5. Even so God will clothe you with "the garments of salvation," and cover you with "the robe of righteousness." Isaiah 61:10. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Psalm 68:13. {1900 Christ's Object Lessons, Page 206.2}

He will bring you into His banqueting house, and His banner over you shall be love. (Song of Solomon 2:4) "If thou wilt walk in My ways," He declares, "I will give thee places to walk among these that stand by"--even among the holy angels that surround His throne. (Zechariah 3:7.) {1900 Christ's Object Lessons, Page 206.3}

"As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isaiah 62:5. "He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing." Zephaniah 3:17. And heaven and earth shall unite in the Father's song of rejoicing: "For this My son was dead, and is alive again; he was lost, and is found." {1900 Christ's Object Lessons, Page 207.1}

423 - The Reaction of the Older Son when "he heard music and dancing" Luke 15:25-32

Thus far in the Saviour's parable there is no discordant note to jar the harmony of the scene of joy; but now Christ introduces another element. When the prodigal came home, the elder son "was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in." This elder brother has not been sharing in his father's anxiety and watching for the one that was lost. He shares not, therefore, in the father's joy at the wanderer's return. The sounds of rejoicing kindle no gladness in his heart. He inquires of a servant the reason of the festivity, and the answer excites his jealousy. He will not go in to welcome his lost brother. The favor shown the prodigal he regards as an insult to himself. {1900 Christ's Object Lessons, Page 207.2}

When the father comes out to remonstrate with him, the pride and malignity of his nature are revealed. He dwells upon his own life in his father's house as a round of unrequited service, and then places in mean contrast the favor shown to the son just returned. He makes it plain that his own service has been that of a servant rather than a son. When he should have found an abiding joy in his father's presence, his mind has rested upon the profit to accrue from his circumspect life. His words show that it is for this he has foregone the pleasures of sin. Now if this brother is to share in the father's gifts, the elder son counts that he himself has been wronged. He grudges his brother the favor shown him. He plainly shows that had he been in the father's place, he would not have received the prodigal. He does not even acknowledge him as a brother, but coldly speaks of him as "thy son." {1900 Christ's Object Lessons, Page 207.3}

Yet the father deals tenderly with him. "Son," he says, "thou art ever with me, and all that I have is thine." Through all these years of your brother's outcast life, have you not had the privilege of companionship with me? {1900 Christ's Object Lessons, Page 208.1}

Everything that could minister to the happiness of his children was freely theirs. The son need have no question of gift or reward. "All that I have is thine." You have only to believe my love, and take the gift that is freely bestowed. {1900 Christ's Object Lessons, Page 208.2}

One son had for a time cut himself off from the household, not discerning the father's love. But now he has returned, and the tide of joy sweeps away every disturbing thought. "This thy brother was dead, and is alive again; and was lost, and is found." {1900 Christ's Object Lessons, Page 209.1}

Luke 15:25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

Luke 15:26 And he called one of the servants, and asked what these things meant.

Luke 15:27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

Luke 15:28 And he was angry, and would not go in: therefore came his father out, and entreated him.

Luke 15:29 And he answering said to [his] father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

Luke 15:30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Luke 15:31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

Luke 15:32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Was the elder brother brought to see his own mean, ungrateful spirit? Did he come to see that though his brother had done wickedly, he was his brother still? Did the elder brother repent of his jealousy and hardheartedness? Concerning this, Christ was silent. For the parable was still enacting, and it rested with His hearers to determine what the outcome should be. {1900 Christ's Object Lessons, Page 209.2}

By the elder son were represented the unrepenting Jews of Christ's day, and also the Pharisees in every age, who look with contempt upon those whom they regard as publicans and sinners. Because they themselves have not gone to great excesses in vice, they are filled with self-righteousness. Christ met these cavilers on their own ground. Like the elder son in the parable, they had enjoyed special privileges from God. They claimed to be sons in God's house, but they had the spirit of the hireling. They were working, not from love, but from hope of reward. In their eyes, God was an exacting taskmaster. They saw Christ inviting publicans and sinners to receive freely the gift of His grace--the gift which the rabbis hoped to secure only by toil and penance--and they were offended. The prodigal's return, which filled the Father's heart with joy, only stirred them to jealousy. {1900 Christ's Object Lessons, Page 209.3}

In the parable the father's remonstrance with the elder son was Heaven's tender appeal to the Pharisees. "All that I have is thine"--not as wages, but as a gift. Like the prodigal, you can receive it only as the unmerited bestowal of the Father's love. {1900 Christ's Object Lessons, Page 209.4}

424 - Parable No. 56: The Dishonest Steward. The Unjust Steward manager of his Employer (Luke 16:1-18). The Parable of the Rich Man and the Unjust Steward who wasted his Goods Luke 16:1-12

Christ's coming was at a time of intense worldliness. Men were subordinating the eternal to the temporal, the claims of the future to the affairs of the present. They were mistaking phantoms for realities, and realities for phantoms. They did not by faith behold the unseen world. Satan presented before them the things of this life as all-attractive and all-absorbing, and they gave heed to his temptations. {1900 Christ's Object Lessons, Page 366.1}

Christ came to change this order of things. He sought to break the spell by which men were infatuated and ensnared. In His teaching He sought to adjust the claims of heaven and earth, to turn men's thoughts from the present to the future. From their pursuit of the things of time, He called them to make provision for eternity. {1900 Christ's Object Lessons, Page 366.2}

"There was a certain rich man," He said, "which had a steward; and the same was accused unto him that he had wasted his goods." The rich man had left all his possessions in the hands of this servant; but the servant was unfaithful, and the master was convinced that he was being systematically robbed. He determined to retain him no longer in his service, and he called for an investigation of his accounts. "How is it," he said, "that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward." {1900 Christ's Object Lessons, Page 366.3}

With the prospect of discharge before him, the steward saw three paths open to his choice. He must labor, beg, or starve. And he said within himself, "What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore." {1900 Christ's Object Lessons, Page 367.1}

This unfaithful servant made others sharers with him in his dishonesty. He defrauded his master to advantage them, and by accepting this advantage they placed themselves under obligation to receive him as a friend into their homes. {1900 Christ's Object Lessons, Page 367.2}

"And the lord commended the unjust steward, because he had done wisely." The worldly man praised the sharpness of the man who had defrauded him. But the rich man's commendation was not the commendation of God. {1900 Christ's Object Lessons, Page 367.3}

Christ did not commend the unjust steward, but He made use of a well-known occurrence to illustrate the lesson He desired to teach. "Make to yourselves friends by means of the mammon of unrighteousness," He said, "that when it shall fail, they may receive you into the eternal tabernacles." R.V.

The parable was, however, spoken directly to the disciples. To them first the leaven of truth was imparted, and through them it was to reach others. Much of Christ's teaching the disciples did not at first understand, and often His lessons seemed to be almost forgotten. But under the influence of the Holy Spirit these truths were afterward revived with distinctness, and through the disciples they were brought vividly before the new converts who were added to the church. {1900 Christ's Object Lessons, Page 368.2}

And the Saviour was speaking also to the Pharisees. He did not relinquish the hope that they would perceive the force of His words. Many had been deeply convicted, and as they should hear the truth under the dictation of the Holy Spirit, not a few would become believers in Christ. {1900 Christ's Object Lessons, Page 369.1}

The servant in the parable had made no provision for the future. The goods entrusted to him for the benefit of others he had used for himself; but he had thought only of the present. When the stewardship should be taken from him, he would have nothing to call his own. But his master's goods were still in his hands, and he determined to use them so as to secure himself against future want. To accomplish this he must work on a new plan. Instead of gathering for himself, he must impart to others. Thus he might secure friends, who, when he should be cast out, would receive him. So with the Pharisees. The stewardship was soon to be taken from them, and they were called upon to provide for the future. Only by seeking the good of others could they benefit themselves. Only by imparting God's gifts in the present life could they provide for eternity. {1900 Christ's Object Lessons, Page 369.5}

Men are guilty of robbery toward God. Their selfish use of means robs the Lord of the glory that should be reflected back to Him in the relief of suffering humanity and the salvation of souls. They are embezzling His entrusted goods. The Lord declares, "I will come near to you to judgment; and I will be a swift witness against . . . those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right." "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." Malachi 3:5, 8, 9. "Go to now, ye rich men, . . . your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you. . . . Ye have heaped treasure together for the last days." "Ye have lived in pleasure on the earth, and been wanton." "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:1-3, 5, 4. {1900 Christ's Object Lessons, Page 371.2}

Everyone will be required to render up his entrusted gifts. In the day of final judgment men's hoarded wealth will be worthless to them. They have nothing they can call their own. {1900 Christ's Object Lessons, Page 372.1}

The lesson of this parable is for all. Everyone will be held responsible for the grace given him through Christ. Life is too solemn to be absorbed in temporal or earthly matters. The Lord desires that we shall communicate to others that which the eternal and unseen communicates to us. {1900 Christ's Object Lessons, Page 373.3}

Every year millions upon millions of human souls are passing into eternity unwarned and unsaved. From hour to hour in our varied life opportunities to reach and save souls are opened to us. These opportunities are continually coming and going. God desires us to make the most of them. Days, weeks, and months are passing; we have one day, one week, one month less in which to do our work. A few more years at the longest, and the voice which we cannot refuse to answer will be heard saying, "Give an account of thy stewardship." {1900 Christ's Object Lessons, Page 373.4}

Christ calls upon every one to consider. Make an honest reckoning. Put into one scale Jesus, which means eternal treasure, life, truth, heaven, and the joy of Christ in souls redeemed; put into the other every attraction the world can offer. Into one scale put the loss of your own soul, and the souls of those whom you might have been instrumental in saving; into the other, for yourself and for them, a life that measures with the life of God. Weigh for time and for eternity. While you are thus engaged, Christ speaks: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. {1900 Christ's Object Lessons, Page 374.1}

God desires us to choose the heavenly in place of the earthly. He opens before us the possibilities of a heavenly investment. He would give encouragement to our loftiest aims, security to our choicest treasure. He declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isaiah 13:12. When the riches that moth devours and rust corrupts shall be swept away, Christ's followers can rejoice in their heavenly treasure, the riches that are imperishable. {1900 Christ's Object Lessons, Page 374.2}

Better than all the friendship of the world is the friendship of Christ's redeemed. Better than a title to the noblest palace on earth is a title to the mansions our Lord has gone to prepare. And better than all the words of earthly praise will be the Saviour's words to His faithful servants, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34. {1900 Christ's Object Lessons, Page 374.3}

Luke 16:1 ¶ And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

Luke 16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Luke 16:3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

Luke 16:4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

Luke 16:5 So he called every one of his lord's debtors [unto him], and said unto the first, How much owest thou unto my lord?

Luke 16:6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Luke 16:7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

Luke 16:8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Luke 16:9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Luke 16:10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

Luke 16:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true [riches]?

Luke 16:12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

425 - Parable No. 57: The Rich Man and Lazarus, the humble poor man (Luke 16:19-31). The Parable of the Rich Man and a Beggar named Lazarus Luke 16:19-26

In the parable of the rich man and Lazarus, Christ shows that in this life men decide their eternal destiny. During probationary time the grace of God is offered to every soul. But if men waste their opportunities in self-pleasing, they cut themselves off from everlasting life. No afterprobation will be granted them. By their own choice they have fixed an impassable gulf between them and their God. {1900 Christ's Object Lessons, Page 260.1}

This parable draws a contrast between the rich who have not made God their dependence, and the poor who have made God their dependence. Christ shows that the time is coming when the position of the two classes will be reversed. Those who are poor in this world's goods, yet who trust in God and are patient in suffering, will one day be exalted above those who now hold the highest positions the world can give but who have not surrendered their life to God. {1900 Christ's Object Lessons, Page 260.2}

The rich man did not belong to the class represented by the unjust judge, who openly declared his disregard for God and man. He claimed to be a son of Abraham. He did not treat the beggar with violence or require him to go away because the sight of him was disagreeable. If the poor, loathsome specimen of humanity could be comforted by beholding him as he entered his gates, the rich man was willing that he should remain. But he was selfishly indifferent to the needs of his suffering brother. {1900 Christ's Object Lessons, Page 261.1}

There were then no hospitals in which the sick might be cared for. The suffering and needy were brought to the notice of those to whom the Lord had entrusted wealth, that they might receive help and sympathy. Thus it was with the beggar and the rich man. Lazarus was in great need of help; for he was without friends, home, money, or food. Yet he was allowed to remain in this condition day after day, while the wealthy nobleman had every want supplied. The one who was abundantly able to relieve the sufferings of his fellow creature, lived to himself, as many live today. {1900 Christ's Object Lessons, Page 261.2}

There are today close beside us many who are hungry, naked, and homeless. A neglect to impart of our means to these needy, suffering ones places upon us a burden of guilt which we shall one day fear to meet. All covetousness is condemned as idolatry. All selfish indulgence is an offense in God's sight. {1900 Christ's Object Lessons, Page 261.3}

God had made the rich man a steward of His means, and it was his duty to attend to just such cases as that of the beggar. The command had been given, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:5); and "thou shalt love thy neighbor as thyself" (Leviticus 19:18). The rich man was a Jew, and he was acquainted with the command of God. But he forgot that he was accountable for the use of his entrusted means and capabilities. The Lord's blessings rested upon him abundantly, but he employed them selfishly, to honor himself, not his Maker. In proportion to his abundance was his obligation to use his gifts for the uplifting of humanity. This was the Lord's command, but the rich man had no thought of his obligation to God. He lent money, and took interest for what he loaned; but he returned no interest for what God had lent him. He had knowledge and talents, but did not improve them. Forgetful of his accountability to God, he devoted all his powers to pleasure. Everything with which he was surrounded, his round of amusements, the praise and flattery of his friends, ministered to his selfish enjoyment. So engrossed was he in the society of his friends that he lost all sense of his responsibility to co-operate with God in His ministry of mercy. He had opportunity to understand the word of God, and to practice its teachings; but the pleasure-loving society he chose so occupied his time that he forgot the God of eternity. {1900 Christ's Object Lessons, Page 261.4}

The time came when a change took place in the condition of the two men. The poor man had suffered day by day, but he had patiently and quietly endured. In the course of time he died and was buried. There was no one to mourn for him; but by his patience in suffering he had witnessed for Christ, he had endured the test of his faith, and at his death he is represented as being carried by the angels into Abraham's bosom. {1900 Christ's Object Lessons, Page 262.1}

Lazarus represents the suffering poor who believe in Christ. When the trumpet sounds and all that are in the graves hear Christ's voice and come forth, they will receive their reward; for their faith in God was not a mere theory, but a reality. {1900 Christ's Object Lessons, Page 262.2}

"The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." {1900 Christ's Object Lessons, Page 263.1}

In this parable Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. The Saviour knew of their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions. He held up before His hearers a mirror wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea He wished to make prominent to all--that no man is valued for his possessions; for all he has belongs to him only as lent by the Lord. A misuse of these gifts will place him below the poorest and most afflicted man who loves God and trusts in Him. {1900 Christ's Object Lessons, Page 263.2}

Christ desires His hearers to understand that it is impossible for men to secure the salvation of the soul after death. "Son," Abraham is represented as answering, "remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence." Thus Christ represented the hopelessness of looking for a second probation. This life is the only time given to man in which to prepare for eternity. {1900 Christ's Object Lessons, Page 263.3}

The rich man had not abandoned the idea that he was a child of Abraham, and in his distress he is represented as calling upon him for aid. "Father Abraham," he prayed, "have mercy on me." He did not pray to God, but to Abraham. Thus he showed that he placed Abraham above God, and that he relied on his relationship to Abraham for salvation. The thief on the cross offered his prayer to Christ. "Remember me when Thou comest into Thy kingdom," he said. (Luke 23:42.) And at once the response came, Verily I say unto thee today (as I hang on the cross in humiliation and suffering), thou shalt be with Me in Paradise. But the rich man prayed to Abraham, and his petition was not granted. Christ alone is exalted to be "a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. "Neither is there salvation in any other." Acts 4:12. {1900 Christ's Object Lessons, Page 263.4}

The rich man had spent his life in self-pleasing, and too late he saw that he had made no provision for eternity. He realized his folly, and thought of his brothers, who would go on as he had gone, living to please themselves. Then he made the request, "I pray thee therefore, father, that thou wouldest send him [Lazarus] to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment." But "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." {1900 Christ's Object Lessons, Page 264.1}

When the rich man solicited additional evidence for his brothers, he was plainly told that should this evidence be given, they would not be persuaded. His request cast a reflection on God. It was as if the rich man had said, If you had more thoroughly warned me, I should not now be here. Abraham in his answer to this request is represented as saying, Your brothers have been sufficiently warned. Light has been given them, but they would not see; truth has been presented to them, but they would not hear. {1900 Christ's Object Lessons, Page 264.2}

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." These words were proved true in the history of the Jewish nation. Christ's last and crowning miracle was the raising of Lazarus of Bethany, after he had been dead four days. The Jews were given this wonderful evidence of the Saviour's divinity, but they rejected it. Lazarus rose from the dead and bore his testimony before them, but they hardened their hearts against all evidence, and even sought to take his life. (John 12:9-11.) {1900 Christ's Object Lessons, Page 265.1}

The law and the prophets are God's appointed agencies for the salvation of men. Christ said, Let them give heed to these evidences. If they do not listen to the voice of God in His word, the testimony of a witness raised from the dead would not be heeded. {1900 Christ's Object Lessons, Page 265.2}

The parable of the rich man and Lazarus shows how the two classes represented by these men are estimated in the unseen world. There is no sin in being rich if riches are not acquired by injustice. A rich man is not condemned for having riches, but condemnation rests upon him if the means entrusted to him is spent in selfishness. Far better might he lay up his money beside the throne of God, by using it to do good. Death cannot make any man poor who thus devotes himself to seeking eternal riches. But the man who hoards his treasure for self can not take any of it to heaven. He has proved himself to be an unfaithful steward. During his lifetime he had his good things, but he was forgetful of his obligation to God. He failed of securing the heavenly treasure. {1900 Christ's Object Lessons, Page 266.1}

Christ lifted the curtain and presented this picture before priests and rulers, scribes and Pharisees. Look at it, you who are rich in this world's goods and are not rich toward God. Will you not contemplate this scene? That which is highly esteemed among men is abhorrent in the sight of God. Christ asks, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mark 8:36, 37. {1900 Christ's Object Lessons, Page 267.2}

When Christ gave the parable of the rich man and Lazarus, there were many in the Jewish nation in the pitiable condition of the rich man, using the Lord's goods for selfish gratification, preparing themselves to hear the sentence, "Thou art weighed in the balances, and art found wanting." Daniel 5:27. The rich man was favored with every temporal and spiritual blessing, but he refused to cooperate with God in the use of these blessings. Thus it was with the Jewish nation. The Lord had made the Jews the depositaries of sacred truth. He had appointed them stewards of His grace. He had given them every spiritual and temporal advantage, and He called upon them to impart these blessings. Special instruction had been given them in regard to their treatment of their brethren who had fallen into decay, of the stranger within their gates, and of the poor among them. They were not to seek to gain everything for their own advantage, but were to remember those in need and share with them. And God promised to bless them in accordance with their deeds of love and mercy. But like the rich man, they put forth no helping hand to relieve the temporal or spiritual necessities of suffering humanity. Filled with pride, they regarded themselves as the chosen and favored people of God; yet they did not serve or worship God. They put their dependence in the fact that they were children of Abraham. "We be Abraham's seed," they said proudly. (John 8:33.) When the crisis came, it was revealed that they had divorced themselves from God, and had placed their trust in Abraham, as if he were God. {1900 Christ's Object Lessons, Page 267.3}

The closing scenes of this earth's history are portrayed in the closing of the rich man's history. The rich man claimed to be a son of Abraham, but he was separated from Abraham by an impassable gulf--a character wrongly developed. Abraham served God, following His word in faith and obedience. But the rich man was unmindful of God and of the needs of suffering humanity. The great gulf fixed between him and Abraham was the gulf of disobedience. There are many today who are following the same course. Though church members, they are unconverted. They may take part in the church service, they may chant the psalm, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Psalm 42:1); but they testify to a falsehood. They are no more righteous in God's sight than is the veriest sinner. The soul that longs after the excitement of worldly pleasure, the mind that is full of love for display, cannot serve God. Like the rich man in the parable, such a one has no inclination to war against the lust of the flesh. He longs to indulge appetite. He chooses the atmosphere of sin. He is suddenly snatched away by death, and he goes down to the grave with the character formed during his lifetime in copartnership with Satanic agencies. In the grave he has no power to choose anything, be it good or evil; for in the day when a man dies, his thoughts perish. (Psalm 146:4; Ecclesiastes 9:5, 6.) {1900 Christ's Object Lessons, Page 269.3}

When the voice of God awakes the dead, he will come from the grave with the same appetites and passions, the same likes and dislikes, that he cherished when living. God works no miracle to re-create a man who would not be re-created when he was granted every opportunity and provided with every facility. During his lifetime he took no delight in God, nor found pleasure in His service. His character is not in harmony with God, and he could not be happy in the heavenly family. {1900 Christ's Object Lessons, Page 270.1}

Today there is a class in our world who are self-righteous. They are not gluttons, they are not drunkards, they are not infidels; but they desire to live for themselves, not for God. He is not in their thoughts; therefore they are classed with unbelievers. Were it possible for them to enter the gates of the city of God, they could have no right to the tree of life, for when God's commandments were laid before them with all their binding claims they said, No. They have not served God here; therefore they would not serve Him hereafter. They could not live in His presence, and they would feel that any place was preferable to heaven. {1900 Christ's Object Lessons, Page 270.2}

Luke 16:19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

Luke 16:20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

Luke 16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

Luke 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Luke 16:24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Luke 16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

Luke 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that [would come] from thence.

426 - The Reaction of the Rich Man when in hell and his vain effort to save his 5 Brethren from "this place of torment" Luke 16:27-31

Luke 16:27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

Luke 16:28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Luke 16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

Luke 16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

Luke 16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

427 - Rebuke the Brotherly Trespass; thereafter Forgive Him Luke 17:3-4

Luke 17:3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

Luke 17:4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

428 - Parable No. 58: Faith as a Grain of Mustard Seed (Luke 17:6). "Lord, Increase our faith" "If ye had faith as a grain of mustard seed" Luke 17:5-6

Luke 17:5 And the apostles said unto the Lord, Increase our faith.

Luke 17:6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

429 - Parable No. 59: Profitable and Unprofitable Servants (Luke 17:7-10) Luke 17:7-10

Luke 17:7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

Luke 17:8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

Luke 17:9 Doth he thank that servant because he did the things that were commanded him? I trow not.

Luke 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

430 - The Raising of Lazarus. The Resurrection of Lazarus. Lazarus, of Bethany, becomes ill "for the glory of God, that the Son of God might be glorified thereby" John 11:1-4. [January – February 31AD]

Sorrow entered the peaceful home where Jesus had rested. Lazarus was stricken with sudden illness, and his sisters sent to the Saviour, saying, "Lord, behold, he whom Thou lovest is sick." They saw the violence of the disease that had seized their brother, but they knew that Christ had shown Himself able to heal all manner of diseases. They believed that He would sympathize with them in their distress; therefore they made no urgent demand for His immediate presence, but sent only the confiding message, "He whom Thou lovest is sick." They thought that He would immediately respond to their message, and be with them as soon as He could reach Bethany. {1898 The Desire of Ages, Page 525.3}

John 11:1 ¶ Now a certain [man] was sick, [named] Lazarus, of Bethany, the town of Mary and her sister Martha.

John 11:2 (It was [that] Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

John 11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

John 11:4 When Jesus heard [that], he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. {3rd person usage}

431 - Jesus decides to "go into Judaea again" even though the Jews might stone Him say His disciples John 11:5-8

Anxiously they waited for a word from Jesus. As long as the spark of life was yet alive in their brother, they prayed and watched for Jesus to come. But the messenger returned without Him. Yet he brought the message, "This sickness is not unto death," and they clung to the hope that Lazarus would live. Tenderly they tried to speak words of hope and encouragement to the almost unconscious sufferer. When Lazarus died, they were bitterly disappointed; but they felt the sustaining grace of Christ, and this kept them from reflecting any blame on the Saviour. {1898 The Desire of Ages, Page 526.1}

When Christ heard the message, the disciples thought He received it coldly. He did not manifest the sorrow they expected Him to show. Looking up to them, He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." For two days He remained in the place where He was. This delay was a mystery to the disciples. What a comfort His presence would be to the afflicted household! they thought. His strong affection for the family at Bethany was well known to the disciples, and they were surprised that He did not respond to the sad message, "He whom Thou lovest is sick." {1898 The Desire of Ages, Page 526.2}

John 11:5 Now Jesus loved Martha, and her sister, and Lazarus.

John 11:6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

During the two days Christ seemed to have dismissed the message from His mind; for He did not speak of Lazarus. The disciples thought of John the Baptist, the forerunner of Jesus. They had wondered why Jesus, with the power to perform wonderful miracles, had permitted John to languish in prison, and to die a violent death. Possessing such power, why did not Christ save John's life? This question had often been asked by the Pharisees, who presented it as an unanswerable argument against Christ's claim to be the Son of God. The Saviour had warned His disciples of trials, losses, and persecution. Would He forsake them in trial? Some questioned if they had mistaken His mission. All were deeply troubled. {1898 The Desire of Ages, Page 526.3}

After waiting for two days, Jesus said to the disciples, "Let us go into Judea again." The disciples questioned why, if Jesus were going to Judea, He had waited two days. But anxiety for Christ and for themselves was now uppermost in their minds. They could see nothing but danger in the course He was about to pursue. "Master," they said, "the Jews of late sought to stone Thee; and goest Thou thither again? Jesus answered, Are there not twelve hours in the day?" I am under the guidance of My Father; as long as I do His will, My life is safe. My twelve hours of day are not yet ended. I have entered upon the last remnant of My day; but while any of this remains, I am safe. {1898 The Desire of Ages, Page 526.4}

John 11:7 Then after that saith he to [his] disciples, Let us go into Judaea again.

John 11:8 [His] disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

432 - Parable No. 60: Make the most of your 12 waking hours of daylight (John 11:9-10). Jesus replies "if a man walk in the night, he stumbleth, because there is no light in him" John 11:9-10

John 11:9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

John 11:10 But if a man walk in the night, he stumbleth, because there is no light in him.

433 - Jesus says "Lazarus sleepeth; but I go, that I may awake him out of sleep" not "taking of rest in sleep" but "Lazarus is dead" John 11:11-14

John 11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

John 11:12 Then said his disciples, Lord, if he sleep, he shall do well.

John 11:13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

John 11:14 Then said Jesus unto them plainly, Lazarus is dead.

Had Christ been in the sickroom, Lazarus would not have died; for Satan would have had no power over him. Death could not have aimed his dart at Lazarus in the presence of the Life-giver. Therefore Christ remained away. He suffered the enemy to exercise his power, that He might drive him back, a conquered foe. He permitted Lazarus to pass under the dominion of death; and the suffering sisters saw their brother laid in the grave. Christ knew that as they looked on the dead face of their brother their faith in their Redeemer would be severely tried. But He knew that because of the struggle through which they were now passing their faith would shine forth with far greater power. He suffered every pang of sorrow that they endured. He loved them no less because He tarried; but He knew that for them, for Lazarus, for Himself, and for His disciples, a victory was to be gained. {1898 The Desire of Ages, Page 528.2}

In delaying to come to Lazarus, Christ had a purpose of mercy toward those who had not received Him. He tarried, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed "the resurrection, and the life." He was loath to give up all hope of the people, the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. In His mercy He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. This was the reason of His delay in going to Bethany. This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity. {1898 The Desire of Ages, Page 529.1}

434 - Thomas says "Let us also go, that we may die with him" John 11:15-16

John 11:15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

John 11:16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

435 - Lazarus "had [lain] in the grave four days" John 11:17-19

John 11:17 Then when Jesus came, he found that he had [lain] in the grave four days already.

John 11:18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

On His journey to Bethany, Jesus, according to His custom, ministered to the sick and the needy. Upon reaching the town He sent a messenger to the sisters with the tidings of His arrival. Christ did not at once enter the house, but remained in a quiet place by the wayside. The great outward display observed by the Jews at the death of friends or relatives was not in harmony with the spirit of Christ. He heard the sound of wailing from the hired mourners, and He did not wish to meet the sisters in the scene of confusion. Among the mourning friends were relatives of the family, some of whom held high positions of responsibility in Jerusalem. Among these were some of Christ's bitterest enemies. Christ knew their purposes, and therefore He did not at once make Himself known. {1898 The Desire of Ages, Page 529.2}

John 11:19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

436 - Martha unto Jesus and discuss the Resurrection John 11:20-27

John 11:20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat [still] in the house.

The message was given to Martha so quietly that others in the room did not hear. Absorbed in her grief, Mary did not hear the words. Rising at once, Martha went out to meet her Lord, but thinking that she had gone to the place where Lazarus was buried, Mary sat still in her sorrow, making no outcry. {1898 The Desire of Ages, Page 529.3}

Martha hastened to meet Jesus, her heart agitated by conflicting emotions. In His expressive face she read the same tenderness and love that had always been there. Her confidence in Him was unbroken, but she thought of her dearly loved brother, whom Jesus also had loved. With grief surging in her heart because Christ had not come before, yet with hope that even now He would do something to comfort them, she said, "Lord, if Thou hadst been here, my brother had not died." Over and over again, amid the tumult made by the mourners, the sisters had repeated these words. {1898 The Desire of Ages, Page 529.4}

John 11:21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

John 11:22 But I know, that even now, whatsoever thou wilt ask of God, God will give [it] thee.

John 11:23 Jesus saith unto her, Thy brother shall rise again.

John 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

John 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

John 11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. [Matthew 16:15-16; Mark 8:29; Luke 9:20]

437 - Martha returns home to get Mary and they go back to Jesus John 11:28-32

John 11:28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

John 11:29 As soon as she heard [that], she arose quickly, and came unto him.

On hearing the message, Mary rose hastily, and with an eager look on her face left the room. Thinking that she had gone to the grave to weep, the mourners followed her. When she reached the place where Jesus was waiting, she knelt at His feet, and said with quivering lips, "Lord, if Thou hadst been here, my brother had not died." The cries of the mourners were painful to her; for she longed for a few quiet words alone with Jesus. But she knew of the envy and jealousy cherished in the hearts of some present against Christ, and she was restrained from fully expressing her grief. {1898 The Desire of Ages, Page 533.1}

John 11:30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

John 11:31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

John 11:32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

438 - Much weeping: "Jesus wept" John 11:33-37

John 11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

John 11:34 And said, Where have ye laid him? They said unto him, Lord, come and see.

John 11:35 Jesus wept.

John 11:36 Then said the Jews, Behold how he loved him!

John 11:37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

439 - Jesus comes to the cave grave, the stone is rolled away and Jesus prays to His Father John 11:38-42

"Jesus therefore again groaning in Himself cometh to the grave." Lazarus had been laid in a cave in a rock, and a massive stone had been placed before the entrance. "Take ye away the stone," Christ said. Thinking that He only wished to look upon the dead, Martha objected, saying that the body had been buried four days, and corruption had already begun its work. This statement, made before the raising of Lazarus, left no room for Christ's enemies to say that a deception had been practiced. In the past the Pharisees had circulated false statements regarding the most wonderful manifestations of the power of God. When Christ raised to life the daughter of Jairus, He had said, "The damsel is not dead, but sleepeth." Mark 5:39. As she had been sick only a short time, and was raised immediately after death, the Pharisees declared that the child had not been dead; that Christ Himself had said she was only asleep. They had tried to make it appear that Christ could not cure disease, that there was foul play about His miracles. But in this case, none could deny that Lazarus was dead. {1898 The Desire of Ages, Page 534.3}

John 11:38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

When the Lord is about to do a work, Satan moves upon someone to object. "Take ye away the stone," Christ said. As far as possible, prepare the way for My work. But Martha's positive and ambitious nature asserted itself. She was unwilling that the decomposing body should be brought to view. The human heart is slow to understand Christ's words, and Martha's faith had not grasped the true meaning of His promise. {1898 The Desire of Ages, Page 535.1}

Christ reproved Martha, but His words were spoken with the utmost gentleness. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Why should you doubt in regard to My power? Why reason in opposition to My requirements? You have My word. If you will believe, you shall see the glory of God. Natural impossibilities cannot prevent the work of the Omnipotent One. Skepticism and unbelief are not humility. Implicit belief in Christ's word is true humility, true self-surrender. {1898 The Desire of Ages, Page 535.2}

"Take ye away the stone." Christ could have commanded the stone to remove, and it would have obeyed His voice. He could have bidden the angels who were close by His side to do this. At His bidding, invisible hands would have removed the stone. But it was to be taken away by human hands. Thus Christ would show that humanity is to co-operate with divinity. What human power can do divine power is not summoned to do. God does not dispense with man's aid. He strengthens him, co-operating with him as he uses the powers and capabilities given him. {1898 The Desire of Ages, Page 535.3}

The command is obeyed. The stone is rolled away. Everything is done openly and deliberately. All are given a chance to see that no deception is practiced. There lies the body of Lazarus in its rocky grave, cold and silent in death. The cries of the mourners are hushed. Surprised and expectant, the company stand around the sepulcher, waiting to see what is to follow. {1898 The Desire of Ages, Page 535.4}

John 11:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been [dead] four days.

John 11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Calmly Christ stands before the tomb. A sacred solemnity rests upon all present. Christ steps closer to the sepulcher. Lifting His eyes to heaven, He says, "Father, I thank Thee that Thou hast heard Me." Not long before this, Christ's enemies had accused Him of blasphemy, and had taken up stones to cast at Him because He claimed to be the Son of God. They accused Him of performing miracles by the power of Satan. But here Christ claims God as His Father, and with perfect confidence declares that He is the Son of God. {1898 The Desire of Ages, Page 535.5}

In all that He did, Christ was co-operating with His Father. Ever He had been careful to make it evident that He did not work independently; it was by faith and prayer that He wrought His miracles. Christ desired all to know His relationship with His Father. "Father," He said, "I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me." Here the disciples and the people were to be given the most convincing evidence in regard to the relationship existing between Christ and God. They were to be shown that Christ's claim was not a deception. {1898 The Desire of Ages, Page 536.1}

John 11:41 Then they took away the stone [from the place] where the dead was laid. And Jesus lifted up [his] eyes, and said, Father, I thank thee that thou hast heard me.

John 11:42 And I knew that thou hearest me always: but because of the people which stand by I said [it], that they may believe that thou hast sent me.

440 - Miracle No. 32: Jesus raises Lazarus from the dead in Bethany. Jesus commands "Lazarus, come forth" and then the graveclothes are removed before many believe on Him John 11:43-45

John 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

There is a stir in the silent tomb, and he who was dead stands at the door of the sepulcher. His movements are impeded by the graveclothes in which he was laid away, and Christ says to the astonished spectators, "Loose him, and let him go." Again they are shown that the human worker is to co-operate with God. Humanity is to work for humanity. Lazarus is set free, and stands before the company, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood. His eyes beam with intelligence and with love for his Saviour. He casts himself in adoration at the feet of Jesus. {1898 The Desire of Ages, Page 536.3}

John 11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

The beholders are at first speechless with amazement. Then there follows an inexpressible scene of rejoicing and thanksgiving. The sisters receive their brother back to life as the gift of God, and with joyful tears they brokenly express their thanks to the Saviour. But while brother, sisters, and friends are rejoicing in this reunion, Jesus withdraws from the scene. When they look for the Life-giver, He is not to be found. {1898 The Desire of Ages, Page 536.4}

John 11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

441 - Priestly Plottings. The chief priests and Pharisees in council as they fear that the miracles of Jesus will invite the Romans to take control John 11:46-48

Bethany was so near Jerusalem that the news of the raising of Lazarus was soon carried to the city. Through spies who had witnessed the miracle the Jewish rulers were speedily in possession of the facts. A meeting of the Sanhedrin was at once called to decide as to what should be done. Christ had now fully made manifest His control of death and the grave. That mighty miracle was the crowning evidence offered by God to men that He had sent His Son into the world for their salvation. It was a demonstration of divine power sufficient to convince every mind that was under the control of reason and enlightened conscience. Many who witnessed the resurrection of Lazarus were led to believe on Jesus. But the hatred of the priests against Him was intensified. They had rejected all lesser evidence of His divinity, and they were only enraged at this new miracle. The dead had been raised in the full light of day, and before a crowd of witnesses. No artifice could explain away such evidence. For this very reason the enmity of the priests grew deadlier. They were more than ever determined to put a stop to Christ's work. {1898 The Desire of Ages, Page 537.1}

John 11:46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

The miracles He performed on the Sabbath were all for the relief of the afflicted, but the Pharisees had sought to condemn Him as a Sabbathbreaker. They had tried to arouse the Herodians against Him. They represented that He was seeking to set up a rival kingdom, and consulted with them how to destroy Him. To excite the Romans against Him, they had represented Him as trying to subvert their authority. They had tried every pretext to cut Him off from influencing the people. But so far their attempts had been foiled. The multitudes who witnessed His works of mercy and heard His pure and holy teachings knew that these were not the deeds and words of a Sabbathbreaker or blasphemer. Even the officers sent by the Pharisees had been so influenced by His words that they could not lay hands on Him. In desperation the Jews had finally passed an edict that any man who professed faith in Jesus should be cast out of the synagogue. {1898 The Desire of Ages, Page 538.2}

John 11:47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

In this council, assembled to plan the death of Christ, the Witness was present who heard the boastful words of Nebuchadnezzar, who witnessed the idolatrous feast of Belshazzar, who was present when Christ in Nazareth announced Himself the Anointed One. This Witness was now impressing the rulers with the work they were doing. Events in the life of Christ rose up before them with a distinctness that alarmed them. They remembered the scene in the temple, when Jesus, then a child of twelve, stood before the learned doctors of the law, asking them questions at which they wondered. The miracle just performed bore witness that Jesus was none other than the Son of God. In their true significance, the Old Testament Scriptures regarding Christ flashed before their minds. Perplexed and troubled, the rulers asked, "What do we?" There was a division in the council. Under the impression of the Holy Spirit, the priests and rulers could not banish the conviction that they were fighting against God. {1898 The Desire of Ages, Page 539.2}

John 11:48 If we let him thus alone, all [men] will believe on him: and the Romans shall come and take away both our place and nation.

442 - Caiaphas, the high priest "it is expedient for us, that one man should die for the people, and that the whole nation perish not" John 11:49-52

While the council was at the height of its perplexity, Caiaphas the high priest arose. Caiaphas was a proud and cruel man, overbearing and intolerant. Among his family connections were Sadducees, proud, bold, reckless, full of ambition and cruelty, which they hid under a cloak of pretended righteousness. Caiaphas had studied the prophecies, and although ignorant of their true meaning, he spoke with great authority and assurance: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." Even if Jesus were innocent, urged the high priest, He must be put out of the way. He was troublesome, drawing the people to Himself, and lessening the authority of the rulers. He was only one; it was better that He should die than that the authority of the rulers should be weakened. If the people were to lose confidence in their rulers, the national power would be destroyed. Caiaphas urged that after this miracle the followers of Jesus would likely rise in revolt. The Romans will then come, he said, and will close our temple, and abolish our laws, destroying us as a nation. What is the life of this Galilean worth in comparison with the life of the nation? If He stands in the way of Israel's well-being, is it not doing God a service to remove Him? Better that one man perish than that the whole nation be destroyed. {1898 The Desire of Ages, Page 539.3}

John 11:49 And one of them, [named] Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

John 11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

John 11:51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

John 11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

On the lips of Caiaphas this most precious truth was turned into a lie. The policy he advocated was based on a principle borrowed from heathenism. Among the heathen, the dim consciousness that one was to die for the human race had led to the offering of human sacrifices. So Caiaphas proposed by the sacrifice of Jesus to save the guilty nation, not from transgression, but in transgression, that they might continue in sin. And by his reasoning he thought to silence the remonstrances of those who might dare to say that as yet nothing worthy of death had been found in Jesus. {1898 The Desire of Ages, Page 540.2}

443 - They take counsel together to put Jesus to death. The withdrawal to Ephraim. Jesus Retires to Ephraim. Jesus, with his disciples, leave the Jews and withdraw to Ephraim John 11:53-54. [January – February 31AD]

Satan told them that in order to maintain their authority, they must put Jesus to death. This counsel they followed. The fact that they might lose the power they then exercised, was, they thought, sufficient reason for coming to some decision. With the exception of a few who dared not speak their minds, the Sanhedrin received the words of Caiaphas as the words of God. Relief came to the council; the discord ceased. They resolved to put Christ to death at the first favorable opportunity. In rejecting the proof of the divinity of Jesus, these priests and rulers had locked themselves in impenetrable darkness. They had come wholly under the sway of Satan, to be hurried by him over the brink of eternal ruin. Yet such was their deception that they were well pleased with themselves. They regarded themselves as patriots, who were seeking the nation's salvation. {1898 The Desire of Ages, Page 541.1}

The Sanhedrin feared, however, to take rash measures against Jesus, lest the people should become incensed, and the violence meditated toward Him should fall upon themselves. On this account the council delayed to execute the sentence they had pronounced. The Saviour understood the plotting of the priests. He knew that they longed to remove Him, and that their purpose would soon be accomplished. But it was not His place to hasten the crisis, and He withdrew from that region, taking the disciples with Him. Thus by His own example Jesus again enforced the instruction He had given to the disciples, "When they persecute you in this city, flee ye into another." Matthew 10:23. There was a wide field in which to work for the salvation of souls; and unless loyalty to Him required it, the Lord's servants were not to imperil their lives. {1898 The Desire of Ages, Page 541.2}

John 11:53 Then from that day forth they took counsel together for to put him to death.

Jesus had now given three years of public labor to the world. His example of self-denial and disinterested benevolence was before them. His life of purity, of suffering and devotion, was known to all. Yet this short period of three years was as long as the world could endure the presence of its Redeemer. {1898 The Desire of Ages, Page 541.3}

His life had been one of persecution and insult. Driven from Bethlehem by a jealous king, rejected by His own people at Nazareth, condemned to death without a cause at Jerusalem, Jesus, with His few faithful followers, found a temporary asylum in a strange city. He who was ever touched by human woe, who healed the sick, restored sight to the blind, hearing to the deaf, and speech to the dumb, who fed the hungry and comforted the sorrowful, was driven from the people He had labored to save. He who walked upon the heaving billows, and by a word silenced their angry roaring, who cast out devils that in departing acknowledged Him to be the Son of God, who broke the slumbers of the dead, who held thousands entranced by His words of wisdom, was unable to reach the hearts of those who were blinded by prejudice and hatred, and who stubbornly rejected the light. {1898 The Desire of Ages, Page 541.4}

John 11:54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

444 - The Jews' passover in Jerusalem and the plot to take Jesus John 11:55-57

The time of the Passover was drawing near, and again Jesus turned toward Jerusalem. In His heart was the peace of perfect oneness with the Father's will, and with eager steps He pressed on toward the place of sacrifice. But a sense of mystery, of doubt and fear, fell upon the disciples. The Saviour "went before them: and they were amazed; and as they followed, they were afraid." {1898 The Desire of Ages, Page 547.1}

John 11:55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

John 11:56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

John 11:57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show [it], that they might take him.

445 - Miracle No. 33: Jesus begins Last Journey to Jerusalem via Samaria & Galilee. Jesus cleanses ten lepers on the way to Jerusalem. The Cleansing of the Ten Lepers - Jesus heals 10 Lepers on His way to Jerusalem Luke 17:11-14. [February 31AD]

Luke 17:11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

Luke 17:12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

Luke 17:13 And they lifted up [their] voices, and said, Jesus, Master, have mercy on us.

Luke 17:14 And when he saw [them], he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

446 - Only One of the Ten Lepers glorified God Luke 17:15-19

When the ten lepers came to Jesus for healing, He bade them go and show themselves to the priest. On the way they were cleansed, but only one of them returned to give Him glory. The others went their way, forgetting Him who had made them whole. How many are still doing the same thing! The Lord works continually to benefit mankind. He is ever imparting His bounties. He raises up the sick from beds of languishing, He delivers men from peril which they do not see, He commissions heavenly angels to save them from calamity, to guard them from "the pestilence that walketh in darkness" and "the destruction that wasteth at noonday" (Psalm 91:6); but their hearts are unimpressed. He has given all the riches of heaven to redeem them, and yet they are unmindful of His great love. By their ingratitude they close their hearts against the grace of God. Like the heath in the desert they know not when good cometh, and their souls inhabit the parched places of the wilderness. {1898 The Desire of Ages, Page 348.1}

Luke 17:15 **And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,**

Luke 17:16 **And fell down on [his] face at his feet, giving him thanks: and he was a Samaritan.**

Luke 17:17 **And Jesus answering said, Were there not ten cleansed? but where [are] the nine?**

Luke 17:18 **There are not found that returned to give glory to God, save this stranger.**

Luke 17:19 **And he said unto him, Arise, go thy way: thy faith hath made thee whole.**

447 - Lessons on the Coming of the Kingdom of God. When and How the Kingdom Comes. Jesus teaches about the coming Kingdom of God Luke 17:20-22

Some of the Pharisees had come to Jesus demanding "when the kingdom of God should come." More than three years had passed since John the Baptist gave the message that like a trumpet call had sounded through the land, "The kingdom of heaven is at hand." Matthew 3:2. And as yet these Pharisees saw no indication of the establishment of the kingdom. Many of those who rejected John, and at every step had opposed Jesus, were insinuating that His mission had failed. {1898 The Desire of Ages, Page 506.1}

The kingdom of God comes not with outward show. The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. {1898 The Desire of Ages, Page 509.1}

But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne. {1898 The Desire of Ages, Page 509.2}

Luke 17:20 ¶ **And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with OBSERVATION:**

Luke 17:21 **Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is WITHIN YOU.**

Luke 17:22 **And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see [it].**

448 - False Christs and False Prophets Luke 17:23

Luke 17:23 **And they shall say to you, See here; or, see there: go not after [them], nor follow [them].**

449 - The day of the Son of man shall be like the Light of the Lightning Luke 17:24

Luke 17:24 **For as the lightning, that lighteneth out of the one [part] under heaven, shineth unto the other [part] under heaven; so shall also the Son of man be in his day.**

450 - "But first must he Suffer many things, and be Rejected" Luke 17:25

Luke 17:25 **But first must he suffer many things, and be rejected of this generation.**

451 - "And as it was in the days of Noe" Luke 17:26-27

Luke 17:26 **And as it was in the days of Noe, so shall it be also in the days of the Son of man.**

Luke 17:27 **They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.**

452 - "Likewise also as it was in the days of Lot" Luke 17:28-30

Luke 17:28 **Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;**

Luke 17:29 **But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all.**

Luke 17:30 **Even thus shall it be in the day when the Son of man is revealed.**

453 - "Remember Lot's wife" – Don't turn back Luke 17:31-33

Luke 17:31 **In that day, he which shall be upon the housetop, and his stuff in the house, let him NOT come down to take it away: and he that is in the field, let him likewise NOT return back.**

Luke 17:32 **Remember Lot's wife.**

Luke 17:33 **Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.** [Matthew 10:39; Mark 8:36; John 12:25]

454 - "Two [men] shall be ... ; the one shall be taken, and the other left" Luke 17:34-37

Luke 17:34 **I tell you, in that night there shall be two [men] in one bed; the one shall be taken, and the other shall be left.**

Luke 17:35 **Two [women] shall be grinding together; the one shall be taken, and the other left.**

Luke 17:36 **Two [men] shall be in the field; the one shall be taken, and the other left.**

Luke 17:37 **And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body [is], thither will the eagles be gathered together.**

455 - Parable No. 61: Importuning persistent widow before the Unjust Judge (Luke 18:1-8). The Parable of the Unjust Judge Luke 18:1-8

Christ had been speaking of the period just before His second coming, and of the perils through which His followers must pass. With special reference to that time He related the parable "to this end, that men ought always to pray, and not to faint." {1900 Christ's Object Lessons, Page 164.1}

The woman who entreated the judge for justice had lost her husband by death. Poor and friendless, she had no means of retrieving her ruined fortunes. So by sin, man lost his connection with God. Of himself he has no means of salvation. But in Christ we are brought nigh unto the Father. The elect of God are dear to His heart. They are those whom He has called out of darkness into His marvelous light, to show forth His praise, to shine as lights amid the darkness of the world. The unjust judge had no special interest in the widow who importuned him for deliverance; yet in order to rid himself of her pitiful appeals, he heard her plea, and delivered her from her adversary. But God loves His children with infinite love. To Him the dearest object on earth is His church. {1900 Christ's Object Lessons, Page 165.2}

The character of the judge in the parable, who feared not God nor regarded man, was presented by Christ to show the kind of judgment that was then being executed, and that would soon be witnessed at His trial. He desires His people in all time to realize how little dependence can be placed on earthly rulers or judges in the day of adversity. Often the elect people of God have to stand before men in official positions who do not make the word of God their guide and counselor, but who follow their own unconsecrated, undisciplined impulses. {1900 Christ's Object Lessons, Page 171.1}

In the parable of the unjust judge, Christ has shown what we should do. "Shall not God avenge His own elect, which cry day and night unto Him?" Christ, our example, did nothing to vindicate or deliver Himself. He committed His case to God. So His followers are not to accuse or condemn, or to resort to force in order to deliver themselves. {1900 Christ's Object Lessons, Page 171.2}

When trials arise that seem unexplainable, we should not allow our peace to be spoiled. However unjustly we may be treated, let not passion arise. By indulging a spirit of retaliation we injure ourselves. We destroy our own confidence in God, and grieve the Holy Spirit. There is by our side a witness, a heavenly messenger, who will lift up for us a standard against the enemy. He will shut us in with the bright beams of the Sun of Righteousness. Beyond this Satan cannot penetrate. He cannot pass this shield of holy light. {1900 Christ's Object Lessons, Page 171.3}

While the world is progressing in wickedness, none of us need flatter ourselves that we shall have no difficulties. But it is these very difficulties that bring us into the audience chamber of the Most High. We may seek counsel of One who is infinite in wisdom. {1900 Christ's Object Lessons, Page 172.1}

The Lord says, "Call upon Me in the day of trouble." Psalm 50:15. He invites us to present to Him our perplexities and necessities, and our need of divine help. He bids us be instant in prayer. As soon as difficulties arise, we are to offer to Him our sincere, earnest petitions. By our importunate prayers we give evidence of our strong confidence in God. The sense of our need leads us to pray earnestly, and our heavenly Father is moved by our supplications. {1900 Christ's Object Lessons, Page 172.2}

There is no danger that the Lord will neglect the prayers of His people. The danger is that in temptation and trial they will become discouraged, and fail to persevere in prayer. {1900 Christ's Object Lessons, Page 175.1}

We need to understand better than we do the mission of the angel visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim and angels that excel in strength--ten thousand times ten thousand and thousands of thousands--stand at His right hand, "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14. {1900 Christ's Object Lessons, Page 176.3}

By these angel messengers a faithful record is kept of the words and deeds of the children of men. Every act of cruelty or injustice toward God's people, all they are caused to suffer through the power of evil workers, is registered in heaven. {1900 Christ's Object Lessons, Page 177.1}

Luke 18:1 ¶ **And he spake a parable unto them [to this end], that men ought always to pray, and not to faint;**

Luke 18:2 **Saying, There was in a city a judge, which feared not God, neither regarded man:**

Luke 18:3 **And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.**

Luke 18:4 **And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;**

Luke 18:5 **Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.**

Luke 18:6 **And the Lord said, Hear what the unjust judge saith.**

Luke 18:7 **And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?**

Luke 18:8 **I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? {3rd person usage}**

456 - Parable No. 62: Self-righteous Pharisee & repentant humble Tax Collector pray in the Temple (Luke 18:9-14). Parable of the Pharisee and the Publican Luke 18:9-14

The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world. Cain thought himself righteous, and he came to God with a thank offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the unmerited love of God. The Lord had respect to his offering, but to Cain and his offering He had not respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matthew 5:3. {1900 Christ's Object Lessons, Page 152.1}

For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was "not as other men are." When Christ on the eve of His betrayal forewarned His disciples, "All ye shall be offended because of Me this night," Peter confidently declared, "Although all shall be offended, yet will not I." Mark 14:27, 29. Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord. {1900 Christ's Object Lessons, Page 152.2}

The evil that led to Peter's fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable. {1900 Christ's Object Lessons, Page 154.4}

It was necessary for Peter to learn his own defects of character, and his need of the power and grace of Christ. The Lord could not save him from trial, but He could have saved him from defeat. Had Peter been willing to receive Christ's warning, he would have been watching unto prayer. He would have walked with fear and trembling lest his feet should stumble. And he would have received divine help so that Satan could not have gained the victory. {1900 Christ's Object Lessons, Page 155.3}

It was through self-sufficiency that Peter fell; and it was through repentance and humiliation that his feet were again established. In the record of his experience every repenting sinner may find encouragement. Though Peter had grievously sinned, he was not forsaken. The words of Christ were written upon his soul, "I have prayed for thee, that thy faith fail not." Luke 22:32. In his bitter agony of remorse, this prayer, and the memory of Christ's look of love and pity, gave him hope. Christ after His resurrection remembered Peter, and gave the angel the message for the women, "Go your way, tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him." Mark 16:7. Peter's repentance was accepted by the sin-pardoning Saviour. {1900 Christ's Object Lessons, Page 155.4}

And the same compassion that reached out to rescue Peter is extended to every soul who has fallen under temptation. It is Satan's special device to lead man into sin, and then leave him, helpless and trembling, fearing to seek for pardon. But why should we fear, when God has said, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me?" Isaiah 27:5. Every provision has been made for our infirmities, every encouragement offered us to come to Christ. {1900 Christ's Object Lessons, Page 156.1}

The prayer of the publican was heard because it showed dependence reaching forth to lay hold upon Omnipotence. Self to the publican appeared nothing but shame. Thus it must be seen by all who seek God. By faith--faith that renounces all self-trust--the needy suppliant is to lay hold upon infinite power. {1900 Christ's Object Lessons, Page 159.2}

The nearer we come to Jesus and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness. The apostle Peter became a faithful minister of Christ, and he was greatly honored with divine light and power; he had an active part in the upbuilding of Christ's church; but Peter never forgot the fearful experience of his humiliation; his sin was forgiven; yet well he knew that for the weakness of character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory. {1900 Christ's Object Lessons, Page 160.1}

At every advance step in Christian experience our repentance will deepen. It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight." Ezekiel 36:31. Again He says, "I will establish My covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Ezekiel 16:62, 63. Then our lips will not be opened in self-glorification. We shall know that our sufficiency is in Christ alone. We shall make the apostle's confession our own. "I know that in me (that is, in my flesh) dwelleth no good thing." Romans 7:18. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14. {1900 Christ's Object Lessons, Page 160.3}

In harmony with this experience is the command, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:12, 13. God does not bid you fear that He will fail to fulfill His promises, that His patience will weary, or His compassion be found wanting. Fear lest your will shall not be held in subjection to Christ's will, lest your hereditary and cultivated traits of character shall control your life. "It is God which worketh in you both to will and to do of His good pleasure." Fear lest self shall interpose between your soul and the great Master Worker. Fear lest self-will shall mar the high purpose that through you God desires to accomplish. Fear to trust to your own strength, fear to withdraw your hand from the hand of Christ and attempt to walk life's pathway without His abiding presence. {1900 Christ's Object Lessons, Page 161.1}

Luke 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Luke 18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

Luke 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men [are], extortioners, unjust, adulterers, or even as this publican.

Luke 18:12 I fast twice in the week, I give tithes of all that I possess.

Luke 18:13 And the publican, standing afar off, would not lift up so much as [his] eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Luke 18:14 I tell you, this man went down to his house justified [rather] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

457 - Marriage and Divorce Matthew 19:3-9 Mark 10:2-9

Matthew 19:3 ¶ Mark 10:2 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Mark 10:3 And he answered and said unto them, What did Moses command you?

Mark 10:4 And they said, Moses suffered to write a bill of divorcement, and to put [her] away.

Matthew 19:7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

Matthew 19:8 Mark 10:5 [And Jesus] He saith unto them, Moses because of the hardness of your hearts [heart he wrote you this precept] suffered you to put away your wives: but from the beginning it was not so.

Matthew 19:9 And I say unto you, Whosoever shall put away his wife, except [it be] for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. [Matthew 5:32]

Matthew 19:4 Mark 10:6 And he answered and said unto them, Have ye not read, that he [God] which made [them] at the beginning [of the creation] made them male and female, [Genesis 1:27]

Matthew 19:5 Mark 10:7-8a And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? [Genesis 2:24; Ephesians 5:31]

Matthew 19:6 Mark 10:8b-9 Wherefore they are no more twain, but one flesh. What therefore GOD hath joined together, let not man put asunder.

458 - His disciples ask Jesus whether "it is not good to marry". Jesus talks about Re-marriage and Adultery

Matthew 19:10-11 Mark 10:10-12 Luke 16:18

Matthew 19:10 ¶ Mark 10:10 [And in the house] His disciples say unto him [again of the same [matter].] If the case of the man be so with [his] wife, it is not good to marry. [1 Corinthians 7:8 - Paul's comment]

Mark 10:11 Luke 16:18 And he saith unto them, Whosoever shall put [putteth] away his wife, and marry [marrieth] another, committeth adultery against her[: and whosoever marrieth her that is put away from [her] husband committeth adultery].

Mark 10:12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Matthew 19:11 But he said unto them, All [men] cannot receive this saying, save [they] to whom it is given.

459 - The Eunuchs and Celibacy Matthew 19:12

Matthew 19:12 **For there are some eunuchs, which were so born from [their] mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive [it], let him receive [it].**

460 - Blessing the Children. The Infants are brought to Jesus. Jesus Blesses the Little Children Matthew 19:13-15
Mark 10:13-16 Luke 18:15-17

Jesus was ever a lover of children. He accepted their childish sympathy and their open, unaffected love. The grateful praise from their pure lips was music in His ears, and refreshed His spirit when oppressed by contact with crafty and hypocritical men. Wherever the Saviour went, the benignity of His countenance, and His gentle, kindly manner won the love and confidence of children. {1898 The Desire of Ages, Page 511.1}

Among the Jews it was customary for children to be brought to some rabbi, that he might lay his hands upon them in blessing; but the Saviour's disciples thought His work too important to be interrupted in this way. When the mothers came to Him with their little ones, the disciples looked on them with disfavor. They thought these children too young to be benefited by a visit to Jesus, and concluded that He would be displeased at their presence. But it was the disciples with whom He was displeased. The Saviour understood the care and burden of the mothers who were seeking to train their children according to the word of God. He had heard their prayers. He Himself had drawn them into His presence. {1898 The Desire of Ages, Page 511.2}

One mother with her child had left her home to find Jesus. On the way she told a neighbor her errand, and the neighbor wanted to have Jesus bless her children. Thus several mothers came together, with their little ones. Some of the children had passed beyond the years of infancy to childhood and youth. When the mothers made known their desire, Jesus heard with sympathy the timid, tearful request. But He waited to see how the disciples would treat them. When He saw them send the mothers away, thinking to do Him a favor, He showed them their error, saying, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." He took the children in His arms, He laid His hands upon them, and gave them the blessing for which they came. {1898 The Desire of Ages, Page 511.3}

The mothers were comforted. They returned to their homes strengthened and blessed by the words of Christ. They were encouraged to take up their burden with new cheerfulness, and to work hopefully for their children. The mothers of today are to receive His words with the same faith. Christ is as verily a personal Saviour today as when He lived a man among men. He is as verily the helper of mothers today as when He gathered the little ones to His arms in Judea. The children of our hearths are as much the purchase of His blood as were the children of long ago. {1898 The Desire of Ages, Page 512.1}

Jesus knows the burden of every mother's heart. He who had a mother that struggled with poverty and privation sympathizes with every mother in her labors. He who made a long journey in order to relieve the anxious heart of a Canaanite woman will do as much for the mothers of today. He who gave back to the widow of Nain her only son, and who in His agony upon the cross remembered His own mother, is touched today by the mother's sorrow. In every grief and every need He will give comfort and help. {1898 The Desire of Ages, Page 512.2}

Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, "Suffer the little children to come unto Me, and forbid them not," still invites the mothers to lead up their little ones to be blessed by Him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments. {1898 The Desire of Ages, Page 512.3}

In the children who were brought in contact with Him, Jesus saw the men and women who should be heirs of His grace and subjects of His kingdom, and some of whom would become martyrs for His sake. He knew that these children would listen to Him and accept Him as their Redeemer far more readily than would grown-up people, many of whom were the worldly-wise and hardhearted. In His teaching He came down to their level. He, the Majesty of heaven, did not disdain to answer their questions, and simplify His important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in after years would spring up, and bear fruit unto eternal life. {1898 The Desire of Ages, Page 512.4}

It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. They need to be educated in spiritual things, and parents should give them every advantage, that they may form characters after the similitude of the character of Christ. {1898 The Desire of Ages, Page 515.1}

Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons that we ourselves learn from Christ we should give to our children, as the young minds can receive them, little by little opening to them the beauty of the principles of heaven. Thus the Christian home becomes a school, where the parents serve as underteachers, while Christ Himself is the chief instructor. {1898 The Desire of Ages, Page 515.2}

In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking His forgiveness, and believing that He pardons and receives them as He received the children when He was personally on earth. {1898 The Desire of Ages, Page 515.3}

As the mother teaches her children to obey her because they love her, she is teaching them the first lessons in the Christian life. The mother's love represents to the child the love of Christ, and the little ones who trust and obey their mother are learning to trust and obey the Saviour. {1898 The Desire of Ages, Page 515.4}

Jesus was the pattern for children, and He was also the father's example. He spoke as one having authority, and His word was with power; yet in all His intercourse with rude and violent men He did not use one unkind or discourteous expression. The grace of Christ in the heart will impart a heaven-born dignity and sense of propriety. It will soften whatever is harsh, and subdue all that is coarse and unkind. It will lead fathers and mothers to treat their children as intelligent beings, as they themselves would like to be treated. {1898 The Desire of Ages, Page 515.5}

Parents, in the training of your children, study the lessons that God has given in nature. If you would train a pink, or rose, or lily, how would you do it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, and to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort; for this would only break the delicate stems. It was by little attentions, often repeated. He moistened the soil, and protected the growing plants from the fierce blasts and from the scorching sun, and God caused them to flourish and to blossom into loveliness. In dealing with your children, follow the method of the gardener. By gentle touches, by loving ministrations, seek to fashion their characters after the pattern of the character of Christ. {1898 The Desire of Ages, Page 516.1}

Encourage the expression of love toward God and toward one another. The reason why there are so many hardhearted men and women in the world is that true affection has been regarded as weakness, and has been discouraged and repressed. The better nature of these persons was stifled in childhood; and unless the light of divine love shall melt away their cold selfishness, their happiness will be forever ruined. If we wish our children to possess the tender spirit of Jesus, and the sympathy that angels manifest for us, we must encourage the generous, loving impulses of childhood. {1898 The Desire of Ages, Page 516.2}

Teach the children to see Christ in nature. Take them out into the open air, under the noble trees, into the garden; and in all the wonderful works of creation teach them to see an expression of His love. Teach them that He made the laws which govern all living things, that He has made laws for us, and that these laws are for our happiness and joy. Do not weary them with long prayers and tedious exhortations, but through nature's object lessons teach them obedience to the law of God. {1898 The Desire of Ages, Page 516.3}

As you win their confidence in you as followers of Christ, it will be easy to teach them of the great love wherewith He has loved us. As you try to make plain the truths of salvation, and point the children to Christ as a personal Saviour, angels will be by your side. The Lord will give to fathers and mothers grace to interest their little ones in the precious story of the Babe of Bethlehem, who is indeed the hope of the world. {1898 The Desire of Ages, Page 517.1}

When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages,—to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, Suffer them to come; as if He would say, They will come if you do not hinder them. {1898 The Desire of Ages, Page 517.2}

Let not your un-Christlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harshness. Never give them cause to feel that heaven will not be a pleasant place to them if you are there. Do not speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful. {1898 The Desire of Ages, Page 517.3}

As the Holy Spirit moves upon the hearts of the children, co-operate with His work. Teach them that the Saviour is calling them, that nothing can give Him greater joy than for them to give themselves to Him in the bloom and freshness of their years. {1898 The Desire of Ages, Page 517.4}

The Saviour regards with infinite tenderness the souls whom He has purchased with His own blood. They are the claim of His love. He looks upon them with unutterable longing. His heart is drawn out, not only to the best-behaved children, but to those who have by inheritance objectionable traits of character. Many parents do not understand how much they are responsible for these traits in their children. They have not the tenderness and wisdom to deal with the erring ones whom they have made what they are. But Jesus looks upon these children with pity. He traces from cause to effect. {1898 The Desire of Ages, Page 517.5}

The Christian worker may be Christ's agent in drawing these children to the Saviour. By wisdom and tact he may bind them to his heart, he may give them courage and hope, and through the grace of Christ may see them transformed in character, so that of them it may be said, "Of such is the kingdom of God." {1898 The Desire of Ages, Page 517.6}

Matthew 19:13 ¶ Mark 10:13 ¶ Luke 18:15 Then were there brought unto him little children [infants] [, that he would touch them], that he should put [his] hands on them, and pray: and the [[his]] disciples [saw [it], they] rebuked [those that brought] them.

Mark 10:14 Luke 18:16 Matthew 19:14 But when Jesus saw [it], he was much displeased, and [Jesus called them [unto him]] [and] said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Mark 10:15 Luke 18:17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not [shall in no wise] enter therein.

Mark 10:16 Matthew 19:15 And he took them up in his arms, put [he laid] [his] hands upon them, and blessed them [, and departed thence].

461 - The Rich Young Ruler. The Inquiring Rich Man. Jesus speaks to the Rich Young Man Matthew 19:16-21 Mark 10:17-21 Luke 18:18-22

The truth of God's free grace had been almost lost sight of by the Jews. The rabbis taught that God's favor must be earned. The reward of the righteous they hoped to gain by their own works. Thus their worship was prompted by a grasping, mercenary spirit. From this spirit even the disciples of Christ were not wholly free, and the Saviour sought every opportunity of showing them their error. Just before He gave the parable of the laborers, an event occurred that opened the way for Him to present the right principles. {1900 Christ's Object Lessons, Page 390.1}

Mark 10:17 ¶ Matthew 19:16 ¶ Luke 18:18 **And when he was gone forth into the way, [And, behold,] there came one running, and kneeled to him, and asked [said unto] him, Good Master, what [good thing] shall I do that I may inherit [have] eternal life?**

The lover of self is a transgressor of the law. This Jesus desired to reveal to the young man, and He gave him a test that would make manifest the selfishness of his heart. He showed him the plague spot in his character. The young man desired no further enlightenment. He had cherished an idol in the soul; the world was his god. He professed to have kept the commandments, but he was destitute of the principle which is the very spirit and life of them all. He did not possess true love for God or man. This want was the want of everything that would qualify him to enter the kingdom of heaven. In his love of self and worldly gain he was out of harmony with the principles of heaven. {1900 Christ's Object Lessons, Page 392.1}

The young man who asked this question was a ruler. He had great possessions, and occupied a position of responsibility. He saw the love that Christ manifested toward the children brought to Him; he saw how tenderly He received them, and took them up in His arms, and his heart kindled with love for the Saviour. He felt a desire to be His disciple. He was so deeply moved that as Christ was going on His way, he ran after Him, and kneeling at His feet, asked with sincerity and earnestness the question so important to his soul and to the soul of every human being, "Good Master, what shall I do that I may inherit eternal life?" {1898 The Desire of Ages, Page 518.2}

Mark 10:18 Luke 18:19 Matthew 19:17 **And [he] Jesus said unto him, Why callest thou me good? [there is] none good but [save] ONE, [that is], God [: but if thou wilt enter into life, keep the commandments].**

This ruler had a high estimate of his own righteousness. He did not really suppose that he was defective in anything, yet he was not altogether satisfied. He felt the want of something that he did not possess. Could not Jesus bless him as He blessed the little children, and satisfy his soul want? {1898 The Desire of Ages, Page 518.4}

Mark 10:19 Luke 18:20 Matthew 19:18-19 **[He saith unto him, Which? Jesus said,] Thou knowest the commandments, [Thou shalt do no murder,] Do [Thou shalt] not commit adultery, Do not kill, Do [Thou shalt] not steal, Do [Thou shalt] not bear false witness, Defraud not, Honour thy father and mother: and, Thou shalt love thy neighbour as thyself. [Exodus 20:12-17; Deuteronomy 5:17-18; Proverbs 6:32; Matthew 5:27; Romans 13:9; James 2:11]**

In reply to this question Jesus told him that obedience to the commandments of God was necessary if he would obtain eternal life; and He quoted several of the commandments which show man's duty to his fellow men. The ruler's answer was positive: "All these things have I kept from my youth up: what lack I yet?" {1898 The Desire of Ages, Page 518.5}

Mark 10:20 Luke 18:21 Matthew 19:20 **And he answered and [The young man saith] said unto him, Master, all these have I observed [kept] from my youth [up: what lack I yet?]**

Mark 10:21 Luke 18:22 [Now] Matthew 19:21 **Then Jesus beholding him loved him, and [when Jesus heard these things, he] said unto him, [Yet] One thing thou lackest: [If thou wilt be perfect,] go thy way, sell [[and]] whatsoever [all that] thou hast, and give [distribute un]to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. [Acts 2:45]**

"One thing thou lackest," Jesus said. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Christ read the ruler's heart. Only one thing he lacked, but that was a vital principle. He needed the love of God in the soul. This lack, unless supplied, would prove fatal to him; his whole nature would become corrupted. By indulgence, selfishness would strengthen. That he might receive the love of God, his supreme love of self must be surrendered. {1898 The Desire of Ages, Page 519.4}

Christ gave this man a test. He called upon him to choose between the heavenly treasure and worldly greatness. The heavenly treasure was assured him if he would follow Christ. But self must yield; his will must be given into Christ's control. The very holiness of God was offered to the young ruler. He had the privilege of becoming a son of God, and a coheir with Christ to the heavenly treasure. But he must take up the cross, and follow the Saviour in the path of self-denial. {1898 The Desire of Ages, Page 519.5}

Christ's words were verily to the ruler the invitation, "Choose you this day whom ye will serve." Joshua 24:15. The choice was left with him. Jesus was yearning for his conversion. He had shown him the plague spot in his character, and with what deep interest He watched the issue as the young man weighed the question! If he decided to follow Christ, he must obey His words in everything. He must turn from his ambitious projects. With what earnest, anxious longing, what soul hunger, did the Saviour look at the young man, hoping that he would yield to the invitation of the Spirit of God! {1898 The Desire of Ages, Page 520.1}

462 - The Rich Young Man was very sorrowful. "How hardly shall they that have riches enter into the kingdom of God" Matthew 19:22-23 Mark 10:22-24 Luke 18:23-24

The ruler was quick to discern all that Christ's words involved, and he became sad. If he had realized the value of the offered gift, quickly would he have enrolled himself as one of Christ's followers. He was a member of the honored council of the Jews, and Satan was tempting him with flattering prospects of the future. He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He was sorry that such conditions existed; he desired eternal life, but he was not willing to make the sacrifice. The cost of eternal life seemed too great, and he went away sorrowful; "for he had great possessions." {1898 The Desire of Ages, Page 520.3}

His claim that he had kept the law of God was a deception. He showed that riches were his idol. He could not keep the commandments of God while the world was first in his affections. He loved the gifts of God more than he loved the Giver. Christ had offered the young man fellowship with Himself. "Follow Me," He said. But the Saviour was not so much to him as his own name among men or his possessions. To give up his earthly treasure, that was seen, for the heavenly treasure, that was unseen, was too great a risk. He refused the offer of eternal life, and went away, and ever after the world was to receive his worship. Thousands are passing through this ordeal, weighing Christ against the world; and many choose the world. Like the young ruler, they turn from the Saviour, saying in their hearts, I will not have this Man as my leader. {1898 The Desire of Ages, Page 520.4}

Christ's dealing with the young man is presented as an object lesson. God has given us the rule of conduct which every one of His servants must follow. It is obedience to His law, not merely a legal obedience, but an obedience which enters into the life, and is exemplified in the character. God has set His own standard of character for all who would become subjects of His kingdom. Only those who will become co-workers with Christ, only those who will say, Lord, all I have and all I am is Thine, will be acknowledged as sons and daughters of God. All should consider what it means to desire heaven, and yet to turn away because of the conditions laid down. Think of what it means to say "No" to Christ. The ruler said, No, I cannot give You all. Do we say the same? The Saviour offers to share with us the work God has given us to do. He offers to use the means God has given us, to carry forward His work in the world. Only in this way can He save us. {1898 The Desire of Ages, Page 523.1}

Luke 18:23 Mark 10:22 Matthew 19:22 **[But] And when he [the young man] heard this [that saying], he was [sad at that saying,] very sorrowful: for he was very rich [and] [had great possessions].**

To those who, like the young ruler, are in high positions of trust and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become His disciples. Nothing short of obedience can be accepted. Self-surrender is the substance of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because there is no other way to save man than to cut away those things which, if entertained, will demoralize the whole being. {1898 The Desire of Ages, Page 523.3}

When Christ's followers give back to the Lord His own, they are accumulating treasure which will be given to them when they shall hear the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Matthew 25:23; Hebrews 12:2. The joy of seeing souls redeemed, souls eternally saved, is the reward of all that put their feet in the footprints of Him who said, "Follow Me." {1898 The Desire of Ages, Page 523.4}

Luke 18:24 **And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!**

Mark 10:23 ¶ Mark 10:24 Matthew 19:23 ¶ **And the disciples were astonished at his words. But [And] Jesus [looked round about,] answereth again, and saith unto them [his disciples], [Verily I say unto you,] Children, how hard is it for them [hardly shall they [a rich man]] that trust in [have] riches to enter into the kingdom of God!**

463 - "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God". Who then can be saved? The Disciples concern. Matthew 19:24-27 Mark 10:25-28 Luke 18:25-28

Matthew 19:24 Mark 10:25 Luke 18:25 **And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.**

Matthew 19:25 Luke 18:26 Mark 10:26 **[And] When [they] his disciples heard [it], they were exceedingly amazed [astonished out of measure], saying [among themselves], Who then can be saved?**

Mark 10:27 Matthew 19:26 Luke 18:27 **And [But] Jesus looking upon [beheld] them saith [said unto them], With men [it is] impossible, but not with God: for with God all things are possible. [Job 42:2]**

Matthew 19:27 ¶ Mark 10:28 ¶ Luke 18:28 **Then answered [began to say] Peter and said unto him, Behold, [Lo,] we have forsaken [left] all, and [have] followed thee; what shall we have therefore?**

464 - The Reply of Jesus and the promises of riches in the kingdom of God Matthew 19:28-30 Mark 10:29-31 Luke 18:29-30

Matthew 19:28 Mark 10:29a **And Jesus [answered and] said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the THRONE of HIS GLORY, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. [Luke 22:28-30]**

By command of the father, the leader of Israel appointed able men to be heads or rulers to judge the twelve tribes of Israel, Exodus 18:24-26. By command of the Father, the Leader, Israel, appointed able men to be heads or rulers to judge the twelve tribes of Israel, Matthew 19:27-28

Mark 10:29b Luke 18:29 **[And he said unto them, Verily I say unto you,] There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, [the kingdom of God's sake,] and the gospel's,**

Matthew 19:29 Mark 10:30 **And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, [he] shall receive an hundredfold [now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life], and shall inherit everlasting life.**

Luke 18:30 **Who shall not receive manifold more in this present time, and in the world to come life everlasting.**

Matthew 19:30 Mark 10:31 **But many [that are] first shall be last; and the last [shall be] first.**

Peter was the first to rally from the secret conviction wrought by the Saviour's words. He thought with satisfaction of what he and his brethren had given up for Christ. "Behold," he said, "we have forsaken all, and followed Thee." Remembering the conditional promise to the young ruler, "Thou shalt have treasure in heaven," he now asked what he and his companions were to receive as a reward for their sacrifices. {1900 Christ's Object Lessons, Page 395.1}

The Saviour's answer thrilled the hearts of those Galilean fishermen. It pictured honors that fulfilled their highest dreams: "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And He added, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." {1900 Christ's Object Lessons, Page 395.2}

But Peter's question, "What shall we have therefore?" had revealed a spirit that uncorrected would unfit the disciples to be messengers for Christ; for it was the spirit of a hireling. While they had been attracted by the love of Jesus, the disciples were not wholly free from Pharisaism. They still worked with the thought of meriting a reward in proportion to their labor. They cherished a spirit of self-exaltation and self-complacency, and made comparisons among themselves. When one of them failed in any particular, the others indulged feelings of superiority. {1900 Christ's Object Lessons, Page 396.1}

Lest the disciples should lose sight of the principles of the gospel, Christ related to them a parable illustrating the manner in which God deals with His servants, and the spirit in which He desires them to labor for Him. {1900 Christ's Object Lessons, Page 396.2}

465 - Parable No. 63: 11th Hour Labourers. Jesus tells the Parable of the Workers Paid Equally. Vineyard workers fair day's pay (Matthew 20:1-6). The Parable of the Labourers in the Vineyard. Jesus teaches The Parable of the Vineyard Workers Matthew 20:1-16

Matthew 20:1 ¶ **For the kingdom of heaven is like unto a man [that is] an householder, which went out early in the morning to hire labourers into his vineyard.**

Matthew 20:2 **And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.**

Matthew 20:3 **And he went out about the third hour, and saw others standing idle in the marketplace,** {Roman time keeping: the third hour would be 9 o'clock.}

Matthew 20:4 **And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.**

Matthew 20:5 **Again he went out about the sixth and ninth hour, and did likewise.** {Roman time keeping: Noon to 3 o'clock.}

Matthew 20:6 **And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?** {Roman time keeping: the eleventh hour would be 5 pm.}

Matthew 20:7 **They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, [that] shall ye receive.**

Matthew 20:8 **So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them [their] hire, beginning from the last unto the first.**

Matthew 20:9 **And when they came that [were hired] about the eleventh hour, they received every man a penny.** {Roman time keeping: the eleventh hour would be 5 pm.}

Matthew 20:10 **But when the first came, they supposed that they should have received more; and they likewise received every man a penny.**

Matthew 20:11 **And when they had received [it], they murmured against the goodman of the house,**

Matthew 20:12 **Saying, These last have wrought [but] one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.**

The householder's dealing with the workers in his vineyard represents God's dealing with the human family. It is contrary to the customs that prevail among men. In worldly business, compensation is given according to the work accomplished. The laborer expects to be paid only that which he earns. But in the parable, Christ was illustrating the principles of His kingdom--a kingdom not of this world. He is not controlled by any human standard. The Lord says, "My thoughts are not your thoughts, neither are your ways My ways. . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55:8, 9. {1900 Christ's Object Lessons, Page 396.5}

In the parable the first laborers agreed to work for a stipulated sum, and they received the amount specified, nothing more. Those later hired believed the master's promise, "Whatsoever is right, that shall ye receive." They showed their confidence in him by asking no question in regard to wages. They trusted to his justice and equity. They were rewarded, not according to the amount of their labor, but according to the generosity of his purpose. {1900 Christ's Object Lessons, Page 397.1}

So God desires us to trust in Him who justifieth the ungodly. His reward is given not according to our merit but according to His own purpose, "which He purposed in Christ Jesus our Lord." Ephesians 3:11. "Not by works of righteousness which we have done, but according to His mercy He saved us." Titus 3:5. And for those who trust in Him He will do "exceeding abundantly above all that we ask or think." Ephesians 3:20. {1900 Christ's Object Lessons, Page 397.2}

Not the amount of labor performed or its visible results but the spirit in which the work is done makes it of value with God. Those who came into the vineyard at the eleventh hour were thankful for an opportunity to work. Their hearts were full of gratitude to the one who had accepted them; and when at the close of the day the householder paid them for a full day's work, they were greatly surprised. They knew they had not earned such wages. And the kindness expressed in the countenance of their employer filled them with joy. They never forgot the goodness of the householder or the generous compensation they had received. Thus it is with the sinner who, knowing his unworthiness, has entered the Master's vineyard at the eleventh hour. His time of service seems so short, he feels that he is undeserving of reward; but he is filled with joy that God has accepted him at all. He works with a humble, trusting spirit, thankful for the privilege of being a co-worker with Christ. This spirit God delights to honor. {1900 Christ's Object Lessons, Page 397.3}

The Lord desires us to rest in Him without a question as to our measure of reward. When Christ abides in the soul, the thought of reward is not uppermost. This is not the motive that actuates our service. It is true that in a subordinate sense we should have respect to the recompense of reward. God desires us to appreciate His promised blessings. But He would not have us eager for rewards nor feel that for every duty we must receive compensation. We should not be so anxious to gain the reward as to do what is right, irrespective of all gain. Love to God and to our fellow men should be our motive. {1900 Christ's Object Lessons, Page 398.1}

This parable does not excuse those who hear the first call to labor but who neglect to enter the Lord's vineyard. When the householder went to the market place at the eleventh hour and found men unemployed he said, "Why stand ye here all the day idle?" The answer was, "Because no man hath hired us." None of those called later in the day were there in the morning. They had not refused the call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the first call of mercy. {1900 Christ's Object Lessons, Page 399.1}

Matthew 20:13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Matthew 20:14 Take [that] thine [is], and go thy way: I will give unto this last, even as unto thee.

Matthew 20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Matthew 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

There is nothing more offensive to God than this narrow, self-caring spirit. He cannot work with any who manifest these attributes. They are insensible to the working of **HIS SPIRIT**. {1900 Christ's Object Lessons, Page 400.1}

The Jews had been first called into the Lord's vineyard, and because of this they were proud and self-righteous. Their long years of service they regarded as entitling them to receive a larger reward than others. Nothing was more exasperating to them than an intimation that the Gentiles were to be admitted to equal privileges with themselves in the things of God. {1900 Christ's Object Lessons, Page 400.2}

Christ warned the disciples who had been first called to follow Him, lest the same evil should be cherished among them. He saw that the weakness, the curse of the church, would be a spirit of self-righteousness. Men would think they could do something toward earning a place in the kingdom of heaven. They would imagine that when they had made certain advancement, the Lord would come in to help them. Thus there would be an abundance of self and little of Jesus. Many who had made a little advancement would be puffed up and think themselves superior to others. They would be eager for flattery, jealous if not thought most important. Against this danger Christ seeks to guard His disciples. {1900 Christ's Object Lessons, Page 400.3}

All boasting of merit in ourselves is out of place. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Jeremiah 9:23, 24. {1900 Christ's Object Lessons, Page 401.1}

The first and the last are to be sharers in the great, eternal reward, and the first should gladly welcome the last. He who grudges the reward to another forgets that he himself is saved by grace alone. The parable of the laborers rebukes all jealousy and suspicion. Love rejoices in the truth and institutes no envious comparisons. He who possesses love compares only the loveliness of Christ and his own imperfect character. {1900 Christ's Object Lessons, Page 402.1} This parable is a warning to all laborers, however long their service, however abundant their labors, that without love to their brethren, without humility before God, they are nothing. There is no religion in the enthronement of self. He who makes self-glorification his aim will find himself destitute of that grace which alone can make him efficient in Christ's service. Whenever pride and self-complacency are indulged, the work is marred. {1900 Christ's Object Lessons, Page 402.2}

It is not the length of time we labor but our willingness and fidelity in the work that makes it acceptable to God. In all our service a full surrender of self is demanded. The smallest duty done in sincerity and self-forgetfulness is more pleasing to God than the greatest work when marred with self-seeking. He looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do. {1900 Christ's Object Lessons, Page 402.3}

Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life--it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God. {1900 Christ's Object Lessons, Page 402.4}

Oh, how different are the standards by which God and men measure character. God sees many temptations resisted of which the world and even near friends never know--temptations in the home, in the heart. He sees the soul's humility in view of its own weakness; the sincere repentance over even a thought that is evil. He sees the wholehearted devotion to His service. He has noted the hours of hard battle with self--battle that won the victory. All this God and angels know. A book of remembrance is written before Him for them that fear the Lord and that think upon His name. {1900 Christ's Object Lessons, Page 403.3}

Not in our learning, not in our position, not in our numbers or entrusted talents, not in the will of man, is to be found the secret of success. Feeling our inefficiency we are to contemplate Christ, and through Him who is the strength of all strength, the thought of all thought, the willing and obedient will gain victory after victory. {1900 Christ's Object Lessons, Page 404.1}

And however short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That which even the greatest and wisest cannot earn, the weakest and most humble may receive. Heaven's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love. {1900 Christ's Object Lessons, Page 404.2}

466 - Jesus Foretells His Death and Resurrection - The Third Prediction of the Passion (4th Repetition ?) Matthew 20:17-19 Mark 10:32-34 Luke 18:31-34

The time of the Passover was drawing near, and again Jesus turned toward Jerusalem. In His heart was the peace of perfect oneness with the Father's will, and with eager steps He pressed on toward the place of sacrifice. But a sense of mystery, of doubt and fear, fell upon the disciples. The Saviour "went before them: and they were amazed; and as they followed, they were afraid." {1898 The Desire of Ages, Page 547.1}

Again Christ called the twelve about Him, and with greater definiteness than ever before, He opened to them His betrayal and sufferings. "Behold," He said, "we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken." {1898 The Desire of Ages, Page 547.2}

Mark 10:32 ¶ Matthew 20:17 ¶ Luke 18:31a ¶ **And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And [Then] he took [[unto him]] again [apart in the way] the twelve [disciples], and began to tell [said unto] them what things should happen unto him,** Matthew 20:18 Luke 18:31b ¶ Mark 10:33a **[[Saying],] Behold, we go up to Jerusalem[, and all things that are written by the prophets concerning the Son of man shall be accomplished]; and the Son of man shall be betrayed [delivered] unto the chief priests and unto the scribes, and they shall condemn him to death, [Psalm 22:1-31; Isaiah 53:1-12; etc.]**

Matthew 20:19 Mark 10:33b-34 Luke 18:32-33 **And [For he] shall deliver him to the Gentiles to mock [they shall mock him], and to scourge [shall scourge him], [shall spit upon him [spitefully entreated, and spitted on],] and to crucify [shall kill] [him]: and the third day he shall rise again.**

Luke 18:34 **And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.**

467 - The Sons of Zebedee. The Ambition of James and John – and a Desiring Mother Matthew 20:20-23 Mark 10:35-40

John, the son of Zebedee, had been one of the first two disciples who had followed Jesus. He and his brother James had been among the first group who had left all for His service. Gladly they had forsaken home and friends that they might be with Him; they had walked and talked with Him; they had been with Him in the privacy of the home, and in the public assemblies. He had quieted their fears, delivered them from danger, relieved their sufferings, comforted their grief, and with patience and tenderness had taught them, till their hearts seemed linked with His, and in the ardor of their love they longed to be nearest to Him in His kingdom. At every possible opportunity, John took his place next the Saviour, and James longed to be honored with as close connection with Him. {1898 The Desire of Ages, Page 548.1}

Their mother was a follower of Christ, and had ministered to Him freely of her substance. With a mother's love and ambition for her sons, she coveted for them the most honored place in the new kingdom. For this she encouraged them to make request. {1898 The Desire of Ages, Page 548.2}

Together the mother and her sons came to Jesus, asking that He would grant a petition on which their hearts were set. {1898 The Desire of Ages, Page 548.3}

Matthew 20:20 ¶ Mark 10:35a ¶ **Then came to him the mother of Zebedee's children with her sons, worshipping [him], and desiring a certain thing of him.**

Matthew 20:21 Mark 10:35b-37 ¶ **And he said unto her [them], What wilt thou? [What would ye that I should do for you?] She saith unto him, [Master, we would that thou shouldest do for us whatsoever we shall desire.] [They said unto him,] Grant that these my two sons may sit [Grant unto us that we may sit], the one on thy right hand, and the other on the [thy] left [hand], in thy kingdom [glory].**

Matthew 20:22 Mark 10:38-39a **But Jesus answered and said [unto them], Ye know not what ye ask. Are ye able to [can ye] drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able [We can].**

Matthew 20:23 Mark 10:39b-40 **And he [Jesus] saith unto them, Ye shall drink indeed of my cup [that I drink of], and be baptized with the baptism that I am baptized [withal] with: but to sit on my right hand, and on my left [hand], is not mine to give, but [it shall be given to them] for whom it is prepared of MY FATHER. {Jesus confirms God as His Father in a singular context – no plural God.}**

468 - The Displeasure of the 10 Disciples and the reply of Jesus Matthew 20:24-28 Mark 10:41-45

When the ten heard of the request of James and John, they were much displeased. The highest place in the kingdom was just what every one of them was seeking for himself, and they were angry that the two disciples had gained a seeming advantage over them. {1898 The Desire of Ages, Page 549.4}

Again the strife as to which should be greatest seemed about to be renewed, when Jesus, calling them to Him, said to the indignant disciples, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you." {1898 The Desire of Ages, Page 550.1}

Matthew 20:24 Mark 10:41 **And when the ten heard [it], they[began to be much displeased with James and John] [and] were moved with indignation against the two brethren.**

Matthew 20:25 Mark 10:42 **But Jesus called them [unto him], and said [unto them], Ye know that the princes of the Gentiles exercise dominion [they which are accounted to rule over the Gentiles exercise lordship] over them, and they that are great [their great ones] exercise authority upon them.**

Matthew 20:26 Mark 10:43 **But it shall not be so among you: but whosoever will be great among you, let him [shall] be your minister;**

Matthew 20:27 Mark 10:44 **And whosoever will be chief [the chiefest] among you, let him [shall] be your servant [of all]:**

Matthew 20:28 Mark 10:45 **[For] Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

469 - Miracle No. 34: Blind Bartimaeus. Jesus restores sight to Bartimaeus at Jericho. The Healing of the 2 Blind Men. Jesus Restores the Sight to Bartimaeus at Jericho Matthew 20:29-34 Mark 10:46-52 Luke 18:35-43. [March 31AD – Early April 31AD]

Luke 18:35 ¶ Mark 10:46 ¶ **[And they came to Jericho:] And it came ¶ to pass, that as he was come nigh unto [went out of] Jericho [with his disciples and a great number of people], a certain blind man [blind Bartimaeus, the son of Timaeus,] sat by the [high]way side begging:**

Luke 18:36 **And hearing the multitude pass by, he asked what it meant.**

Luke 18:37 **And they told him, that Jesus of Nazareth passeth by.**

Matthew 20:30 ¶ Mark 10:47 **And, behold, two blind men sitting by the way side, when they [he] heard that [it was] Jesus [of Nazareth] passed by, cried out [he began to cry out], saying, [Jesus,] Have mercy on us [me], O Lord, [thou] son of David.**

Matthew 20:31 Mark 10:48 Luke 18:38-39 **And the multitude [they which went before] rebuked them [many charged him], because they [he] should hold their peace: but they [he] cried [so much] the more [a great deal], saying, [Jesus,] Have mercy on us [me], O Lord, [thou] son of David.**

Mark 10:49 Matthew 20:32a **And Jesus stood still, and commanded him [called them] to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.**

Matthew 20:32b Luke 18:40-41a Mark 10:50-51a **And Jesus stood still, and called them [commanded him to be brought unto him: [And he, casting away his garment, rose, and came to Jesus], and when he was come near, he asked him], and said, What will ye [thou] that I shall do unto you [thee]?**

Matthew 20:33 Mark 10:51b Luke 18:41b **[And he [The blind man] said] They say unto him, Lord, that our eyes may be opened [, that I might receive my sight].**

Luke 18:42 **And Jesus said unto him, Receive thy sight: thy faith hath saved thee.**

Matthew 20:34 Luke 18:42-43 Mark 10:52 **So Jesus had compassion [on them], and touched their eyes: [And Jesus said unto him, Receive thy sight: thy faith hath saved thee [made thee whole]] and immediately their eyes received sight [he received his sight], and they followed him [Jesus in the way][, glorifying God: and all the people, when they saw [it], gave praise unto God].**

470 - Zacchaeus climbed up into a sycamore tree to see Jesus. Jesus talks and abides at his house and brings Salvation to Zacchaeus Luke 19:1-10

On the way to Jerusalem "Jesus entered and passed through Jericho." A few miles from the Jordan, on the western edge of the valley that here spread out into a plain, the city lay in the midst of tropic verdure and luxuriance of beauty. With its palm trees and rich gardens watered by living springs, it gleamed like an emerald in the setting of limestone hills and desolate ravines that interposed between Jerusalem and the city of the plain. {1898 The Desire of Ages, Page 552.1} any caravans on their way to the feast passed through Jericho. Their arrival was always a festive season, but now a deeper interest stirred the people. It was known that the Galilean Rabbi who had so lately brought Lazarus to life was in the throng; and though whispers were rife as to the plottings of the priests, the multitudes were eager to do Him homage. {1898 The Desire of Ages, Page 552.2}

Jericho was one of the cities anciently set apart for the priests, and at this time large numbers of priests had their residence there. But the city had also a population of a widely different character. It was a great center of traffic, and Roman officials and soldiers, with strangers from different quarters, were found there, while the collection of customs made it the home of many publicans. {1898 The Desire of Ages, Page 552.3}

"The chief among the publicans," Zacchaeus, was a Jew, and detested by his countrymen. His rank and wealth were the reward of a calling they abhorred, and which was regarded as another name for injustice and extortion. Yet the wealthy customs officer was not altogether the hardened man of the world that he seemed. Beneath the appearance of worldliness and pride was a heart susceptible to divine influences. Zacchaeus had heard of Jesus. The report of One who had borne Himself with kindness and courtesy toward the proscribed classes had spread far and wide. In this chief of the publicans was awakened a longing for a better life. Only a few miles from Jericho, John the Baptist had preached at the Jordan, and Zacchaeus had heard of the call to repentance. The instruction to the publicans, "Exact no more than that which is appointed you" (Luke 3:13), though outwardly disregarded, had impressed his mind. He knew the Scriptures, and was convicted that his practice was wrong. Now, hearing the words reported to have come from the Great Teacher, he felt that he was a sinner in the sight of God. Yet what he had heard of Jesus kindled hope in his heart. Repentance, reformation of life, was possible, even to him; was not one of the new Teacher's most trusted disciples a publican? Zacchaeus began at once to follow the conviction that had taken hold upon him, and to make restitution to those whom he had wronged. {1898 The Desire of Ages, Page 552.4}

Luke 19:1 ¶ **And [Jesus] entered and passed through Jericho.**

Luke 19:2 **And, behold, [there was] a man named Zacchaeus, which was the chief among the publicans, and he was rich.**

Luke 19:3 **And he sought to see Jesus who he was; and could not for the press, because he was little of stature.**

Luke 19:4 **And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that [way].**

Luke 19:5 **And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.**

Luke 19:6 **And he made haste, and came down, and received him joyfully.**

Luke 19:7 **And when they saw [it], they all murmured, saying, That he was gone to be guest with a man that is a sinner.**

Luke 19:8 **And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore [him] fourfold.**

Luke 19:9 **And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.**

Old & New Parallel: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29

Luke 19:10 **For the Son of man is come to seek and to save that which was lost.**

471 - Parable No. 64: The Nobleman and the Pounds. 10 Servants given a Pound to be profitable to God (Luke 19:11-27). Jesus tells the Parable of the Nobleman's 10 Servants. Luke 19:11-28

Luke 19:11 **And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.**

Luke 19:12 **He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.**

Luke 19:13 **And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.**

Luke 19:14 **But his citizens hated him, and sent a message after him, saying, We will not have this [man] to reign over us.**

Luke 19:15 **And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.**

Luke 19:16 **Then came the first, saying, Lord, thy pound hath gained ten pounds.**

Luke 19:17 **And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.**

Luke 19:18 **And the second came, saying, Lord, thy pound hath gained five pounds.**

Luke 19:19 **And he said likewise to him, Be thou also over five cities.**

Luke 19:20 **And another came, saying, Lord, behold, [here is] thy pound, which I have kept laid up in a napkin:**

Luke 19:21 **For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.**

Luke 19:22 **And he saith unto him, Out of thine own mouth will I judge thee, [thou] wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:**

Luke 19:23 **Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?**

Luke 19:24 **And he said unto them that stood by, Take from him the pound, and give [it] to him that hath ten pounds.**

Luke 19:25 **(And they said unto him, Lord, he hath ten pounds.)**

Luke 19:26 **For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.**

Luke 19:27 **But those mine enemies, which would not that I should reign over them, bring hither, and slay [them] before me.**

Luke 19:28 ¶ **And when he had thus spoken, he went before, ascending up to Jerusalem.**

So, for three years and a half, Jesus "went about doing good." Then the time came for His ministry on earth to be finished. With His disciples He must go up to Jerusalem to be betrayed, condemned, and crucified. {1896, 1900 The Story of Jesus, Page 80.4}

Thus were to be fulfilled His own words, "The Good Shepherd giveth His life for the sheep." John 10:11. {1896, 1900 The Story of Jesus, Page 80.5}

"Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:4-6. {1896, 1900 The Story of Jesus, Page 80.6}

472 - Simon's Feast and Mary's Offering. The Woman with the Ointment. The Anointing of Jesus with perfume by Mary at Simon's Feast in Bethany Matthew 26:6-7 Mark 14:3 Luke 7:36-38 John 12:1-3. [Passover Sacrifice (Pesach) - Nisan 14, 3791 – April 27, 31AD. Six days before = April 21, 31AD]

Simon of Bethany was accounted a disciple of Jesus. He was one of the few Pharisees who had openly joined Christ's followers. He acknowledged Jesus as a teacher, and hoped that He might be the Messiah, but he had not accepted Him as a Saviour. His character was not transformed; his principles were unchanged. {1898 The Desire of Ages, Page 557.1}

Simon had been healed of the leprosy, and it was this that had drawn him to Jesus. He desired to show his gratitude, and at Christ's last visit to Bethany he made a feast for the Saviour and His disciples. This feast brought together many of the Jews. There was at this time much excitement at Jerusalem. Christ and His mission were attracting greater attention than ever before. Those who had come to the feast closely watched His movements, and some of them with unfriendly eyes. {1898 The Desire of Ages, Page 557.2}

The Saviour had reached Bethany only six days before the Passover, and according to His custom had sought rest at the home of Lazarus. The crowds of travelers who passed on to the city spread the tidings that He was on His way to Jerusalem, and that He would rest over the Sabbath at Bethany. Among the people there was great enthusiasm. Many flocked to Bethany, some out of sympathy with Jesus, and others from curiosity to see one who had been raised from the dead. {1898 The Desire of Ages, Page 557.3}

Many expected to hear from Lazarus a wonderful account of scenes witnessed after death. They were surprised that he told them nothing. He had nothing of this kind to tell. Inspiration declares, "The dead know not anything. . . . Their love, and their hatred, and their envy, is now perished." Ecclesiastes 9:5, 6. But Lazarus did have a wonderful testimony to bear in regard to the work of Christ. He had been raised from the dead for this purpose. With assurance and power he declared that Jesus was the Son of God. {1898 The Desire of Ages, Page 557.4}

A council of the priests and Pharisees was called. Since the raising of Lazarus the sympathies of the people were so fully with Christ that it would be dangerous to seize upon Him openly. So the authorities determined to take Him secretly, and carry on the trial as quietly as possible. They hoped that when His condemnation became known, the fickle tide of public opinion would set in their favor. {1898 The Desire of Ages, Page 558.2}

Thus they proposed to destroy Jesus. But so long as Lazarus lived, the priests and rabbis knew that they were not secure. The very existence of a man who had been four days in the grave, and who had been restored by a word from Jesus, would sooner or later cause a reaction. The people would be avenged on their leaders for taking the life of One who could perform such a miracle. The Sanhedrin therefore decided that Lazarus also must die. To such lengths do envy and prejudice lead their slaves. The hatred and unbelief of the Jewish leaders had increased until they would even take the life of one whom infinite power had rescued from the grave. {1898 The Desire of Ages, Page 558.3}

John 12:1 ¶ **Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.** [Passover Sacrifice (Pesach) - Nisan 14, 3791 - April 25, 31AD. Six days before = April 19, 31AD]

Luke 7:36 ¶ **And one of the Pharisees [*Simon the leper*] desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.**

John 12:2 **There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.**

While this plotting was going on at Jerusalem, Jesus and His friends were invited to Simon's feast. At the table the Saviour sat with Simon, whom He had cured of a loathsome disease, on one side, and Lazarus, whom He had raised from the dead, on the other. Martha served at the table, but Mary was earnestly listening to every word from the lips of Jesus. In His mercy, Jesus had pardoned her sins, He had called forth her beloved brother from the grave, and Mary's heart was filled with gratitude. She had heard Jesus speak of His approaching death, and in her deep love and sorrow she had longed to show Him honor. At great personal sacrifice she had purchased an alabaster box of "ointment of spikenard, very costly," with which to anoint His body. But now many were declaring that He was about to be crowned king. Her grief was turned to joy, and she was eager to be first in honoring her Lord. Breaking her box of ointment, she poured its contents upon the head and feet of Jesus; then, as she knelt weeping, moistening them with her tears, she wiped His feet with her long, flowing hair. {1898 The Desire of Ages, Page 558.4}

She had sought to avoid observation, and her movements might have passed unnoticed, but the ointment filled the room with its fragrance, and published her act to all present. Judas looked upon this act with great displeasure. Instead of waiting to hear what Christ would say of the matter, he began to whisper his complaints to those near him, throwing reproach upon Christ for suffering such waste. Craftily he made suggestions that would be likely to cause disaffection. {1898 The Desire of Ages, Page 559.1}

Mark 14:3 ¶ Matthew 26:6-7 ¶ Luke 7:37 John 12:3b **And being [Now when Jesus was] in Bethany in the house of Simon the leper, as he sat at meat, there came [And, behold,] [unto him] a woman [*Mary*] [in the city, which was a sinner, when she knew that [Jesus] sat at meat in the Pharisee's house,] having [brought] an alabaster box of ointment of spikenard very precious [very costly]; and she brake the box, and poured [it] on his head.**
Luke 7:38 John 12:3a c **[Then took Mary a pound of ointment] And stood at his feet behind [him] weeping, and began to wash his feet with tears, and did wipe [them] [his feet] with the hairs of her head [her hair], and kissed his feet, and anointed [them] [the feet of Jesus] with the ointment [and the house was filled with the odour of the ointment].**

473 - The Indignation of Judas Iscariot, Simon's [son] – that the ointment should have been sold for 300 pence
Matthew 26:8-9 Mark 14:4-5 Luke 7:39 John 12:4-6

Luke 7:39 **Now when the Pharisee which had bidden him saw [it], he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman [this is] that toucheth him: for she is a sinner.**

Judas was treasurer for the disciples, and from their little store he had secretly drawn for his own use, thus narrowing down their resources to a meager pittance. He was eager to put into the bag all that he could obtain. The treasure in the bag was often drawn upon to relieve the poor; and when something that Judas did not think essential was bought, he would say, Why is this waste? why was not the cost of this put into the bag that I carry for the poor? Now the act of Mary was in such marked contrast to his selfishness that he was put to shame; and according to his custom, he sought to assign a worthy motive for his objection to her gift. Turning to the disciples, he asked, "Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." Judas had no heart for the poor. Had Mary's ointment been sold, and the proceeds fallen into his possession, the poor would have received no benefit. {1898 The Desire of Ages, Page 559.2}

Judas had a high opinion of his own executive ability. As a financier he thought himself greatly superior to his fellow disciples, and he had led them to regard him in the same light. He had gained their confidence, and had a strong influence over them. His professed sympathy for the poor deceived them, and his artful insinuation caused them to look distrustfully upon Mary's devotion. The murmur passed round the table, "To what purpose is this waste? For this ointment might have been sold for much, and given to the poor." {1898 The Desire of Ages, Page 559.3}

Matthew 26:8 Mark 14:4 **But when his disciples saw [it] [And there were some], they had indignation [within themselves], saying, To what purpose [is] this waste? [Why was this waste of the ointment made?]**

John 12:4 **Then saith one of his disciples, Judas Iscariot, Simon's [son], which should betray him,**

Mark 14:5 Matthew 26:9 John 12:5 **For it [this ointment] might have been sold for [much] more than three hundred pence, and have been given to the poor. And they murmured against her.**

John 12:6 **This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.**

Mary heard the words of criticism. Her heart trembled within her. She feared that her sister would reproach her for extravagance. The Master, too, might think her improvident. Without apology or excuse she was about to shrink away, when the voice of her Lord was heard, "Let her alone; why trouble ye her?" He saw that she was embarrassed and distressed. He knew that in this act of service she had expressed her gratitude for the forgiveness of her sins, and He brought relief to her mind. Lifting His voice above the murmur of criticism, He said, "She hath wrought a good work on Me. For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always. She hath done what she could: she is come aforehand to anoint My body to the burying." {1898 The Desire of Ages, Page 560.1}

The fragrant gift which Mary had thought to lavish upon the dead body of the Saviour she poured upon His living form. At the burial its sweetness could only have pervaded the tomb; now it gladdened His heart with the assurance of her faith and love. Joseph of Arimathaea and Nicodemus offered not their gift of love to Jesus in His life. With bitter tears they brought their costly spices for His cold, unconscious form. The women who bore spices to the tomb found their errand in vain, for He had risen. But Mary, pouring out her love upon the Saviour while He was conscious of her devotion, was anointing Him for the burial. And as He went down into the darkness of His great trial, He carried with Him the memory of that deed, an earnest of the love that would be His from His redeemed ones forever. {1898 The Desire of Ages, Page 560.2}

474 - Parable No. 65: Creditor & 2 Debtors – forgiveness great & small (Luke 7:40-47). Jesus asks Simon a question about the certain creditor which had two debtors Luke 7:40-43

Simon the host had been influenced by the criticism of Judas upon Mary's gift, and he was surprised at the conduct of Jesus. His Pharisaic pride was offended. He knew that many of his guests were looking upon Christ with distrust and displeasure. Simon said in his heart, "This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner." {1898 The Desire of Ages, Page 566.1}

By curing Simon of leprosy, Christ had saved him from a living death. But now Simon questioned whether the Saviour were a prophet. Because Christ allowed this woman to approach Him, because He did not indignantly spurn her as one whose sins were too great to be forgiven, because He did not show that He realized she had fallen, Simon was tempted to think that He was not a prophet. Jesus knows nothing of this woman who is so free in her demonstrations, he thought, or He would not allow her to touch Him. {1898 The Desire of Ages, Page 566.2}

But it was Simon's ignorance of God and of Christ that led him to think as he did. He did not realize that God's Son must act in God's way, with compassion, tenderness, and mercy. Simon's way was to take no notice of Mary's penitent service. Her act of kissing Christ's feet and anointing them with ointment was exasperating to his hardheartedness. He thought that if Christ were a prophet, He would recognize sinners and rebuke them. {1898 The Desire of Ages, Page 566.3}

To this unspoken thought the Saviour answered: "Simon, I have somewhat to say unto thee. . . . There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged." {1898 The Desire of Ages, Page 566.4}

Luke 7:40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

Luke 7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

Luke 7:42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Luke 7:43 Simon answered and said, I suppose that [he], to whom he forgave most. And he said unto him, Thou hast rightly judged.

Simon now began to see himself in a new light. He saw how Mary was regarded by One who was more than a prophet. He saw that with keen prophetic eye Christ read her heart of love and devotion. Shame seized upon him, and he realized that he was in the presence of One superior to himself. {1898 The Desire of Ages, Page 567.1}

475 - Jesus tells Simon that Mary's anointing was an "aforehand to anoint my body to the burying" Matthew 26:10-12 Mark 14:6-8 Luke 7:44-46 John 12:7-8

Luke 7:44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped [them] with the hairs of her head.

Luke 7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

Luke 7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Mark 14:6 Matthew 26:10 John 12:7 And [When Jesus understood [it], he] Jesus said [unto them], Let her alone; why trouble ye her [the woman]? [for] she hath wrought a good work [up]on me[: against the day of my burying hath she kept this].

Christ told Mary the meaning of her act, and in this He gave her more than He had received. "In that she hath poured this ointment on My body," He said, "she did it for My burial." As the alabaster box was broken, and filled the whole house with its fragrance, so Christ was to die, His body was to be broken; but He was to rise from the tomb, and the fragrance of His life was to fill the earth. Christ "hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." Ephesians 5:2. {1898 The Desire of Ages, Page 560.5}

Mark 14:8 She hath done what she could: she is come aforehand to anoint my body to the burying.

Matthew 26:12 For in that she hath poured this ointment on my body, she did [it] for my burial.

Mark 14:7 John 12:8 Matthew 26:11 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

476 - Jesus tells Mary "Thy sins are forgiven." "Thy faith hath saved thee; go in peace." What "she hath done shall be spoken of for a memorial of her" Matthew 26:13 Mark 14:9 Luke 7:47-50 John 12:9

Luke 7:47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, [the same] loveth little.

Luke 7:48 And he said unto her, Thy sins are forgiven.

Luke 7:49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

Luke 7:50 And he said to the woman, Thy faith hath saved thee; go in peace.

Mark 14:9 Matthew 26:13 Verily I say unto you, Whosoever this gospel shall be preached throughout [in] the whole world, [[there] shall] [this] also that she hath done shall be spoken of for a memorial of her.

John 12:9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

477 - The Betrayal Plot by the Priests. The Religious Leaders - Chief Priests and Pharisees - Take Counsel against and plot to kill Jesus Matthew 26:1-5 Mark 14:1-2 Luke 22:1-2 John 12:10-11. [Feast of Unleavened Bread (Passover) (Pesach) - Nisan 15-21, 3791 - April 28-May 4, 31AD]

Luke 22:1 ¶ Now the feast of unleavened bread drew nigh, which is called the Passover. [Feast of Unleavened Bread (Passover) (Pesach) - Nisan 15-21, 3791 - April 28-May 4, 31AD]

Matthew 26:1 ¶ And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

Mark 14:1 ¶ After two days was [the feast of] the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put [him] to death.

Matthew 26:2 Ye know that after two days is [the feast of] the passover, and the Son of man is betrayed to be crucified.

Matthew 26:3 Luke 22:2a John 12:10a ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

Matthew 26:4 Luke 22:2b John 12:10b ¶ And consulted that [sought how] they might take Jesus by subtlety, and kill [him] [put Lazarus also to death].

Matthew 26:5 Mark 14:2 Luke 22:2c But they said, Not on the feast [day], lest there be an uproar among [of] the people; for they feared the people.

John 12:11 Because that by reason of him many of the Jews went away, and believed on Jesus.

478 - The betrayal plot of Judas. Judas Iscariot agrees to betray Jesus and Contracts the Betrayal Luke 22:3-6 Matthew 26:14-16 Mark 14:10-11

Luke 22:3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

Matthew 26:14 ¶ Mark 14:10 ¶ [And] Then one of the twelve, called Judas Iscariot, [And he] went [his way] unto the chief priests, [to betray him unto them]

Matthew 26:15 Mark 14:11a Luke 22:4-5 [and communed with the chief priests and captains, how he might betray him unto them.] And said [unto them], What will ye give me, and I will deliver him unto you? [And when they heard [it], they were glad, and promised to give him money.] And they covenanted with him for thirty pieces of silver.

Matthew 26:16 Mark 14:11b Luke 22:6 [And he promised,] And from that time he sought opportunity to [how he might conveniently] betray him [unto them in the absence of the multitude].

PASSION WEEK [End of April 31AD] [20 April 31AD – 27 April 31AD] [Jesus died on Friday 31 AD April 27 at 3 pm [Nisan 14]]

"Fourth" Passover of Jesus [End of April 31AD] [14th day of Nisan (Passover) 7 April 30AD]

479 - Jesus approaching Jerusalem tells 2 Disciples about the colt that they will get for Him John 12:12 14-15 Luke 19:29-31 Matthew 21:1-5 Mark 11:1-3

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zechariah 9:9. {1898 The Desire of Ages, Page 569.1}

Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors now comes to Jerusalem as the promised heir to David's throne. {1898 The Desire of Ages, Page 569.2}

It was on the first day of the week that Christ made His triumphal entry into Jerusalem. Multitudes who had flocked to see Him at Bethany now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. All nature seemed to rejoice. The trees were clothed with verdure, and their blossoms shed a delicate fragrance on the air. A new life and joy animated the people. The hope of the new kingdom was again springing up. {1898 The Desire of Ages, Page 569.3}

Purposing to ride into Jerusalem, Jesus had sent two of His disciples to bring to Him an ass and its colt. At His birth the Saviour was dependent upon the hospitality of strangers. The manger in which He lay was a borrowed resting place. Now, although the cattle on a thousand hills are His, He is dependent on a stranger's kindness for an animal on which to enter Jerusalem as its King. But again His divinity is revealed, even in the minute directions given His disciples for this errand. As He foretold, the plea, "The Lord hath need of them," was readily granted. Jesus chose for His use the colt on which never man had sat. The disciples, with glad enthusiasm, spread their garments on the beast, and seated their Master upon it. Heretofore Jesus had always traveled on foot, and the disciples had at first wondered that He should now choose to ride. But hope brightened in their hearts with the joyous thought that He was about to enter the capital, proclaim Himself King, and assert His royal power. While on their errand they communicated their glowing expectations to the friends of Jesus, and the excitement spread far and near, raising the expectations of the people to the highest pitch. {1898 The Desire of Ages, Page 569.4}

John 12:12 ¶ **On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,**

Luke 19:29 Matthew 21:1 ¶ Mark 11:1 ¶ **And it came to pass, [when they drew [came] nigh unto Jerusalem,] when he was come nigh [unto] to Bethphage and Bethany, at [unto] the mount called [the mount] of Olives, he [Jesus] sent [forth] two of his disciples,**

Matthew 21:2 Mark 11:2 Luke 19:30 **[And] Saying unto them, Go [ye] [your way] into the village over against you, and straightway [in the which at your entering] [as soon as ye be entered into it,] ye shall find an ass tied, and a colt [tied] with her[, whereon [yet] never man sat]: loose [them] [him], and bring [them] [him hither] unto me.**

Matthew 21:3 Luke 19:31 Mark 11:3 **And if any [man] say ought unto [ask] you, [Why do ye this?] [Why do ye loose [him]? thus] ye shall say, The Lord hath need of them [him]; and straightway he will send them [him hither].**

Matthew 21:4 **All this was done, that it might be fulfilled which was spoken by the prophet, saying,**

John 12:14 **And Jesus, when he had found a young ass, sat thereon; as it is written,**

Matthew 21:5 John 12:15 **Tell ye [Fear not] the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass [ass's colt], and a colt the foal of an ass. [Zechariah 9:9]**

Zechariah 9:9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [is] just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. [Matthew 21:5; John 12:14-15]

480 - The Disciples find the Colt all as Jesus says Mark 11:4-6 Matthew 21:6 Luke 19:32-34

Mark 11:4 Matthew 21:6 Luke 19:32 **And they [the disciples] [that were sent] went their way, [and did as Jesus commanded them,] and found the colt [, even as he had said unto them,] tied by the door without in a place where two ways met; and they loose him.**

Luke 19:33 Mark 11:5 **And as they were loosing the colt, [And certain of them that stood there said unto them, What do ye, loosing the colt?] [and] the owners thereof said unto them, Why loose ye the colt?**

Mark 11:6 Luke 19:34 **And they said unto them even as Jesus had commanded: The Lord hath need of him, and they let them go.**

481 - Riding Into Jerusalem. The Colt is acquired for the Triumphal Entry. Jesus rides into Jerusalem on a Donkey. The multitude give much Praise as they believe that He comes to reign as King of Jerusalem Matthew 21:7-11

Mark 11:7-10 Luke 19:35-38 John 12:13

Matthew 21:7 Mark 11:7 Luke 19:35 **And [they] brought the ass, and the colt, [him to Jesus] and [they cast their garments upon the colt [him],] put on them their clothes, and they set [him] [Jesus] thereon [; and he sat upon him]**

Christ was following the Jewish custom for a royal entry. The animal on which He rode was that ridden by the kings of Israel, and prophecy had foretold that thus the Messiah should come to His kingdom. No sooner was He seated upon the colt than a loud shout of triumph rent the air. The multitude hailed Him as Messiah, their King. Jesus now accepted the homage which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. All were happy and excited; the people vied with one another in paying Him homage. They could not display outward pomp and splendor, but they gave Him the worship of happy hearts. They were unable to present Him with costly gifts, but they spread their outer garments as a carpet in His path, and they also strewed the leafy branches of the olive and the palm in the way. They could lead the triumphal procession with no royal standards, but they cut down the spreading palm boughs, Nature's emblem of victory, and waved them aloft with loud acclamations and hosannas. {1898 The Desire of Ages, Page 570.1}

Matthew 21:8 Mark 11:8 Luke 19:36 John 12:13a **And [as he went,] a very great multitude [many] spread their garments [clothes] in the way; [and] others cut down [Took] branches from [off] the [palm] trees, and strowed [them] in the way [and went forth to meet him].**

They broke off the beautiful branches of the olive and the palm, and strowed them in the way. They thought they were escorting Christ to take possession of the throne of David in Jerusalem. {1896, 1900 The Story of Jesus, Page 83.6}

The Saviour had never before allowed His followers to show Him kingly honors. But at this time He desired especially to manifest Himself to the world as its Redeemer. {1896, 1900 The Story of Jesus, Page 84.1}

The Son of God was about to become a sacrifice for the sins of men. His church in all succeeding ages must make His death a subject of deep thought and study. It was necessary, then, that the eyes of all people should now be directed to Him. {1896, 1900 The Story of Jesus, Page 84.2}

After such a scene as this, His trial and crucifixion could never be hidden from the world. It was God's design that each event in the closing days of the Saviour's life should be so plainly marked that no power could cause it to be forgotten. {1896, 1900 The Story of Jesus, Page 84.3}

Luke 19:37 **And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;**

Matthew 21:9 Mark 11:9-10 Luke 19:38 John 12:13b **And [they] the multitudes that went before, and [they] that followed, cried, saying, Hosanna to the son of David [the kingdom of our father David]: Blessed [is] he [the King of Israel] that cometh in the name of the Lord; Hosanna [peace in heaven, and glory] in the highest.**

Matthew 21:10 **And when he was come into Jerusalem, all the city was moved, saying, Who is this?**

Reports had come to the rulers that Jesus was nearing the city with a vast company of followers. They went out to meet Him, hoping to scatter the throng. With a show of much authority they asked: "Who is this?" Matthew 21:10. {1896, 1900 The Story of Jesus, Page 86.9}

The disciples, filled with the Spirit of inspiration, answered: "Adam will tell you, 'It is the Seed of the woman that shall bruise the serpent's head.'" {1896, 1900 The Story of Jesus, Page 86.10}

"Ask Abraham. He will tell you, 'It is Melchisedek, King of Salem, King of Peace.'" {1896, 1900 The Story of Jesus, Page 87.1}

"Jacob will tell you, 'He is Shiloh of the tribe of Judah.'" {1896, 1900 The Story of Jesus, Page 87.2}

"Isaiah will tell you, 'Immanuel, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.'" {1896, 1900 The Story of Jesus, Page 87.3}

"Jeremiah will tell you, 'The Branch of David, the Lord, our righteousness.'" {1896, 1900 The Story of Jesus, Page 87.4}

"Daniel will tell you, 'He is the Messiah.'" {1896, 1900 The Story of Jesus, Page 87.5}

"Hosea will tell you, 'He is the Lord God of Hosts, the Lord is His memorial.'" {1896, 1900 The Story of Jesus, Page 87.6}

"John the Baptist will tell you, 'He is the Lamb of God that taketh away the sin of the world.'" {1896, 1900 The Story of Jesus, Page 87.7}

"The great Jehovah has proclaimed from His throne, 'This is My beloved Son.'" {1896, 1900 The Story of Jesus, Page 87.8}

"We, His disciples, declare, 'This is Jesus, the Messiah, the Prince of Life, the Redeemer.'" {1896, 1900 The Story of Jesus, Page 87.9}

"And even the prince of the power of darkness acknowledges Him, saying, 'I know Thee who Thou art, the Holy One of God!'" {1896, 1900 The Story of Jesus, Page 87.10}

Matthew 21:11 **And the multitude said, This is Jesus the prophet of Nazareth of Galilee.**

482 - Jesus enters the Temple of Jerusalem. The Pharisees request that His Disciples are rebuked and Jesus answers "I tell you that, if these should hold their peace, the stones would immediately cry out" Mark 11:11 Luke 19:39-40

Mark 11:11 **And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.**

Luke 19:39 **And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.**

Luke 19:40 **And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.**

Many Pharisees witnessed this scene, and were displeased. They felt that they were losing the control of the people. With all their authority they tried to silence them; but their threats and appeals only increased the enthusiasm. {1896, 1900 The Story of Jesus, Page 85.3}

Finding that they could not control the people, they pressed through the crowd to where Jesus was, and said to Him:

"Master, rebuke Thy disciples." {1896, 1900 The Story of Jesus, Page 85.4}

They declared that such a tumult was unlawful, and would not be permitted by the rulers. {1896, 1900 The Story of Jesus, Page 85.5}

Jesus said, "I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:39, 40. {1896, 1900 The Story of Jesus, Page 85.6}

This scene of triumph was of God's own appointing; it had been foretold by the prophets, and no earthly power could stop it. The work of God will ever go forward, in spite of all that man may do to hinder it or tear it down. {1896, 1900 The Story of Jesus, Page 85.7}

483 - The Disciples will not understand until Jesus is Glorified. The Pharisees perceive “the world is gone after him” John 12:16-19

John 12:16 **These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and [that] they had done these things unto him.**

John 12:17 **The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.**

John 12:18 **For this cause the people also met him, for that they heard that he had done this miracle.**

John 12:19 **The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.**

Never before in His earthly life had Jesus permitted such a demonstration. He clearly foresaw the result. It would bring Him to the cross. But it was His purpose thus publicly to present Himself as the Redeemer. He desired to call attention to the sacrifice that was to crown His mission to a fallen world. While the people were assembling at Jerusalem to celebrate the Passover, He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should now be directed to Him; the events which preceded His great sacrifice must be such as to call attention to the sacrifice itself. After such a demonstration as that attending His entry into Jerusalem, all eyes would follow His rapid progress to the final scene. {1898 The Desire of Ages, Page 571.2}

The events connected with this triumphal ride would be the talk of every tongue, and would bring Jesus before every mind. After His crucifixion, many would recall these events in their connection with His trial and death. They would be led to search the prophecies, and would be convinced that Jesus was the Messiah; and in all lands converts to the faith would be multiplied. {1898 The Desire of Ages, Page 571.3}

484 - Prediction of the Destruction of the Temple. Weeping Over Jerusalem. Jesus Weeps over Jerusalem and its Pending Destruction Luke 19:41-44

When the procession reached the brow of the hill, and was about to descend into the city, Jesus halted, and all the multitude with Him. Before them lay Jerusalem in its glory, now bathed in the light of the declining sun. The temple attracted all eyes. In stately grandeur it towered above all else, seeming to point toward heaven as if directing the people to the only true and living God. The temple had long been the pride and glory of the Jewish nation. The Romans also prided themselves in its magnificence. A king appointed by the Romans had united with the Jews to rebuild and embellish it, and the emperor of Rome had enriched it with his gifts. Its strength, richness, and magnificence had made it one of the wonders of the world. {1898 The Desire of Ages, Page 575.1}

While the westering sun was tinting and gilding the heavens, its resplendent glory lighted up the pure white marble of the temple walls, and sparkled on its gold-capped pillars. From the crest of the hill where Jesus and His followers stood, it had the appearance of a massive structure of snow, set with golden pinnacles. At the entrance to the temple was a vine of gold and silver, with green leaves and massive clusters of grapes executed by the most skillful artists. This design represented Israel as a prosperous vine. The gold, silver, and living green were combined with rare taste and exquisite workmanship; as it twined gracefully about the white and glistening pillars, clinging with shining tendrils to their golden ornaments, it caught the splendor of the setting sun, shining as if with a glory borrowed from heaven. {1898 The Desire of Ages, Page 575.2}

Jesus gazes upon the scene, and the vast multitude hush their shouts, spellbound by the sudden vision of beauty. All eyes turn upon the Saviour, expecting to see in His countenance the admiration they themselves feel. But instead of this they behold a cloud of sorrow. They are surprised and disappointed to see His eyes fill with tears, and His body rock to and fro like a tree before the tempest, while a wail of anguish bursts from His quivering lips, as if from the depths of a broken heart. What a sight was this for angels to behold! their loved Commander in an agony of tears! What a sight was this for the glad throng that with shouts of triumph and the waving of palm branches were escorting Him to the glorious city, where they fondly hoped He was about to reign! Jesus had wept at the grave of Lazarus, but it was in a godlike grief in sympathy with human woe. But this sudden sorrow was like a note of wailing in a grand triumphal chorus. In the midst of a scene of rejoicing, where all were paying Him homage, Israel's King was in tears; not silent tears of gladness, but tears and groans of insuppressible agony. The multitude were struck with a sudden gloom. Their acclamations were silenced. Many wept in sympathy with a grief they could not comprehend. {1898 The Desire of Ages, Page 575.3}

The tears of Jesus were not in anticipation of His own suffering. Just before Him was Gethsemane, where soon the horror of a great darkness would overshadow Him. The sheppgate also was in sight, through which for centuries the beasts for sacrificial offerings had been led. This gate was soon to open for Him, the great Antitype, toward whose sacrifice for the sins of the world all these offerings had pointed. Near by was Calvary, the scene of His approaching agony. Yet it was not because of these reminders of His cruel death that the Redeemer wept and groaned in anguish of spirit. His was no selfish sorrow. The thought of His own agony did not intimidate that noble, self-sacrificing soul. It was the sight of Jerusalem that pierced the heart of Jesus--Jerusalem that had rejected the Son of God and scorned His love, that refused to be convinced by His mighty miracles, and was about to take His life. He saw what she was in her guilt of rejecting her Redeemer, and what she might have been had she accepted Him who alone could heal her wound. He had come to save her; how could He give her up? {1898 The Desire of Ages, Page 576.1}

Israel had been a favored people; God had made their temple His habitation; it was "beautiful for situation, the joy of the whole earth." Psalm 48:2. The record of more than a thousand years of Christ's guardian care and tender love, such as a father bears his only child, was there. In that temple the prophets had uttered their solemn warnings. There had the burning censers waved, while incense, mingled with the prayers of the worshipers, had ascended to God. There the blood of beasts had flowed, typical of the blood of Christ. There Jehovah had manifested His glory above the mercy seat. There the priests had officiated, and the pomp of symbol and ceremony had gone on for ages. But all this must have an end. {1898 The Desire of Ages, Page 576.2}

Jesus raised His hand,--that had so often blessed the sick and suffering,--and waving it toward the doomed city, in broken utterances of grief exclaimed: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!--" Here the Saviour paused, and left unsaid what might have been the condition of Jerusalem had she accepted the help that God desired to give her,--the gift of His beloved Son. If Jerusalem had known what it was her privilege to know, and had heeded the light which Heaven had sent her, she might have stood forth in the pride of prosperity, the queen of kingdoms, free in the strength of her God-given power. There would have been no armed soldiers standing at her gates, no Roman banners waving from her walls. The glorious destiny that might have blessed Jerusalem had she accepted her Redeemer rose before the Son of God. He saw that she might through Him have been healed of her grievous malady, liberated from bondage, and established as the mighty metropolis of the earth. From her walls the dove of peace would have gone forth to all nations. She would have been the world's diadem of glory. {1898 The Desire of Ages, Page 576.3}

But the bright picture of what Jerusalem might have been fades from the Saviour's sight. He realizes what she now is under the Roman yoke, bearing the frown of God, doomed to His retributive judgment. He takes up the broken thread of His lamentation: "But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." {1898 The Desire of Ages, Page 577.1}

Christ came to save Jerusalem with her children; but Pharisaical pride, hypocrisy, jealousy, and malice had prevented Him from accomplishing His purpose. Jesus knew the terrible retribution which would be visited upon the doomed city. He saw Jerusalem encompassed with armies, the besieged inhabitants driven to starvation and death, mothers feeding upon the dead bodies of their own children, and both parents and children snatching the last morsel of food from one another, natural affection being destroyed by the gnawing pangs of hunger. He saw that the stubbornness of the Jews, as evinced in their rejection of His salvation, would also lead them to refuse submission to the invading armies. He beheld Calvary, on which He was to be lifted up, set with crosses as thickly as forest trees. He saw the wretched inhabitants suffering torture on the rack and by crucifixion, the beautiful palaces destroyed, the temple in ruins, and of its massive walls not one stone left upon another, while the city was plowed like a field. Well might the Saviour weep in agony in view of that fearful scene. {1898 The Desire of Ages, Page 577.2}

Jerusalem had been the child of His care, and as a tender father mourns over a wayward son, so Jesus wept over the beloved city. How can I give thee up? How can I see thee devoted to destruction? Must I let thee go to fill up the cup of thine iniquity? One soul is of such value that, in comparison with it, worlds sink into insignificance; but here was a whole nation to be lost. When the fast westering sun should pass from sight in the heavens, Jerusalem's day of grace would be ended. While the procession was halting on the brow of Olivet, it was not yet too late for Jerusalem to repent. The angel of mercy was then folding her wings to step down from the golden throne to give place to justice and swift-coming judgment. But Christ's great heart of love still pleaded for Jerusalem, that had scorned His mercies, despised His warnings, and was about to imbrue her hands in His blood. If Jerusalem would but repent, it was not yet too late. While the last rays of the setting sun were lingering on temple, tower, and pinnacle, would not some good angel lead her to the Saviour's love, and avert her doom? Beautiful and unholy city, that had stoned the prophets, that had rejected the Son of God, that was locking herself by her impenitence in fetters of bondage,--her day of mercy was almost spent! {1898 The Desire of Ages, Page 577.3}

Yet again the Spirit of God speaks to Jerusalem. Before the day is done, another testimony is borne to Christ. The voice of witness is lifted up, responding to the call from a prophetic past. If Jerusalem will hear the call, if she will receive the Saviour who is entering her gates, she may yet be saved. {1898 The Desire of Ages, Page 578.1}

Luke 19:41 ¶ And when he was come near, he beheld the city, and wept over it,

Had her people given heed to Christ's teaching, and received Him as the Saviour, Jerusalem would have "stood forever." {1896, 1900 The Story of Jesus, Page 86.4}

She might have become the queen of kingdoms, free in the strength of her God-given power. {1896, 1900 The Story of Jesus, Page 86.5}

There would then have been no armed soldiers waiting at her gates, no Roman banners waving from her walls. {1896, 1900 The Story of Jesus, Page 86.6}

From Jerusalem the dove of peace would have gone to all nations. She would have been the crowning glory of the world. {1896, 1900 The Story of Jesus, Page 86.7}

But the Jews had rejected their Saviour; they were about to crucify their King. And when the sun should set that night, the doom of Jerusalem would be forever sealed. (About forty years afterward, Jerusalem was utterly destroyed and burned with fire by the Roman army.) {1896, 1900 The Story of Jesus, Page 86.8}

Luke 19:42 Saying, If thou hadst known, even thou, at least in this thy day, the things [which belong] unto thy peace! but now they are hid from thine eyes.

Luke 19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

Luke 19:44 **And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.**

The triumphal ride of Christ into Jerusalem was the dim foreshadowing of His coming in the clouds of heaven with power and glory, amid the triumph of angels and the rejoicing of the saints. Then will be fulfilled the words of Christ to the priests and Pharisees: "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

Matthew 23:39. In prophetic vision Zechariah was shown that day of final triumph; and he beheld also the doom of those who at the first advent had rejected Christ: "They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born."

Zechariah 12:10. This scene Christ foresaw when He beheld the city and wept over it. In the temporal ruin of Jerusalem He saw the final destruction of that people who were guilty of the blood of the Son of God. {1898 The Desire of Ages, Page 580.1}

485 - Miracle No. 35: Parable No. 66: Jesus withers the fig tree on the road from Bethany. The Time of the Coming: Repentance or Destruction: The Cursing of the Barren Fruitless Fig Tree. Jesus teaches The Parable of the Barren Fig Tree on the Road from Bethany Matthew 21:18-19 Mark 11:12-14

Meanwhile Jesus passed unnoticed to the temple. All was quiet there, for the scene upon Olivet had called away the people. For a short time Jesus remained at the temple, looking upon it with sorrowful eyes. Then He withdrew with His disciples, and returned to Bethany. When the people sought for Him to place Him on the throne, He was not to be found.

{1898 The Desire of Ages, Page 581.2}

The entire night Jesus spent in prayer, and in the morning He came again to the temple. On the way He passed a fig orchard. He was hungry, "and seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet." {1898 The Desire of Ages, Page 581.3}

It was not the season for ripe figs, except in certain localities; and on the highlands about Jerusalem it might truly be said, "The time of figs was not yet." But in the orchard to which Jesus came, one tree appeared to be in advance of all the others. It was already covered with leaves. It is the nature of the fig tree that before the leaves open, the growing fruit appears. Therefore this tree in full leaf gave promise of well-developed fruit. But its appearance was deceptive. Upon searching its branches, from the lowest bough to the topmost twig, Jesus found "nothing but leaves." It was a mass of pretentious foliage, nothing more. {1898 The Desire of Ages, Page 581.4}

Matthew 21:18 Mark 11:12 ¶ **Now in the morning [And on the morrow, when they were come from Bethany,] as he returned into the city, he hungered [was hungry].**

Matthew 21:19 Mark 11:13-14 **And [seeing a fig tree afar off having leaves,] when he saw a fig tree in the way[, if haply he might find any thing thereon], [and when] he came to it, and [he] found nothing thereon, but leaves only [for the time of figs was not [yet]]. [And Jesus answered] and said unto it, [No man eat fruit of thee hereafter for ever.] Let no fruit grow on thee henceforward for ever. [And his disciples heard [it].] And presently the fig tree withered away.**

486 - Beginning the Last Week in Jerusalem. Cleansing the Temple. The Second Cleansing of the Temple. Jesus clears the Temple again Matthew 21:12-17 Mark 11:15-19 Luke 19:45-48

At the beginning of His ministry, Christ had driven from the temple those who defiled it by their unholy traffic; and His stern and godlike demeanor had struck terror to the hearts of the scheming traders. At the close of His mission He came again to the temple, and found it still desecrated as before. The condition of things was even worse than before. The outer court of the temple was like a vast cattle yard. With the cries of the animals and the sharp chinking of coin was mingled the sound of angry altercation between traffickers, and among them were heard the voices of men in sacred office. The dignitaries of the temple were themselves engaged in buying and selling and the exchange of money. So completely were they controlled by their greed of gain that in the sight of God they were no better than thieves. {1898 The Desire of Ages, Page 589.1}

Little did the priests and rulers realize the solemnity of the work which it was theirs to perform. At every Passover and Feast of Tabernacles, thousands of animals were slain, and their blood was caught by the priests and poured upon the altar. The Jews had become familiar with the offering of blood, and had almost lost sight of the fact that it was sin which made necessary all this shedding of the blood of beasts. They did not discern that it prefigured the blood of God's dear Son, which was to be shed for the life of the world, and that by the offering of sacrifices men were to be directed to a crucified Redeemer. {1898 The Desire of Ages, Page 589.2}

Jesus looked upon the innocent victims of sacrifice, and saw how the Jews had made these great convocations scenes of bloodshed and cruelty. In place of humble repentance of sin, they had multiplied the sacrifice of beasts, as if God could be honored by a heartless service. The priests and rulers had hardened their hearts through selfishness and avarice. The very symbols pointing to the Lamb of God they had made a means of getting gain. Thus in the eyes of the people the sacredness of the sacrificial service had been in a great measure destroyed. The indignation of Jesus was stirred; He knew that His blood, so soon to be shed for the sins of the world, would be as little appreciated by the priests and elders as was the blood of beasts which they kept incessantly flowing. {1898 The Desire of Ages, Page 590.1}

Against these practices Christ had spoken through the prophets. Samuel had said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." And Isaiah, seeing in prophetic vision the apostasy of the Jews, addressed them as rulers of Sodom and Gomorrah: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts?" "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." 1 Samuel 15:22; Isaiah 1:10-12, 16, 17. {1898 The Desire of Ages, Page 590.2}

He who had Himself given these prophecies now for the last time repeated the warning. In fulfillment of prophecy the people had proclaimed Jesus king of Israel. He had received their homage, and accepted the office of king. In this character He must act. He knew that His efforts to reform a corrupt priesthood would be in vain; nevertheless His work must be done; to an unbelieving people the evidence of His divine mission must be given. {1898 The Desire of Ages, Page 590.3}

Again the piercing look of Jesus swept over the desecrated court of the temple. All eyes were turned toward Him. Priest and ruler, Pharisee and Gentile, looked with astonishment and awe upon Him who stood before them with the majesty of heaven's King. Divinity flashed through humanity, investing Christ with a dignity and glory He had never manifested before. Those standing nearest Him drew as far away as the crowd would permit. Except for a few of His disciples, the Saviour stood alone. Every sound was hushed. The deep silence seemed unbearable. Christ spoke with a power that swayed the people like a mighty tempest: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." His voice sounded like a trumpet through the temple. The displeasure of His countenance seemed like consuming fire. With authority He commanded, "Take these things hence." John 2:16. {1898 The Desire of Ages, Page 590.4}

Matthew 21:12 ¶ Mark 11:15 ¶ [And they come to Jerusalem:] And Jesus went into the temple of God, and [began to] cast out all them that sold [therein] and [them that] bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Mark 11:16 And would not suffer that any man should carry [any] vessel through the temple.

Matthew 21:13 Mark 11:17 Luke 19:46 [And he taught,] And said [saying] unto them, It is [not] written, My house shall be called [of all nations] the house of prayer[?]; but ye have made it a den of thieves. [Isaiah 56:7; Jeremiah 7:11; Matthew 21:13; Mark 11:17; Luke 19:46]

Isaiah 56:7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices [shall be] accepted upon mine altar; for mine house shall be called an house of prayer for all people. [Jeremiah 7:11; Matthew 21:13; Mark 11:17; Luke 19:46]

Jeremiah 7:11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen [it], saith the LORD. [Isaiah 56:7; Matthew 21:13; Mark 11:17; Luke 19:46]

Matthew 21:14 Luke 19:47a [And he taught daily in the temple.] And the blind and the lame came to him in the temple; and he healed them.

Jesus kindly received the sick, and disease and suffering fled at the touch of His hand. He tenderly gathered the children in His arms, soothed their fretful cries, banished sickness and pain from their little forms, and handed them back, smiling and healthy, to their mothers. {1896, 1900 The Story of Jesus, Page 90.9}

What a scene to greet the priests and rulers as they cautiously made their way back to the temple! They heard the voices of men, women, and children praising God. {1896, 1900 The Story of Jesus, Page 90.10}

Matthew 21:15 Mark 11:18 Luke 19:47b And when the chief priests and scribes [and the chief of the people] [heard [it]] [and] saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, [and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.]

Matthew 21:16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? {Psalm 8:2}

Psalm 8:2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. {Matthew 21:16}

Luke 19:48 And could not find what they might do: for all the people were very attentive to hear him.

Matthew 21:17 ¶ Mark 11:19 And he left them, and [when even was come,] [he] went out of the city into Bethany; and he lodged there.

487 - The disciples see the fig tree the next morning. The Fig Tree is Withered. Jesus teaches about Prayer: Ask – Believe – Receive Mark 11:20-26 Matthew 21:20-22

Christ uttered against it a withering curse. "No man eat fruit of thee hereafter forever," He said. The next morning, as the Saviour and His disciples were again on their way to the city, the blasted branches and drooping leaves attracted their attention. "Master," said Peter, "behold, the fig tree which Thou cursedst is withered away." {1898 The Desire of Ages, Page 582.1}

Christ's act in cursing the fig tree had astonished the disciples. It seemed to them unlike His ways and works. Often they had heard Him declare that He came not to condemn the world, but that the world through Him might be saved. They remembered His words, "The Son of man is not come to destroy men's lives, but to save them." Luke 9:56. His wonderful works had been done to restore, never to destroy. The disciples had known Him only as the Restorer, the Healer. This act stood alone. What was its purpose? they questioned. {1898 The Desire of Ages, Page 582.2}

God "delighteth in mercy." "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Micah 7:18; Ezekiel 33:11. To Him the work of destruction and the denunciation of judgment is a "strange work." Isaiah 28:21. But it is in mercy and love that He lifts the veil from the future, and reveals to men the results of a course of sin. {1898 The Desire of Ages, Page 582.3}

The cursing of the fig tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to His disciples the cause and the certainty of Israel's doom. For this purpose He invested the tree with moral qualities, and made it the expositor of divine truth. The Jews stood forth distinct from all other nations, professing allegiance to God. They had been specially favored by Him, and they laid claim to righteousness above every other people. But they were corrupted by the love of the world and the greed of gain. They boasted of their knowledge, but they were ignorant of the requirements of God, and were full of hypocrisy. Like the barren tree, they spread their pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but they yielded "nothing but leaves." The Jewish religion, with its magnificent temple, its sacred altars, its mitered priests and impressive ceremonies, was indeed fair in outward appearance, but humility, love, and benevolence were lacking. {1898 The Desire of Ages, Page 582.4}

All the trees in the fig orchard were destitute of fruit; but the leafless trees raised no expectation, and caused no disappointment. By these trees the Gentiles were represented. They were as destitute as were the Jews of godliness; but they had not professed to serve God. They made no boastful pretensions to goodness. They were blind to the works and ways of God. With them the time of figs was not yet. They were still waiting for a day which would bring them light and hope. The Jews, who had received greater blessings from God, were held accountable for their abuse of these gifts. The privileges of which they boasted only increased their guilt. {1898 The Desire of Ages, Page 583.1}

Jesus had come to the fig tree hungry, to find food. So He had come to Israel, hungering to find in them the fruits of righteousness. He had lavished on them His gifts, that they might bear fruit for the blessing of the world. Every opportunity and privilege had been granted them, and in return He sought their sympathy and co-operation in His work of grace. He longed to see in them self-sacrifice and compassion, zeal for God, and a deep yearning of soul for the salvation of their fellow men. Had they kept the law of God, they would have done the same unselfish work that Christ did. But love to God and man was eclipsed by pride and self-sufficiency. They brought ruin upon themselves by refusing to minister to others. The treasures of truth which God had committed to them, they did not give to the world. In the barren tree they might read both their sin and its punishment. Withered beneath the Saviour's curse, standing forth sere and blasted, dried up by the roots, the fig tree showed what the Jewish people would be when the grace of God was removed from them. Refusing to impart blessing, they would no longer receive it. "O Israel," the Lord says, "thou hast destroyed thyself." Hosea 13:9. {1898 The Desire of Ages, Page 583.2}

The warning is for all time. Christ's act in cursing the tree which His own power had created stands as a warning to all churches and to all Christians. No one can live the law of God without ministering to others. But there are many who do not live out Christ's merciful, unselfish life. Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of value to them only as they can gather for themselves. In all the affairs of life this is their object. Not for others but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellow men in every possible way. But self is so large that they cannot see anything else. They are not in touch with humanity. Those who thus live for self are like the fig tree, which made every pretension but was fruitless. They observe the forms of worship, but without repentance or faith. In profession they honor the law of God, but obedience is lacking. They say, but do not. In the sentence pronounced on the fig tree Christ demonstrates how hateful in His eyes is this vain pretense. He declares that the open sinner is less guilty than is he who professes to serve God, but who bears no fruit to His glory. {1898 The Desire of Ages, Page 584.1}

The parable of the fig tree, spoken before Christ's visit to Jerusalem, had a direct connection with the lesson He taught in cursing the fruitless tree. For the barren tree of the parable the gardener pleaded, Let it alone this year, until I shall dig about it and dress it; and if it bear fruit, well; but if not, then after that thou shalt cut it down. Increased care was to be given the unfruitful tree. It was to have every advantage. But if it remained fruitless, nothing could save it from destruction. In the parable the result of the gardener's work was not foretold. It depended upon that people to whom Christ's words were spoken. They were represented by the fruitless tree, and it rested with them to decide their own destiny. Every advantage that Heaven could bestow was given them, but they did not profit by their increased blessings. By Christ's act in cursing the barren fig tree, the result was shown. They had determined their own destruction. {1898 The Desire of Ages, Page 584.2}

Mark 11:20 ¶ **And in the morning, as they passed by, they saw the fig tree dried up from the roots.**

Matthew 21:20 **And when the disciples saw [it], they marvelled, saying, How soon is the fig tree withered away!**

Mark 11:21 **And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.**

Matthew 21:21 Mark 11:22-23 **Jesus answered and said unto them, [For] Verily I say unto you, [Have faith in God.] If ye have faith, and doubt not, ye shall not only do this [which is done] to the fig tree, but also if ye [That whosoever] shall say unto this mountain, Be thou removed, and be thou cast into the sea; [and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith:] it shall be done.**

Mark 11:24 Matthew 21:22 **Therefore I say unto you, What things soever ye desire, [And all things, whatsoever ye shall ask in prayer,] when ye pray, believe [believing] that ye receive [them], and ye shall have [them].**

Mark 11:25 **And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.**

Mark 11:26 **But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**

That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver her. He had exhausted every resource. In rejecting the warnings of God's Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered. {1898 The Desire of Ages, Page 587.2}

The Jewish nation was a symbol of the people of all ages who scorn the pleadings of Infinite Love. The tears of Christ when He wept over Jerusalem were for the sins of all time. In the judgments pronounced upon Israel, those who reject the reproofs and warnings of God's Holy Spirit, may read their own condemnation. {1898 The Desire of Ages, Page 587.3}

488 - Jesus Ministry and Healing in Jerusalem. The Religious Leaders [Sanhedrin] Challenge and Question Jesus' Authority Matthew 21:23-27 Mark 11:27-33 Luke 20:1-8

The next morning the Sanhedrin again considered what course to pursue toward Jesus. Three years before, they had demanded a sign of His Messiahship. Since that time He had wrought mighty works throughout the land. He had healed the sick, miraculously fed thousands of people, walked upon the waves, and spoken peace to the troubled sea. He had repeatedly read the hearts of men as an open book; He had cast out demons, and raised the dead. The rulers had before them the evidences of His Messiahship. They now decided to demand no sign of His authority, but to draw out some admission or declaration by which He might be condemned. {1898 The Desire of Ages, Page 593.2}

Repairing to the temple where He was teaching, they proceeded to question Him: "By what authority doest Thou these things? and who gave Thee this authority?" They expected Him to claim that His authority was from God. Such an assertion they intended to deny. But Jesus met them with a question apparently pertaining to another subject, and He made His reply to them conditional on their answering this question. "The baptism of John," He said, "whence was it? from heaven, or of men?" {1898 The Desire of Ages, Page 593.3}

The next day, as Christ was teaching in the temple, the chief priests and elders of the people came to Him and said, "By what authority doest Thou these things? and who gave Thee this authority?" {1900 Christ's Object Lessons, Page 273.2}

The priests and elders had had unmistakable evidence of Christ's power. In His cleansing of the temple they had seen Heaven's authority flashing from His face. They could not resist the power by which He spoke. Again in His wonderful deeds of healing He had answered their question. He had given evidence of His authority which could not be controverted. But it was not evidence that was wanted. The priests and elders were anxious for Jesus to proclaim Himself the Messiah that they might misapply His words and stir up the people against Him. They wished to destroy His influence and to put Him to death. {1900 Christ's Object Lessons, Page 273.3}

Jesus knew that if they could not recognize God in Him or see in His works the evidence of His divine character, they would not believe His own testimony that He was the Christ. In His answer He evades the issue they hope to bring about and turns the condemnation upon themselves.

Remembering how John had repeated the prophecies concerning the Messiah, remembering the scene at the baptism of Jesus, the priests and rulers dared not say that John's baptism was from heaven. If they acknowledged John to be a prophet, as they believed him to be, how could they deny his testimony that Jesus of Nazareth was the Son of God? And they could not say that John's baptism was of men, because of the people, who believed John to be a prophet. So they said, "We can not tell." {1900 Christ's Object Lessons, Page 274.3}

Luke 20:1 ¶ Mark 11:27 ¶ Matthew 21:23a ¶ **And [they come again to Jerusalem: and] it came to pass, [that] on one of those days, [And when he was come into the temple,] [as he was walking in the temple,] as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon [to] [him] with the elders,**

Luke 20:2 Mark 11:28 Matthew 21:23b ¶ **And spake [say] [said] unto him, saying, Tell us, by what authority doest thou these things? Or [and] who is he that gave thee this authority [to do these things]?**

Matthew 21:24 Mark 11:29 Luke 20:3 **And [he] Jesus answered and said unto them, I also will ask [of] you one thing [question], which if ye tell me, [and answer me,] I in like wise will tell you by what authority I do these things.**

Matthew 21:25a Mark 11:30 Luke 20:4 **The baptism of John, whence was it? [was [it]] from heaven, or of men? [answer me.]**

Matthew 21:25b Mark 11:31 Luke 20:5 **And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?**

Luke 20:6 Mark 11:32 Matthew 21:26 **But and if we [shall] say, Of men; [we fear [they feared] the people] [as] all the people will stone us: for they [all [men]] be persuaded [counted] [hold] that John was a prophet [indeed].**

Mark 11:33a Matthew 21:27a Luke 20:7 **And they answered and said unto Jesus, We cannot tell [that they could not tell whence [it was]].**

Mark 11:33b Matthew 21:27b Luke 20:8 **And Jesus answering [he said] saith unto them, Neither do I tell you by what authority I do these things.**

489 - Parable No. 67: The Two Sons – one faithful the other unfaithful and rebellious (Matthew 21:28-32). Jesus tells the Parable of the 2 Sons to the Religious Leaders [Sanhedrin] Matthew 21:28-32

Then Christ gave the parable of the father and the two sons. When the father went to the first son, saying, "Go work today in my vineyard," the son promptly answered, "I will not." He refused to obey, and gave himself up to wicked ways and associations. But afterward he repented, and obeyed the call. {1900 Christ's Object Lessons, Page 274.4}

The father went to the second son with the same command, "Go work today in my vineyard." This son made reply, "I go, sir," but he went not. {1900 Christ's Object Lessons, Page 275.1}

This parable was spoken at Christ's last visit to Jerusalem before His death. He had driven out the buyers and sellers from the temple. His voice had spoken to their hearts with the power of God. Amazed and terrified, they had obeyed His command without excuse or resistance. {1900 Christ's Object Lessons, Page 272.3}

When their terror was abated, the priests and elders, returning to the temple, had found Christ healing the sick and the dying. They had heard the voice of rejoicing and the song of praise. In the temple itself the children who had been restored to health were waving palm branches and singing hosannas to the Son of David. Baby voices were lisping the praises of the mighty Healer. Yet with the priests and elders all this did not suffice to overcome their prejudice and jealousy. {1900 Christ's Object Lessons, Page 273.1}

In this parable the father represents God, the vineyard the church. By the two sons are represented two classes of people. The son who refused to obey the command, saying, "I will not," represented those who were living in open transgression, who made no profession of piety, who openly refused to come under the yoke of restraint and obedience which the law of God imposes. But many of these afterward repented and obeyed the call of God. When the gospel came to them in the message of John the Baptist, "Repent ye; for the kingdom of heaven is at hand," they repented, and confessed their sins. (Matthew 3:2.) {1900 Christ's Object Lessons, Page 275.2}

In the son who said, "I go, sir," and went not, the character of the Pharisees was revealed. Like this son, the Jewish leaders were impenitent and self-sufficient. The religious life of the Jewish nation had become a pretense. When the law was proclaimed on Mount Sinai by the voice of God, all the people pledged themselves to obey. They said, "I go, sir," but they went not. When Christ came in person to set before them the principles of the law, they rejected Him. Christ had given the Jewish leaders of His day abundant evidence of His authority and divine power, but although they were convinced, they would not accept the evidence. Christ had shown them that they continued to disbelieve because they had not the spirit which leads to obedience. He had declared to them, "Ye made the commandment of God of none effect by your tradition. . . . In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:6, 9. {1900 Christ's Object Lessons, Page 276.1}

John the Baptist came preaching truth, and by his preaching sinners were convicted and converted. These would go into the kingdom of heaven before the ones who in self-righteousness resisted the solemn warning. The publicans and harlots were ignorant, but these learned men knew the way of truth. Yet they refused to walk in the path which leads to the Paradise of God. The truth that should have been to them a savor of life unto life became a savor of death unto death. Open sinners who loathed themselves had received baptism at the hands of John; but these teachers were hypocrites. Their own stubborn hearts were the obstacle to their receiving the truth. They resisted the conviction of the Spirit of God. They refused obedience to God's commandments. {1900 Christ's Object Lessons, Page 277.1}

Christ did not say to them, Ye cannot enter the kingdom of heaven; but He showed that the obstacle which prevented them from entering was of their own creating. The door was still open to these Jewish leaders; the invitation was still held out. Christ longed to see them convicted and converted. {1900 Christ's Object Lessons, Page 277.2}

The priests and elders of Israel spent their lives in religious ceremonies, which they regarded as too sacred to be connected with secular business. Therefore their lives were supposed to be wholly religious. But they performed their ceremonies to be seen by men that they might be thought by the world to be pious and devoted. While professing to obey they refused to render obedience to God. They were not doers of the truth which they professed to teach. {1900 Christ's Object Lessons, Page 278.1}

Christ declared John the Baptist to be one of the greatest of the prophets, and He showed His hearers that they had had sufficient evidence that John was a messenger from God. The words of the preacher in the wilderness were with power. He bore his message unflinchingly, rebuking the sins of priests and rulers, and enjoining upon them the works of the kingdom of heaven. He pointed out to them their sinful disregard of their Father's authority in refusing to do the work appointed them. He made no compromise with sin, and many were turned from their unrighteousness. {1900 Christ's Object Lessons, Page 278.2}

Had the profession of the Jewish leaders been genuine, they would have received John's testimony and accepted Jesus as the Messiah. But they did not show the fruits of repentance and righteousness. The very ones whom they despised were pressing into the kingdom of God before them. {1900 Christ's Object Lessons, Page 278.3}

In the parable the son who said, "I go, sir," represented himself as faithful and obedient; but time proved that his profession was not real. He had no true love for his father. So the Pharisees prided themselves on their holiness, but when tested, it was found wanting. When it was for their interest to do so, they made the requirements of the law very exacting; but when obedience was required from themselves, by cunning sophistries they reasoned away the force of God's precepts. Of them Christ declared, "Do not ye after their works; for they say, and do not." Matthew 23:3. They had no true love for God or man. God called them to be co-workers with Him in blessing the world; but while in profession they accepted the call, in action they refused obedience. They trusted to self, and prided themselves on their goodness; but they set the commands of God at defiance. They refused to do the work which God had appointed them, and because of their transgression the Lord was about to divorce Himself from the disobedient nation. {1900 Christ's Object Lessons, Page 278.4}

There is more hope for publicans and sinners than for those who know the word of God but refuse to obey it. He who sees himself a sinner with no cloak for his sin, who knows that he is corrupting soul, body, and spirit before God, becomes alarmed lest he be eternally separated from the kingdom of heaven. He realizes his diseased condition, and seeks healing from the great Physician who has said, "Him that cometh to Me, I will in no wise cast out." John 6:37. These souls the Lord can use as workers in His vineyard. {1900 Christ's Object Lessons, Page 280.3}

The son who for a time refused obedience to his father's command was not condemned by Christ; and neither was he commended. The class who act the part of the first son in refusing obedience deserve no credit for holding this position. Their frankness is not to be regarded as a virtue. Sanctified by truth and holiness, it would make men bold witnesses for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy. The fact that a man is not a hypocrite does not make him any the less really a sinner. When the appeals of the Holy Spirit come to the heart, our only safety lies in responding to them without delay. When the call comes, "Go work today in My vineyard," do not refuse the invitation. "Today if ye will hear His voice, harden not your hearts." Hebrews 4:7. It is unsafe to delay obedience. You may never hear the invitation again. {1900 Christ's Object Lessons, Page 280.4}

There are only two classes in the world today, and only two classes will be recognized in the judgment--those who violate God's law and those who obey it. Christ gives the test by which to prove our loyalty or disloyalty. "If ye love Me," He says, "keep My commandments. . . . 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. . . . He that loveth Me not keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me." "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 14:15-24; 15:10. {1900 Christ's Object Lessons, Page 283.3}

Matthew 21:28 ¶ But what think ye? A [certain] man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

Matthew 21:29 He answered and said, I will not: but afterward he repented, and went.

Matthew 21:30 And he came to the second, and said likewise. And he answered and said, I [go], sir: and went not.

Matthew 21:31 Whether of them twain did the will of [his] father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Matthew 21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen [it], repented not afterward, that ye might believe him.

The priests and rulers could not but give a correct answer to Christ's question, and thus He obtained their opinion in favor of the first son. This son represented the publicans, those who were despised and hated by the Pharisees. The publicans had been grossly immoral. They had indeed been transgressors of the law of God, showing in their lives an absolute resistance to His requirements. They had been unthankful and unholy; when told to go and work in the Lord's vineyard, they had given a contemptuous refusal. But when John came, preaching repentance and baptism, the publicans received his message and were baptized. {1898 The Desire of Ages, Page 595.3}

The second son represented the leading men of the Jewish nation. Some of the Pharisees had repented and received the baptism of John; but the leaders would not acknowledge that he came from God. His warnings and denunciations did not lead them to reformation. They "rejected the counsel of God against themselves, being not baptized of him." Luke 7:30. They treated his message with disdain. Like the second son, who, when called, said, "I go, sir," but went not, the priests and rulers professed obedience, but acted disobedience. They made great professions of piety, they claimed to be obeying the law of God, but they rendered only a false obedience. The publicans were denounced and cursed by the Pharisees as infidels; but they showed by their faith and works that they were going into the kingdom of heaven before those self-righteous men who had been given great light, but whose works did not correspond to their profession of godliness. {1898 The Desire of Ages, Page 595.4}

490 - Parable No. 68: Jesus tells the Parable of The Wicked Husbandmen. Wicked Servants in God's vineyard (Matthew 21:33-46, Mark 12:1-12, Luke 20:9-19). The Wicked Tenants. The "the lord of the vineyard", having done everything sends his only begotten son only to be killed by the wicked husbandmen who were his tenants in his vineyard Matthew 21:33-41 Mark 12:1-9 Luke 20:9-16

The parable of the two sons was followed by the parable of the vineyard. In the one, Christ had set before the Jewish teachers the importance of obedience. In the other, He pointed to the rich blessings bestowed upon Israel, and in these showed God's claim to their obedience. He set before them the glory of God's purpose, which through obedience they might have fulfilled. Withdrawing the veil from the future, He showed how, by failure to fulfill His purpose, the whole nation was forfeiting His blessing, and bringing ruin upon itself. {1900 Christ's Object Lessons, Page 284.1}

"There was a certain householder," Christ said, "which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country." {1900 Christ's Object Lessons, Page 284.2}

A description of this vineyard is given by the prophet Isaiah: "Now will I sing to my wellbeloved a song of my beloved touching His vineyard. My wellbeloved hath a vineyard in a very fruitful hill; and He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and He looked that it should bring forth grapes." Isaiah 5:1, 2. {1900 Christ's Object Lessons, Page 284.3}

The husbandman chooses a piece of land from the wilderness; he fences, clears, and tills it, and plants it with choice vines, expecting a rich harvest. This plot of ground, in its superiority to the uncultivated waste, he expects to do him honor by showing the results of his care and toil in its cultivation. So God had chosen a people from the world to be trained and educated by Christ. The prophet says, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." Isaiah 5:7. Upon this people God had bestowed great privileges, blessing them richly from His abundant goodness. He looked for them to honor Him by yielding fruit. They were to reveal the principles of His kingdom. In the midst of a fallen, wicked world they were to represent the character of God. {1900 Christ's Object Lessons, Page 285.1}

As the Lord's vineyard they were to produce fruit altogether different from that of the heathen nations. These idolatrous peoples had given themselves up to work wickedness. Violence and crime, greed, oppression, and the most corrupt practices, were indulged without restraint. Iniquity, degradation, and misery were the fruits of the corrupt tree. In marked contrast was to be the fruit borne on the vine of God's planting. {1900 Christ's Object Lessons, Page 285.2}

It was the privilege of the Jewish nation to represent the character of God as it had been revealed to Moses. In answer to the prayer of Moses, "Show me Thy glory," the Lord promised, "I will make all My goodness pass before thee." Exodus 33:18, 19. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34:6, 7. This was the fruit that God desired from His people. In the purity of their characters, in the holiness of their lives, in their mercy and loving-kindness and compassion, they were to show that "the law of the Lord is perfect, converting the soul." Psalm 19:7. {1900 Christ's Object Lessons, Page 285.3}

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of His light to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with Him through His church. He designed that the principles revealed through His people should be the means of restoring the moral image of God in man. {1900 Christ's Object Lessons, Page 286.1}

Through disobedience to God, Adam and Eve had lost Eden, and because of sin the whole earth was cursed. But if God's people followed His instruction, their land would be restored to fertility and beauty. God Himself gave them directions in regard to the culture of the soil, and they were to co-operate with Him in its restoration. Thus the whole land, under God's control, would become an object lesson of spiritual truth. As in obedience to His natural laws the earth should produce its treasures, so in obedience to His moral law the hearts of the people were to reflect the attributes of His character. Even the heathen would recognize the superiority of those who served and worshiped the living God. {1900 Christ's Object Lessons, Page 289.2}

The husbandmen who had been placed in charge of the Lord's vineyard were untrue to their trust. The priests and teachers were not faithful instructors of the people. They did not keep before them the goodness and mercy of God and His claim to their love and service. These husbandmen sought their own glory. They desired to appropriate the fruits of the vineyard. It was their study to attract attention and homage to themselves. {1900 Christ's Object Lessons, Page 292.1}

The Lord had instructed His people that He was the owner of the vineyard, and that all their possessions were given them in trust to be used for Him. But the priests and teachers did not perform the work of their sacred office as if they were handling the property of God. They were systematically robbing Him of the means and facilities entrusted to them for the advancement of His work. Their covetousness and greed caused them to be despised even by the heathen. Thus the Gentile world was given occasion to misinterpret the character of God and the laws of His kingdom. {1900 Christ's Object Lessons, Page 292.3}

With a father's heart, God bore with His people. He pleaded with them by mercies given and mercies withdrawn. Patiently He set their sins before them, and in forbearance waited for their acknowledgment. Prophets and messengers were sent to urge God's claim upon the husbandmen; but instead of being welcomed, they were treated as enemies. The husbandmen persecuted and killed them. God sent still other messengers, but they received the same treatment as the first, only that the husbandmen showed still more determined hatred. {1900 Christ's Object Lessons, Page 293.1}

As a last resource, God sent His Son, saying, "They will reverence My Son." But their resistance had made them vindictive, and they said among themselves, "This is the heir; come, let us kill Him, and let us seize on His inheritance." We shall then be left to enjoy the vineyard, and to do as we please with the fruit. {1900 Christ's Object Lessons, Page 293.2}

The Jewish rulers did not love God; therefore they cut themselves away from Him, and rejected all His overtures for a just settlement. Christ, the Beloved of God, came to assert the claims of the Owner of the vineyard; but the husbandmen treated Him with marked contempt, saying, We will not have this man to rule over us. They envied Christ's beauty of character. His manner of teaching was far superior to theirs, and they dreaded His success. He remonstrated with them, unveiling their hypocrisy, and showing them the sure results of their course of action. This stirred them to madness. They smarted under the rebukes they could not silence. They hated the high standard of righteousness which Christ continually presented. They saw that His teaching was placing them where their selfishness would be uncloaked, and they determined to kill Him. They hated His example of truthfulness and piety and the elevated spirituality revealed in all He did. His whole life was a reproof to their selfishness, and when the final test came, the test which meant obedience unto eternal life or disobedience unto eternal death, they rejected the Holy One of Israel. When they were asked to choose between Christ and Barabbas, they cried out, "Release unto us Barabbas!" Luke 23:18. And when Pilate asked, "What shall I do then with Jesus?" they cried fiercely, "Let Him be crucified." Matthew 27:22. "Shall I crucify your King?" Pilate asked, and from the priests and rulers came the answer, "We have no king but Caesar." John 19:15. When Pilate washed his hands, saying, "I am innocent of the blood of this just person," the priests joined with the ignorant mob in declaring passionately, "His blood be on us, and on our children." Matthew 27:24, 25. {1900 Christ's Object Lessons, Page 293.3}

Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah. {1900 Christ's Object Lessons, Page 294.1}

Mark 12:1 ¶ Luke 20:9 Matthew 21:33 ¶ **[Hear another parable:] And [Then] he began to speak unto them [the people] by parables [this parable]. A [certain] man [householder, which] planted a vineyard, and set an hedge about [it], and digged [a place for] the winefat [winepress in it], and built a tower, and let it out [forth] to husbandmen, and went into a far country [for a long time].**

Matthew 21:34 Mark 12:2 Luke 20:10a **And [at the season] when the time of the fruit drew near, he sent his servants [a servant] to the husbandmen, that they [he] might receive [they should give him] [from the husbandmen of] the fruits of it [the vineyard].**

Matthew 21:35 Mark 12:3 Luke 20:10b **And [but] the husbandmen [they caught [him], and] took his servants, and beat one, [and sent [him] away empty,] and killed another, and stoned another.**

Luke 20:11 Mark 12:4 Matthew 21:36 **And again he sent [unto them] another servant [other servants more than the first: and they did unto them likewise]: and they beat him also, [and at him they cast stones, and wounded [him] in the head,] and entreated [him] shamefully, and sent [him] away empty [shamefully handled].**

Luke 20:12 **And again he sent a third: and they wounded him also, and cast [him] out.**

Mark 12:5 **And again he sent another; and him they killed, and many others; beating some, and killing some.**

Luke 20:13 Mark 12:6 Matthew 21:37 **Then said the lord of the vineyard, What shall I do? [But last of all he sent unto them his son] [Having yet therefore one son, his wellbeloved,] I will send my beloved son [, saying]: it may be they will reverence [him] [my son] when they see him.**

Matthew 21:38 Luke 20:14 **But when the [those] husbandmen saw the son [him], they said [reasoned] among themselves, [saying,] This is the heir; come, let us kill him, and let us seize on his inheritance[, that the inheritance may be ours].**

Matthew 21:39 Mark 12:8 Luke 20:15a **And [So] they caught [took] him, and cast [him] out of the vineyard, and slew [killed] [him].**

In the parable of the vineyard, after Christ had portrayed before the priests their crowning act of wickedness, He put to them the question, "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The priests had been following the narrative with deep interest, and without considering the relation of the subject to themselves they joined with the people in answering, "He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons." {1900 Christ's Object Lessons, Page 294.3} Unwittingly they had pronounced their own doom. Jesus looked upon them, and under His searching gaze they knew that He read the secrets of their hearts. His divinity flashed out before them with unmistakable power. They saw in the husbandmen a picture of themselves, and they involuntarily exclaimed, "God forbid!" {1900 Christ's Object Lessons, Page 295.1}

Matthew 21:40 Mark 12:9a Luke 20:15b **When the lord therefore of the vineyard cometh, what [therefore shall the lord of the vineyard] will he do unto those husbandmen [them]?**

Matthew 21:41 Luke 20:16 Mark 12:9b **They say unto him, He will [come and] miserably destroy those [these] wicked men [the husbandmen], and will let out [give] [his] [the] vineyard unto other husbandmen [to others], which shall render him the fruits in their seasons. [And when they heard [it], they said, God forbid.]**

As a people the Jews had failed of fulfilling God's purpose, and the vineyard was taken from them. The privileges they had abused, the work they had slighted, was entrusted to others. {1900 Christ's Object Lessons, Page 296.1}

The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us. The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns. {1900 Christ's Object Lessons, Page 296.2}

We have been redeemed by a costly ransom. Only by the greatness of this ransom can we conceive of its results. On this earth, the earth whose soil has been moistened by the tears and blood of the Son of God, are to be brought forth the precious fruits of Paradise. In the lives of God's people the truths of His word are to reveal their glory and excellence. Through His people Christ is to manifest His character and the principles of His kingdom. {1900 Christ's Object Lessons, Page 296.3}

Satan seeks to counterwork the work of God, and he is constantly urging men to accept his principles. He represents the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power is employed against those who work righteousness. The Lord desires through His people to answer Satan's charges by showing the results of obedience to right principles. {1900 Christ's Object Lessons, Page 296.4}

These principles are to be manifest in the individual Christian, in the family, in the church, and in every institution established for God's service. All are to be symbols of what can be done for the world. They are to be types of the saving power of the truths of the gospel. All are agencies in the fulfillment of God's great purpose for the human race. {1900 Christ's Object Lessons, Page 296.5}

God claims the whole earth as His vineyard. Though now in the hands of the usurper, it belongs to God. By redemption no less than by creation it is His. For the world Christ's sacrifice was made. "God so loved the world, that He gave His only begotten Son." John 3:16. It is through that one gift that every other is imparted to men. Daily the whole world receives blessing from God. Every drop of rain, every ray of light shed on our unthankful race, every leaf and flower and fruit, testifies to God's long forbearance and His great love. {1900 Christ's Object Lessons, Page 301.3}

491 - Jesus refers to Scripture: "The stone which the builders rejected, the same is become the head of the corner? This was [is] the Lord's doing, and it is marvellous in our eyes?" Matthew 21:42-46 Luke 20:17-19 Mark 12:10-12

Solemnly and regretfully Christ asked, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." {1900 Christ's Object Lessons, Page 295.2}

Christ would have averted the doom of the Jewish nation if the people had received Him. But envy and jealousy made them implacable. They determined that they would not receive Jesus of Nazareth as the Messiah. They rejected the Light of the world, and thenceforth their lives were surrounded with darkness as the darkness of midnight. The doom foretold came upon the Jewish nation. Their own fierce passions, uncontrolled, wrought their ruin. In their blind rage they destroyed one another. Their rebellious, stubborn pride brought upon them the wrath of their Roman conquerors. Jerusalem was destroyed, the temple laid in ruins, and its site plowed like a field. The children of Judah perished by the most horrible forms of death. Millions were sold, to serve as bondmen in heathen lands. {1900 Christ's Object Lessons, Page 295.3}

"In this thy day." The day is nearing its close. The period of mercy and privilege is well-nigh ended. The clouds of vengeance are gathering. The rejectors of God's grace are about to be involved in swift and irretrievable ruin. {1900 Christ's Object Lessons, Page 302.5}

Matthew 21:42a Luke 20:17 Mark 12:10 [And he beheld them, and] Jesus saith unto them, [What is this then that is written,] Did ye never read in the scriptures [this scripture], The stone which the builders rejected, the same is become the head of the corner? [Psalm 118:22]

Psalm 118:22 The stone [which] the builders refused is become the head [stone] of the corner. [Matthew 21:42a; Mark 12:10; Luke 20:17]

Mark 12:11 Matthew 21:42b This was [is] the Lord's doing, and it is marvellous in our eyes? [Psalm 118:23]

Psalm 118:23 This is the LORD'S doing; it [is] marvellous in our eyes. [Matthew 21:42b; Mark 12:11]

In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isaiah was shown that this stone was a symbol of Christ. He says: {1898 The Desire of Ages, Page 597.5}

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of the chief cornerstone in the temple of Solomon was symbolic. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste." Isaiah 8:13-15; 28:16. {1898 The Desire of Ages, Page 598.1}

In infinite wisdom, God chose the foundation stone, and laid it Himself. He called it "a sure foundation." The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a "tried stone." Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security. {1898 The Desire of Ages, Page 598.2}

In Isaiah's prophecy, Christ is declared to be both a sure foundation and a stone of stumbling. The apostle Peter, writing by inspiration of the Holy Spirit, clearly shows to whom Christ is a foundation stone, and to whom a rock of offense: {1898 The Desire of Ages, Page 599.1}

"If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient." 1 Peter 2:3-8. {1898 The Desire of Ages, Page 599.2}

To those who believe, Christ is the sure foundation. These are they who fall upon the Rock and are broken. Submission to Christ and faith in Him are here represented. To fall upon the Rock and be broken is to give up our self-righteousness and to go to Christ with the humility of a child, repenting of our transgressions, and believing in His forgiving love. And so also it is by faith and obedience that we build on Christ as our foundation. {1898 The Desire of Ages, Page 599.3} Upon this living stone, Jews and Gentiles alike may build. This is the only foundation upon which we may securely build. It is broad enough for all, and strong enough to sustain the weight and burden of the whole world. And by connection with Christ, the living stone, all who build upon this foundation become living stones. Many persons are by their own endeavors hewn, polished, and beautified; but they cannot become "living stones," because they are not connected with Christ. Without this connection, no man can be saved. Without the life of Christ in us, we cannot withstand the storms of temptation. Our eternal safety depends upon our building upon the sure foundation. Multitudes are today building upon foundations that have not been tested. When the rain falls, and the tempest rages, and the floods come, their house will fall, because it is not founded upon the eternal Rock, the chief cornerstone Christ Jesus. {1898 The Desire of Ages, Page 599.4}

Matthew 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Matthew 21:44 Luke 20:18 And whosoever shall fall on this [upon that] stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Luke 20:19 ¶ Mark 12:12 Matthew 21:45-46 And [when] [they] the chief priests and the scribes [had heard his parables,] the same hour sought to lay hands [hold] on him; [but when they sought to lay hands on him,] they feared the people [multitude, because they took him for a prophet]: for they perceived [knew] that he had spoken [spake] this [the] parable against [of] them[: and they left him, and went their way].

492 - Parable No. 69: The Man Without a Wedding Garment. Called to the Wedding Banquet (Matthew 22:1-14). Jesus tells the Parable of the Wedding Feast. The Parable of the Great Supper. "For many are called, but few [are] chosen" Matthew 22:1-14

The parable of the wedding garment opens before us a lesson of the highest consequence. By the marriage is represented the union of humanity with divinity; the wedding garment represents the character which all must possess who shall be accounted fit guests for the wedding. {1900 Christ's Object Lessons, Page 307.1}

In this parable, as in that of the great supper, are illustrated the gospel invitation, its rejection by the Jewish people, and the call of mercy to the Gentiles. But on the part of those who reject the invitation, this parable brings to view a deeper insult and a more dreadful punishment. The call to the feast is a king's invitation. It proceeds from one who is vested with power to command. It confers high honor. Yet the honor is unappreciated. The king's authority is despised. While the householder's invitation was regarded with indifference, the king's is met with insult and murder. They treated his servants with scorn, despitefully using them and slaying them. {1900 Christ's Object Lessons, Page 307.2}

The householder, on seeing his invitation slighted, declared that none of the men who are bidden should taste of his supper. But for those who had done despite to the king, more than exclusion from his presence and his table is decreed. "He sent forth his armies, and destroyed those murderers, and burned up their city." {1900 Christ's Object Lessons, Page 307.3}

In both parables the feast is provided with guests, but the second shows that there is a preparation to be made by all who attend the feast. Those who neglect this preparation are cast out. "The king came in to see the guests," and "saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." {1900 Christ's Object Lessons, Page 308.1} The call to the feast had been given by Christ's disciples. Our Lord had sent out the twelve and afterward the seventy, proclaiming that the kingdom of God was at hand, and calling upon men to repent and believe the gospel. But the call was not heeded. Those who are bidden to the feast did not come. The servants were sent out later to say, "Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage." This was the message borne to the Jewish nation after the crucifixion of Christ; but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner. Others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of glory, that they turned upon the bearers of the message. There was "a great persecution." Acts 8:1. Many both of men and women were thrust into prison, and some of the Lord's messengers, as Stephen and James, were put to death. {1900 Christ's Object Lessons, Page 308.2}

Thus the Jewish people sealed their rejection of God's mercy. The result was foretold by Christ in the parable. The king "sent forth his armies, and destroyed those murderers, and burned up their city." The judgment pronounced came upon the Jews in the destruction of Jerusalem and the scattering of the nation. {1900 Christ's Object Lessons, Page 308.3}

The third call to the feast represents the giving of the gospel to the Gentiles. The king said, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." {1900 Christ's Object Lessons, Page 309.1}

The king's servants who went out into the highways "gathered together all as many as they found, both bad and good." It was a mixed company. Some of them had no more real regard for the giver of the feast than had the ones who rejected the call. The class first bidden could not afford, they thought, to sacrifice any worldly advantage for the sake of attending the king's banquet. And of those who accepted the invitation, there were some who thought only of benefiting themselves. They came to share the provisions of the feast, but had no desire to honor the king. {1900 Christ's Object Lessons, Page 309.2}

When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was self-condemned. Then the king said, "Bind him hand and foot, and take him away, and cast him into outer darkness." {1900 Christ's Object Lessons, Page 309.3}

By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, "to give every man according as his work shall be." Revelation 22:12. Before His coming, then, the character of every man's work will have been determined, and to every one of Christ's followers the reward will have been apportioned according to his deeds. {1900 Christ's Object Lessons, Page 310.1}

It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed. {1900 Christ's Object Lessons, Page 310.2}

By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given "that she should be arrayed in fine linen, clean and white," "not having spot, or wrinkle, or any such thing." Revelation 19:8; Ephesians 5:27. The fine linen, says the Scripture, "is the righteousness of saints." Revelation 19:8. It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour. {1900 Christ's Object Lessons, Page 310.3}

The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering. {1900 Christ's Object Lessons, Page 310.4}

This is what the transgressors of God's law have done ever since the day of Adam and Eve's disobedience. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God. {1900 Christ's Object Lessons, Page 311.1}

But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb. {1900 Christ's Object Lessons, Page 311.2}

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Revelation 3:18. {1900 Christ's Object Lessons, Page 311.3}

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousness are as filthy rags." Isaiah 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Psalm 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." John 15:10. By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. {1900 Christ's Object Lessons, Page 311.4}

The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness. {1900 Christ's Object Lessons, Page 312.1}

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. {1900 Christ's Object Lessons, Page 312.2}

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." "Hereby we do know that we know Him if we keep His commandments." 1 John 3:24; 2:3. This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness. {1900 Christ's Object Lessons, Page 312.3}

The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every jot and tittle of the word of God is to be brought into the daily practice. {1900 Christ's Object Lessons, Page 314.1}

He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the judgment. {1900 Christ's Object Lessons, Page 314.2}

The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of Christ or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrongdoing. Yet they think that they are good enough in themselves, and they rest upon their own merits instead of trusting in Christ. Hearers of the word, they come to the banquet, but they have not put on the robe of Christ's righteousness. {1900 Christ's Object Lessons, Page 315.2}

Many who call themselves Christians are mere human moralists. They have refused the gift which alone could enable them to honor Christ by representing Him to the world. The work of the Holy Spirit is to them a strange work. They are not doers of the word. The heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. The people are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is being converted to the world. {1900 Christ's Object Lessons, Page 315.3}

The righteousness of Christ will not cover one cherished sin. A man may be a law-breaker in heart; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God's law looks into the secrets of the heart. Every act is judged by the motives that prompt it. Only that which is in accord with the principles of God's law will stand in the judgment. {1900 Christ's Object Lessons, Page 316.2}

In the parable, when the king inquired, "How camest thou in hither not having a wedding garment?" the man was speechless. So it will be in the great judgment day. Men may now excuse their defects of character, but in that day they will offer no excuse. {1900 Christ's Object Lessons, Page 317.1}

The professed churches of Christ in this generation are exalted to the highest privileges. The Lord has been revealed to us in ever-increasing light. Our privileges are far greater than were the privileges of God's ancient people. We have not only the great light committed to Israel, but we have the increased evidence of the great salvation brought to us through Christ. That which was type and symbol to the Jews is reality to us. They had the Old Testament history; we have that and the New Testament also. We have the assurance of a Saviour who has come, a Saviour who has been crucified, who has risen, and over the rent sepulcher of Joseph has proclaimed, "I am the resurrection and the life." In our knowledge of Christ and His love the kingdom of God is placed in the midst of us. Christ is revealed to us in sermons and chanted to us in songs. The spiritual banquet is set before us in rich abundance. The wedding garment, provided at infinite cost, is freely offered to every soul. By the messengers of God are presented to us the righteousness of Christ, justification by faith, the exceeding great and precious promises of God's word, free access to the Father by Christ, the comfort of the Spirit, the well-grounded assurance of eternal life in the kingdom of God. What could God do for us that He has not done in providing the great supper, the heavenly banquet? {1900 Christ's Object Lessons, Page 317.2}

Solemn will be the day of final decision. In prophetic vision the apostle John describes it: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:11, 12. {1900 Christ's Object Lessons, Page 318.2}

Sad will be the retrospect in that day when men stand face to face with eternity. The whole life will present itself just as it has been. The world's pleasures, riches, and honors will not then seem so important. Men will then see that the righteousness they despised is alone of value. They will see that they have fashioned their characters under the deceptive allurements of Satan. The garments they have chosen are the badge of their allegiance to the first great apostate. Then they will see the results of their choice. They will have a knowledge of what it means to transgress the commandments of God. {1900 Christ's Object Lessons, Page 318.3}

There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments. {1900 Christ's Object Lessons, Page 319.1}

The days of our probation are fast closing. The end is near. To us the warning is given, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. Beware lest it find you unready. Take heed lest you be found at the King's feast without a wedding garment. {1900 Christ's Object Lessons, Page 319.2}

"In such an hour as ye think not the Son of man cometh." "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Matthew 24:44; Revelation 16:15. {1900 Christ's Object Lessons, Page 319.3}

Matthew 22:1 ¶ **And Jesus answered and spake unto them again by parables, and said,**

Matthew 22:2 **The kingdom of heaven is like unto a certain king, which made a marriage for his son,**

Matthew 22:3 **And sent forth his servants to call them that were bidden to the wedding: and they would not come.**

Matthew 22:4 **Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and [my] fatlings [are] killed, and all things [are] ready: come unto the marriage.**

Matthew 22:5 **But they made light of [it], and went their ways, one to his farm, another to his merchandise:**

Matthew 22:6 **And the remnant took his servants, and entreated [them] spitefully, and slew [them].**

Matthew 22:7 **But when the king heard [thereof], he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.**

Matthew 22:8 **Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.**

Matthew 22:9 **Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.**

Matthew 22:10 **So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.**

Matthew 22:11 ¶ **And when the king came in to see the guests, he saw there a man which had not on a wedding garment:**

Matthew 22:12 **And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.**

Matthew 22:13 **Then said the king to the servants, Bind him hand and foot, and take him away, and cast [him] into outer darkness; there shall be weeping and gnashing of teeth.**

Matthew 22:14 **For many are called, but few [are] chosen.** [Matthew 7:14]

493 - Paying Tribute to Caesar. The Pharisees question Jesus regarding the Paying of Taxes Matthew 22:15-22 Mark 12:13-17 Luke 20:20-26

The priests and rulers had listened in silence to Christ's pointed rebukes. They could not refute His charges. But they were only the more determined to entrap Him, and with this object they sent to Him spies, "which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor." They did not send the old Pharisees whom Jesus had often met, but young men, who were ardent and zealous, and whom, they thought, Christ did not know. These were accompanied by certain of the Herodians, who were to hear Christ's words, that they might testify against Him at His trial. The Pharisees and Herodians had been bitter enemies, but they were now one in enmity to Christ. {1898 The Desire of Ages, Page 601.1}

The Pharisees had ever chafed under the exaction of tribute by the Romans. The payment of tribute they held to be contrary to the law of God. Now they saw opportunity to lay a snare for Jesus. The spies came to Him, and with apparent sincerity, as though desiring to know their duty, said, "Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly: is it lawful for us to give tribute unto Caesar, or no?" {1898 The Desire of Ages, Page 601.2}

The words, "We know that Thou sayest and teachest rightly," had they been sincere, would have been a wonderful admission. But they were spoken to deceive; nevertheless their testimony was true. The Pharisees did know that Christ said and taught rightly, and by their own testimony will they be judged. {1898 The Desire of Ages, Page 602.1}

Matthew 22:15 ¶ **Then went the Pharisees, and took counsel how they might entangle him in [his] talk.**

Mark 12:13 ¶ **And they send unto him certain of the Pharisees and of the Herodians, to catch him in [his] words.**

Luke 20:20 **And they watched [him], and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.**

Matthew 22:16 Luke 20:21 Mark 12:14a **And they sent out unto him their disciples with the Herodians, [And when they were come,] saying [they say unto him], Master, we know that thou art true, and [but] teachest the way of God [truly] in truth, neither carest [acceptest] thou for any [man]: for thou regardest not the person of men.**

Matthew 22:17 Mark 12:14b-15a Luke 20:22 **Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or [no] not? Shall we give, or shall we not give?**

Matthew 22:18 Mark 12:15b Luke 20:23 **But [he] Jesus perceived their wickedness [craftiness], and [knowing their hypocrisy,] said [unto them], Why tempt ye me, [ye] hypocrites?**

Matthew 22:19 Mark 12:15c-16a Luke 20:24a **Show [bring] me the tribute money [a penny] [that I may see [it]]. And they brought unto him [[it]] a penny.**

Matthew 22:20 Mark 12:16b Luke 20:24b **And he saith unto them, Whose [is] [hath] this image and superscription?**

Matthew 22:21a Mark 12:16c Luke 20:24c **They say [answered and said] unto him, Caesar's.**

Luke 20:25 Mark 12:17a Matthew 22:21b **And [Then] he [Jesus answering] said [saith] unto them, Render therefore unto Caesar the things which be [that are] [which are] Caesar's, and unto God the things which be [that are] God's.**

Christ's reply was no evasion, but a candid answer to the question. Holding in His hand the Roman coin, upon which were stamped the name and image of Caesar, He declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as this did not conflict with a higher duty. But while peaceably subject to the laws of the land, they should at all times give their first allegiance to God. {1898 The Desire of Ages, Page 602.4}

The Saviour's words, "Render . . . unto God the things that are God's," were a severe rebuke to the intriguing Jews. Had they faithfully fulfilled their obligations to God, they would not have become a broken nation, subject to a foreign power. No Roman ensign would have waved over Jerusalem, no Roman sentinel would have stood at her gates, no Roman governor would have ruled within her walls. The Jewish nation was then paying the penalty of its apostasy from God. {1898 The Desire of Ages, Page 602.5}

Luke 20:26 Matthew 22:22 **And [When they had heard [these words],] they could not take hold of his words before the people: and they marvelled at his answer, and held their peace, and left him, and went their way.**

494 - The Sadducees confuted. The Sadducees Question to Jesus about Marriage and the Resurrection. The 7 Brethren and the 1 Wife Luke 20:27-40 Matthew 22:23-33 Mark 12:18-27

No sooner were the Pharisees silenced than the Sadducees came forward with their artful questions. The two parties stood in bitter opposition to each other. The Pharisees were rigid adherents to tradition. They were exact in outward ceremonies, diligent in washings, fastings, and long prayers, and ostentatious in almsgiving. But Christ declared that they made void the law of God by teaching for doctrines the commandments of men. As a class they were bigoted and hypocritical; yet among them were persons of genuine piety, who accepted Christ's teachings and became His disciples. The Sadducees rejected the traditions of the Pharisees. They professed to believe the greater portion of the Scriptures, and to regard them as the rule of action; but practically they were skeptics and materialists. {1898 The Desire of Ages, Page 603.1}

The Sadducees denied the existence of angels, the resurrection of the dead, and the doctrine of a future life, with its rewards and punishments. On all these points they differed with the Pharisees. Between the two parties the resurrection was especially a subject of controversy. The Pharisees had been firm believers in the resurrection, but in these discussions their views in regard to the future state became confused. Death became to them an inexplicable mystery. Their inability to meet the arguments of the Sadducees gave rise to continual irritation. The discussions between the two parties usually resulted in angry disputes, leaving them farther apart than before. {1898 The Desire of Ages, Page 603.2}

In numbers the Sadducees fell far below their opponents, and they had not so strong a hold upon the common people; but many of them were wealthy, and they had the influence which wealth imparts. In their ranks were included most of the priests, and from among them the high priest was usually chosen. This was, however, with the express stipulation that their skeptical opinions should not be made prominent. On account of the numbers and popularity of the Pharisees, it was necessary for the Sadducees to concede outwardly to their doctrines when holding any priestly office; but the very fact that they were eligible to such office gave influence to their errors. {1898 The Desire of Ages, Page 604.1}

Luke 20:27 ¶ Matthew 22:23 ¶ Mark 12:18a ¶ **Then [The same day] came [un]to [him] certain of the Sadducees, which deny that there is any resurrection [say that there is no resurrection]; and they asked him,**

Luke 20:28 Mark 12:18b-19 Matthew 22:24 **Saying, Master, Moses wrote unto us [said], If any man's brother die, having a wife, [and leave [his] wife [behind him],] and he die without [having [leave] no] children, that his brother should take [shall marry] his wife, and raise up seed unto his brother. [Genesis 38:8; Deuteronomy 25:5; Matthew 22:24; Mark 12:19; Luke 20:28]**

Luke 20:29 Matthew 22:25 **[Now] There were therefore [with us] seven brethren: and the first took a wife, and died without children.**

Matthew 22:25 Mark 12:20 **Now there were with us seven brethren: and the first, when he had married [took] a wife, deceased [and dying], and, having no issue [left no seed], left his wife unto his brother:**

Mark 12:21 Luke 20:30-31 Matthew 22:26 **And [Likewise] the second [also] took her [to wife], and [he] died, neither left he any seed [childless]: and the third [took her] likewise; and in like manner the seven also [unto the seventh]: and they left no children, and died].**

Mark 12:22 Matthew 22:27 Luke 20:32 **And the seven had her, and left no seed: [And] last of all the woman died also.**

Mark 12:23 Luke 20:33 Matthew 22:28 **In the resurrection therefore, when they shall rise, whose wife shall [is] she be of them [the seven]? for the seven [they all] had her to wife.**

Mark 12:24 Matthew 22:29 Luke 20:34 **And Jesus answering said unto them, Do ye not therefore err [Ye do err], because ye know not [not knowing] the scriptures, neither [nor] the power of God? [The children of this world (age) marry, and are given in marriage:]**

Luke 20:35 Matthew 22:30 Mark 12:25 **But they which shall be accounted worthy to obtain that world (age), [For when] and [in] the resurrection [they shall rise] from the dead, [they] neither marry, nor are given in marriage: [but are as the angels [of God] which are in heaven.]**

Luke 20:36 **Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.**

Mark 12:26 Matthew 22:31-32a Luke 20:37 **And [But] as touching [the resurrection of] the dead, [Now that the dead are raised,] that they rise: have ye not read in the book of Moses, how [even Moses showed at] in the bush [when he,] God spake unto [calleth] him, [that which was spoken unto you by God,] saying, I [am] [the Lord] the God of Abraham, and the God of Isaac, and the God of Jacob? [Exodus 3:6,15, 4:5; Matthew 22:32; Mark 12:26; Luke 20:37; Acts 7:32]**

Mark 12:27 Matthew 22:32b Luke 20:38 **[For] He [God] is not [a] the God of the dead, but the God of the living[: for all live unto him]: ye therefore do greatly err.**

Matthew 22:33 **And when the multitude heard [this], they were astonished at his doctrine.**

495 - The Great Commandment. The Pharisees Question the Commandments. "Which [is] the great commandment in the law?" Matthew 22:34-40 Mark 12:28-34 Luke 20:39-40

Matthew 22:34 ¶ **But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.**

Mark 12:28 ¶ Matthew 22:35-36 **And [Then] one of [them,] the scribes came, [[which was] a lawyer,] and having heard them reasoning together, and perceiving that he had answered them well, [[asked [him a question], tempting him, and saying,] [Master,] Which is the first [great] commandment of all [in the law]?**

Mark 12:29 Matthew 22:37a **And Jesus answered [said unto] him, The first of all the commandments [is], Hear, O Israel; THE LORD OUR GOD IS ONE LORD: [de6:4; is42:8; ml2:10; mk12:30,32; jn17:3; ro3:30; 1co8:4&6; ep4:6; 1ti2:5; ja2:19]**

Mark 12:30 Matthew 22:37b-38 **And thou shalt love the LORD THY GOD with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first [and great] commandment. [de4:29, de6:5, de30:2,6,10; je29:13; mt22:37; lk10:27]**

Mark 12:31 Matthew 22:39 **And the second [is] like [unto it], [namely] this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. [le19:18; mt5:43, mt19:19, mt22:39; lk10:27; ro13:9; ga5:14]**

Matthew 22:40 **On these two commandments hang all the law and the prophets.**

The first four of the Ten Commandments are summed up in the one great precept, "Thou shalt love the Lord thy God with all thy heart." The last six are included in the other, "Thou shalt love thy neighbor as thyself." Both these commandments are an expression of the principle of love. The first cannot be kept and the second broken, nor can the second be kept while the first is broken. When God has His rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially. {1898 The Desire of Ages, Page 607.2}

And since all the commandments are summed up in love to God and man, it follows that not one precept can be broken without violating this principle. Thus Christ taught His hearers that the law of God is not so many separate precepts, some of which are of great importance, while others are of small importance and may with impunity be ignored. Our Lord presents the first four and the last six commandments as a divine whole, and teaches that love to God will be shown by obedience to all His commandments. {1898 The Desire of Ages, Page 607.3}

Mark 12:32 Luke 20:39 ¶ **And [Then] the scribe [certain of the scribes answering] said unto him, Well, Master, thou hast [well] said the truth: FOR THERE IS ONE GOD; and there is none other but HE: [de6:4; is42:8; ml2:10; mk12:29-30; jn17:3; ro3:30; 1co8:4&6; ep4:6; 1ti2:5; ja2:19] [Singular in context and not a plural god]**

Mark 12:33 **And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love [his] neighbour as himself, is more than all whole burnt offerings and sacrifices.**

Mark 12:34 Luke 20:40 **And when Jesus saw that he answered discreetly, he said unto him, THOU ART NOT FAR FROM THE KINGDOM OF GOD. And [after that] no man after that durst ask him [any question at all]. {Jesus, Himself a Jew, confirms that this ONE GOD belief is NOT FAR FROM THE KINGDOM OF GOD. }**

The scribe was near to the kingdom of God, in that he recognized deeds of righteousness as more acceptable to God than burnt offerings and sacrifices. But he needed to recognize the divine character of Christ, and through faith in Him receive power to do the works of righteousness. The ritual service was of no value, unless connected with Christ by living faith. Even the moral law fails of its purpose, unless it is understood in its relation to the Saviour. Christ had repeatedly shown that His Father's law contained something deeper than mere authoritative commands. In the law is embodied the same principle that is revealed in the gospel. The law points out man's duty and shows him his guilt. To Christ he must look for pardon and for power to do what the law enjoins. {1898 The Desire of Ages, Page 608.2}

496 - Jesus Silences His Critics. Jesus discusses the deity of the Davidic Messiah. David's Son and David's Lord. The Religious Leaders cannot answer Jesus' Question Matthew 22:41-46 Mark 12:35-37 Luke 20:41-44

The Pharisees had gathered close about Jesus as He answered the question of the scribe. Now turning He put a question to them: "What think ye of Christ? whose son is He?" This question was designed to test their belief concerning the Messiah,—to show whether they regarded Him simply as a man or as the Son of God. A chorus of voices answered, "The Son of David." This was the title which prophecy had given to the Messiah. When Jesus revealed His divinity by His mighty miracles, when He healed the sick and raised the dead, the people had inquired among themselves, "Is not this the Son of David?" The Syrophenician woman, blind Bartimaeus, and many others had cried to Him for help, "Have mercy on me, O Lord, Thou Son of David." Matthew 15:22. While riding into Jerusalem He had been hailed with the joyful shout, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord." Matthew 21:9. And the little children in the temple had that day echoed the glad ascription. But many who called Jesus the Son of David did not recognize His divinity. They did not understand that the Son of David was also the Son of God. {1898 The Desire of Ages, Page 608.3}

Matthew 22:41 ¶ **While the Pharisees were gathered together, Jesus asked them,**

Matthew 22:42 **Saying, What think ye of Christ? whose son is he? They say unto him, [The son] of David.**

Mark 12:35 ¶ Luke 20:41 **And Jesus answered and said, while he taught in the temple, How say [they] the scribes that Christ is the son of David [David's son]?**

Mark 12:36 Matthew 22:43-44 Luke 20:42-43 **For [He saith unto them, How then doth] David himself [saith in the book of Psalms,] said [in spirit] by the Holy Ghost, The LORD said [unto] to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.**

Mark 12:37 Luke 20:44 Matthew 22:45 **[If] David therefore himself calleth him Lord; and whence [how] is he [then] his son? And the common people heard him gladly.**

Matthew 22:46 **And no man was able to answer him a word, neither durst any [man] from that day forth ask him any more [questions].**

497 - The Last Sermon to the Scribes and Pharisees. The hypocrisy and ambition of the Pharisees. Jesus warns against the Religious Leaders Matthew 23:1-12 Mark 12:38-40 Luke 20:45-47

It was the last day of Christ's teaching in the temple. Of the vast throngs that were gathered at Jerusalem, the attention of all had been attracted to Him; the people had crowded the temple courts, watching the contest that had been in progress, and they eagerly caught every word that fell from His lips. Never before had such a scene been witnessed. There stood the young Galilean, bearing no earthly honor or royal badge. Surrounding Him were priests in their rich apparel, rulers with robes and badges significant of their exalted station, and scribes with scrolls in their hands, to which they made frequent reference. Jesus stood calmly before them, with the dignity of a king. As one invested with the authority of heaven, He looked unflinchingly upon His adversaries, who had rejected and despised His teachings, and who thirsted for His life. They had assailed Him in great numbers, but their schemes to ensnare and condemn Him had been in vain. Challenge after challenge He had met, presenting the pure, bright truth in contrast to the darkness and errors of the priests and Pharisees. He had set before these leaders their real condition, and the retribution sure to follow persistence in their evil deeds. The warning had been faithfully given. Yet another work remained for Christ to do. Another purpose was still to be accomplished. {1898 The Desire of Ages, Page 610.1}

Matthew 23:1 ¶ **Then spake Jesus to the multitude, and to his disciples,**

Matthew 23:2 **Saying, The scribes and the Pharisees sit in Moses' seat:**

Matthew 23:3 **All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not.**

Matthew 23:4 **For they bind heavy burdens and grievous to be borne, and lay [them] on men's shoulders; but they [themselves] will not move them with one of their fingers.**

Matthew 23:5 **But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,**

Matthew 23:6 **And love the uppermost rooms at feasts, and the chief seats in the synagogues,**

Matthew 23:7 **And greetings in the markets, and to be called of men, Rabbi, Rabbi.**

Matthew 23:8 **But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren.**

Matthew 23:9 **And call no [man] your father upon the earth: for one is your Father, which is in heaven.**

Matthew 23:10 **Neither be ye called masters: for one is your Master, [even] Christ.**

He also reproved the vanity shown in coveting the title of rabbi, or master. Such a title, He declared, belonged not to men, but to Christ. Priests, scribes, and rulers, expounders and administrators of the law, were all brethren, children of one Father. Jesus impressed upon the people that they were to give no man a title of honor indicating his control of their conscience or their faith. {1898 The Desire of Ages, Page 613.2}

If Christ were on earth today, surrounded by those who bear the title of "Reverend" or "Right Reverend," would He not repeat His saying, "Neither be ye called masters: for One is your Master, even Christ"? The Scripture declares of God, "Holy and reverend is His name." Psalm 111:9. To what human being is such a title befitting? How little does man reveal of the wisdom and righteousness it indicates! How many of those who assume this title are misrepresenting the name and character of God! Alas, how often have worldly ambition, despotism, and the basest sins been hidden under the brodered garments of a high and holy office! The Saviour continued: {1898 The Desire of Ages, Page 613.3}

Matthew 23:11 **But he that is greatest among you shall be your servant.**

Matthew 23:12 **And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

498 - Jesus condemns the Religious Leaders. Woe upon Scribes and Pharisees. The 8 Woes upon Scribes and Pharisees Matthew 23:13-33

Luke 20:45 ¶ Then in the audience of all the people he said unto his disciples,

Mark 12:38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and [love] salutations in the marketplaces,

Luke 20:46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

Mark 12:39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

Matthew 23:13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in.

Matthew 23:14 Mark 12:40 Luke 20:47 Woe unto you, scribes and Pharisees, hypocrites! for ye [Which] devour widows' houses, and for a pretence [show] make long prayer[s]: therefore ye [these] shall receive the greater damnation.

Matthew 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Matthew 23:16 Woe unto you, [ye] blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

Matthew 23:17 [Ye] fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

Matthew 23:18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

Matthew 23:19 [Ye] fools and blind: for whether [is] greater, the gift, or the altar that sanctifieth the gift?

Matthew 23:20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

Matthew 23:21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

Matthew 23:22 And he that shall swear by heaven, sweareth by the THRONE of God, and by him that sitteth thereon.

Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Matthew 23:24 [Ye] blind guides, which strain at a gnat, and swallow a camel.

Matthew 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Matthew 23:26 [Thou] blind Pharisee, cleanse first that [which is] within the cup and platter, that the outside of them may be clean also.

Matthew 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead [men's] bones, and of all uncleanness.

Matthew 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Matthew 23:29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

Matthew 23:30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Matthew 23:31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Matthew 23:32 Fill ye up then the measure of your fathers.

Matthew 23:33 [Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell?

499 - Jesus tells the Religious Leaders of their Outcome Matthew 23:34-36

Matthew 23:34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and [some] of them ye shall kill and crucify; and [some] of them shall ye scourge in your synagogues, and persecute [them] from city to city:

Matthew 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Matthew 23:36 Verily I say unto you, All these things shall come upon this generation.

500 - The Lament over Jerusalem. Jesus Grieves over Jerusalem again Matthew 23:37-39

Matthew 23:37 **O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not!**

Matthew 23:38 **Behold, your house is left unto you desolate.**

Matthew 23:39 **For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord.**

501 - The Widow's Mites. The Poor Widow's Great Offering. A Poor Widow gives all she has Mark 12:41-44 Luke 21:1-4

Jesus was in the court where were the treasure chests, and He watched those who came to deposit their gifts. Many of the rich brought large sums, which they presented with great ostentation. Jesus looked upon them sadly, but made no comment on their liberal offerings. Presently His countenance lighted as He saw a poor widow approach hesitatingly, as though fearful of being observed. As the rich and haughty swept by, to deposit their offerings, she shrank back as if hardly daring to venture farther. And yet she longed to do something, little though it might be, for the cause she loved. She looked at the gift in her hand. It was very small in comparison with the gifts of those around her, yet it was her all. Watching her opportunity, she hurriedly threw in her two mites, and turned to hasten away. But in doing this she caught the eye of Jesus, which was fastened earnestly upon her. {1898 The Desire of Ages, Page 614.4}

Mark 12:41 ¶ Luke 21:1 ¶ **And Jesus sat over against the treasury, and [he looked up, and] beheld [saw] how the people cast money [casting their gifts] into the treasury: and many that were rich cast in much.**

Mark 12:42 Luke 21:2 **And there came [he saw also] a certain poor widow, and she threw in [casting in thither] two mites, which make a farthing.**

The Saviour called His disciples to Him, and bade them mark the widow's poverty. Then His words of commendation fell upon her ear: "Of a truth I say unto you, that this poor widow hath cast in more than they all." Tears of joy filled her eyes as she felt that her act was understood and appreciated. Many would have advised her to keep her pittance for her own use; given into the hands of the well-fed priests, it would be lost sight of among the many costly gifts brought to the treasury. But Jesus understood her motive. She believed the service of the temple to be of God's appointment, and she was anxious to do her utmost to sustain it. She did what she could, and her act was to be a monument to her memory through all time, and her joy in eternity. Her heart went with her gift; its value was estimated, not by the worth of the coin, but by the love to God and the interest in His work that had prompted the deed. {1898 The Desire of Ages, Page 615.1}

Jesus said of the poor widow, She "hath cast in more than they all." The rich had bestowed from their abundance, many of them to be seen and honored by men. Their large donations had deprived them of no comfort, or even luxury; they had required no sacrifice, and could not be compared in value with the widow's mite. {1898 The Desire of Ages, Page 615.2}

Mark 12:43 Luke 21:3 **And he called [unto him] his disciples, and [he] saith unto them, Verily [Of a truth] I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:**

Mark 12:44 Luke 21:4 **For all [they] [[these] did [have] cast in of their abundance [unto the offerings of God]; but she of her want [penury] did cast in all that she had, [even] all her living.**

It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift. The poor widow gave her living to do the little that she did. She deprived herself of food in order to give those two mites to the cause she loved. And she did it in faith, believing that her heavenly Father would not overlook her great need. It was this unselfish spirit and childlike faith that won the Saviour's commendation. {1898 The Desire of Ages, Page 615.3}

Among the poor there are many who long to show their gratitude to God for His grace and truth. They greatly desire to share with their more prosperous brethren in sustaining His service. These souls should not be repulsed. Let them lay up their mites in the bank of heaven. If given from a heart filled with love for God, these seeming trifles become consecrated gifts, priceless offerings, which God smiles upon and blesses. {1898 The Desire of Ages, Page 615.4}

502 - Certain Greeks Seek and Visit Jesus for an Interview John 12:20-22

John 12:20 ¶ **And there were certain Greeks among them that came up to worship at the feast:**

These men, coming from the west at the close of Christ's life on earth, represent what the wise men from the east represented at the beginning of Christ's life. . . . The Signs of the Times, July 1, 1897 paragraph 2}

John 12:21 **The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.**

John 12:22 **Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.**

503 - Parable No. 70: Comparison of the wheat kernel that dies to produce many good kernels (John 12:23-25). "The hour is come, that the Son of man should be glorified" "Father, save me from this hour: but for this cause came I unto this hour" John 12:23-27

At this time Christ's work bore the appearance of cruel defeat. He had been victor in the controversy with the priests and Pharisees, but it was evident that He would never be received by them as the Messiah. The final separation had come. To His disciples the case seemed hopeless. But Christ was approaching the consummation of His work. The great event which concerned not only the Jewish nation, but the whole world, was about to take place. When Christ heard the eager request, "We would see Jesus," echoing the hungering cry of the world, His countenance lighted up, and He said, "The hour is come, that the Son of man should be glorified." In the request of the Greeks He saw an earnest of the results of His great sacrifice. {1898 The Desire of Ages, Page 621.2}

These men came from the West to find the Saviour at the close of His life, as the wise men had come from the East at the beginning. At the time of Christ's birth the Jewish people were so engrossed with their own ambitious plans that they knew not of His advent. The magi from a heathen land came to the manger with their gifts, to worship the Saviour. So these Greeks, representing the nations, tribes, and peoples of the world, came to see Jesus. So the people of all lands and all ages would be drawn by the Saviour's cross. So shall many "come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matthew 8:11. {1898 The Desire of Ages, Page 621.3}

The Greeks had heard of Christ's triumphal entry into Jerusalem. Some supposed, and had circulated the report, that He had driven the priests and rulers from the temple, and that He was to take possession of David's throne, and reign as king of Israel. The Greeks longed to know the truth in regard to His mission. "We would see Jesus," they said. Their desire was granted. When the request was brought to Jesus, He was in that part of the temple from which all except Jews were excluded, but He went out to the Greeks in the outer court, and had a personal interview with them. {1898 The Desire of Ages, Page 622.1}

The hour of Christ's glorification had come. He was standing in the shadow of the cross, and the inquiry of the Greeks showed Him that the sacrifice He was about to make would bring many sons and daughters to God. He knew that the Greeks would soon see Him in a position they did not then dream of. They would see Him placed beside Barabbas, a robber and murderer, who would be chosen for release before the Son of God. They would hear the people, inspired by the priests and rulers, making their choice. And to the question, "What shall I do then with Jesus which is called Christ?" the answer would be given, "Let Him be crucified." Matthew 27:22. By making this propitiation for the sins of men, Christ knew that His kingdom would be perfected, and would extend throughout the world. He would work as the Restorer, and **HIS SPIRIT** would prevail. For a moment He looked into futurity, and heard the voices proclaiming in all parts of the earth, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. In these strangers He saw the pledge of a great harvest, when the partition wall between Jew and Gentile should be broken down, and all nations, tongues, and peoples should hear the message of salvation. The anticipation of this, the consummation of His hopes, is expressed in the words, "The hour is come, that the Son of man should be glorified." But the way in which this glorification must take place was never absent from Christ's mind. The gathering in of the Gentiles was to follow His approaching death. Only by His death could the world be saved. Like a grain of wheat, the Son of man must be cast into the ground and die, and be buried out of sight; but He was to live again. {1898 The Desire of Ages, Page 622.2}

Christ presented His future, illustrating it by the things of nature, that the disciples might understand. The true result of His mission was to be reached by His death. "Verily, verily, I say unto you," He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." When the grain of wheat falls into the ground and dies, it springs up, and bears fruit. So the death of Christ would result in fruit for the kingdom of God. In accordance with the law of the vegetable kingdom, life was to be the result of His death. {1898 The Desire of Ages, Page 623.1}

John 12:23 ¶ **And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.**

John 12:24 **Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.**

Those who till the soil have the illustration ever before them. Year by year man preserves his supply of grain by apparently throwing away the choicest part. For a time it must be hidden under the furrow, to be watched over by the Lord. Then appears the blade, then the ear, and then the corn in the ear. But this development cannot take place unless the grain is buried out of sight, hidden, and to all appearance, lost. {1898 The Desire of Ages, Page 623.2}

The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. So the death of Christ on the cross of Calvary will bear fruit unto eternal life. The contemplation of this sacrifice will be the glory of those who, as the fruit of it, will live through the eternal ages. {1898 The Desire of Ages, Page 623.3}

The grain of wheat that preserves its own life can produce no fruit. It abides alone. Christ could, if He chose, save Himself from death. But should He do this, He must abide alone. He could bring no sons and daughters to God. Only by yielding up His life could He impart life to humanity. Only by falling into the ground to die could He become the seed of that vast harvest,—the great multitude that out of every nation, and kindred, and tongue, and people, are redeemed to God. {1898 The Desire of Ages, Page 623.4}

With this truth Christ connects the lesson of self-sacrifice that all should learn: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." All who would bring forth fruit as workers together with Christ must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So in human life. To give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world will keep it unto life eternal. {1898 The Desire of Ages, Page 623.5}

The life spent on self is like the grain that is eaten. It disappears, but there is no increase. A man may gather all he can for self; he may live and think and plan for self; but his life passes away, and he has nothing. The law of self-serving is the law of self-destruction. {1898 The Desire of Ages, Page 624.1}

John 12:25 **He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.**
[Matthew 10:39; Mark 8:36; Luke 17:33]

John 12:26 **If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will [my] Father honour.**

John 12:27 **Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.**

The message of the Greeks, foreshadowing as it did the gathering in of the Gentiles, brought to the mind of Jesus His entire mission. The work of redemption passed before Him, from the time when in heaven the plan was laid, to the death that was now so near at hand. A mysterious cloud seemed to enshroud the Son of God. Its gloom was felt by those near Him. He sat rapt in thought. At last the silence was broken by His mournful voice, "Now is My soul troubled; and what shall I say? Father, save Me from this hour?" In anticipation Christ was already drinking the cup of bitterness. His humanity shrank from the hour of abandonment, when to all appearance He would be deserted even by God, when all would see Him stricken, smitten of God, and afflicted. He shrank from public exposure, from being treated as the worst of criminals, from a shameful and dishonored death. A foreboding of His conflict with the powers of darkness, a sense of the awful burden of human transgression, and the Father's wrath because of sin caused the spirit of Jesus to faint, and the pallor of death to overspread His countenance. {1898 The Desire of Ages, Page 624.3}

504 - The "Voice from Heaven" John 12:28-30

Then came divine submission to His Father's will. "For this cause," He said, "came I unto this hour. Father, glorify Thy name." Only through the death of Christ could Satan's kingdom be overthrown. Only thus could man be redeemed, and God be glorified. Jesus consented to the agony, He accepted the sacrifice. The Majesty of heaven consented to suffer as the Sin Bearer. "Father, glorify Thy name," He said. As Christ spoke these words, a response came from the cloud which hovered above His head: "I have both glorified it, and will glorify it again." Christ's whole life, from the manger to the time when these words were spoken, had glorified God; and in the coming trial His divine-human sufferings would indeed glorify His Father's name. {1898 The Desire of Ages, Page 624.4}

As the voice was heard, a light darted from the cloud, and encircled Christ, as if the arms of Infinite Power were thrown about Him like a wall of fire. The people beheld this scene with terror and amazement. No one dared to speak. With silent lips and bated breath all stood with eyes fixed upon Jesus. The testimony of the Father having been given, the cloud lifted, and scattered in the heavens. For the time the visible communion between the Father and the Son was ended. {1898 The Desire of Ages, Page 625.1}

"The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him." But the inquiring Greeks saw the cloud, heard the voice, comprehended its meaning, and discerned Christ indeed; to them He was revealed as the Sent of God. {1898 The Desire of Ages, Page 625.2}

The voice of God had been heard at the baptism of Jesus at the beginning of His ministry, and again at His transfiguration on the mount. Now at the close of His ministry it was heard for the third time, by a larger number of persons, and under peculiar circumstances. Jesus had just spoken the most solemn truth regarding the condition of the Jews. He had made His last appeal, and pronounced their doom. Now God again set His seal to the mission of His Son. He recognized the One whom Israel had rejected. "This voice came not because of Me," said Jesus, "but for your sakes." It was the crowning evidence of His Messiahship, the signal from the Father that Jesus had spoken the truth, and was the Son of God. {1898 The Desire of Ages, Page 625.3}

John 12:28 **Father, glorify thy name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again.** {If Jesus is a trinity god then who was talking to Him? Note that thy and I are both singular.}

John 12:29 **The people therefore, that stood by, and heard [it], said that it thundered: others said, An angel spake to him.**

John 12:30 **Jesus answered and said, This voice came not because of me, but for your sakes.**

505 - Jesus explains why He must Die. Discourse on His Death. "The Son of man must be lifted up" John 12:31-34

"Now is the judgment of this world," Christ continued; "now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me. This He said, signifying what death He should die." This is the crisis of the world. If I become the propitiation for the sins of men, the world will be lighted up. Satan's hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home. This is the result of Christ's death. The Saviour is lost in contemplation of the scene of triumph called up before Him. He sees the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory. {1898 The Desire of Ages, Page 625.4}

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. "I, if I be lifted up from the earth," He said, "will draw all unto Me." {1898 The Desire of Ages, Page 626.1}

John 12:31 **Now is the judgment of this world: now shall the prince of this world be cast out.**

John 12:32 **And I, if I be lifted up from the earth, will draw all [men] unto me.**

John 12:33 **This he said, signifying what death he should die.**

John 12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

506 - Parable No. 71: Walk in God's light not in the darkness of Satan, this world and human nature (John 12:35-36). Walk in God's Light not in the darkness of Satan, this world and human nature John 12:35-36

John 12:35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

John 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

507 - Final Rejection by the Jewish Leaders. Prophecy of Isaiah Fulfilled John 12:37-41

"But though He had done so many miracles before them, yet they believed not on Him." They had once asked the Saviour, "What sign showest Thou then, that we may see, and believe Thee?" John 6:30. Innumerable signs had been given; but they had closed their eyes and hardened their hearts. Now that the Father Himself had spoken, and they could ask for no further sign, they still refused to believe. {1898 The Desire of Ages, Page 626.3}

"Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue." They loved the praise of men rather than the approval of God. To save themselves from reproach and shame, they denied Christ, and rejected the offer of eternal life. And how many through all the centuries since have been doing the same thing! To them all the Saviour's warning words apply: "He that loveth his life shall lose it." "He that rejecteth Me," said Jesus, "and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48. {1898 The Desire of Ages, Page 626.4}

Alas for those who knew not the time of their visitation! Slowly and regretfully Christ left forever the precincts of the temple. {1898 The Desire of Ages, Page 626.5}

John 12:37 ¶ **But though he had done so many miracles before them, yet they believed not on him:**

John 12:38 **That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?**

Isaiah 53:1 ¶ Who hath believed our report? and to whom is the arm of the LORD revealed? [John 12:38]

John 12:39 **Therefore they could not believe, because that Esaias said again,**

John 12:40 **He hath blinded their eyes, and hardened their heart; that they should not see with [their] eyes, nor understand with [their] heart, and be converted, and I should heal them.**

Isaiah 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. [John 12:40]

John 12:41 **These things said Esaias, when he saw his glory, and spake of him.**

508 - "the Pharisees they did not confess [him], lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God" John 12:42-43

John 12:42 ¶ **Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess [him], lest they should be put out of the synagogue:**

John 12:43 **For they loved the praise of men more than the praise of God.**

509 - Jesus summarizes His Message John 12:44-50

John 12:44 ¶ **JESUS cried and said, HE THAT BELIEVETH ON ME, BELIEVETH NOT ON ME, BUT ON HIM THAT SENT ME.**

John 12:45 **And he that seeth me seeth him that sent me.**

John 12:46 **I am come a light into the world, that whosoever believeth on me should not abide in darkness.**

John 12:47 **And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.**

John 12:48 **He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**

John 12:49 **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.**

John 12:50 **And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.**

510 - Prediction of the Destruction of the Temple Matthew 24:1-2 Mark 13:1-2 Luke 21:5-6

Pharisees and Sadducees were alike silenced. Jesus summoned His disciples, and prepared to leave the temple, not as one defeated and forced from the presence of his adversaries, but as one whose work was accomplished. He retired a victor from the contest. {1898 The Desire of Ages, Page 620.2}

The gems of truth that fell from Christ's lips on that eventful day were treasured in many hearts. For them new thoughts started into life, new aspirations were awakened, and a new history began. After the crucifixion and resurrection of Christ, these persons came to the front, and fulfilled their divine commission with a wisdom and zeal corresponding to the greatness of the work. They bore a message that appealed to the hearts of men, weakening the old superstitions that had long dwarfed the lives of thousands. Before their testimony human theories and philosophies became as idle fables. Mighty were the results flowing from the words of the Saviour to that wondering, awestruck crowd in the temple at Jerusalem. {1898 The Desire of Ages, Page 620.3}

But Israel as a nation had divorced herself from God. The natural branches of the olive tree were broken off. Looking for the last time upon the interior of the temple, Jesus said with mournful pathos, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Hitherto He had called the temple His Father's house; but now, as the Son of God should pass out from those walls, God's presence would be withdrawn forever from the temple built to His glory. Henceforth its ceremonies would be meaningless, its services a mockery. {1898 The Desire of Ages, Page 620.4}

Matthew 24:1 ¶ Mark 13:1 ¶ And [as he] Jesus went out [of], and departed from the temple: and [one of] his disciples came to [him] for to show him the buildings of the temple [and] [saith unto him, Master, see what manner of stones and what buildings [are here]].

Luke 21:5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

Matthew 24:2 Mark 13:2 Luke 21:6 And Jesus [answering] [and] said unto them [him], See[st] ye [thou] not all these things [great buildings]? [[As for] these things which ye behold,] verily I say unto you, [the days will come, in the which] There shall not be left here one stone upon another, that shall not be thrown down.

511 - Retirement to the Mount of Olives and the Disciples ask Jesus about the Signs before the End Matthew 24:3 Mark 13:3-4 Luke 21:7

Matthew 24:3 ¶ Mark 13:3-4 Luke 21:7 And as he sat upon the mount of Olives [over against the temple], the disciples [Peter and James and John and Andrew] came unto him [And they asked him] privately, saying, [Master,] Tell us, [but] when [and what sign [will there be] when these things shall come to pass [be fulfilled]?] and what [shall be] the sign of thy coming, and of the end of the world?

512 - Jesus replies telling them not to be deceived by any man and the many false christs and false prophets

Luke 21:8 Matthew 24:4-5, 23-26 Mark 13:5-6, 21-23

Turning to the disciples, Christ said, "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Many false messiahs will appear, claiming to work miracles, and declaring that the time of the deliverance of the Jewish nation has come. These will mislead many. Christ's words were fulfilled. Between His death and the siege of Jerusalem many false messiahs appeared. But this warning was given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem have been practiced through the ages, and will be practiced again. {1898 The Desire of Ages, Page 628.2}

Luke 21:8 Matthew 24:4-5 Mark 13:5-6 And [Jesus answered and] he said [unto them], Take heed that ye be not deceived [that no man [lest any [man]] deceive you]: for many shall come in my name, saying, I am [Christ]; [and shall deceive many] and the time draweth near: go ye not therefore after them.

Mark 13:21 Matthew 24:23 And then if any man shall say to you, Lo, here [is] Christ; or, lo, [he is] there; believe [him] [[it]] not:

Matthew 24:24 Mark 13:22 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; [to seduce,] insomuch that, if [it were] possible, they shall deceive [even] the very elect.

Matthew 24:25 Mark 13:23 [But take ye heed:] Behold, I have told you before.

Matthew 24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, [he is] in the secret chambers; believe [it] not.

513 - Jesus replies telling them not to be deceived by man and the false christs Luke 21:9-11 Matthew 24:6-8 Mark 13:7-8

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing next the throne were slain. There were wars and rumors of wars. "All these things must come to pass," said Christ, "but the end [of the Jewish nation as a nation] is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Christ said, As the rabbis see these signs, they will declare them to be God's judgments upon the nations for holding in bondage His chosen people. They will declare that these signs are the token of the advent of the Messiah. Be not deceived; they are the beginning of His judgments. The people have looked to themselves. They have not repented and been converted that I should heal them. The signs that they represent as tokens of their release from bondage are signs of their destruction. {1898 The Desire of Ages, Page 628.3}

Luke 21:9 Matthew 24:6 Mark 13:7 **But when ye shall hear of wars and commotions and rumours of wars: see that ye be not terrified [troubled]: for [all] these things [[such things]] must [needs be] first come to pass; but the end [is] [[shall]] not [[be]] [yet] by and by.**

Matthew 24:7 Luke 21:10-11 Mark 13:8a [Then said he unto them,] **For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences [troubles], and [great] earthquakes, in divers places; and fearful sights and great signs shall there be from heaven].**

Matthew 24:8 Mark 13:8b **All these [are] the beginning[s] of sorrows.**

514 - Jesus tells His Disciples of the persecution of His people and what must happen before the end shall come

Mark 13:9-10 Luke 21:12-13 Matthew 24:9-14

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." All this the Christians suffered. Fathers and mothers betrayed their children. Children betrayed their parents. Friends delivered their friends up to the Sanhedrin. The persecutors wrought out their purpose by killing Stephen, James, and other Christians. {1898 The Desire of Ages, Page 629.1}

Through His servants, God gave the Jewish people a last opportunity to repent. He manifested Himself through His witnesses in their arrest, in their trial, and in their imprisonment. Yet their judges pronounced on them the death sentence. They were men of whom the world was not worthy, and by killing them the Jews crucified afresh the Son of God. So it will be again. The authorities will make laws to restrict religious liberty. They will assume the right that is God's alone. They will think they can force the conscience, which God alone should control. Even now they are making a beginning; this work they will continue to carry forward till they reach a boundary over which they cannot step. God will interpose in behalf of His loyal, commandment-keeping people. {1898 The Desire of Ages, Page 630.1}

On every occasion when persecution takes place, those who witness it make decisions either for Christ or against Him. Those who manifest sympathy for the ones wrongly condemned show their attachment for Christ. Others are offended because the principles of truth cut directly across their practice. Many stumble and fall, apostatizing from the faith they once advocated. Those who apostatize in time of trial will, to secure their own safety, bear false witness, and betray their brethren. Christ has warned us of this, that we may not be surprised at the unnatural, cruel course of those who reject the light. {1898 The Desire of Ages, Page 630.2}

Mark 13:9 ¶ Luke 21:12 Matthew 24:9 **But take heed to yourselves: [Before all these, they shall lay their hands on you, and persecute [you],] [Then shall they deliver you up to be afflicted,] for they shall deliver you up to councils [and] [to the synagogues;] and in the synagogues ye shall be beaten, [and into prisons,] [and shall kill you:] and ye shall be brought before rulers and kings: [and ye shall be hated of all nations] for my sake, for a testimony against them.**

Luke 21:13 **And it shall turn to you for a testimony.**

Matthew 24:10 **And then shall many be offended, and shall betray one another, and shall hate one another.**

Matthew 24:11 **And many false prophets shall rise, and shall deceive many.**

Matthew 24:12 **And because iniquity shall abound, the love of many shall wax cold.**

Matthew 24:13 **But he that shall endure unto the end, the same shall be saved.** [Matthew 10:22; Mark 13:13; Luke 21:17]

Matthew 24:14 Mark 13:10 **And this [the] gospel of the kingdom shall [must first] be preached in [published among] all the world for a witness unto all nations; and then shall the end come.**

515 - Jesus tells His Disciples about the future and of the Desolating Sacrilege. Part 1 Matthew 24:15-18 Mark 13:14-16 Luke 21:20-24

Matthew 24:15 Mark 13:14 ¶ [But] **When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, [standing where it ought not,] (whoso readeth, let him understand,) [then let them that be in Judaea flee to the mountains:]** [Daniel 9:27, 11:31; Matthew 24:15; Mark 13:14]

Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate. [Daniel 11:31; Matthew 24:15; Mark 13:14]

Daniel 11:31 And arms (civil and religious) shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they (Rome and those that forsake the holy covenant) shall place the abomination that maketh desolate. [Daniel 9:27; Matthew 24:15; Mark 13:14]

Christ gave His disciples a sign of the ruin to come on Jerusalem, and He told them how to escape: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." This warning was given to be heeded forty years after, at the destruction of Jerusalem. The Christians obeyed the warning, and not a Christian perished in the fall of the city. {1898 The Desire of Ages, Page 630.3}

"Pray ye that your flight be not in the winter; neither on the Sabbath day," Christ said. He who made the Sabbath did not abolish it, nailing it to His cross. The Sabbath was not rendered null and void by His death. Forty years after His crucifixion it was still to be held sacred. For forty years the disciples were to pray that their flight might not be on the Sabbath day. {1898 The Desire of Ages, Page 630.4}

Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luke 21:21 Matthew 24:16 Then let them which are in Judaea flee [in]to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

Mark 13:15 Matthew 24:17 And let him that [which] is on the housetop not go down into the house, neither enter [therein], to take any thing out of his house:

Mark 13:16 Matthew 24:18 And let him that is in the field not turn back again for to take up his garment [clothes].

Luke 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

516 - Jesus tells His Disciples about the future and of the Desolating Sacrilege. Part 2 Mark 13:11-13 Luke 21:14-19

Mark 13:11 Luke 21:14 But when they shall lead [you], and deliver you up, [Settle [it] therefore in your hearts,] take no thought beforehand [not to meditate before] what ye shall speak [answer], neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Luke 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. [2 Samuel 23:2; Matthew 10:20; Luke 12:12; Acts 6:10]

Mark 13:12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against [their] parents, and shall cause them to be put to death. [Matthew 10:21 35; Mark 13:13; Luke 21:16-17]

Luke 21:16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and [some] of you shall they cause to be put to death. [Matthew 10:21 35; Mark 13:12-13; Luke 21:17]

Mark 13:13 Luke 21:17 And ye shall be hated of all [men] for my name's sake: but he that shall endure unto the end, the same shall be saved. [Matthew 10:21-22 35; Mark 13:12; Luke 21:16]

Luke 21:18 But there shall not an hair of your head perish.

Luke 21:19 In your patience possess ye your souls.

517 - Jesus tells His Disciples about the "Woe unto them that are with child, and to them that give suck, in those days" Luke 21:23 Mark 13:17 Matthew 24:19

Luke 21:23 Mark 13:17 Matthew 24:19 But [And] woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

518 - Jesus tells His Disciples to "Pray ye that your flight be not in the winter, neither on the sabbath day" and "And except that the Lord had shortened those days, [there should] no flesh should be saved" Matthew 24:20-22 Mark 13:18-20

From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth's history,—the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ's view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. "Then shall be great tribulation," He said, "such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." For more than a thousand years such persecution as the world had never before known was to come upon Christ's followers. Millions upon millions of His faithful witnesses were to be slain. Had not God's hand been stretched out to preserve His people, all would have perished. "But for the elect's sake," He said, "those days shall be shortened." {1898 The Desire of Ages, Page 630.5}

Now, in unmistakable language, our Lord speaks of His second coming, and He gives warning of dangers to precede His advent to the world. "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." As one of the signs of Jerusalem's destruction, Christ had said, "Many false prophets shall rise, and shall deceive many." False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is given as a sign of the second advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples. Do we not hear the cry, "Behold, He is in the desert"? Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where men profess to hold communion with departed spirits is not the call now heard, "Behold, He is in the secret chambers"? This is the very claim that spiritism puts forth. But what says Christ? "Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." {1898 The Desire of Ages, Page 631.1}

Matthew 24:20 Mark 13:18 **But [And] pray ye that your flight be not in the winter, neither on the sabbath day:**

Mark 13:19 **For [in] those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.**

Mark 13:20 Matthew 24:22 **And except that the Lord had shortened those days, [there should] no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the [those] days.**

Matthew 24:21 **For then shall be GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be.**

519 - Parable No. 72: Eagles and the carcass (Matthew 24:28, Luke 17:34). Christ's second coming foretold. Signs of Christ's Return. Jesus tells His Disciples about His Return Matthew 24:27-31 Mark 13:24-27 Luke 21:25-28

Matthew 24:27 **For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.**

Matthew 24:28 **For wheresoever the carcass is, there will the eagles be gathered together.**

The Saviour gives signs of His coming, and more than this, He fixes the time when the first of these signs shall appear: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." {1898 The Desire of Ages, Page 631.2}

Matthew 24:29 ¶ Mark 13:24 ¶ **[But in those days,] Immediately after the TRIBULATION of those days shall the sun [shall] be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:**

Mark 13:25 **And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.**

At the close of the great papal persecution, Christ declared, the sun should be darkened, and the moon should not give her light. Next, the stars should fall from heaven. And He says, "Learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He is near, even at the doors." Matthew 24:32, 33, margin. {1898 The Desire of Ages, Page 632.1}

Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, "This generation shall not pass, till all these things be fulfilled." These signs have appeared. Now we know of a surety that the Lord's coming is at hand. "Heaven and earth shall pass away," He says, "but My words shall not pass away." {1898 The Desire of Ages, Page 632.2}

Luke 21:25 ¶ **And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;**

Luke 21:26 **Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.**

After He had given the signs of His coming, Christ said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." "Take ye heed, watch and pray." God has always given men warning of coming judgments. Those who had faith in His message for their time, and who acted out their faith, in obedience to His commandments, escaped the judgments that fell upon the disobedient and unbelieving. The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city." Genesis 7:1; 19:14. Lot placed himself under the guardianship of the heavenly messengers, and was saved. So Christ's disciples were given warning of the destruction of Jerusalem. Those who watched for the sign of the coming ruin, and fled from the city, escaped the destruction. So now we are given warning of Christ's second coming and of the destruction to fall upon the world. Those who heed the warning will be saved. {1898 The Desire of Ages, Page 634.1}

Luke 21:28 **And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.**

Matthew 24:30 Mark 13:26 Luke 21:27 **And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with [great] power and great glory.**

Matthew 24:31 Mark 13:27 **And [then] he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, [from the uttermost part of the earth to the uttermost part of heaven,] from one end of heaven to the other.**

Christ is coming with clouds and with great glory. A multitude of shining angels will attend Him. He will come to raise the dead, and to change the living saints from glory to glory. He will come to honor those who have loved Him, and kept His commandments, and to take them to Himself. He has not forgotten them nor His promise. There will be a relinking of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:52. A little longer, and we shall see the King in His beauty. A little longer, and He will wipe all tears from our eyes. A little longer, and He will present us "faultless before the presence of His glory with exceeding joy." Jude 24. Wherefore, when He gave the signs of His coming He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." {1898 The Desire of Ages, Page 632.3}

But the day and the hour of His coming Christ has not revealed. He stated plainly to His disciples that He Himself could not make known the day or the hour of His second appearing. Had He been at liberty to reveal this, why need He have exhorted them to maintain an attitude of constant expectancy? There are those who claim to know the very day and hour of our Lord's appearing. Very earnest are they in mapping out the future. But the Lord has warned them off the ground they occupy. The exact time of the second coming of the Son of man is God's mystery. {1898 The Desire of Ages, Page 632.4}

520 - Parable No. 73: Fig Tree seasons like Seasons of Prophecy (Matthew 24:32-35, Mark 13:28-29, Luke 21:29-31. Jesus tells His Disciples about the Parable of the Fig Tree in Summer and likens it to the Kingdom of God being Nigh Luke 21:29-33 Mark 13:28-31 Matthew 24:32-35

Luke 21:29 **And he spake to them a parable; Behold the fig tree, and all the trees;**

Mark 13:28 Matthew 24:32 **Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near [nigh]:**

Luke 21:30 **When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.**

Mark 13:29 Matthew 24:33 Luke 21:31 **So ye [likewise] in like manner, when ye shall see [all] these things come to pass, know that it is nigh [near], [even] at the doors [know ye that the kingdom of God is nigh at hand].**

Mark 13:30 Matthew 24:34 Luke 21:32 **Verily I say unto you, that this generation shall not pass [away], till all these things be done [fulfilled].** [Psalm 119:89-90; Isaiah 40:8; Matthew 5:18, 24:35; Mark 13:31; Luke 16:17; 1 Peter 1:25]

Mark 13:31 Matthew 24:35 Luke 21:33 **Heaven and earth shall pass away: but my words shall not pass away.** [Psalm 119:89-90; Isaiah 40:8; Matthew 5:18, 24:35; Mark 13:30; Luke 16:17; 1 Peter 1:25]

521 - Jesus tells His Disciples about His Unexpected Coming Matthew 24:36-41 Mark 13:32

Matthew 24:36 ¶ Mark 13:32 ¶ **But of that day and hour knoweth no [man], no, not the angels of [which are in] heaven, [neither the SON,] but MY FATHER only.** [Mk13:32] {Jesus confirms God as His Father in a singular context – no plural God.} {Jesus confirms that the angels are next in rank – not any god the holy spirit.}

Because we know not the exact time of His coming, we are commanded to watch. "Blessed are those servants, whom the Lord when He cometh shall find watching." Luke 12:37. Those who watch for the Lord's coming are not waiting in idle expectancy. The expectation of Christ's coming is to make men fear the Lord, and fear His judgments upon transgression. It is to awaken them to the great sin of rejecting His offers of mercy. Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls. These are the faithful and wise servants who give to the Lord's household "their portion of meat in due season." Luke 12:42. They are declaring the truth that is now specially applicable. As Enoch, Noah, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation. {1898 The Desire of Ages, Page 634.2}

Matthew 24:37 **But as the days of Noe [were], so shall also the coming of the Son of man be.**

Matthew 24:38 **For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,**

Matthew 24:39 **And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.**

How was it in Noah's day? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5. The inhabitants of the antediluvian world turned from Jehovah, refusing to do His holy will. They followed their own unholy imagination and perverted ideas. It was because of their wickedness that they were destroyed; and today the world is following the same way. It presents no flattering signs of millennial glory. The transgressors of God's law are filling the earth with wickedness. Their betting, their horse racing, their gambling, their dissipation, their lustful practices, their untamable passions, are fast filling the world with violence. {1898 The Desire of Ages, Page 633.2}

In the prophecy of Jerusalem's destruction Christ said, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This prophecy will again be fulfilled. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel was preached to "every creature which is under heaven." Colossians 1:23. So now, before the coming of the Son of man, the everlasting gospel is to be preached "to every nation, and kindred, and tongue, and people." Revelation 14:6, 14. God "hath appointed a day, in the which He will judge the world." Acts 17:31. Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12, margin. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory. {1898 The Desire of Ages, Page 633.3}

Matthew 24:40 **Then shall two be in the field; the one shall be taken, and the other left.**

Matthew 24:41 **Two [women shall be] grinding at the mill; the one shall be taken, and the other left.**

522 - Parable No. 74: Thief in the Night – always be prepared (Matthew 24:42-51). Jesus tells His Disciples to Remain Watchful and Ready. He likens His Return to a Thief and a Ruler returning to his household Matthew 24:42-51

Matthew 24:42 ¶ **Watch therefore: for ye know not what hour your Lord doth come.**

Matthew 24:43 **But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.**

Matthew 24:44 **Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.**

Matthew 24:45 **Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?**

Matthew 24:46 **Blessed [is] that servant, whom his lord when he cometh shall find so doing.**

Matthew 24:47 **Verily I say unto you, That he shall make him ruler over all his goods.**

Matthew 24:48 **But and if that evil servant shall say in his heart, My lord delayeth his coming;**

Matthew 24:49 **And shall begin to smite [his] fellowservants, and to eat and drink with the drunken;**

Matthew 24:50 **The lord of that servant shall come in a day when he looketh not for [him], and in an hour that he is not aware of,**

Matthew 24:51 **And shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth.**

523 - Parable No. 75: Midnight Return – always be prepared (Mark 13:34). Jesus tells His Disciples to Remain Watchful and Pray. He likens His Return to a Man returning from a far country to his "sleeping" house Mark 13:33-37

Mark 13:33 **Take ye heed, watch and pray: for ye know not when the time is.**

Mark 13:34 **[For the Son of man is] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.**

Mark 13:35 **Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:**

Mark 13:36 **Lest coming suddenly he find you sleeping.**

Mark 13:37 **And what I say unto you I say unto all, Watch.**

524 - Parable No. 76: Watch and Pray – always be prepared (Luke 21:34-36). Jesus tells His Disciples to Remain Watchful and Pray, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life" Luke 21:34-36

Luke 21:34 ¶ **And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and [so] that day come upon you unawares.**

Luke 21:35 **For as a snare shall it come on all them that dwell on the face of the whole earth.**

Luke 21:36 **Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.**

Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and watching and working for our Lord's appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win. {1898 The Desire of Ages, Page 636.1}

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut. {1898 The Desire of Ages, Page 636.2}

Solemnly there come to us down through the centuries the warning words of our Lord from the Mount of Olives: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." {1898 The Desire of Ages, Page 636.3}

525 - Jesus: Day-time Temple Teaching and Night-time Mount of Olives Abode Luke 21:37-38

Luke 21:37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called [the mount] of Olives.

Luke 21:38 And all the people came early in the morning to him in the temple, for to hear him.

526 - Parable No. 77: 10 Virgins who Slept – 5 wise & 5 foolish before Jesus returns to Earth (Matthew 25:1-13). Watchfulness and Faithfulness: Jesus tells the Parable of the Ten Virgins [Ten Bridesmaids] Matthew 25:1-13

Christ with His disciples is seated upon the Mount of Olives. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. In full view is a dwelling house lighted up brilliantly as if for some festive scene. The light streams from the openings, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East, wedding festivities are held in the evening. The bridegroom goes forth to meet his bride and bring her to his home. By torchlight the bridal party proceed from her father's house to his own, where a feast is provided for the invited guests. In the scene upon which Christ looks, a company are awaiting the appearance of the bridal party, intending to join the procession. {1900 Christ's Object Lessons, Page 405.1}

Lingering near the bride's house are ten young women robed in white. Each carries a lighted lamp and a small flagon for oil. All are anxiously watching for the appearance of the bridegroom. But there is a delay. Hour after hour passes; the watchers become weary and fall asleep. At midnight the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." The sleepers, suddenly awaking, spring to their feet. They see the procession moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The ten maidens seize their lamps and begin to trim them, in haste to go forth. But five have neglected to fill their flasks with oil. They did not anticipate so long a delay, and they have not prepared for the emergency. In distress they appeal to their wiser companions saying, "Give us of your oil; for our lamps are going out." (Margin.) But the waiting five, with their freshly trimmed lamps, have emptied their flagons. They have no oil to spare, and they answer, "Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." {1900 Christ's Object Lessons, Page 405.2}

While they went to buy, the procession moved on, and left them behind. The five with lighted lamps joined the throng and entered the house with the bridal train, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast declared, "I know you not." They were left standing without, in the empty street, in the blackness of the night. {1900 Christ's Object Lessons, Page 406.1}

As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experience illustrating the experience of the church that shall live just before His second coming. {1900 Christ's Object Lessons, Page 406.2}

The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105. The oil is a symbol of the Holy Spirit. Thus the Spirit is represented in the prophecy of Zechariah. "The angel that talked with me came again," he says, "and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zechariah 4:1-14. {1900 Christ's Object Lessons, Page 406.3}

From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence **HIS SPIRIT** is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and a light to the path. "Not by might, nor by power, but by **MY SPIRIT**, saith the Lord of hosts." Zechariah 4:6. {1900 Christ's Object Lessons, Page 408.1}

In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit. {1900 Christ's Object Lessons, Page 408.2}

Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan. {1900 Christ's Object Lessons, Page 408.3}

The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. "They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." Ezekiel 33:31. The apostle Paul points out that this will be the special characteristic of those who live just before Christ's second coming. He says, "In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5. {1900 Christ's Object Lessons, Page 411.1}

This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency. The grace of God has been freely offered to every soul. The message of the gospel has been heralded, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. But character is not transferable. No man can believe for another. No man can receive the Spirit for another. No man can impart to another the character which is the fruit of the Spirit's working. "Though Noah, Daniel, and Job were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezekiel 14:20. {1900 Christ's Object Lessons, Page 411.2}

It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied. {1900 Christ's Object Lessons, Page 412.1}

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall. {1900 Christ's Object Lessons, Page 412.2}

At the final day, many will claim admission to Christ's kingdom, saying, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets." "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" But the answer is, "I tell you, I know you not whence ye are; depart from Me." Luke 13:26; Matthew 7:22; Luke 13:27. In this life they have not entered into fellowship with Christ; therefore they know not the language of heaven, they are strangers to its joy. "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Corinthians 2:11. {1900 Christ's Object Lessons, Page 412.3}

Saddest of all words that ever fell on mortal ear are those words of doom, "I know you not." The fellowship of the Spirit, which you have slighted, could alone make you one with the joyous throng at the marriage feast. In that scene you cannot participate. Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. You are shut out from heaven by your own unfitness for its companionship. {1900 Christ's Object Lessons, Page 413.1}

We cannot be ready to meet the Lord by waking when the cry is heard, "Behold, the Bridegroom!" and then gathering up our empty lamps to have them replenished. We cannot keep Christ apart from our lives here, and yet be fitted for His companionship in heaven. {1900 Christ's Object Lessons, Page 413.2}

In the parable the wise virgins had oil in their vessels with their lamps. Their light burned with undimmed flame through the night of watching. It helped to swell the illumination for the bridegroom's honor. Shining out in the darkness, it helped to illuminate the way to the home of the bridegroom, to the marriage feast. {1900 Christ's Object Lessons, Page 414.1}

So the followers of Christ are to shed light into the darkness of the world. Through the Holy Spirit, God's word is a light as it becomes a transforming power in the life of the receiver. By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory--His character--is to shine forth in His followers. Thus they are to glorify God, to lighten the path to the Bridegroom's home, to the city of God, to the marriage supper of the Lamb. {1900 Christ's Object Lessons, Page 414.2}

The coming of the bridegroom was at midnight--the darkest hour. So the coming of Christ will take place in the darkest period of this earth's history. The days of Noah and Lot pictured the condition of the world just before the coming of the Son of man. The Scriptures pointing forward to this time declare that Satan will work with all power and "with all deceivableness of unrighteousness." 2 Thessalonians 2:9, 10. His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. The great apostasy will develop into darkness deep as midnight, impenetrable as sackcloth of hair. To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness God's light will shine. {1900 Christ's Object Lessons, Page 414.3}

He causes "the light to shine out of darkness." 2 Corinthians 4:6. When "the earth was without form, and void, and darkness was upon the face of the deep," "the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." Genesis 1:2, 3. So in the night of spiritual darkness, God's word goes forth, "Let there be light." To His people He says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1. {1900 Christ's Object Lessons, Page 415.1}

"Behold," says the Scripture, "the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isaiah 60:2. {1900 Christ's Object Lessons, Page 415.2}

It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. {1900 Christ's Object Lessons, Page 415.3}

It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world **HIS SPIRIT** and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts. {1900 Christ's Object Lessons, Page 419.2}

Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Emmanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives. {1900 Christ's Object Lessons, Page 419.3}

The indwelling of the Spirit will be shown by the outflowing of heavenly love. The divine fullness will flow through the consecrated human agent, to be given forth to others. {1900 Christ's Object Lessons, Page 419.4}

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1. To those who go out to meet the Bridegroom is this message given. Christ is coming with power and great glory. He is coming with His own glory and with the glory of the Father. He is coming with all the holy angels with Him. While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. The unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have served Him. While the wicked flee from His presence, Christ's followers will rejoice. The patriarch Job, looking down to the time of Christ's second advent, said, "Whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19:27, margin. To His faithful followers Christ has been a daily companion and familiar friend. They have lived in close contact, in constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts. {1900 Christ's Object Lessons, Page 420.3}

With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9. {1900 Christ's Object Lessons, Page 421.1}

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. . . . And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." "He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful." Revelation 19:6-9; 17:14. {1900 Christ's Object Lessons, Page 421.2}

Matthew 25:1 ¶ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Matthew 25:2 And five of them were wise, and five [were] foolish.

Matthew 25:3 They that [were] foolish took their lamps, and took no oil with them:

Matthew 25:4 But the wise took oil in their vessels with their lamps.

Matthew 25:5 While the bridegroom tarried, they all slumbered and slept.

Matthew 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Matthew 25:7 Then all those virgins arose, and trimmed their lamps.

Matthew 25:8 **And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.**

Matthew 25:9 **But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.**

Matthew 25:10 **And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.**

Matthew 25:11 **Afterward came also the other virgins, saying, Lord, Lord, open to us.**

Matthew 25:12 **But he answered and said, Verily I say unto you, I know you not. [[Matthew 7:23, Luke 13:27]**

Matthew 25:13 **Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.**

527 - Parable No. 78: The Talents. Parable of the Servants given 5, 2, and 1 Talents (Matthew 25:14-30). Jesus tells the Parable of the Ten Talents - The Parable of the Pounds - The Parable of the Loaned Money Matthew 25:14-30

Christ on the Mount of Olives had spoken to His disciples of His second advent to the world. He had specified certain signs that were to show when His coming was near, and had bidden His disciples watch and be ready. Again He repeated the warning, "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Then He showed what it means to watch for His coming. The time is to be spent, not in idle waiting, but in diligent working. This lesson He taught in the parable of the talents. {1900 Christ's Object Lessons, Page 325.1}

"The kingdom of heaven," He said, "is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." {1900 Christ's Object Lessons, Page 325.2}

The man traveling into a far country represents Christ, who, when speaking this parable, was soon to depart from this earth to heaven. The "bondservants" (R.V.), or slaves, of the parable, represent the followers of Christ. We are not our own. We have been "bought with a price" (1 Corinthians 6:20), not "with corruptible things, as silver and gold, . . . but with the precious blood of Christ" (1 Peter 1:18, 19); "that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Corinthians 5:15). {1900 Christ's Object Lessons, Page 325.3}

All men have been bought with this infinite price. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. Whether believers or unbelievers, all men are the Lord's property. All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day. {1900 Christ's Object Lessons, Page 326.1}

But the claims of God are not recognized by all. It is those who profess to have accepted Christ's service who in the parable are represented as His own servants. {1900 Christ's Object Lessons, Page 326.2}

Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service--service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men. {1900 Christ's Object Lessons, Page 326.3}

To His servants Christ commits "His goods"--something to be put to use for Him. He gives "to every man his work." Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God. {1900 Christ's Object Lessons, Page 326.4}

The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Corinthians 12:8-11. All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised. {1900 Christ's Object Lessons, Page 327.1}

Before He left His disciples, Christ "breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22. Again He said, "Behold, I send the promise of My Father upon you." Luke 24:49. But not until after the ascension was the gift received in its fullness. Not until through faith and prayer the disciples had surrendered themselves fully for His working was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ. "When He ascended up on high, He led captivity captive, and gave gifts unto men." Ephesians 4:8. "Unto every one of us is given grace, according to the measure of the gift of Christ," the Spirit "dividing to every man severally as He will." Ephesians 4:7; 1 Corinthians 12:11. The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God. {1900 Christ's Object Lessons, Page 327.2}

The promise of the Spirit is not appreciated as it should be. Its fulfillment is not realized as it might be. It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe. {1900 Christ's Object Lessons, Page 328.1}

The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men. {1900 Christ's Object Lessons, Page 328.2}

To every man God has given "according to his several ability." The talents are not apportioned capriciously. He who has ability to use five talents receives five. He who can improve but two, receives two. He who can wisely use only one, receives one. None need lament that they have not received larger gifts; for He who has apportioned to every man is equally honored by the improvement of each trust, whether it be great or small. The one to whom five talents have been committed is to render the improvement of five; he who has but one, the improvement of one. God expects returns "according to that a man hath, and not according to that he hath not." 2 Corinthians 8:12. {1900 Christ's Object Lessons, Page 328.3}

In the parable he that had "received the five talents went and traded with the same, and made them other five talents; and likewise he that had received two, he also gained other two." {1900 Christ's Object Lessons, Page 329.1}

The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received? but, What am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men. No one who is not growing daily in capability and usefulness is fulfilling the purpose of life. In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be as workers for the Master, and we should cultivate every faculty to the highest degree of perfection, that we may do the greatest amount of good of which we are capable. {1900 Christ's Object Lessons, Page 329.2}

The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life. The Lord chooses His own agents, and each day under different circumstances He gives them a trial in His plan of operation. In each true-hearted endeavor to work out His plan, He chooses His agents not because they are perfect but because, through a connection with Him, they may gain perfection. {1900 Christ's Object Lessons, Page 330.1}

God will accept only those who are determined to aim high. He places every human agent under obligation to do his best. Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong-doing. We need to understand that imperfection of character is sin. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes. {1900 Christ's Object Lessons, Page 330.2}

And those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life. {1900 Christ's Object Lessons, Page 330.3}

Of every Christian the Lord requires growth in efficiency and capability in every line. Christ has paid us our wages, even His own blood and suffering, to secure our willing service. He came to our world to give us an example of how we should work, and what spirit we should bring into our labor. He desires us to study how we can best advance His work and glorify His name in the world, crowning with honor, with the greatest love and devotion, the Father who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. {1900 Christ's Object Lessons, Page 330.4}

But Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected. {1900 Christ's Object Lessons, Page 331.1}

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings. {1900 Christ's Object Lessons, Page 333.1}

The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labor or to speak for God. Our heavenly Father alone sees what He can make of men. There are before us possibilities which our feeble faith does not discern. Our minds should be so trained that if necessary we can present the truths of His word before the highest earthly authorities in such a way as to glorify His name. We should not let slip even one opportunity of qualifying ourselves intellectually to work for God. {1900 Christ's Object Lessons, Page 333.4}

Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer secure the wisdom that is from above. This will give you an all-round education. Thus you may rise in character, and gain an influence over other minds, enabling you to lead them in the path of uprightness and holiness. {1900 Christ's Object Lessons, Page 334.1}

Far more might be accomplished in the work of self-education if we were awake to our own opportunities and privileges. True education means more than the colleges can give. While the study of the sciences is not to be neglected, there is a higher training to be obtained through a vital connection with God. Let every student take his Bible and place himself in communion with the great Teacher. Let the mind be trained and disciplined to wrestle with hard problems in the search for divine truth. {1900 Christ's Object Lessons, Page 334.2}

Those who hunger for knowledge that they may bless their fellow men will themselves receive blessing from God. Through the study of His word their mental powers will be aroused to earnest activity. There will be an expansion and development of the faculties, and the mind will acquire power and efficiency. {1900 Christ's Object Lessons, Page 334.3}

The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade, with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good. {1900 Christ's Object Lessons, Page 335.2}

The culture and right use of the voice are greatly neglected, even by persons of intelligence and Christian activity. There are many who read or speak in so low or so rapid a manner that they cannot be readily understood. Some have a thick, indistinct utterance; others speak in a high key, in sharp, shrill tones, that are painful to the hearers. Texts, hymns, and the reports and other papers presented before public assemblies are sometimes read in such a way that they are not understood and often so that their force and impressiveness are destroyed. {1900 Christ's Object Lessons, Page 335.3}

This is an evil that can and should be corrected. On this point the Bible gives instruction. Of the Levites who read the Scriptures to the people in the days of Ezra, it is said, "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Nehemiah 8:8. {1900 Christ's Object Lessons, Page 335.4}

It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of "sound speech, that cannot be condemned." Titus 2:8. This is one of the greatest and most responsible of their duties. {1900 Christ's Object Lessons, Page 337.4}

Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time. {1900 Christ's Object Lessons, Page 342.1}

The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment. {1900 Christ's Object Lessons, Page 342.2}

The human family have scarcely begun to live when they begin to die, and the world's incessant labor ends in nothingness unless a true knowledge in regard to eternal life is gained. The man who appreciates time as his working day will fit himself for a mansion and for a life that is immortal. It is well that he was born. {1900 Christ's Object Lessons, Page 342.3}

We are admonished to redeem the time. But time squandered can never be recovered. We cannot call back even one moment. The only way in which we can redeem our time is by making the most of that which remains, by being co-workers with God in His great plan of redemption. {1900 Christ's Object Lessons, Page 342.4}

It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character. When one is always at work and the work is never done, it is because mind and heart are not put into the labor. The one who is slow and who works at a disadvantage should realize that these are faults to be corrected. He needs to exercise his mind in planning how to use the time so as to secure the best results. By tact and method, some will accomplish as much in five hours as others do in ten. Some who are engaged in domestic labor are always at work not because they have so much to do but because they do not plan so as to save time. By their slow, dilatory ways they make much work out of very little. But all who will, may overcome these fussy, lingering habits. In their work let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time. The exercise of the will power will make the hands move deftly. {1900 Christ's Object Lessons, Page 344.1}

By many children and youth, time is wasted that might be spent in carrying home burdens, and thus showing a loving interest in father and mother. The youth might take upon their strong young shoulders many responsibilities which someone must bear. {1900 Christ's Object Lessons, Page 345.1}

The life of Christ from His earliest years was a life of earnest activity. He lived not to please Himself. He was the Son of the infinite God, yet He worked at the carpenter's trade with His father Joseph. His trade was significant. He had come into the world as the character builder, and as such all His work was perfect. Into all His secular labor He brought the same perfection as into the characters He was transforming by His divine power. He is our pattern. {1900 Christ's Object Lessons, Page 345.2}

Parents should teach their children the value and right use of time. Teach them that to do something which will honor God and bless humanity is worth striving for. Even in their early years they can be missionaries for God. {1900 Christ's Object Lessons, Page 345.3}

Parents cannot commit a greater sin than to allow their children to have nothing to do. The children soon learn to love idleness, and they grow up shiftless, useless men and women. When they are old enough to earn their living, and find employment, they work in a lazy, droning way, yet expect to be paid as much as if they were faithful. There is a world-wide difference between this class of workers and those who realize that they must be faithful stewards. {1900 Christ's Object Lessons, Page 345.4}

Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use. {1900 Christ's Object Lessons, Page 346.2}

Anything that lessens physical strength enfeebles the mind and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good and have less strength of will to do that which we know to be right. {1900 Christ's Object Lessons, Page 346.3}

The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good. {1900 Christ's Object Lessons, Page 346.4}

Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law. His law is written with His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man. And every misuse of any part of our organism is a violation of that law. {1900 Christ's Object Lessons, Page 347.1}

All should have an intelligent knowledge of the human frame that they may keep their bodies in the condition necessary to do the work of the Lord. The physical life is to be carefully preserved and developed that through humanity the divine nature may be revealed in its fullness. The relation of the physical organism to the spiritual life is one of the most important branches of education. It should receive careful attention in the home and in the school. All need to become acquainted with their physical structure and the laws that control natural life. He who remains in willing ignorance of the laws of his physical being and who violates them through ignorance is sinning against God. All should place themselves in the best possible relation to life and health. Our habits should be brought under the control of a mind that is itself under the control of God. {1900 Christ's Object Lessons, Page 348.1}

"Know ye not," says the apostle Paul, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20. {1900 Christ's Object Lessons, Page 348.2}

We are to love God, not only with all the heart, mind, and soul, but with all the strength. This covers the full, intelligent use of the physical powers. {1900 Christ's Object Lessons, Page 348.3}

Christ was a true worker in temporal as well as in spiritual things, and into all His work He brought a determination to do His Father's will. The things of heaven and earth are more closely connected and are more directly under the supervision of Christ than many realize. It was Christ who planned the arrangement for the first earthly tabernacle. He gave every specification in regard to the building of Solomon's temple. The One who in His earthly life worked as a carpenter in the village of Nazareth was the heavenly architect who marked out the plan for the sacred building where His name was to be honored. {1900 Christ's Object Lessons, Page 348.4}

It was Christ who gave to the builders of the tabernacle wisdom to execute the most skillful and beautiful workmanship. He said, "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. . . . And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee." Exodus 31:2-6. {1900 Christ's Object Lessons, Page 349.1}

God desires that His workers in every line shall look to Him as the Giver of all they possess. All right inventions and improvements have their source in Him who is wonderful in counsel and excellent in working. The skillful touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate organism of the body, is the wisdom of divine power, to be used in behalf of the suffering. The skill with which the carpenter uses the hammer, the strength with which the blacksmith makes the anvil ring, comes from God. He has entrusted men with talents, and He expects them to look to Him for counsel. Whatever we do, in whatever department of the work we are placed, He desires to control our minds that we may do perfect work. {1900 Christ's Object Lessons, Page 349.2}

Religion and business are not two separate things; they are one. Bible religion is to be interwoven with all we do or say. Divine and human agencies are to combine in temporal as well as in spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises. There must be co-operation in everything embraced in Christian activity. {1900 Christ's Object Lessons, Page 349.3}

God has proclaimed the principles on which alone this co-operation is possible. His glory must be the motive of all who are laborers together with Him. All our work is to be done from love of God and in accordance with His will. {1900 Christ's Object Lessons, Page 350.1}

It is just as essential to do the will of God when erecting a building as when taking part in a religious service. And if the workers have brought the right principles into their own character making, then in the erection of every building they will grow in grace and knowledge. {1900 Christ's Object Lessons, Page 350.2}

But God will not accept the greatest talents or the most splendid service unless self is laid upon the altar, a living, consuming sacrifice. The root must be holy, else there can be no fruit acceptable to God. {1900 Christ's Object Lessons, Page 350.3}

God also entrusts men with means. He gives them power to get wealth. He waters the earth with the dews of heaven and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature and causing them to flourish and bear fruit. And He asks for a return of His own. {1900 Christ's Object Lessons, Page 351.1}

Our money has not been given us that we might honor and glorify ourselves. As faithful stewards we are to use it for the honor and glory of God. Some think that only a portion of their means is the Lord's. When they have set apart a portion for religious and charitable purposes, they regard the remainder as their own, to be used as they see fit. But in this they mistake. All we possess is the Lord's, and we are accountable to Him for the use we make of it. In the use of every penny, it will be seen whether we love God supremely and our neighbor as ourselves. {1900 Christ's Object Lessons, Page 351.2}

Money has great value, because it can do great good. In the hands of God's children it is food for the hungry, drink for the thirsty, and clothing for the naked. It is a defense for the oppressed, and a means of help to the sick. But money is of no more value than sand, only as it is put to use in providing for the necessities of life, in blessing others, and advancing the cause of Christ. {1900 Christ's Object Lessons, Page 351.3}

Hoarded wealth is not merely useless, it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. In the great day of God its witness to unused talents and neglected opportunities will condemn its possessor. The Scripture says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall bear witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:1-4. {1900 Christ's Object Lessons, Page 352.1}

But Christ sanctions no lavish or careless use of means. His lesson in economy, "Gather up the fragments that remain, that nothing be lost," is for all His followers. (John 6:12.) He who realizes that his money is a talent from God will use it economically, and will feel it a duty to save that he may give. {1900 Christ's Object Lessons, Page 352.2}

The more means we expend in display and self-indulgence, the less we can have to feed the hungry and clothe the naked. Every penny used unnecessarily deprives the spender of a precious opportunity of doing good. It is robbing God of the honor and glory which should flow back to Him through the improvement of His entrusted talents. {1900 Christ's Object Lessons, Page 352.3}

Kindly affections, generous impulses, and a quick apprehension of spiritual things are precious talents, and lay their possessor under a weighty responsibility. All are to be used in God's service. But here many err. Satisfied with the possession of these qualities, they fail to bring them into active service for others. They flatter themselves that if they had opportunity, if circumstances were favorable, they would do a great and good work. But they are awaiting the opportunity. They despise the narrowness of the poor niggard who grudges even a pittance to the needy. They see that he is living for self, and that he is responsible for his misused talents. With much complacency they draw the contrast between themselves and such narrow-minded ones, feeling that their own condition is much more favorable than that of their mean-souled neighbors. But they are deceiving themselves. The mere possession of unused qualities only increases their responsibility. Those who possess large affections are under obligation to God to bestow them, not merely on their friends, but on all who need their help. Social advantages are talents, and are to be used for the benefit of all within reach of our influence. The love that gives kindness to only a few is not love, but selfishness. It will not in any way work for the good of souls or the glory of God. Those who thus leave their Master's talents unimproved are even more guilty than are the ones for whom they feel such contempt. To them it will be said, Ye knew your Master's will, but did it not. {1900 Christ's Object Lessons, Page 352.4}

Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. By every wholehearted, earnest sacrifice for the Master's service our powers will increase. While we yield ourselves as instruments for the Holy Spirit's working, the grace of God works in us to deny old inclinations, to overcome powerful propensities, and to form new habits. As we cherish and obey the promptings of the Spirit, our hearts are enlarged to receive more and more of His power, and to do more and better work. Dormant energies are aroused, and palsied faculties receive new life. {1900 Christ's Object Lessons, Page 353.1}

The humble worker who obediently responds to the call of God may be sure of receiving divine assistance. To accept so great and holy a responsibility is itself elevating to the character. It calls into action the highest mental and spiritual powers, and strengthens and purifies the mind and heart. Through faith in the power of God, it is wonderful how strong a weak man may become, how decided his efforts, how prolific of great results. He who begins with a little knowledge, in a humble way, and tells what he knows, while seeking diligently for further knowledge, will find the whole heavenly treasure awaiting his demand. The more he seeks to impart light, the more light he will receive. The more one tries to explain the word of God to others, with a love for souls, the plainer it becomes to himself. The more we use our knowledge and exercise our powers, the more knowledge and power we shall have. {1900 Christ's Object Lessons, Page 354.1}

Every effort made for Christ will react in blessing upon ourselves. If we use our means for His glory, He will give us more. As we seek to win others to Christ, bearing the burden of souls in our prayers, our own hearts will throb with the quickening influence of God's grace; our own affections will glow with more divine fervor; our whole Christian life will be more of a reality, more earnest, more prayerful. {1900 Christ's Object Lessons, Page 354.2}

The value of man is estimated in heaven according to the capacity of the heart to know God. This knowledge is the spring from which flows all power. God created man that every faculty might be the faculty of the divine mind; and He is ever seeking to bring the human mind into association with the divine. He offers us the privilege of co-operation with Christ in revealing His grace to the world, that we may receive increased knowledge of heavenly things. {1900 Christ's Object Lessons, Page 354.3}

Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our natural instinct. We develop a character which is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity. {1900 Christ's Object Lessons, Page 355.1}

The man who received the one talent "went and digged in the earth, and hid his lord's money." {1900 Christ's Object Lessons, Page 355.2}

It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing. In this they err. The Lord in His distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant. Had he received five talents, he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of heaven. {1900 Christ's Object Lessons, Page 355.3}

"He that is faithful in that which is least is faithful also in much." Luke 16:10. The importance of the little things is often underrated because they are small; but they supply much of the actual discipline of life. There are really no nonessentials in the Christian's life. Our character building will be full of peril while we underrate the importance of the little things. {1900 Christ's Object Lessons, Page 356.1}

"He that is unjust in the least is unjust also in much." By unfaithfulness in even the smallest duties, man robs his Maker of the service which is His due. This unfaithfulness reacts upon himself. He fails of gaining the grace, the power, the force of character, which may be received through an unreserved surrender to God. Living apart from Christ he is subject to Satan's temptations, and he makes mistakes in his work for the Master. Because he is not guided by right principles in little things, he fails to obey God in the great matters which he regards as his special work. The defects cherished in dealing with life's minor details pass into more important affairs. He acts on the principles to which he has accustomed himself. Thus actions repeated form habits, habits form character, and by the character our destiny for time and for eternity is decided. {1900 Christ's Object Lessons, Page 356.2}

Only by faithfulness in the little things can the soul be trained to act with fidelity under larger responsibilities. God brought Daniel and his fellows into connection with the great men of Babylon, that these heathen men might become acquainted with the principles of true religion. In the midst of a nation of idolaters, Daniel was to represent the character of God. How did he become fitted for a position of so great trust and honor? It was his faithfulness in the little things that gave complexion to his whole life. He honored God in the smallest duties, and the Lord co-operated with him. To Daniel and his companions God gave "knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Daniel 1:17. {1900 Christ's Object Lessons, Page 356.3}

"After a long time the lord of those servants cometh, and reckoneth with them." When the Lord takes account of His servants, the return from every talent will be scrutinized. The work done reveals the character of the worker. {1900 Christ's Object Lessons, Page 360.4}

Those who have received the five and the two talents return to the Lord the entrusted gifts with their increase. In doing this they claim no merit for themselves. Their talents are those that have been delivered to them; they have gained other talents, but there could have been no gain without the deposit. They see that they have done only their duty. The capital was the Lord's; the improvement is His. Had not the Saviour bestowed upon them His love and grace, they would have been bankrupt for eternity. {1900 Christ's Object Lessons, Page 360.5}

But when the Master receives the talents, He approves and rewards the workers as though the merit were all their own. His countenance is full of joy and satisfaction. He is filled with delight that He can bestow blessings upon them. For every service and every sacrifice He requites them, not because it is a debt He owes, but because His heart is overflowing with love and tenderness. {1900 Christ's Object Lessons, Page 361.1}

"Well done, thou good and faithful servant," He says; "thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." {1900 Christ's Object Lessons, Page 361.2}

It is the faithfulness, the loyalty to God, the loving service, that wins the divine approval. Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended. {1900 Christ's Object Lessons, Page 361.3}

They will enter into the joy of the Lord as they see in His kingdom those who have been redeemed through their instrumentality. And they are privileged to participate in His work there, because they have gained a fitness for it by participation in His work here. What we shall be in heaven is the reflection of what we are now in character and holy service. Christ said of Himself, "The Son of man came not to be ministered unto, but to minister." Matthew 20:28. This, His work on earth, is His work in heaven. And our reward for working with Christ in this world is the greater power and wider privilege of working with Him in the world to come. {1900 Christ's Object Lessons, Page 361.4}

Upon the slothful servant the sentence was, "Take therefore the talent from him, and give it unto him which hath ten talents." Here, as in the reward of the faithful worker, is indicated not merely the reward at the final judgment but the gradual process of retribution in this life. As in the natural, so in the spiritual world: every power unused will weaken and decay. Activity is the law of life; idleness is death. "The manifestation of the Spirit is given to every man to profit withal." 1 Corinthians 12:7. Employed to bless others, his gifts increase. Shut up to self-serving they diminish, and are finally withdrawn. He who refuses to impart that which he has received will at last find that he has nothing to give. He is consenting to a process that surely dwarfs and finally destroys the faculties of the soul. {1900 Christ's Object Lessons, Page 364.1}

Let none suppose that they can live a life of selfishness, and then, having served their own interests, enter into the joy of their Lord. In the joy of unselfish love they could not participate. They would not be fitted for the heavenly courts. They could not appreciate the pure atmosphere of love that pervades heaven. The voices of the angels and the music of their harps would not satisfy them. To their minds the science of heaven would be as an enigma. {1900 Christ's Object Lessons, Page 364.2}

In the great judgment day those who have not worked for Christ, those who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of all the earth with those who did evil. They receive the same condemnation. {1900 Christ's Object Lessons, Page 365.1}

Many who profess to be Christians neglect the claims of God, and yet they do not feel that in this there is any wrong. They know that the blasphemer, the murderer, the adulterer, deserves punishment; but as for them, they enjoy the services of religion. They love to hear the gospel preached, and therefore they think themselves Christians. Though they have spent their lives in caring for themselves, they will be as much surprised as was the unfaithful servant in the parable to hear the sentence, "Take the talent from him." Like the Jews, they mistake the enjoyment of their blessings for the use they should make of them. {1900 Christ's Object Lessons, Page 365.2}

Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity and perpetuated by their deliberate choice. Already, in their own characters, they are realizing the result of the sentence, "Take the talent from him." The continual misuse of their talents will effectually quench for them the Holy Spirit, which is the only light. The sentence, "Cast ye the unprofitable servant into outer darkness," sets Heaven's seal to the choice which they themselves have made for eternity. {1900 Christ's Object Lessons, Page 365.3}

Matthew 25:14 ¶ For [the kingdom of heaven is] as a man travelling into a far country, [who] called his own servants, and delivered unto them his goods.

Matthew 25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Matthew 25:16 Then he that had received the five talents went and traded with the same, and made [them] other five talents.

Matthew 25:17 And likewise he that [had received] two, he also gained other two.

Matthew 25:18 But he that had received one went and digged in the earth, and hid his lord's money.

Matthew 25:19 After a long time the lord of those servants cometh, and reckoneth with them.

Matthew 25:20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

Matthew 25:21 His lord said unto him, Well done, [thou] good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Matthew 25:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

Matthew 25:23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Matthew 25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strowed:

Matthew 25:25 And I was afraid, and went and hid thy talent in the earth: lo, [there] thou hast [that is] thine.

Matthew 25:26 His lord answered and said unto him, [Thou] wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strowed:

Matthew 25:27 **Thou oughtest therefore to have put my money to the exchangers, and [then] at my coming I should have received mine own with usury.**

Matthew 25:28 **Take therefore the talent from him, and give [it] unto him which hath ten talents.**

Matthew 25:29 **For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.**

Matthew 25:30 **And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.**

528 - Parable No. 79: Jesus uses the Analogy of Sheep and Goats. Sheep and the Goats of the nations to be separated at Christ's return (Matthew 25:31-46). The Last Judgment: Jesus tells about Final Judgment. The Sheep and the Goats Matthew 25:31-46

Matthew 25:31 ¶ **When the Son of man shall come in HIS GLORY, and all the holy angels with him, THEN SHALL HE SIT UPON THE THRONE of HIS GLORY: {singular context – no plural God.}**

Matthew 25:32 **And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats:**

Matthew 25:33 **And he shall set the sheep on his right hand, but the goats on the left.**

Matthew 25:34 **Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:**

Matthew 25:35 **For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:**

Matthew 25:36 **Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.**

Matthew 25:37 **Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed [thee]? or thirsty, and gave [thee] drink?**

Matthew 25:38 **When saw we thee a stranger, and took [thee] in? or naked, and clothed [thee]?**

Matthew 25:39 **Or when saw we thee sick, or in prison, and came unto thee?**

Matthew 25:40 **And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me.**

Matthew 25:41 **Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:**

Matthew 25:42 **For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:**

Matthew 25:43 **I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.**

Matthew 25:44 **Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?**

Matthew 25:45 **Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did [it] not to one of the least of these, ye did [it] not to me.**

Matthew 25:46 **And these shall go away into everlasting punishment: but the righteous into life eternal.**

529 - The Preparation for the Passover. The Disciples prepare for the Passover [Pesach] [In particular, the Jewish Passover Seder]. Jesus and His last Passover - the "Last Supper" / Passover Seder. He institutes "Communion" – the Meal of Remembrance John 13:1 Mark 14:12-16 Luke 22:7-13 Matthew 26:17-19

John 13:1 ¶ **Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.**

The Passover Seder is a Jewish ritual service and ceremonial dinner for the first night, sometimes for the first two nights, of Passover (or Pesach in Hebrew). The Last Supper was a Passover Seder meal that Jesus Christ and His Disciples ate to celebrate this event. Jesus taught His Disciples that the wine and the bread at the meal signified that He would become the sacrificial Lamb by which sins are forgiven and reconciliation with God can occur. The Hebrew word is Pesach, which in Hebrew means 'Passover'; the term Paschal comes from the Latin word Pascha, which comes from the Hebrew word Pesach.}

Mark 14:12 ¶ Luke 22:7, 9 Matthew 26:17 ¶ **[Then came the day of unleavened bread, when the passover must be killed.] And [Now] the first day of [the [feast of]] unleavened bread, when they killed the passover, [And they] his disciples [came to Jesus] [and] said unto him, Where wilt thou that we go and prepare [for thee] that thou mayest eat the passover?**

Mark 14:13 Luke 22:8, 10 Matthew 26:18a **And he sendeth forth two of his disciples, [Peter and John,] and saith unto them, [Behold,] Go ye into the city [and prepare us the passover, that we may eat.] And [when ye are entered into the city,] there shall meet you [such] a man bearing a pitcher of water: follow him; follow him into the house where he entereth in].**

Mark 14:14 Luke 22:11 Matthew 26:18b **And wheresoever he shall go in, [And] say ye [un]to the goodman of the house, The Master saith [unto thee], [My time is at hand; I will keep the passover at thy house with my disciples.] Where is the guestchamber, where I shall eat the passover with my disciples?**

Mark 14:15 Luke 22:12 **And he will [shall] show you a large upper room furnished [and] prepared: there make ready for us.**

Mark 14:16 Luke 22:13 Matthew 26:19 **And [they] his disciples went forth, [And the disciples did as Jesus had appointed them] and came into the city, and found as he had said unto them: and they made ready the passover.**

530 - In the Upper Room to Celebration the Passover Luke 22:14-16 Matthew 26:20 Mark 14:17

In the upper chamber of a dwelling at Jerusalem, Christ was sitting at table with His disciples. They had gathered to celebrate the Passover. The Saviour desired to keep this feast alone with the twelve. He knew that His hour was come; He Himself was the true paschal lamb, and on the day the Passover was eaten He was to be sacrificed. He was about to drink the cup of wrath; He must soon receive the final baptism of suffering. But a few quiet hours yet remained to Him, and these were to be spent for the benefit of His beloved disciples. {1898 The Desire of Ages, Page 642.1}

On this last evening with His disciples, Jesus had much to tell them. If they had been prepared to receive what He longed to impart, they would have been saved from heartbreaking anguish, from disappointment and unbelief. But Jesus saw that they could not bear what He had to say. As He looked into their faces, the words of warning and comfort were stayed upon His lips. Moments passed in silence. Jesus appeared to be waiting. The disciples were ill at ease. The sympathy and tenderness awakened by Christ's grief seemed to have passed away. His sorrowful words, pointing to His own suffering, had made little impression. The glances they cast upon each other told of jealousy and contention. {1898 The Desire of Ages, Page 643.3}

There was "a strife among them, which of them should be accounted the greatest." This contention, carried on in the presence of Christ, grieved and wounded Him. The disciples clung to their favorite idea that Christ would assert His power, and take His position on the throne of David. And in heart each still longed for the highest place in the kingdom. They had placed their own estimate upon themselves and upon one another, and, instead of regarding their brethren as more worthy, they had placed themselves first. The request of James and John to sit on the right and left of Christ's throne had excited the indignation of the others. That the two brothers should presume to ask for the highest position so stirred the ten that alienation threatened. They felt that they were misjudged, that their fidelity and talents were not appreciated. Judas was the most severe upon James and John. {1898 The Desire of Ages, Page 643.4}

When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor. {1898 The Desire of Ages, Page 644.1}

Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves. {1898 The Desire of Ages, Page 644.2}

How was Christ to bring these poor souls where Satan would not gain over them a decided victory? How could He show that a mere profession of discipleship did not make them disciples, or insure them a place in His kingdom? How could He show that it is loving service, true humility, which constitutes real greatness? How was He to kindle love in their hearts, and enable them to comprehend what He longed to tell them? {1898 The Desire of Ages, Page 644.3}

The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. "After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light. {1898 The Desire of Ages, Page 644.4}

Luke 22:14 Matthew 26:20 Mark 14:17 **And when the [even[ing]] hour was come, [he cometh with the twelve,] he sat down, and the twelve apostles with him.**

Luke 22:15 **And he said unto them, With desire I have desired to eat this passover with you before I suffer:**

Luke 22:16 **For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.**

531 - Jesus speaks of Scripture Fulfilment and His Disciples later Belief John 13:18-20

John 13:18 ¶ **I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.**

Psalm 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up [his] heel against me. [John 13:18 = Judas Iscariot]

John 13:19 **Now I tell you before it come, that, when it is come to pass, ye may believe that I am [he].**

John 13:20 **Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. [Matthew 10:40; Luke 10:16]**

532 - Jesus, troubled in spirit, announces that one of His Disciples shall Betray Him John 13:21 Mark 14:18 Matthew 26:21

John 13:21 Mark 14:18 Matthew 26:21 **When Jesus had thus said, he was troubled in spirit, and testified, and [as they sat and did eat, [he] Jesus] said, Verily, verily, I say unto you, that one of you [which eateth with me] shall betray me.**

533 - One by one His Disciples ask Jesus “[Is] it I?”. Jesus declares a Woe upon the Betrayer saying that it would be good for that man not to have been born Mark 14:19-21 Matthew 26:22-24 Luke 22:21-22

Mark 14:19 Matthew 26:22 **And they began to be [were exceeding] sorrowful, and [began every one of them] to say unto him one by one, [Is] it I? and another [said, Is] it I?**

Mark 14:20 Matthew 26:23 Luke 22:21 ¶ **And he answered and said unto them, [But, behold, the hand of him that betrayeth me [is] with me on the table.] [It is] one of the twelve, [He] that dippeth [[his] hand] with me in the dish, the same shall betray me.**

Mark 14:21 Matthew 26:24 Luke 22:22 **[And truly] The Son of man indeed goeth, as it is written [was determined] of him: but woe [un]to that man by whom the Son of man is betrayed! good were it [it had been good] for that man if he had never [not] been born.**

534 - His Disciples “inquire among themselves” and John asks Jesus “Lord, who is it?” Luke 22:23 Matthew 26:25 John 13:22-25

Luke 22:23 **And they began to inquire among themselves, which of them it was that should do this thing.**

Matthew 26:25 **Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.**

John 13:22 **Then the disciples looked one on another, doubting of whom he spake.**

John 13:23 **Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.**

John 13:24 **Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.**

John 13:25 **He then lying on Jesus' breast saith unto him, Lord, who is it?**

535 - The Betrayer Revealed. Jesus gives the Dipped Sop to Judas Iscariot John 13:26

John 13:26 **Jesus answered, He it is, to whom I shall give a sop, when I have dipped [it]. And when he had dipped the sop, he gave [it] to Judas Iscariot, [the son] of Simon.**

536 - The Lord's Supper. Jesus and His Disciples have the Last Supper. While eating, Jesus blesses the “Bread” and then the “Fruit of the Vine” for His Disciples as an emblem for His Body and Blood Mark 14:22-25 Matthew 26:26-29 Luke 22:17-20

Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. {1898 The Desire of Ages, Page 652.2}

The Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by year, as the children should ask the meaning of this ordinance, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all. The ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds. {1898 The Desire of Ages, Page 652.3}

At the time of their deliverance from Egypt, the children of Israel ate the Passover supper standing, with their loins girded, and with their staves in their hands, ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they were about to be thrust out of the land of Egypt, and were to begin a painful and difficult journey through the wilderness. But in Christ's time the condition of things had changed. They were not now about to be thrust out of a strange country, but were dwellers in their own land. In harmony with the rest that had been given them, the people then partook of the Passover supper in a reclining position. Couches were placed about the table, and the guests lay upon them, resting upon the left arm, and having the right hand free for use in eating. In this position a guest could lay his head upon the breast of the one who sat next above him. And the feet, being at the outer edge of the couch, could be washed by one passing around the outside of the circle. {1898 The Desire of Ages, Page 653.1}

Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot." 1 Peter 1:19. {1898 The Desire of Ages, Page 653.2}

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." {1898 The Desire of Ages, Page 653.3}

Mark 14:22 ¶ Matthew 26:26 ¶ Luke 22:19 ¶ **And as they did eat [were eating], [he] Jesus took bread, and blessed [[it]], and brake [it], and gave [[it]] [un]to them [the disciples], and said, Take, eat: this is my body [which is given for you: this do in remembrance of me].**

Mark 14:24 Matthew 26:28 Luke 22:20 [Likewise also the cup after supper,] **And he said unto them, [For] This [cup] is my blood of [in] the new testament, which is shed for many [you] [for the remission of sins].**

Mark 14:25 Luke 22:18 Matthew 26:29 [But] [For] **Verily I say unto you, I will drink no more [henceforth] of the [this] fruit of the vine, until that day [shall come] that [when] I drink it new in the kingdom of God [MY FATHER'S kingdom.]** {Jesus confirms God as His Father in a singular context – no plural God.}

Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood. He heard the words, "This do in remembrance of Me." And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes, and cherished his sullen, revengeful thoughts. {1898 The Desire of Ages, Page 653.4}

At the feet washing, Christ had given convincing proof that He understood the character of Judas. "Ye are not all clean" (John 13:11), He said. These words convinced the false disciple that Christ read his secret purpose. Now Christ spoke out more plainly. As they were seated at the table He said, looking upon His disciples, "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me." {1898 The Desire of Ages, Page 653.5}

537 - Contention of the Disciples. Precedence among the Disciples and the Reward of Discipleship Luke 22:24-30

Luke 22:24 ¶ **And there was also a strife among them, which of them should be accounted the greatest.**

Luke 22:25 **And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.**

Luke 22:26 **But ye [shall] not [be] so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.**

Luke 22:27 **For whether [is] greater, he that sitteth at meat, or he that serveth? [is] not he that sitteth at meat? but I am among you as he that serveth.**

Luke 22:28 **Ye are they which have continued with me in my temptations.** [Matthew 19:28 Mark 10:29]

Luke 22:29 **And I appoint unto you a kingdom, as MY FATHER hath appointed unto me;** {Jesus confirms God as His Father in a singular context – no plural God.} [Matthew 19:28 Mark 10:29]

Luke 22:30 **That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.** [Matthew 19:28 Mark 10:29]

538 - Jesus, after Supper, Washes the Disciples' Feet. John 13:3-5

John 13:3 **Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;**

John 13:4 **He riseth from supper, and laid aside his garments; and took a towel, and girded himself.**

John 13:5 **After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe [them] with the towel wherewith he was girded.**

539 - Simon Peter's reluctance to be Washed and the Dialogue with Jesus. "Ye are not all clean" John 13:6-11

John 13:6 **Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?**

John 13:7 **Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.**

John 13:8 **Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.**

John 13:9 **Simon Peter saith unto him, Lord, not my feet only, but also [my] hands and [my] head.**

John 13:10 **Jesus saith to him, He that is washed needeth not save to wash [his] feet, but is clean every whit: and ye are clean, but not all.**

John 13:11 **For he knew who should betray him; therefore said he, Ye are not all clean.**

Before the Passover Judas had met a second time with the priests and scribes, and had closed the contract to deliver Jesus into their hands. Yet he afterward mingled with the disciples as though innocent of any wrong, and interested in the work of preparing for the feast. The disciples knew nothing of the purpose of Judas. Jesus alone could read his secret. Yet He did not expose him. Jesus hungered for his soul. He felt for him such a burden as for Jerusalem when He wept over the doomed city. His heart was crying, How can I give thee up? The constraining power of that love was felt by Judas. When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance; and the old impulses, for the moment put aside, again controlled him. Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord. {1898 The Desire of Ages, Page 645.1}

Like Peter and his brethren, we too have been washed in the blood of Christ, yet often through contact with evil the heart's purity is soiled. We must come to Christ for His cleansing grace. Peter shrank from bringing his soiled feet in contact with the hands of his Lord and Master; but how often we bring our sinful, polluted hearts in contact with the heart of Christ! How grievous to Him is our evil temper, our vanity and pride! Yet all our infirmity and defilement we must bring to Him. He alone can wash us clean. We are not prepared for communion with Him unless cleansed by His efficacy. {1898 The Desire of Ages, Page 646.4}

540 - Jesus explains the reason for the Feet Washing. "ye also ought to wash one another's feet" John 13:12-16

John 13:12 **So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?**

John 13:13 **Ye call me Master and Lord: and ye say well; for [so] I am.**

John 13:14 **If I then, [your] Lord and Master, have washed your feet; ye also ought to wash one another's feet.**

John 13:15 **For I have given you an example, that ye should do as I have done to you.**

Now, having washed the disciples' feet, He said, "I have given you an example, that ye should do as I have done to you." In these words Christ was not merely enjoining the practice of hospitality. More was meant than the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord this humiliating ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service. {1898 The Desire of Ages, Page 650.2}

This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed. {1898 The Desire of Ages, Page 650.3}

John 13:16 **Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.** [Matthew 10:24; Luke 6:40]

John 13:17 **If ye know these things, happy are ye if ye do them.**

541 - "Supper being ended, the devil" convicts Judas Iscariot to Betray Jesus John 13:2

John 13:2 **And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray him;**

542 - Satan enters into Judas Iscariot and Jesus says "That thou doest, do quickly" John 13:27-30

As they realized the import of His words, and remembered how true His sayings were, fear and self-distrust seized them. They began to search their own hearts to see if one thought against their Master were harbored there. With the most painful emotion, one after another inquired, "Lord, is it I?" But Judas sat silent. John in deep distress at last inquired, "Lord, who is it?" And Jesus answered, "He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." The disciples had searched one another's faces closely as they asked, "Lord, is it I?" And now the silence of Judas drew all eyes to him. Amid the confusion of questions and expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now, to escape the scrutiny of the disciples, he asked as they had done, "Master, is it I?" Jesus solemnly replied, "Thou hast said." {1898 The Desire of Ages, Page 654.2}

In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. "Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night." Night it was to the traitor as he turned away from Christ into the outer darkness. {1898 The Desire of Ages, Page 654.3}

Until this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, the final decision had been made. He had passed the boundary line. {1898 The Desire of Ages, Page 654.4}

Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance. By reading the secret purpose of the traitor's heart, Christ gave to Judas the final, convincing evidence of His divinity. This was to the false disciple the last call to repentance. No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, Judas became only the more determined. From the sacramental supper he went out to complete the work of betrayal. {1898 The Desire of Ages, Page 655.1}

John 13:27 **And after the sop Satan entered into him [Judas Iscariot]. Then said Jesus unto him, That thou doest, do quickly.**

John 13:28 **Now no man at the table knew for what intent he spake this unto him.**

John 13:29 **For some [of them] thought, because Judas had the bag, that Jesus had said unto him, Buy [those things] that we have need of against the feast; or, that he should give something to the poor.**

John 13:30 **He then having received the sop went immediately out: and it was night.**

543 - Parting Counsel. Jesus tells His 11 Disciples: "Now is the Son of man glorified, and God is glorified in him" John 13:31-33

John 13:31 ¶ **Therefore, when he [Judas Iscariot] was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.**

John 13:32 **If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.**

John 13:33 **Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.**

544 - Parting Counsel. Jesus gives His 11 Disciples a new commandment: "That ye love one another" John 13:34-35

John 13:34 **A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.**

John 13:35 **By this shall all [men] know that ye are my disciples, if ye have love one to another.**

545 - Jesus predicts Peter's Denial John 13:36-38 Luke 22:31-34

John 13:36 ¶ **Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.**

Luke 22:31 ¶ **And the Lord said, Simon, Simon, behold, Satan hath desired [to have] you, that he may sift [you] as wheat:**

Luke 22:32 **But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.**

John 13:37 Luke 22:33 **[And he] Peter said unto him, Lord, why cannot I follow thee now? [I am ready to go with thee, both into prison, and to death.] I will lay down my life for thy sake.**

John 13:38 Luke 22:34 **Jesus answered him, [And he said,] Wilt thou lay down thy life for my sake? Verily, verily, I say unto [tell] thee, [Peter,] The cock shall not crow [this day], till [before that] thou hast denied me thrice [that thou knowest me].**

546 - Jesus reverses His earlier instruction to His Disciples and quotes Isaiah Luke 22:35-38

Luke 22:35 **And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.**

Luke 22:36 **Then said he unto them, But now, he that hath a purse, let him take [it], and likewise [his] scrip: and he that hath no sword, let him sell his garment, and buy one.**

Luke 22:37 **For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. [Isaiah 53:12; Mark 15:28]**

Isaiah 53:12 Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. [Mark 15:28; Luke 22:37]

Mark 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. [Isaiah 53:12; Luke 22:37]

Luke 22:38 **And they said, Lord, behold, here [are] two swords. And he said unto them, It is enough.**

547 - Jesus is the Way to His Father. "Let not your heart be troubled". "In MY FATHER'S house are many mansions: . . . I go to prepare a place for you" John 14:1-4

John 14:1 ¶ **Let not your heart be troubled: ye believe in God, believe also in me.**

John 14:2 **In MY FATHER'S house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 14:3 **And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also.**

John 14:4 **And whither I go ye know, and the way ye know.**

548 - Thomas questions Jesus, He replies: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" John 14:5-7

John 14:5 **Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?**

John 14:6 **Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

John 14:7 **If ye had known me, ye should have known MY FATHER also: and from henceforth ye know him, and have seen him.** {Jesus confirms God as His Father in a singular context – no plural God.}

549 - Philip says to Jesus "Show us the Father?" John 14:8-9

John 14:8 **Philip saith unto him, Lord, show us the Father, and it sufficeth us.**

John 14:9 **Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Show us the Father?**

550 - Jesus replies "I [am] in the Father, and the Father in Me" John 14:10-11

John 14:10 **Believest thou not that I AM IN THE FATHER, AND THE FATHER IN ME? the words that I speak unto you I speak not of myself: but the FATHER that dwelleth in ME, he doeth the works.** {By God's Holy Spirit}

John 14:11 **Believe me that I [am] in the Father, and the Father in me: or else believe me for the very works' sake.**

551 - Jesus confirms that "because I go unto MY FATHER" "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" John 14:12-14

John 14:12 **Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto MY FATHER.** {Jesus confirms God as His Father in a singular context – no plural God.}

"And greater works than these shall he do; because I go unto My Father." By this Christ did not mean that the disciples' work would be of a more exalted character than His, but that it would have greater extent. He did not refer merely to miracle working, but to all that would take place under the working of the Holy Spirit. {1898 The Desire of Ages, Page 664.5}

John 14:13 **And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.**

John 14:14 **If ye shall ask any thing in my name, I will do [it].**

537 - "If ye love me, keep My Commandments". Jesus promises the Holy Spirit. "I will come to you" John 14:15-18

John 14:15 ¶ **If ye love me, keep my commandments.**

John 14:16 **And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;** {the word "another" comes from the word Allos which means "of the same kind". Christ was the Comforter in physical form; now He is "another Comforter" in spiritual form.}

John 14:17 **[Even] the SPIRIT OF TRUTH; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.**

John 14:18 **I will not leave you comfortless: I WILL COME TO YOU.**

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high. {1898 The Desire of Ages, Page 669.2}

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. {1898 The Desire of Ages, Page 671.1}

538 - Jesus confirms the Spiritual aspect of His Believers. The Holy Spirit of God and Jesus will abide within those that keep His Commandments and love Him John 14:19-24

John 14:19 **Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.**

John 14:20 **At that day ye shall know that I [AM] IN MY FATHER, and ye in me, and I in you.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 14:21 **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.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 14:22 **Judas saith unto him, not Iscariot, Lord, HOW is it that thou wilt manifest thyself unto us, and not unto the world?** {Judas asks HOW? not WHO?}.

John 14:23 **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.** {NB: WE and OUR. Notice it's the Father and the Son who makes their home INSIDE US; NOT THREE, only TWO beings live inside us by their Spirit.}

John 14:24 **He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the FATHER's which sent ME.**

552 - The promises of the Comforter. The Gift of Peace. "I go unto the Father: for MY FATHER IS GREATER THAN I" John 14:25-28

John 14:25 **These things have I spoken unto you, being [yet] present with you.**

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.**

John 14:27 **Peace I leave with you, 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.**

John 14:28 **Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for MY FATHER IS GREATER THAN I.** {Cannot occur with a 3 god trinity doctrine where all three are Co-equal.} {Jesus confirms God as His Father in a singular context – no plural God.}

553 - Jesus confirms that "I will not talk much with you: for the prince of this world cometh" John 14:29-31

John 14:29 **And now I have told you before it come to pass, that, when it is come to pass, ye might believe.**

John 14:30 **Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.**

John 14:31 **But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.**

554 - They sing a Hymn and Retire to the Mount of Olives - Gethsemane Matthew 26:30 Mark 14:26

Matthew 26:30 Mark 14:26 ¶ **And when they had sung an hymn, they went out into the mount of Olives.**

555 - A Warning to Peter and the Ten. Jesus Warns About Further Desertion. Jesus again predicts Peter's Denial Matthew 26:31-35 Mark 14:27-31

After the hymn, they went out. Through the crowded streets they made their way, passing out of the city gate toward the Mount of Olives. Slowly they proceeded, each busy with his own thoughts. As they began to descend toward the mount, Jesus said, in a tone of deepest sadness, "All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Matthew 26:31. The disciples listened in sorrow and amazement. They remembered how in the synagogue at Capernaum, when Christ spoke of Himself as the bread of life, many had been offended, and had turned away from Him. But the twelve had not shown themselves unfaithful. Peter, speaking for his brethren, had then declared his loyalty to Christ. Then the Saviour had said, "Have not I chosen you twelve, and one of you is a devil?" John 6:70. In the upper chamber Jesus said that one of the twelve would betray Him, and that Peter would deny Him. But now His words include them all. {1898 The Desire of Ages, Page 673.1}

Matthew 26:31 Mark 14:27 **[And] Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.** [Zechariah 13:7; Mark 14:27]

Zechariah 13:7 ¶ Awake, O sword, against my shepherd, and against the man [that is] my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. [Psalm 22:6, Isaiah 53:2-3, Daniel 9:26, Mark 9:12] [Matthew 26:31; Mark 14:27]

Matthew 26:32 Mark 14:28 **But after I am risen again, I will go before you into Galilee.**

Matthew 26:33 Mark 14:29 **[But] Peter answered and said unto him, [Al]Though all [men] shall be offended because of thee, [yet] will I never [not] be offended.**

Matthew 26:34 Mark 14:30 **[And] Jesus said unto him, Verily I say unto thee, That this [day, [even] in this] night, before the cock crow [twice], thou shalt deny me thrice.**

Matthew 26:35 Mark 14:31 **[But he spake the more vehemently,] Peter said unto him, Though [If] I should die with thee, yet will I not deny thee [in any wise]. Likewise also said all [they] the disciples.**

556 - Parable No. 80: Jesus the True Vine. Jesus is the Vine and we are the Branches (John 15:1-8). Jesus teaches about the vine and the branches. Abiding in Love and Commandment Keeping. Start of the Last Speech to His Disciples John 15:1-17

John 15:1 ¶ **I am the true vine, and MY FATHER is the husbandman.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 15:2 **Every branch in me that beareth not fruit he taketh away: and every [branch] that beareth fruit, he purgeth it, that it may bring forth more fruit.**

John 15:3 **Now ye are clean through the word which I have spoken unto you.**

John 15:4 **Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.**

John 15:5 **I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.**

"I am the true Vine." The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. Israel had been represented as a vine which God had planted in the Promised Land. The Jews based their hope of salvation on the fact of their connection with Israel. But Jesus says, I am the real Vine. Think not that through a connection with Israel you may become partakers of the life of God, and inheritors of His promise. Through Me alone is spiritual life received. {1898 The Desire of Ages, Page 675.1}

"I am the true Vine, and My Father is the husbandman." On the hills of Palestine our heavenly Father had planted this goodly Vine, and He Himself was the husbandman. Many were attracted by the beauty of this Vine, and declared its heavenly origin. But to the leaders in Israel it appeared as a root out of a dry ground. They took the plant, and bruised it, and trampled it under their unholy feet. Their thought was to destroy it forever. But the heavenly Husbandman never lost sight of His plant. After men thought they had killed it, He took it, and replanted it on the other side of the wall. The vine stock was to be no longer visible. It was hidden from the rude assaults of men. But the branches of the Vine hung over the wall. They were to represent the Vine. Through them grafts might still be united to the Vine. From them fruit has been obtained. There has been a harvest which the passers-by have plucked. {1898 The Desire of Ages, Page 675.2}

"I am the Vine, ye are the branches," Christ said to His disciples. Though He was about to be removed from them, their spiritual union with Him was to be unchanged. The connection of the branch with the vine, He said, represents the relation you are to sustain to Me. The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in the Beloved. {1898 The Desire of Ages, Page 675.3}

This union with Christ, once formed, must be maintained. Christ said, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." This is no casual touch, no off-and-on connection. The branch becomes a part of the living vine. The communication of life, strength, and fruitfulness from the root to the branches is unobstructed and constant. Separated from the vine, the branch cannot live. No more, said Jesus, can you live apart from Me. The life you have received from Me can be preserved only by continual communion. Without Me you cannot overcome one sin, or resist one temptation. {1898 The Desire of Ages, Page 676.1}

"Abide in Me, and I in you." Abiding in Christ means a constant receiving of **HIS SPIRIT**, a life of unreserved surrender to His service. The channel of communication must be open continually between man and his God. As the vine branch constantly draws the sap from the living vine, so are we to cling to Jesus, and receive from Him by faith the strength and perfection of His own character. {1898 The Desire of Ages, Page 676.2}

The root sends its nourishment through the branch to the outermost twig. So Christ communicates the current of spiritual strength to every believer. So long as the soul is united to Christ, there is no danger that it will wither or decay. {1898 The Desire of Ages, Page 676.3}

The life of the vine will be manifest in fragrant fruit on the branches. "He that abideth in Me," said Jesus, "and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." When we live by faith on the Son of God, the fruits of the Spirit will be seen in our lives; not one will be missing. {1898 The Desire of Ages, Page 676.4}

John 15:6 **If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned.** [Matthew 15:13]

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.**

John 15:8 **Herein is MY FATHER glorified, that ye bear much fruit; so shall ye be my disciples.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 15:9 **As the Father hath loved me, so have I loved you: continue ye in my love.**

John 15:10 **If ye keep my commandments, ye shall abide in my love; even as I have kept MY FATHER'S commandments, and abide in his love.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 15:11 **These things have I spoken unto you, that my joy might remain in you, and [that] your joy might be full.**

John 15:12 **This is my commandment, That ye love one another, as I have loved you.**

John 15:13 **Greater love hath no man than this, that a man lay down his life for his friends.**

John 15:14 **Ye are my friends, if ye do whatsoever I command you.**

John 15:15 **Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of MY FATHER I have made known unto you.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 15:16 **Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and [that] your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.**

John 15:17 **These things I command you, that ye love one another.**

In this last meeting with His disciples, the great desire which Christ expressed for them was that they might love one another as He had loved them. Again and again He spoke of this. "These things I command you," He said repeatedly, "that ye love one another." His very first injunction when alone with them in the upper chamber was, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with **HIS SPIRIT** will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another. {1898 The Desire of Ages, Page 677.2}

557 - A Warning of Persecution. The Hatred of the World – Because of Jesus John 15:18-25

John 15:18 **If the world hate you, ye know that it hated me before [it hated] you.**

John 15:19 **If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.**

John 15:20 **Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.**

John 15:21 **But all these things will they do unto you for my name's sake, because they know not him that sent me.**

John 15:22 **If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.**

John 15:23 **He that hateth me hateth MY FATHER also.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 15:24 **If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and MY FATHER.** {Jesus confirms God as His Father.}

John 15:25 **But [this cometh to pass], that the word might be fulfilled that is written in their law, They hated me without a cause.**

558 - The Coming of the Comforter, The SPIRIT OF TRUTH. A Warning of Persecution. "They shall put you out of the synagogues" John 15:26-16:4

John 15:26 **But when the Comforter is come, whom I will send unto you from the Father, [even] the SPIRIT OF TRUTH, which proceedeth from the Father, he shall testify of me:**

John 15:27 **And ye also shall bear witness, because ye have been with me from the beginning.**

John 16:1 ¶ **These things have I spoken unto you, that ye should not be offended.**

John 16:2 **They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.** [NB: killeth could be Character Assassination]

John 16:3 **And these things will they do unto you, because they have not known the Father, nor me.**

John 16:4 **But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.**

559 - The Coming of the Comforter. The Promise, Work, and Witness of the Paraclete. Jesus teaches about the Holy Spirit – The SPIRIT OF TRUTH John 16:5-15

John 16:5 **But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?**

John 16:6 **But because I have said these things unto you, sorrow hath filled your heart.**

John 16:7 **Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.**

John 16:8 **And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:**

John 16:9 **Of sin, because they believe not on me;**

John 16:10 **Of righteousness, because I go to MY FATHER, and ye see me no more;** {Jesus confirms God as His Father in a singular context – no plural God.}

John 16:11 **Of judgment, because the prince of this world is judged.**

John 16:12 **I have yet many things to say unto you, but ye cannot bear them now.**

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 show you things to come.** {So the Holy Spirit never speaks of himself – and gives all the glory to Jesus [jn16:14] who gives all the glory to His Father. With the co-equal trinity doctrine this would never occur.}

John 16:14 **HE SHALL GLORIFY ME: for he shall receive of mine, and shall show [it] unto you.**

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

560 - “A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father” John 16:16-20

John 16:16 **A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.** [Spirit of Prophecy puts it this way: “We want the Holy Spirit, which is Jesus Christ.” {Letter 66-1894}]

John 16:17 **Then said [some] of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?**

John 16:18 **They said therefore, What is this that he saith, A little while? we cannot tell what he saith.**

John 16:19 **Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?**

John 16:20 **Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.**

561 - Parable No. 81: Woman in Childbirth is similar to us going through Trials to God’s Kingdom. Jesus teaches about using His Name in Prayer (John 16:20-22) John 16:21-26

John 16:21 **A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.**

John 16:22 **And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.**

John 16:23 **And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give [it] you.**

John 16:24 **Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.**

John 16:25 **These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the FATHER.** {proverbs = parables. show you plainly - that time is now.}

John 16:26 **At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:**

562 - Jesus confirms that He “CAME OUT FROM GOD”. That He “CAME FORTH FROM THE FATHER”. And His Disciples “believe that THOU CAMEST FORTH FROM GOD” because Jesus was speaking plainly. John 16:27-26

John 16:27 **For the Father himself loveth you, because ye have loved me, and have believed that I CAME OUT FROM GOD.** {Literally CAME OUT FROM GOD – like John 8:42, 16:30 & 17:8 this is not limited just to God’s heavenly location.} {Jesus confirms God as His Father in a singular context – no plural God.}

John 16:28 **I CAME FORTH FROM THE FATHER, and am come into the world: again, I leave the world, and go to the Father.** {Jesus – the Only Begotten Son of the Father; should the Holy Spirit have been begotten then Jesus would not have been the Only Begotten Son.} {Jesus confirms God as His Father in a singular context – no plural God.}

John 16:29 **His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.**

John 16:30 **Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that THOU CAMEST FORTH FROM GOD.** {FROM GOD - see notes for John 8:42,16:27 & 17:8}

John 16:31 **Jesus answered them, Do ye now believe?**

John 16:32 **Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.**

563 - Jesus confirms that “In the world ye shall have TRIBULATION: but be of good cheer; I have overcome the world” John 16:33

John 16:33 **These things I have spoken unto you, that in me ye might have peace. In the world ye shall have TRIBULATION: but be of good cheer; I have overcome the world.**

564 - Jesus’ Intecessory Prayer. Jesus Prays for Himself John 17:1-5

John 17:1 ¶ **These words spake Jesus, and lifted up his eyes to heaven, and said, FATHER, the hour is come; glorify THY Son, that THY Son also may glorify THEE:** {Jesus confirms God as His Father.}

John 17:2 **As THOU hast given him power over all flesh, that he should give eternal life to as many as THOU hast given him.**

John 17:3 **AND THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST, whom THOU hast sent.** [Deuteronomy 6.4; Isaiah 42.8; Malachi 2.10; Mark 12.29-30 32; Romans 3.30; 1Corinthians 8.4 6; Ephesians 4.6; 1 Timothy 2.5; James 2.19]. {What is life eternal ? **THAT THEY MIGHT KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST**}.

John 17:4 **I HAVE GLORIFIED THEE ON THE EARTH: I have finished the work which THOU gavest me to do.**

John 17:5 **And now, O FATHER, GLORIFY THOU ME WITH THINE OWN SELF WITH THE GLORY WHICH I HAD WITH THEE BEFORE THE WORLD WAS.** {Jesus confirms God as His Father.}

565 - Jesus' Intercessory Prayer. Jesus Prays for His Disciples John 17:6-19

John 17:6 **I have manifested THY name unto the men which THOU gavest me out of the world: THINE they were, and THOU gavest them me; and they have kept THY word.**

John 17:7 **Now they have known that all things whatsoever THOU hast given me are of THEE.**

John 17:8 **For I have given unto them the words which THOU gavest ME; and they have received [them], and have known surely that I CAME OUT FROM THEE, and they have believed that THOU didst send ME.** {CAME OUT FROM THEE – Again literally, just like John 8:42, 16:27, 16:30 – see their notes}

John 17:9 **I pray for them: I pray not for the world, but for them which THOU hast given me; for they are THINE.**

John 17:10 **And all mine are THINE, and THINE are mine; and I am glorified in them.**

John 17:11 **And now I am no more in the world, but these are in the world, and I come to THEE. HOLY FATHER, keep through THINE own name those whom THOU hast given me, that they may be one, as WE [are].** {Jesus confirms God as His Father in a singular context – no plural God.}

John 17:12 **While I was with them in the world, I kept them in THY name: those that THOU gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.**

John 17:13 **And now come I to THEE; and these things I speak in the world, that they might have my joy fulfilled in themselves.**

John 17:14 **I have given them THY word; and the world hath hated them, because they are not of the world, even as I am not of the world.**

John 17:15 **I pray not that THOU shouldest take them out of the world, but that THOU shouldest keep them from the evil.**

John 17:16 **They are not of the world, even as I am not of the world.**

John 17:17 **Sanctify them through THY truth: THY word is truth.**

John 17:18 **As THOU hast sent me into the world, even so have I also sent them into the world.**

John 17:19 **And for their sakes I sanctify myself, that they also might be sanctified through the truth.**

566 - Jesus' Intecessory Prayer. Jesus Prays for Future Believers John 17:20-18:1

John 17:20 **Neither pray I for these alone, but for them also which shall believe on me through their word;**

John 17:21 **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.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 17:22 **And the glory which THOU gavest me I have given them; that they may be one, even as we are one:**

John 17:23 **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.**

John 17:24 **FATHER, I will that they also, whom THOU hast given me, be with me where I am; that they may behold my glory, which THOU hast given me: for THOU lovedst me before the foundation of the world.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 17:25 **O RIGHTEOUS FATHER, the world hath not known THEE: but I have known THEE, and these have known that THOU hast sent me.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 17:26 **And I have declared unto them THY name, and will declare [it]: that the love wherewith THOU hast loved me may be in them, and I in them.** {In this intercessory prayer of Jesus, the Only Begotten Son of God, to His Father, Jesus uses the Singular Tense a total of **41 times**. He never uses any plurality to His Father, just a One to One relationship; likewise in the Lord's Prayer – see Title Nos. **154, 155 & 381** Matthew 6:9-13; Luke 11:1-4}

John 18:1 **¶ When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.**

567 - Gethsemane. Jesus and His 11 Disciples go to the Mount of Olives unto a place called Gethsemane Luke 22:39 Matthew 26:36 Mark 14:32

Luke 22:39 ¶ **And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.**

In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence. {1898 The Desire of Ages, Page 685.1}

Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. He had often visited this spot for meditation and prayer; but never with a heart so full of sorrow as upon this night of His last agony. Throughout His life on earth He had walked in the light of God's presence. When in conflict with men who were inspired by the very spirit of Satan, He could say, "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him." John 8:29. But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, "My soul is exceeding sorrowful, even unto death." {1898 The Desire of Ages, Page 685.2}

As they approached the garden, the disciples had marked the change that came over their Master. Never before had they seen Him so utterly sad and silent. As He proceeded, this strange sadness deepened; yet they dared not question Him as to the cause. His form swayed as if He were about to fall. Upon reaching the garden, the disciples looked anxiously for His usual place of retirement, that their Master might rest. Every step that He now took was with labored effort. He groaned aloud, as if suffering under the pressure of a terrible burden. Twice His companions supported Him, or He would have fallen to the earth. {1898 The Desire of Ages, Page 685.3}

Matthew 26:36 ¶ Mark 14:32 **Then cometh [they] Jesus with them unto a place called [named] Gethsemane, and [he] saith unto the [his] disciples, Sit ye here, while I [shall] go and pray yonder.**

568 - Jesus takes Peter, James and John to a place of prayer Mark 14:33 Matthew 26:37 Mark 14:33 Luke 22:40

Near the entrance to the garden, Jesus left all but three of the disciples, bidding them pray for themselves and for Him. With Peter, James, and John, He entered its secluded recesses. These three disciples were Christ's closest companions. They had beheld His glory on the mount of transfiguration; they had seen Moses and Elijah talking with Him; they had heard the voice from heaven; now in His great struggle, Christ desired their presence near Him. Often they had passed the night with Him in this retreat. On these occasions, after a season of watching and prayer, they would sleep undisturbed at a little distance from their Master, until He awoke them in the morning to go forth anew to labor. But now He desired them to spend the night with Him in prayer. Yet He could not bear that even they should witness the agony He was to endure. {1898 The Desire of Ages, Page 686.1}

Mark 14:33 Matthew 26:37 **And he taketh [took] with him Peter and [the two sons of Zebedee,] James and John, and began to be sore amazed [sorrowful], and to be very heavy;**

Luke 22:40 **And when he was at the place, he said unto them, Pray that ye enter not into temptation.**

569 - Jesus, with sorrowful soul, tells His 3 Disciples to tarry and watch Matthew 26:38 Mark 14:34

Matthew 26:38 Mark 14:34 **[And] Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.**

570 - Jesus goes a little farther, kneels and Prays to His Father [Prayer 1] Matthew 26:39 Mark 14:35-36 Luke 22:41-42

He went a little distance from them--not so far but that they could both see and hear Him--and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression. {1898 The Desire of Ages, Page 686.2}

Matthew 26:39 Mark 14:35-36 Luke 22:41-42 **And he went a little farther [further] [forward a little] [was withdrawn from them about a stone's cast,], and fell on his face [the ground] [kneeled down], and prayed, saying [And he said, O MY [Abba] FATHER, [all things [are] possible unto thee;] [that,] if [thou be willing] it be [were] possible[, the hour might pass from him], let [take away] [remove] this cup pass from me: nevertheless not as [what] I [my] will, but as [what] THOU [wilt] [thine, be done].** {Jesus confirms God as His Father in a singular context – no plural God.}

571 - Jesus comes to His 3 Disciples the first time, finds them sleeping and says to Peter "could ye not watch with me one hour?" Matthew 26:40 Mark 14:37

Rising with painful effort, He staggered to the place where He had left His companions. But He "findeth them asleep." Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that satanic agencies might not prevail over them, He would have been comforted by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray." At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation. {1898 The Desire of Ages, Page 688.1}

Matthew 26:40 Mark 14:37 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, [Simon, sleepest thou?] What, could ye [couldst] not [thou] watch with me one hour?

The disciples awakened at the voice of Jesus, but they hardly knew Him, His face was so changed by anguish. Addressing Peter, Jesus said, "Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." The weakness of His disciples awakened the sympathy of Jesus. He feared that they would not be able to endure the test which would come upon them in His betrayal and death. He did not reprove them, but said, "Watch ye and pray, lest ye enter into temptation." Even in His great agony, He was seeking to excuse their weakness. "The spirit truly is ready," He said, "but the flesh is weak." {1898 The Desire of Ages, Page 689.2}

572 - Jesus tells His 3 Disciples the first time to "Watch ye and pray, lest ye enter into temptation" Mark 14:38 Matthew 26:41

Mark 14:38 Matthew 26:41 Watch ye and pray, lest [that] ye enter into temptation. The spirit [indeed] truly [is] ready [willing], but the flesh [is] weak.

573 - Jesus goes away again to Pray to His Father [Prayer 2] Matthew 26:42 Mark 14:39 Luke 22:43-44

Again the Son of God was seized with superhuman agony, and fainting and exhausted, He staggered back to the place of His former struggle. His suffering was even greater than before. As the agony of soul came upon Him, "His sweat was as it were great drops of blood falling down to the ground." The cypress and palm trees were the silent witnesses of His anguish. From their leafy branches dropped heavy dew upon His stricken form, as if nature wept over its Author wrestling alone with the powers of darkness. {1898 The Desire of Ages, Page 689.3}

Matthew 26:42 Mark 14:39 [And] He went away again the second time, and prayed, [and spake the same words] saying, O MY FATHER, if this cup may not pass away from me, except I drink it, THY will be done. {Jesus confirms God as His Father in a singular context – no plural God.}

Luke 22:43 And there appeared an angel unto him from heaven, strengthening him. [Spirit of Prophecy confirms that this "solitary / might / strong" angel was sent by the Father as "Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony." {Bible Training School, September 1, 1915 paragraph 5}

The sleeping disciples had been suddenly awakened by the light surrounding the Saviour. They saw the angel bending over their prostrate Master. They saw him lift the Saviour's head upon his bosom, and point toward heaven. They heard his voice, like sweetest music, speaking words of comfort and hope. The disciples recalled the scene upon the mount of transfiguration. They remembered the glory that in the temple had encircled Jesus, and the voice of God that spoke from the cloud. Now that same glory was again revealed, and they had no further fear for their Master. He was under the care of God; a mighty angel had been sent to protect Him. Again the disciples in their weariness yield to the strange stupor that overpowers them. Again Jesus finds them sleeping. {1898 The Desire of Ages, Page 694.2}

Luke 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

574 - Jesus returns to His 3 Disciples the second time and finds them sleeping again Mark 14:40 Matthew 26:43

Mark 14:40 Matthew 26:43 And when he returned, he [came and] found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

575 - Jesus goes away again to Pray to His Father [Prayer 3] Matthew 26:44

Turning away, Jesus sought again His retreat, and fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come--that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." {1898 The Desire of Ages, Page 690.2}

Matthew 26:44 And he left them, and went away again, and prayed the third time, saying the same words.

Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: "If this cup may not pass away from Me, except I drink it, Thy will be done." {1898 The Desire of Ages, Page 690.3}

Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him. {1898 The Desire of Ages, Page 693.1}

But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin. {1898 The Desire of Ages, Page 693.2}

576 - Jesus returns to His 3 Disciples the third time and finds them sleeping again. He says "Sleep on now, and take [your] rest: it is enough, the hour is come" Mark 14:41 Luke 22:45 Matthew 26:45

Mark 14:41 Luke 22:45 Matthew 26:45 **And [when he rose up from prayer,] [Then] he cometh [was come] the third time [to his disciples, he found them sleeping for sorrow], and saith unto them, Sleep on now, and take [your] rest: it is enough, the hour is come [at hand]; behold, the Son of man is betrayed into the hands of sinners.**

577 - Jesus tells His 3 Disciples the second time to "Rise and pray, lest ye enter into temptation" and then says "Rise, let us be going" Luke 22:46 Matthew 26:46 Mark 14:42

Luke 22:46 **And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.**

Matthew 26:46 Mark 14:42 **Rise, let us [go] be going: [lo] behold, he is at hand that doth betray [that betrayeth] me.**

Even as He spoke these words, He heard the footsteps of the mob in search of Him, and said, "Rise, let us be going: behold, he is at hand that doth betray Me." {1898 The Desire of Ages, Page 694.4}

No traces of His recent agony were visible as Jesus stepped forth to meet His betrayer. Standing in advance of His disciples He said, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am He." As these words were spoken, the angel who had lately ministered to Jesus moved between Him and the mob. A divine light illuminated the Saviour's face, and a dovelike form overshadowed Him. In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground. {1898 The Desire of Ages, Page 694.5}

The angel withdrew, and the light faded away. Jesus had opportunity to escape, but He remained, calm and self-possessed. As one glorified He stood in the midst of that hardened band, now prostrate and helpless at His feet. The disciples looked on, silent with wonder and awe. {1898 The Desire of Ages, Page 694.6}

578 - Judas and a Great Multitude arrive to take Jesus by a Betrayal Kiss John 18:2-3 Mark 14:43-45 Matthew 26:47-49 Luke 22:47

John 18:2 **And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.**

John 18:3 **Judas then, having received a band [of men] and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.**

Matthew 26:47 ¶ Mark 14:43 ¶ Luke 22:47 ¶ **And while he yet spake, [behold] lo, [he that was called] Judas, one of the twelve, came [went before them], and with him a great multitude with swords and staves, from the chief priests [and the scribes] and [the] elders of the people[, and drew near unto Jesus to kiss him].**

Mark 14:44 Matthew 26:48 **And [Now] he that betrayed him had given [gave] them a token [sign], saying, Whomsoever I shall kiss, that same is he; take him, [hold him fast] and lead [him] away safely.**

Mark 14:45 Matthew 26:49 **And as soon as [forthwith] he was come [came to Jesus], he goeth straightway to him, and saith, [Hail,] Master, master; and kissed him.**

579 - Jesus says "Judas, betrayest thou the Son of man with a kiss?" "Whom seek ye?" "Jesus of Nazareth. Jesus saith unto them, I am [he]" Luke 22:48 Matthew 26:50a Mark 14:46a John 18:4-6

Luke 22:48 Matthew 26:50a Mark 14:46a ¶ **[And] But Jesus said unto him, [Friend, wherefore art thou come?] Judas, betrayest thou the Son of man with a kiss?**

John 18:4 **Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?**

John 18:5 **They answered him, Jesus of Nazareth. Jesus saith unto them, I am [he]. And Judas also, which betrayed him, stood with them.**

John 18:6 **As soon then as he had said unto them, I am [he], they went backward, and fell to the ground.**

580 - Jesus again asks "Whom seek ye?" "Jesus of Nazareth". Jesus then ensures the Freedom of His Disciples John 18:7-9

John 18:7 **Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.**

John 18:8 **Jesus answered, I have told you that I am [he]: if therefore ye seek me, let these go their way:**

John 18:9 **That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.**

581 - Miracle No. 36: Simon Peter draws his Sword and Cuts off the Right Ear of Malcus, the Servant of the High Priest. Jesus heals a servant's severed ear while He is being taken. Jesus heals him and rebukes Peter Luke 22:39-51 Matthew 26:51-52 Mark 14:47 John 18:10-11

Luke 22:49 **When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?**

Matthew 26:51 Mark 14:47 Luke 22:50 ¶ John 18:10 **And [Then], behold, one of them [Simon Peter] which were with [that stood by] Jesus [having a sword] stretched out [his] hand, and drew [it] [a] his sword, and struck [smote] a [the] servant of the high priest's, and smote [cut] off his [right] ear. [The servant's name was Malchus.]**

Matthew 26:52 John 18:11 **Then said Jesus unto him [Peter], Put up again thy sword into his place [the sheath]: for all they that take the sword shall perish with the sword[: the cup which MY FATHER hath given me, shall I not drink it? {Jesus confirms God as His Father in a singular context – no plural God.}}**

Luke 22:51 **And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.**

582 - Jesus reminds those present of His Father's Powers and also the fulfilment of the Scriptures Matthew 26:53-54

Matthew 26:53 **Thinkest thou that I cannot now pray to MY FATHER, and he shall presently give me more than twelve legions of angels? {Jesus confirms God as His Father in a singular context – no plural God.}**

Matthew 26:54 **But how then shall the scriptures be fulfilled, that thus it must be?**

583 - Jesus reminds the chief priests, and captains of the temple, and the elders of His time with them in the Temple; yet now they come with Swords and Staves as they would do against a Thief. "But this is your hour, . . . that the scriptures of the prophets might be fulfilled" Mark 14:48-49 Luke 22:52-53 Matthew 26:55

Mark 14:48 Luke 22:52 Matthew 26:55a **And [Then] [In that same hour] Jesus answered and said unto them [the multitudes] [the chief priests, and captains of the temple, and the elders, which were come to him], Are ye [Be ye] come out, as against a thief, with swords and [with] staves [for] to take me?**

Mark 14:49 Matthew 26:55b-56a Luke 22:53 **[When] I was [sat] daily with you in the temple teaching, and ye took me not [ye laid no hold on me] [ye stretched forth no hands against me: but this is your hour, and the power of darkness]: But all this was done, that the scriptures of the prophets might be fulfilled.**

584 - All the Disciples Flee from Jesus including a Certain Young Man Matthew 26:56b Mark 14:50-52

Matthew 26:56b Mark 14:50 **[And] Then [they] all the disciples forsook him, and fled.**

Mark 14:51 **And there followed him a certain young man, having a linen cloth cast about [his] naked [body]; and the young men laid hold on him:**

Mark 14:52 **And he left the linen cloth, and fled from them naked.**

585 - Jesus Arrested. The chief priests, and captains of the temple, and the elders apprehend and take Jesus Matthew 26:50b Mark 14:46b John 18:12

Matthew 26:50b Mark 14:46b ¶ John 18:12 **Then came they [the band and the captain and officers of the Jews], and [they] laid [their] hands on [him] Jesus, [and bound him,] and took him.**

586 - The Hearing before Annas. Jesus is taken "to Annas first; for he was father in law to Caiaphas, which was the high priest that same year" John 18:13-14

Over the brook Kedron, past gardens and olive groves, and through the hushed streets of the sleeping city, they hurried Jesus. It was past midnight, and the cries of the hooting mob that followed Him broke sharply upon the still air. The Saviour was bound and closely guarded, and He moved painfully. But in eager haste His captors made their way with Him to the palace of Annas, the ex-high priest. {1898 The Desire of Ages, Page 698.1}

Annas was the head of the officiating priestly family, and in deference to his age he was recognized by the people as high priest. His counsel was sought and carried out as the voice of God. He must first see Jesus a captive to priestly power. He must be present at the examination of the prisoner, for fear that the less-experienced Caiaphas might fail of securing the object for which they were working. His artifice, cunning, and subtlety must be used on this occasion; for, at all events, Christ's condemnation must be secured. {1898 The Desire of Ages, Page 698.2}

Christ was to be tried formally before the Sanhedrin; but before Annas He was subjected to a preliminary trial. Under the Roman rule the Sanhedrin could not execute the sentence of death. They could only examine a prisoner, and pass judgment, to be ratified by the Roman authorities. It was therefore necessary to bring against Christ charges that would be regarded as criminal by the Romans. An accusation must also be found which would condemn Him in the eyes of the Jews. Not a few among the priests and rulers had been convicted by Christ's teaching, and only fear of excommunication prevented them from confessing Him. The priests well remembered the question of Nicodemus, "Doth our law judge any man, before it hear him, and know what he doeth?" John 7:51. This question had for the time broken up the council, and thwarted their plans. Joseph of Arimathaea and Nicodemus were not now to be summoned, but there were others who might dare to speak in favor of justice. The trial must be so conducted as to unite the members of the Sanhedrin against Christ. There were two charges which the priests desired to maintain. If Jesus could be proved a blasphemer, He would be condemned by the Jews. If convicted of sedition, it would secure His condemnation by the Romans. The second charge Annas tried first to establish. He questioned Jesus concerning His disciples and His doctrines, hoping the prisoner would say something that would give him material upon which to work. He thought to draw out some statement to prove that He was seeking to establish a secret society, with the purpose of setting up a new kingdom. Then the priests could deliver Him to the Romans as a disturber of the peace and a creator of insurrection. {1898 The Desire of Ages, Page 698.3}

John 18:13 **And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.**

John 18:14 **Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.**

587 - Simon Peter and another disciple [John] follow "Jesus into the palace of the high priest". John goes in with Jesus Matthew 26:57-58a Luke 22:54 Mark 14:53-54a John 18:15

Matthew 26:57 ¶ Luke 22:54a Mark 14:53 ¶ **And [Then] they that had laid hold on Jesus led [him] away [and brought him into the high priest's house.] to Caiaphas the high priest, [and] where [with him were assembled all the chief priests and] the scribes and the elders were assembled.**

John 18:15 ¶ Matthew 26:58a Luke 22:54b Mark 14:54a **And [But] Simon Peter followed Jesus [him afar off [even into] unto the high priest's palace], and [so did] another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.**

588 - John returns to speak to the Damsel who kept the door to obtain approval for Peter to enter into the Palace. The Damsel recognises Peter as a Disciple of Jesus. Peter's First Denial that he was a Disciple of Christ John 18:16-17 Matthew 26:58b

John 18:16 Matthew 26:58b **But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in [went in] Peter.**

John 18:17 **Then saith the damsel that kept the door unto Peter, Art not thou also [one] of this man's disciples? He saith, I am not.**

589 - The servants and officers kindle a fire and sit down to watch the High Priest question Jesus. Peter's Second Denial that he was a Disciple of Christ John 18:18, 25 Mark 14:54b Luke 22:55-57 Matthew 26:58c

John 18:18 Mark 14:54b Luke 22:55 Matthew 26:58c **[And when they had kindled a fire in the midst of the hall,] the servants and officers stood there, who had made a fire of coals; for it was cold: [and [then they] were set down together,] and they warmed themselves: and [he] Peter stood with them [[and also] sat [down among them] with the servants], and warmed himself [at the fire][, to see the end].**

John 18:25 Luke 22:56-57 **And Simon Peter stood and warmed himself. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. They said therefore unto him, Art not thou also [one] of his disciples? [And] He denied [it] [him], and said [saying, Woman,], I am not [I know him not].**

590 - The Night Trial Before the Sanhedrin. The Hearing Before the High Priest. The High Priest questions Jesus and asks "of His Disciples, and of His Doctrine" John 18:19-24

John 18:24 **Now Annas had sent him bound unto Caiaphas the high priest.**

John 18:19 ¶ **The high priest then asked Jesus of his disciples, and of his doctrine.**

John 18:20 **Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.**

John 18:21 **Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.**

John 18:22 **And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?**

John 18:23 **Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?**

591 - "The chief priests, and elders, and all the council, sought false witness against Jesus" Matthew 26:59-61 Mark 14:55-59

Matthew 26:59 Mark 14:55a **[And] Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;**

Matthew 26:60 Mark 14:55b-57 **But [and] found none: yea, [For] though many false witnesses came [against him], [yet] found they none [their witness agreed not together]. [And] At the last came [there arose certain] two false witnesses [against him, saying],**

Mark 14:58 Matthew 26:61 **We heard him say [This [fellow] said], I will [am able to] destroy this temple [of God] that is made with hands, and within three days I will build another made without hands.**

Mark 14:59 **But neither so did their witness agree together.**

592 - Jesus is Forced to Reply that He is "Christ, the Son of God" Mark 14:60-62 Matthew 26:62-64

Mark 14:60 Matthew 26:62 **And the high priest stood up [arose] in the midst, and [said unto him] asked Jesus, saying, Answerest thou nothing? what [is it which] these witness against thee?**

Matthew 26:63 Mark 14:61 **But [he] Jesus held his peace[, and answered nothing]. And [Again] the high priest answered [asked him] and said unto him, I adjure thee by THE LIVING GOD, that thou tell us whether thou be the Christ, the Son of God [Art thou the Christ, the Son of the Blessed?].**

At last, Caiaphas, raising his right hand toward heaven, addressed Jesus in the form of a solemn oath: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." {1898 The Desire of Ages, Page 706.3}

To this appeal Christ could not remain silent. There was a time to be silent, and a time to speak. He had not spoken until directly questioned. He knew that to answer now would make His death certain. But the appeal was made by the highest acknowledged authority of the nation, and in the name of the Most High. Christ would not fail to show proper respect for the law. More than this, His own relation to the Father was called in question. He must plainly declare His character and mission. Jesus had said to His disciples, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matthew 10:32. Now by His own example He repeated the lesson. {1898 The Desire of Ages, Page 706.4}

Matthew 26:64 Mark 14:62 **Jesus saith unto him, Thou hast said: [And Jesus said, I am: and] nevertheless I say unto you, Hereafter shall ye see THE SON OF MAN SITTING ON THE RIGHT HAND OF POWER, AND COMING IN THE CLOUDS OF HEAVEN.**

593 - The chief priests, and elders, and all the council Condemn Jesus to Death Matthew 26:65-66 Mark 14:63-64

Conviction mingled with passion led Caiaphas to do as he did. He was furious with himself for believing Christ's words, and instead of rending his heart under a deep sense of truth, and confessing that Jesus was the Messiah, he rent his priestly robes in determined resistance. This act was deeply significant. Little did Caiaphas realize its meaning. In this act, done to influence the judges and secure Christ's condemnation, the high priest had condemned himself. By the law of God he was disqualified for the priesthood. He had pronounced upon himself the death sentence. {1898 The Desire of Ages, Page 708.3}

A high priest was not to rend his garments. By the Levitical law, this was prohibited under sentence of death. Under no circumstances, on no occasion, was the priest to rend his robe. It was the custom among the Jews for the garments to be rent at the death of friends, but this custom the priests were not to observe. Express command had been given by Christ to Moses concerning this. Leviticus 10:6. {1898 The Desire of Ages, Page 708.4}

Everything worn by the priest was to be whole and without blemish. By those beautiful official garments was represented the character of the great antitype, Jesus Christ. Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. He is holy, and His glory and perfection must be represented by the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit. This God would discern. But no rent must be made in the priestly robes, for this would mar the representation of heavenly things. The high priest who dared to appear in holy office, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God. By rending his garment he cut himself off from being a representative character. He was no longer accepted by God as an officiating priest. This course of action, as exhibited by Caiaphas, showed human passion, human imperfection. {1898 The Desire of Ages, Page 709.1}

By rending his garments, Caiaphas made of no effect the law of God, to follow the tradition of men. A man-made law provided that in case of blasphemy a priest might rend his garments in horror at the sin, and be guiltless. Thus the law of God was made void by the laws of men. {1898 The Desire of Ages, Page 709.2}

Matthew 26:65-66 Mark 14:63-64 **Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his [the] blasphemy[: what think ye? And they all [answered and said, He is guilty of death] [condemned him to be guilty of death].**

594 - Jesus is mocked. "Prophecy unto us, thou Christ, Who is he that smote thee?" Luke 22:63-65 Matthew 26:67-68 Mark 14:65

Luke 22:63 ¶ **And the men that held Jesus mocked him, and smote [him].**

Luke 22:64 Matthew 26:68 Mark 14:65 **[And some began to spit on him,] And when they had blindfolded him [cover his face], they struck [buffet] him on the face, and asked [to say unto] him, saying, Prophecy [unto us, thou Christ], who is it [he] that smote thee? [and the servants did strike him with the palms of their hands.]**

Matthew 26:67 **Then did they spit in his face, and buffeted him; and others smote [him] with the palms of their hands,**

Luke 22:65 **And many other things blasphemously spake they against him.**

The angels of God faithfully recorded every insulting look, word, and act against their beloved Commander. One day those base men who scorned and spat upon the calm, pale face of Christ will look upon it in its glory, shining brighter than the sun. {1896, 1900 The Story of Jesus, Page 117.11}

595 - One of the maids of the high priest recognises Peter while he was beneath in the Palace. Peter's Second Denial that he was a Disciple of Christ, The Cock crows for the First Time Mark 14:66-68 Matthew 26:69-70

Mark 14:66 ¶ Matthew 26:69a ¶ **And [Now] as Peter was beneath [sat without] in the palace, there cometh one of the maids [a damsel] of the high priest:**

Mark 14:67 Matthew 26:69b **And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth [Galilee].**

Mark 14:68 Matthew 26:70 **But he denied [before [them] all], saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.**

596 - Another Maid recognises Peter while he is in the Porch. Peter's Third Denial that he was a Disciple of Christ Matthew 26:71-72 Mark 14:69-70a

Matthew 26:71 Mark 14:69 **And when he was gone out into the porch, another [maid] saw him [again], and said [began to say] unto them that were there [stood by], [This is [one] of them.] This [fellow] was also with Jesus of Nazareth.**

Matthew 26:72 Mark 14:70a **And again he denied [it] with an oath, I do not know the man.**

597 - People continue to Recognise Peter, who now begins to Curse and Swear. Peter's Fourth Denial that he was a Disciple of Christ Matthew 26:73-74a Mark 14:70b-71 Luke 22:58-60a John 18:26-27a

Matthew 26:73 Mark 14:70b Luke 22:58a, 59 **And after a while [a little after] [about the space of one hour after] came unto [him] they that stood by, [Another confidently [saw him, and] affirmed,] and said [again] to Peter, Surely thou also art [one] of them [Of a truth this [fellow] also was with him [of them]:] [: for thou art [he is] a Galilaean]; [and] for thy speech **bewrayeth** betrayeth thee [agreeth [thereto]].**

John 18:26 **One of the servants of the high priest, being [his] kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?**

Mark 14:71 Matthew 26:74a John 18:27a Luke 22:58b, 60a **But [Then] he began to curse and to swear, [And] [Peter then denied again:] [saying], [Man, [I am not.] I know not what thou sayest.] I know not this [the] man of whom ye speak.**

598 - The Cock crows for the Second Time Luke 22:60b Matthew 26:74b Mark 14:72a John 18:27b

Luke 22:60b Matthew 26:74b Mark 14:72a John 18:27b **And immediately, while he yet spake, the cock crew [the second time].**

599 - Jesus, who is now able to see Peter, turns and looks at him. Peter, now remembers the Predictive Words of Jesus. Peter leaves and Weeps Bitterly Matthew 26:75 Luke 22:61-62 Mark 14:72b-72c

Matthew 26:75a Luke 22:61 Mark 14:72b **[And the Lord turned, and looked upon Peter.] And Peter remembered [called to mind] the word of [that] Jesus, which said [how he had said] unto him, Before the cock crow [twice], thou shalt deny me thrice.**

Luke 22:62 Matthew 26:75b Mark 14:72c **And [he] Peter went out, [And when he thought thereon,] and [he] wept bitterly.**

A tide of memories rushed over him. The Saviour's tender mercy, His kindness and long-suffering, His gentleness and patience toward His erring disciples,--all was remembered. He recalled the caution, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Luke 22:31, 32. He reflected with horror upon his own ingratitude, his falsehood, his perjury. Once more he looked at his Master, and saw a sacrilegious hand raised to smite Him in the face. Unable longer to endure the scene, he rushed, heartbroken, from the hall. {1898 The Desire of Ages, Page 713.2}

He pressed on in solitude and darkness, he knew not and cared not whither. At last he found himself in Gethsemane. The scene of a few hours before came vividly to his mind. The suffering face of his Lord, stained with bloody sweat and convulsed with anguish, rose before him. He remembered with bitter remorse that Jesus had wept and agonized in prayer alone, while those who should have united with Him in that trying hour were sleeping. He remembered His solemn charge, "Watch and pray, that ye enter not into temptation." Matthew 26:41. He witnessed again the scene in the judgment hall. It was torture to his bleeding heart to know that he had added the heaviest burden to the Saviour's humiliation and grief. On the very spot where Jesus had poured out His soul in agony to His Father, Peter fell upon his face, and wished that he might die. {1898 The Desire of Ages, Page 713.3}

600 - The Day Trial Before the Sanhedrin. The Council of Religious Leaders condemns Jesus. Jesus Delivered to Pilate Matthew 27:1 Mark 15:1 Luke 22:66-71

As soon as it was day, the Sanhedrin again assembled, and again Jesus was brought into the council room. He had declared Himself the Son of God, and they had construed His words into a charge against Him. But they could not condemn Him on this, for many of them had not been present at the night session, and they had not heard His words. And they knew that the Roman tribunal would find in them nothing worthy of death. But if from His own lips they could all hear those words repeated, their object might be gained. His claim to the Messiahship they might construe into a seditious political claim. {1898 The Desire of Ages, Page 714.1}

Matthew 27:1 ¶ Mark 15:1a ¶ Luke 22:66a ¶ **[And] When the morning was come [straightway in the morning], [And as soon as it was day] all the chief priests and [the] elders of the people [and the scribes came together, [and led him into their council,] and] took counsel [held a consultation with the elders and scribes and the whole council] against Jesus to put him to death:**

Matthew 27:2 Mark 15:1b ¶ **And [bound Jesus,] when they had bound him [Jesus], they led [carried] [him] away, and delivered him to Pontius Pilate the governor.**

Luke 22:66b ¶ -67 **saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:**

Luke 22:68 **And if I also ask [you], ye will not answer me, nor let [me] go.**

Luke 22:69 **Hereafter shall the Son of man sit on the right hand of the power of God.**

Luke 22:70 **Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.**

Luke 22:71 **And they said, What need we any further witness? for we ourselves have heard of his own mouth.**

601 - The Death of Judas Iscariot. Judas' Confession and Suicide. "Thirty pieces of silver, the price of Him that was valued" "and bought with them the potter's field, to bury strangers in" "called, The field of blood". Zechariah not Jeremiah Matthew 27:3-10

As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas! {1898 The Desire of Ages, Page 721.4}

The tall form of Judas was now seen pressing through the startled throng. His face was pale and haggard, and great drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. Caiaphas angrily shook him off, but was confused, and knew not what to say. The perfidy of the priests was revealed. It was evident that they had bribed the disciple to betray his Master. {1898 The Desire of Ages, Page 721.5}

"I have sinned," again cried Judas, "in that I have betrayed the innocent blood." But the high priest, regaining his self-possession, answered with scorn, "What is that to us? see thou to that." Matthew 27:4. The priests had been willing to make Judas their tool; but they despised his baseness. When he turned to them with confession, they spurned him. {1898 The Desire of Ages, Page 722.1}

Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreating Him to deliver Himself. The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. He looked pityingly upon Judas, and said, For this hour came I into the world. {1898 The Desire of Ages, Page 722.2}

Matthew 27:3 ¶ **Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,**

Matthew 27:4 **Saying, I have sinned in that I have betrayed the innocent blood. And they said, What [is that] to us? see thou [to that].**

Matthew 27:5 **And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.**

Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself. {1898 The Desire of Ages, Page 722.4} Later that same day, on the road from Pilate's hall to Calvary, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight had broken the cord by which he had hanged himself to the tree. In falling, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus. {1898 The Desire of Ages, Page 722.5}

Matthew 27:6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

Matthew 27:7 And they took counsel, and bought with them the potter's field, to bury strangers in.

Matthew 27:8 Wherefore that field was called, The field of blood, unto this day.

Matthew 27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

Why would Matthew appear to attribute the prophecy of the 30 pieces of silver to Jeremiah instead of Zechariah?

The answer is found in the structure of the Hebrew Bible.

The Hebrew Bible is divided into three sections called the Law, Writings, and Prophets.

Jesus refers to these divisions in Luke 24:44.

The collection of the Prophets began with the Book of Jeremiah.

The scrolls were sometimes referred to by the name of the first book, which in the case of the Prophets would be Jeremiah.

So, when Matthew says that "Jeremiah says," he means that the prophecy was found in the "Jeremiah Scroll."

Zechariah 11:12 And I said unto them, If ye think good, give [me] my price; and if not, forbear. So they weighed for my price thirty [pieces] of silver. [Matthew 27:9]

Zechariah 11:13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty [pieces] of silver, and cast them to the potter in the house of the LORD. [Matthew 27:9]

Matthew 27:10 And gave them for the potter's field, as the Lord appointed me.

602 - The whole multitude take Jesus to Pilate. John 18:28 Luke 23:1

In the judgment hall of Pilate, the Roman governor, Christ stands bound as a prisoner. About Him are the guard of soldiers, and the hall is fast filling with spectators. Just outside the entrance are the judges of the Sanhedrin, priests, rulers, elders, and the mob. {1898 The Desire of Ages, Page 723.1}

After condemning Jesus, the council of the Sanhedrin had come to Pilate to have the sentence confirmed and executed. But these Jewish officials would not enter the Roman judgment hall. According to their ceremonial law they would be defiled thereby, and thus prevented from taking part in the feast of the Passover. In their blindness they did not see that murderous hatred had defiled their hearts. They did not see that Christ was the real Passover lamb, and that, since they had rejected Him, the great feast had for them lost its significance. {1898 The Desire of Ages, Page 723.2}

When the Saviour was brought into the judgment hall, Pilate looked upon Him with no friendly eyes. The Roman governor had been called from his bedchamber in haste, and he determined to do his work as quickly as possible. He was prepared to deal with the prisoner with magisterial severity. Assuming his severest expression, he turned to see what kind of man he had to examine, that he had been called from his repose at so early an hour. He knew that it must be someone whom the Jewish authorities were anxious to have tried and punished with haste. {1898 The Desire of Ages, Page 723.3}

John 18:28 ¶ Luke 23:1 ¶ [And the whole multitude of them arose, and] Then led they [him] Jesus from Caiaphas unto the hall of judgment [unto Pilate]: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

603 - The First Trial before Pilate. Jesus stands trial before Pilate. Pilate asks "What accusation bring ye against this man?" John 18:29-30 Matthew 27:12 Mark 15:3

John 18:29 Pilate then went out unto them, and said, What accusation bring ye against this man?

John 18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Matthew 27:12 Mark 15:3 And when he was accused [of many things] of the chief priests and elders, he answered [but] nothing.

604 - The First Trial before Pilate. Jesus stands trial before Pilate. Jesus remains silent regarding the Accusations. "I find no fault in this man" Matthew 27:13-14 Mark 15:4-5 Luke 23:4-5

Matthew 27:13 Mark 15:4 [And] Then said Pilate unto him [Pilate asked him again, saying, Answerest thou nothing?], [behold] Hearest thou not how many things they witness against thee?

Matthew 27:14 Mark 15:5 And he [But Jesus yet] answered him to never a word; insomuch that the governor [Pilate] marvelled greatly.

Luke 23:4 Then said Pilate to the chief priests and [to] the people, I find no fault in this man.

**605 - "Then said Pilate unto them, Take ye him, and judge him according to your [Jewish] law." Matthew 27:13-14
Mark 15:2-5 John 18:28-38 Luke 23:1-5**

John 18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

John 18:32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

606 - They begin to Accuse Jesus of "perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King" Luke 23:2

Luke 23:2 And they began to accuse him, saying, We found this [fellow] perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

607 - Pilate re-enters the judgment hall, and asks Jesus "Art thou the King of the Jews?". After examination, Pilate concludes "I find in him no fault [at all]" Matthew 27:11 Luke 23:3 Mark 15:2 John 18:33-38

Matthew 27:11 Luke 23:3 Mark 15:2 John 18:33 [Then Pilate entered into the judgment hall again, and called Jesus,] And Jesus stood before the governor: and [Pilate] the governor asked [said unto] him, saying, Art thou the King of the Jews? And Jesus [he answered him and] said unto him, Thou sayest [[it]].

John 18:34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

John 18:35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

John 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

John 18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault [at all].

608 - The Accusations become more Fierce Luke 23:5

Luke 23:5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

609 - Pilate hears of Galilee which is Herod's jurisdiction. Pilate sends Jesus to Herod Antipas [Herod Antipater] who was in Jerusalem Luke 23:6-7

Pilate at this time had no thought of condemning Jesus. He knew that the Jews had accused Him through hatred and prejudice. He knew what his duty was. Justice demanded that Christ should be immediately released. But Pilate dreaded the ill will of the people. Should he refuse to give Jesus into their hands, a tumult would be raised, and this he feared to meet. When he heard that Christ was from Galilee, he decided to send Him to Herod, the ruler of that province, who was then in Jerusalem. By this course, Pilate thought to shift the responsibility of the trial from himself to Herod. He also thought this a good opportunity to heal an old quarrel between himself and Herod. And so it proved. The two magistrates made friends over the trial of the Saviour. {1898 The Desire of Ages, Page 728.2}

Pilate delivered Jesus again to the soldiers, and amid the jeers and insults of the mob He was hurried to the judgment hall of Herod. "When Herod saw Jesus, he was exceeding glad." He had never before met the Saviour, but "he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him." This Herod was he whose hands were stained with the blood of John the Baptist. When Herod first heard of Jesus, he was terror-stricken, and said, "It is John, whom I beheaded: he is risen from the dead;" "therefore mighty works do show forth themselves in him." Mark 6:16; Matthew 14:2. Yet Herod desired to see Jesus. Now there was opportunity to save the life of this prophet, and the king hoped to banish forever from his mind the memory of that bloody head brought to him in a charger. He also desired to have his curiosity gratified, and thought that if Christ were given any prospect of release, He would do anything that was asked of Him. {1898 The Desire of Ages, Page 728.3}

Luke 23:6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

Luke 23:7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

610 - Hearing before Herod Antipas. Jesus stands Trial before Herod. Under pressure from the chief priests and scribes, Herod returns Jesus to Pilate Luke 23:8-12

Luke 23:8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long [season], because he had heard many things of him; and he hoped to have seen some miracle done by him.

Luke 23:9 **Then he questioned with him in many words; but he answered him nothing.**

Luke 23:10 **And the chief priests and scribes stood and vehemently accused him.**

Luke 23:11 **And Herod with his men of war set him at nought, and mocked [him], and arrayed him in a gorgeous robe, and sent him again to Pilate.**

Hardened as he was, Herod dared not ratify the condemnation of Christ. He wished to relieve himself of the terrible responsibility, and he sent Jesus back to the Roman judgment hall. {1898 The Desire of Ages, Page 731.4}

Pilate was disappointed and much displeased. When the Jews returned with their prisoner, he asked impatiently what they would have him do. He reminded them that he had already examined Jesus, and found no fault in Him; he told them that they had brought complaints against Him, but they had not been able to prove a single charge. He had sent Jesus to Herod, the tetrarch of Galilee, and one of their own nation, but he also had found in Him nothing worthy of death. "I will therefore chastise Him," Pilate said, "and release Him." {1898 The Desire of Ages, Page 731.5}

Luke 23:12 ¶ **And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.**

611 - Second Trial before Pilate. Second Appearance Before Pilate. Jesus or Barabbas? "I have found no fault in this man". Jesus is condemned to death in place of Barabbas John 18:39-40 Matthew 27:15, 17 Mark 15:6-8 Luke 23:13-15, 18-19

John 18:39a **But ye have a custom, that I should release unto you one at the passover:**

Matthew 27:15 Mark 15:6 **Now at [that] feast [he] the governor was wont to release unto [them] the people a [one] prisoner, whom they would [desired].**

Mark 15:7 Matthew 27:16 John 18:40b **And [they had [there was] then a notable prisoner,] [one] named [called] Barabbas. [Now Barabbas was a robber,] [which lay] bound with them that had made insurrection with him, who had committed murder in the insurrection.**

Luke 23:13 ¶ Matthew 27:17a **And Pilate, [Therefore] when he had called [they were gathered] together the chief priests and the rulers and the people,**

Luke 23:14 **Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined [him] before you, have found no fault in this man touching those things whereof ye accuse him:**

Luke 23:15 **No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.**

Matthew 27:17b John 18:39b **Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? Will ye therefore that I release unto you the King of the Jews?**

Mark 15:8 **And the multitude crying aloud began to desire [him to do] as he had ever done unto them.**

Luke 23:18 John 18:40a **And [Then] they cried out all [again] at once, saying, [Not this man,] Away with this [man], and [but] release unto us Barabbas:**

Luke 23:19 **(Who for a certain sedition made in the city, and for murder, was cast into prison.)**

612 - Pilate seeks to get Jesus released. "For he knew that the chief priests had delivered him for envy". The wife of Pilate: "Have thou nothing to do with that just man" Mark 15:9-11 Matthew 27:18-19 Luke 23:17

Mark 15:9 **But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?**

Mark 15:10 Matthew 27:18 **For he knew that [they] the chief priests had delivered him for envy.**

Mark 15:11 **But the chief priests moved the people, that he should rather release Barabbas unto them.**

Luke 23:16 **I will therefore chastise him, and release [him].**

Luke 23:17 **(For of necessity he must release one unto them at the feast.)**

Matthew 27:19 ¶ **When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.**

613 - Pilate continues to get Jesus released. Matthew 27:20-23 Mark 15:12-14 Luke 23:20-23

Matthew 27:20 **But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.**

Matthew 27:21 **The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.**

Matthew 27:22 Mark 15:12 **[And] Pilate [answered and] saith [again] unto them, What shall [will ye that] I do then with [[unto him]] Jesus which is called [whom ye call] Christ [the King of the Jews]? [They] all say unto him, Let him be crucified.**

Pilate's cheek paled as he heard the terrible cry, "Let Him be crucified." He had not thought it would come to that. He had repeatedly pronounced Jesus innocent, and yet the people were determined that He should suffer this most terrible and dreaded death. Again he asked the question: {1896, 1900 The Story of Jesus, Page 134.13}

Mark 15:13-14 Matthew 27:23 Luke 23:21 **[And] Then Pilate [the governor] said unto them, Why, what evil hath he done? And [But] they cried out [again,] the more exceedingly, [saying,] Crucify him[, crucify him]. [Let him be crucified.]**

Luke 23:22 **And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let [him] go.**

Luke 23:23 **And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.**

614 - "By our law he ought to die". "Because he made himself the Son of God". Pilate becomes afraid and speaks again to Jesus who does not initially answer. John 19:7-11

John 19:7 **The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.**

John 19:8 ¶ **When Pilate therefore heard that saying, he was the more afraid;**

John 19:9 **And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.**

John 19:10 **Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?**

John 19:11 **Jesus answered, Thou couldest have no power [at all] against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.**

615 - Pilate continues to get Jesus released. "Behold your King". "We have no king but Caesar" John 19:12-15

John 19:12 **And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.**

John 19:13 ¶ **When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.**

John 19:14 **And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! {Roman time keeping: Noon.}**

John 19:15 **But they cried out, Away with [him], away with [him], crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.**

616 - Pilate washes his hands, saying, "I am innocent of the blood of this just person" Matthew 27:24-25

Matthew 27:24 ¶ **When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it].**

Matthew 27:25 **Then answered all the people, and said, His blood [be] on us, and on our children.**

617 - Pilate scourges Jesus and then delivers Him to be Crucified. Pilate releases Barabbas Mark 15:15 Matthew 27:26 John 19:1, 16a Luke 23:24-25

In vain Pilate tried to free himself from the guilt of condemning Jesus. Had he acted promptly and firmly at the first, carrying out his convictions of right, his will would not have been overborne by the mob; they would not have presumed to dictate to him. {1896, 1900 The Story of Jesus, Page 137.7}

His wavering and indecision proved his ruin. He saw that he could not release Jesus, and yet retain his own position and honor. {1896, 1900 The Story of Jesus, Page 137.8}

Rather than lose his worldly power, he chose to sacrifice an innocent life. Yielding to the demands of the mob, he again scourged Jesus, and delivered Him to be crucified. {1896, 1900 The Story of Jesus, Page 137.9}

But in spite of his precautions, the very thing he dreaded afterward came upon him. His honors were stripped from him, he was cast down from his high office, and, stung by remorse and wounded pride, not long after the crucifixion he ended his own life. {1896, 1900 The Story of Jesus, Page 137.10}

Mark 15:15 ¶ Matthew 27:26 ¶ John 19:1, 16a **And [so] Pilate, willing to content the people, [Then Pilate therefore took Jesus, and scourged [him].] [Then] released [he] Barabbas unto them, and [Then] delivered Jesus, when he had scourged [him] [Jesus], [delivered [he] [him]] [therefore unto them] to be crucified.**

Luke 23:24 **And Pilate gave sentence that it should be as they required.**

Luke 23:25 **And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.**

618 - Roman soldiers mock Jesus. The soldiers of the governor mistreat Jesus and Plait Him a Crown of Thorns Matthew 27:27-30 Mark 15:16-19 John 19:16b, 2-3

Jesus was taken, faint with weariness and covered with wounds, and scourged in the sight of the multitude. "And the soldiers led Him away into the hall, called Praetorium, and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute Him, Hail, King of the Jews! And they . . . did spit upon Him, and bowing their knees worshiped Him." Occasionally some wicked hand snatched the reed that had been placed in His hand, and struck the crown upon His brow, forcing the thorns into His temples, and sending the blood trickling down His face and beard. {1898 The Desire of Ages, Page 734.1}

Matthew 27:27 Mark 15:16 John 19:16b **[And] Then [they] the soldiers of the governor took Jesus [and] [led him away] into the common hall, [called Praetorium; and they call together] and gathered unto him the whole band [of soldiers].**

Matthew 27:28 Mark 15:17a **And they stripped him, and [they] put on him a scarlet robe [clothed him with purple].**

Matthew 27:29 Mark 15:17b-18 John 19:2-3 **[And the soldiers platted a crown of thorns,] And when they had platted a crown of thorns, [and] they put [it] upon [about] his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, [And began to salute him,] saying, Hail, King of the Jews! and they smote him with their hands.**

Mark 15:19 Matthew 27:30 **[And they took the reed] And they smote him on the head with a reed, and [they] did spit upon him, and bowing [their] knees worshipped him.**

619 - Pilates final appearance with Jesus: "Behold, I bring him forth to you, that ye may know that I find no fault in him" "Take ye him, and crucify [him]: for I find no fault in him" John 19:4-6

John 19:4 **Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.**

John 19:5 **Then came Jesus forth, wearing the crown of thorns, and the purple robe. And [Pilate] saith unto them, Behold the man!**

John 19:6 **When the chief priests therefore and officers saw him, they cried out, saying, Crucify [him], crucify [him]. Pilate saith unto them, Take ye him, and crucify [him]: for I find no fault in him.**

Pilate yielded to the demands of the mob. Rather than risk losing his position, he delivered Jesus up to be crucified. But in spite of his precautions, the very thing he dreaded afterward came upon him. His honors were stripped from him, he was cast down from his high office, and, stung by remorse and wounded pride, not long after the crucifixion he ended his own life. So all who compromise with sin will gain only sorrow and ruin. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12. {1898 The Desire of Ages, Page 738.3}

620 - Jesus is led away to be Crucified Matthew 27:31 Mark 15:20 John 19:16

Matthew 27:31 Mark 15:20 John 19:16 **And [when] after that they had mocked him, they took the [purple] robe off from him, and put his own raiment [clothes] on him. [Then delivered he him therefore unto them to be crucified. And they took Jesus,] and led him [out] away to crucify [him].**

A vast multitude followed Jesus from the judgment hall to Calvary. The news of His condemnation had spread throughout Jerusalem, and people of all classes and all ranks flocked toward the place of crucifixion. The priests and rulers had been bound by a promise not to molest Christ's followers if He Himself were delivered to them, and the disciples and believers from the city and the surrounding region joined the throng that followed the Saviour. {1898 The Desire of Ages, Page 741.3}

As Jesus passed the gate of Pilate's court, the cross which had been prepared for Barabbas was laid upon His bruised and bleeding shoulders. Two companions of Barabbas were to suffer death at the same time with Jesus, and upon them also crosses were placed. The Saviour's burden was too heavy for Him in His weak and suffering condition. Since the Passover supper with His disciples, He had taken neither food nor drink. He had agonized in the garden of Gethsemane in conflict with satanic agencies. He had endured the anguish of the betrayal, and had seen His disciples forsake Him and flee. He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge,--all that night there had been scene after scene of a character to try the soul of man to the uttermost. Christ had not failed. He had spoken no word but that tended to glorify God. All through the disgraceful farce of a trial He had borne Himself with firmness and dignity. But when after the second scourging the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden. {1898 The Desire of Ages, Page 741.4}

The crowd that followed the Saviour saw His weak and staggering steps, but they manifested no compassion. They taunted and reviled Him because He could not carry the heavy cross. Again the burden was laid upon Him, and again He fell fainting to the ground. His persecutors saw that it was impossible for Him to carry His burden farther. They were puzzled to find anyone who would bear the humiliating load. The Jews themselves could not do this, because the defilement would prevent them from keeping the Passover. None even of the mob that followed Him would stoop to bear the cross. {1898 The Desire of Ages, Page 742.1}

621 - The Road to Golgotha. Simon, a Cyrenian, is compelled to bear His cross Luke 23:26 Matthew 27:32 Mark 15:21 John 19:17a

Luke 23:26 Matthew 27:32 Mark 15:21 John 19:17a **And as they led him away [came out], they laid hold upon [found a man] one Simon, a Cyrenian, [who passed by,] coming out of the country, [the father of Alexander and Rufus,] [him they compelled to bear his cross.] and on him they laid the cross, that he might bear [it] after Jesus. [And he bearing his cross went forth]**

622 - Golgotha: The place of a skull. Jesus refuses the Vinegar Matthew 27:33-34 Mark 15:22-23 John 19:17b

Matthew 27:33 Mark 15:22 John 19:17b **And when they were come [they bring him] unto a place called [in the Hebrew] Golgotha, that is to say [which is, being interpreted], [The] a place of a skull,**

Matthew 27:34 ¶ Mark 15:23 **[And] They gave him vinegar [wine] to drink mingled with gall [myrrh]: and when he had tasted [thereof], [but] he would not drink [received [it] not].**

623 - Golgotha: The bewailing and lamenting company, “Daughters of Jerusalem”, are told by Jesus to “weep for themselves, and for their children” Luke 23:27-31

Luke 23:27 ¶ **And there followed him a great company of people, and of women, which also bewailed and lamented him.**

Luke 23:28 **But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.**

Luke 23:29 **For, behold, the days are coming, in the which they shall say, Blessed [are] the barren, and the wombs that never bare, and the paps which never gave suck.**

Luke 23:30 **Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.**

Luke 23:31 **For if they do these things in a green tree, what shall be done in the dry?**

624 - Jesus is Crucified at the third hour Mark 15:25 Matthew 27:35a

Mark 15:25 Matthew 27:35a **And it was the third hour, and they crucified him.** {Roman time keeping: the third hour would be 9 o'clock.}

625 - The Crucifixion. Jesus is placed on the cross. Witnesses of the Crucifixion. Jesus is Derided on the Cross. Derision and Reviling are rampant. “If He be Christ, the chosen of God, let Him [Christ the King of Israel] now come down from the cross” Luke 23:33a, 35-37 Matthew 27:36, 38-44 Mark 15:29-32

Luke 23:33a **And when they were come to the place, which is called Calvary, there they crucified him,**

Matthew 27:36 **And sitting down they watched him there;**

Mark 15:29 Matthew 27:39 ¶ **And they that passed by railed on [reviled] him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest [it] in three days,**

Matthew 27:40 Mark 15:30 **And saying, Thou that destroyest the temple, and buildest [it] in three days, save thyself. If thou be the Son of God, come down from the cross.**

Matthew 27:41-42 Mark 15:31-32a Luke 23:35 **[And the people stood beholding.] [And] Likewise also [the rulers] the chief priests mocking [him], with the scribes and elders [and] [among themselves] [derided [him]], said, He saved others; himself he cannot save. If he be the King of Israel, [if he be Christ, the chosen of God], let him [Christ the King of Israel] now come down [descend] from the cross, [that we may see] and we will believe him.**

Matthew 27:43 **He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.**

Luke 23:36 **And the soldiers also mocked him, coming to him, and offering him vinegar,**

Luke 23:37 **And saying, If thou be the king of the Jews, save thyself.**

Matthew 27:44 Mark 15:32b **[And they] The thieves also, which [that] were crucified with him, cast the same in his teeth [reviled him].**

626 - The Fulfilment of Scripture. “And he was numbered with the transgressors” Mark 15:28

Mark 15:28 **And the scripture was fulfilled, which saith, And he was numbered with the transgressors.** [Isaiah 53:12; Luke 22:37]

Isaiah 53:12 Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. [Mark 15:28; Luke 22:37]

627 - The Two Thieves crucified with Him. “Verily I say unto thee, To day To day, shalt thou be with me in paradise” Mark 15:27 Matthew 27:38 Luke 23:32, 33b, 39-43 John 19:18

Mark 15:27 Matthew 27:38 Luke 23:32, 33b John 19:18 **And [led] with him [to be put to death] they crucify [crucified] two thieves [malefactors]; the one on his right hand, and the other on his left[, on either side one, and Jesus in the midst].**

The thieves crucified with Jesus were placed "on either side one, and Jesus in the midst." This was done by the direction of the priests and rulers. Christ's position between the thieves was to indicate that He was the greatest criminal of the three. Thus was fulfilled the scripture, "He was numbered with the transgressors." Isaiah 53:12. But the full meaning of their act the priests did not see. As Jesus, crucified with the thieves, was placed "in the midst," so His cross was placed in the midst of a world lying in sin. And the words of pardon spoken to the penitent thief kindled a light that will shine to the earth's remotest bounds. {1898 The Desire of Ages, Page 751.4}

Luke 23:39 ¶ **And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.**

Luke 23:40 **But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?**

Luke 23:41 **And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.**

Luke 23:42 **And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.**

Luke 23:43 **And Jesus said unto him, Verily I say unto thee {~~To day~~} To day, shalt thou be with me in paradise.**

628 - The Superscription in letters of Greek, and Latin, and Hebrew: "THIS IS JESUS OF NAZARETH THE KING OF THE JEWS" Luke 23:38 Matthew 27:37 Mark 15:26 John 19:19-22

Luke 23:38 Matthew 27:37 Mark 15:26 John 19:19, 20b ¶ **And Pilate wrote a title, and put [it] on the cross. And a [the] superscription [of his accusation] also was written [set up] over him [his head] in letters of Greek, and Latin, and Hebrew, [And the writing was,] THIS IS [JESUS OF NAZARETH] THE KING OF THE JEWS.**

John 19:20a **This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city:**

John 19:21 **Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.**

John 19:22 **Pilate answered, What I have written I have written.**

A higher power than Pilate or the Jews had directed the placing of that inscription above the head of Jesus. In the providence of God it was to awaken thought, and investigation of the Scriptures. The place where Christ was crucified was near to the city. Thousands of people from all lands were then at Jerusalem, and the inscription declaring Jesus of Nazareth the Messiah would come to their notice. It was a living truth, transcribed by a hand that God had guided. {1898 The Desire of Ages, Page 745.4}

629 - Jesus sees His mother and John standing by. "he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" John 19:25-27

As the eyes of Jesus wandered over the multitude about Him, one figure arrested His attention. At the foot of the cross stood His mother, supported by the disciple John. She could not endure to remain away from her Son; and John, knowing that the end was near, had brought her again to the cross. In His dying hour, Christ remembered His mother. Looking into her grief-stricken face and then upon John, He said to her, "Woman, behold thy son!" then to John, "Behold thy mother!" John understood Christ's words, and accepted the trust. He at once took Mary to his home, and from that hour cared for her tenderly. O pitiful, loving Saviour; amid all His physical pain and mental anguish, He had a thoughtful care for His mother! He had no money with which to provide for her comfort; but He was enshrined in the heart of John, and He gave His mother to him as a precious legacy. Thus He provided for her that which she most needed,—the tender sympathy of one who loved her because she loved Jesus. And in receiving her as a sacred trust, John was receiving a great blessing. She was a constant reminder of his beloved Master. {1898 The Desire of Ages, Page 752.2}

John 19:25 ¶ **Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the [wife] of Cleophas, and Mary Magdalene.**

John 19:26 **When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!**

John 19:27 **Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own [home].**

630 - "Father, forgive them; for they know not what they do" Luke 23:34a

Luke 23:34a ¶ **Then said Jesus, Father, forgive them; for they know not what they do.**

631 - "They parted my raiment among them, and for my vesture they did cast lots" John 19:23-24 Mark 15:24 Matthew 27:35b, c Luke 23:34b

John 19:23 ¶ Mark 15:24a Matthew 27:35b Luke 23:34b ¶ **[And] Then the soldiers, when they had crucified [him] Jesus, took his garments, [And parted his garments [raiment],] and made four parts, to every soldier a part; and also [his] coat: now the coat was without seam, woven from the top throughout.**

John 19:24 Mark 15:24b Matthew 27:35c **They said therefore among themselves, Let us not rend it, but cast lots for it [casting lots upon them], whose it shall be [what every man should take]: that [it] the scripture might be fulfilled [which was spoken by the prophet,], which saith, They parted my raiment among them, and for [upon] my vesture they did cast lots. These things therefore the soldiers did. [Psalm 22:18]**

Psalm 22:18 They part my garments among them, and cast lots upon my vesture. [John 19:24]

632 - Events Attending the Death of Jesus. The 3 Hours of Darkness during the Day. "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" "This [man] calleth for Elias" Mark 15:33-35 Matthew 27:45-47, 49 Luke 23:44

In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him. {1898 The Desire of Ages, Page 753.4}

Mark 15:33 Matthew 27:45 Luke 23:44 **And [Now] when [from] [it was about] the sixth hour was come, [and] there was darkness over [all] the whole land until the ninth hour.** {Roman time keeping: Noon to 3 o'clock.}

Matthew 27:46 Mark 15:34 **And [at] about the ninth hour JESUS CRIED WITH A LOUD VOICE, saying, Eli [Eloi], Eli [Eloi], lama sabachthani? that is to say [which is, being interpreted], MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?** {THOU implies a singular God – as a trinitarian god he would have said the plural you and, by an unexplainable mystery, he would have also been speaking to himself ! } {Roman time keeping: the ninth hour would be 3 o'clock.}

Psalm 22:1 ¶ My God, my God, why hast thou forsaken me? [why art thou so] far from helping me, [and from] the words of my roaring? {Matthew 27:46; Mark 15:34}

Matthew 27:47 Mark 15:35 **Some of them that stood [by] there, when they heard [[it]] [that], said, [Behold,] This [man] calleth for Elias.**

Matthew 27:49 **The rest said, Let be, let us see whether Elias will come to save him.**

633 - Events Attending the Death of Jesus. "I thirst". They offer Him Vinegar again. "Let us see whether Elias will come to take him down" John 19:28-29 Mark 15:36

When the darkness lifted from the oppressed spirit of Christ, He revived to a sense of physical suffering, and said, "I thirst." One of the Roman soldiers, touched with pity as he looked at the parched lips, took a sponge on a stalk of hyssop, and dipping it in a vessel of vinegar, offered it to Jesus. But the priests mocked at His agony. When darkness covered the earth, they had been filled with fear; as their terror abated, the dread returned that Jesus would yet escape them. His words, "Eloi, Eloi, lama sabachthani?" they had misinterpreted. With bitter contempt and scorn they said, "This man calleth for Elias." The last opportunity to relieve His sufferings they refused. "Let be," they said, "let us see whether Elias will come to save Him." {1898 The Desire of Ages, Page 754.4}

John 19:28 ¶ **After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.**

John 19:29 **Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put [it] upon hyssop, and put [it] to his mouth.**

Mark 15:36 Matthew 27:48 **And [straightway] one [of them] ran[, and took a sponge,] and filled a sponge [[it] with] full of vinegar, and put [it] on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.**

634 - Events Attending the Death of Jesus. "Father, into thy hands I commend MY spirit: and having said thus, [he bowed his head, and] he gave [yielded] up the ghost" Luke 23:46 Matthew 27:50 Mark 15:37 John 19:30

Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, "It is finished." "Father, into Thy hands I commend My spirit." A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died. {1898 The Desire of Ages, Page 756.2}

Luke 23:46 ¶ Matthew 27:50 ¶ Mark 15:37 John 19:30 **[When Jesus therefore had received the vinegar,] And when Jesus had cried [again] with a loud voice, he said, [It is finished:] Father, into thy hands I commend MY spirit: and having said thus, [he bowed his head, and] he gave [yielded] up the ghost.**

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory. {1898 The Desire of Ages, Page 758.2}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. {1898 The Desire of Ages, Page 758.3}

Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. And for the sake of man, Satan's existence must be continued. Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve. {1898 The Desire of Ages, Page 761.3}

The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn. There will be but two classes. Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion. {1898 The Desire of Ages, Page 763.3}

Old & New Parallel: In the Old Testament the entire nation of Israel came through one man, Jacob. In the New Testament the entire Israel of God comes through One Man, Jesus.

635 - Events Attending the Death of Jesus. "The veil of the temple was rent in twain [the midst] from the top to the bottom". The earthquake and the rocks. Saints rise from their Graves, enter Jerusalem and Appear to many Mark 15:38-39 Luke 23:45 Matthew 27:51-53

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred. {1898 The Desire of Ages, Page 756.5}

All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." "By His own blood" He entereth "in once into the holy place, having obtained eternal redemption for us." Hebrews 10:7; 9:12. {1898 The Desire of Ages, Page 757.1}

Nature itself was in sympathy with the scene. The sun shone clearly until midday, when suddenly it seemed to be blotted out. All about the cross was darkness as deep as the blackest midnight. This supernatural darkness lasted fully three hours. {1896, 1900 The Story of Jesus, Page 145.4}

Mark 15:38 Luke 23:45 Matthew 27:51 [**And the sun was darkened,] And [behold,] the veil of the temple was rent in twain [the midst] from the top to the bottom; and the earth did quake, and the rocks rent].**

The people were shaken into heaps by the earthquake. The wildest confusion and terror ensued. In the surrounding mountains, rocks were rent asunder, and went crashing down into the plains below. Tombs were broken open, and many of the dead were cast out. Creation seemed to be breaking into atoms. Priests, rulers, soldiers, and people, mute with terror, were lying prostrate upon the ground. {1896, 1900 The Story of Jesus, Page 146.10}

Matthew 27:52 **And the graves were opened; and many bodies of the saints which slept arose,**

Matthew 27:53 **And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.**

636 - Events Attending the Death of Jesus. The Centurion guard witnesses the events and proclaims: "Truly this [man] was the Son of God [Certainly this was a righteous man]" Matthew 27:54 Mark 15:39 Luke 23:47-48

Matthew 27:54 Mark 15:39 ¶ Luke 23:47 [**And] Now when the centurion, [which stood over against him,] and they that were with him, watching Jesus, [saw that he so cried out[, and gave up the ghost], and] saw the earthquake, and [saw] those things that were [what was] done, they feared greatly, [he glorified God,] saying, Truly this [man] was the Son of God [Certainly this was a righteous man].**

Luke 23:48 **And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.**

637 - Events Attending the Death of Jesus. Witnesses of the Crucifixion. Many Women witnessed the Events including "Mary Magdalene, and Mary the mother of James [the less] and [of] Josés, and [Salome] the mother of Zebedee's children" Matthew 27:55-56 Mark 15:40-41 Luke 23:49

Matthew 27:55 Mark 15:40a Luke 23:49b **And [There were also] many women were there beholding [these things] [looking on] [stood] afar off, which followed [him] Jesus from Galilee, ministering unto him:**

Matthew 27:56 Mark 15:40b **Among which [whom] was Mary Magdalene, and Mary the mother of James [the less] and [of] Josés, and [Salome] the mother of Zebedee's children.**

Mark 15:41 Luke 23:49a [And all his acquaintance,] (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

638 - The Jews concern "that the bodies should not remain upon the cross on the Sabbath day" ask Pilate "Pilate that their legs might be broken, and [that] they might be taken away". The soldiers brake the legs of the 2 Thieves but pierce the side of Jesus as He was already Dead. Exodus, Numbers and Zechariah Prophecy Fulfillments John 19:31-47

John 19:31 **The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away.** [John 19:31 tells us that Jesus died on the preparation day for a "high Sabbath." This "high Sabbath" was the annual Passover, which was celebrated on the first day of the feast of unleavened bread. On the Jewish calendar, the Passover falls on Nisan 15. On the eve of Passover (Nisan 14), the traditional Passover lamb was eaten. Spirit of Prophecy informs us that Christ died on Nisan 14, the same day that the Passover lamb was slain and eaten.]

In the upper chamber of a dwelling at Jerusalem, Christ was sitting at table with His disciples. They had gathered to celebrate the Passover. The Saviour desired to keep this feast alone with the twelve. He knew that His hour was come; He Himself was the true paschal lamb, and on the day the Passover was eaten He was to be sacrificed. He was about to drink the cup of wrath; He must soon receive the final baptism of suffering. But a few quiet hours yet remained to Him, and these were to be spent for the benefit of His beloved disciples. {The Desire of Ages [1898] page 642.1}

Joseph [of Arimathaea] owned a new tomb hewn in a rock. He had built it for his own use; but he now prepared it for Jesus. The body, together with the spices brought by Nicodemus, was wrapped in a linen sheet, and the Redeemer was borne to the tomb. {1896, 1900 The Story of Jesus, Page 150.5}

The body of Jesus was hastily placed in the tomb because of the near approach of the Sabbath, that the disciples might keep the day according to the commandment. The two Marys were the last at the sepulcher. This was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people. The passover was observed as it had been for centuries, while the antitypical Lamb, which it prefigured, had been slain by wicked hands, and lay in Joseph's tomb. ... {Spirit of Prophecy Volume 3 page 186.3}

These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the passover lamb had been slain, Christ, having eaten the passover with his disciples, instituted that feast which was to commemorate his own death as "the Lamb of God, which taketh away the sin of the world." That same night he was taken by wicked hands, to be crucified and slain. ... {The Great Controversy 1888 page 399.2}

John 19:32 **Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.**

John 19:33 **But when they came to Jesus, and saw that he was dead already, they brake not his legs:**

John 19:34 **But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.**

But it was not the spear thrust, it was not the pain of the cross, that caused the death of Jesus. That cry, uttered "with a loud voice" (Matthew 27:50; Luke 23:46), at the moment of death, the stream of blood and water that flowed from His side, declared that He died of a broken heart. His heart was broken by mental anguish. He was slain by the sin of the world. {1898 The Desire of Ages, Page 772.2}

Old & New Parallel: The old covenant with twelve tribes was ratified by blood, Exodus 24:7-8. The new covenant with twelve apostles was ratified by blood, John 19:34

John 19:35 **And he that saw [it] bare record, and his record is true: and he knoweth that he saith true, that ye might believe.**

John 19:36 **For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.** [Exodus 12:46; Numbers 9:12]

Exodus 12:46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. [Numbers 9:12; John 19:36]

Numbers 9:12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. [Exodus 12:46; John 19:36]

John 19:37 **And again another scripture saith, They shall look on him whom they pierced.** [Zechariah 12:10]

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn. [John 19:37]

639 - The Burial of Jesus. Joseph of Arimathaea begs Pilate for the Body of Jesus. Pilate calls his Centurion to ensure that Jesus is Dead; then gives the body to Joseph Mark 15:42-45 Matthew 27:57-58 Luke 23:50-51a John 19:38

In this emergency, Joseph of Arimathaea and Nicodemus came to the help of the disciples. Both these men were members of the Sanhedrin, and were acquainted with Pilate. Both were men of wealth and influence. They were determined that the body of Jesus should have an honorable burial. {1898 The Desire of Ages, Page 773.1}

Mark 15:42 ¶ Matthew 27:57a **And now when the even was come, because it was the preparation, that is, the day before the sabbath,**

Mark 15:43 Luke 23:50 ¶ , 51b-52 Matthew 27:58a John 19:38a ¶ **And, behold [after this], [there was] [there came a rich] a man named Joseph of Arimathea [a city of the Jews], an honourable counsellor; [and he was] a good man, and a just], [who also himself was Jesus' disciple] [and] which also waited for the kingdom of God, came, and [He] went in boldly unto Pilate, [but secretly for fear of the Jews], and craved [begged] [besought Pilate that he might take away] the body of Jesus**

Luke 23:51a (The same had not consented to the counsel and deed of them;)

Mark 15:44 **And Pilate marvelled if he were already dead: and calling [unto him] the centurion, he asked him whether he had been any while dead.**

Mark 15:45 Matthew 27:58b John 19:38b ¶ **And when he knew [it] of the centurion, [Then Pilate commanded the body to be delivered.] [and Pilate gave [him] leave] [and] he gave the body to Joseph. [He came therefore, and took the body of Jesus.]**

640 - The Burial of Jesus. Jesus is prepared for laying in the Tomb John 19:39-40 Matthew 27:59 Luke 23:53a Mark 15:46a

John 19:39 **And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound [weight].**

John 19:40 Matthew 27:59 Luke 23:53a Mark 15:46a **[And he bought fine linen, and] Then took [he took] they the body of Jesus, and [when Joseph had taken the body, he] wound [wrapped] it [him] in [a clean] linen [cloth] clothes with the spices, as the manner of the Jews is to bury.**

641 - The Burial of Jesus. Jesus buried in tomb of Joseph of Arimathea. Jesus is laid in the Tomb; in the new Sepulchre of Joseph. The Women watch John 19:41 Mark 15:46b-47 Luke 23:53b-56 Matthew 27:60-61

John 19:41 **Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.**

Mark 15:46b Luke 23:53b Matthew 27:60 **And laid him [it] in a sepulchre[, in his own new tomb,] which [he had] [that] was hewn [in stone] out of a rock, [wherein never man before was laid,] and [he] rolled a [great] stone unto the door of the sepulchre[, and departed].** {Volume 3 of the Spirit of Prophecy confirms that 3 Disciples [John, Joseph and Nicodemus] took the body of Jesus to the tomb: Page 176.1}

John 19:42 Luke 23:54 **[And that day was the preparation, and the sabbath drew on.] There laid they Jesus therefore because of the Jews' preparation [day]; for the sepulchre was nigh at hand.**

At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day. {1898 The Desire of Ages, Page 769.1}

In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When "the heavens and the earth were finished, and all the host of them" (Genesis 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall,—this, the result to flow from Christ's completed work, God and angels saw. With this scene the day upon which Jesus rested is forever linked. For "His work is perfect;" and "whatsoever God doeth, it shall be forever." Deuteronomy 32:4; Ecclesiastes 3:14. When there shall be a "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as "from one Sabbath to another" (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb. {1898 The Desire of Ages, Page 769.2}

Matthew 27:61 Mark 15:47 **And there was Mary Magdalene, and the other Mary [[the mother] of Joses], sitting [beheld where he was laid] over against the sepulchre.**

Luke 23:55 **And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.**

Luke 23:56 **And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.**

642 - The Guards At the Tomb. Sepulchre is Sealed and Guards [a band of armed soldiers] are posted at the Tomb Matthew 27:62-66

Matthew 27:62 ¶ **Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,**

Matthew 27:63 **Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.**

Matthew 27:64 **Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.**

Matthew 27:65 **Pilate said unto them, Ye have a watch: go your way, make [it] as sure as ye can.**

They begged of Pilate a watch to guard the sepulchre until the third day. Pilate granted them armed soldiers to guard the sepulchre, sealing the stone at the door, lest his disciples should steal him away, and say that he had risen from the dead. {Spiritual Gifts Volume 1 Page 65.1}

Pilate placed a band of soldiers at the command of the priests, and said: {The Story of Jesus, Page 151.9}

Matthew 27:66 **So they went, and made the sepulchre sure, sealing the stone, and setting a watch.**

643 - The Great Earthquake. The angel of the Lord descends from heaven, and rolls back the sealed Stone. The Guards become as Dead Men. The Resurrection Matthew 28:2-4

The night of the first day of the week had worn slowly away. The darkest hour, just before daybreak, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their watch. And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of life. {1898 The Desire of Ages, Page 779.1}

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven." Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God's glory went before him, and illuminated his pathway.

"His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." {1898 The Desire of Ages, Page 779.2}

An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will shake "not the earth only, but also heaven." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." "The heavens shall be rolled together as a scroll;" "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." But "the Lord will be the hope of His people, and the strength of the children of Israel." Hebrews 12:26; Isaiah 24:20; 34:4; 2 Peter 3:10; Joel 3:16. {1898 The Desire of Ages, Page 780.1}

At the death of Jesus the soldiers had beheld the earth wrapped in darkness at midday; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness; Thou hast swallowed up death in victory! {1898 The Desire of Ages, Page 780.2}

Matthew 28:2 **And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.**

Matthew 28:3 **His countenance was like lightning, and his raiment white as snow:**

Matthew 28:4 **And for fear of him the keepers did shake, and became as dead [men].**

A mighty angel descended from heaven, parting the darkness from his track, and resting before the Saviour's tomb. His countenance was like lightning, "his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." Brave soldiers, that had never been afraid of human power, were now as captives taken without sword or spear. The face they looked upon was not the face of mortal warrior; it was the face of the Captain of the Lord's host. This messenger was sent to relieve the Son of God from the debt for which He had become responsible, and for which He had made a full atonement. Christ died under the imputation of sin, but He was raised again for our justification, and every charge against Him was cancelled. {Manuscript 94-1897}

The heavenly visitant now before the tomb was the one that had proclaimed Christ's birth on the plains of Bethlehem. The earth trembled at his approach, and as he rolled away the stone, heaven seemed to come down to earth. The soldiers saw him removing the stone as he would a pebble, and heard him call, Son of God, Thy Father saith, Come forth. They saw Jesus come forth from the grave as a mighty conqueror, and heard Him proclaim over the rent sepulcher, "I am the resurrection and the life." The angel guards bowed low in adoration before their Redeemer as He came forth in majesty and glory, and welcomed Him with songs of praise. {Manuscript 94-1897}

{Spirit of Prophecy Evidence of the Earthquakes}

Nature sympathized with the sufferings of its Author. The heaving earth, the rent rocks, and the terrific darkness, proclaimed that it was the Son of God that died. There was a mighty earthquake. The veil of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and jeering of the chief priests and elders was hushed as Christ commended his spirit into the hands of his Father. The astonished throng began to withdraw, and grope their way in the darkness to the city. They smote upon their breasts as they went, and in terror, speaking scarcely above a whisper, said among themselves, "It is an innocent person that has been murdered. What if, indeed, he is, as he asserted, the Son of God?" {The Signs of the Times, August 28, 1879 paragraph 3}

As evening drew on, an unearthly stillness hung over Calvary. The crowd dispersed, and many returned to Jerusalem greatly changed in spirit from what they had been in the morning. Many had flocked to the crucifixion from curiosity, and not from hatred toward Christ. Still they believed the accusations of the priests, and looked upon Christ as a malefactor. Under an unnatural excitement they had united with the mob in railing against Him. But when the earth was wrapped in blackness, and they stood accused by their own consciences, they felt guilty of a great wrong. No jest or mocking laughter was heard in the midst of that fearful gloom; and when it was lifted, they made their way to their homes in solemn silence. They were convinced that the charges of the priests were false, that Jesus was no pretender; and a few weeks later, when Peter preached upon the day of Pentecost, they were among the thousands who became converts to Christ. {1898 The Desire of Ages, Page 770.3}

But the Jewish leaders were unchanged by the events they had witnessed. Their hatred of Jesus had not abated. The darkness that had mantled the earth at the crucifixion was not more dense than that which still enveloped the minds of the priests and rulers. At His birth the star had known Christ, and had guided the wise men to the manger where He lay. The heavenly hosts had known Him, and had sung His praise over the plains of Bethlehem. The sea had known His voice, and had obeyed His command. Disease and death had recognized His authority, and had yielded to Him their prey. The sun had known Him, and at the sight of His dying anguish, had hidden its face of light. The rocks had known Him, and had shivered into fragments at His cry. Inanimate nature had known Christ, and had borne witness to His divinity. But the priests and rulers of Israel knew not the Son of God. {1898 The Desire of Ages, Page 770.4}

Yet the priests and rulers were not at rest. They had carried out their purpose in putting Christ to death; but they did not feel the sense of victory they had expected. Even in the hour of their apparent triumph, they were harassed with doubts as to what would next take place. They had heard the cry, "It is finished." "Father, into Thy hands I commend My spirit." John 19:30; Luke 23:46. They had seen the rocks rent, and had felt the mighty earthquake, and they were restless and uneasy. {1898 The Desire of Ages, Page 771.1}

They had been jealous of Christ's influence with the people when living; they were jealous of Him even in death. They dreaded the dead Christ more, far more, than they had ever feared the living Christ. They dreaded to have the attention of the people directed any further to the events attending His crucifixion. They feared the results of that day's work. Not on any account would they have had His body remain on the cross during the Sabbath. The Sabbath was now drawing on, and it would be a violation of its sanctity for the bodies to hang upon the cross. So, using this as a pretext, the leading Jews requested Pilate that the death of the victims might be hastened, and their bodies be removed before the setting of the sun. {1898 The Desire of Ages, Page 771.2}

Pilate was as unwilling as they for the body of Jesus to remain upon the cross. His consent having been obtained, the legs of the two thieves were broken to hasten their death; but Jesus was found to be already dead. The rude soldiers had been softened by what they had heard and seen of Christ, and they were restrained from breaking His limbs. Thus in the offering of the Lamb of God was fulfilled the law of the Passover, "They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it." Numbers 9:12 {1898 The Desire of Ages, Page 771.3}

The priests and rulers were amazed to find that Christ was dead. Death by the cross was a lingering process; it was difficult to determine when life had ceased. It was an unheard-of thing for one to die within six hours of crucifixion. The priests wished to make sure of the death of Jesus, and at their suggestion a soldier thrust a spear into the Saviour's side. From the wound thus made, there flowed two copious and distinct streams, one of blood, the other of water. This was noted by all the beholders, and John states the occurrence very definitely. He says, "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken. And again another scripture saith, They shall look on Him whom they pierced." John 19:34-37. {1898 The Desire of Ages, Page 771.4}

An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will shake "not the earth only, but also heaven." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." "The heavens shall be rolled together as a scroll;" "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." But "the Lord will be the hope of His people, and the strength of the children of Israel." Hebrews 12:26; Isaiah 24:20; 34:4; 2 Peter 3:10; Joel 3:16. {1898 The Desire of Ages, Page 780.1}

At the death of Jesus the soldiers had beheld the earth wrapped in darkness at midday; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness; Thou hast swallowed up death in victory! {1898 The Desire of Ages, Page 780.2}

The angelic commander laid hold of the great stone which had required many strong men to place it in position, rolled it away, and took his seat upon it, while his companion entered the sepulcher and unwound the wrappings from the face and head of Jesus. Then the mighty angel, with a voice that caused the earth to quake, was heard: Jesus, thou Son of God, thy Father calls thee! Then he who had earned the power to conquer death and the grave came forth, with the tread of a conqueror, from the sepulcher, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. An earthquake marked the hour when Christ laid down his life; and another earthquake signaled the moment when he took it up again in triumph. {3SP 192.1 1878}

Jesus was the first-fruits of them that slept. When he came forth from the tomb he called a multitude from the dead, thus settling forever the long-disputed question of the resurrection. In raising this multitude of captives from the dead, he gives evidence that there will be a final resurrection of those who sleep in Jesus. The believers in Christ thus receive the very light they want in regard to the future life of the pious dead. {3SP 192.2 1878}

{Earthquake Findings from Geological, Geophysical and Geoscientific Evidence}

{A major earthquake occurred in the Spring of 31BC having a Jordan Valley epicentre. This was of Magnitude 7.2 and among the largest in 2000 years. Josephus Flavius writes of 30,000 people killed. It damaged Emmaus and Caesarea in particular.}

{Because Israel is sitting along the Syrian-African fault line, there is a statistical certainty that there will be earthquakes from time to time.}

{Two thousand years ago the Dead Sea Basin was shaken by two earthquakes that left two widespread seismites within laminated Dead Sea sediment. The first earthquake (Spring 31BC) transformed adjacent Dead Sea laminated mud and aragonite into a persistent and distinctive intraclast breccia seismite in places greater than 1 metre thick. The 1st-century Jewish historian Josephus described the 31BC earthquake as a significant social and economic event during King Herod's reign.}

{Investigations into earthquake activity around the Dead Sea have occurred at a point which is around 13 miles from Jerusalem.}

{In the Autumn of 1997, the GFZ German Research Centre for Geosciences in cooperation with the Geological Survey of Israel took three soil samples cores from the beach of the Ein Gedi Spa adjacent to the Dead Sea.}

{To analyze earthquake activity in the region, geologist Jefferson Williams of Supersonic Geophysical and colleagues Markus Schwab and Achim Brauer of the German Research Center for Geosciences studied these three cores.}

The study found an outcrop of laminated Dead Sea sediment at Wadi Ze'elim above the south-western shore of the modern Dead Sea near the fortress of Masada.}

*{From research into the deeper layers of the soil, **two earthquakes were detected** within the layers of annual built-up sediment.}*

{Superb mud laminae exposures are provided in two gullies at the southwest corner of the Dead Sea at Wadi Ze'elim fan delta where the 31AD seismite outcrops 55 cm to 85 cm above the 31BC intraclast breccia.}

{In this sediment outcrop was found a distinctive one-foot thick "mixed layer" of sediment that is tied strongly to the Qumran earthquake's onshore ground ruptures of 31BC.}

{Thirteen inches above the 31BC event bed was found another distinctive "mixed layer" less than one inch thick.}

{This confirmed that there had been another earthquake which, from sedimentation rate knowledge, had occurred about 60 years later {i.e. about 30AD}.}

{Varves, which are annual layers of deposition in the sediments, reveal that at least two major earthquakes affected the core: a widespread earthquake in 31BC and an early first century seismic event that happened sometime around 31AD.}

{A varved chronology has been tabulated from an Ein Gedi core extracted on the western shore of the Dead Sea between deformed sediments. This has confirmed the widespread earthquake in 31BC and an early first-century earthquake.}

{A second seismite occurs within laminated mud and aragonite at 10 cm to 85 cm above the 31BC seismite. Varve counting above the 31BC datum indicates the second seismite can be assigned to 31AD (+/- 5 years).}

{The 31AD seismite at Ze'elim is intraformationally folded, 8 cm thick, sometimes brecciated, silicate mud and aragonite/gypsum laminae. Seismite facies progress from "linear waves" to "asymmetric billows" to "breccia" expressing transition to Kelvin-Helmholtz turbulence within the uppermost shearing laminae during shaking. Recumbent folds and imbricate faults are consistent with gravity collapse upon a broad arch structure during shaking. Folded seismite transitions northward within fan deltas to thicker intraclast breccia, suggesting an epicenter nearer Jerusalem.}

{This early first-century seismic event has confirmed that an earthquake occurred in 31AD [given a +/- accuracy deviation of 5 years]. The 31AD seismite indicates the biggest 31AD quake was Magnitude 5.5. It is now known that this big quake occurred on [Nisan 14] Friday 31AD April 27 at 3 pm [Jerusalem time]. It startled city residents and caused moderate damage, especially to the western side of Temple Mount. Pivots of two, 20 metre high, metal doors of the Temple appear to have been damaged, and the 20 metre high curtain in front of the doors was torn, possibly by the displaced lintel of the Temple during the earthquake.}

Although this earthquake was not a terribly intense one, it was still energetic enough to disrupt the sediment and rocks in the Ein Gedi area. That this earthquake affected mainly what was exposed sediment at the time, this may point to its epicenter being close to the ground surface. These three geologists concluded that this sedimentary disturbance in their core samples gave clear scientific proof of the earthquake in Matthew's Gospel.}

{Through the direct physical evidence obtained via this thin layer of disturbed sediment from the Dead Sea we now know that there was a 5.5 magnitude earthquake which, together with our Biblical / Spirit of Prophecy knowledge, we can accurately date as occurring at the time of the death of Jesus in 31AD.}

{There are no other historically reported earthquakes in the vicinity of Judea between 11AD and 51AD.}

{When data about the Jewish calendar and astronomical calculations are also considered, then we can accurately conclude that Jesus died on [Nisan 14] Friday 31AD April 27 at 3 pm [Jerusalem time].}

{All four gospels and Tacitus in Annals (XV,44) agree that the crucifixion occurred when Pontius Pilate was procurator of Judea from 26AD-36AD.}

{All four gospels say the crucifixion occurred on a Friday.}

{All four gospels agree that Jesus died a few hours before the beginning of the Jewish Sabbath (nightfall on a Friday).}
{All four gospels indicate that Jesus died before nightfall on the 14th day of Nisan; right before the start of the Passover meal.}

{In the Gospel of Matthew Chapter 27 it records that an earthquake was felt in Jerusalem when Jesus of Nazareth was crucified.}
{Matthew, the 1st-century synoptic Gospel author, reported two earthquakes in Jerusalem in 31AD. These are the Jerusalem earthquakes of April 27 at the crucifixion of Christ (Matthew 27:51), and April 29 at the resurrection of Christ (Matthew 28:2).}
{Luke, a first century physician and historian, reported a smaller earthquake in the summer at the gathered assembly (Acts 4:31).}

{Finally, the darkness occurring at the very time of Jesus' crucifixion could not have been a solar eclipse, because the Jewish Passover coincides with the full moon.}

644 - The Resurrection. Very early next morning "Mary Magdalene, and Mary the [mother] of James, and Salome" come to the Sepulchre with Spices and see the Stone rolled away Mark 16:1-4 Matthew 28:1 Luke 24:1 John 20:1

The women who had stood by the cross of Christ waited and watched for the hours of the Sabbath to pass. On the first day of the week, very early, they made their way to the tomb, taking with them precious spices to anoint the Saviour's body. They did not think about His rising from the dead. The sun of their hope had set, and night had settled down on their hearts. As they walked, they recounted Christ's works of mercy and His words of comfort. But they remembered not His words, "I will see you again." John 16:22. {1898 The Desire of Ages, Page 788.1}

Mark 16:1-2 ¶ Matthew 28:1 ¶ Luke 24:1 ¶ John 20:1a ¶ **And [Now] when the sabbath was past, [In the end of the sabbath, [early, when it was yet dark,] as it began to dawn toward the first [day] of the week [very early in the morning], came] Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices [which they had prepared, and certain [others] with them], [they came unto the sepulchre at the rising of the sun] that they might come and anoint him.**

As they neared the garden, they were surprised to see the heavens beautifully lighted up, and to feel the earth trembling beneath their feet. They hastened to the tomb, and were still more astonished to find that the stone was rolled away, and that the Roman guard was not there. {1896, 1900 The Story of Jesus, Page 157.5}

Mark 16:3 **And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?**

Mark 16:4 Luke 24:2 **And when they looked, they saw [found] that the stone was rolled away [from the sepulchre]: for it was very great.**

John 20:1b ¶ **and seeth the stone taken away from the sepulchre.**

645 - The Resurrection. An Angel tells them that Jesus has Risen as He had said Luke 24:3-8 Mark 16:5-6 Matthew 28:5-6

Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14. {1898 The Desire of Ages, Page 785.4}

As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead. {1898 The Desire of Ages, Page 786.1}

During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow. {1898 The Desire of Ages, Page 786.2}

These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, "Thy dead men shall live, together with My dead body shall they arise." Their resurrection was an illustration of the fulfillment of the prophecy, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19. {1898 The Desire of Ages, Page 786.3}

Luke 24:3 **And they entered in, and found not the body of the Lord Jesus.**

Mark 16:5 **And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.**

Luke 24:4 **And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:** {Note: Not 3 – God and Christ ALWAYS work with ONE or TWO and never sends THREE angels. Genesis 19:1; Luke 9:30; John 20:12; Acts 1:10}

Luke 24:5 **And as they were afraid, and bowed down [their] faces to the earth, they said unto them, Why seek ye the living among the dead?**

Matthew 28:5-6 Mark 16:6 Luke 24:6a **And [he] the angel answered and said unto [them] the women, Fear not ye [Be not affrighted]: for I know that ye seek Jesus [of Nazareth], which was crucified[: [for] [but] he is risen[, as he said]; he is not here: behold [Come, see] the place where they laid him [the Lord lay]].**

Luke 24:6b **remember how he spake unto you when he was yet in Galilee,**

Luke 24:7 **Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.** [Luke 24:26, 46]

Luke 24:8 **And they remembered his words,**

646 - The Angel tells the Women to tell the 11 Disciples. Initially “they believed them not” Matthew 28:7-8 Mark 16:7-8 John 20:2 Luke 24:9-11

Matthew 28:7 Mark 16:7 **[But go your way,] And go quickly, and tell his disciples [and Peter] that he is risen from the dead; and, behold, [that] he goeth before you into Galilee; there shall ye see him: lo, [as he said] I have told you.**

Mark 16:8 Matthew 28:8 **And they went out [departed] quickly, and fled from the sepulchre; for they trembled [with fear] and were amazed [great joy]: [and did run to bring his disciples word] neither said they any thing to any [man]; for they were afraid.**

John 20:2 **Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.**

Luke 24:9 **And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.**

Luke 24:10 **It was Mary Magdalene, and Joanna, and Mary [the mother] of James, and other [women that were] with them, which told these things unto the apostles.**

Luke 24:11 **And their words seemed to them as idle tales, and they believed them not.**

647 - Peter and John run to the Sepulchre and see “the linen clothes lying [by themselves]” John 20:3-9 Luke 24:12

John 20:3 Luke 24:12a **Peter therefore went forth [Then arose Peter], and that other disciple, and came to [ran unto] the sepulchre.**

John 20:4 **So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.**

John 20:5 Luke 24:12b **And he stooping down, [and looking in], saw [he beheld] the linen clothes lying [by themselves]; yet went he not in [and departed, wondering in himself at that which was come to pass].**

John 20:6 **Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,**

John 20:7 **And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.**

John 20:8 **Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.**

John 20:9 **For as yet they knew not the scripture, that he must rise again from the dead.**

648 - Jesus appears to Mary Magdalene John 20:10-18 Mark 16:9-11

John 20:10 **Then the disciples went away again unto their own home.**

Mark 16:9 ¶ **Now when [Jesus] was risen early the first [day] of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.**

John 20:11 ¶ **But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, [and looked] into the sepulchre,**

John 20:12 **And seeth TWO ANGELS in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.** {Note: Not 3 – God and Christ ALWAYS work with ONE or TWO and never sends THREE angels. Genesis 19:1; Luke 9:30, 24:4; Acts 1:10}

John 20:13 **And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.**

John 20:14 **And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.**

John 20:15 **Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.**

John 20:16 **Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.**

John 20:17 **JESUS saith unto her, Touch me not; for I am not yet ascended to MY FATHER: but go to my brethren, and say unto them, I ascend unto MY FATHER, and your Father; and [to] MY GOD, and your God.** {Jesus confirms God as His Father in a singular context – no plural God.}

But now in His own familiar voice Jesus said to her, "Mary." Now she knew that it was not a stranger who was addressing her, and turning she saw before her the living Christ. In her joy she forgot that He had been crucified. Springing toward Him, as if to embrace His feet, she said, "Rabboni." But Christ raised His hand, saying, Detain Me not; "for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." And Mary went her way to the disciples with the joyful message. {1898 The Desire of Ages, Page 790.2}

Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son. Christ was to complete His work, and fulfill His pledge to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isaiah 13:12. All power in heaven and on earth was given to the Prince of Life, and He returned to His followers in a world of sin, that He might impart to them of His power and glory. {1898 The Desire of Ages, Page 790.3}

John 20:18 Mark 16:10 **[[And] she] Mary Magdalene came and told [them that had been with him, as they mourned and wept] the disciples that she had seen the Lord, and [that] he had spoken these things unto her.**

Mark 16:11 **And they, when they had heard that he was alive, and had been seen of her, believed not.**

649 - Jesus appears to the Women. "And they came and held him by the feet, and worshipped him" Matthew 28:9-10

Matthew 28:9 ¶ **And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.**

Matthew 28:10 **Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.**

650 - The Report of the Guards. Religious Leaders Bribe the Guards Matthew 28:11-15

Matthew 28:11 ¶ **Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.**

Matthew 28:12 **And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,**

Matthew 28:13 **Saying, Say ye, His disciples came by night, and stole him [away] while we slept.**

Matthew 28:14 **And if this come to the governor's ears, we will persuade him, and secure you.**

Matthew 28:15 **So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.**

651 - The Walk to Emmaus. Jesus appears to 2 Believers [Cleopas and another] travelling on Road Luke 24:13-24

Mark 16:12

Late in the afternoon of the day of the resurrection, two of the disciples were on their way to Emmaus, a little town eight miles from Jerusalem. These disciples had had no prominent place in Christ's work, but they were earnest believers in Him. They had come to the city to keep the Passover, and were greatly perplexed by the events that had recently taken place. They had heard the news of the morning in regard to the removal of Christ's body from the tomb, and also the report of the women who had seen the angels and had met Jesus. They were now returning to their homes to meditate and pray. Sadly they pursued their evening walk, talking over the scenes of the trial and the crucifixion. Never before had they been so utterly disheartened. Hopeless and faithless, they were walking in the shadow of the cross. {1898 The Desire of Ages, Page 795.1}

They had not advanced far on their journey when they were joined by a stranger, but they were so absorbed in their gloom and disappointment that they did not observe him closely. They continued their conversation, expressing the thoughts of their hearts. They were reasoning in regard to the lessons that Christ had given, which they seemed unable to comprehend. As they talked of the events that had taken place, Jesus longed to comfort them. He had seen their grief; He understood the conflicting, perplexing ideas that brought to their minds the thought, Can this Man, who suffered Himself to be so humiliated, be the Christ? Their grief could not be restrained, and they wept. Jesus knew that their hearts were bound up with Him in love, and He longed to wipe away their tears, and fill them with joy and gladness. But He must first give them lessons they would never forget. {1898 The Desire of Ages, Page 795.2}

Mark 16:12 ¶ **After that he appeared in another form unto two of them, as they walked, and went into the country.**

Luke 24:13 ¶ **And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem [about] threescore furlongs.**

Luke 24:14 **And they talked together of all these things which had happened.**

Luke 24:15 **And it came to pass, that, while they communed [together] and reasoned, Jesus himself drew near, and went with them.**

Luke 24:16 **But their eyes were holden that they should not know him.**

Luke 24:17 **And he said unto them, What manner of communications [are] these that ye have one to another, as ye walk, and are sad?**

Luke 24:18 **And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?**

Luke 24:19 **And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:**

Luke 24:20 **And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.**

Luke 24:21 **But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.**

Luke 24:22 **Yea, and certain women also of our company made us astonished, which were early at the sepulchre;**

Luke 24:23 **And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.**

Luke 24:24 **And certain of them which were with us went to the sepulchre, and found [it] even so as the women had said: but him they saw not.**

652 - Jesus talks to the 2 Believers about the Scriptures Luke 24:25-27

Luke 24:25 **Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:**

Luke 24:26 **Ought not Christ to have suffered these things, and to enter into his glory? [Luke 24:7, 46]**

Luke 24:27 **And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.**

653 - At Emmaus Jesus accepts the 2 Believers Invite Luke 24:28-29

During the journey the sun had gone down, and before the travelers reached their place of rest, the laborers in the fields had left their work. As the disciples were about to enter their home, the stranger appeared as though He would continue His journey. But the disciples felt drawn to Him. Their souls hungered to hear more from Him. "Abide with us," they said. He did not seem to accept the invitation, but they pressed it upon Him, urging, "It is toward evening, and the day is far spent." Christ yielded to this entreaty and "went in to tarry with them." {1898 The Desire of Ages, Page 800.2}

Luke 24:28 **And they drew nigh unto the village, whither they went: and he made as though he would have gone further.**

Luke 24:29 **But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.**

654 - Jesus blesses the Bread and the 2 Believers know that it was Jesus. Jesus then vanishes Luke 24:30-32

Mark 16:13

The simple evening meal of bread is soon prepared. It is placed before the guest, who has taken His seat at the head of the table. Now He puts forth His hands to bless the food. The disciples start back in astonishment. Their companion spreads forth His hands in exactly the same way as their Master used to do. They look again, and lo, they see in His hands the print of nails. Both exclaim at once, It is the Lord Jesus! He has risen from the dead! {1898 The Desire of Ages, Page 800.1}

They rise to cast themselves at His feet and worship Him, but He has vanished out of their sight. They look at the place which had been occupied by One whose body had lately lain in the grave, and say to each other, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" {1898 The Desire of Ages, Page 801.1}

Luke 24:30 **And it came to pass, as he sat at meat with them, he took bread, and blessed [it], and brake, and gave to them.**

Luke 24:31 **And their eyes were opened, and they knew him; and he vanished out of their sight.**

Luke 24:32 **And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?**

Mark 16:13 **And they went and told [it] unto the residue: neither believed they them.**

655 - The 2 Believers [Cleopas and another] returned to Jerusalem and tell the 11 Disciples Luke 24:33-35

But with this great news to communicate they cannot sit and talk. Their weariness and hunger are gone. They leave their meal untasted, and full of joy immediately set out again on the same path by which they came, hurrying to tell the tidings to the disciples in the city. In some parts the road is not safe, but they climb over the steep places, slipping on the smooth rocks. They do not see, they do not know, that they have the protection of Him who has traveled the road with them. With their pilgrim staff in hand, they press on, desiring to go faster than they dare. They lose their track, but find it again. Sometimes running, sometimes stumbling, they press forward, their unseen Companion close beside them all the way. {1898 The Desire of Ages, Page 801.2}

The night is dark, but the Sun of Righteousness is shining upon them. Their hearts leap for joy. They seem to be in a new world. Christ is a living Saviour. They no longer mourn over Him as dead. Christ is risen--over and over again they repeat it. This is the message they are carrying to the sorrowing ones. They must tell them the wonderful story of the walk to Emmaus. They must tell who joined them by the way. They carry the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and for eternity depend. {1898 The Desire of Ages, Page 801.3}

On reaching Jerusalem the two disciples enter at the eastern gate, which is open at night on festal occasions. The houses are dark and silent, but the travelers make their way through the narrow streets by the light of the rising moon. They go to the upper chamber where Jesus spent the hours of the last evening before His death. Here they know that their brethren are to be found. Late as it is, they know that the disciples will not sleep till they learn for a certainty what has become of the body of their Lord. They find the door of the chamber securely barred. They knock for admission, but no answer comes. All is still. Then they give their names. The door is carefully unbarred, they enter, and Another, unseen, enters with them. Then the door is again fastened, to keep out spies. {1898 The Desire of Ages, Page 802.1}

Luke 24:33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Luke 24:34 Saying, The Lord is risen indeed, and hath appeared to Simon.

Luke 24:35 And they told what things [were done] in the way, and how he was known of them in breaking of bread.

656 - The First Appearance in the Upper Room. Jesus appears to 10 Disciples [No Thomas] behind locked doors

John 20:19-20 Luke 24:36-40

The travelers find all in surprised excitement. The voices of those in the room break out into thanksgiving and praise, saying, "The Lord is risen indeed, and hath appeared to Simon." Then the two travelers, panting with the haste with which they have made their journey, tell the wondrous story of how Jesus has appeared to them. They have just ended, and some are saying that they cannot believe it, for it is too good to be true, when behold, another Person stands before them. Every eye is fastened upon the stranger. No one has knocked for entrance. No footstep has been heard. The disciples are startled, and wonder what it means. Then they hear a voice which is no other than the voice of their Master. Clear and distinct the words fall from His lips, "Peace be unto you." {1898 The Desire of Ages, Page 802.2}

John 20:19 ¶ Luke 24:36 ¶ Then the same day at evening, being the first [day] of the week, when the doors were shut where the disciples were assembled for fear of the Jews, [And as they thus spake,] came Jesus [himself] and stood in the midst [of them], and saith unto them, Peace [be] unto you.

Luke 24:37 But they were terrified and affrighted, and supposed that they had seen a spirit.

Luke 24:38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Luke 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

John 20:20 Luke 24:40 And when he had so said [thus spoken], he showed unto them [his] hands and his side [and [his] feet]. Then were the disciples glad, when they saw the Lord.

657 - They eat and Jesus tells them about the Scriptures Luke 24:41-48

Luke 24:41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

Luke 24:42 And they gave him a piece of a broiled fish, and of an honeycomb.

Luke 24:43 And he took [it], and did eat before them.

Luke 24:44 And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me.

Luke 24:45 Then opened he their understanding, that they might understand the scriptures,

Luke 24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: [Luke 24:7, 26]

Luke 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. [Luke 24:26, 46]

Luke 24:26 Ought not Christ to have suffered these things, and to enter into his glory? [Luke 24:7, 46]

Luke 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Luke 24:48 And ye are witnesses of these things.

658 - "Peace [be] unto you: as [my] Father hath sent me, even so send I you". Jesus Breaths on them: "Receive ye the Holy Ghost" "but tarry ye in the city of Jerusalem, until ye be endued with power from on high" John 20:21-23 Luke 24:49

John 20:21 Then said Jesus to them again, Peace [be] unto you: as [my] Father hath sent me, even so send I you.

John 20:22 And when he had said this, he breathed on [them], and saith unto them, Receive ye the Holy Ghost:

John 20:23 **Whose soever sins ye remit, they are remitted unto them; [and] whose soever [sins] ye retain, they are retained.**

Luke 24:49 ¶ **And, behold, I send the promise of MY FATHER upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.** {Jesus confirms God as His Father in a singular context – no plural God.}

659 - The Second Appearance in the Upper Room. Jesus appears to the 11 Disciples including Thomas John 20:24-29 Mark 16:14

When Jesus first met the disciples in the upper chamber, Thomas was not with them. He heard the reports of the others, and received abundant proof that Jesus had risen; but gloom and unbelief filled his heart. As he heard the disciples tell of the wonderful manifestations of the risen Saviour, it only plunged him in deeper despair. If Jesus had really risen from the dead, there could be no further hope of a literal earthly kingdom. And it wounded his vanity to think that his Master should reveal Himself to all the disciples except him. He was determined not to believe, and for a whole week he brooded over his wretchedness, which seemed all the darker in contrast with the hope and faith of his brethren. {1898 The Desire of Ages, Page 806.4}

During this time he repeatedly declared, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." He would not see through the eyes of his brethren, or exercise faith which was dependent upon their testimony. He ardently loved his Lord, but he had allowed jealousy and unbelief to take possession of his mind and heart. {1898 The Desire of Ages, Page 807.1}

A number of the disciples now made the familiar upper chamber their temporary home, and at evening all except Thomas gathered here. One evening Thomas determined to meet with the others. Notwithstanding his unbelief, he had a faint hope that the good news was true. While the disciples were taking their evening meal, they talked of the evidences which Christ had given them in the prophecies. "Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." {1898 The Desire of Ages, Page 807.2}

John 20:24 ¶ **But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.**

John 20:25 **The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.**

Mark 16:14 ¶ **Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.**

John 20:26 ¶ **And after eight days again his disciples were within, and Thomas with them: [then] came Jesus, the doors being shut, and stood in the midst, and said, Peace [be] unto you.**

John 20:27 **Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust [it] into my side: and be not faithless, but believing.**

In His treatment of Thomas, Jesus gave a lesson for His followers. His example shows how we should treat those whose faith is weak, and who make their doubts prominent. Jesus did not overwhelm Thomas with reproach, nor did He enter into controversy with him. He revealed Himself to the doubting one. Thomas had been most unreasonable in dictating the conditions of his faith, but Jesus, by His generous love and consideration, broke down all the barriers. Unbelief is seldom overcome by controversy. It is rather put upon self-defense, and finds new support and excuse. But let Jesus, in His love and mercy, be revealed as the crucified Saviour, and from many once unwilling lips will be heard the acknowledgment of Thomas, "My Lord and my God." {1898 The Desire of Ages, Page 808.1}

John 20:28 **And Thomas answered and said unto him, My Lord and my God.**

John 20:29 **Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed [are] they that have not seen, and [yet] have believed.**

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