

**660 - Miracle No. 37: The Appearance by the Lake of Galilee. Jesus appears to 7 Disciples. The catch of 153 "great fishes" The second miraculous catch of fish at the Sea of Tiberias John 21:1-14**

Jesus had appointed to meet His disciples in Galilee; and soon after the Passover week was ended, they bent their steps thither. Their absence from Jerusalem during the feast would have been interpreted as disaffection and heresy, therefore they remained till its close; but this over, they gladly turned homeward to meet the Saviour as He had directed. {1898 The Desire of Ages, Page 809.1}

Seven of the disciples were in company. They were clad in the humble garb of fishermen; they were poor in worldly goods, but rich in the knowledge and practice of the truth, which in the sight of Heaven gave them the highest rank as teachers. They had not been students in the schools of the prophets, but for three years they had been taught by the greatest Educator the world has ever known. Under His instruction they had become elevated, intelligent, and refined, agents through whom men might be led to a knowledge of the truth. {1898 The Desire of Ages, Page 809.2}

Much of the time of Christ's ministry had been passed near the Sea of Galilee. As the disciples gathered in a place where they were not likely to be disturbed, they found themselves surrounded by reminders of Jesus and His mighty works. On this sea, when their hearts were filled with terror, and the fierce storm was hurrying them to destruction, Jesus had walked upon the billows to their rescue. Here the tempest had been hushed by His word. Within sight was the beach where above ten thousand persons had been fed from a few small loaves and fishes. Not far distant was Capernaum, the scene of so many miracles. As the disciples looked upon the scene, their minds were full of the words and deeds of their Saviour. {1898 The Desire of Ages, Page 809.3}

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The evening was pleasant, and Peter, who still had much of his old love for boats and fishing, proposed that they should go out upon the sea and cast their nets. In this plan all were ready to join; they were in need of food and clothing, which the proceeds of a successful night's fishing would supply. So they went out in their boat, but they caught nothing. All night they toiled, without success. Through the weary hours they talked of their absent Lord, and recalled the wonderful events they had witnessed in His ministry beside the sea. They questioned as to their own future, and grew sad at the prospect before them. {1898 The Desire of Ages, Page 810.1}

All the while a lone watcher upon the shore followed them with His eye, while He Himself was unseen. At length the morning dawned. The boat was but a little way from the shore, and the disciples saw a stranger standing upon the beach, who accosted them with the question, "Children, have ye any meat?" When they answered, "No," "He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." {1898 The Desire of Ages, Page 810.2}

"Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land, full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth them, and the fish likewise. This is now the third time that Jesus showed himself to His disciples, after that He was risen from the dead." {Manuscript 155-1904}

John recognized the stranger, and exclaimed to Peter, "It is the Lord." Peter was so elated and so glad that in his eagerness he cast himself into the water and was soon standing by the side of his Master. The other disciples came in their boat, dragging the net with fishes. "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." {1898 The Desire of Ages, Page 810.3}

**John 21:1 ¶ After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he [himself].**

**John 21:2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the [sons] of Zebedee, and two other of his disciples.**

**John 21:3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.**

**John 21:4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.**

**John 21:5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.**

**John 21:6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.**

**John 21:7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt [his] fisher's coat [unto him], (for he was naked,) and did cast himself into the sea.**

John 21:8 **And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.**

John 21:9 **As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.**

John 21:10 **Jesus saith unto them, Bring of the fish which ye have now caught.**

John 21:11 **Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.**

John 21:12 **Jesus saith unto them, Come [and] dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.**

John 21:13 **Jesus then cometh, and taketh bread, and giveth them, and fish likewise.**

John 21:14 **This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.**

### **661 - Jesus talks with Peter. "Feed my lambs" "Feed my sheep" John 21:15-23**

John 21:15 ¶ **So when they had dined, Jesus saith to Simon Peter, Simon, [son] of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.**

The first work that Christ entrusted to Peter on restoring him to the ministry was to feed the lambs. This was a work in which Peter had little experience. It would require great care and tenderness, much patience and perseverance. It called him to minister to those who were young in the faith, to teach the ignorant, to open the Scriptures to them, and to educate them for usefulness in Christ's service. Heretofore Peter had not been fitted to do this, or even to understand its importance. But this was the work which Jesus now called upon him to do. For this work his own experience of suffering and repentance had prepared him. {1898 The Desire of Ages, Page 812.4}

John 21:16 **He saith to him again the second time, Simon, [son] of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.**

John 21:17 **He saith unto him the third time, Simon, [son] of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.**

John 21:18 **Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry [thee] whither thou wouldest not.**

Jesus thus made known to Peter the very manner of his death; He even foretold the stretching forth of his hands upon the cross. Again He bade His disciple, "Follow Me." Peter was not disheartened by the revelation. He felt willing to suffer any death for his Lord. {1898 The Desire of Ages, Page 815.4}

John 21:19 **This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.**

John 21:20 **Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?**

John 21:21 **Peter seeing him saith to Jesus, Lord, and what [shall] this man [do]?**

As Peter walked beside Jesus, he saw that John was following. A desire came over him to know his future, and he "saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me." Peter should have considered that his Lord would reveal to him all that it was best for him to know. It is the duty of everyone to follow Christ, without undue anxiety as to the work assigned to others. In saying of John, "If I will that he tarry till I come," Jesus gave no assurance that this disciple should live until the Lord's second coming. He merely asserted His own supreme power, and that even if He should will this to be so, it would in no way affect Peter's work. The future of both John and Peter was in the hands of their Lord. Obedience in following Him was the duty required of each. {1898 The Desire of Ages, Page 816.2}

How many today are like Peter! They are interested in the affairs of others, and anxious to know their duty, while they are in danger of neglecting their own. It is our work to look to Christ and follow Him. We shall see mistakes in the lives of others, and defects in their character. Humanity is encompassed with infirmity. But in Christ we shall find perfection. Beholding Him, we shall become transformed. {1898 The Desire of Ages, Page 816.3}

John lived to be very aged. He witnessed the destruction of Jerusalem, and the ruin of the stately temple,—a symbol of the final ruin of the world. To his latest days John closely followed his Lord. The burden of his testimony to the churches was, "Beloved, let us love one another;" "he that dwelleth in love, dwelleth in God, and God in him." 1 John 4:7, 16. {1898 The Desire of Ages, Page 816.4}

John 21:22 **Jesus saith unto him, If I will that he tarry till I come, what [is that] to thee? follow thou me.**

John 21:23 **Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what [is that] to thee?**

**662 - The Ending of Matthew and Mark: Appearance of Jesus on a Mountain in Galilee. Jesus gives the Great Commission. 'Go ye and make disciples of all the nations IN MY NAME, teaching them to observe all things, whatsoever I commanded you.'** [Eusebius] Matthew 28:16-20 Mark 16:15-18

Standing but a step from His heavenly throne, Christ gave the commission to His disciples. "All power is given unto Me in heaven and in earth," He said. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Again and again the words were repeated, that the disciples might grasp their significance. Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be colaborers with their Redeemer in the work of saving the world. {1898 The Desire of Ages, Page 818.1} The commission had been given to the twelve when Christ met with them in the upper chamber; but it was now to be given to a larger number. At the meeting on a mountain in Galilee, all the believers who could be called together were assembled. Of this meeting Christ Himself, before His death, had designated the time and place. The angel at the tomb reminded the disciples of His promise to meet them in Galilee. The promise was repeated to the believers who were gathered at Jerusalem during the Passover week, and through them it reached many lonely ones who were mourning the death of their Lord. With intense interest all looked forward to the interview. They made their way to the place of meeting by circuitous routes, coming in from every direction, to avoid exciting the suspicion of the jealous Jews. With wondering hearts they came, talking earnestly together of the news that had reached them concerning Christ. {1898 The Desire of Ages, Page 818.2}

At the time appointed, about five hundred believers were collected in little knots on the mountainside, eager to learn all that could be learned from those who had seen Christ since His resurrection. From group to group the disciples passed, telling all they had seen and heard of Jesus, and reasoning from the Scriptures as He had done with them. Thomas recounted the story of his unbelief, and told how his doubts had been swept away. Suddenly Jesus stood among them. No one could tell whence or how He came. Many who were present had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was as the face of God, and when they saw Him, they worshipped Him. {1898 The Desire of Ages, Page 818.3}

But some doubted. So it will always be. There are those who find it hard to exercise faith, and they place themselves on the doubting side. These lose much because of their unbelief. {1898 The Desire of Ages, Page 819.1}

Matthew 28:16 **Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.**

Matthew 28:17 **And when they saw him, they worshipped him: but some doubted.**

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.**

Matthew 28:18 **And Jesus came and spake unto them, saying, All POWER is given unto me in heaven and in earth.** [Luke 10:21]

*{The important fact that Jesus is telling His disciples in this verse is that He has received All POWER from His Father.}*

Mark 16:15 **And he said unto them, Go ye into all the world, and preach the gospel to every creature.**

Matthew 28:19 ¶ **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

*{This verse tells us that there is a God, there is a Son and there is a Holy Spirit. This verse does not say anything about their nature, nor the relationship that they hold to each other, it does not tell us that there are 3 entities or persons, nor that God is made up of three persons, it does not tell us who the Holy Spirit is, nor that these 3 persons make 1 God, [the word God in this verse is not even mentioned], nor is anything said about the Godhead. This verse says absolutely nothing about any co-equal, co-eternal, co-existent characteristics of these 3 persons or beings.*

*At Matthew 28:19 reference is made to "the name . . . of the Holy Ghost." But the word "name" does not always mean a personal name, either in Greek or in English. When we say "in the name of the law," we are not referring to a person. We mean that which the law stands for; its authority. Robertson's Word Pictures in the New Testament says: "The use of name [onoma] here is a common one in the Septuagint and the papyri for power or authority." So baptism 'in the name of the Holy Spirit' recognizes the authority of the spirit, that it is from God and functions by His divine will. This, His disciples understood, because they knew that God had given Jesus all authority; all power.}*

*What is the ONLY name under heaven whereby we can be saved?*

*Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of JESUS CHRIST OF NAZARETH, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you whole.*

*Acts 4:12 Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved.*

*We do NOT call on the name of the Father or Holy Spirit to be saved in baptism; only JESUS who died for our sins. Nothing else is able to met that criteria.*

We cannot prove this verse has been tampered with by the Catholic Church but what we do know is:

1) The Catholic Church confess to changing it. The Catholic Encyclopedia, II, page 263: "The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the second century."

2) Most theologians also agree that they did change it.

3) No one followed this supposed instruction and all were baptized in the name of Christ ONLY!

4) Other Scriptures say we are baptized and saved by calling on the name of the Lord ONLY.

5) **Eusebius** [c.260AD-339AD] who saw the earliest manuscripts when he quoted this verse wrote that it said, "In My name".

The weight of evidence is overwhelming that Matthew 28:19 was changed to the words Father, Son, and Holy Spirit.

Do those verses say that God, Christ and the Holy Spirit constitute a Trinitarian Godhead, that the three are equal in substance, power and eternity? No, they do not, no more than listing three people, such as Tom, Dick and Harry, means that they are three in one.

A study by F. C. Conybeare back in 1902 cites the following:

Eusebius cites this text (Matt. 28:19) again and again in works written between 300AD and 336AD, namely in his long commentaries on the Psalms, on Isaiah, his *Demonstratio Evangelica*, his *Theophany* ...in his famous history of the Church, and in his panegyric of the emperor Constantine. I have, after a moderate search in these works of Eusebius, found eighteen citations of Matthew 28:19, and always in the following form: 'Go ye and make disciples of all the nations **IN MY NAME**, teaching them to observe all things, whatsoever I commanded you.'... Eusebius is not content merely to cite the verse in this form, but he more than once comments on it in such a way as to show how much he set store by the words 'in my name'.

All the New Testament baptisms were carried out in the name of Jesus – Acts 2:38; Acts 8:12; Acts 8:16; Acts 10:48; Acts 16:15; Acts 18:8; Acts 19:5; Acts 22:16; Romans 6:3-4; 1 Corinthians 1:12-17; Galatians 3:27; Ephesians 4:5 and 1 Peter 3:21. Even by majority selection we should adopt baptism in the name of Jesus. Question: Should the original Matthew 28:19 wording have been as we know it now, then why was every recorded apostle disobeying this commandment of Jesus? Answer: ???

1 Thessalonians 5:21 **PROVE ALL THINGS; hold fast that which is good.**}

Paul in 1 Corinthians 1:13 stated: "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

The obvious answer to this rhetorical question is, "No. You were baptized in the name of Christ because HE was crucified for you." Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Ac22:16 And now why tarriest thou? arise, and **BE BAPTIZED**, and wash away thy sins, calling on **THE NAME OF THE LORD**.

We do NOT call upon the name of the Father, Son and Holy Spirit for there is no other name beside our Saviour for sin.

Acts 4:12 Neither is there salvation in any other: for there is **NONE OTHER NAME** under heaven given among men, whereby we must be saved.

For Seventh-Day Adventists: "I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed." — (E.G. White, *Early Writings*, 220:2, 1882).

Note: This text was given to us in 1882: Should God's Word, the KJV Bible have been corrected by then, then this text would have been mere history for our [irrelevant] awareness only. No corrections were made between 1882 and the last, and 7th, KJV Bible update was made in 1900 by the Cambridge Press. Therefore, we should not be surprised to find out that God has permitted certain Bible verses to be altered. These alterations will deceive many - but not God's very elect who, by diligent study of His Word, will be led to a knowledge of all truth. Note also that Prophecy is History told to us in advance.

Jesus was not telling His disciples about God; He was telling them to firstly teach and then baptize all nations through the power given to Him. This verse does not tell us how Jesus wanted us to teach; that had already been done:

God the Father being the only true God [John 17:3]; that He is Lord of heaven and earth [Matthew 11:25] and that He is the God of Israel [John 4:21-22].

That He, is the Son of God, that God was His Father [John 10:36, John 5:18].

That He came out from God; that is He was the only begotten Son of God [John 17:8, John 3:16].

That His Sonship gave Him His divine inheritance [John 5:23, 26].

That His divine Sonship was recognised by His friends and enemies [Matthew 16:16; Mark 5:7].

The Spirit is Life [John 6:63]; His very own life and breath [John 20:22].

I [Jesus] will not leave you Comfortless; I [Jesus] will come to you [John 14:18]. So when Christ spoke of His Spirit, He was speaking of His person; the divinity of His character.

This is what the disciples learnt from Jesus; they did not hear that God was 3 persons in 1 trinity; this is what you now hear about baptism in Matthew 28:19.

**Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you **always**, [even] unto the end of the world. Amen.**

{ **I** = Jesus Christ, in person, through His Holy Spirit which is the Holy Spirit of God}.



In the commission to His disciples, Christ not only outlined their work, but gave them their message. Teach the people, He said, "to observe all things whatsoever I have commanded you." The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. "The law and the prophets," with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world. Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His kingdom. {1898 The Desire of Ages, Page 826.1}

Christ had been the guide and teacher of ancient Israel, and He taught them that health is the reward of obedience to the laws of God. The Great Physician who healed the sick in Palestine had spoken to His people from the pillar of cloud, telling them what they must do, and what God would do for them. "If thou wilt diligently hearken to the voice of the Lord thy God," He said, "and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Exodus 15:26. Christ gave to Israel definite instruction in regard to their habits of life, and He assured them, "The Lord will take away from thee all sickness." Deuteronomy 7:15. When they fulfilled the conditions, the promise was verified to them. "There was not one feeble person among their tribes." Psalm 105:37. {1898 The Desire of Ages, Page 824.3}

These lessons are for us. There are conditions to be observed by all who would preserve health. All should learn what these conditions are. The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul. {1898 The Desire of Ages, Page 824.4}

And we should teach others how to preserve and to recover health. For the sick we should use the remedies which God has provided in nature, and we should point them to Him who alone can restore. It is our work to present the sick and suffering to Christ in the arms of our faith. We should teach them to believe in the Great Healer. We should lay hold on His promise, and pray for the manifestation of His power. The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength. {1898 The Desire of Ages, Page 824.5}

The first disciples went forth preaching the word. They revealed Christ in their lives. And the Lord worked with them, "confirming the word with signs following." Mark 16:20. These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. {1898 The Desire of Ages, Page 827.1}

So it may be now. Instead of man's speculations, let the word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the "latter rain" will be more abundant. Joel 2:23. {1898 The Desire of Ages, Page 827.2}

All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. CHRIST GIVES THEM THE BREATH OF HIS OWN SPIRIT, THE LIFE OF HIS OWN LIFE. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. {1898 The Desire of Ages, Page 827.3}

**Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**

**Mark 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;**

**Mark 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.**

**663 - The Ending of Luke: Last Words of Jesus and the Ascension. Jesus Ascends into Heaven Luke 24:50-53**  
**Mark 16:19-20**

The time had come for Christ to ascend to His Father's throne. As a divine conqueror He was about to return with the trophies of victory to the heavenly courts. Before His death He had declared to His Father, "I have finished the work which Thou gavest Me to do." John 17:4. After His resurrection He tarried on earth for a season, that His disciples might become familiar with Him in His risen and glorified body. Now He was ready for the leave-taking. He had authenticated the fact that He was a living Saviour. His disciples need no longer associate Him with the tomb. They could think of Him as glorified before the heavenly universe. {1898 The Desire of Ages, Page 829.1}

As the place of His ascension, Jesus chose the spot so often hallowed by His presence while He dwelt among men. Not Mount Zion, the place of David's city, not Mount Moriah, the temple site, was to be thus honored. There Christ had been mocked and rejected. There the waves of mercy, still returning in a stronger tide of love, had been beaten back by hearts as hard as rock. Thence Jesus, weary and heart-burdened, had gone forth to find rest in the Mount of Olives. The holy Shekinah, in departing from the first temple, had stood upon the eastern mountain, as if loath to forsake the chosen city; so Christ stood upon Olivet, with yearning heart overlooking Jerusalem. The groves and glens of the mountain had been consecrated by His prayers and tears. Its steeps had echoed the triumphant shouts of the multitude that proclaimed Him king. On its sloping descent He had found a home with Lazarus at Bethany. In the garden of Gethsemane at its foot He had prayed and agonized alone. From this mountain He was to ascend to heaven. Upon its summit His feet will rest when He shall come again. Not as a man of sorrows, but as a glorious and triumphant king He will stand upon Olivet, while Hebrew hallelujahs mingle with Gentile hosannas, and the voices of the redeemed as a mighty host shall swell the acclamation, Crown Him Lord of all! {1898 The Desire of Ages, Page 829.2}

Now with the eleven disciples Jesus made His way toward the mountain. As they passed through the gate of Jerusalem, many wondering eyes looked upon the little company, led by One whom a few weeks before the rulers had condemned and crucified. The disciples knew not that this was to be their last interview with their Master. Jesus spent the time in conversation with them, repeating His former instruction. As they approached Gethsemane, He paused, that they might call to mind the lessons He had given them on the night of His great agony. Again He looked upon the vine by which He had then represented the union of His church with Himself and His Father; again He repeated the truths He had then unfolded. All around Him were reminders of His unrequited love. Even the disciples who were so dear to His heart, had, in the hour of His humiliation, reproached and forsaken Him. {1898 The Desire of Ages, Page 830.1}

Christ had sojourned in the world for thirty-three years; He had endured its scorn, insult, and mockery; He had been rejected and crucified. Now, when about to ascend to His throne of glory,—as He reviews the ingratitude of the people He came to save,—will He not withdraw from them His sympathy and love? Will not His affections be centered upon that realm where He is appreciated, and where sinless angels wait to do His bidding? No; His promise to those loved ones whom He leaves on earth is, "I am with you always, even unto the end of the world." Matthew 28:20. {1898 The Desire of Ages, Page 830.2}

Upon reaching the Mount of Olives, Jesus led the way across the summit, to the vicinity of Bethany. Here He paused, and the disciples gathered about Him. Beams of light seemed to radiate from His countenance as He looked lovingly upon them. He upbraided them not for their faults and failures; words of the deepest tenderness were the last that fell upon their ears from the lips of their Lord. With hands outstretched in blessing, and as if in assurance of His protecting care, He slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As He passed upward, the awe-stricken disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory hid Him from their sight; and the words came back to them as the cloudy chariot of angels received Him, "Lo, I am with you always, even unto the end of the world." At the same time there floated down to them the sweetest and most joyous music from the angel choir. {1898 The Desire of Ages, Page 830.3}

Luke 24:50 ¶ **And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.**

Luke 24:51 Mark 16:19 ¶ **And it came to pass, while he blessed them, [So then after the Lord had spoken unto them,] he was parted from them, and [he was] carried [received] up into heaven[, and sat on the right hand of God].**

Luke 24:52 **And they worshipped him, and returned to Jerusalem with great joy:**

Luke 24:53 **And were continually in the temple, praising and blessing God. Amen.**

Mark 16:20 **And they went forth, and preached every where, the Lord working with [them], and confirming the word with signs following. Amen.**

#### **664 - The Ending of John: The Epilogue to John's Gospel. The other signs of Jesus – too numerous for this world John 20:30-31, 21:24-25**

John 20:30 ¶ **And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:**

John 20:31 **But these are written, THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; and that believing ye might have life through his name.** {Not that Jesus was Almighty God. It meant "Son" in a literal way, as with a natural father and son, not as some mysterious part of a Trinity Godhead.}

John 21:23 **Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what [is that] to thee?**

John 21:24 **This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.**

John 21:25 **And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.**

#### **665 - Introduction to the Book of Acts. The review by Luke. The waiting for the promised Holy Spirit of Jesus Acts 1:1-14**

Acts 1:1 ¶ **The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,**

Acts 1:2 **Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:**

Acts 1:3 **To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:**

Acts 1:4 **And, being assembled together with [them], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, [saith he], ye have heard of me.**

Acts 1:5 **For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.** {Matthew 3:11}

Acts 1:6 **When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?**

Acts 1:7 **And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.**

Acts 1:8 **But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.**

Acts 1:9 **And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.** {Jesus went to heaven as a man - visible to His disciple on-lookers.}

Acts 1:10 **And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;** {Note: Not 3 – God and Christ ALWAYS work with ONE or TWO and never send THREE angels. Genesis 19:1; Luke 9:30, 24:4; John 20:12}

Acts 1:11 **Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in LIKE MANNER as ye have seen him go into heaven.** {Jesus was taken to heaven as a man; He will return in LIKE MANNER as a man.}

These angels were of the company that had been waiting in a shining cloud to escort Jesus to His heavenly home. The most exalted of the angel throng, they were the two who had come to the tomb at Christ's resurrection, and they had been with Him throughout His life on earth. With eager desire all heaven had waited for the end of His tarrying in a world marred by the curse of sin. The time had now come for the heavenly universe to receive their King. Did not the two angels long to join the throng that welcomed Jesus? But in sympathy and love for those whom He had left, they waited to give them comfort. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14. {1898 The Desire of Ages, Page 832.1}

Christ had ascended to heaven in the form of humanity. The disciples had beheld the cloud receive Him. The same Jesus who had walked and talked and prayed with them; who had broken bread with them; who had been with them in their boats on the lake; and who had that very day toiled with them up the ascent of Olivet,--the same Jesus had now gone to share His Father's throne. And the angels had assured them that the very One whom they had seen go up into heaven, would come again even as He had ascended. He will come "with clouds; and every eye shall see Him." "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." "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." Revelation 1:7; 1 Thessalonians 4:16; Matthew 25:31. Thus will be fulfilled the Lord's own promise to His disciples: "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 14:3. Well might the disciples rejoice in the hope of their Lord's return. {1898 The Desire of Ages, Page 832.2}

All heaven was waiting to welcome the Saviour to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train. {1898 The Desire of Ages, Page 833.2}

Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music. {1898 The Desire of Ages, Page 833.7}

There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion,--all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King. {1898 The Desire of Ages, Page 834.1}

But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. Now He declares: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou hast given Me, be with Me where I am." John 19:30; 17:24. {1898 The Desire of Ages, Page 834.2}

The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are "accepted in the Beloved." Ephesians 1:6. Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. "Mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85:10. The Father's arms encircle His Son, and the word is given, "Let all the angels of God worship Him." Hebrews 1:6. {1898 The Desire of Ages, Page 834.3}

With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. The angel host prostrate themselves before Him, while the glad shout fills all the courts of heaven, "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 834.4}

Songs of triumph mingle with the music from angel harps, till heaven seems to overflow with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:13.

**Acts 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.**

When the disciples went back to Jerusalem, the people looked upon them with amazement. After the trial and crucifixion of Christ, it had been thought that they would appear downcast and ashamed. Their enemies expected to see upon their faces an expression of sorrow and defeat. Instead of this there was only gladness and triumph. Their faces were aglow with a happiness not born of earth. They did not mourn over disappointed hopes, but were full of praise and thanksgiving to God. With rejoicing they told the wonderful story of Christ's resurrection and His ascension to heaven, and their testimony was received by many. {1898 The Desire of Ages, Page 832.3}

**Acts 1:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James [the son] of Alphaeus, and Simon Zelotes, and Judas [the brother] of James.**

**Acts 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.**

#### **666 - Peter Addresses about 120 Disciples Acts 1:15-22**

**Acts 1:15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)**

**Acts 1:16 Men [and] brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.**

**Acts 1:17 For he was numbered with us, and had obtained part of this ministry.**

**Acts 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.**

**Acts 1:19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.**

**Acts 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take. [Psalms 69:25, 109:8]**

*Psalm 69:25 Let their habitation be desolate; [and] let none dwell in their tents. [Psalms 109:8; Acts 1:20]*

*Psalm 109:8 Let his days be few; [and] let another take his office. [Psalm 69:25; Acts 1:20]*

**Acts 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,**

**Acts 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.**

#### **667 - Matthias is chosen by Lot to replace Judas to make up the Twelve Acts 1:23-26**

**Acts 1:23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.**

**Acts 1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all [men], show whether of these two thou hast chosen,**

**Acts 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. {MINISTRY = MIN-IS-TRY = The act of serving.}**

**Acts 1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.**

#### **668 - Jesus Appears to 500 Brethren 1 Corinthians 15:6**

**1 Corinthians 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.**



The commission had been given to the twelve when Christ was with them in the upper chamber; but it was now to be given to a larger number. At the meeting on a mountain in Galilee, all the believers who could be called together were assembled. Of this meeting Christ Himself, before His death, had designated the time and place. The angel at the tomb reminded the disciples of His promise to meet them in Galilee. The promise was repeated to the believers who were gathered at Jerusalem during the Passover week, and through them it reached many lonely ones who were mourning the death of their Lord. {The Signs of the Times, August 5, 1903 paragraph 2}

With intense interest all looked forward to the interview. They made their way to the place of meeting by circuitous routes, coming in from every direction to avoid exciting the suspicion of the jealous Jews. With wondering hearts they came, talking earnestly together of the news that had reached them concerning Christ. {The Signs of the Times, August 5, 1903 paragraph 3}

At the time appointed about five hundred believers were collected in little knots on the mountain-side, eager to learn all that could be learned from those who had seen Christ since His resurrection. From group to group the disciples passed, telling all that they had seen and heard of Jesus, and reasoning from the Scriptures as He had done with them. Thomas recounted the story of his unbelief, and told how his doubts had been swept away. Suddenly, Jesus appeared among them. Many were present who had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was as the face of God, and when they saw Him, they worshiped Him. {The Signs of the Times, August 5, 1903 paragraph 4}

#### **669 - Jesus Appears to "James; then of all the Apostles" 1 Corinthians 15:7**

1 Corinthians 15:7 **After that, he was seen of James; then of all the apostles.**

#### **670 - The Day of Pentecost and the Outpouring of the Holy Spirit of Jesus. Baptism of Holy Spirit Acts 2:1-4**

Acts 2:1 ¶ **And when the day of Pentecost was fully come [Sunday 31AD, June 16], they were all with one accord in one place.**

Acts 2:2 **And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.**

Acts 2:3 **And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.**

Acts 2:4 **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**

#### **671 - Paul's Account of Jesus 1 Corinthians 15:1-5**

1 Corinthians 15:1 ¶ **Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;**

1 Corinthians 15:2 **By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.**

1 Corinthians 15:3 **For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;**

1 Corinthians 15:4 **And that he was buried, and that he rose again the third day according to the scriptures:**

1 Corinthians 15:5 **And that he was seen of Cephas, then of the TWELVE:** [Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. [Simon he surnamed Peter – Mark 3:16] [Peter is the Greek word for 'rock,' which in Aramaic was Cephas]

#### **672 - The Voice of Jesus Speaks to Paul. End of Earthly Ministry 1 Corinthians 15:8-10**

1 Corinthians 15:8 **And last of all he was SEEN of me also, as of one born out of due time.**

*Acts 22:6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.*

*Acts 22:7 And I fell unto the ground, and heard a VOICE saying unto me, Saul, Saul, why persecutest thou me?*

*Acts 22:8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.*

1 Corinthians 15:9 **For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the CHURCH OF GOD.**

1 Corinthians 15:10 **But by the grace of God I am what I am: and his grace which [was bestowed] upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.**

**Note that the number 672 in Gematria means Loving Words**