

4133 **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}

4135 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}

4137 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}

4139 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.**

4140

4141 **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}

4143 John 11:49 **And one of them, [named] Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,**

4144 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.**

4145 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;**

4146 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.**

4147 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}

4148

4149 **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]

4150 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}

4151 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}

4152 John 11:53 **Then from that day forth they took counsel together for to put him to death.**

4153 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}

4154 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}

4155 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.**

4156

4157 **444 - The Jews' passover in Jerusalem and the plot to take Jesus** John 11:55-57

4158 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}

4159 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.**

4160 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?**

4161 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.**

4162

4163 **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]

4164 Luke 17:11 ¶ **And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.**

4165 Luke 17:12 **And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:**

4166 Luke 17:13 **And they lifted up [their] voices, and said, Jesus, Master, have mercy on us.**

4167 Luke 17:14 **And when he saw [them], he said unto them, Go show yourselves unto the priests. And it came to**  
4168 **pass, that, as they went, they were cleansed.**

4169 **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}

4171 Luke 17:15 **And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,**

4172 **Luke 17:16 And fell down on [his] face at his feet, giving him thanks: and he was a Samaritan.**

4173 **Luke 17:17 And Jesus answering said, Were there not ten cleansed? but where [are] the nine?**

4174 **Luke 17:18 There are not found that returned to give glory to God, save this stranger.**

4175 **Luke 17:19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.**

4177 **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}

4181 **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:**

4182 **Luke 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is WITHIN YOU.**

4183 **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].**

4185 **448 - False Christs and False Prophets Luke 17:23**

4186 **Luke 17:23 And they shall say to you, See here; or, see there: go not after [them], nor follow [them].**

4188 **449 - The day of the Son of man shall be like the Light of the Lightning Luke 17:24**

4189 **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.**

4191 **450 - "But first must he Suffer many things, and be Rejected" Luke 17:25**

4192 **Luke 17:25 But first must he suffer many things, and be rejected of this generation.**

4194 **451 - "And as it was in the days of Noe" Luke 17:26-27**

4195 **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.**

4196 **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.**

4197

4198 **452 - "Likewise also as it was in the days of Lot" Luke 17:28-30**

4199 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;**

4200 Luke 17:29 **But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all.**

4201 Luke 17:30 **Even thus shall it be in the day when the Son of man is revealed.**

4202

4203 **453 - "Remember Lot's wife" – Don't turn back Luke 17:31-33**

4204 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.**

4205 Luke 17:32 **Remember Lot's wife.**

4206 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]

4207

4208 **454 - "Two [men] shall be ... ; the one shall be taken, and the other left" Luke 17:34-37**

4209 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.**

4210 Luke 17:35 **Two [women] shall be grinding together; the one shall be taken, and the other left.**

4211 Luke 17:36 **Two [men] shall be in the field; the one shall be taken, and the other left.**

4212 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.**

4213

4214 **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**

4215 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}

4216 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}

4217 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}

4218 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}

4219 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}

4220 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}

4221 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}

4222 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  
4223 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  
4224 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}

4225 Luke 18:1 ¶ **And he spake a parable unto them [to this end], that men ought always to pray, and not to faint;**

4226 Luke 18:2 **Saying, There was in a city a judge, which feared not God, neither regarded man:**

4227 Luke 18:3 **And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.**

4228 Luke 18:4 **And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;**

4229 Luke 18:5 **Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.**

4230 Luke 18:6 **And the Lord said, Hear what the unjust judge saith.**

4231 Luke 18:7 **And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?**

4232 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}

4233

4234 **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  
4235 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  
4237 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  
4238 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  
4239 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.  
4240 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  
4241 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]**

4265 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].**

4266 Mark 10:12 **And if a woman shall put away her husband, and be married to another, she committeth adultery.**

4267 Matthew 19:11 **But he said unto them, All [men] cannot receive this saying, save [they] to whom it is given.**

4268

4269 **459 - The Eunuchs and Celibacy Matthew 19:12**

4270 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].**

4271

4272 **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**

4273 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}

4274 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}

4275 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}

4276 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}

4277 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}

4278 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}

4279 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}

4280 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.**



4295 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.**

4296 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.**

4297 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].**

4298

4299 **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**

4300 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}

4301 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?**

4302 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}

4303 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}

4304 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].**

4305 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}

4306 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]**

4307 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}

4308 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?]**

4309 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]**

4310 "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}

4311 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}

4313

**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?**

4329

4330 **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

4331 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]

4332 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

4333 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,**

4334 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.**

4335 Luke 18:30 **Who shall not receive manifold more in this present time, and in the world to come life everlasting.**

4336 Matthew 19:30 Mark 10:31 **But many [that are] first shall be last; and the last [shall be] first.**

4337 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}

4338 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}

4340 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}

4341 **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

4343 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.**

4344 Matthew 20:2 **And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.**

4345 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.}

4346 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.**

4347 Matthew 20:5 **Again he went out about the sixth and ninth hour, and did likewise.** {Roman time keeping: Noon to 3 o'clock.}

4348 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.}

4349 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.**

4350 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.**

4351 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.}

4352 Matthew 20:10 **But when the first came, they supposed that they should have received more; and they likewise received every man a penny.**

4353 **Matthew 20:11 And when they had received [it], they murmured against the goodman of the house,**

4354 **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}

4355 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}

4356 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}

4357 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}

4358 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}

4359 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}

4360 **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?**

4361 **Matthew 20:14 Take [that] thine [is], and go thy way: I will give unto this last, even as unto thee.**

4362 **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?**

4363 **Matthew 20:16 So the last shall be first, and the first last: for many be called, but few chosen.**

4364 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}

4365 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}

4366 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}

4367 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}

4368



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 (4<sup>th</sup> 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 shouldst 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.}**

4392

4393 **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.**

4401

4402 **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.**

4408 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.**

4409 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]?**

4410 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].**

4411 Luke 18:42 **And Jesus said unto him, Receive thy sight: thy faith hath saved thee.**

4412 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].**

4413

4414 **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**

4415 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}

4416 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}

4417 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}

4418 "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}

4419 Luke 19:1 ¶ **And [Jesus] entered and passed through Jericho.**

4420 Luke 19:2 **And, behold, [there was] a man named Zacchaeus, which was the chief among the publicans, and he was rich.**

4421 Luke 19:3 **And he sought to see Jesus who he was; and could not for the press, because he was little of stature.**

4422 Luke 19:4 **And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that [way].**

4423 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.**

4424 Luke 19:6 **And he made haste, and came down, and received him joyfully.**

4425 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.**

4426 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.**

4427 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.**

4428 Old & New Parallel: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29

4429 Luke 19:10 **For the Son of man is come to seek and to save that which was lost.**

4430

4431 **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**

4432 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.**

4433 Luke 19:12 **He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.**

4434 Luke 19:13 **And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.**

4435 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.**

4436 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.**

4437 Luke 19:16 **Then came the first, saying, Lord, thy pound hath gained ten pounds.**

4438 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.**

4439 Luke 19:18 **And the second came, saying, Lord, thy pound hath gained five pounds.**

4440 Luke 19:19 **And he said likewise to him, Be thou also over five cities.**

4441 Luke 19:20 **And another came, saying, Lord, behold, [here is] thy pound, which I have kept laid up in a napkin:**

4442 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.**

4443 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:**

4444 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?**

4445 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.**

4446 Luke 19:25 **(And they said unto him, Lord, he hath ten pounds.)**

4447 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.**

4448 Luke 19:27 **But those mine enemies, which would not that I should reign over them, bring hither, and slay [them] before me.**

4449 Luke 19:28 ¶ **And when he had thus spoken, he went before, ascending up to Jerusalem.**

4450 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}

4451 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}

4452 "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}

4453

4454 **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]

4455 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}

4456 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}

4457 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}

4472  
4473 **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?]**

4474 **John 12:4 Then saith one of his disciples, Judas Iscariot, Simon's [son], which should betray him,**

4475 **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.**

4476 **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}

4477  
4478 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 Arimathea 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}

4479

4480 **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**

4481 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}

4482 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}

4483 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}

4484 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}

4485 **Luke 7:40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.**

4486 **Luke 7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.**

4487 **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?**

4488 **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.**

4489 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}

4490

4491 **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

4492 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.**

4493 Luke 7:45 **Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.**

4494 Luke 7:46 **My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.**

4495 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].**

4496 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}

4497 Mark 14:8 **She hath done what she could: she is come aforehand to anoint my body to the burying.**

4498 Matthew 26:12 **For in that she hath poured this ointment on my body, she did [it] for my burial.**

4499 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.**

4500

4501 **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

4502 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.**

4503 Luke 7:48 **And he said unto her, Thy sins are forgiven.**

4504 Luke 7:49 **And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?**

4505 Luke 7:50 **And he said to the woman, Thy faith hath saved thee; go in peace.**

4506 Mark 14:9 Matthew 26:13 **Verily I say unto you, Wheresoever 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.**

4507 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.**

4508

4509 **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]

4510 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]

4511 Matthew 26:1 ¶ **And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,**

4512 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.**

4513 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.**

4514 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,**

4515 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].**

4516 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.**

4517 John 12:11 **Because that by reason of him many of the Jews went away, and believed on Jesus.**

4518

4519 **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

4520 Luke 22:3 ¶ **Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.**

4521 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]**

4522 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.

4523 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].

4524

4525 **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]]

4526

4527 **"Fourth" Passover of Jesus** [End of April 31AD] [14th day of Nisan (Passover) 7 April 30AD]

4528

4529 **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

4530 "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}

4531 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}

4532 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}

4533 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}

4534 John 12:12 ¶ **On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,**

4535 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,**

4536 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].**

4538 Matthew 21:4 **All this was done, that it might be fulfilled which was spoken by the prophet, saying,**

4539 John 12:14 **And Jesus, when he had found a young ass, sat thereon; as it is written,**

4540 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]**

4541 *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]*

4542

4543 **480 - The Disciples find the Colt all as Jesus says** Mark 11:4-6 Matthew 21:6 Luke 19:32-34

4544 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.**

4545 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?**



4546 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.**

4547

4548 **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

4549 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].**

4550 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}

4551 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].**

4552 They broke off the beautiful branches of the olive and the palm, and strewed 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}

4553 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}

4554 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}

4555 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}

4556 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;**

4557 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.**

4558 Matthew 21:10 **And when he was come into Jerusalem, all the city was moved, saying, Who is this?**

4559 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}

4560 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}

4561 "Ask Abraham. He will tell you, 'It is Melchisedek, King of Salem, King of Peace.'" {1896, 1900 The Story of Jesus, Page 87.1}

4562 "Jacob will tell you, 'He is Shiloh of the tribe of Judah.'" {1896, 1900 The Story of Jesus, Page 87.2}

4563 "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}

4564 "Jeremiah will tell you, 'The Branch of David, the Lord, our righteousness.'" {1896, 1900 The Story of Jesus, Page 87.4}

4565 "Daniel will tell you, 'He is the Messiah.'" {1896, 1900 The Story of Jesus, Page 87.5}

4566 "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}

4567 "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}

4568 "The great Jehovah has proclaimed from His throne, 'This is My beloved Son.'" {1896, 1900 The Story of Jesus, Page 87.8}

4569 "We, His disciples, declare, 'This is Jesus, the Messiah, the Prince of Life, the Redeemer.'" {1896, 1900 The Story of Jesus, Page 87.9}

4570 "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}

4571 Matthew 21:11 **And the multitude said, This is Jesus the prophet of Nazareth of Galilee.**

4572

4573 **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**

4574 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.**

4575 Luke 19:39 **And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.**

4576 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. 4577 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}

4578 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}

4579 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}

4580 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}

4581 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}

4582

4583 **483 - The Disciples will not understand until Jesus is Glorified. The Pharisees perceive "the world is gone after him" John 12:16-19**

4584 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.**

4585 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.**

4586 John 12:18 **For this cause the people also met him, for that they heard that he had done this miracle.**

4587 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 4588 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}

4589 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}

4590

4591 **484 - Prediction of the Destruction of the Temple. Weeping Over Jerusalem. Jesus Weeps over Jerusalem and its Pending Destruction Luke 19:41-44**

4592 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 sheeppath 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.**

4619

4620 **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,**

4628 Mark 11:16 **And would not suffer that any man should carry [any] vessel through the temple.**

4629 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]**

4630 *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]*

4631 *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]*

4632 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}

4634 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}

4635 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.]**

4636 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}**

4637 *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}*

4638 Luke 19:48 **And could not find what they might do: for all the people were very attentive to hear him.**

4639 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.**

4640

4641 **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**

4642 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}

4643 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}

4644 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}

4645 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}

4646 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}

4647 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}

4650 Mark 11:20 ¶ **And in the morning, as they passed by, they saw the fig tree dried up from the roots.**

4651 Matthew 21:20 **And when the disciples saw [it], they marvelled, saying, How soon is the fig tree withered away!**

4652 Mark 11:21 **And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.**

4653 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.**

4654 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].**

4655 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.**

4656 Mark 11:26 **But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**

4657 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}

4658 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}

4659 **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

4661 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}

4662 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}

4663 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.**

4675  
4676 **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.  
4682 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  
4683 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  
4684 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  
4685 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  
4686 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  
4687 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  
4688 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,  
4689 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  
4690 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."  
4691 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}

4692 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.**

4693 Matthew 21:29 **He answered and said, I will not: but afterward he repented, and went.**

4694 Matthew 21:30 **And he came to the second, and said likewise. And he answered and said, I [go], sir: and went not.**

4695 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.**

4696 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}

4699 **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  
4708 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  
4709 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  
4710 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  
4711 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."  
4712 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  
4713 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  
4714 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].**

4719 Luke 20:12 **And again he sent a third: and they wounded him also, and cast [him] out.**

4720 Mark 12:5 **And again he sent another; and him they killed, and many others; beating some, and killing some.**

4721 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}

4738 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]

4740 *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]*

4741 Mark 12:11 Matthew 21:42b This was [is] the Lord's doing, and it is marvellous in our eyes? [Psalm 118:23]

4742 *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 Zion 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}

4749  
4750 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.**

4751 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.**

4752 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].**

4753  
4754 **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**

4755 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}

4756 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}

4757 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}

4758 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}

4759 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}

4760 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}

4761 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}

4762 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}

4787 Matthew 22:1 ¶ **And Jesus answered and spake unto them again by parables, and said,**

4788 Matthew 22:2 **The kingdom of heaven is like unto a certain king, which made a marriage for his son,**

4789 Matthew 22:3 **And sent forth his servants to call them that were bidden to the wedding: and they would not come.**

4790 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.**

4791 Matthew 22:5 **But they made light of [it], and went their ways, one to his farm, another to his merchandise:**

4792 Matthew 22:6 **And the remnant took his servants, and entreated [them] spitefully, and slew [them].**

4793 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.**

4794 Matthew 22:8 **Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.**

4795 Matthew 22:9 **Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.**

4796 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.**

4797 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:**

4798 Matthew 22:12 **And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.**

4799 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.**

4800 Matthew 22:14 **For many are called, but few [are] chosen. [Matthew 7:14]**

4801

4802 **493 - Paying Tribute to Caesar. The Pharisees question Jesus regarding the Paying of Taxes Matthew 22:15-22**

4803 **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}

4805 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}

4806 Matthew 22:15 ¶ **Then went the Pharisees, and took counsel how they might entangle him in [his] talk.**

4807 Mark 12:13 ¶ **And they send unto him certain of the Pharisees and of the Herodians, to catch him in [his] words.**

4808 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.**

4809 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.**

4810 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?**

4811 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?**

4812 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.**

4813 Matthew 22:20 Mark 12:16b Luke 20:24b **And he saith unto them, Whose [is] [hath] this image and superscription?**

4814 Matthew 22:21a Mark 12:16c Luke 20:24c **They say [answered and said] unto him, Caesar's.**

4815 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  
4816 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  
4817 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}

4818 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.**

4819

4820 **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  
4821 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  
4822 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,  
4823 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}

4824 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,**

4825 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]**

4826 Luke 20:29 Matthew 22:25 **[Now] There were therefore [with us] seven brethren: and the first took a wife, and died without children.**

4827 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:**

4828 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.**

4829 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.**

4830 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.**

4831 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:]**

4832 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.]**

4833 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.**

4834 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]**

4835 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.**

4836 Matthew 22:33 **And when the multitude heard [this], they were astonished at his doctrine.**

4837

4838 **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**

4839 Matthew 22:34 ¶ **But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.**

4840 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]?**

4841 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]**

4842 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]**

4843 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]**

4844 Matthew 22:40 **On these two commandments hang all the law and the prophets.**

4845 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}

4846 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}

4847 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]**

4848 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.**

4849 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. }**

4850 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}

4851

4852 **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}

4854 Matthew 22:41 ¶ **While the Pharisees were gathered together, Jesus asked them,**

4855 Matthew 22:42 **Saying, What think ye of Christ? whose son is he? They say unto him, [The son] of David.**

4856 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]?**

4857 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.**

4858 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.**

4859 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].**

4860

4861 **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

4862 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}

4863 Matthew 23:1 ¶ **Then spake Jesus to the multitude, and to his disciples,**

4864 Matthew 23:2 **Saying, The scribes and the Pharisees sit in Moses' seat:**

4865 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.**

4866 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.**

4867 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,**

4868 Matthew 23:6 **And love the uppermost rooms at feasts, and the chief seats in the synagogues,**

4869 Matthew 23:7 **And greetings in the markets, and to be called of men, Rabbi, Rabbi.**

4870 Matthew 23:8 **But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren.**

4871 Matthew 23:9 **And call no [man] your father upon the earth: for one is your Father, which is in heaven.**

4872 Matthew 23:10 **Neither be ye called masters: for one is your Master, [even] Christ.**

4873 He also reprov'd 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}

4874 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 broidered garments of a high and holy office! The Saviour continued: {1898 The Desire of Ages, Page 613.3}



4875 Matthew 23:11 **But he that is greatest among you shall be your servant.**

4876 Matthew 23:12 **And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

4877

4878 **498 - Jesus condemns the Religious Leaders. Woe upon Scribes and Pharisees. The 8 Woes upon Scribes and Pharisees** Matthew 23:13-33

4879 Luke 20:45 ¶ **Then in the audience of all the people he said unto his disciples,**

4880 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,**

4881 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;**

4882 Mark 12:39 **And the chief seats in the synagogues, and the uppermost rooms at feasts:**

4883 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.**

4884 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.**

4885 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.**

4886 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!**

4887 Matthew 23:17 **[Ye] fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?**

4888 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.**

4889 Matthew 23:19 **[Ye] fools and blind: for whether [is] greater, the gift, or the altar that sanctifieth the gift?**

4890 Matthew 23:20 **Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.**

4891 Matthew 23:21 **And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.**

4892 Matthew 23:22 **And he that shall swear by heaven, sweareth by the THRONE of God, and by him that sitteth thereon.**

4893 Matthew 23:23 **Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes 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.**

4894 Matthew 23:24 **[Ye] blind guides, which strain at a gnat, and swallow a camel.**

4895 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.**

4896 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.**

4897 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.**

4898 Matthew 23:28 **Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.**

4899 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,**

4900 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.**

4901 Matthew 23:31 **Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.**

4902 Matthew 23:32 **Fill ye up then the measure of your fathers.**

4903 Matthew 23:33 **[Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell?**

4904

4905 **499 - Jesus tells the Religious Leaders of their Outcome** Matthew 23:34-36

4906 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:**

4907 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.**

4908 Matthew 23:36 **Verily I say unto you, All these things shall come upon this generation.**

4909

4910 **500 - The Lament over Jerusalem. Jesus Grieves over Jerusalem again Matthew 23:37-39**

4911 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!**

4912 Matthew 23:38 **Behold, your house is left unto you desolate.**

4913 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.**

4914

4915 **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**

4916 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}

4917 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.**

4918 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}

4920 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}

4921 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:**

4922 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.**

4923 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}

4924 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}

4925

4926 **502 - Certain Greeks Seek and Visit Jesus for an Interview John 12:20-22**

4927 John 12:20 ¶ **And there were certain Greeks among them that came up to worship at the feast:**

4928 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}

4929 John 12:21 **The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.**

4930 John 12:22 **Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.**

4931

**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 hungry 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  
4944 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}

4945 **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]

4946 **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.**

4947 **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;  
4948 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}

4949

#### 4950 **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  
4951 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  
4952 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  
4953 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  
4954 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}

4955 **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.}

4956 **John 12:29 The people therefore, that stood by, and heard [it], said that it thundered: others said, An angel  
spake to him.**

4957 **John 12:30 Jesus answered and said, This voice came not because of me, but for your sakes.**

4958

#### 4959 **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  
4960 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  
4961 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}



4962 John 12:31 **Now is the judgment of this world: now shall the prince of this world be cast out.**

4963 John 12:32 **And I, if I be lifted up from the earth, will draw all [men] unto me.**

4964 John 12:33 **This he said, signifying what death he should die.**

4965 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?**

4966

4967 **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**

4968 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.**

4969 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.**

4970

4971 **507 - Final Rejection by the Jewish Leaders. Prophecy of Isaiah Fulfilled John 12:37-41**

4972 "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}

4974 **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}**

4975 John 12:37 ¶ **But though he had done so many miracles before them, yet they believed not on him:**

4976 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?**

4977 *Isaiah 53:1 ¶ Who hath believed our report? and to whom is the arm of the LORD revealed? [John 12:38]*

4978 John 12:39 **Therefore they could not believe, because that Esaias said again,**

4979 **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.**

4980 *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]*

4981 John 12:41 **These things said Esaias, when he saw his glory, and spake of him.**

4982

4983 **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**

4984 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:**

4985 John 12:43 **For they loved the praise of men more than the praise of God.**

4986

4987 **509 - Jesus summarizes His Message John 12:44-50**

4988 John 12:44 ¶ **JESUS cried and said, HE THAT BELIEVETH ON ME, BELIEVETH NOT ON ME, BUT ON HIM THAT SENT ME.**

4989 John 12:45 **And he that seeth me seeth him that sent me.**

4990 John 12:46 **I am come a light into the world, that whosoever believeth on me should not abide in darkness.**

4991 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.**

4992 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.**

4993 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.**

4994 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.**

4995

4996 **510 - Prediction of the Destruction of the Temple** Matthew 24:1-2 Mark 13:1-2 Luke 21:5-6

4997 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}

4999 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}

5000 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]].**

5001 Luke 21:5 ¶ **And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,**

5002 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.**

5003

5004 **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

5005 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?**

5006

5007 **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

5008 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}

5009 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.**

5010 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:**

5011 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.**

5012 Matthew 24:25 Mark 13:23 **[But take ye heed:] Behold, I have told you before.**

5013 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.**

5014

5015 **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]*

5036 **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]**

5037 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}

5038 "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}

5039 **Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.**

5040 **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.**

5041 **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:**

5042 **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].**

5043 **Luke 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.**

5044 **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.**

5045

5046 **516 - Jesus tells His Disciples about the future and of the Desolating Sacrilege. Part 2 Mark 13:11-13 Luke 21:14-19**

5047 **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.**

5048 **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]**

5049 **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]**

5050 **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]**

5051 **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]**

5052 **Luke 21:18 But there shall not an hair of your head perish.**

5053 **Luke 21:19 In your patience possess ye your souls.**

5054

5055 **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**

5056 **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.**

5057

5058 **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**

5059 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, 5060 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}

5061 **Matthew 24:20 Mark 13:18 But [And] pray ye that your flight be not in the winter, neither on the sabbath day:**

5062 **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.**

5063 **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.**

5064 **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.**

5065 **519 - Parable No. 72: Eagles and the carcass (Matthew 24:28, Luke 17:34). Christ's second coming foretold.**  
5066 **Signs of Christ's Return. Jesus tells His Disciples about His Return** Matthew 24:27-31 Mark 13:24-27 Luke 21:25-28

5067 **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.**

5068 **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}

5070 **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:**

5071 **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. 5073 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}

5074 **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;**

5075 **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, 5076 "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}

5077 **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}

5099 Matthew 24:40 **Then shall two be in the field; the one shall be taken, and the other left.**

5100 Matthew 24:41 **Two [women shall be] grinding at the mill; the one shall be taken, and the other left.**

5101

**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**

5103 Matthew 24:42 ¶ **Watch therefore: for ye know not what hour your Lord doth come.**

5104 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.**

5105 Matthew 24:44 **Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.**

5106 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?**

5107 Matthew 24:46 **Blessed [is] that servant, whom his lord when he cometh shall find so doing.**

5108 Matthew 24:47 **Verily I say unto you, That he shall make him ruler over all his goods.**

5109 Matthew 24:48 **But and if that evil servant shall say in his heart, My lord delayeth his coming;**

5110 Matthew 24:49 **And shall begin to smite [his] fellowservants, and to eat and drink with the drunken;**

5111 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,**

5112 Matthew 24:51 **And shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth.**

5113

**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**

5115 Mark 13:33 **Take ye heed, watch and pray: for ye know not when the time is.**

5116 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.**

5117 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:**

5118 Mark 13:36 **Lest coming suddenly he find you sleeping.**

5119 Mark 13:37 **And what I say unto you I say unto all, Watch.**

5120

**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**

5122 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.**

5123 Luke 21:35 **For as a snare shall it come on all them that dwell on the face of the whole earth.**

5124 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}

5125 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 halls. 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}

5126 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}

5128

5129 **525 - Jesus: Day-time Temple Teaching and Night-time Mount of Olives Abode Luke 21:37-38**

5130 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.**

5131 Luke 21:38 **And all the people came early in the morning to him in the temple, for to hear him.**

5132

5133 **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**

5134 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} Lingered 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}

5135 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}

5136 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  
5138 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  
5139 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  
5140 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  
5141 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  
5142 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}

It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, "Behold, the bridegroom  
5143 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  
5144 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}

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  
5145 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.**

5174

**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  
5181 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."  
5182 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  
5183 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  
5184 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  
5185 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,  
5186 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,  
5187 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  
5188 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  
5190 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  
5191 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  
5192 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}

5206 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}

5207 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}

5208 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}

5209 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}

5210 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}

5211 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}

5212 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}

5213 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}

5214 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}

5215 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}

5216 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}

5217 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}

5218 "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}

5219 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}

5220 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}

5221 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}

5222 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}

5223 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}

5224 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}

5225 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}

5226 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}

5227 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}

5228 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}

5229 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}

5230 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}

5231 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}

5232 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}

5233 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}

5234 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}

5235 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}

5236 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}

5237 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}

5238 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}

5239 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}

5240 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}

5241 "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}

5254  
5255 **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.**

5256 **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.**

5257 **Matthew 25:16 Then he that had received the five talents went and traded with the same, and made [them] other five talents.**

5258 **Matthew 25:17 And likewise he that [had received] two, he also gained other two.**

5259 **Matthew 25:18 But he that had received one went and digged in the earth, and hid his lord's money.**

5260 **Matthew 25:19 After a long time the lord of those servants cometh, and reckoneth with them.**

5261 **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.**

5262 **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.**

5263 **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.**

5264 **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.**

5265 **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:**

5266 **Matthew 25:25 And I was afraid, and went and hid thy talent in the earth: lo, [there] thou hast [that is] thine.**

5267 **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:**

5268 **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.**

5269 **Matthew 25:28 Take therefore the talent from him, and give [it] unto him which hath ten talents.**

5270 **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.**

5271 **Matthew 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.**

5272

5273 **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**

5274 **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.}**

5275 **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:**

5276 **Matthew 25:33 And he shall set the sheep on his right hand, but the goats on the left.**

5277 **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:**

5278 **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:**

5279 **Matthew 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.**

5280 **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?**

5281 **Matthew 25:38 When saw we thee a stranger, and took [thee] in? or naked, and clothed [thee]?**

5282 **Matthew 25:39 Or when saw we thee sick, or in prison, and came unto thee?**

5283 **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.**

5284 **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:**

5285 Matthew 25:42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:  
5286 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.  
5287 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?  
5288 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.  
5289 Matthew 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

5290  
5291 **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**

5292 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.

5293 *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.}*

5294 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?

5295 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].

5296 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?

5297 Mark 14:15 Luke 22:12 And he will [shall] show you a large upper room furnished [and] prepared: there make ready for us.

5298 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.

5300 **530 - In the Upper Room to Celebration the Passover Luke 22:14-16 Matthew 26:20 Mark 14:17**

5301 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}

5302 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}

5303 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}

5304 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.**

5311

5312 **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.**

5314 *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]*

5315 John 13:19 **Now I tell you before it come, that, when it is come to pass, ye may believe that I am [he].**

5316 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]**

5317

5318 **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.**

5320

5321 **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

5322 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?**

5323 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.**

5324 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.**

5325

5326 **534 - His Disciples "inquire among themselves" and John asks Jesus "Lord, who is it?"** Luke 22:23 Matthew 26:25 John 13:22-25

5327 Luke 22:23 **And they began to inquire among themselves, which of them it was that should do this thing.**

5328 Matthew 26:25 **Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.**

5329 John 13:22 **Then the disciples looked one on another, doubting of whom he spake.**

5330 John 13:23 **Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.**

5331 John 13:24 **Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.**

5332 John 13:25 **He then lying on Jesus' breast saith unto him, Lord, who is it?**

5333

5334 **535 - The Betrayer Revealed. Jesus gives the Dipped Sop to Judas Iscariot** John 13:26



5335 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.**

5336

5337 **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**

5338 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}

5339 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}

5340 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}

5341 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}

5342 "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}

5343 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].**

5344 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].**

5345 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.}

5346 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}

5347 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}

5348

5349 **537 - Contention of the Disciples. Precedence among the Disciples and the Reward of Discipleship Luke 22:24-  
30**

5350 Luke 22:24 ¶ **And there was also a strife among them, which of them should be accounted the greatest.**

5351 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.**

5352 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.**



5353 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.**

5354 Luke 22:28 **Ye are they which have continued with me in my temptations.** [Matthew 19:28 Mark 10:29]

5355 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]

5356 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]

5357

5358 **538 - Jesus, after Supper, Washes the Disciples' Feet. John 13:3-5**

5359 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;**

5360 John 13:4 **He riseth from supper, and laid aside his garments; and took a towel, and girded himself.**

5361 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.**

5362

5363 **539 - Simon Peter's reluctance to be Washed and the Dialogue with Jesus. "Ye are not all clean" John 13:6-11**

5364 John 13:6 **Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?**

5365 John 13:7 **Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.**

5366 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.**

5367 John 13:9 **Simon Peter saith unto him, Lord, not my feet only, but also [my] hands and [my] head.**

5368 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.**

5369 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}

5370 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}

5372

5373 **540 - Jesus explains the reason for the Feet Washing. "ye also ought to wash one another's feet" John 13:12-16**

5374 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?**

5375 John 13:13 **Ye call me Master and Lord: and ye say well; for [so] I am.**

5376 John 13:14 **If I then, [your] Lord and Master, have washed your feet; ye also ought to wash one another's feet.**

5377 John 13:15 **For I have given you an example, that ye should do as I have done to you.**

5378 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}

5379 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}

5380 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]

5381 John 13:17 **If ye know these things, happy are ye if ye do them.**

5382

5383 **541 - "Supper being ended, the devil" convicts Judas Iscariot to Betray Jesus** John 13:2

5384 John 13:2 **And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray him;**

5385

5386 **542 - Satan enters into Judas Iscariot and Jesus says "That thou doest, do quickly"** John 13:27-30

5387 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}

5388 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}

5389 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}

5390 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}

5391 John 13:27 **And after the sop Satan entered into him [Judas Iscariot]. Then said Jesus unto him, That thou doest, do quickly.**

5392 John 13:28 **Now no man at the table knew for what intent he spake this unto him.**

5393 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.**

5394 John 13:30 **He then having received the sop went immediately out: and it was night.**

5395

5396 **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

5397 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.**

5398 John 13:32 **If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.**

5399 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.**

5400

5401 **544 - Parting Counsel. Jesus gives His 11 Disciples a new commandment: "That ye love one another"** John 13:34-35

5402 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.**

5403 John 13:35 **By this shall all [men] know that ye are my disciples, if ye have love one to another.**

5404

5405 **545 - Jesus predicts Peter's Denial** John 13:36-38 Luke 22:31-34

5406 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.**

5407 Luke 22:31 ¶ **And the Lord said, Simon, Simon, behold, Satan hath desired [to have] you, that he may sift [you] as wheat:**

5408 Luke 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

5409 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.

5410 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].

5411

5412 **546 - Jesus reverses His earlier instruction to His Disciples and quotes Isaiah Luke 22:35-38**

5413 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.

5414 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.

5415 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]

5416 *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]*

5417 *Mark 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. [Isaiah 53:12; Luke 22:37]*

5418 Luke 22:38 And they said, Lord, behold, here [are] two swords. And he said unto them, It is enough.

5419

5420 **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**

5421 John 14:1 ¶ Let not your heart be troubled: ye believe in God, believe also in me.

5422 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.}

5423 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.

5424 John 14:4 And whither I go ye know, and the way ye know.

5425

5426 **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**

5427 John 14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

5428 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.

5429 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.}

5430

5431 **549 - Philip says to Jesus "Show us the Father?" John 14:8-9**

5432 John 14:8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

5433 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?

5434

5435 **550 - Jesus replies "I [am] in the Father, and the Father in Me" John 14:10-11**

5436 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}

5437 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.

5438

5439 **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**

5440 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.}

5441 "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}

5442 John 14:13 **And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.**

5443 John 14:14 **If ye shall ask any thing in my name, I will do [it].**

5444

5445 **537 - "If ye love me, keep My Commandments". Jesus promises the Holy Spirit. "I will come to you" John 14:15-18**

5446 John 14:15 ¶ **If ye love me, keep my commandments.**

5447 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.}

5448 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.**

5449 John 14:18 **I will not leave you comfortless: I WILL COME TO YOU.**

5450 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}

5451 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}

5452

5453 **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**

5454 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.**

5455 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.}

5456 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.}

5457 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?}.

5458 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.}

5459 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.**

5460

5461 **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**

5462 John 14:25 **These things have I spoken unto you, being [yet] present with you.**

5463 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.**

5464 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.**

5465 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.}

5466

5467 **553 - Jesus confirms that "I will not talk much with you: for the prince of this world cometh" John 14:29-31**

5468 John 14:29 **And now I have told you before it come to pass, that, when it is come to pass, ye might believe.**



5469 John 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.  
5470 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.

5471

5472 **554 - They sing a Hymn and Retire to the Mount of Olives - Gethsemane** Matthew 26:30 Mark 14:26

5473 Matthew 26:30 Mark 14:26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

5474

5475 **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

5476 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}

5477 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]

5478 *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]*

5479 Matthew 26:32 Mark 14:28 But after I am risen again, I will go before you into Galilee.

5480 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.

5481 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.

5482 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.

5483

5484 **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

5485 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.}

5486 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.

5487 John 15:3 Now ye are clean through the word which I have spoken unto you.

5488 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.

5489 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.

5490 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}

5491 "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 grafted 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}

5510

5511 **557 - A Warning of Persecution. The Hatred of the World – Because of Jesus** John 15:18-25

5512 John 15:18 **If the world hate you, ye know that it hated me before [it hated] you.**

5513 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.**

5514 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.**

5515 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.**

5516 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.**

5517 John 15:23 **He that hateth me hateth MY FATHER also.** {Jesus confirms God as His Father in a singular context – no plural God.}

5518 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.}

5519 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.**

5520

5521 **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

5522 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:**

5523 John 15:27 **And ye also shall bear witness, because ye have been with me from the beginning.**

5524 John 16:1 ¶ **These things have I spoken unto you, that ye should not be offended.**

5525 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]

5526 John 16:3 **And these things will they do unto you, because they have not known the Father, nor me.**

5527 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.**

5528

5529 **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

5530 John 16:5 **But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?**

5531 John 16:6 **But because I have said these things unto you, sorrow hath filled your heart.**

5532 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.**

5533 John 16:8 **And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:**

5534 John 16:9 **Of sin, because they believe not on me;**

5535 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.}

5536 John 16:11 **Of judgment, because the prince of this world is judged.**

5537 John 16:12 **I have yet many things to say unto you, but ye cannot bear them now.**

5538 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.}

5539 John 16:14 **HE SHALL GLORIFY ME: for he shall receive of mine, and shall show [it] unto you.**

5540 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.**

5541

5542 **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

5543 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}]

5544 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?**

5545 John 16:18 **They said therefore, What is this that he saith, A little while? we cannot tell what he saith.**

5546 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?**

5547 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.

5548

5549 **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**

5550 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.

5551 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.

5552 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.

5553 John 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

5554 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.}

5555 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:

5556

5557 **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**

5558 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.}

5559 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.}

5560 John 16:29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

5561 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}

5562 John 16:31 Jesus answered them, Do ye now believe?

5563 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.

5564

5565 **563 - Jesus confirms that "In the world ye shall have TRIBULATION: but be of good cheer; I have overcome the  
world" John 16:33**

5566 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.

5567

5568 **564 - Jesus' Intcessory Prayer. Jesus Prays for Himself John 17:1-5**

5569 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.}

5570 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.

5571 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}.

5572 John 17:4 I HAVE GLORIFIED THEE ON THE EARTH: I have finished the work which THOU gavest me to do.

5573 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.}

5574

5575 **565 - Jesus' Intercessory Prayer. Jesus Prays for His Disciples John 17:6-19**

5576 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.

5577 John 17:7 Now they have known that all things whatsoever THOU hast given me are of THEE.

5578 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}

5579 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.

5580 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,

5581 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

5582 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

5583 in themselves.

John 17:14 I have given them THY word; and the world hath hated them, because they are not of the world,

5584 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

5585 the evil.

John 17:16 They are not of the world, even as I am not of the world.

5586 John 17:17 Sanctify them through THY truth: THY word is truth.

5587 John 17:18 As THOU hast sent me into the world, even so have I also sent them into the world.

5588 John 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

5589

5590

5591 **566 - Jesus' Intcessory Prayer. Jesus Prays for Future Believers John 17:20-18:1**

5592 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

5593 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:

5594 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

5595 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

5596 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

5597 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

5598 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,

5599 where was a garden, into the which he entered, and his disciples.

5600

5601 **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**

5602 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

5603 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

5604 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.**

5607

**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.**

5612

**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.**

5615

**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 686.3}

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.}

5619

**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}

5624



5625 **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**

5626 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.**

5627

5628 **573 - Jesus goes away again to Pray to His Father [Prayer 2] Matthew 26:42 Mark 14:39 Luke 22:43-44**

5629 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}

5630 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.}

5631 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}

5632 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}

5633 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.**

5634

5635 **574 - Jesus returns to His 3 Disciples the second time and finds them sleeping again Mark 14:40 Matthew 26:43**

5636 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.**

5637

5638 **575 - Jesus goes away again to Pray to His Father [Prayer 3] Matthew 26:44**

5639 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}

5640 Matthew 26:44 **And he left them, and went away again, and prayed the third time, saying the same words.**

5641 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}

5642 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}

5643 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}

5644

5645 **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**

5646 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.**

5647

5648 **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**

5649 Luke 22:46 **And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.**

5650 Matthew 26:46 Mark 14:42 **Rise, let us [go] be going: [lo] behold, he is at hand that doth betray [that betrayeth] me.**

5651 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}

5652 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}

5653 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}

5654

5655 **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**

5656 John 18:2 **And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.**

5657 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.**

5658 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].**

5659 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.**

5660 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.**

5661

5662 **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**

5663 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?**

5664 John 18:4 **Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?**

5665 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.**

5666 John 18:6 **As soon then as he had said unto them, I am [he], they went backward, and fell to the ground.**

5667

5668 **580 - Jesus again asks "Whom seek ye?" "Jesus of Nazareth". Jesus then ensures the Freedom of His Disciples John 18:7-9**

5669 John 18:7 **Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.**

5670 John 18:8 **Jesus answered, I have told you that I am [he]: if therefore ye seek me, let these go their way:**

5671 John 18:9 **That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.**

5672

5673 **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**

5674 Luke 22:49 **When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?**

5675 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.]**

5676 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.}}**

5677 Luke 22:51 **And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.**

5678

5679 **582 - Jesus reminds those present of His Father's Powers and also the fulfilment of the Scriptures** Matthew 26:53-54

5680 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.}**

5681 Matthew 26:54 **But how then shall the scriptures be fulfilled, that thus it must be?**

5682

5683 **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

5684 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?**

5685 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.**

5686

5687 **584 - All the Disciples Flee from Jesus including a Certain Young Man** Matthew 26:56b Mark 14:50-52

5688 Matthew 26:56b Mark 14:50 **[And] Then [they] all the disciples forsook him, and fled.**

5689 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:**

5690 Mark 14:52 **And he left the linen cloth, and fled from them naked.**

5691

5692 **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

5693 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.**

5694

5695 **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

5696 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}

5697 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?**



5721

5722 **591 - "The chief priests, and elders, and all the council, sought false witness against Jesus" Matthew 26:59-61  
Mark 14:55-59**

5723 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;

5724 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],

5725 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.

5726 Mark 14:59 But neither so did their witness agree together.

5727

5728 **592 - Jesus is Forced to Reply that He is "Christ, the Son of God" Mark 14:60-62 Matthew 26:62-64**

5729 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?

5730 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?].

5731 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}

5732 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}

5733 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.

5734

5735 **593 - The chief priests, and elders, and all the council Condemn Jesus to Death Matthew 26:65-66 Mark 14:63-64**

5736 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}

5737 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}

5738 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}

5739 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}

5740 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].

5741



5742 **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

5743 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  
5744 [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.]

5745 Matthew 26:67 Then did they spit in his face, and buffeted him; and others smote [him] with the palms of their  
hands,

5746 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  
5747 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}

5748

5749 **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

5750 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:**

5751 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].**

5752 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.**

5753

5754 **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

5755 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.**

5756 Matthew 26:72 Mark 14:70a **And again he denied [it] with an oath, I do not know the man.**

5757

5758 **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

5759 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  
Galilaeen]; [and] for thy speech **bewrayeth** betrayeth thee [agreeth [thereto]].**

5760 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?**

5761 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.**

5762

5763 **598 - The Cock crows for the Second Time** Luke 22:60b Matthew 26:74b Mark 14:72a John 18:27b

5764 Luke 22:60b Matthew 26:74b Mark 14:72a John 18:27b **And immediately, while he yet spake, the cock crew [the  
second time].**

5765

5766 **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

5767 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.**

5768 Luke 22:62 Matthew 26:75b Mark 14:72c **And [he] Peter went out, [And when he thought thereon,] and [he] wept  
bitterly.**

5769 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}

5771

5772 **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

5773 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}

5774 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:

5775 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.

5776 Luke 22:66b ¶ -67 saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

5777 Luke 22:68 And if I also ask [you], ye will not answer me, nor let [me] go.

5778 Luke 22:69 Hereafter shall the Son of man sit on the right hand of the power of God.

5779 Luke 22:70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

5780 Luke 22:71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

5781

5782 **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

5783 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}

5784 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}

5785 "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}

5786 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}

5787 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,

5788 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].

5789 Matthew 27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

5790 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  
5791 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}

5792 **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.**

5793 **Matthew 27:7 And they took counsel, and bought with them the potter's field, to bury strangers in.**

5794 **Matthew 27:8 Wherefore that field was called, The field of blood, unto this day.**

5795 **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.

5796 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."

5797 ***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]***

5798 ***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]***

5799 **Matthew 27:10 And gave them for the potter's field, as the Lord appointed me.**

5800

5801 **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}

5802 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  
5803 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}

5804 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}

5805 **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.**

5806

5807 **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**

5808 **John 18:29 Pilate then went out unto them, and said, What accusation bring ye against this man?**

5809 **John 18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.**

5810 **Matthew 27:12 Mark 15:3 And when he was accused [of many things] of the chief priests and elders, he answered [but] nothing.**

5811

5812 **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**

5813 **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?**

5814 Matthew 27:14 Mark 15:5 **And he [But Jesus yet] answered him to never a word; insomuch that the governor [Pilate] marvelled greatly.**

5815 Luke 23:4 **Then said Pilate to the chief priests and [to] the people, I find no fault in this man.**

5816

5817 **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**

5818 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:**

5819 John 18:32 **That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.**

5820

5821 **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**

5822 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.**

5823

5824 **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**

5825 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]].**

5826 John 18:34 **Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?**

5827 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?**

5828 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.**

5829 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.**

5830 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].**

5831

5832 **608 - The Accusations become more Fierce Luke 23:5**

5833 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.**

5834

5835 **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**

5836 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;"

5837 "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}

5838 Luke 23:6 **When Pilate heard of Galilee, he asked whether the man were a Galilaean.**

5839 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.**

5840

5841 **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**



5842 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.**

5843 Luke 23:9 **Then he questioned with him in many words; but he answered him nothing.**

5844 Luke 23:10 **And the chief priests and scribes stood and vehemently accused him.**

5845 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.**

5846 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}

5847 Luke 23:12 ¶ **And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.**

5849

5850 **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

5851 John 18:39a **But ye have a custom, that I should release unto you one at the passover:**

5852 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].**

5853 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.**

5854 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,**

5855 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:**

5856 Luke 23:15 **No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.**

5857 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?**

5858 Mark 15:8 **And the multitude crying aloud began to desire [him to do] as he had ever done unto them.**

5859 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:**

5860 Luke 23:19 **(Who for a certain sedition made in the city, and for murder, was cast into prison.)**

5861

5862 **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

5863 Mark 15:9 **But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?**

5864 Mark 15:10 **Matthew 27:18 For he knew that [they] the chief priests had delivered him for envy.**

5865 Mark 15:11 **But the chief priests moved the people, that he should rather release Barabbas unto them.**

5866 Luke 23:16 **I will therefore chastise him, and release [him].**

5867 Luke 23:17 **(For of necessity he must release one unto them at the feast.)**

5868 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.**

5869

5870 **613 - Pilate continues to get Jesus released.** Matthew 27:20-23 Mark 15:12-14 Luke 23:20-23

5871 Matthew 27:20 **But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.**

5872 Matthew 27:21 **The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.**

5873 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.

5878

**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.

5885

**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.

5891

**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.

5895

**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.

5904

5905 **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}

5906  
5907 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].

5908 Matthew 27:28 Mark 15:17a And they stripped him, and [they] put on him a scarlet robe [clothed him with purple].

5909 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.

5910 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.

5911

5912 **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**

5913 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.

5914 John 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And [Pilate] saith unto them, Behold the man!

5915 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.

5916 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}

5917

5918 **620 - Jesus is led away to be Crucified** Matthew 27:31 Mark 15:20 John 19:16

5919 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].

5920 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}

5921 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}

5922 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}

5923

5924 **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

5925 Luke 23:26 Matthew 27:32 Mark 15:21 John 19:17a And as they led him away [came out], they laid hold upon  
5926 [found a man] one Simon, a Cyrenian, [ who passed by,] coming out of the country, [the father of Alexander  
5927 and Rufus,] [him they compelled to bear his cross.] and on him they laid the cross, that he might bear [it] after  
5928 Jesus. [And he bearing his cross went forth]

5929 **622 - Golgotha: The place of a skull. Jesus refuses the Vinegar** Matthew 27:33-34 Mark 15:22-23 John 19:17b  
5930 Matthew 27:33 Mark 15:22 John 19:17b And when they were come [they bring him] unto a place called [in the  
5931 Hebrew] Golgotha, that is to say [which is, being interpreted], [The] a place of a skull,  
5932 Matthew 27:34 ¶ Mark 15:23 [And] They gave him vinegar [wine] to drink mingled with gall [myrrh]: and when he  
5933 had tasted [thereof], [but] he would not drink [received [it] not].

5934 **623 - Golgotha: The bewailing and lamenting company, “Daughters of Jerusalem”, are told by Jesus to “weep  
5935 for themselves, and for their children”** Luke 23:27-31

5936 Luke 23:27 ¶ And there followed him a great company of people, and of women, which also bewailed and  
5937 lamented him.

5938 Luke 23:28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for  
5939 yourselves, and for your children.

5940 Luke 23:29 For, behold, the days are coming, in the which they shall say, Blessed [are] the barren, and the  
5941 wombs that never bare, and the paps which never gave suck.

5942 Luke 23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

5943 Luke 23:31 For if they do these things in a green tree, what shall be done in the dry?

5944 **624 - Jesus is Crucified at the third hour** Mark 15:25 Matthew 27:35a

5945 Mark 15:25 Matthew 27:35a And it was the third hour, and they crucified him. {Roman time keeping: the third hour  
5946 would be 9 o'clock.}

5947 **625 - The Crucifixion. Jesus is placed on the cross. Witnesses of the Crucifixion. Jesus is Derided on the  
5948 Cross. Derision and Reviling are rampant. “If He be Christ, the chosen of God, let Him [Christ the King of Israel]  
5949 now come down from the cross”** Luke 23:33a, 35-37 Matthew 27:36, 38-44 Mark 15:29-32

5950 Luke 23:33a And when they were come to the place, which is called Calvary, there they crucified him,

5951 Matthew 27:36 And sitting down they watched him there;

5952 Mark 15:29 Matthew 27:39 ¶ And they that passed by railed on [reviled] him, wagging their heads, and saying,  
5953 Ah, thou that destroyest the temple, and buildest [it] in three days,

5954 Matthew 27:40 Mark 15:30 And saying, Thou that destroyest the temple, and buildest [it] in three days, save  
5955 thyself. If thou be the Son of God, come down from the cross.

5956 Matthew 27:41-42 Mark 15:31-32a Luke 23:35 [And the people stood beholding.] [And] Likewise also [the rulers]  
5957 the chief priests mocking [him], with the scribes and elders [and] [among themselves] [derided [him]], said, He  
5958 saved others; himself he cannot save. If he be the King of Israel, [if he be Christ, the chosen of God], let him  
5959 [Christ the King of Israel] now come down [descend] from the cross, [that we may see] and we will believe him.

5960 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.

5961 Luke 23:36 And the soldiers also mocked him, coming to him, and offering him vinegar,

5962 Luke 23:37 And saying, If thou be the king of the Jews, save thyself.

5963 Matthew 27:44 Mark 15:32b [And they] The thieves also, which [that] were crucified with him, cast the same in  
5964 his teeth [reviled him].

5965 **626 - The Fulfilment of Scripture. “And he was numbered with the transgressors”** Mark 15:28

5966 Mark 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. [Isaiah  
5967 53:12; Luke 22:37]

5968 *Isaiah 53:12 Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong;  
5969 because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare  
5970 the sin of many, and made intercession for the transgressors. [Mark 15:28; Luke 22:37]*

5971 **627 - The Two Thieves crucified with Him. “Verily I say unto thee, To day To day, shalt thou be with me in  
5972 paradise”** Mark 15:27 Matthew 27:38 Luke 23:32, 33b, 39-43 John 19:18



5957 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].**

5958 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}

5959 Luke 23:39 ¶ **And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.**

5960 Luke 23:40 **But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?**

5961 Luke 23:41 **And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.**

5962 Luke 23:42 **And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.**

5963 Luke 23:43 **And Jesus said unto him, Verily I say unto thee {~~To~~-day} To day, shalt thou be with me in paradise.**

5964

5965 **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

5966 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.**

5967 John 19:20a **This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city:**

5968 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.**

5969 John 19:22 **Pilate answered, What I have written I have written.**

5970 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}

5971

5972 **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

5973 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}

5974 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.**

5975 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!**

5976 John 19:27 **Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own [home].**

5977

5978 **630 - "Father, forgive them; for they know not what they do"** Luke 23:34a

5979 Luke 23:34a ¶ **Then said Jesus, Father, forgive them; for they know not what they do.**

5980

5981 **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}

6004 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}

6005 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}

6006 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}

6007 *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.

6008

6009 **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

6010 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}

6011 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}

6012 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}

6013 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].**

6014 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}

6015 Matthew 27:52 **And the graves were opened; and many bodies of the saints which slept arose,**

6016 Matthew 27:53 **And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.**

6017

6018 **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

6019 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].**

6020 Luke 23:48 **And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.**

6021

6022 **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] Joses, and [Salome] the mother of Zebedee's children"** Matthew 27:55-56 Mark 15:40-41 Luke 23:49

6023 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:**

6024 Matthew 27:56 Mark 15:40b **Among which [whom] was Mary Magdalene, and Mary the mother of James [the less] and [of] Joses, and [Salome] the mother of Zebedee's children.**

6025 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.**

6026

6027 **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 Fulfilments John 19:31-47**

6028 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}

6030 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}

6031 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}

6032 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}

6033 John 19:32 **Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.**

6034 John 19:33 **But when they came to Jesus, and saw that he was dead already, they brake not his legs:**

6035 John 19:34 **But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.**

6036 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}

6037 *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

6038 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.**

6039 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]

6040 *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]*

6041 *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]*

6042 John 19:37 **And again another scripture saith, They shall look on him whom they pierced.** [Zechariah 12:10]

6043 *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]*

6044



**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 Arimathaea [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.**

6067 **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

6068 Matthew 27:62 ¶ **Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,**

6069 Matthew 27:63 **Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.**

6070 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.**

6071 Matthew 27:65 **Pilate said unto them, Ye have a watch: go your way, make [it] as sure as ye can.**

6072 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}

6073 Pilate placed a band of soldiers at the command of the priests, and said: {The Story of Jesus, Page 151.9}

6074 Matthew 27:66 **So they went, and made the sepulchre sure, sealing the stone, and setting a watch.**

6075

6076 **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

6077 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}

6078 "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}

6079 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}

6080 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}

6081 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.**

6082 Matthew 28:3 **His countenance was like lightning, and his raiment white as snow:**

6083 Matthew 28:4 **And for fear of him the keepers did shake, and became as dead [men].**

6084 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}

6085 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}

6086

6087 **{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 vail 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}

6101

### 6102 ***{Earthquake Findings from Geological, Geophysical and Geoscientific Evidence}***

6103 *{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.}*

6104 *{Because Israel is sitting along the Syrian-African fault line, there is a statistical certainty that there will be earthquakes from time to time.}*

6105 *{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.}*

6106 *{Investigations into earthquake activity around the Dead Sea have occurred at a point which is around 13 miles from Jerusalem.}*

6107 *{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.}*

6108 *{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.}*

6109 *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.}*

6110 *{From research into the deeper layers of the soil, **two earthquakes were detected** within the layers of annual built-up sediment.}*

6111 *{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.}*

6112 *{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.}*

6113 *{Thirteen inches above the 31BC event bed was found another distinctive "mixed layer" less than one inch thick.}*

6114 *{This confirmed that there had been another earthquake which, from sedimentation rate knowledge, had occurred about 60 years later {i.e. about 30AD}.}*

6115 *{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.}*

6116 *{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.}*

6117 *{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).}*

6118 *{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.}*

6119 *{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.}*

6120 *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.}*



6121 *{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.}*

6122 *{There are no other historically reported earthquakes in the vicinity of Judea between 11AD and 51AD.}*

6123 *{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].}*

6124 *{All four gospels and Tacitus in Annals (XV,44) agree that the crucifixion occurred when Pontius Pilate was procurator of Judea from 26AD-36AD.}*

6125 *{All four gospels say the crucifixion occurred on a Friday.}*

6126 *{All four gospels agree that Jesus died a few hours before the beginning of the Jewish Sabbath (nightfall on a Friday).}*

6127 *{All four gospels indicate that Jesus died before nightfall on the 14th day of Nisan; right before the start of the Passover meal.}*

6128 *{In the Gospel of Matthew Chapter 27 it records that an earthquake was felt in Jerusalem when Jesus of Nazareth was crucified.}*

6129 *{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).}*

6130 *{Luke, a first century physician and historian, reported a smaller earthquake in the summer at the gathered assembly (Acts 4:31).}*

6131 *{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.}*

6132

6133 **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}

6135 **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.**

6136 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}

6137 **Mark 16:3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?**

6138 **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.**

6139 **John 20:1b ¶ and seeth the stone taken away from the sepulchre.**

6140

6141 **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

6142 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}

6143 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}

6144 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}

6146 Luke 24:3 **And they entered in, and found not the body of the Lord Jesus.**

6147 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}

6149 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?**

6150 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]].**

6151 Luke 24:6b **remember how he spake unto you when he was yet in Galilee,**

6152 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]

6153 Luke 24:8 **And they remembered his words,**

6154

6155 **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**

6156 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.**

6157 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.**

6158 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.**

6159 Luke 24:9 **And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.**

6160 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.**

6161 Luke 24:11 **And their words seemed to them as idle tales, and they believed them not.**

6162

6163 **647 - Peter and John run to the Sepulchre and see "the linen clothes lying [by themselves]" John 20:3-9 Luke 24:12**

6164 John 20:3 Luke 24:12a **Peter therefore went forth [Then arose Peter], and that other disciple, and came to [ran unto] the sepulchre.**

6165 John 20:4 **So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.**

6166 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].**

6167 John 20:6 **Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,**

6168 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.**

6169 John 20:8 **Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.**

6170 John 20:9 **For as yet they knew not the scripture, that he must rise again from the dead.**

6171

6172 **648 - Jesus appears to Mary Magdalene John 20:10-18 Mark 16:9-11**

6173 John 20:10 **Then the disciples went away again unto their own home.**

6174 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.**

6175 John 20:11 ¶ **But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, [and looked] into the sepulchre,**

6176 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}

6177 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.**

6178 John 20:14 **And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.**

6179 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.**

6180 John 20:16 **Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.**

6181 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.}

6182 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}

6183 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}

6184 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.**

6185 Mark 16:11 **And they, when they had heard that he was alive, and had been seen of her, believed not.**

6186

6187 **649 - Jesus appears to the Women. "And they came and held him by the feet, and worshipped him" Matthew 28:9-10**

6188 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.**

6189 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.**

6190

6191 **650 - The Report of the Guards. Religious Leaders Bribe the Guards Matthew 28:11-15**

6192 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.**

6193 Matthew 28:12 **And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,**

6194 Matthew 28:13 **Saying, Say ye, His disciples came by night, and stole him [away] while we slept.**

6195 Matthew 28:14 **And if this come to the governor's ears, we will persuade him, and secure you.**

6196 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.**

6197

6198 **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  
6226 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 800.4}

They rise to cast themselves at His feet and worship Him, but He has vanished out of their sight. They look at the place  
6227 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}

6228 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.**

6229 Luke 24:31 **And their eyes were opened, and they knew him; and he vanished out of their sight.**

6230 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?**

6231 Mark 16:13 **And they went and told [it] unto the residue: neither believed they them.**

6232

6233 **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  
6234 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  
6236 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}

6237 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,**

6238 Luke 24:34 **Saying, The Lord is risen indeed, and hath appeared to Simon.**

6239 Luke 24:35 **And they told what things [were done] in the way, and how he was known of them in breaking of bread.**

6240

6241 **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,  
6242 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}

6243 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.**

6244 Luke 24:37 **But they were terrified and affrighted, and supposed that they had seen a spirit.**

6245 Luke 24:38 **And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?**

6246 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.**

6247 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.**

6248

6249 **657 - They eat and Jesus tells them about the Scriptures** Luke 24:41-48

6250 Luke 24:41 **And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?**

6251 Luke 24:42 **And they gave him a piece of a broiled fish, and of an honeycomb.**

6252 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.**

6254 Luke 24:45 **Then opened he their understanding, that they might understand the scriptures,**

6255 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]**

6256 *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]*

6257 *Luke 24:26 Ought not Christ to have suffered these things, and to enter into his glory? [Luke 24:7, 46]*

6258 Luke 24:47 **And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.**

6259 Luke 24:48 **And ye are witnesses of these things.**

6260

6261 **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**

6262 John 20:21 **Then said Jesus to them again, Peace [be] unto you: as [my] Father hath sent me, even so send I you.**

6263 John 20:22 **And when he had said this, he breathed on [them], and saith unto them, Receive ye the Holy Ghost:**

6264 John 20:23 **Whose soever sins ye remit, they are remitted unto them; [and] whose soever [sins] ye retain, they are retained.**

6265 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.}**

6266

6267 **659 - The Second Appearance in the Upper Room. Jesus appears to the 11 Disciples including Thomas** John 20:24-29 Mark 16:14

6268 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}

6269 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}

6270 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}

6271 John 20:24 ¶ **But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.**

6272 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.**

6273 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.**

6274 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.**

6275 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}

6277 John 20:28 **And Thomas answered and said unto him, My Lord and my God.**

6278 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.**

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}

6280

6281 **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**

6282 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}

6283 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}

6284 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}

6285 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}

6286 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}

6287 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}

6288 "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}

6289 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}

6290 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].**

6291 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.**

6292 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.**

6293 John 21:4 **But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.**

6294 John 21:5 **Then Jesus saith unto them, Children, have ye any meat? They answered him, No.**

6295 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.**

6296 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.**

6297 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.**

6298 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.**

6299 John 21:10 **Jesus saith unto them, Bring of the fish which ye have now caught.**

6300 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.**

6301 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.**

6302 John 21:13 **Jesus then cometh, and taketh bread, and giveth them, and fish likewise.**

6303 John 21:14 **This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.**

6304

6305 **661 - Jesus talks with Peter. "Feed my lambs" "Feed my sheep" John 21:15-23**

6306 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.**

6307 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}

6308 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.**

6309 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.**

6310 John 21:18 **Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry [thee] whither thou wouldst not.**

6311 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}

6312 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.**

6313 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?**

6314 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  
6315 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  
6316 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  
6317 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}

6318 John 21:22 **Jesus saith unto him, If I will that he tarry till I come, what [is that] to thee? follow thou me.**

6319 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?**

6320

**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

6321 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  
6322 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  
6323 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  
6324 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 worshiped Him. {1898 The Desire of Ages, Page 818.3}

6325 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}

6326 Matthew 28:16 **Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.**

6327 Matthew 28:17 **And when they saw him, they worshipped him: but some doubted.**

6328 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.**

6329 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]

6330 {The important fact that Jesus is telling His disciples in this verse is that He has received All POWER from His Father.}

6331 Mark 16:15 **And he said unto them, Go ye into all the world, and preach the gospel to every creature.**

6332 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.}

6334 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!

6335 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'.

6336 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.}

6337 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).

6338 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].

6339 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.

6340 **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.**

6341 { **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}

6342 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}

6343 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}

6344 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}

6345 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}

6347 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}

6348 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}

6349 Mark 16:16 **He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**

6350 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;**

6351 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.**

6352

6353 **663 - The Ending of Luke: Last Words of Jesus and the Ascension. Jesus Ascends into Heaven Luke 24:50-53**  
Mark 16:19-20

6354 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}

6355 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}

6356 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}

6357 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}

6358 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}

6359 Luke 24:50 ¶ **And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.**

6360 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].**



6361 Luke 24:52 **And they worshipped him, and returned to Jerusalem with great joy:**

6362 Luke 24:53 **And were continually in the temple, praising and blessing God. Amen.**

6363 Mark 16:20 **And they went forth, and preached every where, the Lord working with [them], and confirming the word with signs following. Amen.**

6364

6365 **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

6366 John 20:30 ¶ **And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:**

6367 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.}

6368 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?**

6369 John 21:24 **This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.**

6370 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.**

6371

6372 **665 - Introduction to the Book of Acts. The review by Luke. The waiting for the promised Holy Spirit of Jesus** Acts 1:1-14

6373 Acts 1:1 ¶ **The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,**

6374 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:**

6375 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:**

6376 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.**

6377 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}

6378 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?**

6379 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.**

6380 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.**

6381 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.}

6382 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}

6383 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.}

6384 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.**

6397

**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,)**

6400 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.**

6401 Acts 1:17 **For he was numbered with us, and had obtained part of this ministry.**

6402 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.**

6403 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.****

6404 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]

6405 *Psalm 69:25 Let their habitation be desolate; [and] let none dwell in their tents. [Psalms 109:8; Acts 1:20]*

6406 *Psalm 109:8 Let his days be few; [and] let another take his office. [Psalm 69:25; Acts 1:20]*

6407 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,**

6408 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.**

6409

6410 **667 - Matthias is chosen by Lot to replace Judas to make up the Twelve Acts 1:23-26**

6411 Acts 1:23 **And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.**

6412 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,**

6413 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.}

6414 Acts 1:26 **And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.**

6415

6416 **668 - Jesus Appears to 500 Brethren 1 Corinthians 15:6**

6417 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.**

6418 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}

6419 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.

6420 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}

6421

6422 **669 - Jesus Appears to "James; then of all the Apostles" 1 Corinthians 15:7**

6423 1 Corinthians 15:7 **After that, he was seen of James; then of all the apostles.**

6424

6425 **670 - The Day of Pentecost and the Outpouring of the Holy Spirit of Jesus. Baptism of Holy Spirit Acts 2:1-4**

6426 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.**

6427 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.**

6428 Acts 2:3 **And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.**

6429 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.**

6430

6431 **671 - Paul's Account of Jesus** 1 Corinthians 15:1-5

6432 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;**

6433 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.**

6434 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;**

6435 1 Corinthians 15:4 **And that he was buried, and that he rose again the third day according to the scriptures:**

6436 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]

6437

6438 **672 - The Voice of Jesus Speaks to Paul. End of Earthly Ministry** 1 Corinthians 15:8-10

6439 1 Corinthians 15:8 **And last of all he was SEEN of me also, as of one born out of due time.**

6440 *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.*

6441 *Acts 22:7 And I fell unto the ground, and heard a VOICE saying unto me, Saul, Saul, why persecutest thou me?*

6442 *Acts 22:8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.*

6443 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.**

6444 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.**

6445








6446 **Note that the number 672 in Gematria means Loving Words**





6447



4133	T441
4134	DA
4135	Bible
4136	DA
4137	Bible
4138	DA
4139	Bible
4140	
4141	T442
4142	DA
4143	Bible
4144	Bible
4145	Bible
4146	Bible

4147			DA
4148			
4149	HN110	Dated	T443
4150			DA
4151			DA
4152	hn114?		Bible
4153			DA
4154			DA
4155			Bible
4156			
4157			T444
4158			DA
4159			Bible
4160			Bible
4161			Bible
4162			
4163	M33	HN111	Dated T445
4164	hn115?		Bible
4165			Bible
4166			Bible



4167		Bible
4168		
4169		T446
4170		DA
4171		Bible
4172		Bible
4173		Bible
4174		Bible
4175		Bible
4176		
4177	HN112 	T447
4178		DA
4179		DA
4180		DA
4181	 <i>hn116?</i>	Bible
4182		Bible
4183		Bible
4184		
4185		T448
4186		Bible
4187		
4188		T449
4189		Bible
4190		
4191		T450
4192		Bible
4193		
4194		T451
4195		Bible
4196		Bible

4197			
4198			T452
4199			Bible
4200			Bible
4201			Bible
4202			
4203			T453
4204			Bible
4205			Bible
4206			Bible
4207			
4208			T454
4209			Bible
4210			Bible
4211			Bible
4212			Bible
4213			
4214		HN113 P61	T455
4215			COL
4216			COL
4217			COL
4218			COL
4219			COL
4220			COL
4221			COL
4222			COL



4223			COL
4224			COL
4225	hn117?		Bible
4226			Bible
4227			Bible
4228			Bible
4229			Bible
4230			Bible
4231			Bible
4232			Bible
4233			
4234		HN114 P62	T456
4235			COL
4236			COL
4237			COL
4238			COL
4239			COL
4240			COL
4241			COL

4242		COL
4243		COL
4244		COL
4245	hn118?	Bible
4246		Bible
4247		Bible
4248		Bible
4249		Bible
4250		Bible
4251		
4252	HN115	T457
4253	hn119?	Bible
4254		Bible
4255		Bible
4256		Bible
4257		Bible
4258		Bible
4259		Bible
4260		Bible
4261		Bible
4262		
4263		T458
4264		Bible

4265		Bible
4266		Bible
4267		Bible
4268		
4269		 T459
4270		Bible
4271		
4272	HN116	 T460
4273		DA
4274		DA
4275		DA
4276		DA
4277		DA
4278		DA
4279		DA
4280		DA

4281 DA

4282 DA

4283 DA

4284 DA

4285 DA

4286 DA

4287 DA

4288 DA

4289 DA



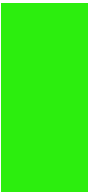
4290 DA

4291 DA



4292 DA




4293 DA

4294 *hn120?* Bible


4295		Bible
4296		Bible
4297		Bible
4298		
4299	HN117 	T461
4300		COL
4301	 <i>hn121?</i>	Bible
4302		COL
4303		DA
4304		Bible
4305		DA
4306		Bible
4307		DA
4308		Bible
4309		Bible
4310		DA
4311		DA



4312		DA
4313		
4314		T462
4315		DA
4316		DA
4317		DA
4318		Bible
4319		DA
4320		DA
4321		Bible
4322		Bible
4323		
4324		T463
4325		Bible
4326		Bible
4327		Bible
4328		Bible
4329		

4330		T464
4331		Bible
4332		parallel
4333		Bible
4334		Bible
4335		Bible
4336		Bible
4337		COL
4338		COL
4339		COL
4340		COL
4341		
4342	 HN118 P63	T465
4343	 <i>hn122?</i>	Bible
4344		Bible
4345		Bible
4346		Bible
4347		Bible
4348		Bible
4349		Bible
4350		Bible
4351		Bible
4352		Bible

4353		Bible
4354		Bible
4355		COL
4356		COL
4357		COL
4358		COL
4359		COL
4360		COL
4361		Bible
4362		Bible
4363		Bible
4364		Bible
4365	HS	COL
4366		COL
4367		COL
4368		COL

4369		COL
4370		COL
4371		COL
4372		COL
4373		COL
4374		COL
4375		COL
4376	HN119	T466
4377		DA
4378		DA
4379		Bible
4380		Bible
4381		Bible
4382		Bible
4383		
4384	HN120	T467

4385		DA
4386		DA
4387		DA
4388	<i>hn124?</i>	Bible
4389		Bible
4390		Bible
4391		Bible
4392		
4393		T468
4394		DA
4395		DA
4396		Bible
4397		Bible
4398		Bible
4399		Bible
4400		Bible
4401		
4402	M34 HN121 Dated	T469
4403	<i>hn125?</i>	Bible
4404		Bible
4405		Bible
4406		Bible
4407		Bible





4408		Bible
4409		Bible
4410		Bible
4411		Bible
4412		Bible
4413		
4414	HN122	T470
4415		DA
4416		DA
4417		DA
4418		DA
4419	hn126?	Bible
4420		Bible
4421		Bible
4422		Bible
4423		Bible
4424		Bible
4425		Bible
4426		Bible
4427		Bible
4428		parallel
4429		Bible
4430		
4431	HN123 P64	T471

4432	hn127?	Bible
4433		Bible
4434		Bible
4435		Bible
4436		Bible
4437		Bible
4438		Bible
4439		Bible
4440		Bible
4441		Bible
4442		Bible
4443		Bible
4444		Bible
4445		Bible
4446		Bible
4447		Bible
4448		Bible
4449		Bible
4450		SJ
4451		SJ
4452		SJ
4453		
4454	HN124 Dated	T472
4455		DA
4456		DA
4457		DA

4458		DA
4459		DA
4460		DA
4461	hn128?	Bible
4462		Bible
4463		Bible
4464		DA
4465		DA
4466		Bible
4467		Bible
4468		
4469		T473
4470		Bible
4471		DA

4472		DA
4473		Bible
4474		Bible
4475		Bible
4476		Bible
4477		DA
4478		DA
4479		
4480	P65	T474
4481		DA
4482		DA
4483		DA
4484		DA
4485		Bible
4486		Bible
4487		Bible
4488		Bible
4489		DA
4490		

4491		T475
4492		Bible
4493		Bible
4494		Bible
4495		Bible
4496		DA
4497		Bible
4498		Bible
4499		Bible
4500		
4501		T476
4502		Bible
4503		Bible
4504		Bible
4505		Bible
4506		Bible
4507		Bible
4508		
4509		Dated T477
4510	 <i>hn129?</i>	Dated Bible
4511		Bible
4512		Bible
4513		Bible
4514		Bible
4515		Bible
4516		Bible
4517		Bible
4518		
4519		T478
4520		Bible
4521		Bible



4522		Bible
4523		Bible
4524		
4525	Dated	H14
4526		
4527	Dated	
4528		
4529	HN126	T479
4530		DA
4531		DA
4532		DA
4533		DA
4534	<i>hn130?</i>	Bible
4535		Bible
4536		Bible
4537		Bible
4538		Bible
4539		Bible
4540		Bible
4541		Bible Ref.
4542		
4543		T480
4544		Bible
4545		Bible

4546	Bible
4547	
4548	T481
4549	Bible
4550	DA
4551	Bible
4552	SJ
4553	SJ
4554	SJ
4555	SJ
4556	Bible
4557	Bible
4558	Bible
4559	SJ
4560	SJ
4561	SJ
4562	SJ
4563	SJ
4564	SJ
4565	SJ
4566	SJ
4567	SJ
4568	SJ
4569	SJ
4570	SJ

4571	Bible
4572	
4573	T482
4574	Bible
4575	Bible
4576	Bible
4577	SJ
4578	SJ
4579	SJ
4580	SJ
4581	SJ
4582	
4583	T483
4584	Bible
4585	Bible
4586	Bible
4587	Bible
4588	DA
4589	DA
4590	
4591	T484
4592	DA

4593 DA

4594 DA

4595 DA

4596 DA

4597 DA

4598 DA

4599 DA

4600		DA
4601		DA
4602		Bible
4603		SJ
4604		SJ
4605		SJ
4606		SJ
4607		SJ
4608		Bible
4609		Bible
4610		Bible
4611		DA
4612		
4613	M35 HN127 P66	T485
4614		DA
4615		DA
4616		DA
4617	hn131?	Bible



4618		Bible
4619		
4620	HN128	T486
4621		DA
4622		DA
4623		DA
4624		DA
4625		DA
4626		DA
4627	<i>hn132?</i>	Bible
4628		Bible
4629		Bible
4630		Bible Ref.
4631		Bible Ref.

4632	Bible
4633	SJ
4634	SJ
4635	Bible
4636	Bible
4637	Bible Ref.
4638	Bible
4639	Bible
4640	
4641	T487
4642	DA
4643	DA
4644	DA
4645	DA
4646	DA
4647	DA

4648 DA

4649 DA

4650 Bible

4651 Bible

4652 Bible

4653 Bible

4654 Bible

4655 Bible

4656 Bible

4657 DA

4658 DA

4659

4660 HN129 T488

4661 DA


4662 DA

4663 COL

4664 COL

4665 COL

4666 COL

4667  Bible

4668 Bible

4669 Bible

4670 Bible

4671 Bible

4672 Bible

4673 Bible

4674 Bible

4675

4676 HN130 P67 T489

4677 COL

4678 COL

4679 COL

4680 COL

4681 COL

4682 COL

4683 COL

4684 COL

4685 COL

4686 COL

4687 COL

4688 COL

4689 COL

4690 COL

4691 COL

4692 *hn134?* Bible



4693			Bible
4694			Bible
4695			Bible
4696			Bible
4697			DA
4698			DA
4699			
4700	HN131	P68	T490
4701			COL
4702			COL
4703			COL
4704			COL
4705			COL
4706			COL
4707			COL

4708 COL

4709 COL

4710 COL

4711 COL

4712 COL

4713 COL

4714 COL

4715 *hn135?* Bible

4716 Bible

4717 Bible

4718 Bible

4719 Bible

4720 Bible

4721 Bible

4722	Bible
4723	Bible
4724	COL
4725	COL
4726	Bible
4727	Bible
4728	COL
4729	COL
4730	COL
4731	COL
4732	COL
4733	COL
4734	
4735	T491
4736	COL
4737	COL

4738	COL
4739	Bible
4740	Bible Ref.
4741	Bible
4742	Bible Ref.

4743	DA
------	----

4744	DA
------	----

4745	DA
------	----

4746	DA
------	----

4747	DA
------	----

4748	DA
------	----

4749 DA

4750 Bible

4751 Bible

4752 Bible

4753

4754 HN132 P69 T492

4755 COL

4756 COL

4757 COL

4758 COL

4759 COL

4760 COL

4761 COL

4762 COL

4763 COL

4764 COL

4765 COL

4766 COL

4767 COL

4768 COL

4769 COL

4770 COL

4771 COL

4772 COL

4773 COL



4774 COL

4775 COL

4776 COL

4777 COL

4778 COL

4779 COL

4780 COL

4781 COL

4782 COL

4783 COL

4784 COL

4785		COL
4786		COL
4787	hn136?	Bible
4788		Bible
4789		Bible
4790		Bible
4791		Bible
4792		Bible
4793		Bible
4794		Bible
4795		Bible
4796		Bible
4797		Bible
4798		Bible
4799		Bible
4800		Bible
4801		
4802	HN133	T493
4803		DA
4804		DA
4805		DA
4806	hn137?	Bible
4807		Bible
4808		Bible
4809		Bible
4810		Bible
4811		Bible
4812		Bible

4813		Bible
4814		Bible
4815		Bible
4816		DA
4817		DA
4818		Bible
4819		
4820	HN134	T494
4821		DA
4822		DA
4823		DA
4824	<i>hn138?</i>	Bible
4825		Bible
4826		Bible
4827		Bible
4828		Bible
4829		Bible
4830		Bible
4831		Bible

4832		Bible
4833		Bible
4834		Bible
4835		Bible
4836		Bible
4837		
4838	HN135	T495
4839	<i>hn139?</i>	Bible
4840		Bible
4841		Bible
4842		Bible
4843		Bible
4844		Bible
4845		DA
4846		DA
4847		Bible
4848		Bible
4849		Bible
4850		DA
4851		
4852	HN136	T496

4853 DA

4854 **hn140?** Bible

4855 Bible

4856 Bible

4857 Bible

4858 Bible

4859 Bible

4860

4861 T497

4862 DA

4863 Bible

4864 Bible

4865 Bible

4866 Bible

4867 Bible

4868 Bible

4869 Bible

4870 Bible

4871 Bible

4872 Bible

4873 DA

4874 DA

4875		Bible
4876		Bible
4877		
4878	HN137	T498
4879	hn141?	Bible
4880		Bible
4881		Bible
4882		Bible
4883		Bible
4884		Bible
4885		Bible
4886		Bible
4887		Bible
4888		Bible
4889		Bible
4890		Bible
4891		Bible
4892		Bible
4893		Bible
4894		Bible
4895		Bible
4896		Bible
4897		Bible
4898		Bible
4899		Bible
4900		Bible
4901		Bible
4902		Bible
4903		Bible
4904		
4905		T499
4906		Bible
4907		Bible



4908		Bible
4909		
4910		T500
4911		Bible
4912		Bible
4913		Bible
4914		
4915	HN138	T501
4916		DA
4917	<i>hn142?</i>	Bible
4918		Bible
4919		DA
4920		DA
4921		Bible
4922		Bible
4923		DA
4924		DA
4925		
4926	HN139	T502
4927	<i>hn143?</i>	Bible
4928		ST
4929		Bible
4930		Bible
4931		

4932	P70	T503
4933		DA
4934		DA
4935		DA
4936	HS	DA
4937		DA
4938		Bible
4939		Bible
4940		DA
4941		DA
4942		DA
4943		DA

4944	DA
4945	Bible
4946	Bible
4947	Bible
4948	DA
4949	
4950	T504
4951	DA
4952	DA
4953	DA
4954	DA
4955	Bible
4956	Bible
4957	Bible
4958	
4959	T505
4960	DA
4961	DA

4962		Bible
4963		Bible
4964		Bible
4965		Bible
4966		
4967	P71	T506
4968		Bible
4969		Bible
4970		
4971	HN140	T507
4972		DA
4973		DA
4974		DA
4975	<i>hn144?</i>	Bible
4976		Bible
4977		Bible Ref.
4978		Bible
4979		Bible
4980		Bible Ref.
4981		Bible
4982		
4983		T508
4984		Bible
4985		Bible
4986		
4987		T509
4988		Bible
4989		Bible
4990		Bible
4991		Bible
4992		Bible
4993		Bible
4994		Bible
4995		

4996		T510
4997		DA
4998		DA
4999		DA
5000		Bible
5001		Bible
5002		Bible
5003		
5004	HN141	T511
5005	<i>hn145?</i>	Bible
5006		
5007		T512
5008		DA
5009		Bible
5010		Bible
5011		Bible
5012		Bible
5013		Bible
5014		
5015		T513

5016	DA
5017	Bible
5018	Bible
5019	Bible
5020	
5021	T514
5022	DA
5023	DA
5024	DA
5025	Bible
5026	Bible
5027	Bible
5028	Bible
5029	Bible
5030	Bible
5031	Bible
5032	
5033	T515
5034	Bible
5035	Bible Ref.



5036	Bible Ref.
5037	
5038	
5039	Bible
5040	Bible
5041	Bible
5042	Bible
5043	Bible
5044	Bible
5045	
5046	T516
5047	Bible
5048	Bible
5049	Bible
5050	Bible
5051	Bible
5052	Bible
5053	Bible
5054	
5055	T517
5056	Bible
5057	
5058	T518
5059	DA

5060 DA

5061 Bible

5062 Bible

5063 Bible

5064 Bible

5065

5066 P72 T519

5067 Bible

5068 Bible

5069 DA

5070 Bible

5071 Bible

5072 DA

5073 DA

5074 Bible

5075 Bible

5076 DA

5077 Bible

5078		Bible
5079		Bible
5080		DA
5081		DA
5082		
5083	P73	T520
5084		Bible
5085		Bible
5086		Bible
5087		Bible
5088		Bible
5089		Bible
5090		
5091		T521
5092		Bible
5093		DA
5094		Bible
5095		Bible
5096		Bible

5097 DA

5098 DA

5099 Bible

5100 Bible

5101

5102 P74 T522

5103 Bible

5104 Bible

5105 Bible

5106 Bible

5107 Bible

5108 Bible

5109 Bible

5110 Bible

5111 Bible

5112 Bible

5113

5114 P75 T523

5115 Bible

5116 Bible

5117 Bible

5118 Bible

5119 Bible

5120

5121 P76 T524

5122 Bible

5123 Bible

5124			Bible
5125			DA
5126			DA
5127			DA
5128			
5129			T525
5130			Bible
5131			Bible
5132			
5133	HN142	P77	T526
5134			COL
5135			COL
5136			COL
5137			COL

5138 COL

5139 HS COL

5140 COL

5141 COL

5142 COL

5143 COL

5144 COL

5145 COL



5146 COL

5147 COL

5148 COL

5149 COL

5150 COL

5151 COL

5152 COL

5153 COL

5154 COL

5155 HS COL

5156 COL

5157 COL

5158 COL

5159 COL

5160 COL

5161 *hn146?* Bible

5162 Bible

5163 Bible

5164 Bible

5165 Bible

5166 Bible

5167 Bible

5168 Bible

5169 Bible

5170 Bible

5171 Bible

5172 Bible

5173 Bible

5174

5175 HN143 P78 T527

5176 COL

5177 COL

5178 COL

5179 COL

5180 COL

5181	COL
5182	COL
5183	COL
5184	COL
5185	COL
5186	COL
5187	COL
5188	COL
5189	COL
5190	COL
5191	COL
5192	COL

5193 COL

5194 COL

5195 COL

5196 COL

5197 COL

5198 COL

5199 COL

5200 COL

5201 COL

5202 COL

5203 COL

5204 COL

5205 COL

5206 COL

5207 COL

5208 COL

5209 COL

5210 COL

5211 COL

5212 COL

5213 COL

5214 COL

5215 COL

5216 COL

5217 COL

5218	COL
5219	COL
5220	COL
5221	COL
5222	COL
5223	COL
5224	COL
5225	COL
5226	COL
5227	COL
5228	COL
5229	COL
5230	COL
5231	COL

5232 COL

5233 COL

5234 COL

5235 COL

5236 COL

5237 COL

5238 COL

5239 COL

5240 COL

5241 COL



5242 COL

5243 COL

5244 COL

5245 COL

5246 COL

5247 COL

5248 COL

5249 COL

5250 COL

5251 COL

5252 COL

5253 COL

5254		COL
5255	<i>hn147?</i>	Bible
5256		Bible
5257		Bible
5258		Bible
5259		Bible
5260		Bible
5261		Bible
5262		Bible
5263		Bible
5264		Bible
5265		Bible
5266		Bible
5267		Bible
5268		Bible
5269		Bible
5270		Bible
5271		Bible
5272		
5273	HN144 P79	T528
5274	<i>hn148?</i>	Bible
5275		Bible
5276		Bible
5277		Bible
5278		Bible
5279		Bible
5280		Bible
5281		Bible
5282		Bible
5283		Bible
5284		Bible

5285		Bible
5286		Bible
5287		Bible
5288		Bible
5289		Bible
5290		
5291	HN145	T529
5292	<i>hn149?</i>	Bible
5293		Added Text
5294		Bible
5295		Bible
5296		Bible
5297		Bible
5298		Bible
5299		
5300	HN146	T530
5301		DA
5302		DA
5303		DA
5304		DA

5305		DA
5306		DA
5307		DA
5308	hn150?	Bible
5309		Bible
5310		Bible
5311		
5312		T531
5313		Bible
5314		Bible Ref.
5315		Bible
5316		Bible
5317		
5318		T532
5319		Bible
5320		
5321		T533
5322		Bible
5323		Bible
5324		Bible
5325		
5326		T534
5327		Bible
5328		Bible
5329		Bible
5330		Bible
5331		Bible
5332		Bible
5333		
5334	HN147	T535

5335	<i>hn153?</i>	Bible
5336		
5337	HN148	T536
5338		DA
5339		DA
5340		DA
5341		DA
5342		DA
5343	<i>hn152?</i>	Bible
5344		Bible
5345		Bible
5346		DA
5347		DA
5348		
5349		T537
5350		Bible
5351		Bible
5352		Bible

5353		Bible
5354		Bible
5355		Bible
5356		Bible
5357		
5358	HN149	T538
5359	<i>hn151?</i>	Bible
5360		Bible
5361		Bible
5362		
5363		T539
5364		Bible
5365		Bible
5366		Bible
5367		Bible
5368		Bible
5369		Bible
5370		DA
5371		DA
5372		
5373		T540
5374		Bible
5375		Bible
5376		Bible
5377		Bible
5378		DA
5379		DA

5380		Bible
5381		Bible
5382		
5383		T541
5384		Bible
5385		
5386		T542
5387		DA
5388		DA
5389		DA
5390		DA
5391		Bible
5392		Bible
5393		Bible
5394		Bible
5395		
5396	HN150	T543
5397	<i>hn154?</i>	Bible
5398		Bible
5399		Bible
5400		
5401		T544
5402		Bible
5403		Bible
5404		
5405		T545
5406		Bible
5407		Bible



5408	Bible
5409	Bible
5410	Bible
5411	
5412	T546
5413	Bible
5414	Bible
5415	Bible
5416	Bible Ref.
5417	Bible Ref.
5418	Bible
5419	
5420	T547
5421	Bible
5422	Bible
5423	Bible
5424	Bible
5425	
5426	T548
5427	Bible
5428	Bible
5429	Bible
5430	
5431	T549
5432	Bible
5433	Bible
5434	
5435	T550
5436	Bible
5437	Bible
5438	
5439	T551
5440	Bible

5441	DA
5442	Bible
5443	Bible
5444	
5445	T537
5446	Bible
5447	Bible
5448	Bible
5449	Bible
5450	DA
5451	DA
5452	
5453	T538
5454	Bible
5455	Bible
5456	Bible
5457	Bible
5458	Bible
5459	Bible
5460	
5461	T552
5462	Bible
5463	Bible
5464	Bible
5465	Bible
5466	
5467	T553
5468	Bible

5469		Bible
5470		Bible
5471		
5472	HN151	T554
5473	<i>hn155?</i>	Bible
5474		
5475	HN152	T555
5476		DA
5477	<i>hn156?</i>	Bible
5478		Bible Ref.
5479		Bible
5480		Bible
5481		Bible
5482		Bible
5483		
5484	HN153 P80	T556
5485	<i>hn157?</i>	Bible
5486		Bible
5487		Bible
5488		Bible
5489		Bible
5490		DA
5491		DA

5492		DA
5493		DA
5494	HS	DA
5495		DA
5496		DA
5497		Bible
5498		Bible
5499		Bible
5500		Bible
5501		Bible
5502		Bible
5503		Bible
5504		Bible
5505		Bible
5506		Bible
5507		Bible
5508		Bible
5509	HS	DA
5510		
5511	HN154	T557
5512	<i>hn158?</i>	Bible

5513		Bible
5514		Bible
5515		Bible
5516		Bible
5517		Bible
5518		Bible
5519		Bible
5520		
5521	HN155	T558
5522	<i>hn159?</i>	Bible
5523		Bible
5524		Bible
5525		Bible
5526		Bible
5527		Bible
5528		
5529		T559
5530		Bible
5531		Bible
5532		Bible
5533		Bible
5534		Bible
5535		Bible
5536		Bible
5537		Bible
5538		Bible
5539		Bible
5540		Bible
5541		
5542		T560
5543		Bible
5544		Bible
5545		Bible
5546		Bible

5547		Bible
5548		
5549	P81	T561
5550		Bible
5551		Bible
5552		Bible
5553		Bible
5554		Bible
5555		Bible
5556		
5557		T562
5558		Bible
5559		Bible
5560		Bible
5561		Bible
5562		Bible
5563		Bible
5564		
5565		T563
5566		Bible
5567		
5568	HN156	T564
5569	<i>hn160?</i>	Bible
5570		Bible
5571		Bible
5572		Bible
5573		Bible
5574		
5575		T565
5576		Bible
5577		Bible
5578		Bible

5579		Bible
5580		Bible
5581		Bible
5582		Bible
5583		Bible
5584		Bible
5585		Bible
5586		Bible
5587		Bible
5588		Bible
5589		Bible
5590		
5591		T566
5592		Bible
5593		Bible
5594		Bible
5595		Bible
5596		Bible
5597		Bible
5598		Bible
5599		Bible
5600		
5601	HN157	T567
5602	<i>hn161?</i>	Bible
5603		DA
5604		DA



5605	DA
5606	Bible
5607	
5608	T568
5609	DA
5610	Bible
5611	Bible
5612	
5613	T569
5614	Bible
5615	
5616	T570
5617	DA
5618	Bible
5619	
5620	T571
5621	DA
5622	Bible
5623	DA
5624	

5625	T572
5626	Bible
5627	
5628	T573
5629	DA
5630	Bible
5631	Bible
5632	
5633	Bible
5634	
5635	T574
5636	Bible
5637	
5638	T575
5639	DA
5640	Bible
5641	DA
5642	DA
5643	DA

5644	
5645	T576
5646	Bible
5647	
5648	T577
5649	Bible
5650	Bible
5651	DA
5652	DA
5653	DA
5654	
5655	T578
5656	Bible
5657	Bible
5658	Bible
5659	Bible
5660	Bible
5661	
5662	T579
5663	Bible
5664	Bible
5665	Bible
5666	Bible
5667	
5668	T580
5669	Bible
5670	Bible
5671	Bible
5672	
5673 M36	T581

5674		Bible
5675		Bible
5676		Bible
5677		Bible
5678		
5679		T582
5680		Bible
5681		Bible
5682		
5683		T583
5684		Bible
5685		Bible
5686		
5687		T584
5688		Bible
5689		Bible
5690		Bible
5691		
5692		T585
5693		Bible
5694		
5695	HN158	T586
5696		DA
5697		DA

5698		DA
5699	<i>hn162?</i>	Bible
5700		Bible
5701		
5702		T587
5703		Bible
5704		Bible
5705		
5706		T588
5707		Bible
5708		Bible
5709		
5710		T589
5711		Bible
5712		Bible
5713		
5714	HN159	T590
5715	<i>hn163?</i>	Bible
5716		Bible
5717		Bible
5718		Bible
5719		Bible
5720		Bible

5721	
5722	T591
5723	Bible
5724	Bible
5725	Bible
5726	Bible
5727	
5728	T592
5729	Bible
5730	Bible
5731	DA
5732	DA
5733	Bible
5734	
5735	T593
5736	DA
5737	DA
5738	DA
5739	DA
5740	Bible
5741	

5742	T594
5743	Bible
5744	Bible
5745	Bible
5746	Bible
5747	SJ
5748	
5749	T595
5750	Bible
5751	Bible
5752	Bible
5753	
5754	T596
5755	Bible
5756	Bible
5757	
5758	T597
5759	Bible
5760	Bible
5761	Bible
5762	
5763	T598
5764	Bible
5765	
5766	T599
5767	Bible
5768	Bible
5769	DA



5770		DA
5771		
5772	HN160	T600
5773		DA
5774	<i>hn164?</i>	Bible
5775		Bible
5776		Bible
5777		Bible
5778		Bible
5779		Bible
5780		Bible
5781		
5782	HN161	T601
5783		DA
5784		DA
5785		DA
5786		DA
5787	<i>hn165?</i>	Bible
5788		Bible
5789		Bible
5790		DA

5791		DA
5792		Bible
5793		Bible
5794		Bible
5795		Bible
5796		
5797		Bible Ref.
5798		Bible Ref.
5799		Bible
5800		
5801		T602
5802		DA
5803		DA
5804		DA
5805		Bible
5806		
5807	HN162	T603
5808	<i>hn166?</i>	Bible
5809		Bible
5810		Bible
5811		
5812		T604
5813		Bible

5814		Bible
5815		Bible
5816		
5817		T605
5818		Bible
5819		Bible
5820		
5821		T606
5822		Bible
5823		
5824		T607
5825		Bible
5826		Bible
5827		Bible
5828		Bible
5829		Bible
5830		Bible
5831		
5832		T608
5833		Bible
5834		
5835	HN163	T609
5836		DA
5837		DA
5838	hn167?	Bible
5839		Bible
5840		
5841		T610

5842		Bible
5843		Bible
5844		Bible
5845		Bible
5846		DA
5847		DA
5848		Bible
5849		
5850	HN164	T611
5851	hn168?	Bible
5852		Bible
5853		Bible
5854		Bible
5855		Bible
5856		Bible
5857		Bible
5858		Bible
5859		Bible
5860		Bible
5861		
5862		T612
5863		Bible
5864		Bible
5865		Bible
5866		Bible
5867		Bible
5868		Bible
5869		
5870		T613
5871		Bible
5872		Bible
5873		Bible

5874	SJ
5875	Bible
5876	Bible
5877	Bible
5878	
5879	T614
5880	Bible
5881	Bible
5882	Bible
5883	Bible
5884	Bible
5885	
5886	T615
5887	Bible
5888	Bible
5889	Bible
5890	Bible
5891	
5892	T616
5893	Bible
5894	Bible
5895	
5896	T617
5897	SJ
5898	SJ
5899	SJ
5900	SJ
5901	Bible
5902	Bible
5903	Bible
5904	

5905	T618
5906	DA
5907	Bible
5908	Bible
5909	Bible
5910	Bible
5911	
5912	T619
5913	Bible
5914	Bible
5915	Bible
5916	DA
5917	
5918	T620
5919	Bible
5920	DA
5921	DA
5922	DA
5923	

5924		T621
5925		Bible
5926		
5927		T622
5928		Bible
5929		Bible
5930		
5931		T623
5932		Bible
5933		Bible
5934		Bible
5935		Bible
5936		Bible
5937		
5938		T624
5939		Bible
5940		
5941	HN165	T625
5942	<i>hn169?</i>	Bible
5943		Bible
5944		Bible
5945		Bible
5946		Bible
5947		Bible
5948		Bible
5949		Bible
5950		Bible
5951		
5952		T626
5953		Bible
5954		Bible Ref.
5955		
5956		T627

5957	Bible
5958	DA
5959	Bible
5960	Bible
5961	Bible
5962	Bible
5963	Bible
5964	
5965	T628
5966	Bible
5967	Bible
5968	Bible
5969	Bible
5970	DA
5971	
5972	T629
5973	DA
5974	Bible
5975	Bible
5976	Bible
5977	
5978	T630
5979	Bible
5980	
5981	T631



5982	Bible
5983	Bible
5984	Bible Ref.
5985	
5986	T632
5987	DA
5988	Bible
5989	Bible
5990	Bible Ref.
5991	Bible
5992	Bible
5993	
5994	T633
5995	DA
5996	Bible
5997	Bible
5998	Bible
5999	
6000	T634
6001	DA
6002	Bible
6003	DA

6004	DA
6005	DA
6006	DA
6007	parallel
6008	
6009	T635
6010	DA
6011	DA
6012	SJ
6013	Bible
6014	SJ
6015	Bible
6016	Bible
6017	
6018	T636
6019	Bible
6020	Bible
6021	
6022	T637

6023	Bible
6024	Bible
6025	Bible
6026	
6027	T638
6028	Bible
6029	DA
6030	SJ
6031	3SP
6032	GC88
6033	Bible
6034	Bible
6035	Bible
6036	DA
6037	parallel
6038	Bible
6039	Bible
6040	Bible Ref.
6041	Bible Ref.
6042	Bible
6043	Bible Ref.
6044	

6045	HN166	T639
6046		DA
6047	<i>hn170?</i>	Bible
6048		Bible
6049		Bible
6050		Bible
6051		Bible
6052		
6053		T640
6054		Bible
6055		Bible
6056		
6057		T641
6058		Bible
6059		Bible
6060		Bible
6061		DA
6062		DA
6063		Bible
6064		Bible
6065		Bible
6066		

6067	HN167	T642
6068	<i>hn171?</i>	Bible
6069		Bible
6070		Bible
6071		Bible
6072		1SG
6073		SJ
6074		Bible
6075		
6076	HN168	T643
6077		DA
6078		DA
6079		DA
6080		DA
6081	<i>hn172?</i>	Bible
6082		Bible
6083		Bible
6084		M094
6085		M094
6086		
6087		Added Text

6088 ST

6089 DA

6090 DA

6091 DA

6092 DA

6093 DA

6094 DA

6095

6096 DA

6097 DA



6098

6099

3SP

6100

3SP

6101

6102

Added Text

6103

Added Text

6104

Added Text

6105

Added Text

6106

Added Text

6107

Added Text

6108

Added Text

6109

Added Text

6110

Added Text

6111

Added Text

6112

Added Text

6113

Added Text

6114

Added Text

6115

Added Text

6116

Added Text

6117

Added Text

6118

Added Text

6119

Added Text

6120

Added Text

6121	Added Text
6122	Added Text
6123	Added Text
6124	Added Text
6125	Added Text
6126	Added Text
6127	Added Text
6128	Added Text
6129	Added Text
6130	Added Text
6131	Added Text
6132	
6133	T644
6134	DA
6135	Bible
6136	SJ
6137	Bible
6138	Bible
6139	Bible
6140	
6141	T645
6142	DA
6143	DA



6144	DA
6145	DA
6146	Bible
6147	Bible
6148	Bible
6149	Bible
6150	Bible
6151	Bible
6152	Bible
6153	Bible
6154	
6155	T646
6156	Bible
6157	Bible
6158	Bible
6159	Bible
6160	Bible
6161	Bible
6162	
6163	T647
6164	Bible
6165	Bible
6166	Bible
6167	Bible
6168	Bible
6169	Bible
6170	Bible
6171	
6172	T648
6173	Bible

6174		Bible
6175		Bible
6176		Bible
6177		Bible
6178		Bible
6179		Bible
6180		Bible
6181		Bible
6182		DA
6183		DA
6184		Bible
6185		Bible
6186		
6187		T649
6188		Bible
6189		Bible
6190		
6191		T650
6192		Bible
6193		Bible
6194		Bible
6195		Bible
6196		Bible
6197		
6198	HN169	T651

6199		DA
6200		DA
6201	hn173?	Bible
6202		Bible
6203		Bible
6204		Bible
6205		Bible
6206		Bible
6207		Bible
6208		Bible
6209		Bible
6210		Bible
6211		Bible
6212		Bible
6213		Bible
6214		
6215		T652
6216		Bible
6217		Bible
6218		Bible
6219		
6220		T653
6221		DA
6222		Bible
6223		Bible
6224		
6225		T654

6226		DA
6227		DA
6228		Bible
6229		Bible
6230		Bible
6231		Bible
6232		
6233		T655
6234		DA
6235		DA
6236		DA
6237		Bible
6238		Bible
6239		Bible
6240		
6241	HN170	T656
6242		DA
6243	<i>hn174?</i>	Bible
6244		Bible
6245		Bible
6246		Bible
6247		Bible

6248		
6249		T657
6250		Bible
6251		Bible
6252		Bible
6253		Bible
6254		Bible
6255		Bible
6256		Bible Ref.
6257		Bible Ref.
6258		Bible
6259		Bible
6260		
6261		T658
6262		Bible
6263		Bible
6264		Bible
6265		Bible
6266		
6267	HN171	T659
6268		DA
6269		DA
6270		DA
6271	hn175?	Bible
6272		Bible
6273		Bible
6274		Bible
6275		Bible

6276	DA
6277	Bible
6278	Bible
6279	DA
6280	
6281 M37 HN173	T660
6282	DA
6283	DA
6284	DA
6285	DA
6286	DA
6287	DA
6288	Ms155

6289		DA
6290	hn177?	Bible
6291		Bible
6292		Bible
6293		Bible
6294		Bible
6295		Bible
6296		Bible
6297		Bible
6298		Bible
6299		Bible
6300		Bible
6301		Bible
6302		Bible
6303		Bible
6304		
6305		T661
6306		Bible
6307		DA
6308		Bible
6309		Bible
6310		Bible
6311		DA
6312		Bible
6313		Bible
6314		Bible

6315	DA
6316	DA
6317	DA
6318	Bible
6319	Bible
6320	
6321	T662
6322	DA
6323	DA
6324	DA
6325	DA
6326	Bible
6327	Bible
6328	Bible
6329	Bible
6330	NB
6331	Bible
6332	Bible



6333

NB

6334

NB

6335

6336

NB

6337

NB

6338

6339

6340 Bible

6341 NB

6342 DA

6343 DA

6344 DA

6345 DA

6346 DA

6347		DA
6348		DA
6349		Bible
6350		Bible
6351		Bible
6352		
6353	HN174	T663
6354		DA
6355		DA
6356		DA
6357		DA
6358		DA
6359	<b>hn178?</b>	Bible
6360		Bible

6361		Bible
6362		Bible
6363		Bible
6364		
6365	HN175	T664
6366	<i>hn179?</i>	Bible
6367		Bible
6368		Bible
6369		Bible
6370		Bible
6371		
6372		T665
6373		Bible
6374		Bible
6375		Bible
6376		Bible
6377		Bible
6378		Bible
6379		Bible
6380		Bible
6381		Bible
6382		Bible
6383		Bible
6384		DA

6385 DA

6386 DA

6387 DA

6388 DA

6389 DA

6390 DA

6391 DA

6392 DA

6393 Bible

6394 DA

6395 Bible

6396 Bible

6397

6398 T666

6399 Bible

6400		Bible
6401		Bible
6402		Bible
6403		Bible
6404		Bible Ref.
6405		Bible Ref.
6406		Bible
6407		Bible
6408		Bible
6409		
6410		T667
6411		Bible
6412		Bible
6413		Bible
6414		Bible
6415		
6416		T668
6417		Bible
6418		ST
6419		DA
6420		ST
6421		
6422		T669
6423		Bible
6424		
6425		T670
6426	Dated	Bible
6427		Bible
6428		Bible
6429		Bible

6430	
6431	T671
6432	Bible
6433	Bible
6434	Bible
6435	Bible
6436	Bible
6437	
6438	T672
6439	Bible
6440	Bible Ref.
6441	Bible Ref.
6442	Bible Ref.
6443	Bible
6444	Bible
6445	
6446	T672.1
6447	