



The Gospel According to John (II)

*Sabbath Bible Lessons*

Senior Division

*October-December 2004*

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*Sabbath Bible Lessons*, a daily study program, is based solely on the Bible and Spirit of Prophecy without additional comments. The quotations are as brief as possible to provide concise, direct thoughts. Brackets [ ] are supplied in some cases to ensure clarity, proper context, and smooth readability. Further study in the source materials is strongly recommended.

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## Foreword

This quarter we continue our study of the book of John. The Spirit of Prophecy tells us that it would be well for us to study daily the last events of the life of Christ on earth (DA 83). These are narrated especially in the Gospel of John.

The apostle speaks of the true *Logos* as being Jesus Christ, the incarnate expression of divine wisdom, divine will, and divine power, through whom the way of salvation was opened and revealed to all men. Jesus is referred to as being the Creator of all things, the source of life, the light of the world, the living manifestation of the mind of the Father. The will of God “that all should come to repentance” (2 Peter 3:9), through the work of the Holy Spirit, is also brought to view by John, who then leads us to Gethsemane, where the fate of the human race was decided.

One of the main purposes of the book was, as it seems, to help those Jews and Jewish Christians who were dispersed (John 7:35; cf. James 1:1; 1 Peter 1:1), who had had no personal contact with Jesus, and who were imbibing heathen ideas, to meet the true *Logos*, the true Light. Another important purpose of the writing of John was to prepare the Christians in general to face some of the dangers that were threatening the church at the end of the century. Primitive godliness was decreasing (Revelation 2:4) and the love of the world was gaining ground among the people of God (1 John 2:15). Another danger then threatening the church was persecution from the Roman authorities.

There is no doubt that the book of John was a great help to the primitive Christian church; it has been a great help to the followers of Christ down through the ages; and it is a great help to us today.

*The General Conference Sabbath School Department*

## First Sabbath Offering for Bulgaria



Bulgaria was one of the very first countries in the world where faithful ones accepted the call of Reformation. Situated in the turbulent Balkan region of Europe, the people of Bulgaria have had to endure many wars, political upheavals and hardships. Most recently Bulgaria suffered under its Communist masters who banned freedom of religion and persecuted any who would follow the teachings of God's Word.

By the grace of God the situation has now changed. Religious liberty has been granted to the people. Now, in this time of mercy, the brethren of the Bulgarian Field are doing all that they can to fulfill the gospel commission. For a time they have been assisted by surrounding brethren in the Romanian and Yugoslavian Unions, and now you too can help.

The brethren are in the process of constructing two new chapels to meet the demands of the growing numbers of interested persons seeking for truth. One chapel is in the capital city of Sofia and the other is to be located in the city of Gabrovo. The funds you give in this special offering will go towards constructing these lighthouses and providing a place for interested persons to come and learn of the truth in a deeper way.

Bulgaria has gone through a series of economic difficulties adjusting to capitalism. Our brethren have given much from the little they have, and by God's grace, when gifts from around the world unite with those of the believers in Bulgaria, the Lord will bless and multiply to ensure that His work is accomplished.

*Your brethren and sisters from the Bulgarian Field*

PROJECT 016

## The Bread of Life

**“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (John 6:35).**

“As from that [miraculous] bread [the great multitude] had received physical strength and refreshment, so from Christ [His hearers in the synagogue] might receive spiritual strength unto eternal life.”—*The Desire of Ages*, p. 386.

**Suggested Reading:** *The Desire of Ages*, pp. 383–394.

### Sunday

September 26

#### 1. JESUS, THE BREAD OF LIFE

- a. **What sign did the Jews want to see and what historical fact did they mention in connection with their question? John 6:30, 31.**

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- b. **What did Jesus say concerning the bread from heaven? John 6:32, 33.**

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- c. **Having their minds fixed merely upon the natural, physical bread, what request did they make to Christ? John 6:34. What explanation did Jesus give them? John 6:35, 36.**

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- d. **What two intimately related promises are given to those who identify themselves with Christ? John 6:37–40.**

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“Again Christ appealed to those stubborn hearts. ‘Him that cometh to Me I will in nowise cast out’ (John 6:37). All who received Him in faith, He said, should have eternal life. Not one could be lost. No need for Pharisees and Sadducees to dispute concerning the future life. No longer need men mourn in hopeless grief over their dead.”—*The Desire of Ages*, pp. 386, 387.

**2. THE CRISIS IN GALILEE**

- a. What effect did the words of Christ have on the Jews, and what explanation did Jesus give them concerning His flesh and blood? John 6:52–55.
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- b. What does it mean to eat the flesh and drink the blood of the Son of God? John 6:56, 57; 1 John 3:24; 5:12.
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“To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature.”—*The Desire of Ages*, p. 389.

- c. What did Christ’s words provoke among His own disciples? John 6:60, 61, 65, 66.
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- d. After many disciples had left Him, what did Christ ask the twelve, and what did Peter answer Him? John 6:67–69.
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- e. What position did the renegades then take? 1 John 2:19.
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“As those disaffected disciples turned away from Christ, a different spirit took control of them. They could see nothing attractive in Him whom they had once found so interesting. They sought out His enemies, for they were in harmony with their spirit and work. They misinterpreted His words, falsified His statements, and impugned His motives. They sustained their course by gathering up every item that could be turned against Him; and such indignation was stirred up by these false reports that His life was in danger.”—*The Desire of Ages*, pp. 392, 393.

**3. AT THE FEAST OF TABERNACLES**

- a. After members of Jesus’ family tried to influence Him towards the rabbis (John 7:3–8), what question did He put to those rabbis? John 7:19.
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“[Christ’s] brothers, as the sons of Joseph were called, sided with the rabbis. They insisted that the traditions must be heeded, as if they were the requirements of God.”—*The Desire of Ages*, p. 86.

“Jesus gave the rabbis an evidence of His divinity by showing that He read their hearts. Ever since the healing at Bethesda they had been plotting His death. Thus they were themselves breaking the law which they professed to be defending. ‘Did not Moses give you the law,’ He said, ‘and yet none of you keepeth the law? Why go ye about to kill Me?’ (John 7:19).”—*Ibid.*, p. 456.

- b. What did the rabbis answer Christ and of what did they accuse Him? John 7:20.
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- c. How did Jesus respond to the mean insinuations of His enemies? John 7:21–23.
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“To this insinuation [that His wonderful works were instigated by an evil spirit] Christ gave no heed. He went on to show that His work of healing at Bethesda was in harmony with the Sabbath law, and that it was justified by the interpretation which the Jews themselves put upon the law. He said, ‘Moses therefore gave unto you circumcision; . . . and ye on the sabbath day circumcise a man (John 7:22).’ According to the law, every child must be circumcised on the eighth day. Should the appointed time fall upon the Sabbath, the rite must then be performed. How much more must it be in harmony with the spirit of the law to make a man ‘every whit whole on the sabbath day’ (Verse 23).”—*The Desire of Ages*, pp. 456, 457.

- d. What warning did Christ give them? John 7:24.
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**4. NO ONE SPOKE AS THIS MAN**

- a. Upon hearing and seeing Jesus preach openly, what did some of the people ask? John 7:25, 26.

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“Many among Christ’s hearers . . . were dwellers at Jerusalem, and . . . conviction pressed upon them that He was the Son of God.”—*The Desire of Ages*, p. 457.

- b. With what words did many express their faith in Jesus? John 7:31, 40; Deuteronomy 18:15.

- c. What did Jesus declare on the last day of the feast, and what did these words mean? John 7:37–39.

- d. When told to arrest Christ (John 7:45), why did the officers not comply? John 7:46.

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“On the last day of the feast, the officers sent out by the priests and rulers to arrest Jesus, returned without Him. They were angrily questioned, ‘Why have ye not brought Him?’ With solemn countenance they answered, ‘Never man spake like this Man’ (John 7:45, 46).

“Hardened as were their hearts, they were melted by His words. While He was speaking in the temple court, they had lingered near, to catch something that might be turned against Him. But as they listened, the purpose for which they had been sent was forgotten. They stood as men entranced. Christ revealed Himself to their souls. They saw that which priests and rulers would not see—humanity flooded with the glory of divinity. They returned, so filled with this thought, so impressed by His words, that to the inquiry, ‘Why have ye not brought Him?’ they could only reply, ‘Never man spake like this Man.’”—*The Desire of Ages*, p. 459.

“The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world.”—*The Great Controversy*, p. 596.

**5. “NEITHER DO I CONDEMN THEE”**

- a. After trying to set a legal trap for Christ (John 8:1–5), how did Jesus react before the falsehood of the Pharisees? John 8:6.

- b. What did Jesus do while the Pharisees were waiting for His verdict? John 8:8, 9.

- c. How did Jesus deal with the woman after her accusers had left? John 8:10, 11.

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“The accusers had been defeated. Now, their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of Infinite Purity. They trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes, they stole away, leaving their victim with the pitying Saviour.”—*The Desire of Ages*, p. 461.

- d. How will true believers act when a Christian falls into sin? Galatians 6:1, 2. What will false-hearted believers often do?

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“It is not Christ’s follower that, with averted eyes, turns from the erring, leaving them unhindered to pursue their downward course. Those who are forward in accusing others, and zealous in bringing them to justice, are often in their own lives more guilty than they. Men hate the sinner, while they love the sin. Christ hates the sin, but loves the sinner. This will be the spirit of all who follow Him. Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein.”—*The Desire of Ages*, p. 462.

**PERSONAL REVIEW QUESTIONS**

1. How was the prejudice of the Jews against Christ manifested?
2. What does it mean to look to Jesus?
3. What spirit did the rabbis manifest towards Jesus?
4. Why did Jesus attract the attention and respect of the people?
5. How does Jesus deal with erring souls?

# The Light of the World

“The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?” (Psalm 27:1).

“As through Christ every human being has life, so also through Him every soul receives some ray of divine light.”—*Education*, p. 29.

**Suggested Reading:** *The Desire of Ages*, pp. 463–470.

## Sunday

October 3

### 1. THE LIGHT PROPHESED

a. What reveals Christ’s work in the creation of the world? Genesis 1:1, 2; John 1:1–3.

b. How did the Holy Spirit refer to Jesus through the prophet Isaiah? Isaiah 49:6.

c. How did Simeon identify Jesus when He was brought to the Temple for dedication? Luke 2:25–33.

“[Luke 2:32 quoted.] In these words [Simeon] was applying to [Christ] a prophecy familiar to all Israel. By the prophet Isaiah, the Holy Spirit had declared ‘It is too light a thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be my salvation unto the end of the earth’ (Isaiah 49:6, R.V).” —*The Desire of Ages*, p. 465.

## Monday

October 4

### 2. THE LIGHT IN THE OLD TESTAMENT

a. How were the children of Israel guided in the desert? Exodus 13:21, 22.

“In the manifestation of God to His people, light had ever been a symbol of His presence. At the creative word in the beginning, light had shone out of darkness. Light had been enshrouded in the pillar of cloud by day and the pillar of fire by night, leading the vast armies of Israel.”—*The Desire of Ages*, p. 464.

b. How did God show that He protects His own? Psalm 105:39; Isaiah 4:5, 6.

“In one of the most beautiful and comforting passages of Isaiah’s prophecy, reference is made to the pillar of cloud and of fire to represent God’s care for His people in the great final struggle with the powers of evil.”—*Patriarchs and Prophets*, p. 283.

c. How did Moses and the people react to the divine light of Christ upon Mt. Sinai? Exodus 19:16–18; 20:18, 19; Hebrews 12:21.

“So terrible were the tokens of Jehovah’s presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, ‘I exceedingly fear and quake’ (Hebrews 12:21).”—*Patriarchs and Prophets*, p. 304.

d. How did Christ manifest His presence in the tabernacle? Exodus 40:3, 4, 34, 35.

e. What happened at the dedication of the Temple constructed by Solomon? 2 Chronicles 7:1.

**3. THE LIGHT REJECTED**

- a. **When the Light of the world did come, what was the reaction of the Jews? John 1:11; 8:12, 13.**

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“To the Pharisees and rulers [Jesus’ claim: ‘I am the light of the world’] seemed an arrogant assumption. That a man like themselves should make such pretensions they could not tolerate.”—*The Desire of Ages*, p. 465.

- b. **What comprehensive declaration did Jesus make to the unbelieving Pharisees? John 8:14–18.**

- c. **What marked contrast existed between Christ and the unbelieving Pharisees? John 8:19–23.**

- d. **What was to be the fatal consequence of the Jewish rulers’ rejection of Christ? John 8:24; Matthew 23:38.**

- e. **What other question did the Pharisees ask Jesus? John 8:25 (first part). With what intention did they ask the question?**

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“Seeming to ignore His words, they demanded, ‘Who art Thou?’ They were bent upon forcing Him to declare Himself the Christ. His appearance and His work were so at variance with the expectations of the people, that, as His wily enemies believed, a direct announcement of Himself as the Messiah would cause Him to be rejected as an impostor.”—*The Desire of Ages*, p. 465.

- f. **How did the Saviour answer them, and what was the effect of His answer upon the sincere listeners? John 8:25 (last part), 26–30.**

**4. BONDAGE vs. LIBERTY**

- a. **What did Christ say to the Jews who accepted Him? John 8:31, 32. How did the unbelievers react to His words? John 8:33.**

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“Among His hearers many were drawn to Him in faith, and to them He said, ‘If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free’ (John 8:31, 32).

“These words offended the Pharisees. The nation’s long subjection to a foreign yoke, they disregarded, and angrily exclaimed, ‘We be Abraham’s seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?’ Jesus looked upon these men, the slaves of malice, whose thoughts were bent upon revenge, and sadly answered, ‘Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin’ (Verses 33, 34). They were in the worst kind of bondage—ruled by the spirit of evil.

“Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness.”—*The Desire of Ages*, p. 466.

- b. **Describe the only process by which we can be made free from sin? John 8:36.**

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“Christ came to break the shackles of sin-slavery from the soul. ‘If the Son therefore shall make you free, ye shall be free indeed’ (John 8:36). ‘The law of the Spirit of life in Christ Jesus’ sets us ‘free from the law of sin and death’ (Romans 8:2). . . .

“The only condition upon which the freedom of man is possible is that of becoming one with Christ. ‘The truth shall make you free;’ and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one’s self—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is ‘the law of liberty’ (James 2:12).”—*The Desire of Ages*, p. 466.

**5. THE LIGHT OF THE GOSPEL OF CHRIST**

**a. What do the words of Christ in John 8:12 mean?**

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“God is light; and in the words, ‘I am the light of the world’ (John 8:12), Christ declared His oneness with God, and His relation to the whole human family. It was He who at the beginning had caused ‘the light to shine out of darkness’ (2 Corinthians 4:6). He is the light of sun and moon and star. He was the spiritual light that in symbol and type and prophecy had shone upon Israel. But not to the Jewish nation alone was the light given.”—*The Desire of Ages*, p. 464.

**b. What did Paul write about the light? 2 Corinthians 4:6.**

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“As the sunbeams penetrate to the remotest corners of the earth, so does the light of the Sun of Righteousness shine upon every soul. “That was the true light, which lighteth every man that cometh into the world’ (1 John 1:9). The world has had its great teachers, men of giant intellect and wonderful research, men whose utterances have stimulated thought, and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race. But there is One who stands higher than they. ‘As many as received Him, to them gave He power to become the sons of God’ (Verse 12).”—*The Desire of Ages*, p. 464.

**PERSONAL REVIEW QUESTIONS**

1. How did Jesus manifest Himself to His people in the desert?
2. Who proclaimed the law at Sinai?
3. How did Jesus manifest Himself at the dedication of the Temple built by Solomon?
4. What did Simeon say about Jesus?
5. How do the sincere react to Christ’s message?

# The Blind Man

“I am come into this world, that they which see not might see; and that they which see might be made blind” (John 9:39).

“It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened.”—*The Desire of Ages*, p. 322.

**Suggested Reading:** *The Desire of Ages*, pp. 470–475.

**1. FOR THE GLORY OF GOD**

**a. What question did the disciples ask Jesus when they saw the man who was born blind? John 9:1, 2.**

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**b. How did Satan profit from the erroneous idea that the Jews maintained concerning affliction? Job 9:34.**

“It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God’s law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner.”—*The Desire of Ages*, p. 471.

**c. What answer of Jesus shed light on this erroneous idea? John 9:3–5.**

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**d. What did Christ do to illustrate His point, and how did the blind man cooperate with Him? John 9:6, 7.**

## 2. REACTIONS

- a. What were the varied reactions of the blind man's neighbors? John 9:8-12.
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- b. To whom did the men take the blind man, and why? Upon which day was he cured? John 9:13, 14.
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- c. Describe the reaction of the Pharisees. John 9:15, 16.
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“Therefore said some of the Pharisees, This man is not of God, because He keepeth not the Sabbath day’ (John 9:16). The Pharisees hoped to make Jesus out to be a sinner, and therefore not the Messiah. They knew not that it was He who had made the Sabbath and knew all its obligation, who had healed the blind man. They appeared wonderfully zealous for the observance of the Sabbath, yet were planning murder on that very day.”—*The Desire of Ages*, p. 472.

- d. When the blind man's parents were called before the council, how did they answer the question put to them? John 9:18-23.
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“The Pharisees had one hope left, and that was to intimidate the man's parents. With apparent sincerity they asked, ‘How then doth he now see?’ (John 9:19). The parents feared to compromise themselves; for it had been declared that whoever should acknowledge Jesus as the Christ should be ‘put out of the synagogue;’ that is, should be excluded from the synagogue for thirty days. During this time no child could be circumcised nor dead be lamented in the offender's home. The sentence was regarded as a great calamity; and if it failed to produce repentance, a far heavier penalty followed. The great work wrought for their son had brought conviction to the parents, yet they answered, ‘We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself’ (Verses 20, 21). Thus they shifted all responsibility from themselves to their son; for they dared not confess Christ.”—*The Desire of Ages*, pp. 472, 473.

## 3. RENEWED INTERROGATION

- a. Upon summoning the young man for the second time, what did the Pharisees try to force him to do? John 9:24.
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“The Pharisees saw that they were giving publicity to the work done by Jesus. They could not deny the miracle. The blind man was filled with joy and gratitude; he beheld the wondrous things of nature, and was filled with delight at the beauty of earth and sky.”—*The Desire of Ages*, p. 473.

- b. What irrefutable argument did the young man present? John 9:25.
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- c. What did the Pharisees again ask the young man? John 9:26. What did they really intend to do with the young man?
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“Then they questioned again, ‘What did He to thee? how opened He thine eyes?’ (John 9:26). With many words they tried to confuse him, so that he might think himself deluded. Satan and his evil angels were on the side of the Pharisees, and united their energies and subtlety with man's reasoning in order to counteract the influence of Christ. They blunted the convictions that were deepening in many minds.”—*The Desire of Ages*, p. 473.

- d. How did the young man answer them, and who stood by his side to thus inspire him? John 9:27.
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“Angels of God were also on the ground to strengthen the man who had had his sight restored.

“The Pharisees did not realize that they had to deal with any other than the uneducated man who had been born blind; they knew not Him with whom they were in controversy. Divine light shone into the chambers of the blind man's soul. As these hypocrites tried to make him disbelieve, God helped him to show, by the vigor and pointedness of his replies, that he was not to be ensnared.”—*The Desire of Ages*, pp. 473, 474.

**4. CONSCIOUS BLINDNESS**

a. As they were unable to deceive the young man, how did the Pharisees treat him? John 9:28.

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b. What ignorance did they manifest? John 9:29.

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c. What else did the formerly blind man say? John 9:30-33.

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d. Since they were unwilling to accept the evidences, what did the angry Pharisees do with the young man? John 9:34.

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“The man had met his inquisitors on their own ground. His reasoning was unanswerable. The Pharisees were astonished, and they held their peace—spellbound before his pointed, determined words. For a few moments there was silence. Then the frowning priests and rabbis gathered about them their robes, as though they feared contamination from contact with him; they shook off the dust from their feet, and hurled denunciations against him—“Thou wast altogether born in sins, and dost thou teach us?” (John 9:34). And they excommunicated him.”—*The Desire of Ages*, p. 474. [Author’s italics.]

e. What words did the young man and Christ exchange following his excommunication? John 9:35-38.

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“To the Saviour’s question, ‘Dost thou believe on the Son of God?’ the blind man replied by asking, ‘Who is He, Lord, that I might believe on Him?’ And Jesus said, ‘Thou hast both seen Him, and it is He that talketh with thee’ (John 9:35-37). The man cast himself at the Saviour’s feet in worship. Not only had his natural sight been restored, but the eyes of his understanding had been opened. Christ had been revealed to his soul, and he received Him as the Sent of God.”—*The Desire of Ages*, p. 475.

**5. JUDGED BY THE LIGHT**

a. What did Jesus say concerning the results of His work? John 9:39.

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“A group of Pharisees had gathered near, and the sight of them brought to the mind of Jesus the contrast ever manifest in the effect of His words and works. . . . Christ had come to open the blind eyes, to give light to them that sit in darkness. He had declared Himself to be the light of the world, and the miracle just performed was in attestation of His mission. The people who beheld the Saviour at His advent were favored with a fuller manifestation of the divine presence than the world had ever enjoyed before. The knowledge of God was revealed more perfectly. But in this very revelation, judgment was passing upon men. Their character was tested, their destiny determined.”—*The Desire of Ages*, p. 475.

b. How did the Pharisees react to that declaration of Jesus? John 9:40. Why were they guilty of their own blindness? John 9:41.

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“The manifestation of divine power that had given to the blind man both natural and spiritual sight had left the Pharisees in yet deeper darkness. Some of His hearers, feeling that Christ’s words applied to them, inquired, ‘Are we blind also?’ Jesus answered, ‘If ye were blind, ye should have no sin.’ If God had made it impossible for you to see the truth, your ignorance would involve no guilt. ‘But now ye say, We see.’ You believe yourselves able to see, and reject the means through which alone you could receive sight. To all who realized their need, Christ came with infinite help. But the Pharisees would confess no need; they refused to come to Christ, and hence they were left in blindness—a blindness for which they were themselves guilty. Jesus said, ‘Your sin remaineth’ (John 9:40, 41).”—*The Desire of Ages*, p. 475.

**PERSONAL REVIEW QUESTIONS**

1. Of what did the Pharisees try to convince the formerly blind man?
2. Who was using the unbelieving Pharisees?
3. Who helped the young man give explicit and convincing answers?
4. What is the worst form of blindness?

# The Good Shepherd

“I am the good shepherd: the good shepherd giveth his life for the sheep” (John 10:11).

“Christ is both the door and the shepherd. He enters in by Himself. It is through His own sacrifice that He becomes the shepherd of the sheep.”—*The Desire of Ages*, p. 478.

**Suggested Readings:** *The Desire of Ages*, pp. 476–484.  
*Steps to Christ*, pp. 17–22.

## Sunday

October 17

### 1. THE THIEF AND THE SHEPHERD

- a. How did Jesus distinguish between the thief and the shepherd, and what spiritual lesson was He illustrating? John 10:1, 2.

“Christ applied these prophecies [referring to the Messiah’s pastoral mission, as found in Isaiah 40:9–11, Psalm 23:1, and Ezekiel 34:23, 16, 25, 28] to Himself, and He showed the contrast between His own character and that of the leaders in Israel. The Pharisees had just driven one from the fold, because he dared to bear witness to the power of Christ. They had cut off a soul whom the True Shepherd was drawing to Himself. In this they had shown themselves ignorant of the work committed to them, and unworthy of their trust as shepherds of the flock. Jesus now set before them the contrast between them and the Good Shepherd, and He pointed to Himself as the real keeper of the Lord’s flock.”—*The Desire of Ages*, p. 477.

- b. What relationship exists between the sheep and their shepherd? John 10:3, 4.

- c. What will the sheep do before a stranger? John 10:5.

## Monday

October 18

### 2. THE GATE TO THE FOLD

- a. How did Jesus further identify Himself and how did He classify the impenitent Pharisees? John 10:7–10.

“Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. In Jesus, as shown in types, as shadowed in symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld ‘the Lamb of God, which taketh away the sin of the world’ (John 1:29), and through Him they are brought within the fold of His grace. Many have come presenting other objects for the faith of the world; ceremonies and systems have been devised by which men hope to receive justification and peace with God, and thus find entrance to His fold. But the only door is Christ, and all who have interposed something to take the place of Christ, all who have tried to enter the fold in some other way, are thieves and robbers.

“The Pharisees had not entered by the door. They had climbed into the fold by another way than Christ, and they were not fulfilling the work of the true shepherd. The priests and rulers, the scribes and Pharisees, destroyed the living pastures, and defiled the well-springs of the water of life. Faithfully do the words of inspiration describe those false shepherds: ‘The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; . . . but with force and with cruelty have ye ruled them’ (Ezekiel 34:4).”—*The Desire of Ages*, pp. 477, 478.

- b. What contrast did Jesus draw between the true shepherd and the hireling? John 10:11–13.

“[Christ] . . . presented the parable of the true and the false shepherds, telling them that He was the good shepherd who laid down His life for His sheep; while the hireling, whose own the sheep are not, would flee and betray the flock in time of peril. The Pharisees were of that number who were holy in their own estimation. They took no notice of the lost sheep.”—*The Youth’s Instructor*, April 28, 1886.

### 3. THE GOOD SHEPHERD

- a. What other characteristic of the good shepherd did Jesus manifest? John 10:14, 15.

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“As an earthly shepherd knows his sheep, so does the divine Shepherd know His flock that are scattered throughout the world. ‘Ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God.’ Jesus says, ‘I have called thee by thy name; thou art Mine.’ ‘I have graven thee upon the palms of My hands’ (Ezekiel 34:31; Isaiah 43:1; 49:16).

“Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep.

“Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, ‘Follow Me,’ and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, ‘My sheep hear My voice, and I know them, and they follow Me’ (John 10:27). He cares for each one as if there were not another on the face of the earth.”—*The Desire of Ages*, pp. 479, 480.

- b. For what other sheep did Jesus also show concern? John 10:16.

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“Jesus thought upon the souls all over the earth who were misled by false shepherds. Those whom He longed to gather as the sheep of His pasture were scattered among wolves, and He said, ‘Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd’ (John 10:16, R. V).”—*The Desire of Ages*, p. 483.

### 4. DIVINE POWER

- a. What divine power did Jesus declare He possessed? John 10:17, 18.

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“Therefore doth My Father love Me, because I lay down My life, that I might take it again’ (John 10:17). That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father.

“I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again’ (Verses 17, 18). While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. ‘Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all’ (Isaiah 53:4–6).”—*The Desire of Ages*, pp. 483, 484.

- b. What is it that leads men to follow Christ? John 10:27; 1 John 4:10, 19; Matthew 11:28–30.

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“It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviour’s matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary’s cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.”—*The Desire of Ages*, p. 480.

“If Christ is dwelling in our hearts, . . . we shall work as He worked; we shall manifest the same spirit. And thus, loving Him and abiding in Him, we shall ‘grow up into Him in all things, which is the head, even Christ’ (Ephesians 4:15).”—*Steps to Christ*, p. 75.

5. ASSURANCE OF SALVATION

a. What assurance did Jesus give His sheep? John 10:28, 29.

“Though now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. Today the same tender, sympathizing heart is open to all the woes of humanity. Today the hand that was pierced is reached forth to bless more abundantly His people that are in the world. ‘And they shall never perish, neither shall any man pluck them out of My hand’ (John 10:28). The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast.”—*The Desire of Ages*, pp. 480–483.

b. Upon what does our spiritual security and assurance of salvation rest? Romans 8:31–39.

“In the courts above, Christ is pleading for His church —pleading for those for whom He has paid the redemption price of His blood. Centuries, ages, can never lessen the efficacy of His atoning sacrifice. Neither life nor death, height nor depth, can separate us from the love of God which is in Christ Jesus; not because we hold Him so firmly, but because He holds us so fast. If our salvation depended on our own efforts, we could not be saved; but it depends on the One who is behind all the promises. Our grasp on Him may seem feeble, but His love is that of an elder brother; so long as we maintain our union with Him, no one can pluck us out of His hand.”—*The Acts of the Apostles*, pp. 552, 553.

PERSONAL REVIEW QUESTIONS

1. Explain the difference in conduct between a shepherd and a thief.
2. Through what other symbol did Jesus identify Himself?
3. How do true shepherds behave with their sheep?
4. Why do the sheep follow the shepherd and not a stranger?
5. What assures our salvation?

# Lazarus

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death” (John 8:51).

“In Christ is life, original, unborrowed, underived. . . . The divinity of Christ is the believer’s assurance of eternal life.”—*The Desire of Ages*, p. 530.

**Suggested Readings:** *The Desire of Ages*, pp. 524–536.  
*My Life Today*, p. 208.

1. A SICK FRIEND

a. What disciples did Jesus have in Bethany? John 11:5.

“At the home of Lazarus, Jesus had often found rest. The Saviour had no home of His own; He was dependent on the hospitality of His friends and disciples, and often, when weary, thirsting for human fellowship, He had been glad to escape to this peaceful household.”—*The Desire of Ages*, p. 524.

b. In whose homes is Christ present with His blessings? Proverbs 3:33 (last part).

“Our Saviour appreciated a quiet home and interested listeners. He longed for human tenderness, courtesy, and affection. Those who received the heavenly instruction He was always ready to impart were greatly blessed.”—*The Desire of Ages*, p. 524.

c. What happened to Lazarus? John 11:1.

d. What message did Lazarus’ sisters send to Jesus and what response did they receive? John 11:3, 4.

**2. JESUS REMAINS AWAY**

- a. **How much longer did Jesus remain away from Bethany, and what thoughts began troubling the minds of the disciples? John 11:6.**

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“When Christ heard the message, the disciples thought He received it coldly. He did not manifest the sorrow they expected Him to show. Looking up to them, He said, ‘This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby’ (John 11:4). For two days He remained in the place where He was. This delay was a mystery to the disciples. What a comfort His presence would be to the afflicted household! they thought. His strong affection for the family at Bethany was well known to the disciples, and they were surprised that He did not respond to the sad message, ‘He whom Thou lovest is sick’ (Verse 3).

“During the two days Christ seemed to have dismissed the message from His mind; for He did not speak of Lazarus. The disciples thought of John the Baptist, the forerunner of Jesus. They had wondered why Jesus, with the power to perform wonderful miracles, had permitted John to languish in prison, and to die a violent death. Possessing such power, why did not Christ save John’s life? This question had often been asked by the Pharisees, who presented it as an unanswerable argument against Christ’s claim to be the Son of God. The Saviour had warned His disciples of trials, losses, and persecution. Would He forsake them in trial? Some questioned if they had mistaken His mission. All were deeply troubled.”—*The Desire of Ages*, p. 526.

- b. **Describe the reaction of the disciples when Jesus proposed His next course of action. John 11:7, 8.**

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“After waiting for two days, Jesus said to the disciples, ‘Let us go into Judea again’ (John 11:7). The disciples questioned why, if Jesus were going to Judea, He had waited two days. But anxiety for Christ and for themselves was now uppermost in their minds. They could see nothing but danger in the course He was about to pursue. ‘Master,’ they said, ‘the Jews of late sought to stone Thee; and goest Thou thither again?’ (Verse 8).”—*The Desire of Ages*, pp. 526, 527.

**3. LAZARUS DIES**

- a. **What did Jesus reveal to the disciples, and what did they understand? John 11:11, 12.**

- b. **What did the words of Christ mean? John 11:13, 14.**

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“Christ represents death as a sleep to His believing children. Their life is hid with Christ in God, and until the last trump shall sound those who die will sleep in Him.”—*The Desire of Ages*, p. 527.

- c. **Why did Jesus stay away from Bethany even after knowing that Lazarus had died? John 11:15.**

- d. **What events took place in Bethany before the arrival of Jesus? John 11:17–19.**

- e. **Of whom else was Jesus thinking when He decided to perform the miracle in Bethany?**

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“In delaying to come to Lazarus, Christ had a purpose of mercy toward those who had not received Him. He tarried, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed ‘the resurrection, and the life’ (John 11:25). He was loath to give up all hope of the people, the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. In His mercy He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. This was the reason of His delay in going to Bethany. This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity.”—*The Desire of Ages*, p. 529.

**4. THE PROMISE OF RESURRECTION**

a. Upon hearing that Jesus was coming to Bethany, what did Martha do and what conviction did she manifest? John 11:20–22.

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b. What did Jesus assure Martha, and what did she understand by this? John 11:23, 24.

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c. With what words did Jesus confirm Martha’s conviction? John 11:25.

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“Still seeking to give a true direction to her faith, Jesus declared, ‘I am the resurrection, and the life’ (John 11:25). In Christ is life, original, unborrowed, underived. ‘He that hath the Son hath life’ (1 John 5:12). The divinity of Christ is the believer’s assurance of eternal life.”—*The Desire of Ages*, p. 530.

d. What promise is the basis of our hope beyond the tomb? John 5:25; 11:26 (first part).

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e. How did Martha’s conviction relate to Christ’s miracle? John 11:26 (last part), 27.

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“‘He that believeth in Me,’ said Jesus, ‘though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?’ (John 11:25, 26). Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life.”—*The Desire of Ages*, p. 530.

**5. COOPERATION BETWEEN GOD AND HUMANITY**

a. Describe the actions and words of the grief-stricken Mary. John 11:28–32.

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b. What did Jesus do when He saw Mary and some of the Jews weeping? John 11:33–35.

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“It was not only because of His human sympathy with Mary and Martha that Jesus wept. In His tears there was a sorrow as high above human sorrow as the heavens are higher than the earth. Christ did not weep for Lazarus; for He was about to call him from the grave. He wept because many of those now mourning for Lazarus would soon plan the death of Him who was the resurrection and the life.”—*The Desire of Ages*, p. 533.

c. What did Jesus do next, even in the midst of accusations against Him? John 11:37–39.

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d. What prayer did Jesus offer beside the sepulcher? John 11:41, 42.

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e. What words did Jesus utter, and what happened when those words were spoken? John 11:43, 44.

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**PERSONAL REVIEW QUESTIONS**

1. Why didn’t Jesus immediately comply with the request of Lazarus’ sisters?
2. How should death be regarded by the followers of Christ?
3. For what purpose did Christ allow Lazarus to die?
4. Why did Jesus weep?
5. Describe the actions of Lazarus upon the call of Jesus.

## First Sabbath Offering

### Literature for poor countries



Jesus said, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor” (Luke 4:18).

“God works by means of instruments, or second causes. He uses the gospel ministry, medical missionary work, and the publications containing present truth to impress hearts. All are made effectual by means of faith. As the truth is heard or read, the Holy Spirit sends it home to those who hear and read with an earnest desire to know what is right.”—*Evangelism*, p. 547.

“Papers and books are the Lord’s means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the Word alone. The silent messengers that are placed in the homes of the people through the work of the canvasser, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the Word.”—*Ibid.*, pp. 161, 162.

“Our publications should be printed in different languages and sent to every civilized country, at any cost. What is the value of money at this time, in comparison with the value of souls? Every dollar of our means should be considered as the Lord’s, not ours; and as a precious trust from God to us; not to be wasted for needless indulgences, but carefully used in the cause of God, in the work of saving men and women from ruin.”—*Life Sketches*, p. 214.

Dear brethren, sisters and friends: In light of these inspired statements, please remember the urgent need of means to spread the light of present truth to souls starving for the bread of life in poor countries around the world. When the First Sabbath Offering is collected on November 6, 2004, let us stretch forth our hands with open hearts for this timely work. May the Lord richly bless each gift and giver!

PROJECT 044

Daniel Lee, GC Publishing Secretary

# The Triumphant Entry Into Jerusalem

“Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass” (Matthew 21:5).

“Christ came to save Jerusalem with her children; but Pharisaical pride, hypocrisy, jealousy, and malice had prevented Him from accomplishing His purpose.”—*The Desire of Ages*, p. 577.

**Suggested Reading:** *The Desire of Ages*, pp. 569–579.

## Sunday

October 31

### 1. WARM RECEPTION

- a. **When the multitude heard that Jesus was coming to Jerusalem, what did they do? John 12:12, 13.**

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- b. **What prophecy was fulfilled on that occasion? Zechariah 9:9; John 12:14, 15.**

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“Christ was following the Jewish custom for a royal entry. The animal on which He rode was that ridden by the kings of Israel, and prophecy had foretold that thus the Messiah should come to His kingdom. No sooner was He seated upon the colt than a loud shout of triumph rent the air. The multitude hailed Him as Messiah, their King. Jesus now accepted the homage which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. All were happy and excited; the people vied with one another in paying Him homage. They could not display outward pomp and splendor, but they gave Him the worship of happy hearts. They were unable to present Him with costly gifts, but they spread their outer garments as a carpet in His path.”—*The Desire of Ages*, p. 570.

**2. TRIUMPHAL ENTRY**

- a. How did some of the Pharisees react to this manifestation? Luke 19:39.

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“Many Pharisees witnessed the scene, and, burning with envy and malice, sought to turn the current of popular feeling. With all their authority they tried to silence the people; but their appeals and threats only increased the enthusiasm. They feared that this multitude, in the strength of their numbers, would make Jesus king. As a last resort they pressed through the crowd to where the Saviour was, and accosted Him with reproving and threatening words: ‘Master, rebuke Thy disciples’ (Luke 19:39). They declared that such noisy demonstrations were unlawful, and would not be permitted by the authorities.”—*The Desire of Ages*, p. 572.

- b. What answer did Jesus give them? Luke 19:40.

- c. For what purpose did Jesus permit this great demonstration? John 12:16, 23–26.

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“Never before in His earthly life had Jesus permitted such a demonstration. He clearly foresaw the result. It would bring Him to the cross. But it was His purpose thus publicly to present Himself as the Redeemer. He desired to call attention to the sacrifice that was to crown His mission to a fallen world. While the people were assembling at Jerusalem to celebrate the Passover, He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt.”—*The Desire of Ages*, p. 571.

- d. What did Jesus do and say when He came into full view of the city? Luke 19:41–44.

**3. PETITION OF THE GREEKS**

- a. As the wise men of the East sought Christ at His birth (Matthew 2:1, 2, 10, 11), who sought Him at the close of His earthly ministry? John 12:20; Matthew 8:11.

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“These [Greek] 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.”—*The Desire of Ages*, pp. 621, 622.

- b. How did the Greeks express their desire? John 12:21.

- c. How did Jesus feel when He heard the petition of the Greeks and what did He declare? John 12:22, 23.

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“At this time Christ’s work bore the appearance of cruel defeat. He had been victor in the controversy with the priests and Pharisees, but it was evident that He would never be received by them as the Messiah. The final separation had come. To His disciples the case seemed hopeless. But Christ was approaching the consummation of His work. The great event which concerned not only the Jewish nation, but the whole world, was about to take place. When Christ heard the eager request, ‘We would see Jesus,’ echoing the hungering cry of the world, His countenance lighted up, and He said, ‘The hour is come, that the Son of man should be glorified’ (John 12:21, 23). In the request of the Greeks He saw an earnest of the results of His great sacrifice. . . .

“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.”—*The Desire of Ages*, pp. 621, 622.

## 4. JESUS GLORIFIED

- a. What prayer did Jesus offer as He thought of His death upon the cross? John 12:27, 28 (first part).

“In anticipation Christ was already drinking the cup of bitterness. His humanity shrank from the hour of abandonment, when to all appearance He would be deserted even by God, when all would see Him stricken, smitten of God, and afflicted. He shrank from public exposure, from being treated as the worst of criminals, from a shameful and dishonored death. A foreboding of His conflict with the powers of darkness, a sense of the awful burden of human transgression, and the Father’s wrath because of sin caused the spirit of Jesus to faint, and the pallor of death to overspread His countenance.

“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.”—*The Desire of Ages*, p. 624.

- b. What answer was heard coming from heaven? John 12:28 (last part).
- c. What did the bystanding crowd say? John 12:29.

“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.

“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.”—*The Desire of Ages*, p. 625.

## 5. THE UNBELIEF OF THE JEWS

- a. Notwithstanding the many miracles that Jesus had performed, how did the majority of the Jews receive Him? John 12:37–41.

“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 showest Thou then, that we may see, and believe Thee?’ (John 6:30). Innumerable signs had been given; but they had closed their eyes and hardened their hearts. Now that the Father Himself had spoken, and they could ask for no further sign, they still refused to believe.”—*The Desire of Ages*, p. 626.

- b. How did some rulers act who were convinced that Christ’s mission was real? John 12:42, 43.

“[Many chief rulers] 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! . . . Alas for those who knew not the time of their visitation! Slowly and regretfully Christ left forever the precincts of the temple.”—*The Desire of Ages*, p. 626.

## PERSONAL REVIEW QUESTIONS

1. How did Christ’s entry into Jerusalem fulfill the prophecy of Zechariah 9:9?
2. How can I ensure that I would have been among those few who discerned the voice of God instead of mistaking it for thunder?
3. What fears and concerns of the Jewish leaders should I be careful to avoid?
4. What was significant about the search for Christ by the wise men from the East and the Greeks from the West?
5. What might be causing my Saviour to weep for me now as He did for Jerusalem?

# The Servant of Servants

“For I have given you an example, that ye should do as I have done to you” (John 13:15).

“The whole life of Christ had been a life of unselfish service. ‘Not to be ministered unto, but to minister’ (Matthew 20:28), had been the lesson of His every act.”—*The Desire of Ages*, p. 642.

**Suggested Reading:** *The Desire of Ages*, pp. 642–651.

## Sunday

November 7

### 1. SERVANT OF SERVANTS

- a. After assembling in the Upper Room, when the disciples did not take any initiative, what did Jesus do? John 13:4, 5.

“At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. . . .

“The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. ‘After that He poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith He was girded’ (John 13:5). . . .

“So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead He gave them an example they would never forget.”—*The Desire of Ages*, pp. 644, 645.

- b. How did Peter react when Christ wanted to wash his feet? John 13:6–8 (first part).

- c. What example did Jesus set with this action? John 13:13–16.

## Monday

November 8

### 2. FEET WASHING

- a. Prior to the last supper, how far had Judas yielded to the temptation of Satan? John 13:2.

“Before the Passover Judas had met a second time with the priests and scribes, and had closed the contract to deliver Jesus into their hands. Yet he afterward mingled with the disciples as though innocent of any wrong, and interested in the work of preparing for the feast. The disciples knew nothing of the purpose of Judas.”—*The Desire of Ages*, p. 645.

- b. What did Jesus know as He washed the feet of Judas? John 13:10, 11.

- c. Besides washing their feet, what did Jesus really desire to do for the disciples? John 13:8 (last part).

“The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord. It is not humiliating to the Master to allow Him to work for our purification. The truest humility is to receive with thankful heart any provision made in our behalf, and with earnestness do service for Christ.”—*The Desire of Ages*, p. 646.

- d. What significant words did Jesus pronounce after the feet washing ceremony? John 13:12–17.

“By the act of our Lord this humiliating ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service.

“This ordinance is Christ’s appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed.”—*The Desire of Ages*, p. 650.

**3. THE WAY, THE TRUTH, AND THE LIFE**

- a. **How did Jesus identify Himself, and His relationship with the Father? John 14:5-7.**

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“Since the first gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent’s head, Christ had been uplifted as the way, the truth, and the life. He was the way when Adam lived, when Abel presented to God the blood of the slain lamb, representing the blood of the Redeemer. Christ was the way by which patriarchs and prophets were saved. He is the way by which alone we can have access to God.”—*The Desire of Ages*, p. 663.

- b. **What great possibilities did Jesus offer His disciples? John 14:12.**

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“The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.

“‘And greater works than these shall he do; because I go unto My Father’ (John 14:12). By this Christ did not mean that the disciples’ work would be of a more exalted character than His, but that it would have greater extent. He did not refer merely to miracle working, but to all that would take place under the working of the Holy Spirit.”—*The Desire of Ages*, p. 664.

- c. **What assurance did Jesus give to the believers? John 14:13, 14.**

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“Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection.”—*The Desire of Ages*, p. 667.

**4. THE PROMISE OF THE HOLY SPIRIT**

- a. **Whom did Jesus promise to send to the disciples? John 14:16-18.**

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“From the very beginning of the work of redemption He had been moving upon men’s hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come.”—*The Desire of Ages*, p. 669.

- b. **How does Christ “live” in the heart of His disciples? John 14:19-23; 1 John 3:24.**

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“At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer.”—*The Desire of Ages*, pp. 669, 670.

- c. **How would the Comforter influence the memory and understanding of the disciples? John 14:26.**

- d. **What else would the Comforter do in behalf of Christ’s true followers? John 16:12-14.**

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“If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God’s Word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.”—*Selected Messages*, bk. 1, p. 413.

5. THE TRUE VINE

a. How does the Bible depict our relationship with Christ? John 15:1-3.

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b. What condition is essential to a fruitful Christian life? John 15:4-6.

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c. How is true discipleship revealed? John 15:14; 8:31; 13:35.

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d. On what condition can we abide in Christ's love? John 15:9, 10; 1 John 2:5; James 4:4, 7, 8; Matthew 4:4.

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“God desires to manifest through you the holiness, the benevolence, the compassion, of His own character. Yet the Saviour does not bid the disciples labor to bear fruit. He tells them to abide in Him. ‘If ye abide in Me,’ He says, ‘and My words abide in you, ye shall ask what ye will, and it shall be done unto you’ (John 15:7). It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. The words of Christ are spirit and life. Receiving them, you receive the life of the Vine. You live ‘by every word that proceedeth out of the mouth of God’ (Matthew 4:4). The life of Christ in you produces the same fruits as in Him. Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ.”—*The Desire of Ages*, p. 677.

PERSONAL REVIEW QUESTIONS

1. If I refuse to wash my brother's feet, what am I actually refusing?
2. What is the inner experience of Judas to me?
3. How am I to be enabled to accomplish the works of Christ?
4. How can I experience more of the peace of Christ?
5. How am I to abide in Christ?

# Brotherly Love

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another” (John 13:34).

“All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another.”—*The Desire of Ages*, p. 678.

**Suggested Readings:** *Testimonies*, vol. 5, pp. 167–177.  
*The Ministry of Healing*, pp. 25, 26.

1. A NEW COMMANDMENT

a. How much love was demonstrated by Christ and what is its significance for His followers? John 13:1; 15:13.

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“[John 13:34, 35 quoted.] How broad, how full is this love. The new part of that commandment the disciples did not understand. They were to love one another as Christ had loved them. These were their credentials that Christ was formed within, the hope of glory. After the sufferings of Christ, after His crucifixion and resurrection and proclamation over the rent sepulcher of Joseph, ‘I am the resurrection and the life,’ after His words to the five hundred who assembled to see Him in Galilee, and after His ascension to heaven, the disciples had some idea of what the love of God comprehended, and of the love they were to exercise one toward another. When the Holy Spirit rested on them on the day of Pentecost, that love was revealed.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 5, p. 1141.

b. What is the first fruit of the Holy Spirit and what is the evidence that this fruit is being perfected in us? Galatians 5:22, 23; 1 John 4:11–13; 3:18.

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## 2. A NEW COMMANDMENT (continued)

- a. In what sense did Christ refer to brotherly love as a “new commandment”? John 13:34.

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“In this last meeting with His disciples, the great desire which Christ expressed for them was that they might love one another as He had loved them. Again and again He spoke of this. ‘These things I command you,’ He said repeatedly, ‘that ye love one another.’ His very first injunction when alone with them in the upper chamber was, ‘A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another’ (John 15:17; 13:34). To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ’s sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another.”—*The Desire of Ages*, pp. 677, 678.

- b. How do we show that we are the sons of God and the friends of Christ? Romans 8:14; 1 John 3:10.

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“Religion consists in doing the words of Christ; not doing to earn God’s favor, but because, all undeserving, we have received the gift of His love. Christ places the salvation of man, not upon profession merely, but upon faith that is made manifest in works of righteousness. Doing, not saying merely, is expected of the followers of Christ. It is through action that character is built. ‘As many as are *led* by the Spirit of God, they are the sons of God’ (Romans 8:14). Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit, are the sons of God.”—*Thoughts From the Mount of Blessing*, pp. 149, 150. [Author’s italics.]

## 3. CHOSEN FRIENDS

- a. What title does Jesus bestow upon His faithful followers? John 15:15, 14.

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“How did Christ manifest His love for poor mortals? By the sacrifice of His own glory, His own riches, and even His most precious life. Christ consented to a life of humiliation and great suffering. He submitted to the cruel mockings of an infuriated, murderous multitude, and to the most agonizing death upon the cross. Said Christ: ‘This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you’ (John 15:12–14). We give evidence of being the friends of Christ when we manifest implicit obedience to His will. It is no evidence to say, and do not; but in doing, in obeying, is the evidence. Who are obeying the commandment to love one another as Christ has loved them?”—*Testimonies*, vol. 1, pp. 690, 691.

- b. For what purpose did Jesus choose us, and what is His command to us? John 15:16, 17.

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“[John 15:14 quoted.] This is the condition imposed; this is the test that proves men’s characters. Feelings are often deceiving, emotions are no sure safeguard; for they are variable and subject to external circumstances. Many are deluded by relying on sensational impressions. The test is: What are you *doing* for Christ? What sacrifices are you making? What victories are you gaining? A selfish spirit overcome, a temptation to neglect duty resisted, passion subdued, and willing, cheerful obedience rendered to the will of Christ are far greater evidences that you are a child of God than spasmodic piety and emotional religion.”—*Testimonies*, vol. 4, p. 188. [Author’s italics.]

“[John 15:9–17 quoted.] These blessed assurances are for every one who will respect them, and who will, in character, reveal to the world their interpretation. ‘If ye love me,’ Christ said, ‘keep my commandments’ (John 14:15). If we are doers of the Word, we can come to God with full assurance of faith, saying, ‘Remember the word unto thy servant, upon which thou hast caused me to hope.’ When we zealously obey God’s word from the heart, we may make that word our plea. The Lord always works in accordance with His word.”—*The Review and Herald*, December 6, 1898.

**4. PERSECUTED BY THE WORLD**

- a. Why does the world persecute the followers of Christ? John 15:18, 19.

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“[John 13:35 quoted.] This love, manifested in the church, will surely stir the wrath of Satan. Christ did not mark out for His disciples an easy path. ‘If the world hate you,’ He said, ‘ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name’s sake, because they know not Him that sent Me’ (John 15:18–21). The gospel is to be carried forward by aggressive warfare, in the midst of opposition, peril, loss, and suffering. But those who do this work are only following in their Master’s steps.”—*The Desire of Ages*, p. 678.

- b. How does the prince of evil respond to the work of Christ’s followers? John 3:19, 20; 15:20, 21.

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“He who came to redeem the lost world was opposed by the united forces of the adversaries of God and man. In an unpytting confederacy, evil men and evil angels arrayed themselves against the Prince of Peace. Though His every word and act breathed of divine compassion, His unlikeness to the world provoked the bitterest hostility. Because He would give no license for the exercise of the evil passions of our nature, He aroused the fiercest opposition and enmity. So it is with all who will live godly in Christ Jesus. Between righteousness and sin, love and hatred, truth and falsehood, there is an irrepressible conflict. When one presents the love of Christ and the beauty of holiness, he is drawing away the subjects of Satan’s kingdom, and the prince of evil is aroused to resist it. Persecution and reproach await all who are imbued with the Spirit of Christ. The character of the persecution changes with the times, but the principle—the spirit that underlies it—is the same that has slain the chosen of the Lord ever since the days of Abel.”—*Thoughts From the Mount of Blessing*, p. 29.

**5. I WILL NOT LEAVE YOU COMFORTLESS**

- a. What difficulties would the disciples encounter after the ascension of Christ? John 16:1–3.

- b. Even though they would suffer persecution at the hands of the enemies of the truth, what promise did Christ give to the faithful? John 14:18.

- c. What difference in the relationship between Christ and His followers would set in after His ascension? John 16:7.

- d. What far-reaching work would the Holy Spirit perform in behalf of sinners? John 16:8–11.

- e. What is our part in helping the church to receive the fullness of the Holy Spirit? John 15:26, 27; 1 John 1:1–3.

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“With a loving spirit we may perform life’s humblest duties ‘as to the Lord’ (Colossians 3:23). If the love of God is in the heart, it will be manifested in the life. The sweet savor of Christ will surround us, and our influence will elevate and bless.”—*Steps to Christ*, pp. 82, 83.

**PERSONAL REVIEW QUESTIONS**

1. What are the characteristics of the divine love which Christ wants to develop in me through the Holy Spirit?
2. What is hindering me from receiving Christ’s unselfish love in its fullness?
3. How is Christ’s commandment to be new to me?
4. Why shouldn’t I be surprised at persecution?
5. What obstacles may be hindering my reception of the Holy Spirit in great power?

# Christ Prays for His Disciples

“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17:23).

“The knowledge of God as revealed in Christ is the knowledge that all who are saved must have.”—*The Acts of the Apostles*, p. 475.

**Suggested Reading:** *The Desire of Ages*, pp. 685–690.

## Sunday

November 21

### 1. RESULTS OF KNOWING CHRIST

- a. **Having concluded His instructions to the disciples, for what did Jesus pray? John 17:1–3.**

“The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. This is the knowledge that works transformation of character. Received into the life, it will re-create the soul in the image of Christ. This is the knowledge that God invites His children to receive, beside which all else is vanity and nothingness.”—*The Acts of the Apostles*, p. 475.

- b. **Compare Hosea 6:3 with John 17:3 to understand the result of knowing Christ.**

“‘This is life eternal,’ Christ declared, ‘that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent’ (John 17:3). These words mean much. It is only by knowing Christ that we can know God. The Sent of God calls upon all to listen to these words. They are the words of God, and all should give heed to them; for by them they will be judged. To know Christ savingly is to be vitalized by spiritual knowledge, to practice His words. Without this, all else is valueless.”—*The Signs of the Times*, January 27, 1898.

## Monday

November 22

### 2. PREPARATION OF SUCCESSORS

- a. **Concerning the words of Christ, what conviction did the disciples reach as a result of their association with Him? John 7:17; 17:7.**

- b. **What did Jesus then declare about the belief of the apostles? John 17:8. How do these words apply to us today?**

“[John 17:3, 8 quoted.] Here is the work laid before us, to be representatives of Christ, as He in our world was the representative of the Father. We are to teach the words given us in the lessons of Christ. . . . We are in the antitypical day of atonement, and not only are we to humble our hearts before God and confess our sins but we are, by all our educating talent, to seek to instruct those with whom we are brought in contact, and to bring them by precept and example to know God and Jesus Christ whom He hath sent.”—*Christian Education*, p. 157.

- c. **In whose behalf, specifically, did Jesus offer His prayer in John 17? John 17:9.**

“[Our great High Priest] is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones.”—*The Review and Herald*, August 15, 1893.

- d. **How is Jesus glorified through His disciples? John 17:10, 11. What is necessary in order for this work to occur?**

“Only as they were united with Christ could the disciples hope to have the accompanying power of the Holy Spirit and the cooperation of angels of heaven. With the help of these divine agencies they would present before the world a united front and would be victorious in the conflict they were compelled to wage unceasingly against the powers of darkness. As they should continue to labor unitedly, heavenly messengers would go before them, opening the way; hearts would be prepared for the reception of truth, and many would be won to Christ.”—*The Acts of the Apostles*, pp. 90, 91.

**3. UNITED IN CHRIST**

- a. In the prayer of Christ, what point is repeatedly mentioned as essential for the church? John 17:21-23.

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“[Christ] prays that His disciples may be one, even as He and the Father are one; and this unity of believers is to be as testimony to the world that He has sent us, and that we bear the evidence of His grace.

“We are to be brought into a sacred nearness with the world’s Redeemer. We are to be one with Christ, as He is one with the Father. What a wonderful change the people of God experience in coming into unity with the Son of God! We are to have our tastes, inclinations, ambitions, and passions all subdued, and brought into harmony with the mind and spirit of Christ. This is the very work that the Lord is willing to do for those who believe in Him. Our life and deportment are to have a molding power in the world. The spirit of Christ is to have a controlling influence over the life of His followers, so that they will speak and act like Jesus.”—*The Review and Herald*, July 2, 1889.

- b. How can church unity be achieved and maintained? 1 John 1:7.

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“A union of believers with Christ will as a natural result lead to a union with one another, which bond of union is the most enduring upon earth. We are one in Christ, as Christ is one with the Father. Christians are branches, and only branches, in the living Vine. One branch is not to borrow its sustenance from another. Our life must come from the parent vine. It is only by personal union with Christ, by communion with Him daily, hourly, that we can bear the fruits of the Holy Spirit.”—*Testimonies*, vol. 5, pp. 47, 48.

“The success of our work depends upon our love to God and our love to our fellowmen. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men. Oh, how greatly we need a moral renovation! Without the faith that works by love, you can do nothing. May the Lord give you hearts to receive this testimony.”—*Testimonies to Ministers*, p. 188.

**4. NOT OF THE WORLD**

- a. What does Christ say concerning His disciples and the world? John 17:13, 14; 1 John 2:15; James 4:4.

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“The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner’s peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evildoers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel, did those who sought to throw off the restraint of the Holy Spirit, put to death God’s people. It was for the same reason that the Jews rejected and crucified the Saviour—because the purity and holiness of His character was a constant rebuke to their selfishness and corruption. From the days of Christ until now His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin.”—*The Great Controversy*, p. 46.

- b. What is God’s plan for His children as far as the influences of the world are concerned? John 17:15, 16.

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“By His own example the Saviour has shown that His followers can be in the world and yet not of the world. He came not to partake of its delusive pleasures, to be swayed by its customs, and to follow its practices, but to do His Father’s will, to seek and save the lost. With this object before him the Christian may stand uncontaminated in any surroundings. Whatever his station or circumstances, exalted or humble, he will manifest the power of true religion in the faithful performance of duty.”—*The Acts of the Apostles*, p. 467.

“It is impossible for any to discern the truth while the world has their affections. The world comes between them and God, beclouding the vision and benumbing the sensibilities to such a degree that it is impossible for them to discern sacred things.”—*Testimonies*, vol. 1, pp. 530, 531.

5. THAT WE MAY KNOW HIM

- a. Whom else did Christ include in His mediatory prayer? John 17:20.

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“All that Christ was to the disciples, He desires to be to His children today; for in that last prayer, with the little band of disciples gathered about Him, He said, ‘Neither pray I for these alone, but for them also which shall believe on Me through their word’ (John 17:20).” —*Steps to Christ*, p. 75.

- b. What assurance do we have that Christ’s watchcare, through the Holy Spirit, is over us today? John 14:16.

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“The words spoken to the disciples are spoken also to us. The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone—these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart.” —*The Acts of the Apostles*, p. 51.

- c. What desire did Jesus manifest in behalf of His people at the end of His prayer? John 17:24.
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PERSONAL REVIEW QUESTIONS

1. What can I do to promote unity among the believers?
2. How can I benefit from Christ’s prayer in behalf of His disciples?
3. In what ways can I develop a deeper knowledge of the name of God?
4. Explain Christ’s saying: “They are not of this world.”
5. What can I do to glorify Christ more fully?

First Sabbath Offering

for Zakarpattia Field



After suffering under communist dictatorship for the majority of the twentieth century, Ukraine has emerged as one of the fastest growing areas of Reformation in eastern Europe. The Zakarpattia Field is responsible for the work in the western portion of this former Soviet republic. The land is primarily rural, with most of the members living in small villages spread throughout the Carpathian mountains.

The brethren and sisters here know how to appreciate freedom. And in this time of mercy that has been granted to us there is a large need to spread the gospel message as much as possible. Small chapels dot the mountainside, constructed by the many sacrifices of the believers in each village. But there is no place for the work to be centrally assisted. A headquarters and training center for the Zakarpattia Field is essential to the spreading of the gospel throughout the region.

Even though there is an appearance of freedom, we see all around us the signs that the end is near. Restrictions on the free exercise of religion are already being introduced into the laws of the land. All the members in Ukraine understand that we must act now. And in this we ask your help. Please assist us in completing this lighthouse that will shine as a beacon of truth throughout the Carpathian mountains.

*Your brethren and sisters from the East European Union*

# Gethsemane

**“Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?” (John 18:11).**

“The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance.”—*The Desire of Ages*, p. 690.

**Suggested Reading:** *The Desire of Ages*, pp. 690–697.

## Sunday

November 28

### 1. IN GETHSEMANE

- a. **When He finished His intercessory prayer, where did Jesus go with His disciples, and with what purpose? John 18:1; Matthew 26:36.**

“In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims’ tents was hushed into silence.

“Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. He had often visited this spot for meditation and prayer; but never with a heart so full of sorrow as upon this night of His last agony.”—*The Desire of Ages*, p. 685.

- b. **In appealing three of His disciples to accompany Him, what request did Jesus make, and why? Mark 14:33, 34.**

“The working of the vigilant foe in presenting to Christ the vast proportions of transgression, caused such poignant pain that He felt that He could not remain in the immediate presence of any human being. He could not bear that even His disciples should witness His agony as He contemplated the woe of the world. Even His most dearly loved friends must not be in His companionship. The sword of justice was unsheathed, and the wrath of God against iniquity rested upon man’s substitute, Jesus Christ, the only begotten of the Father.”—*Bible Training School*, September 1, 1915.

## Monday

November 29

### 2. DEEP ANGUISH

- a. **What is the essence of Christ’s first prayer in Gethsemane? Mark 14:35, 36.**

“Christ was now standing in a different attitude from that in which He had ever stood before. His suffering can best be described in the words of the prophet, ‘Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts’ (Zechariah 13:7). As the substitute and surety for sinful man, Christ was suffering under divine justice. He saw what justice meant. Hitherto He had been as an intercessor for others; now He longed to have an intercessor for Himself.

“As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ’s ministry. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ’s; he himself would be overthrown and cast out.”—*The Desire of Ages*, pp. 686, 687.

- b. **Returning from His prayer, how did Jesus find His disciples? What reproof did He give them? Mark 14:37, 38.**

“Rising with painful effort, He staggered to the place where He had left His companions. But He ‘findeth them asleep.’ Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that satanic agencies might not prevail over them, He would have been comforted by their steadfast faith. But they had not heeded the repeated warning, ‘Watch and pray.’ At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation.”—*The Desire of Ages*, p. 688.

**3. DEEP ANGUISH (continued)**

- a. What was Christ's second prayer, and what were the disciples doing? **Matthew 26:42, 43.** What prophecy was then fulfilled? **Isaiah 52:14.**

“A short time before, Jesus had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon Him. Stubborn wills, and hearts filled with malice and subtlety, had striven in vain to confuse and overpower Him. He stood forth in divine majesty as the Son of God. Now He was like a reed beaten and bent by the angry storm. He had approached the consummation of His work a conqueror, having at each step gained the victory over the powers of darkness. As one already glorified, He had claimed oneness with God. In unflinching accents He had poured out His songs of praise. He had spoken to His disciples in words of courage and tenderness. Now had come the hour of the power of darkness. Now His voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples, ‘O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done’ (Matthew 26:42).” —*The Desire of Ages*, pp. 689, 690.

- b. How was the Son of God comforted during that critical hour? **Luke 22:43.** With what words had Isaiah prophesied of Christ's anguish and consolation? **Isaiah 53:11.**

“In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human suppliant. He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved.” —*The Desire of Ages*, pp. 693, 694.

**4. JESUS ARRESTED**

- a. Who led the group that arrested Jesus? **John 18:2–5.**

“Judas the betrayer did not forget the part he was to act. When the mob entered the garden, he had led the way, closely followed by the high priest. To the pursuers of Jesus he had given a sign, saying, ‘Whomsoever I shall kiss, that same is He: hold Him fast’ (Matthew 26:48).” —*The Desire of Ages*, p. 695.

“The history of Judas presents the sad ending of a life that might have been honored of God. Had Judas died before his last journey to Jerusalem he would have been regarded as a man worthy of a place among the twelve, and one who would be greatly missed. The abhorrence which has followed him through the centuries would not have existed but for the attributes revealed at the close of his history. But it was for a purpose that his character was laid open to the world. It was to be a warning to all who, like him, should betray sacred trusts.” —*Ibid.*, p. 716.

- b. What happened to the angry mob when Jesus identified Himself to them? **John 18:6.**

“No traces of His recent agony were visible as Jesus stepped forth to meet His betrayer. Standing in advance of His disciples He said, ‘Whom seek ye?’ They answered, ‘Jesus of Nazareth.’ Jesus replied, ‘I am He’ (John 18:4, 5). As these words were spoken, the angel who had lately ministered to Jesus moved between Him and the mob. A divine light illuminated the Saviour's face, and a dovelike form overshadowed Him. In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground.

“The angel withdrew, and the light faded away. Jesus had opportunity to escape, but He remained, calm and self-possessed. As one glorified He stood in the midst of that hardened band, now prostrate and helpless at His feet. The disciples looked on, silent with wonder and awe.” —*The Desire of Ages*, p. 694.

5. CHRIST'S ARREST

- a. What did Peter do when he saw that Jesus was ready to give Himself up without resistance, and how did Jesus admonish him? John 18:7-11; Luke 22:49-50.

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“The disciples had thought that their Master would not suffer Himself to be taken. For the same power that had caused the mob to fall as dead men could keep them helpless, until Jesus and His companions should escape. They were disappointed and indignant as they saw the cords brought forward to bind the hands of Him whom they loved. Peter in his anger rashly drew his sword and tried to defend his Master, but he only cut off an ear of the high priest’s servant.”—*The Desire of Ages*, p. 696.

- b. What miracle did Jesus perform at that very moment? Luke 22:51.

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“When Jesus saw what was done, He released His hands, though held firmly by the Roman soldiers, and saying, ‘Suffer ye thus far,’ He touched the wounded ear, and it was instantly made whole.”—*The Desire of Ages*, p. 696.

- c. Describe what happened with the chief priests, captains, and elders. Luke 22:52, 53; John 18:12.

PERSONAL REVIEW QUESTIONS

1. What appeal of Christ is especially valid to me today?
2. What kind of response should Christ’s experience in Gethsemane bring to my heart?
3. How can I avoid natural reactions such as was manifested by Peter at the arrest of Jesus?
4. What was the principal cause of Christ’s anguish?
5. How did the multitude react before the angel’s glory?

# Scourged and Condemned

“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth” (Isaiah 53:7).

“Christ did not fail, neither was He discouraged, and His followers are to manifest a faith of the same enduring nature. They are to live as He lived, and work as He worked, because they depend on Him as the great Master Worker.”—*The Desire of Ages*, p. 679.

**Suggested Readings:** *The Desire of Ages*, pp. 698–715.  
Ibid. pp. 723–740.

1. JESUS BEFORE ANNAS AND CAIAPHAS

- a. After His arrest in Gethsemane, before whom was Jesus violently taken? John 18:12-14; Matthew 26:57.

- b. Which disciples watched Christ’s trial from a distance? John 18:15, 16.

- c. What question did Annas direct to Jesus, and what answer did He give? John 18:18-21.

- d. What did one of Annas’ servants do upon seeing his master reduced to complete silence? John 18:22.

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“Annas was silenced by the decision of the answer. Fearing that Christ would say something regarding his course of action that he would prefer to keep covered up, he said nothing more to Him at this time. One of his officers, filled with wrath as he saw Annas silenced, struck Jesus on the face, saying, ‘Answerest Thou the high priest so?’ (John 18:22).”—*The Desire of Ages*, p. 700.

**2. JESUS BEFORE PILATE**

a. After the trial by the Sanhedrin, where was Jesus taken? John 18:28 (first part); Mark 15:1.

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b. What hypocritical and contradictory attitude did the Jewish leaders now assume? John 18:28 (last part).

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c. What embarrassing question did Pilate put to the Jewish leaders, and what arrogantly evasive answer did he receive? John 18:29, 30.

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d. What declaration of Pilate made the situation of the priests even more difficult? John 18:31.

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e. Returning to the judgment hall, what question did Pilate ask Jesus, and how did he react to the response? John 18:33-35.

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f. How did Jesus clearly identify Himself to Pilate? John 18:36-38.

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“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. . . .

“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’ (John 18:38).”—*The Desire of Ages*, p. 727.

**3. JESUS BEFORE HEROD**

a. Trying to evade responsibility for Christ’s condemnation, what did Pilate do? Luke 23:5-7.

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b. How did Herod feel and what were his thoughts when he saw Jesus? Luke 23:8.

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c. What was Jesus attitude in Herod’s presence? Luke 23:9, 10.

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d. How did Herod react when he realized that he could not condemn Jesus? Luke 23:11.

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“Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe’ (Luke 23:11). 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.

“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.

“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.”—*The Desire of Ages*, p. 731.

**4. PILATE’S WEAKNESS**

a. When Jesus was brought back to the court of Pilate, what argument did Pilate present in favor of Jesus? Luke 23:13–15.

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b. How did Pilate manifest his weakness and inconsistency in dealing with an innocent man? Luke 23:16.

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“[Luke 23:16 quoted.] 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 clamored 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.”—*The Desire of Ages*, pp. 731, 732.

c. What other opportunity for enlightenment did God give Pilate? Matthew 27:19.

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d. Still thinking to free Jesus, what proposal did Pilate present to the mob? Mark 15:6–10.

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e. What did the priests do to ensure Christ’s condemnation? Matthew 27:20.

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f. What final choice did the multitude make, and what did Pilate proceed to do? John 18:39, 40; 19:1; Matthew 27:21–23.

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**5. JUDGMENT**

a. How did the Roman soldiers contribute to the Saviour’s torture, and how did He respond? John 19:2, 3; Mark 15:16-19.

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b. Having wounded Christ before the people, what announcement did Pilate make? John 19:4, 5.

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c. What inconsistent proposal did Pilate make to the Jews? John 19:6.

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d. What declaration of the Jews filled Pilate with fear? John 19:7, 8.

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e. How did Pilate finally yield to the demands of the Jewish leaders? John 19:9–16.

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“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.”—*The Desire of Ages*, p. 737.

**PERSONAL REVIEW QUESTIONS**

1. How can I apply in my life the lesson learned from the blindness of the Jews concerning defilement?
2. What did the Jews expect of Pilate?
3. What can I learn from the decision of Jesus to remain silent as He did before Herod?
4. What characteristic of Pilate am I in danger of imitating?
5. Who is to blame for the death of the Son of God?

# Calvary

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Galatians 3:13).

“For transgression of the law of God, Adam and Eve were banished from Eden. Christ, our substitute, was to suffer without the boundaries of Jerusalem. He died outside the gate, where felons and murderers were executed.”—*The Desire of Ages*, p. 741.

**Suggested Readings:** *The Desire of Ages*, pp. 741-757.  
*Testimonies*, vol. 2, pp. 200-215.

## Sunday

December 12

### 1. MOCKED BY THE SOLDIERS

- a. After Pilate had delivered Jesus to the Roman soldiers, what did they do? Matthew 27:27-30.

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- b. Where did the soldiers take Jesus after humiliating Him? John 19:17; Matthew 27:31.

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- c. Who else followed them? Luke 23:27.

“Christ, the precious Son of God, was led forth, and the cross was laid upon His shoulders. At every step was left blood which flowed from His wounds. Thronged by an immense crowd of bitter enemies and unfeeling spectators, He is led away to the crucifixion. ‘He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth’ (Isaiah 53:7).”—*Testimonies*, vol. 2, p. 208.

“A vast multitude followed Jesus from the judgment hall to Calvary. The news of His condemnation had spread throughout Jerusalem, and people of all classes and all ranks flocked toward the place of crucifixion.”—*The Desire of Ages*, p. 741.

## Monday

December 13

### 2. ON THE WAY TO CALVARY

- a. What was Christ’s physical condition after He was flogged the second time? Isaiah 53:4.

“Since the Passover supper with His disciples, [the Saviour] had taken neither food nor drink. He had agonized in the Garden of Gethsemane in conflict with satanic agencies. He had endured the anguish of the betrayal, and had seen His disciples forsake Him and flee. He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge—all that night there had been scene after scene of a character to try the soul of man to the uttermost. Christ had not failed. He had spoken no word but that tended to glorify God. All through the disgraceful farce of a trial He had borne Himself with firmness and dignity. But when after the second scourging the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden.”—*The Desire of Ages*, p. 742.

- b. What accommodation did the soldiers make in order to proceed with their aims and what was the outcome? Matthew 27:32.

“At this time a stranger, Simon a Cyrenian, coming in from the country, meets the throng. He hears the taunts and ribaldry of the crowd; he hears the words contemptuously repeated, Make way for the King of the Jews! He stops in astonishment at the scene; and as he expresses his compassion, they seize him and place the cross upon his shoulders.

“Simon had heard of Jesus. His sons were believers in the Saviour, but he himself was not a disciple. The bearing of the cross to Calvary was a blessing to Simon, and he was ever after grateful for this providence. It led him to take upon himself the cross of Christ from choice, and ever cheerfully stand beneath its burden.”—*The Desire of Ages*, p. 742.

- c. Upon receiving manifestations of human sympathy, what did Jesus prophesy? Luke 23:28-31.

**3. THE CRUCIFIXION**

- a. Describe the scene of Calvary and its particularly heart-rending effects upon Jesus' mother. John 19:25; Mark 15:27, 28.

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“Arriving at the place of execution, the prisoners were bound to the instruments of torture. The two thieves wrestled in the hands of those who placed them on the cross; but Jesus made no resistance. The mother of Jesus, supported by John the beloved disciple, had followed the steps of her Son to Calvary. She had seen Him fainting under the burden of the cross, and had longed to place a supporting hand beneath His wounded head, and to bathe that brow which had once been pillowed upon her bosom. But she was not permitted this mournful privilege. With the disciples she still cherished the hope that Jesus would manifest His power, and deliver Himself from His enemies. Again her heart would sink as she recalled the words in which He had foretold the very scenes that were then taking place. As the thieves were bound to the cross, she looked on with agonizing suspense. Would He who had given life to the dead suffer Himself to be crucified? Would the Son of God suffer Himself to be thus cruelly slain? Must she give up her faith that Jesus was the Messiah? Must she witness His shame and sorrow, without even the privilege of ministering to Him in His distress? She saw His hands stretched upon the cross; the hammer and the nails were brought, and as the spikes were driven through the tender flesh, the heart-stricken disciples bore away from the cruel scene the fainting form of the mother of Jesus.”—*The Desire of Ages*, p. 744.

- b. How was the prophecy found in Psalm 22:16–18 fulfilled? John 19:23, 24.

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“In the sufferings of Christ upon the cross prophecy was fulfilled. Centuries before the crucifixion, the Saviour had foretold the treatment He was to receive. He said, [Psalm 22:16–18 quoted]. The prophecy concerning His garments was carried out without counsel or interference from the friends or the enemies of the Crucified One. To the soldiers who had placed Him upon the cross, His clothing was given. Christ heard the men's contention as they parted the garments among them. His tunic was woven throughout without seam, and they said, ‘Let us not rend it, but cast lots for it, whose it shall be’ (John 19:24).”—*The Desire of Ages*, p. 746.

**4. THE KING OF THE JEWS**

- a. What three-language inscription was placed on the cross by order of Pilate? John 19:19, 20.

- b. How did the Jews react to this action of Pilate? John 19: 21, 22.

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“This inscription irritated the Jews. In Pilate's court they had cried, ‘Crucify Him.’ ‘We have no king but Caesar’ (John 19:15). They had declared that whoever should acknowledge any other king was a traitor. Pilate wrote out the sentiment they had expressed. No offense was mentioned, except that Jesus was the King of the Jews. The inscription was a virtual acknowledgment of the allegiance of the Jews to the Roman power. It declared that whoever might claim to be the King of Israel would be judged by them worthy of death. The priests had overreached themselves. When they were plotting the death of Christ, Caiaphas had declared it expedient that one man should die to save the nation. Now their hypocrisy was revealed. In order to destroy Christ, they had been ready to sacrifice even their national existence.

“The priests saw what they had done, and asked Pilate to change the inscription. They said, ‘Write not, The King of the Jews; but that He said, I am King of the Jews.’ But Pilate was angry with himself because of his former weakness, and he thoroughly despised the jealous and artful priests and rulers. He replied coldly, ‘What I have written I have written’ (Verses 21, 22).

“A higher power than Pilate or the Jews had directed the placing of that inscription above the head of Jesus. In the providence of God it was to awaken thought, and investigation of the Scriptures. . . . It was a living truth, transcribed by a hand that God had guided.”—*The Desire of Ages*, pp. 745, 746.

- c. For what did Jesus pray while upon the cross? Luke 23:34.

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“That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God. To all, forgiveness is freely offered. ‘Whosoever will’ may have peace with God, and inherit eternal life.”—*The Desire of Ages*, p. 745.

5. IT IS FINISHED

- a. Name one aspect of the noble example Jesus left for His followers. John 19:26, 27.

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“O pitiful, loving Saviour; amid all His physical pain and mental anguish, He had a thoughtful care for His mother! He had no money with which to provide for her comfort; but He was enshrined in the heart of John, and He gave His mother to him as a precious legacy. Thus He provided for her that which she most needed—the tender sympathy of one who loved her because she loved Jesus. And in receiving her as a sacred trust, John was receiving a great blessing. She was a constant reminder of his beloved Master.”—*The Desire of Ages*, p. 752.

- b. What cry did Jesus utter and what was its significance? John 19:30.

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“When the loud cry, ‘It is finished,’ came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. . . .

“All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God’s Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all.”—*The Desire of Ages*, pp. 756, 757.

PERSONAL REVIEW QUESTIONS

1. How do I respond when I see others in pain and anguish?
2. How can I cultivate forgiveness toward my enemies?
3. What has been my relationship with my parents?
4. How can I carry the cross of Christ?
5. What does the experience of the cross mean to me?

# The Risen Saviour

“And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth” (Isaiah 53:9).

“Jesus did not yield up His life till He had accomplished the work which He came to do; and He exclaimed with His parting breath, ‘It is finished!’”—*The Spirit of Prophecy*, vol. 3, p. 167.

**Suggested Readings:** *The Desire of Ages*, pp. 769–787.  
*Steps to Christ*, pp. 17–22.

1. REST ON THE SABBATH

- a. What divine institution was hallowed at both the creation and redemption of the world, and will be hallowed throughout eternity? Genesis 2:1–3; Luke 23:54–56.

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“When there shall be a ‘restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began’ (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph’s tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as ‘from one Sabbath to another’ (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb.”—*The Desire of Ages*, pp. 769, 770.

- b. What two influential persons took on the responsibility for the Saviour’s burial? John 19:38–42.

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“Joseph of Arimathaea and Nicodemus came to the help of the disciples. Both these men were members of the Sanhedrin, and were acquainted with Pilate. Both were men of wealth and influence. They were determined that the body of Jesus should have an honorable burial.”—*The Desire of Ages*, p. 773.

## 2. OUR ONLY HOPE

- a. The day after the Sabbath, when Mary came to the grave of Christ, what did she find? John 20:1.
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“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).” —*The Desire of Ages*, p. 788.

- b. What did she do upon seeing the site at the grave? John 20:2.
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- c. How do Christ’s death on the cross and His resurrection from the grave help humanity? Romans 5:6–8; Ephesians 2:4–7.
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- d. What is the only way that sinful humanity can be saved? John 14:6; Acts 4:8–12; 10:43.
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“Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. God can accept me as His child, and I can claim Him and rejoice in Him as my loving Father. We must center our hopes of heaven upon Christ alone, because He is our Substitute and Surety.” —*The Review and Herald*, July 1, 1890.

## 3. CHRIST AS ALL IN ALL

- a. After the disciples left the grave, what additional experience did Mary Magdalene, from whom Christ cast seven devils, have? John 20:10–18.
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- b. As is seen in the need of Mary Magdalene, for what should we pray? Luke 17:5.
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- c. How much can a sinner accomplish without Christ? John 15:5; 2 Corinthians 4:7.
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“Of himself, what can man accomplish in the great work set forth by the infinite God? Christ says: ‘Without Me ye can do nothing’ (John 15:5). He came to our world to show men how to do the work given them by God, and He says to us: ‘Come unto Me, all ye that labor 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). Why is Christ’s yoke easy and His burden light? Because He bore the weight of it upon the cross of Calvary.” —*Testimonies*, vol. 6, p. 247.

“Man can accomplish nothing without Jesus, and yet it is so arranged in the plan of salvation, that its great object cannot be consummated without human cooperation. Our work may appear small and unimportant, and yet we are laborers together with God. Jesus has given us every temporal and spiritual blessing; He died to make propitiation for our sins and to reconcile us to God. He has sent forth light and truth, that we should walk in the beams of the Sun of righteousness, and not in the sparks of our own kindling.” —*The Review and Herald*, November 1, 1892.

“O, that all might realize that without Christ they can do nothing! Those who do not gather with Him scatter abroad. Their thoughts and actions will not bear the right character, and their influence will be destructive of good. Our actions have a twofold influence; for they affect others as well as ourselves. This influence will either be a blessing or a curse to those with whom we associate.” —*Christian Education*, p. 92.

4. YIELDING OUR WILL TO HIM

- a. How did the experience of the disciples after the cross as shown in John 20 and 21 prepare them for the great work ahead?

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“In order for us to reach this high ideal, that which causes the soul to stumble must be sacrificed. It is through the will that sin retains its hold upon us. The surrender of the will is represented as plucking out the eye or cutting off the hand. Often it seems to us that to surrender the will to God is to consent to go through life maimed or crippled. But it is better, says Christ, for self to be maimed, wounded, crippled, if thus you may enter into life. That which you look upon as disaster is the door to highest benefit.”—*Thoughts From the Mount of Blessing*, p. 61.

- b. If we will be the disciples of Christ today, what position must He take in our life? Colossians 1:27.

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“When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life.”—*Christ’s Object Lessons*, p. 312.

- c. In order to have the risen Saviour living in us, what must we do? 1 John 2:15; James 4:4.

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“The true followers of Christ will have sacrifices to make. They will shun places of worldly amusement because they find no Jesus there—no influence which will make them heavenly-minded and increase their growth in grace. Obedience to the word of God will lead them to come out from all these things and be separate. . . .

“The great Head of the church, who has chosen His people out of the world, requires them to be separate from the world. He designs that the spirit of His commandments, by drawing His followers to Himself, shall separate them from worldly elements.”—*Counsels to Parents, Teachers, and Students*, pp. 328, 329.

5. VICTORY THROUGH CHRIST

- a. Why did John write his gospel? John 20:30, 31; 21:24, 25.

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- b. What are some of the ways in which God speaks to man? John 16:13; 2 Timothy 3:15–17.

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- c. In what terms did Christ state that our ability to know the truth is dependent upon our willingness to obey the will of God? John 7:17.

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- d. What will we be called if we will believe in the saving grace of the risen Saviour? 1 John 3:1, 2.

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“In the gracious blessings which our heavenly Father has bestowed upon us we may discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother’s yearning sympathy for her wayward child. When we study the divine character in the light of the cross we see mercy, tenderness, and forgiveness blended with equity and justice. In the language of John we exclaim: ‘Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God’ (1 John 3:1). We see in the midst of the throne One bearing in hands and feet and side the marks of the suffering endured to reconcile man to God and God to man. . . . The reflected light from the cross reveals the writing of God: Live, sinner, live! ye penitent and believing souls, live! I have paid a ransom.”—*Testimonies*, vol. 4, pp. 461, 462.

PERSONAL REVIEW QUESTIONS

1. What institution did Christ hallow even during the experience of Calvary?
2. What is the only way that I can be saved?
3. What work has Christ done for me through the experience of the cross?
4. Have I yielded completely to Christ?
5. What joy awaits the sons and daughters of God?

# FIRST SABBATH OFFERINGS



**OCTOBER 2**  
New chapels  
in Bulgaria  
(See p. 4.)

**NOVEMBER 6**  
Literature for  
poor countries  
(See p. 30.)



**DECEMBER 4**  
Zakarpattia Field,  
Ukraine  
(See p. 51.)