

Adult  
Sabbath School  
Bible Study Guide  
Oct | Nov | Dec 2024

# Themes in the Gospel of John



LESSON  
STUDY HELPS

## OVERVIEW

### Themes in the Gospel of John

Sitting in a shop in Tehran, Iran, the Persian rug depicted an ancient forest. Beautifully done, it re-created a scene in Switzerland: mountains, a waterfall, a turquoise lake, forested hillsides, and an expansive blue sky dotted with clouds.

Anyone in that shop could have spent their time noting the details: the number of knots per square inch, the fabric of the carpet, the types of dye used—all the minutiae that resulted in the rug.

Or the person could have focused, instead, on the arresting techniques and themes that gave the carpet its unique beauty: the sky reflected in the lake, the snow that capped the mountains, the verdant forest complemented by the deep green moss. The themes of the carpet combined with one another in a deftly coordinated display of beauty to manifest the splendour of that serene spot in the Alps.

This quarter we will be studying another finely crafted masterpiece. This work is not the result of a brush on canvas, a precisely framed photograph, or a skilfully woven carpet. Rather, it is the Word of God as artfully expressed in the Gospel of John.

Words have meaning within their contexts. For anyone to understand what Scripture intends to say, it must be studied in context—the immediate sentences, chapters, and sections, and the overall message of the Bible itself. Finally, because the entire Bible is inspired by the Holy Spirit, each part should be studied in the context of the whole.

The intention this quarter will be to understand the message of John's Gospel. It is unique among the four Gospels, often focusing attention on personal interviews between Jesus and just one or two people—such as Nathaniel, Nicodemus, the woman at the well, the paralytic at the pool of Bethesda, the man born blind, Lazarus and his sisters, Pilate, Peter, or Thomas. Many of these stories appear only in John.

The Gospel of John is the Word of God conveyed to us through the apostle. As with the entire Bible, the Gospel came by the will of God, rather than by the will of humanity. John was merely the willing instrument that the Holy Spirit used to convey many crucial themes: the Word (*logos*), light, bread, water, the Holy Spirit, oneness, signs, testimony, and prophecy. These themes mutually enhance and illuminate one another throughout the Gospel.

May the Gospel of John carry us back to the life and ministry of Jesus Christ, whom to know is life eternal.

Bible study often concentrates on the meaning of a word or a small passage of Scripture. We check the meaning of the word in a Bible dictionary. We examine the grammar, the immediate context, and the historical context; and—using our analogy of the carpet—we get caught up in the examination of the number of knots per square inch, the fabric, the dyes, and the backing. All of these details are important.

But let us not miss the big picture while examining the details. Indeed, just as the Persian carpet could transport someone to that beautiful Alpine scene, so may the Gospel of John carry us back to the life and ministry of Jesus Christ, whom to know is life eternal. The details have a role, which is to point us toward the big picture, and in John that big picture is a divinely inspired revelation of Jesus, our Lord and Saviour.

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## LESSON 1

### *“SIGNS THAT POINT THE WAY”*

**September 28 - October 4**

- ? STUDY HELPS :**
- ✓ *My Life Today, “Forgiveness of Sin Brings Healing,” p. 154*
  - ✓ *The Upward Look, “Revelation of God’s Will,” p. 341*

**EGW Study Notes 1****Preparation Day, October 4<sup>th</sup>, 2024****My Life Today  
Chapter 5, p. 154  
“A Helpful Life”****“Forgiveness of Sin Brings Healing”****May 30<sup>th</sup>****Bless the Lord, O my soul, and forget not all his benefits: who forgives all thine iniquities; who heals all thy diseases.****Psalm 103:2-3**

The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and healing of disease were linked together. The same ministry is committed to the Christian physician. He is to unite with Christ in relieving both the physical and spiritual needs of his fellow men. He is to be to the sick a messenger of mercy, bringing to them a remedy for the diseased body and for the sin-sick soul.

When the poor paralytic was brought to the house where Jesus was teaching, a dense crowd surrounded the door, barring every way of access to the Saviour. But faith and hope had been kindled in the heart of the poor sufferer, and he proposed that his friends take him to the rear of the house, break up the roof, and let him down into the presence of Christ. The suggestion was acted upon; as the afflicted one lay at the feet of the mighty Healer, all that man could do for his restoration had been done. Jesus knew that the sufferer had been tortured with a sense of his sins, and that he must first find relief from this burden. With a look of tenderest compassion, the Saviour addressed him, not as a stranger, or even a friend, but as one who had even then been received into the family of God: "*Son, be of good cheer; thy sins be forgiven thee.*" [Matthew 9:2]

Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they shall come to Christ, the wellspring of life. Complaints of weariness, loneliness, and dissatisfaction will then cease. Satisfying joys will give vigour to the mind and health and vital energy to the body.

Today Christ is feeling the woes of every sufferer. . . . He knows how to speak the word, "*Be whole,*" [Mark 5:334] and bid the sufferer, "*Go, and sin no more.*" [John 8:11]



**EGW Study Notes 2****Preparation Day, October 4<sup>th</sup>, 2024****The Upward Look  
Chapter 11, p. 341****“Revelations of God’s Will”****November 23<sup>rd</sup>**

**Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he sees the Father do: for what things soever he doeth, these also doeth the Son likewise.**

**John 5:19**

We are safe if we do the will of our heavenly Father....See the entire dependence of the Son on the Father, was shown in the words "*The Son can do nothing of himself, but what he sees the Father do*"—mark the implicit obedience in the words—"*for what things soever he doeth, these also doeth the Son likewise*" [John 5:19] No less entire is to be our dependence on Christ, and no less implicit our obedience. Christ's words regarding this matter are definite. . . .

"*For the Father loves the Son, and shows him all things that himself doeth*" [John 5:20] It was in our behalf that Christ came to this world to make known the will of His Father, and to show human beings what they must become before they can stand before God in the heavenly courts. It is our work to obey God—to learn and obey the laws of His kingdom.

God chose Israel to be His people, and by His mighty power He delivered them from Egyptian bondage. The Egyptians saw and felt the scourging of God. The whole land bore evidence to the power of Him who rules in the heavens. All Egypt was desolated before Pharaoh would submit to God's will. Thus God worked to lead His people in all future ages to magnify His power and to look to Him as the supreme Ruler.

The Son of God, enshrouded in the pillar of cloud, was the leader of the children of Israel, overseeing every phase of their experience. He educated and disciplined them, often testing their faith. Fleeing from Pharaoh's host, they found themselves at one time hemmed in by inaccessible mountains, with the Red Sea before them and the enemy following hard after. The command came, "*Go forward,*" [Exodus 14:15] and as they obeyed, the waters parted before them. In their journey through the wilderness, the Israelites were led and protected by the pillar of cloud by day and the pillar of fire by night. . . .

Moses, the visible leader of the Israelites, was admitted into the secret councils of the Most High. The people were given evidence that Moses did indeed talk with God, receiving from Him the instruction given them. . . . God's divine philosophy is revealed in the experience of Israel, chosen by Him from all nations to be His peculiar people. From His dealing with them we learn that He must be obeyed, that those who are determined to exalt themselves must be blotted out.—*Letter 259, Nov. 23, 1903, to "Dear Sister Hall."*



## LESSON 2

### *“SIGNS OF DIVINITY”*

**October 5 - October 11**

- ? STUDY HELPS :**
- ✓ *The Ministry of Healing, “Five Small Barley Loaves Feed the Multitude,” pp. 45–50*
  - ✓ *The Desire of Ages, “Priestly Plottings,” pp. 537–542*

**EGW Study Notes 1****Preparation Day, October 11<sup>th</sup>, 2024****The Ministry of Healing****Chapter 2, p. 45-50****“Days of Ministry”****“Five Small Barley Loaves Feed the Multitude”**

All day the people had thronged the steps of Christ and His disciples as He taught beside the sea. They had listened to His gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand had brought health to the sick and life to the dying. The day had seemed to them like heaven on earth, and they were unconscious of how long it had been since they had eaten anything. {MH 45.1}

The sun was sinking in the west, and yet the people lingered. Finally the disciples came to Christ, urging that for their own sake the multitude should be sent away. Many had come from far and had eaten nothing since morning. In the surrounding towns and villages they might be able to obtain food. But Jesus said, "Give ye them to eat." Matthew 14:16. Then, turning to Philip, He questioned, "Whence shall we buy bread, that these may eat?" John 6:5. {MH 45.2}

Philip looked over the sea of heads and thought how impossible it would be to provide food for so great a company. He answered that two hundred pennyworth of bread would not be enough to divide among them so that each might have a little. {MH 45.3}

Jesus inquired how much food could be found among the company. "There is a lad here," said Andrew; "which hath five barley loaves, and two small fishes: but what are they among so many?" Verse 9. Jesus directed that these be brought to Him. Then He bade the disciples seat the people on the grass. When this was accomplished, He took the food, "and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full." Matthew 14:19, 20. {MH 45.4}

It was by a miracle of divine power that Christ fed the multitude; yet how humble was the fare provided--only the fishes and barley loaves that were the daily fare of the fisher-folk of Galilee. {MH 47.1}

Christ could have spread for the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Through this miracle Christ desired to teach a lesson of simplicity. If men today were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. But selfishness and the indulgence of appetite have brought sin and misery, from excess on the one hand, and from want on the other. {MH 47.2}

Jesus did not seek to attract the people to Him by gratifying the desire for luxury. To that great throng, weary and hungry after the long, exciting day, the simple fare was an assurance both of His power and of His tender care for them in the common needs of life. The Saviour has not promised His followers the luxuries of the world; their lot may be shut in by poverty; but His word is pledged that their need shall be supplied, and He has promised that which is better than earthly good--the abiding comfort of His own presence. {MH 47.3}

After the multitude had been fed, there was an abundance of food left. Jesus bade His disciples, "Gather up the fragments that remain, that nothing be lost." John 6:12. These words meant more than putting the food into baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that would serve to benefit a human being. Let everything be gathered up that will relieve the necessities of earth's hungry ones. With the same carefulness are we to treasure the bread from heaven to satisfy the needs of the soul. By every word of God we are to live. Nothing that God has spoken is to be lost. Not one word that concerns our eternal salvation are we to neglect. Not one word is to fall useless to the ground. {MH 48.1}

The miracle of the loaves teaches dependence upon God. When Christ fed the five thousand, the food was not nigh at hand. Apparently He had no means at His command. There He was, with five thousand men, besides women and children, in the wilderness. He had not invited the multitude to follow Him thither. Eager to be in His presence, they had come without invitation or command; but He knew that after listening all day to His instruction they were hungry and faint. They were far from home, and the night was at hand. Many of them were without means to purchase food. He who for their sake had fasted forty days in the wilderness, would not suffer them to return fasting to their homes. {MH 48.2}

The providence of God had placed Jesus where He was, and He depended on His heavenly Father for means to relieve the necessity. When we are brought into strait places, we are to depend on God. In every emergency we are to seek help from Him who has infinite resources at His command. {MH 48.3}

In this miracle, Christ received from the Father; He imparted to the disciples, the disciples to the people, and the people to one another. So all who are united to Christ will receive from Him the bread of life, and impart it to others. His disciples are the appointed means of communication between Christ and the people. {MH 49.1}

When the disciples heard the Saviour's direction, "Give ye them to eat," all the difficulties arose in their minds. They questioned, "Shall we go into the villages to buy food?" But what said Christ? "Give ye them to eat." The disciples brought to Jesus all they had; but He did not invite them to eat. He bade them serve the people. The food multiplied in His hands, and the hands of the disciples, reaching out to Christ, were never unfilled. The little store was sufficient for all. When the multitude had been fed, the disciples ate with Jesus of the precious, heaven-supplied food. {MH 49.2}

As we see the necessities of the poor, the ignorant, the afflicted, how often our hearts sink. We question, "What avail our feeble strength and slender resources to supply this terrible necessity? Shall we not wait for someone of greater ability to direct the work, or for some organization to undertake it?" Christ says, "Give ye them to eat." Use the means, the time, the ability, you have. Bring your barley loaves to Jesus. {MH 49.3}

Though your resources may not be sufficient to feed thousands, they may suffice to feed one. In the hand of Christ they may feed many. Like the disciples, give what you have. Christ will multiply the gift. He will reward honest, simple reliance upon Him. That which seemed but a meagre supply will prove to be a rich feast. {MH 49.4}

"He that sows sparingly shall reap also sparingly; and he that sows with blessings shall reap also with blessings. . . . God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written,

"He hath scattered abroad, He hath given to the poor; His righteousness abides forever." {MH 50.1}

"And He that supplies seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality." [2 Corinthians 9:6-11, R.V., margin] {MH 50.2}

**EGW Study Notes 2****Preparation Day, October 11<sup>th</sup>, 2024****The Desire of Ages  
Chapter 59, p. 537-542****“Priestly Plottings”**

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. {DA 537.1}

The Sadducees, though not favourable to Christ, had not been so full of malignity toward Him as were the Pharisees. Their hatred had not been so bitter. But they were now thoroughly alarmed. They did not believe in a resurrection of the dead. Producing so-called science, they had reasoned that it would be an impossibility for a dead body to be brought to life. But by a few words from Christ their theory had been overthrown. They were shown to be ignorant both of the Scriptures and of the power of God. They could see no possibility of removing the impression made on the people by the miracle. How could men be turned away from Him who had prevailed to rob the grave of its dead? Lying reports were put in circulation, but the miracle could not be denied, and how to counteract its effect they knew not. Thus far the Sadducees had not encouraged the plan of putting Christ to death. But after the resurrection of Lazarus they decided that only by His death could His fearless denunciations against them be stopped. {DA 537.2}

The Pharisees believed in the resurrection, and they could not but see that this miracle was an evidence that the Messiah was among them. But they had ever opposed Christ's work. From the first they had hated Him because He had exposed their hypocritical pretensions. He had torn aside the cloak of rigorous rites under which their moral deformity was hidden. The pure religion that He taught had condemned their hollow professions of piety. They thirsted to be revenged upon Him for His pointed rebukes. They had tried to provoke Him to say or do something that would give them occasion to condemn Him. Several times they had attempted to stone Him, but He had quietly withdrawn, and they had lost sight of Him. {DA 538.1}

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 Sabbath breaker. 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 Sabbath breaker 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. {DA 538.2}

So, as the priests, the rulers, and the elders gathered for consultation, it was their fixed determination to silence Him who did such marvellous works that all men wondered. Pharisees and Sadducees were more nearly united than ever before. Divided hitherto, they became one in their opposition to Christ. Nicodemus and Joseph had, in former councils, prevented the condemnation of Jesus, and for this reason they were not now summoned. There

were present at the council other influential men who believed on Jesus, but their influence prevailed nothing against that of the malignant Pharisees. {DA 538.3}

Yet the members of the council were not all agreed. The Sanhedrin was not at this time a legal assembly. It existed only by tolerance. Some of its number questioned the wisdom of putting Christ to death. They feared that this would excite an insurrection among the people, causing the Romans to withhold further favours from the priesthood, and to take from them the power they still held. The Sadducees were united in their hatred of Christ, yet they were inclined to be cautious in their movements, fearing that the Romans would deprive them of their high standing. {DA 539.1}

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. {DA 539.2}

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. {DA 539.3}

In declaring that one man should die for the nation, Caiaphas indicated that he had some knowledge of the prophecies, although it was very limited. But John, in his account of this scene, takes up the prophecy, and shows its broad and deep significance. He says, "And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." How blindly did the haughty Caiaphas acknowledge the Saviour's mission! {DA 540.1}

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. {DA 540.2}

At this council Christ's enemies had been deeply convicted. The Holy Spirit had impressed their minds. But Satan strove to gain control of them. He urged upon their notice the grievances they had suffered on account of Christ. How little He had honoured their righteousness. He presented a righteousness far greater, which all who would be children of God must possess. Taking no notice of their forms and ceremonies, He had encouraged sinners to go directly to God as a merciful Father, and make known their wants. Thus, in their opinion, He had set aside the priesthood. He had refused to acknowledge the theology of the rabbinical schools. He had exposed the evil practices of the priests, and had irreparably hurt their influence. He had injured the effect of their maxims and traditions, declaring that though they strictly enforced the ritual law, they made void the law of God. All this Satan now brought to their minds. {DA 540.3}

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 favourable 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. {DA 541.1}

The Sanhedrin feared, however, to take rash measures against Jesus, lest the people should become incensed, and the violence meditated toward Him should fall upon themselves. On this account the council delayed to execute the sentence they had pronounced. The Saviour understood the plotting of the priests. He knew that they longed to remove Him, and that their purpose would soon be accomplished. But it was not His place to hasten the crisis, and He withdrew from that region, taking the disciples with Him. Thus by His own example Jesus again enforced the instruction He had given to the disciples, "When they persecute you in this city, flee ye into another." Matthew 10:23. There was a wide field in which to work for the salvation of souls; and unless loyalty to Him required it, the Lord's servants were not to imperil their lives. {DA 541.2}

Jesus had now given three years of public labour 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. {DA 541.3}

His life had been one of persecution and insult. Driven from Bethlehem by a jealous king, rejected by His own people at Nazareth, condemned to death without a cause at Jerusalem, Jesus, with His few faithful followers, found a temporary asylum in a strange city. He who was ever touched by human woe, who healed the sick, restored sight to the blind, hearing to the deaf, and speech to the dumb, who fed the hungry and comforted the sorrowful, was driven from the people He had laboured 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. {DA 541.4}

## LESSON 3

### *“THE BACKSTORY: THE PROLOGUE”*

**October 12 - October 18**

- ? STUDY HELPS :**
- ✓ *Thoughts From the Mount of Blessing, “Ye Are the Light of the World,” p. 38–44*
  - ✓ *Selected Messages, “Self-Indulgent Will Scorn Faithful Ones,” Book 3, p. 400*



**EGW Study Notes 1****Preparation Day, October 18<sup>th</sup>, 2024****Thoughts From The Mount of Blessings****Chapter 2, p. 38-44****“The Beatitudes”****“Ye Are the Light of the World”**

When love fills the heart, it will flow out to others, not because of favours received from them, but because love is the principle of action. Love modifies the character, governs the impulses, subdues enmity, and ennobles the affections. This love is as broad as the universe, and is in harmony with that of the angel workers. Cherished in the heart, it sweetens the entire life and sheds its blessing upon all around. It is this, and this only, that can make us the salt of the earth. {MB 38.1}

*"Ye are the light of the world."* [Matthew 5:14]

As Jesus taught the people, He made His lessons interesting and held the attention of His hearers by frequent illustrations from the scenes of nature about them. The people had come together while it was yet morning. The glorious sun, climbing higher and higher in the blue sky, was chasing away the shadows that lurked in the valleys and among the narrow defiles of the mountains. The glory of the eastern heavens had not yet faded out. The sunlight flooded the land with its splendour; the placid surface of the lake reflected the golden light and mirrored the rosy clouds of morning. Every bud and flower and leafy spray glistened with dewdrops. Nature smiled under the benediction of a new day, and the birds sang sweetly among the trees. The Saviour looked upon the company before Him, and then to the rising sun, and said to His disciples, *"Ye are the light of the world."* [Matthew 5:14] As the sun goes forth on its errand of love, dispelling the shades of night and awakening the world to life, so the followers of Christ are to go forth on their mission, diffusing the light of heaven upon those who are in the darkness of error and sin. {MB 38.2}

In the brilliant light of the morning, the towns and villages upon the surrounding hills stood forth clearly, making an attractive feature of the scene. Pointing to them, Jesus said, *"A city set on a hill cannot be hid."* [Matthew 5:14] And he added, *"Neither do men light a lamp, and put it under the bushel, but on the stand; and it shines unto all that are in the house."* [Matthew 5:15, R.V.] Most of those who listened to the words of Jesus were peasants and fishermen whose lowly dwellings contained but one room, in which the single lamp on its stand shone to all in the house. Even so, said Jesus, *"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."* [Matthew 5:16] {MB 39.1}

No other light ever has shone or ever will shine upon fallen man save that which emanates from Christ. Jesus, the Saviour, is the only light that can illuminate the darkness of a world lying in sin. Of Christ it is written, *"In Him was life; and the life was the light of men."* [John 1:4] It was by receiving of His life that His disciples could become light bearers. The life of Christ in the soul, His love revealed in the character, would make them the light of the world. {MB 39.2}

Humanity has in itself no light. Apart from Christ we are like an unkindled taper, like the moon when her face is turned away from the sun; we have not a single ray of brightness to shed into the darkness of the world. But when we turn toward the Sun of Righteousness, when we come in touch with Christ, the whole soul is aglow with the brightness of the divine presence. {MB 40.1}

Christ's followers are to be more than a light in the midst of men. They are the light of the world. Jesus says to all who have named His name, You have given yourselves to Me, and I have given you to the world as My representatives. As the Father had sent Him into the world, so, He declares, *"have I also sent them into the world."* [John 17:18] As Christ is the channel for the revelation of the Father, so we are to be the channel for the revelation of Christ. While our Saviour is the great source of illumination, forget not, O Christian, that He is revealed through humanity. God's blessings are bestowed through human instrumentality. Christ Himself came to the world as the Son of man. Humanity, united to the divine nature, must touch humanity. The church of Christ, every individual

disciple of the Master, is heaven's appointed channel for the revelation of God to men. Angels of glory wait to communicate through you heaven's light and power to souls that are ready to perish. Shall the human agent fail of accomplishing his appointed work? Oh, then to that degree is the world robbed of the promised influence of the Holy Spirit! {MB 40.2}

But Jesus did not bid the disciples, "Strive to make your light shine;" He said, "Let it shine." [see Matthew 5:16] If Christ is dwelling in the heart, it is impossible to conceal the light of His presence. If those who profess to be followers of Christ are not the light of the world, it is because the vital power has left them; if they have no light to give, it is because they have no connection with the Source of light. {MB 41.1}

In all ages the "*Spirit of Christ which was in them.*" [1 Peter 1:11] has made God's true children the light of the people of their generation. Joseph was a light bearer in Egypt. In his purity and benevolence and filial love he represented Christ in the midst of a nation of idolaters. While the Israelites were on their way from Egypt to the Promised Land, the true-hearted among them were a light to the surrounding nations. Through them God was revealed to the world. From Daniel and his companions in Babylon, and from Mordecai in Persia, bright beams of light shone out amid the darkness of the kingly courts. In like manner the disciples of Christ are set as light bearers on the way to heaven; through them the Father's mercy and goodness are made manifest to a world enshrouded in the darkness of misapprehension of God. By seeing their good works, others are led to glorify the Father who is above; for it is made manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The divine love glowing in the heart, the Christlike harmony manifested in the life, are as a glimpse of heaven granted to men of the world, that they may appreciate its excellence. {MB 41.2}

It is thus that men are led to believe "*the love that God hath to us.*" [1 John 4:16] Thus hearts once sinful and corrupt are purified and transformed, to be presented "*faultless before the presence of His glory with exceeding joy.*" [Jude 24] {MB 42.1}

The Saviour's words, "*Ye are the light of the world,*" [Matthew 5:14] point to the fact that He has committed to His followers a world-wide mission. In the days of Christ, selfishness and pride and prejudice had built strong and high the wall of partition between the appointed guardians of the sacred oracles and every other nation on the globe. But the Saviour had come to change all this. The words which the people were hearing from His lips were unlike anything to which they had ever listened from priest or rabbi. Christ tears away the wall of partition, the self-love, the dividing prejudice of nationality, and teaches a love for all the human family. He lifts men from the narrow circle that their selfishness prescribes; He abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbours and strangers, friends and enemies. He teaches us to look upon every needy soul as our neighbour and the world as our field. {MB 42.2}

As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death. Instead of congregating together and shunning responsibility and cross bearing, the members of the church would scatter into all lands, letting the light of Christ shine out from them, working as He did for the salvation of souls, and this "*gospel of the kingdom*" [Matthew 24:14] would speedily be carried to all the world. {MB 42.3}

It is thus that God's purpose in calling His people, from Abraham on the plains of Mesopotamia to us in this age, is to reach its fulfillment. He says, "*I will bless thee, . . . and thou shalt be a blessing.*" [Genesis 12:2] The words of Christ through the gospel prophet, which are but re-echoed in the Sermon on the Mount, are for us in this last generation: "*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.*" [Isaiah 60:1] If upon your spirit the glory of the Lord is risen, if you have beheld His beauty who is "*the chiefest among ten thousand*" [Song of Solomon 5:10] and the One "*altogether lovely,*" [Song of Solomon 5:16] if your souls has become radiant in the presence of His glory, to you is this word from the Master sent. Have you stood with Christ on the mount of transfiguration? Down in the plain there are souls enslaved by Satan; they are waiting for the word of faith and prayer to set them free. {MB 43.1}

We are not only to contemplate the glory of Christ, but also to speak of His excellences. Isaiah not only beheld the glory of Christ, but he also spoke of Him. While David mused, the fire burned; then spoke he with his tongue. While he mused upon the wondrous love of God he could not but speak of that which he saw and felt. Who can by faith behold the wonderful plan of redemption, the glory of the only-begotten Son of God, and not speak of it?

Who can contemplate the unfathomable love that was manifested upon the cross of Calvary in the death of Christ, that we might not perish, but have everlasting life--who can behold this and have no words with which to extol the Saviour's glory? {MB 43.2}

*"In His temple doth everyone speak of His glory."* [Psalm 29:9] The sweet singer of Israel praised Him upon the harp, saying, *"I will speak of the glorious honour of Thy majesty, and of Thy wondrous works. And men shall speak of the might of Thy terrible acts: and I will declare Thy greatness."* [Psalm 145:5, 6] {MB 44.1}

The cross of Calvary is to be lifted high above the people, absorbing their minds and concentrating their thoughts. Then all the spiritual faculties will be charged with divine power direct from God. Then there will be a concentration of the energies in genuine work for the Master. The workers will send forth to the world beams of light, as living agencies to enlighten the earth. {MB 44.2}

Christ accepts, oh, so gladly, every human agency that is surrendered to Him. He brings the human into union with the divine, that He may communicate to the world the mysteries of incarnate love. Talk it, pray it, sing it; proclaim abroad the message of His glory, and keep pressing onward to the regions beyond. {MB 44.3}

Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy, and love habitually revealed, are the lights that shine forth in the character in contrast with the darkness of the selfish heart, into which the light of life has never shone. {MB 44.4}

**EGW Study Notes 2****Preparation Day, October 18<sup>th</sup>, 2024****Selected Messages, Book 3****Chapter 55, p. 398-400****“Lessons From Meeting the Sunday Law Crisis of the Late 1880's and Early 1890's”****“Self-Indulgent Will Scorn Faithful Ones”**

Those who have been self-indulgent and ready to yield to pride and fashion and display, will sneer at the conscientious, truth-loving, God-fearing people, and will in this work sneer at the God of heaven Himself. . . . {3SM 398.2}

In the name of the Lord I advise all His people to have trust in God and not begin now to prepare to find an easy position for any emergency in the future, but to let God prepare for the emergency. . . . {3SM 398.3}

**As Our Day Will Be Our Strength.**—When the Christian is looking forward to duties and severe trials that he anticipates are to be brought upon him, because of his Christian profession of faith, it is human nature to contemplate the consequences, and shrink from the prospects, and this will be decidedly so as we near the close of this earth's history. We may be encouraged by the truthfulness of God's word, that Christ never failed His children as their safe Leader in the hour of their trial; for we have the truthful record of those who have been under the oppressive powers of Satan, that His grace is according to their day. God is faithful who will not suffer us to be tempted above that we are able. . . . {3SM 398.4}

There may be large mountains of difficulties in regard to how to meet the claims of God and not stand in defiance of the laws of the land. He [the believer] must not be making ample provisions for himself to shield himself from trial, for he is only God's instrument and he is to go forward in singleness of purpose with his mind and soul garrisoned day by day, that he will not sacrifice one principle of his integrity, but he will make no boasts, issue no threats, or tell what he will or will not do. For he does not know what he will do until tested. . . . {3SM 398.5}

**We Are Not to Irritate Sunday keeping Neighbours.**—There should be a constant walking in all humility. There should be no just occasion for our enemies to charge us with being lawless and defying the laws through any imprudence of our own. We should not feel it enjoined upon us to irritate our neighbours who idolize Sunday by making determined efforts to bring labour on that day before them purposely to exhibit an independence. Our sisters need not select Sunday as the day to exhibit their washing. There should be no noisy demonstration. Let us consider how fearful and terribly sad is the delusion that has taken the world captive and by every means in our power seek to enlighten those who are our bitterest enemies. If there is the acceptance of the principles of the inworking of the Holy Ghost which he [the Christian] must have to fit him for heaven, he will do nothing rashly or presumptuously to create wrath and blasphemy against God. . . . {3SM 399.1}

**No Deaths Among God's People After Probation Closes.**—After Jesus rises up from the mediatorial throne, every case will be decided, and oppression and death coming to God's people will not then be a testimony in favour of the truth. . . . {3SM 399.2}

We urge you to consider this danger: That which we have most to fear is nominal Christianity. We have many who profess the truth who will be overcome because they are not acquainted with the Lord Jesus Christ. They cannot distinguish His voice from that of a stranger. There is to be no dread of anyone being borne down even in a widespread apostasy, who has a living experience in the knowledge of our Lord and Saviour Jesus Christ. If Jesus be formed within, the hope of glory, the illiterate as well as the educated can bear the testimony of our faith, saying, *"I know in whom I have believed."* [2 Timothy 1:12] Some will not, in argument, be able to show wherein their adversary is wrong, having never had any advantages that others have had, yet these are not overcome by the apostasy, because they have the evidence in their own heart that they have the truth, and the most subtle reasoning

and assaults of Satan cannot move them from their knowledge of the truth, and they have not a doubt or fear that they are themselves in error. . . . {3SM 399.3}

When profligacy and heresy and infidelity fill the land, there will be many humble homes where prayer, sincere and contrite prayer, will be offered from those who have never heard the truth, and there will be many hearts that will carry a weight of oppression for the dishonour done to God. We are too narrow in our ideas, we are poor judges, for many of these will be accepted of God because they cherish every ray of light that shone upon them.-- Manuscript 6, 1889. {3SM 400.1}

### **Pay Fine if It Will Deliver From the Oppressor**

Men are inspired by Satan to execute his purposes against God. The Lord has said, "*Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations.*" [Exodus 31:13] None should disobey this command in order to escape persecution. But let all consider the words of Christ, "*When they persecute you in this city, flee ye into another.*" [Matthew 10:23] If it can be avoided, do not put yourselves into the power of men who are worked by the spirit of Antichrist. If the payment of a fine will deliver our brethren from the hands of these oppressors, let it be paid, rather than to be pressed and made to work on the Sabbath. Everything that we can do should be done that those who are willing to suffer for the truth's sake may be saved from oppression and cruelty. . . {3SM 400.2}

When men under conviction resist light, follow their own inclinations, and regard the favour of men above the favour of God, they do as did many in Christ's day. . . . {3SM 400.3}

## LESSON 4

### *“WITNESSES OF CHRIST AS THE MESSIAH”*

**October 19 - October 25**

- ? STUDY HELPS :**
- ✓ *That I May Know Him, “Wounded for our Transgressions,” p. 67*
  - ✓ *Selected Messages, “Go Under the Fig Tree,” book 1, pp. 414, 415*

**EGW Study Notes 1****Preparation Day, October 25<sup>th</sup>, 2024****That I May Know Him  
Chapter 3, p. 67****“Wounded for Our Transgression”****March 2<sup>nd</sup>**

**Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But 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.**

**Isaiah 53:4, 5**

The sincere Christian may indeed grieve as he sees the havoc sin has wrought, but only in a limited sense can the human agent comprehend the sadness of Christ as He looks upon sin as it exists in the human heart....

From the light of His exalted purity the world's Redeemer could see that the maladies from which the human family were suffering were brought upon them by transgression of the law of God. Every case of suffering He could trace back to its cause. He read the sad and awful history of the final end of unrepenting sinners. He knew that He alone could rescue them from the pit into which they had fallen. He alone could place their feet in the right path. His perfection alone could avail for their imperfection. He alone could cover their nakedness with His own spotless robe of righteousness.

Christ wanted all. He could not endure that one should be lost. O if the human family could only see the results of sin in the transgression and violence and crime that exist in the world! If they could see the transformation of men from the image of God to the similitude of Satan! Man was created pure and holy, but through transgression he came to possess the attributes of Satan....

In coming to the world in human form, in becoming subject to the law, in revealing to men that He bore their sickness, their sorrow, their guilt, Christ did not become a sinner. He was pure and uncontaminated by any disease. Not one stain of sin was found upon Him.... He stood before the world the spotless Lamb of God. When suffering humanity pressed about Him, He who was in the health of perfect manhood was as one afflicted with them. This was essential, that He might express His perfect love in behalf of humanity.... Christ was strong to save the whole world.



**EGW Study Notes 2****Preparation Day, October 25<sup>th</sup>, 2024****Selected Messages, Book 1  
Chapter 65, p. 414-415****“How to Meet a Controverted Point of Doctrine”****[MORNING TALK AT BATTLE CREEK, MICHIGAN, JAN. 29, 1890, WHICH WAS PRINTED IN THE REVIEW AND HERALD OF FEB. 18, 1890.]”****“Go Under the Fig Tree”**

Nathanael heard John as he pointed to the Saviour and said, "*Behold the Lamb of God, which taketh away the sin of the world!*" [John 1:29] Nathanael looked at Jesus, but he was disappointed in the appearance of the world's Redeemer. Could He who bore the marks of toil and poverty be the Messiah? Jesus was a worker; He had toiled with humble workingmen, and Nathanael went away. But he did not form his opinion decidedly as to what the character of Jesus was. He knelt down under a fig tree, inquiring of God if indeed this man was the Messiah. While he was there, Philip came and said, "*We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.*" [John 1:45] But the word "Nazareth" again aroused his unbelief, and he said, "*Can there any good thing come out of Nazareth?*" [John 1:46] He was full of prejudice, but Philip did not seek to combat his prejudice; he simply said, "*Come and see.*" [John 1:39] When Nathanael came into the presence of Jesus, Jesus said, "*Behold an Israelite indeed, in whom is no guile!*" [John 1:47] Nathanael was amazed. He said, "*Whence know thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.*" [John 1:45-48] {1SM 414.1}

Would it not be well for us to go under the fig tree to plead with God as to what is truth? Would not the eye of God be upon us as it was upon Nathanael? Nathanael believed on the Lord, and exclaimed, "*Rabbi, thou art the Son of God; thou art the King of Israel.* Jesus answered and said unto him, *Because I said unto thee, I saw thee under the fig tree, believe thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.*" [John 1:49-51] {1SM 415.1}

This is what we shall see if we are connected with God. God wants us to depend upon Him, and not upon man. He desires us to have a new heart; He would give us revealings of light from the throne of God. We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his?--No, go to God. Tell Him what you want; take your Bible and search as for hidden treasures. {1SM 415.2}

**We Do Not Go Deep Enough**

We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth. They must be converted men and women. God can teach you more in one moment by His Holy Spirit than you could learn from the great men of the earth. The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do angels look to see who will avail himself of this opportunity! {1SM 415.3}

## LESSON 5

### *“THE TESTIMONY OF THE SAMARITANS”*

**October 26 - November 1**

- ? STUDY HELPS :**
- ✓ *My Life Today*, “*The Bible Begets New Life*,” p. 24
  - ✓ *Christ Triumphant*, “*Christ Will Create a New Heart in His Followers*,” p. 233

**EGW Study Notes 1****Preparation Day, November 1<sup>st</sup>, 2024****My Life Today  
Chapter 1, p. 24****“A Consecrated Life”****January 20<sup>th</sup>****The Bible Begets New Life****Being born again ... by the word of God, which lives and abides for ever.****1 Peter 1:23**

In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding is removed. The words, “*A new heart also will I give you,*” [Ezekiel 36:26] mean, “A new mind will I give you.” A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence.

The Bible contains the principles that lie at the foundation of all true greatness, all true prosperity, whether for the individual or for the nation. The nation that gives free room for the circulation of the Scriptures opens the way for the minds of the people to develop and expand. The reading of the Scriptures causes light to shine into the darkness. As the Word of God is searched, life-giving truths are found. In the lives of those who heed its teachings there will be an undercurrent of happiness that will bless all with whom they are brought in contact.

Thousands have drawn water from these wells of life, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Christ is to them and what they are to Christ.... Thousands more may engage in the work of searching out the mysteries of salvation.... Each fresh search will reveal something more deeply interesting than has yet been unfolded.

**EGW Study Notes 2****Preparation Day, November 1<sup>st</sup>, 2024****Christ Triumphant  
Chapter 8, p. 233****“The Ministry of Christ”****August 14<sup>th</sup>****Christ Will Create a New Heart in His Followers**

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

**John 3:3**

The change that must come to the natural, inherited, and cultivated tendencies of the human heart is that change of which Jesus spoke when He said to Nicodemus, “*Except a man be born again, he cannot see the kingdom of God.*” [John 3:3] ... He virtually said to Nicodemus, It is not controversy that will help your case. Arguments will not bring light to your soul. You must have a new heart, or you cannot discern the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action. You must be born again. Until this change takes place, until all things are made new, the strongest evidence that could be presented would be useless...

To Nicodemus this was a very humiliating statement, and with a feeling of irritation he took up the words of Christ, saying, “*How can a man be born when he is old?*” [John 3:4] ... But the Saviour did not meet argument with argument. Raising His hand in solemn, quiet dignity, He pressed home the truth with greater assurance, “*Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*” [John 3:5]...

Christ’s words conveyed the lesson that instead of feeling irritated over the plain words of truth and indulging in irony, Nicodemus should have a far more humble opinion of himself because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such earnest love that Nicodemus was not offended as he realized his humiliating position....

This lesson to Nicodemus I present as highly applicable to those who today are in responsible positions as rulers in Israel, and whose voices are often heard in council, giving evidence of the spirit that Nicodemus possessed. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying responsible positions in our churches....

Nicodemus was converted as the result of this interview. In that night conference with Jesus, the convicted man stood before the Saviour under the softening, subduing influence of the truth that was shining into the chambers of his mind and impressing his heart.... Jesus told Nicodemus not only that he must have a new heart in order to see the kingdom of heaven, but how to obtain this new heart.—*Letter 54, 1895.*

## LESSON 6

### *“MORE TESTIMONIES ABOUT JESUS”*

**November 2 - November 8**

- ? STUDY HELPS :**
- ✓ *Conflict and Courage, “I Must Decrease,” p. 275*
  - ✓ *The Desire of Ages, “In the Outer Court,” pp. 621–626*

**EGW Study Notes 1****Preparation Day, November 8<sup>th</sup>, 2024****Conflict and Courage**  
**Chapter 9, p. 275****September 26<sup>th</sup>****I Must Decrease****John 3:23-36****That is why my happiness is now complete. He must grow greater and greater and I less and less.****John 3:29, 30, Phillips.**

In every stage of this earth's history God has had His agencies to carry forward His work.... John the Baptist had a special work, for which he was born and to which he was appointed—the work of preparing the way of the Lord.

When, after Christ's ministry began, the disciples of John came to him with the complaint that all men were following the new Teacher, John showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way.

John had been called to lead out as a reformer. Because of this, his disciples were in danger of fixing their attention upon him ... and losing sight of the fact that he was only an instrument through which God had wrought. But the work of John was not sufficient to lay the foundation of the Christian church. When he had fulfilled his mission, another work was to be done, which his testimony could not accomplish. His disciples did not understand this. When they saw Christ coming in to take the work, they were jealous and dissatisfied.

The same dangers still exist. God calls a man to do a certain work; and when he has carried it as far as he is qualified to take it, the Lord brings in others, to carry it still farther. But, like John's disciples, many feel that the success of the work depends on the first labourer. Attention is fixed upon the human instead of the divine, jealousy comes in, and the work of God is marred. The one thus unduly honoured is tempted to cherish self-confidence. He does not realize his dependence on God. The people are taught to rely on man for guidance, ... and are led away from God.

The work of God is not to bear the image and superscription of man. From time to time the Lord will bring in different agencies, through whom His purpose can best be accomplished. Happy are they who are willing for self to be humbled, saying with John the Baptist, "*He must increase, but I must decrease.*" [John 3:30]

**EGW Study Notes 2****Preparation Day, November 8<sup>th</sup>, 2024****The Desire of Ages  
Chapter 68, p. 621-626****“In the Outer Court”**

*"And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and tells Andrew: and again Andrew and Philip tell Jesus."* [John 12:20-22] {DA 621.1}

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,"* [John 12:21] echoing the hungering cry of the world, His countenance lighted up, and He said, *"The hour is come, that the Son of man should be glorified."* [John 12:23] In the request of the Greeks He saw an earnest of the results of His great sacrifice. {DA 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] {DA 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,"* [John 12:21] 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. {DA 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."* [John 12:23] 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. {DA 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 abides alone: but if it die, it brings forth much fruit."* [John 12:24] 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. {DA 623.1}

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. {DA 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. {DA 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. {DA 623.4}

With this truth Christ connects the lesson of self-sacrifice that all should learn: "*He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal.*" [John 12:25] 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. {DA 623.5}

The life spent on self is like the grain that is eaten. It disappears, but there is no increase. A man may gather all he can for self; he may live and think and plan for self; but his life passes away, and he has nothing. The law of self-serving is the law of self-destruction. {DA 624.1}

"*If any man serve Me,*" said Jesus, "*let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour.*" [John 12:26] All who have borne with Jesus the cross of sacrifice will be sharers with Him of His glory. It was the joy of Christ in His humiliation and pain that His disciples should be glorified with Him. They are the fruit of His self-sacrifice. The outworking in them of His own character and spirit is His reward, and will be His joy throughout eternity. This joy they share with Him as the fruit of their labour and sacrifice is seen in other hearts and lives. They are workers together with Christ, and the Father will honour them as He honours His Son. {DA 624.2}

The message of the Greeks, foreshadowing as it did the gathering in of the Gentiles, brought to the mind of Jesus His entire mission. The work of redemption passed before Him, from the time when in heaven the plan was laid, to the death that was now so near at hand. A mysterious cloud seemed to enshroud the Son of God. Its gloom was felt by those near Him. He sat rapt in thought. At last the silence was broken by His mournful voice, "*Now is My soul troubled; and what shall I say? Father, save Me from this hour?*" [John 12:27] 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 dishonoured 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. {DA 624.3}

Then came divine submission to His Father's will. "*For this cause,*" He said, "*came I unto this hour. Father, glorify Thy name.*" [John 12:27-28] Only through the death of Christ could Satan's kingdom be overthrown. Only thus could man be redeemed, and God be glorified. Jesus consented to the agony, He accepted the sacrifice. The Majesty of heaven consented to suffer as the Sin Bearer. "*Father, glorify Thy name,*" [John 12:28] 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.*" [John 12:28] 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. {DA 624.4}

As the voice was heard, a light darted from the cloud, and encircled Christ, as if the arms of Infinite Power were thrown about Him like a wall of fire. The people beheld this scene with terror and amazement. No one dared to speak. With silent lips and bated breath all stood with eyes fixed upon Jesus. The testimony of the Father having been given, the cloud lifted, and scattered in the heavens. For the time the visible communion between the Father and the Son was ended. {DA 625.1}

*"The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him."* [John 12:29] But the inquiring Greeks saw the cloud, heard the voice, comprehended its meaning, and discerned Christ indeed; to them He was revealed as the Sent of God. {DA 625.2}

The voice of God had been heard at the baptism of Jesus at the beginning of His ministry, and again at His transfiguration on the mount. Now at the close of His ministry it was heard for the third time, by a larger number of persons, and under peculiar circumstances. Jesus had just spoken the most solemn truth regarding the condition of the Jews. He had made His last appeal, and pronounced their doom. Now God again set His seal to the mission of His Son. He recognized the One whom Israel had rejected. *"This voice came not because of Me,"* said Jesus, *"but for your sakes."* [John 12:30] 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. {DA 625.3}

*"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."* [John 12:31-33] This is the crisis of the world. If I become the propitiation for the sins of men, the world will be lighted up. Satan's hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home. This is the result of Christ's death. The Saviour is lost in contemplation of the scene of triumph called up before Him. He sees the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory. {DA 625.4}

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. *"I, if I be lifted up from the earth,"* He said, *"will draw all unto Me."* [John 12:32] {DA 626.1}

Many people were round about Christ as He spoke these words, and one said, *"We have heard out of the law that Christ abides forever: and how say Thou, The Son of man must be lifted up? who is this Son of man? 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 walks in darkness knows not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."* [John 12:34-36] {DA 626.2}

*"But though He had done so many miracles before them, yet they believed not on Him."* [John 12:37] They had once asked the Saviour, *"What sign shows 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. {DA 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."* [John 12:42] 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 loves his life shall lose it."* [John 12:25] *"He that rejects Me,"* said Jesus, *"and receives not My words, hath one that judges him: the word that I have spoken, the same shall judge him in the last day."* [John 12:48] {DA 626.4}

Alas for those who knew not the time of their visitation! Slowly and regretfully Christ left forever the precincts of the temple. {DA 626.5}

## LESSON 7

### *"BLESSED ARE THOSE WHO BELIEVE"*

**November 9 - November 15**

- ? STUDY HELPS :**
- ✓ *The Desire of Ages, "In Pilate's Judgment Hall," pp. 723–740*
  - ✓ *This Day with God, "Truth Will Triumph," p. 195*

**EGW Study Notes 1****Preparation Day, November 15<sup>th</sup>, 2024****The Desire of Ages  
Chapter 77, p. 723-740****“In Pilot’s Judgement Hall”**

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. {DA 723.1}

After condemning Jesus, the council of the Sanhedrin had come to Pilate to have the sentence confirmed and executed. But these Jewish officials would not enter the Roman judgment hall. According to their ceremonial law they would be defiled thereby, and thus prevented from taking part in the feast of the Passover. In their blindness they did not see that murderous hatred had defiled their hearts. They did not see that Christ was the real Passover lamb, and that, since they had rejected Him, the great feast had for them lost its significance. {DA 723.2}

When the Saviour was brought into the judgment hall, Pilate looked upon Him with no friendly eyes. The Roman governor had been called from his bedchamber in haste, and he determined to do his work as quickly as possible. He was prepared to deal with the prisoner with magisterial severity. Assuming his severest expression, he turned to see what kind of man he had to examine, that he had been called from his repose at so early an hour. He knew that it must be someone whom the Jewish authorities were anxious to have tried and punished with haste. {DA 723.3}

Pilate looked at the men who had Jesus in charge, and then his gaze rested searchingly on Jesus. He had had to deal with all kinds of criminals; but never before had a man bearing marks of such goodness and nobility been brought before him. On His face he saw no sign of guilt, no expression of fear, no boldness or defiance. He saw a man of calm and dignified bearing, whose countenance bore not the marks of a criminal, but the signature of heaven. {DA 724.1}

Christ's appearance made a favourable impression upon Pilate. His better nature was roused. He had heard of Jesus and His works. His wife had told him something of the wonderful deeds performed by the Galilean prophet, who cured the sick and raised the dead. Now this revived as a dream in Pilate's mind. He recalled rumours that he had heard from several sources. He resolved to demand of the Jews their charges against the prisoner. {DA 724.2}

Who is this Man, and wherefore have ye brought Him? he said. What accusation bring ye against Him? The Jews were disconcerted. Knowing that they could not substantiate their charges against Christ, they did not desire a public examination. They answered that He was a deceiver called Jesus of Nazareth. {DA 724.3}

Again Pilate asked, "What accusation bring ye against this Man?" The priests did not answer his question, but in words that showed their irritation, they said, "If He were not a malefactor, we would not have delivered Him up unto thee." When those composing the Sanhedrin, the first men of the nation, bring to you a man they deem worthy of death, is there need to ask for an accusation against him? They hoped to impress Pilate with a sense of their importance, and thus lead him to accede to their request without going through many preliminaries. They were eager to have their sentence ratified; for they knew that the people who had witnessed Christ's marvellous works could tell a story very different from the fabrication they themselves were now rehearsing. {DA 724.4}

The priests thought that with the weak and vacillating Pilate they could carry through their plans without trouble. Before this he had signed the death warrant hastily, condemning to death men they knew were not worthy of death. In his estimation the life of a prisoner was of little account; whether he were innocent or guilty was of no special consequence. The priests hoped that Pilate would now inflict the death penalty on Jesus without giving Him a hearing. This they besought as a favour on the occasion of their great national festival. {DA 724.5}

But there was something in the prisoner that held Pilate back from this. He dared not do it. He read the purposes of the priests. He remembered how, not long before, Jesus had raised Lazarus, a man that had been dead four days; and he determined to know, before signing the sentence of condemnation, what were the charges against Him, and whether they could be proved. {DA 725.1}

If your judgment is sufficient, he said, why bring the prisoner to me? "Take ye Him, and judge Him according to your law." Thus pressed, the priests said that they had already passed sentence upon Him, but that they must have Pilate's sentence to render their condemnation valid. What is your sentence? Pilate asked. The death sentence, they answered; but it is not lawful for us to put any man to death. They asked Pilate to take their word as to Christ's guilt, and enforce their sentence. They would take the responsibility of the result. {DA 725.2}

Pilate was not a just or a conscientious judge; but weak though he was in moral power, he refused to grant this request. He would not condemn Jesus until a charge had been brought against Him. {DA 725.3}

The priests were in a dilemma. They saw that they must cloak their hypocrisy under the thickest concealment. They must not allow it to appear that Christ had been arrested on religious grounds. Were this put forward as a reason, their proceedings would have no weight with Pilate. They must make it appear that Jesus was working against the common law; then He could be punished as a political offender. Tumults and insurrection against the Roman government were constantly arising among the Jews. With these revolts the Romans had dealt very rigorously, and they were constantly on the watch to repress everything that could lead to an outbreak. {DA 725.4}

Only a few days before this the Pharisees had tried to entrap Christ with the question, "Is it lawful for us to give tribute unto Caesar?" But Christ had unveiled their hypocrisy. The Romans who were present had seen the utter failure of the plotters, and their discomfiture at His answer, "Render therefore unto Caesar the things which be Caesar's." Luke 20:22-25. {DA 725.5}

Now the priests thought to make it appear that on this occasion Christ had taught what they hoped He would teach. In their extremity they called false witnesses to their aid, "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." Three charges, each without foundation. The priests knew this, but they were willing to commit perjury could they but secure their end. {DA 725.6}

Pilate saw through their purpose. He did not believe that the prisoner had plotted against the government. His meek and humble appearance was altogether out of harmony with the charge. Pilate was convinced that a deep plot had been laid to destroy an innocent man who stood in the way of the Jewish dignitaries. Turning to Jesus he asked, "Art Thou the King of the Jews?" The Saviour answered, "Thou say it." And as He spoke, His countenance lighted up as if a sunbeam were shining upon it. {DA 726.1}

When they heard His answer, Caiaphas and those that were with him called Pilate to witness that Jesus had admitted the crime with which He was charged. With noisy cries, priests, scribes, and rulers demanded that He be sentenced to death. The cries were taken up by the mob, and the uproar was deafening. Pilate was confused. Seeing that Jesus made no answer to His accusers, Pilate said to Him, "Answer Thou nothing? behold how many things they witness against Thee. But Jesus yet answered nothing." {DA 726.2}

Standing behind Pilate, in view of all in the court, Christ heard the abuse; but to all the false charges against Him He answered not a word. His whole bearing gave evidence of conscious innocence. He stood unmoved by the fury of the waves that beat about Him. It was as if the heavy surges of wrath, rising higher and higher, like the waves of the boisterous ocean, broke about Him, but did not touch Him. He stood silent, but His silence was eloquence. It was as a light shining from the inner to the outer man. {DA 726.3}

Pilate was astonished at His bearing. Does this Man disregard the proceedings because He does not care to save His life? he asked himself. As he looked at Jesus, bearing insult and mockery without retaliation, he felt that He could not be as unrighteous and unjust as were the clamouring priests. Hoping to gain the truth from Him and to escape the tumult of the crowd, Pilate took Jesus aside with him, and again questioned, "Art Thou the King of the Jews?" {DA 726.4}



Jesus did not directly answer this question. He knew that the Holy Spirit was striving with Pilate, and He gave him opportunity to acknowledge his conviction. "Say thou this thing of thyself," He asked, "or did others tell it thee of Me?" That is, was it the accusations of the priests, or a desire to receive light from Christ, that prompted Pilate's question? Pilate understood Christ's meaning; but pride arose in his heart. He would not acknowledge the conviction that pressed upon him. "Am I a Jew?" he said. "Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?" {DA 726.5}

Pilate's golden opportunity had passed. Yet Jesus did not leave him without further light. While He did not directly answer Pilate's question, He plainly stated His own mission. He gave Pilate to understand that He was not seeking an earthly throne. {DA 727.1}

"My kingdom is not of this world," He said; "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. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou say 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. Everyone that is of the truth hears My voice." {DA 727.2}

Christ affirmed that His word was in itself a key which would unlock the mystery to those who were prepared to receive it. It had a self-commending power, and this was the secret of the spread of His kingdom of truth. He desired Pilate to understand that only by receiving and appropriating truth could his ruined nature be reconstructed. {DA 727.3}

Pilate had a desire to know the truth. His mind was confused. He eagerly grasped the words of the Saviour, and his heart was stirred with a great longing to know what it really was, and how he could obtain it. "What is truth?" he inquired. But he did not wait for an answer. The tumult outside recalled him to the interests of the hour; for the priests were clamorous for immediate action. Going out to the Jews, he declared emphatically, "I find in Him no fault at all." {DA 727.4}

These words from a heathen judge were a scathing rebuke to the perfidy and falsehood of the rulers of Israel who were accusing the Saviour. As the priests and elders heard this from Pilate, their disappointment and rage knew no bounds. They had long plotted and waited for this opportunity. As they saw the prospect of the release of Jesus, they seemed ready to tear Him in pieces. They loudly denounced Pilate, and threatened him with the censure of the Roman government. They accused him of refusing to condemn Jesus, who, they affirmed, had set Himself up against Caesar. {DA 727.5}

Angry voices were now heard, declaring that the seditious influence of Jesus was well known throughout the country. The priests said, "He stirs up the people, teaching throughout all Jewry, beginning from Galilee to this place." {DA 728.1}

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. {DA 728.2}

Pilate delivered Jesus again to the soldiers, and amid the jeers and insults of the mob He was hurried to the judgment hall of Herod. "When Herod saw Jesus, he was exceeding glad." He had never before met the Saviour, but "he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him." This Herod was he whose hands were stained with the blood of John the Baptist. When Herod first heard of Jesus, he was terror-stricken, and said, "It is John, whom I beheaded: he is risen from the dead;" "therefore mighty works do show forth themselves in him." Mark 6:16; Matthew 14:2. Yet Herod desired to see Jesus. Now there was opportunity to save the life of this prophet, and the king hoped to banish forever from his mind the memory of that bloody head brought to him in a charger. He also desired to have his curiosity gratified, and thought that if Christ were given any prospect of release, He would do anything that was asked of Him. {DA 728.3}

A large company of the priests and elders had accompanied Christ to Herod. And when the Saviour was brought in, these dignitaries, all speaking excitedly, urged their accusations against Him. But Herod paid little regard to their charges. He commanded silence, desiring an opportunity to question Christ. He ordered that the fetters of Christ should be unloosed, at the same time charging His enemies with roughly treating Him. Looking with compassion into the serene face of the world's Redeemer, he read in it only wisdom and purity. He as well as Pilate was satisfied that Christ had been accused through malice and envy. {DA 729.1}

Herod questioned Christ in many words, but throughout the Saviour maintained a profound silence. At the command of the king, the decrepit and maimed were then called in, and Christ was ordered to prove His claims by working a miracle. Men say that Thou canst heal the sick, said Herod. I am anxious to see that Thy widespread fame has not been belied. Jesus did not respond, and Herod still continued to urge: If Thou canst work miracles for others, work them now for Thine own good, and it will serve Thee a good purpose. Again he commanded, Show us a sign that Thou hast the power with which rumour hath accredited Thee. But Christ was as one who heard and saw not. The Son of God had taken upon Himself man's nature. He must do as man must do in like circumstances. Therefore He would not work a miracle to save Himself the pain and humiliation that man must endure when placed in a similar position. {DA 729.2}

Herod promised that if Christ would perform some miracle in his presence, He should be released. Christ's accusers had seen with their own eyes the mighty works wrought by His power. They had heard Him command the grave to give up its dead. They had seen the dead come forth obedient to His voice. Fear seized them lest He should now work a miracle. Of all things they most dreaded an exhibition of His power. Such a manifestation would prove a deathblow to their plans, and would perhaps cost them their lives. Again the priests and rulers, in great anxiety, urged their accusations against Him. Raising their voices, they declared, He is a traitor, a blasphemer. He works His miracles through the power given Him by Beelzebub, the prince of the devils. The hall became a scene of confusion, some crying one thing and some another. {DA 729.3}

Herod's conscience was now far less sensitive than when he had trembled with horror at the request of Herodias for the head of John the Baptist. For a time he had felt the keen stings of remorse for his terrible act; but his moral perceptions had become more and more degraded by his licentious life. Now his heart had become so hardened that he could even boast of the punishment he had inflicted upon John for daring to reprove him. And he now threatened Jesus, declaring repeatedly that he had power to release or to condemn Him. But no sign from Jesus gave evidence that He heard a word. {DA 730.1}

Herod was irritated by this silence. It seemed to indicate utter indifference to his authority. To the vain and pompous king, open rebuke would have been less offensive than to be thus ignored. Again he angrily threatened Jesus, who still remained unmoved and silent. {DA 730.2}

The mission of Christ in this world was not to gratify idle curiosity. He came to heal the broken-hearted. Could He have spoken any word to heal the bruises of sin-sick souls, He would not have kept silent. But He had no words for those who would but trample the truth under their unholy feet. {DA 730.3}

Christ might have spoken words to Herod that would have pierced the ears of the hardened king. He might have stricken him with fear and trembling by laying before him the full iniquity of his life, and the horror of his approaching doom. But Christ's silence was the severest rebuke that He could have given. Herod had rejected the truth spoken to him by the greatest of the prophets, and no other message was he to receive. Not a word had the Majesty of heaven for him. That ear that had ever been open to human woe, had no room for Herod's commands. Those eyes that had ever rested upon the penitent sinner in pitying, forgiving love had no look to bestow upon Herod. Those lips that had uttered the most impressive truth, that in tones of tenderest entreaty had pleaded with the most sinful and the most degraded, were closed to the haughty king who felt no need of a Saviour. {DA 730.4}

Herod's face grew dark with passion. Turning to the multitude, he angrily denounced Jesus as an impostor. Then to Christ he said, If You will give no evidence of Your claim, I will deliver You up to the soldiers and the people. They may succeed in making You speak. If You are an impostor, death at their hands is only what You merit; if You are the Son of God, save Yourself by working a miracle. {DA 730.5}

No sooner were these words spoken than a rush was made for Christ. Like wild beasts, the crowd darted upon their prey. Jesus was dragged this way and that, Herod joining the mob in seeking to humiliate the Son of God. Had



not the Roman soldiers interposed, and forced back the maddened throng, the Saviour would have been torn in pieces. {DA 731.1}

"Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe." The Roman soldiers joined in this abuse. All that these wicked, corrupt soldiers, helped on by Herod and the Jewish dignitaries, could instigate was heaped upon the Saviour. Yet His divine patience failed not. {DA 731.2}

Christ's persecutors had tried to measure His character by their own; they had represented Him as vile as themselves. But back of all the present appearance another scene intruded itself,--a scene which they will one day see in all its glory. There were some who trembled in Christ's presence. While the rude throng were bowing in mockery before Him, some who came forward for that purpose turned back, afraid and silenced. Herod was convicted. The last rays of merciful light were shining upon his sin-hardened heart. He felt that this was no common man; for divinity had flashed through humanity. At the very time when Christ was encompassed by mockers, adulterers, and murderers, Herod felt that he was beholding a God upon His throne. {DA 731.3}

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. {DA 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." {DA 731.5}

Here Pilate showed his weakness. He had declared that Jesus was innocent, yet he was willing for Him to be scourged to pacify His accusers. He would sacrifice justice and principle in order to compromise with the mob. This placed him at a disadvantage. The crowd presumed upon his indecision, and clamoured the more for the life of the prisoner. If at the first Pilate had stood firm, refusing to condemn a man whom he found guiltless, he would have broken the fatal chain that was to bind him in remorse and guilt as long as he lived. Had he carried out his convictions of right, the Jews would not have presumed to dictate to him. Christ would have been put to death, but the guilt would not have rested upon Pilate. But Pilate had taken step after step in the violation of his conscience. He had excused himself from judging with justice and equity, and he now found himself almost helpless in the hands of the priests and rulers. His wavering and indecision proved his ruin. {DA 731.6}

Even now Pilate was not left to act blindly. A message from God warned him from the deed he was about to commit. In answer to Christ's prayer, the wife of Pilate had been visited by an angel from heaven, and in a dream she had beheld the Saviour and conversed with Him. Pilate's wife was not a Jew, but as she looked upon Jesus in her dream, she had no doubt of His character or mission. She knew Him to be the Prince of God. She saw Him on trial in the judgment hall. She saw the hands tightly bound as the hands of a criminal. She saw Herod and his soldiers doing their dreadful work. She heard the priests and rulers, filled with envy and malice, madly accusing. She heard the words, "We have a law, and by our law He ought to die." She saw Pilate give Jesus to the scourging, after he had declared, "I find no fault in Him." She heard the condemnation pronounced by Pilate, and saw him give Christ up to His murderers. She saw the cross uplifted on Calvary. She saw the earth wrapped in darkness, and heard the mysterious cry, "It is finished." Still another scene met her gaze. She saw Christ seated upon the great white cloud, while the earth reeled in space, and His murderers fled from the presence of His glory. With a cry of horror she awoke, and at once wrote to Pilate words of warning. {DA 732.1}

While Pilate was hesitating as to what he should do, a messenger pressed through the crowd, and handed him the letter from his wife, which read: {DA 732.2}

"Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him." {DA 732.3}

Pilate's face grew pale. He was confused by his own conflicting emotions. But while he had been delaying to act, the priests and rulers were still further inflaming the minds of the people. Pilate was forced to action. He now bethought himself of a custom which might serve to secure Christ's release. It was customary at this feast to release some one prisoner whom the people might choose. This custom was of pagan invention; there was not a shadow of

justice in it, but it was greatly prized by the Jews. The Roman authorities at this time held a prisoner named Barabbas, who was under sentence of death. This man had claimed to be the Messiah. He claimed authority to establish a different order of things, to set the world right. Under satanic delusion he claimed that whatever he could obtain by theft and robbery was his own. He had done wonderful things through satanic agencies, he had gained a following among the people, and had excited sedition against the Roman government. Under cover of religious enthusiasm he was a hardened and desperate villain, bent on rebellion and cruelty. By giving the people a choice between this man and the innocent Saviour, Pilate thought to arouse them to a sense of justice. He hoped to gain their sympathy for Jesus in opposition to the priests and rulers. So, turning to the crowd, he said with great earnestness, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" {DA 733.1}

Like the bellowing of wild beasts came the answer of the mob, "Release unto us Barabbas!" Louder and louder swelled the cry, Barabbas! Barabbas! Thinking that the people had not understood his question, Pilate asked, "Will ye that I release unto you the King of the Jews?" But they cried out again, "Away with this Man, and release unto us Barabbas!" "What shall I do then with Jesus which is called Christ?" Pilate asked. Again the surging multitude roared like demons. Demons themselves, in human form, were in the crowd, and what could be expected but the answer, "Let Him be crucified"? {DA 733.2}

Pilate was troubled. He had not thought it would come to that. He shrank from delivering an innocent man to the most ignominious and cruel death that could be inflicted. After the roar of voices had ceased, he turned to the people, saying, "Why, what evil hath He done?" But the case had gone too far for argument. It was not evidence of Christ's innocence that they wanted, but His condemnation. {DA 733.3}

Still Pilate endeavoured to save Him. "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." But the very mention of His release stirred the people to a tenfold frenzy. "Crucify Him, crucify Him," they cried. Louder and louder swelled the storm that Pilate's indecision had called forth. {DA 733.4}

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. {DA 734.1}

Wonder, O heavens! and be astonished, O earth! Behold the oppressor and the oppressed. A maddened throng enclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and humble life are commented upon by the unfeeling mob. His claim to be the Son of God is ridiculed, and the vulgar jest and insulting sneer are passed from lip to lip. {DA 734.2}

Satan led the cruel mob in its abuse of the Saviour. It was his purpose to provoke Him to retaliation if possible, or to drive Him to perform a miracle to release Himself, and thus break up the plan of salvation. One stain upon His human life, one failure of His humanity to endure the terrible test, and the Lamb of God would have been an imperfect offering, and the redemption of man a failure. But He who by a command could bring the heavenly host to His aid--He who could have driven that mob in terror from His sight by the flashing forth of His divine majesty--submitted with perfect calmness to the coarsest insult and outrage. {DA 734.3}

Christ's enemies had demanded a miracle as evidence of His divinity. They had evidence far greater than any they had sought. As their cruelty degraded His torturers below humanity into the likeness of Satan, so did His meekness and patience exalt Jesus above humanity, and prove His kinship to God. His abasement was the pledge of His exaltation. The blood drops of agony that from His wounded temples flowed down His face and beard were the pledge of His anointing with "the oil of gladness" (Hebrews 1:9.) as our great high priest. {DA 734.4}

Satan's rage was great as he saw that all the abuse inflicted upon the Saviour had not forced the least murmur from His lips. Although He had taken upon Him the nature of man, He was sustained by a godlike fortitude, and departed in no particular from the will of His Father. {DA 735.1}

When Pilate gave Jesus up to be scourged and mocked, he thought to excite the pity of the multitude. He hoped they would decide that this was sufficient punishment. Even the malice of the priests, he thought, would now be satisfied. But with keen perception the Jews saw the weakness of thus punishing a man who had been declared innocent. They knew that Pilate was trying to save the life of the prisoner, and they were determined that Jesus should not be released. To please and satisfy us, Pilate has scourged Him, they thought, and if we press the matter to a decided issue, we shall surely gain our end. {DA 735.2}

Pilate now sent for Barabbas to be brought into the court. He then presented the two prisoners side by side, and pointing to the Saviour he said in a voice of solemn entreaty, "Behold the Man!" "I bring Him forth to you, that ye may know that I find no fault in Him." {DA 735.3}

There stood the Son of God, wearing the robe of mockery and the crown of thorns. Stripped to the waist, His back showed the long, cruel stripes, from which the blood flowed freely. His face was stained with blood, and bore the marks of exhaustion and pain; but never had it appeared more beautiful than now. The Saviour's visage was not marred before His enemies. Every feature expressed gentleness and resignation and the tenderest pity for His cruel foes. In His manner there was no cowardly weakness, but the strength and dignity of long-suffering. In striking contrast was the prisoner at His side. Every line of the countenance of Barabbas proclaimed him the hardened ruffian that he was. The contrast spoke to every beholder. Some of the spectators were weeping. As they looked upon Jesus, their hearts were full of sympathy. Even the priests and rulers were convicted that He was all that He claimed to be. {DA 735.4}

The Roman soldiers that surrounded Christ were not all hardened; some were looking earnestly into His face for one evidence that He was a criminal or dangerous character. From time to time they would turn and cast a look of contempt upon Barabbas. It needed no deep insight to read him through and through. Again they would turn to the One upon trial. They looked at the divine sufferer with feelings of deep pity. The silent submission of Christ stamped upon their minds the scene, never to be effaced until they either acknowledged Him as the Christ, or by rejecting Him decided their own destiny. {DA 735.5}

Pilate was filled with amazement at the uncomplaining patience of the Saviour. He did not doubt that the sight of this Man, in contrast with Barabbas, would move the Jews to sympathy. But he did not understand the fanatical hatred of the priests for Him, who, as the Light of the world, had made manifest their darkness and error. They had moved the mob to a mad fury, and again priests, rulers, and people raised that awful cry, "Crucify Him, crucify Him." At last, losing all patience with their unreasoning cruelty, Pilate cried out despairingly, "Take ye Him, and crucify Him: for I find no fault in Him." {DA 736.1}

The Roman governor, though familiar with cruel scenes, was moved with sympathy for the suffering prisoner, who, condemned and scourged, with bleeding brow and lacerated back, still had the bearing of a king upon his throne. But the priests declared, "We have a law, and by our law He ought to die, because He made Himself the Son of God." {DA 736.2}

Pilate was startled. He had no correct idea of Christ and His mission; but he had an indistinct faith in God and in beings superior to humanity. A thought that had once before passed through his mind now took more definite shape. He questioned whether it might not be a divine being that stood before him, clad in the purple robe of mockery, and crowned with thorns. {DA 736.3}

Again he went into the judgment hall, and said to Jesus, "Whence art Thou?" But Jesus gave him no answer. The Saviour had spoken freely to Pilate, explaining His own mission as a witness to the truth. Pilate had disregarded the light. He had abused the high office of judge by yielding his principles and authority to the demands of the mob. Jesus had no further light for him. Vexed at His silence, Pilate said haughtily: {DA 736.4}

"Speak Thou not unto me? know Thou not that I have power to crucify Thee, and have power to release Thee?" {DA 736.5}

Jesus answered, "Thou could 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." {DA 736.6}

Thus the pitying Saviour, in the midst of His intense suffering and grief, excused as far as possible the act of the Roman governor who gave Him up to be crucified. What a scene was this to hand down to the world for all time! What a light it sheds upon the character of Him who is the Judge of all the earth! {DA 736.7}

"He that delivered Me unto thee," said Jesus, "hath the greater sin." By this Christ meant Caiaphas, who, as high priest, represented the Jewish nation. They knew the principles that controlled the Roman authorities. They had had light in the prophecies that testified of Christ, and in His own teachings and miracles. The Jewish judges had received unmistakable evidence of the divinity of Him whom they condemned to death. And according to their light would they be judged. {DA 737.1}

The greatest guilt and heaviest responsibility belonged to those who stood in the highest places in the nation, the depositaries of sacred trusts that they were basely betraying. Pilate, Herod, and the Roman soldiers were comparatively ignorant of Jesus. They thought to please the priests and rulers by abusing Him. They had not the light which the Jewish nation had so abundantly received. Had the light been given to the soldiers, they would not have treated Christ as cruelly as they did. {DA 737.2}

Again Pilate proposed to release the Saviour. "But the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend." Thus these hypocrites pretended to be jealous for the authority of Caesar. Of all the opponents of the Roman rule, the Jews were most bitter. When it was safe for them to do so, they were most tyrannical in enforcing their own national and religious requirements; but when they desired to bring about some purpose of cruelty, they exalted the power of Caesar. To accomplish the destruction of Christ, they would profess loyalty to the foreign rule which they hated. {DA 737.3}

"Whosoever makes himself a king," they continued, "speaks against Caesar." This was touching Pilate in a weak point. He was under suspicion by the Roman government, and he knew that such a report would be ruin to him. He knew that if the Jews were thwarted, their rage would be turned against him. They would leave nothing undone to accomplish their revenge. He had before him an example of the persistence with which they sought the life of One whom they hated without reason. {DA 737.4}

Pilate then took his place on the judgment seat, and again presented Jesus to the people, saying, "Behold your King!" Again the mad cry was heard, "Away with Him, crucify Him." In a voice that was heard far and near, Pilate asked, "Shall I crucify your King?" But from profane, blasphemous lips went forth the words, "We have no king but Caesar." {DA 737.5}

Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their king. Henceforth they had no deliverer. They had no king but Caesar. To this the priests and teachers had led the people. For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders. {DA 737.6}

"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 you to it." In fear and self-condemnation Pilate looked upon the Saviour. In the vast sea of upturned faces, His alone was peaceful. About His head a soft light seemed to shine. Pilate said in his heart, He is a God. Turning to the multitude he declared, I am clear of His blood. Take ye Him, and crucify Him. But mark ye, priests and rulers, I pronounce Him a just man. May He whom He claims as His Father judge you and not me for this day's work. Then to Jesus he said, Forgive me for this act; I cannot save You. And when he had again scourged Jesus, he delivered Him to be crucified. {DA 738.1}

Pilate longed to deliver Jesus. But he saw that he could not do this, and yet retain his own position and honour. Rather than lose his worldly power, he chose to sacrifice an innocent life. How many, to escape loss or suffering, in like manner sacrifice principle. Conscience and duty point one way, and self-interest points another. The current sets strongly in the wrong direction, and he who compromises with evil is swept away into the thick darkness of guilt. {DA 738.2}

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 honours 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 seems right unto a man, but the end thereof are the ways of death." Proverbs 14:12. {DA 738.3}

When Pilate declared himself innocent of the blood of Christ, Caiaphas answered defiantly, "His blood be on us, and on our children." The awful words were taken up by the priests and rulers, and echoed by the crowd in an inhuman roar of voices. The whole multitude answered and said, "His blood be on us, and on our children." {DA 738.4}

The people of Israel had made their choice. Pointing to Jesus they had said, "Not this man, but Barabbas." Barabbas, the robber and murderer, was the representative of Satan. Christ was the representative of God. Christ had been rejected; Barabbas had been chosen. Barabbas they were to have. In making this choice they accepted him who from the beginning was a liar and a murderer. Satan was their leader. As a nation they would act out his dictation. His works they would do. His rule they must endure. That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last. {DA 738.5}

Looking upon the smitten Lamb of God, the Jews had cried, "His blood be on us, and on our children." That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of God was upon their children and their children's children, a perpetual curse. {DA 739.1}

Terribly was it realized in the destruction of Jerusalem. Terribly has it been manifested in the condition of the Jewish nation for eighteen hundred years,—a branch severed from the vine, a dead, fruitless branch, to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins! {DA 739.2}

Terribly will that prayer be fulfilled in the great judgment day. When Christ shall come to the earth again, not as a prisoner surrounded by a rabble will men see Him. They will see Him then as heaven's King. Christ will come in His own glory, in the glory of His Father, and the glory of the holy angels. Ten thousand times ten thousand, and thousands of thousands of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations. Then every eye shall see Him, and they also that pierced Him. In the place of a crown of thorns, He will wear a crown of glory,—a crown within a crown. In place of that old purple kingly robe, He will be clothed in raiment of whitest white, "so as no fuller on earth can white them." Mark 9:3. And on His vesture and on His thigh a name will be written, "King of kings, and Lord of lords." Revelation 19:16. Those who mocked and smote Him will be there. The priests and rulers will behold again the scene in the judgment hall. Every circumstance will appear before them, as if written in letters of fire. Then those who prayed, "His blood be on us, and on our children," will receive the answer to their prayer. Then the whole world will know and understand. They will realize who and what they, poor, feeble, finite beings, have been warring against. In awful agony and horror they will cry to the mountains and rocks, "Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:16, 17. {DA 739.3}



**EGW Study Notes 2****Preparation Day, November 15<sup>th</sup>, 2024****This Day with God**  
**Chapter 7, p. 195****July 5<sup>th</sup>****Truth Will Triumph**

**Not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.**

**2 Corinthians 4:2**

There is to be no undermining of the fundamental truths that the Lord has submitted by many miraculous evidences. A voice is to be heard in clear affirmation of the truth, in contradiction to the scepticism and fallacies that have been coming in from the enemy of truth. Reformations will take place, and the working out of the principles of divine truth will reveal growth in grace, for the divine agencies are efficient to enlighten and sanctify the human understanding.

The truth as it is in Jesus, as it was proclaimed by Him when He was enshrouded by the billowy cloud, is verity and truth in this our day, and will just as surely renovate the mind of the receiver as it has renovated minds in the past. Christ has declared, "*If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*" [Luke 16:31]

As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit, for the spread of the gospel in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will become educated in connection with men who have had experience—men who understand the truth. Through most wonderful workings of God, mountains of difficulty will be removed and cast into the sea....

Those who preach the truth will strive to demonstrate the truth by a well-ordered life and godly conversation. And as they do this, they will become powerful in advocating the truth and in giving it the sure application that God has given it....

The call is to go forth, "*Son, go work today in My vineyard.*" [Matthew 21:28] As this call is obeyed, the message that means so much to the dwellers on the earth, will be heard and understood. Men will know what is truth. Onward, and still onward, will the work advance. And marked events of Providence will be seen and recognized, in judgments and in blessings. The truth will bear away the victory.—*Letter 230, July 5, 1906, to the elders of the Battle Creek church and to ministers and physicians.*

## LESSON 8

### *“FULFILLING OLD TESTAMENT PROPHECIES”.*

**November 16 - November 22**

- ? STUDY HELPS :**
- ✓ *That I May Know Him, “Christ’s Representatives in the World,” p. 306*
  - ✓ *Reflecting Christ, “Jesus Showed Us How to Live,” p. 340*



**EGW Study Notes 1****Preparation Day, November 22<sup>nd</sup>, 2024****That I May Know Him  
Chapter 10, p. 306****October 27<sup>th</sup>****Christ's Representatives in the World****They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.****John 17:16, 17**

Jesus ... says, "*I sanctify myself, that they also may be sanctified through the truth.*" [John 17:19] "Thy word is truth." We need, then, to become familiar with the Word of God, to study and to practice it in life.... We deny Jesus Christ as the One who taketh away the sins of the world if we do not, after accepting the truth, reveal to the world the sanctifying effects of the truth on our own characters. If we are not better men and women, if we are not more kind-hearted, more pitiful, more courteous, more full of tenderness and love, if we do not manifest to others the love that led Jesus to the world on His mission of mercy, we are not witnesses to the world of the power of Jesus Christ.

Jesus lived not to please Himself. He gave Himself as a living, consuming sacrifice for the good of others. He came to elevate, to ennoble, to make happy all with whom He came in contact. Those who receive Christ will drop out all that is uncourteous, harsh, and rough, and will reveal the pleasantness, the kindness, that dwelt in Jesus, because Christ abides in the heart by faith. Christ was the light that shines in darkness, and His followers are also to be the light of the world. They are to kindle their taper from the divine altar. The character that is sanctified through the truth adds the perfect polish.

Christ is our model, but unless we behold Him, unless we contemplate His character, we shall not reflect His character in our practical life. He was meek and lowly in heart. He never did a rude action, never spoke a discourteous word. The Lord is not pleased with our blunt, hard, unsympathetic ways toward others. All this selfishness must be purged away from our characters, and we must wear the yoke of Christ. Then we ... shall be fitting up for the society of heavenly angels. We are to be in the world but not of the world. We are to be a representation of Jesus Christ. As the Lord of life and glory came to our world to represent the Father, so we are to go to the world to represent Jesus.

**EGW Study Notes 2****Preparation Day, November 22<sup>nd</sup>, 2024****Reflecting Christ  
Chapter 11, p. 340****“How men and Women Have Reflected Christ”****November 22<sup>nd</sup>****Jesus Showed Us How to Live**

**I received mercy for this reason, that in me, ... Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life.**

**1 Timothy 1:16, R.S.V.**

He Jesus was a teacher, such an educator as the world never saw or heard before. He spake as one having authority, and yet He invites the confidence of all. *“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light”* [Matthew 11:28-30]

The only-begotten Son of the infinite God has, by His words, His practical example, left us a plain pattern which we are to copy. By His words He has educated us to obey God, and by His own practice He has showed us how we can obey God. This is the very work He wants every man to do, to obey God intelligently, by precept and example teach others what they must do in order to be obedient children of God.

Jesus has helped the whole world to an intelligent knowledge of His divine mission and work. He came to represent the character of the Father to our world, and as we study the life, the words, and works of Jesus Christ, we are helped in every way in the education of obedience to God; and as we copy the example He has given us, we are living epistles known and read of all men. We are the living human agencies to represent in character Jesus Christ to the world.

Not only did Christ give explicit rules showing how we may become obedient children, but He showed us in His own life and character just how to do those things which are right and acceptable with God, so there is no excuse why we should not do those things which are pleasing in His sight....

The great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all of God's requirements, showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus He gives chosen, representative men to the world, as the Father gave the Son, to exemplify in their life the life of Jesus Christ.—*Manuscript 1, 1892.*

In Him was found the perfect ideal. To reveal this ideal as the only true standard for attainment; to show what every human being might become; what, through the indwelling of humanity by divinity, all who received Him would become—for this, Christ came to the world. He came to show how men are to be trained as befits the sons of God; how on earth they are to practice the principles and to live the life of heaven.—*Education, 73, 74.*

## LESSON 9

### *"THE SOURCE OF LIFE"*

**November 23 - November 29**

- ? STUDY HELPS :**
- ✓ *The Desire of Ages*, "Controversy," pp. 601–609
  - ✓ *My Life Today*, "Christ Is the Truth," p. 260

**EGW Study Notes 1****Preparation Day, November 29<sup>th</sup>, 2024****The Desire of Ages  
Chapter 66, p. 601-609****“Controversy”**

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."* [Luke 20:20] 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.

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 say and teach rightly, neither accept Thou the person of any, but teach the way of God truly: is it lawful for us to give tribute unto Caesar, or no?"* [Luke 20:21-22]

The words, *"We know that Thou say and teach rightly,"* [Luke 20:21] 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.

Those who put the question to Jesus thought that they had sufficiently disguised their purpose; but Jesus read their hearts as an open book, and sounded their hypocrisy. *"Why tempt ye Me?"* [Mark 12:15] He said; thus giving them a sign they had not asked, by showing that He read their hidden purpose. They were still more confused when He added, *"Show Me a penny."* [Mark 12:15] They brought it, and He asked them, *"Whose image and superscription hath it? They answered and said, Caesar's."* [Mark 12:16] Pointing to the inscription on the coin, Jesus said, *"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."* [Mark 12:17]

The spies had expected Jesus to answer their question directly, in one way or the other. If He should say, It is unlawful to give tribute to Caesar, He would be reported to the Roman authorities and arrested for inciting rebellion. But in case He should pronounce it lawful to pay the tribute, they designed to accuse Him to the people as opposing the law of God. Now they felt themselves baffled and defeated. Their plans were disarranged. The summary manner in which their question had been settled left them nothing further to say.

Christ's reply was no evasion, but a candid answer to the question. Holding in His hand the Roman coin, upon which were stamped the name and image of Caesar, He declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as this did not conflict with a higher duty. But while peaceably subject to the laws of the land, they should at all times give their first allegiance to God.

The Saviour's words, *"Render . . . unto God the things that are God's,"* [Mark 12:17] were a severe rebuke to the intriguing Jews. Had they faithfully fulfilled their obligations to God, they would not have become a broken nation, subject to a foreign power. No Roman ensign would have waved over Jerusalem, no Roman sentinel would have stood at her gates, no Roman governor would have ruled within her walls. The Jewish nation was then paying the penalty of its apostasy from God.

When the Pharisees heard Christ's answer, *"they marvelled, and left Him, and went their way."* [Matthew 22:22] He had rebuked their hypocrisy and presumption, and in doing this He had stated a great principle, a principle that

clearly defines the limits of man's duty to the civil government and his duty to God. In many minds a vexed question had been settled. Ever after they held to the right principle. And although many went away dissatisfied, they saw that the principle underlying the question had been clearly set forth, and they marvelled at Christ's far-seeing discernment.

No sooner were the Pharisees silenced than the Sadducees came forward with their artful questions. The two parties stood in bitter opposition to each other. The Pharisees were rigid adherents to tradition. They were exact in outward ceremonies, diligent in washings, fastings, and long prayers, and ostentatious in almsgiving. But Christ declared that they made void the law of God by teaching for doctrines the commandments of men. As a class they were bigoted and hypocritical; yet among them were persons of genuine piety, who accepted Christ's teachings and became His disciples. The Sadducees rejected the traditions of the Pharisees. They professed to believe the greater portion of the Scriptures, and to regard them as the rule of action; but practically they were sceptics and materialists.

The Sadducees denied the existence of angels, the resurrection of the dead, and the doctrine of a future life, with its rewards and punishments. On all these points they differed with the Pharisees. Between the two parties the resurrection was especially a subject of controversy. The Pharisees had been firm believers in the resurrection, but in these discussions their views in regard to the future state became confused. Death became to them an inexplicable mystery. Their inability to meet the arguments of the Sadducees gave rise to continual irritation. The discussions between the two parties usually resulted in angry disputes, leaving them farther apart than before.

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 sceptical opinions should not be made prominent. On account of the numbers and popularity of the Pharisees, it was necessary for the Sadducees to concede outwardly to their doctrines when holding any priestly office; but the very fact that they were eligible to such office gave influence to their errors.

The Sadducees rejected the teaching of Jesus; He was animated by a spirit which they would not acknowledge as manifesting itself thus; and His teaching in regard to God and the future life contradicted their theories. They believed in God as the only being superior to man; but they argued that an overruling providence and a divine foresight would deprive man of free moral agency, and degrade him to the position of a slave. It was their belief, that, having created man, God had left him to himself, independent of a higher influence. They held that man was free to control his own life and to shape the events of the world; that his destiny was in his own hands. They denied that the Spirit of God works through human efforts or natural means. Yet they still held that, through the proper employment of his natural powers, man could become elevated and enlightened; that by rigorous and austere exactions his life could be purified.

Their ideas of God molded their own character. As in their view He had no interest in man, so they had little regard for one another; there was little union among them. Refusing to acknowledge the influence of the Holy Spirit upon human action, they lacked His power in their lives. Like the rest of the Jews, they boasted much of their birthright as children of Abraham, and of their strict adherence to the requirements of the law; but of the true spirit of the law and the faith and benevolence of Abraham, they were destitute. Their natural sympathies were brought within a narrow compass. They believed it possible for all men to secure the comforts and blessings of life; and their hearts were not touched by the wants and sufferings of others. They lived for themselves.

By His words and His works, Christ testified to a divine power that produces supernatural results, to a future life beyond the present, to God as a Father of the children of men, ever watchful of their true interests. He revealed the working of divine power in benevolence and compassion that rebuked the selfish exclusiveness of the Sadducees. He taught that both for man's temporal and for his eternal good, God moves upon the heart by the Holy Spirit. He showed the error of trusting to human power for that transformation of character which can be wrought only by the Spirit of God.

This teaching the Sadducees were determined to discredit. In seeking a controversy with Jesus, they felt confident of bringing Him into disrepute, even if they could not secure His condemnation. The resurrection was the subject on which they chose to question Him. Should He agree with them, He would give still further offense to the Pharisees. Should He differ with them, they designed to hold His teaching up to ridicule.

The Sadducees reasoned that if the body is to be composed of the same particles of matter in its immortal as in its mortal state, then when raised from the dead it must have flesh and blood, and must resume in the eternal world the life interrupted on earth. In that case they concluded that earthly relationships would be resumed, husband and wife would be reunited, marriages consummated, and all things go on the same as before death, the frailties and passions of this life being perpetuated in the life beyond.

In answer to their questions, Jesus lifted the veil from the future life. "*In the resurrection,*" He said, "*they neither marry, nor are given in marriage, but are as the angels of God in heaven.*" [Matthew 22:30] He showed that the Sadducees were wrong in their belief. Their premises were false. "*Ye do err,*" He added, "*not knowing the Scriptures, nor the power of God.*" [Matthew 22:29] He did not charge them, as He had charged the Pharisees, with hypocrisy, but with error of belief.

The Sadducees had flattered themselves that they of all men adhered most strictly to the Scriptures. But Jesus showed that they had not known their true meaning. That knowledge must be brought home to the heart by the enlightenment of the Holy Spirit. Their ignorance of the Scriptures and the power of God He declared to be the cause of their confusion of faith and darkness of mind. They were seeking to bring the mysteries of God within the compass of their finite reasoning. Christ called upon them to open their minds to those sacred truths that would broaden and strengthen the understanding. Thousands become infidels because their finite minds cannot comprehend the mysteries of God. They cannot explain the wonderful exhibition of divine power in His providences, therefore they reject the evidences of such power, attributing them to natural agencies which they can comprehend still less. The only key to the mysteries that surround us is to acknowledge in them all the presence and power of God. Men need to recognize God as the Creator of the universe, One who commands and executes all things. They need a broader view of His character, and of the mystery of His agencies.

Christ declared to His hearers that if there were no resurrection of the dead, the Scriptures which they professed to believe would be of no avail. He said, "*But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*" [Matthew 22:31-32] God counts the things that are not as though they were. He sees the end from the beginning, and beholds the result of His work as though it were now accomplished. The precious dead, from Adam down to the last saint who dies, will hear the voice of the Son of God, and will come forth from the grave to immortal life. God will be their God, and they shall be His people. There will be a close and tender relationship between God and the risen saints. This condition, which is anticipated in His purpose, He beholds as if it were already existing. The dead live unto Him.

By the words of Christ the Sadducees were put to silence. They could not answer Him. Not a word had been spoken of which the least advantage could be taken for His condemnation. His adversaries had gained nothing but the contempt of the people.

The Pharisees, however, did not yet despair of driving Him to speak that which they could use against Him. They prevailed upon a certain learned scribe to question Jesus as to which of the ten precepts of the law was of the greatest importance.

The Pharisees had exalted the first four commandments, which point out the duty of man to his Maker, as of far greater consequence than the other six, which define man's duty to his fellow man. As the result, they greatly failed of practical godliness. Jesus had shown the people their great deficiency, and had taught the necessity of good works, declaring that the tree is known by its fruits. For this reason He had been charged with exalting the last six commandments above the first four.

The lawyer approached Jesus with a direct question, "*Which is the first commandment of all?*" [Mark 12:28] The answer of Christ is direct and forcible: "*The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 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 commandment.*" [Mark 12:29-30] The second is like the first, said Christ; for it flows out of it, "*Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.*" [Mark 12:32] "*On these two commandments hang all the law and the prophets.*" [Mark 22:40]



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, and with all thy soul, and with all thy mind.*" [Matthew 22:37] The last six are included in the other, "*Thou shalt love thy neighbour as thyself.*" [Matthew 22:39] 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 neighbour. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbour impartially.

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.

The scribe who had questioned Jesus was well read in the law, and he was astonished at His words. He did not expect Him to manifest so deep and thorough a knowledge of the Scriptures. He had gained a broader view of the principles underlying the sacred precepts. Before the assembled priests and rulers he honestly acknowledged that Christ had given the right interpretation to the law, saying:

*"Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices."* [Mark 12:33-33]

The wisdom of Christ's answer had convicted the scribe. He knew that the Jewish religion consisted in outward ceremonies rather than inward piety. He had some sense of the worthlessness of mere ceremonial offerings, and the faithless shedding of blood for expiation of sin. Love and obedience to God, and unselfish regard for man, appeared to him of more value than all these rites. The readiness of this man to acknowledge the correctness of Christ's reasoning, and his decided and prompt response before the people, manifested a spirit entirely different from that of the priests and rulers. The heart of Jesus went out in pity to the honest scribe who had dared to face the frowns of the priests and the threats of the rulers to speak the convictions of his heart. *"And when Jesus saw that he answered discreetly, He said unto him, 'Thou art not far from the kingdom of God.'"* [Luke 18:24]

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.

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?"* [Matthew 22:42] 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."* [Matthew 22:42] 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?"* [Matthew 12:23] 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.

In reply to the statement that Christ was the Son of David, Jesus said, *"How then doth David in Spirit [the Spirit of Inspiration from God] call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions."* [Matthew 22:43-46]



**EGW Study Notes 2****Preparation Day, November 29<sup>th</sup>, 2024****My Life Today  
Chapter 9, p. 260****“A Sanctified Life - Sanctifying Power of the Truth”****September 13<sup>th</sup>****Christ is the Truth****Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.****John 14:6**

When Christ bowed on the banks of Jordan, after His baptism, the heavens were opened, and the Spirit descended in the form of a dove, like burnished gold, and encircled Him with its glory; and the voice of God from the highest heaven was heard, saying, “*This is My beloved Son, in whom I am well pleased.*” [Matthew 3:17] The prayer of Christ in man’s behalf opened the gates of heaven, and the Father had responded, accepting the petition for the fallen race. Jesus prayed as our substitute and surety, and now the human family may find access to the Father through the merits of His well-beloved Son. This earth, because of transgression, had been struck off from the continent of heaven. Communication had ceased between man and his Maker; but the way has been opened so that he may return to the Father’s house. Jesus is “*the way, the truth, and the life.*” [John 14:6] The gate of heaven has been left ajar, and the radiance from the throne of God shines into the hearts of those who love Him, even though they dwell in this sin-cursed earth. The light that encircled the divine Son of God will fall upon the pathway of all who follow in His footsteps. There is no reason for discouragement. The promises of God are sure and steadfast.

“*Come out from among them, and be ye separate, saith the Lord and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.*” [2 Corinthians 6:17-18] Do you desire to become the sons and daughters of the Most High? ... You may come unto the Father in the name of His Son, and, no matter how broken and feeble your petitions, Jesus will present them before the throne of infinite power, and the light that was shed upon Him will be reflected upon you. You will be “*accepted in the Beloved.*” [Ephesians 1:6]

## LESSON 10

### *"THE WAY, THE TRUTH, AND THE LIFE"*

**November 30 - December 6**

- ? STUDY HELPS :**
- ✓ *The Upward Look, "Where Is Your Treasure?" p. 355*
  - ✓ *Our High Calling, "Almost Home," p. 367*

**EGW Study Notes 1****Preparation Day, December 6<sup>th</sup>, 2024****The Upward Look  
Chapter 12, p. 355****December 7<sup>th</sup>****Where is Your Treasure?**

**Let not your heart be troubled: ye believe in God, believe also in me. 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.**

**John 14:1-2**

How precious is the knowledge that we have a faithful Friend, One who will impart to us a noble, elevated character that will fit us for the companionship of the heavenly angels in the courts above! His guardianship is over all His children. They have a peace that the world can neither give nor take away. The loss of earthly treasures does not make them hopeless or homeless....

Christ beholds the world, full of activity in seeking for earthly treasures. He sees many eagerly trying first one thing and then another in their efforts to obtain the coveted earthly treasure, which they think will satisfy their selfish greed, while in their eager pursuit they pass by the only path that leads to the true riches.

As One having authority Christ speaks to such ones, inviting them to follow Him. He offers to lead them to the riches that are as enduring as eternity. He points them to the narrow path of self-denial and sacrifice. Those who press on in this path, surmounting every obstacle, will reach the land of glory. In lifting the cross they find that the cross lifts them, and they will at last gain the imperishable treasure.

Many think to find security in earthly riches. But Christ seeks to remove from their eye the mote that obscures the vision, and thus enable them to behold the far more exceeding and eternal weight of glory. They are mistaking phantoms for realities, and have lost sight of the glories of the eternal world. Christ calls upon them to extend their view beyond the present and add eternity to their vision.—*Letter 264, December 7, 1903, to a businessman of some means, 1-6.*

There is no place on earth where treasure is secure from loss. But there is a city that has foundations, whose builder and whose Maker is God. Christ seeks to draw the attention away from unwise investments in perishable riches, warning men to lay up their treasures in heaven.—*Ibid., 8.*

Those who have lavished their affection on earthly treasures without regard to the heavenly riches will soon receive their reward. They will lose the earthly treasures to obtain [that for] which they have sold their souls to Satan....

Will those who have not yet fully yielded themselves to the great rebel now come over to the Lord's side? Will they, before it is everlastingly too late, leave the works of wickedness and stand under the bloodstained banner of Prince Emmanuel?—*Ibid., 6, 7.*

**EGW Study Notes 2****Preparation Day, December 6<sup>th</sup>, 2024****Our High Calling****Chapter 12, p. 367****“How men and Women Have Reflected Christ”****December 27<sup>th</sup>****Almost Home**

**And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.**

**John 14:3**

More than eighteen hundred years have passed since the Saviour gave the promise of His coming. Throughout the centuries His words have filled with courage the hearts of His faithful ones. The promise has not yet been fulfilled; ... but none the less sure is the word that has been spoken.

Christ will come in His own glory, in the glory of His Father, and in the glory of the holy angels. Ten thousand times ten thousand and thousands of thousands of angels, the beautiful, triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. In the place of a crown of thorns, He will wear a crown of glory—a crown within a crown. In the place of that old purple robe, He will be clothed in a garment of whitest white, “*so as no fuller on earth can white*” [Mark 9:3] it. And on His vesture and on His thigh a name will be written, “King of kings, and Lord of lords.” Revelation 19:16....

To His faithful followers Christ has been a daily companion, a familiar friend. They have lived in close, 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.

With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draws 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]...

The time of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. I feel as if I must cry aloud, Homeward bound! ... “*Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.*” [2 Peter 3:14]

## LESSON 11

### *“THE FATHER, THE SON, AND THE SPIRIT”*

**December 7 - December 13**

**? STUDY HELPS :**

- ✓ *My Life Today, “Abundant Life in Christ,” p. 295*
- ✓ *Sons and Daughters of God, “Oneness with Christ,” p. 295*

**EGW Study Notes 1****Preparation Day, December 13<sup>th</sup>, 2024****My Life Today  
Chapter 10, p. 295****“A Reverent Life”**

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**“Christ in My Life”****October 18<sup>th</sup>****Abundant Life in Christ****I am come that they might have life, and that they might have it more abundantly.****John 10:10**

All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the source of all life. He is the spring, the fountain, of life. Only He who alone hath immortality, dwelling in light and life, could say, “*I have power to lay down My life, and I have power to take it again.*” [John 10:18] ...

Christ was invested with the right to give immortality. The life which He had laid down in humanity, He again took up and gave to humanity. “*I am come,*” He says, “*that they might have life, and that they might have it more abundantly.*” [John 10:10]...

All who are one with Christ through faith in Him gain an experience which is life unto eternal life.... “*Because I live, ye shall live also.*” [John 14:19]

Christ became one with humanity, that humanity might become one in Spirit and life with Him. By virtue of this union in obedience to the Word of God, His life becomes their life. He says to the penitent, “*I am the resurrection, and the life.*” [John 11:25] Death is looked upon by Christ as sleep—silence, darkness, sleep. He speaks of it as if it were of little moment. “*Whosoever lives and believeth in Me,*” He says, “*shall never die.*” [John 11:26] ... And to the believing one, death is but a small matter. With him to die is but to sleep.

The same power that raised Christ from the dead will raise His church, and glorify it with Christ, as His bride, above all principalities, above all powers, above every name that is named, not only in this world, but also in the heavenly courts, the world above. The victory of the sleeping saints will be glorious on the morning of the resurrection.

**EGW Study Notes 2****Preparation Day, December 13<sup>th</sup>, 2024****Sons and Daughters of God  
Chapter 10, p. 295****“We Abide in Christ”**

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**“We Are One With Christ”****October 15<sup>th</sup>****Oneness with Christ****And the glory which thou gave me I have given them; that they may be one, even as we are one.****John 17:22**

In these words we have a most convincing statement to prove the fact that unity, kindness, and love will exist among those who are Christians indeed. The world's Redeemer is exalted, glorified, in the character of all those who believe.... What tremendous consequences to the world depend upon the unity of those who claim to be Christians, who claim to believe that the Bible is the Word of God.<sup>35</sup>

*“Emmanuel, God with us.”* [Matthew 1:23] This means everything to us. What a broad foundation does it lay for our faith! What a hope big with immortality does it place before the believing soul! God with us in Christ Jesus to accompany us every step of the journey to heaven! The Holy Spirit with us as a Comforter, a Guide in our perplexities, to soothe our sorrows, and shield us in temptation! *“O the depth of the riches both of the wisdom and knowledge of God!”* [Romans 11:33] ... Cultivate love, uproot suspicion, envy, jealousy, and the thinking and the speaking of evil. Press together, work as one man. Be at peace among yourselves.

I beseech you in the name of Jesus of Nazareth to put away everything like spiritual pride and love of supremacy. Become as little children if when the warfare is ended you would become members of the royal family, children of the heavenly King. Read John 17 over and over again. That prayer of our Saviour offered to His Father in behalf of His disciples, is worthy to be oft repeated, and carried in the practical life. This will raise fallen man; for the Lord has promised that if we preserve this unity, God will love us as He loved His Son; the sinner will be saved, and God eternally glorified.

Angels and archangels wonder at this great plan of redemption; they admire and love the Father and the Son as they behold the mercy and love of God.



## LESSON 12

### *"THE HOUR OF GLORY: THE CROSS AND RESURRECTION"*

**December 14 - December 20**

- ? STUDY HELPS :**
- ✓ *The Desire of Ages, "Why Weepest Thou?" pp. 788–794*
  - ✓ *Selected Messages, "A Vivid View of Coming Events," Book 3, pp. 427–431*

**EGW Study Notes 1****Preparation Day, December 20<sup>th</sup>, 2024****The Desire of Ages  
Chapter 82, p. 788-794****“Why Weepest Thou”**

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]

Ignorant of what was even then taking place, they drew near the garden, saying as they went, "*Who shall roll us away the stone from the door of the sepulchre?*" [Mark 16:3] They knew that they could not remove the stone, yet they kept on their way. And lo, the heavens were suddenly alight with glory that came not from the rising sun. The earth trembled. They saw that the great stone was rolled away. The grave was empty.

The women had not all come to the tomb from the same direction. Mary Magdalene was the first to reach the place; and upon seeing that the stone was removed, she hurried away to tell the disciples. Meanwhile the other women came up. A light was shining about the tomb, but the body of Jesus was not there. As they lingered about the place, suddenly they saw that they were not alone. A young man clothed in shining garments was sitting by the tomb. It was the angel who had rolled away the stone. He had taken the guise of humanity that he might not alarm these friends of Jesus. Yet about him the light of the heavenly glory was still shining, and the women were afraid. They turned to flee, but the angel's words stayed their steps. "*Fear not you,*" he said; "*for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead.*" [Matthew 28:5-7] Again they look into the tomb, and again they hear the wonderful news. Another angel in human form is there, and he says, "*Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*" [Luke 24:5-7]

He is risen, He is risen! The women repeat the words again and again. No need now for the anointing spices. The Saviour is living, and not dead. They remember now that when speaking of His death He said that He would rise again. What a day is this to the world! Quickly the women departed from the sepulchre "*with fear and great joy; and did run to bring His disciples word.*" [Matthew 28:8]

Mary had not heard the good news. She went to Peter and John with the sorrowful message, "*They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.*" [John 20:2] The disciples hurried to the tomb, and found it as Mary had said. They saw the shroud and the napkin, but they did not find their Lord. Yet even here was testimony that He had risen. The graveclothes were not thrown heedlessly aside, but carefully folded, each in a place by itself. John "*saw, and believed.*" [John 20:8] He did not yet understand the scripture that Christ must rise from the dead; but he now remembered the Saviour's words foretelling His resurrection.

It was Christ Himself who had placed those graveclothes with such care. When the mighty angel came down to the tomb, he was joined by another, who with his company had been keeping guard over the Lord's body. As the angel from heaven rolled away the stone, the other entered the tomb, and unbound the wrappings from the body of Jesus. But it was the Saviour's hand that folded each, and laid it in its place. In His sight who guides alike the star and the atom, there is nothing unimportant. Order and perfection are seen in all His work.

Mary had followed John and Peter to the tomb; when they returned to Jerusalem, she remained. As she looked into the empty tomb, grief filled her heart. Looking in, she saw the two angels, one at the head and the other at the

foot where Jesus had lain. "*Woman, why weep thou?*" they asked her. "*Because they have taken away my Lord,*" she answered, "*and I know not where they have laid Him.*" [John 20:15]

Then she turned away, even from the angels, thinking that she must find someone who could tell her what had been done with the body of Jesus. Another voice addressed her, "*Woman, why weep thou? whom seek thou?*" [John 20:15] Through her tear-dimmed eyes, Mary saw the form of a man, and thinking that it was the gardener, she said, "*Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.*" [John 20:15] If this rich man's tomb was thought too honourable a burial place for Jesus, she herself would provide a place for Him. There was a grave that Christ's own voice had made vacant, the grave where Lazarus had lain. Might she not there find a burial place for her Lord? She felt that to care for His precious crucified body would be a great consolation to her in her grief.

But now in His own familiar voice Jesus said to her, "*Mary.*" [John 20:16] 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.*" [John 20:16] 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.*" [John 20:17] And Mary went her way to the disciples with the joyful message.

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.

While the Saviour was in God's presence, receiving gifts for His church, the disciples thought upon His empty tomb, and mourned and wept. The day that was a day of rejoicing to all heaven was to the disciples a day of uncertainty, confusion, and perplexity. Their unbelief in the testimony of the women gives evidence of how low their faith had sunk. The news of Christ's resurrection was so different from what they had anticipated that they could not believe it. It was too good to be true, they thought. They had heard so much of the doctrines and the so-called scientific theories of the Sadducees that the impression made on their minds in regard to the resurrection was vague. They scarcely knew what the resurrection from the dead could mean. They were unable to take in the great subject.

"Go your way," the angels had said to the women, "*tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you.*" [Mark 16:7] These angels had been with Christ as guardian angels throughout His life on earth. They had witnessed His trial and crucifixion. They had heard His words to His disciples. This was shown by their message to the disciples, and should have convinced them of its truth. Such words could have come only from the messengers of their risen Lord.

"Tell His disciples and Peter," [Mark 16:7] the angels said. Since the death of Christ, Peter had been bowed down with remorse. His shameful denial of the Lord, and the Saviour's look of love and anguish, were ever before him. Of all the disciples he had suffered most bitterly. To him the assurance is given that his repentance is accepted and his sin forgiven. He is mentioned by name.

"Tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him." [Mark 16:7] All the disciples had forsaken Jesus, and the call to meet Him again includes them all. He has not cast them off. When Mary Magdalene told them she had seen the Lord, she repeated the call to the meeting in Galilee. And a third time the message was sent to them. After He had ascended to the Father, Jesus appeared to the other women, saying, "*All hail. And they came and held Him by the feet, and worshiped Him. Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.*" [Matthew 28:9-10]

Christ's first work on earth after His resurrection was to convince His disciples of His undiminished love and tender regard for them. To give them proof that He was their living Saviour, that He had broken the fetters of the tomb, and could no longer be held by the enemy death; to reveal that He had the same heart of love as when He

was with them as their beloved Teacher, He appeared to them again and again. He would draw the bonds of love still closer around them. Go tell My brethren, He said, that they meet Me in Galilee.

As they heard this appointment, so definitely given, the disciples began to think of Christ's words to them foretelling His resurrection. But even now they did not rejoice. They could not cast off their doubt and perplexity. Even when the women declared that they had seen the Lord, the disciples would not believe. They thought them under an illusion.

Trouble seemed crowding upon trouble. On the sixth day of the week they had seen their Master die; on the first day of the next week they found themselves deprived of His body, and they were accused of having stolen it away for the sake of deceiving the people. They despaired of ever correcting the false impressions that were gaining ground against them. They feared the enmity of the priests and the wrath of the people. They longed for the presence of Jesus, who had helped them in every perplexity.

Often they repeated the words, "*We trusted that it had been He which should have redeemed Israel.*" [Luke 24:21] Lonely and sick at heart they remembered His words, "*If they do these things in a green tree, what shall be done in the dry?*" [Luke 23:31] They met together in the upper chamber, and closed and fastened the doors, knowing that the fate of their beloved Teacher might at any time be theirs.

And all the time they might have been rejoicing in the knowledge of a risen Saviour. In the garden, Mary had stood weeping, when Jesus was close beside her. Her eyes were so blinded by tears that she did not discern Him. And the hearts of the disciples were so full of grief that they did not believe the angels' message or the words of Christ Himself.

How many are still doing what these disciples did! How many echo Mary's despairing cry, "*They have taken away the Lord, . . . and we know not where they have laid Him!*" [John 20:2] To how many might the Saviour's words be spoken, "*Why weep thou? whom seek thou?*" [John 20:15] He is close beside them, but their tear-blinded eyes do not discern Him. He speaks to them, but they do not understand.

Oh that the bowed head might be lifted, that the eyes might be opened to behold Him, that the ears might listen to His voice! "*Go quickly, and tell His disciples that He is risen.*" [Matthew 28:7] Bid them look not to Joseph's new tomb, that was closed with a great stone, and sealed with the Roman seal. Christ is not there. Look not to the empty sepulchre. Mourn not as those who are hopeless and helpless. Jesus lives, and because He lives, we shall live also. From grateful hearts, from lips touched with holy fire, let the glad song ring out, Christ is risen! He lives to make intercession for us. Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God.

**EGW Study Notes 2****Preparation Day, December 20<sup>th</sup>, 2024****Selected Messages, Book 3****Chapter 57, p. 427-431****“The Last Great Struggle”**

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**“A Vivid View of Coming Events”**

Friday [Jan. 18, 1884] night several heard my voice exclaiming, "Look, Look!" Whether I was dreaming or in vision I cannot tell. I slept alone.

The time of trouble was upon us. I saw our people in great distress, weeping and praying, pleading the sure promises of God, while the wicked were all around us mocking us and threatening to destroy us. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. They charged us with taking an independent position from all the rest of the world. They had cut off our resources so that we could not buy or sell, and they referred to our abject poverty and stricken condition. They could not see how we could live without the world. We were dependent on the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favoured, the appearances were awfully against us.

They declared that they had the truth, that miracles were among them; that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and that this was the temporal millennium they had been expecting so long. The whole world was converted and in harmony with the Sunday law, and this little feeble people stood out in defiance of the laws of the land and the law of God, and claimed to be the only ones right on the earth. . . .

"Look Up! Look Up!"—But while anguish was upon the loyal and true who would not worship the beast or his image and accept and revere an idol sabbath, One said, "Look up! Look up!" Every eye was lifted, and the heavens seemed to part as a scroll when it is rolled together, and as Stephen looked into heaven, so we looked. The mockers were taunting and reviling us, and boasting of what they intended to do to us if we continued obstinate in holding fast our faith. But now we were as those who heard them not; we were gazing upon a scene that shut out everything else.

There stood revealed the throne of God. Around it were ten thousand times ten thousand and thousands upon thousands, and close about the throne were the martyrs. Among this number I saw the very ones who were so recently in such abject misery, whom the world knew not, whom the world hated and despised.

A voice said, "Jesus, who is seated upon the throne, has so loved man that He gave His life a sacrifice to redeem him from the power of Satan, and to exalt him to His throne. He who is above all powers, He who has the greatest influence in heaven and in earth, He to whom every soul is indebted for every favour he has received, was meek and lowly in disposition, holy, harmless, and undefiled in life."

"He was obedient to all His Father's commandments. Wickedness has filled the earth; it is defiled under the inhabitants thereof. The high places of the powers of earth have been polluted with corruption and base idolatries, but the time has come when righteousness shall receive the palm of victory and triumph. Those who were accounted by the world as weak and unworthy, those who were defenceless against the cruelty of men, shall be crowned conquerors and more than conquerors." [see Revelation 7:9-17 quoted.]

They are before the throne enjoying the sunless splendours of eternal day, not as a scattered, feeble company, to suffer by the satanic passions of a rebellious world, expressing the sentiments, the doctrines, and the counsels of demons.

Now the Saints Have Nothing to Fear.—Strong and terrible have become the masters of iniquity in the world under the control of Satan, but strong is the Lord God who judges Babylon. The just have no longer anything to fear from force or fraud as long as they are loyal and true. A mightier than the strong man armed is set for their defense. All power and greatness and excellence of character will be given to those who have believed and stood in defense of the truth, standing up and firmly defending the laws of God.

Another heavenly being exclaimed with firm and musical voice, "They have come out of great tribulation. They have walked in the fiery furnace in the world, heated intensely by the passions and caprices of men who would enforce upon them the worship of the beast and his image, who would compel them to be disloyal to the God of heaven."

"They have come from the mountains, from the rocks, from the dens and caves of the earth, from dungeons, from prisons, from secret councils, from the torture chamber, from hovels, from garrets. They have passed through sore affliction, deep self-denial, and deep disappointment. They are no longer to be the sport and ridicule of wicked men. They are to be no longer mean and sorrowful in the eyes of those who despise them.

"Remove the filthy garments from them, with which wicked men have delighted to clothe them. Give them a change of raiment, even the white robes of righteousness, and set a fair mitre upon their heads." [Zechariah 3:4-5]

There They Stand Victors in the Great Conflict.-- They were clothed in richer robes than earthly beings had ever worn. They were crowned with diadems of glory such as human beings had never seen. The days of suffering, of reproach, of want, of hunger, are no more; weeping is past. Then they break forth in songs, loud, clear, and musical. They wave the palm branches of victory, and exclaim, "*Salvation to our God which sits upon the throne, and unto the Lamb.*" [Revelation 7:10]

Oh, may God endue us with His Spirit and make us strong in His strength! In that great day of supreme and final triumph it will be seen that the righteous were strong, and that wickedness in all its forms and with all its pride was a weak and miserable failure and defeat. We will cling close to Jesus, we will trust Him, we will seek His grace and His great salvation. We must hide in Jesus, for He is a covert from the storm, a present help in time of trouble.—*Letter 6, 1884.*

Two Columns of Angels Escort Saints to the City of God.--The Lifegiver is coming to break the fetters of the tomb. He is to bring forth the captives and proclaim, "*I am the resurrection and the life.*" [John 11:25] There stands the risen host. The last thought was of death and its pangs. The last thoughts they had were of the grave and the tomb, but now they proclaim, "*O death, where is thy sting? O grave, where is thy victory.*" [1 Corinthians 15:55] The pangs of death were the last things they felt. . . . When they awake the pain is all gone. "*O grave, where is thy victory?*" [1 Corinthians 15:55] here they stand and the finishing touch of immortality is put upon them and they go up to meet their Lord in the air. The gates of the city of God swing back upon their hinges, and the nations that have kept the truth enter in.

There are the columns of angels on either side, and the ransomed of God walk in through the cherubim and seraphim. Christ bids them welcome and puts upon them His benediction: "*Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord.*" [Matthew 25:21] What is that joy? He sees of the travail of His soul, and is satisfied. That is what we labour for.

Here is one, who in the night season we pleaded with God on his behalf. There is one that we talked with on his dying bed, and he hung his helpless soul upon Jesus. Here is one who was a poor drunkard. We tried to get his eyes fixed upon Him who is mighty to save and we told him that Christ could give him the victory. There are the crowns of immortal glory upon their heads, and then the redeemed cast their glittering crowns at the feet of Jesus; and then the angelic choir strikes the note of victory and the angels in the two columns take up the song and the redeemed host join as though they had been singing the song on the earth, and they have been.

Celestial Music.—Oh, what music! There is not an inharmonious note. Every voice proclaims, "*Worthy is the Lamb that was slain.*" [Revelation 5:12] He sees of the travail of His soul and is satisfied. Do you think anyone there will take time to tell of his trials and terrible difficulties? "*The former shall not be remembered, nor come into mind.*" [Isaiah 65:17] "*God shall wipe away all tears from their eyes.*" [Revelation 21:4]—*Manuscript 18, 1894.*

## LESSON 13

### *“EPILOGUE: KNOWING JESUS AND HIS WORD”*

**December 21 - December 27**

- ? STUDY HELPS :**
- ✓ *The Upward Look, “Keep Looking Up,” p. 268*
  - ✓ *Our High Calling, “A Safe Guide,” p. 16*



**EGW Study Notes 1****Preparation Day, December 27<sup>th</sup>, 2024****The Upward Look**  
**Chapter 9, p. 268****September 11<sup>th</sup>****Keep Looking Up**

**Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.**

**Hebrews 12:1**

God's ambassadors must be an example to the unbelieving world and to the flock of God in words, in spirit, and in character. They must be one in heart. Christ prayed to His Father that this might be, and they are to answer that prayer in doing God's will, in loving one another, in esteeming one another—not continually looking for slights, and watching to find something to which they can take exception.

If they are looking to Jesus, who is the Author and Finisher of their faith, they will not be regarding their precious selves with so much solicitude. They will be waiting and diligently hearkening to receive their orders from the Captain of their salvation, and they will not be saying, as did Peter, "*Lord, and what shall this man do?*" Christ said to Peter, "*What is that to thee? follow thou me.*" [John 21:21, 22] We must not take our eyes off Jesus....

God has given to every man his work. When He gives to His servant a special work to do, what a pity it is that he will take up so many burdens that God has not appointed to him, but to some others to bear, and go on grumbling and complaining.

What tongue can tell, what pen can trace and unfold, the mighty moral results of looking with earnest believing hearts unto Jesus, our Helper? "*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord*" [2 Corinthians 3:18] What a grand victory! Beholding, you become a changed man. Consider this: We behold, and catch the bright beams in the face of Jesus Christ. We receive as much as we can bear. Let us not stop to quarrel over circumstances, but keep Christ in view. Through the transforming power of the Holy Ghost we become assimilated to the image of the blessed Object we behold.

Do not murmur nor find fault. Looking unto Jesus, the image of Christ is engraved upon the soul and reflected back in spirit, in words, in true service for our fellow beings. Christ's joy is in our hearts, and our joy is full. This is true religion. Let us make sure to obtain it, and to be kind, to be courteous, to have love in the soul—that kind of love which flows forth and is expressed in good works, which is a light to shine to the world, and which makes our joy full.—*Manuscript 26, September 11, 1889, "An Appeal for Unity and Harmony."*

**EGW Study Notes 2****Preparation Day, December 27<sup>th</sup>, 2024****Our High Calling**  
**Chapter 1, p. 16****January 10<sup>th</sup>****A Safe Guide**

**Then spake Jesus again unto them, saying, I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life.**

**John 8:12**

All who are traveling the road to heaven need a safe guide. We must not walk in human wisdom. It is our privilege to listen to the voice of Christ speaking to us as we walk the journey of life, and His words are always words of wisdom....

Satan is working with great diligence to compass the ruin of the souls of men. He has come down with great power, knowing that he has but a short time to work. Our only safety lies in following closely after Christ, walking in His wisdom, and practicing His truth. We cannot always readily detect the working of Satan; we do not know where he lays his traps. But Jesus understands the subtle arts of the enemy, and He can keep our feet in safe paths.... *"I am the way, the truth, and the life."* [John 14:6] Christ declares.

What would be the use of a way direct and sure in its course to glory, if no light of truth shone upon that path, that travellers should desire it? What would be the use of truth shining on the way if there was no life in the persons that walked in the way, in the pilgrims' journey from the earthly to the heavenly? Having the statement of Christ, *"I am the way, the truth, and the life,"* [John 14:6] all who believe in Jesus, the Leader, may in confidence walk heavenward, sure that they are in the path outlined in the Word as the way.

Christ, His character and work, is the center and circumference of all truth. He is the chain upon which the jewels of doctrine are linked. In Him is found the complete system of truth.

Those who walk in obedience will know what truth is.... In order to know the truth, we must be willing to obey. Those whose affections are placed on the world are not willing to give up their plans for the plans of Christ. They walk in darkness, not knowing where they go.

The precious light of truth flashes upon the pathway of everyone who seeks for it.

